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## Gay marriage resolution sent to General Synod

André Forget  
STAFF WRITER

Mississauga, Ont.

Council of General Synod (CoGS) unanimously agreed March 12 to send to the upcoming General Synod a draft resolution prepared by the Commission on the

Marriage Canon changing the Anglican Church of Canada's law to pave the way for same-sex marriage.

At the same time, however, CoGS said that while it is legally obliged by General Synod 2013's Resolution C003 to send the same-sex marriage motion to General Synod 2016, it has also considered "the

possibility of other options."

In a message to the church, CoGS said, "The General Synod may discern a legislative option is not the most helpful, and if so, we faithfully hope that through dialogue at General Synod an alternate way will emerge."

CoGS did not indicate what these "other

options" might be, but the message was clearly a response to an earlier statement it received from the House of Bishops that a vote to allow same-sex marriage was "not likely to pass in the Order of Bishops." In their statement to CoGS, the bishops had also questioned whether "a legislative pro-

See Offer, p. 10



PHOTO: CONTRIBUTED

The Rev. Randy Murray at the downtown Toronto park bench where he practised "guerilla ministry" for three and a half months. Among those he met were a homeless prostitute and a teen haunted by his past.

## Where the church has no name

Tali Folkins  
STAFF WRITER

On August 1 last year, the Rev. Randy Murray stuck a handwritten sign in the park-like front lawn of Metropolitan United Church in downtown Toronto. The sign read: Talk To A Priest! / confidential / non-judgemental / free.

Then he sat on a nearby park bench and waited. Thus began Murray's three-and-a-half month experiment in what he likes to call "guerilla ministry."

Months later, interviewed at the same spot, Murray shares his experience with the *Anglican Journal*.

See Priests, p. 12

## Hiltz rallies support for UN Declaration



▲ Archbishop Fred Hiltz hugs Dorothy Russell-Patterson from the Anglican Parish of Six Nations. Behind them are Canon Virginia Doctor and National Indigenous Anglican Bishop Mark MacDonald.

PHOTO: ANDRÉ FORGET

André Forget  
STAFF WRITER

Brantford, Ont.

"Let your 'yes' be yes," said Archbishop Fred Hiltz, primate of the Anglican Church of Canada, quoting James 5:12 as silence descended over the congregation gathered March 19 at Her Majesty's Royal Chapel of the Mohawks.

"This strikes me as good counsel for the church of our day, as it seeks to act on decisions made at General Synod 2010 repudiating the Doctrine of Discovery and endorsing the UN Declaration on the Rights of Indigenous Peoples [UNDRIP]," said Hiltz. "Here we have a call to let our 'yes' in that historic moment be a resounding and continuing 'yes.'"

The light filtering in through stained glass windows depicting events from the history of the Six Nations and their relationship to Christianity fell on a diverse group—including former Indian residential school students, bishops and clergy. All had gathered to hear what Hiltz would say in response to the 48th of the 94 Calls to Action released following the close of the Truth and Reconciliation Commission (TRC) in June 2015, requiring, among other things, that religious denominations and faith groups in Canada issue a statement no later than March 31, 2016 "as to how they will implement the United Nations Declaration on the Rights of Indigenous Peoples." (See related story, p. 3.)

In a ceremony that began with drumming, smudging and a prayer of welcome in Mohawk by Mike Montour, a teacher from the nearby Six Nations on the Grand River territory, Hiltz read a statement outlining some of the steps the Canadian Anglican church will take to show its commitment to the declaration's 46 articles—from anti-racism training, to education about the harmful legacy of the Doctrine

See Drumming, p. 13



CANADA ▶

# Return of Cuban church to TEC ‘a given’

Future role of Anglican Church of Canada in Cuba unclear, says Hiltz

André Forget  
STAFF WRITER

A year after the Episcopal Church of Cuba voted unanimously to return to The Episcopal Church (TEC) following the normalization of relations between Cuba and the United States, it remains unclear how this will affect the relationship between the Cuban and Canadian Anglican churches, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

“[The Episcopal Church of Cuba] has this long history with The Episcopal Church, and [there is a] deep desire to return, but there’s a bit of hesitation, and I think some anxiety about...what does this mean for [their] historic relationship with the Anglican Church of Canada?” Hiltz said in an interview following the Cuban church’s annual synod in February. Hiltz attended the synod as chair of the Metropolitan Council of Cuba (MCC), the body that has overseen the Cuban church since 1967, when it was cut off from TEC following the political standoff between Cuba and the U.S. that began in 1962. (The Cuban church was established as a missionary diocese of The Episcopal Church in 1901.)

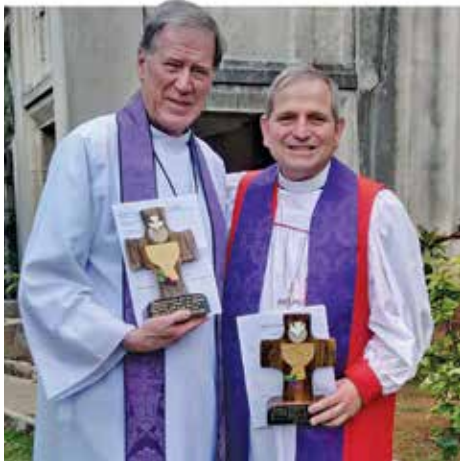
Over the past 48 years, the Canadian church has played an important role in bridging the gap between Cuban and American Episcopalians. It has also provided the Cuban church with financial support by topping up clergy stipends, contributing to the bishop’s discretionary fund and paying for two Anglican faculty positions at the ecumenical seminary in Matanzas.

But Hiltz says that with relations normalizing, change is “a given.” And although it is not yet clear what change will look like, he said TEC might take up some of the responsibility for supporting Cuba financially. “If [the Episcopal Church of Cuba] becomes part of TEC, then a lot of the things for which they’ve been able to turn to Canada for, in terms of financial



▲ Members of the Episcopal Church of Cuba synod and guests gather outside the Holy Trinity Episcopal Cathedral in Havana.

▶ Archbishop Fred Hiltz and diocese of Niagara Bishop Michael Bird carry gifts from the Cuban church.



support, really would become the responsibility of TEC,” he noted. Andrea Mann, the Canadian church’s director for global relations, stressed that the ball is currently in TEC’s court. The Cuban church has been unequivocal in its desire to rejoin the American church, but TEC has stated that it will not be able to respond to the request until its General Convention in 2018. Furthermore, while TEC Presiding Bishop Michel Curry is a member of the

MCC, Hiltz said that neither he nor anyone else from TEC was present at the recent synod—although he will be present at the next MCC meeting in June. Mann said she thinks the June meeting will clarify some of the uncertainty. In the meantime, the Canadian and Cuban churches continue to work together, most notably in co-sponsoring an international justice camp, along with the diocese of Niagara (Cuba’s Canadian partner diocese) and the Canadian church’s relief and development agency, The Primate’s World Relief and Development Fund. The camp, scheduled April 30–May 7, will bring 25 Anglicans from across Canada to the Cuban city of Matanzas, where they will join 25 Cuban Anglicans in discussing how to engage issues of food security, citizenship, and social engagement and economic justice in their respective contexts. “I hope that this camp gives Canadian and Cuban Anglicans an opportunity to meet together and talk formally and informally, so that both groups return to their local contexts with renewed enthusiasm and some really interesting ideas to try,” Mann said. ■



▲ Episcopal Church of Cuba coat of arms.

PHOTO: CONTRIBUTED

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# Leaders commit to TRC Call to Action #48

By Art Babych

The Anglican Church of Canada and six other Canadian churches and religious organizations have declared their commitment to Call to Action #48 issued by the Truth and Reconciliation Commission (TRC).

In an ecumenical statement at a news conference on Parliament Hill March 30, representatives acknowledged the failures of their churches and organizations to respect the rights and dignity of Indigenous peoples. “We acknowledge the harm done and are committed to journeying together towards healing and reconciliation,” said the statement.

Call to Action #48 is aimed at implementing the principles, norms and standards of the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation. It was the only one of the 94 Calls to Action that challenged the churches and faith groups to respond by March 31.

Call to Action #48 “necessitates a fundamental reordering of our relationship, and a significant change in our identity as a country,” said the statement. “It requires us to truly respect Indigenous peoples’ right of self-determination and to acknowledge and respect nation-to-nation relationships based on mutuality and respect.”

Bishop Mark MacDonald, National Indigenous Anglican Bishop, delivered the ecumenical statement on behalf of the group. “The commitment to Call to Action #48 represents a vital step forward for the church,” he said. “If it lives into, embodies and follows the Call, it will bring a transformation in the relationship with Indigenous peoples and within the church.”

What the church is saying (by affirming the UN Declaration on the Rights of Indigenous Peoples), said MacDonald, is that “it will never again partner with cultural



PHOTO: ART BABYCH

▲ (L to R): Archbishop Fred Hiltz, Major Shari Russel, National Bishop Susan Johnson, Commissioner Marie Wilson, Bishop Mark MacDonald, the Rev. Karen Horst, Manuela Popovici and the Rt. Rev. Jordan Cantwell



▲ National Indigenous Anglican Bishop Mark MacDonald reads the joint statement on behalf of the churches.

PHOTO: ART BABYCH

genocide.” In implementing the call in its life and ways, the church promises “not to be a part of such a thing in the future.”

TRC Commissioner Marie Wilson responded to the statement on behalf of the three-member commission headed by Justice Murray Sinclair.

She noted that other churches and faith organizations that were not involved in the residential school system have also supported Call to Action #48. “This ‘coming forward’ of this community of faith is extremely important,” she said. “I think that people are standing together to speak to their pledge to keep reconciliation as a ‘going forward’ phase and not a ‘moment in time.’”

Wilson said the Calls to Action were made in response to the 7,000 people who spoke to the commission during its hearings. “We did not issue them to make people feel comfortable or invite them into a process of reconciliation that would amount to a kinder, gentler form of assimilation,” she

said. Calls to Action are imperatives, added Sinclair.

Wilson acknowledged “the support and work” of the churches and other religious organizations, and pledged “on behalf of survivors, to continue to hold the faith communities to account [to] do what they say they are going to do.”

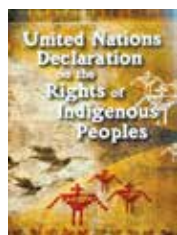
Also at the news conference were the Rt. Rev. Jordan Cantwell, moderator, United Church of Canada; the Rev. Karen Horst, moderator, Presbyterian Church in Canada; National Bishop Susan Johnson, Evangelical Lutheran Church in Canada; Manuela Popovici, Religious Society of Friends (Quakers); and Major Shari Russell, representing the Salvation Army.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, attended the news conference as an observer.

The Christian Reformed Church in North America also signed the ecumenical statement but a representative was not at the news conference. ■

## Web Exclusives

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• Church ‘entering into a time of conversion’

# Anglicans celebrate 175th anniversary of Devon Mission

By Allison Courey

During the first weekend of April on Opaskwayak Cree Nation (OCN), Anglicans and others from across the country gathered to celebrate the 175th anniversary of the Devon Mission.

A colourful procession of Cree dancers, led by a crucifer and a pole covered with eagle feathers, marked the importance of the area as a gathering place for Cree and settler peoples alike. In many ways, the land—now divided between the town of The Pas and OCN—exemplifies the breadth of Indigenous-settler relations in Canada.

Located some 600 km northwest of the Red River Settlement (now Winnipeg), the Devon Mission began when explorer Sir John Franklin sent word to England in 1819 that the trading post there would make an excellent place for a mission. The following year, the Rev. John West was sent by the Church Missionary Society as Hudson’s Bay Company chaplain to the area.

Finding life in the northern outpost too difficult, West took two young Cree boys back to the Red River Settlement, where he educated them in English, the Bible and theology. He hoped that they might return to minister to their own people.

One of these boys was eight-year-old Sa-ka-chu-wes’ cum. Given the English name “Henry Budd,” the young man returned north in 1840 to open the mission, where he spent his life teaching the gospel to

his people in their native Cree. In 1853, the first bishop of Rupert’s Land, David Anderson, ordained Henry Budd, making him the first Indigenous cleric in what is now Canada. The Henry Budd College for Ministry, opened in his honour in 1980, trains Indigenous catechists and spiritual leaders to this day.



▲ A young Opaskwayak Cree Nation woman performs the jingle dance during the celebration.

PHOTO: ALLISON COUREY

The anniversary speakers did not shy away from acknowledging the painful parts of Indigenous-settler relations over the past 175 years. As a Cree priest, Henry Budd was paid just half of the stipend the white clergy received. “I can never tire of apologizing for the wrong done,” Archbishop Fred Hiltz, primate of the Anglican Church of Canada, told the crowd.

Four other bishops took part in the celebration: National Indigenous Anglican Bishop Mark MacDonald, Archbishop Gregory Kerr-Wilson, metropolitan of the ecclesiastical province of Rupert’s Land and bishop of Calgary; Bishop Donald Phillips, diocese of Rupert’s Land; and Bishop William Cliff, diocese of Brandon.

For some, the celebration of Indigenous expressions of Christianity marked a return to the days of their ancestors, when the

gospel was expressed through Cree culture and language. The Rev. Barbara Shoomski and Nellie Morrisseau, great-great-granddaughters of John Sinclair, explained how their grandfather worked alongside Budd to translate Scripture into Cree and take the message of Jesus to more remote communities in the area.

The women spoke of Sinclair being one of the first to attend St. John’s College, becoming ordained and then having to leave the Red River Settlement because settlers wanted him replaced with a white priest. They also remembered the tears shed by many when, in 1960, his grave was flooded by Manitoba Hydro.

As bishops and elders prayed side-by-side during the celebration, one elderly woman remarked, “I was so happy when I saw the cross and the eagle feathers side by side. My grandmother said that one day this will come, and now it’s here.”

While the river running between the reserve and the town is, for some, a stark reminder of the obstacles that need to be overcome on the journey toward reconciliation, National Indigenous Anglican Bishop Mark MacDonald affirmed a sense of hope for the future.

“We do not have two cultures,” he said. “We are Indigenous Christians.” ■

Allison Courey is chaplain at St. John’s College, Winnipeg, and editor of Rupert’s Land News.



EDITORIAL ▶



**Marites N. Sison**  
EDITOR

**W**HEN PRIMATES of the Anglican Communion issued a communiqué at the end of their meeting in January, media (including the *Anglican Journal*) focused on the “consequences” imposed on The Episcopal Church for allowing religious weddings for gay couples. It was, arguably, a development that needed to be reported prominently.

But there was another equally important message in the communiqué that was drowned out in the narratives and counter-narratives that ensued from the controversial decision to censure the U.S. church. The primates had condemned homophobic prejudice and violence “and resolved to work together to offer pastoral care and loving service irrespective of sexual orientation.” They also reaffirmed their “rejection of criminal sanctions against same-sex attracted couples.”

Some have dismissed these statements as empty rhetoric intended to appease the lesbian, gay, bisexual, transgender and queer (LGBTQ) community, which had been dealt yet another blow by the primates’ latest salvo.

Such statements may not mean much to those living in countries like Canada, where LGBTQ rights are already enshrined in the constitution and same-sex marriage is legal.

But they do matter in five countries and in parts of two others, where homosexu-



▲ In five countries and in parts of two others, homosexuality is punishable by death—including death by stoning.

PHOTO: VALENTINA RAZUMOVA/SHUTTERSTOCK

ality is punishable by death—including death by stoning.

They do matter in more than 70 countries where homosexuality is still illegal, with punishments ranging from 100 blows of the whip to life imprisonment.\*

And they will matter when one considers the troubling developments in countries that are either introducing harsh new laws, reintroducing penalties or strengthening existing punishments for homosexuality.

India has changed its stance three times: homosexuality was criminalized under British colonial rule in 1860, decriminalized in 2009 and criminalized in 2013.

In February 2014, Ugandan President Yoweri Museveni tried to introduce a new anti-gay bill that would have sentenced first-time offenders to 14 years in jail, set the maximum penalty of life imprisonment for “aggravated homosexuality” and required citizens to report suspected homosexual acts to the police. The bill originally prescribed the death penalty for some homosexual acts, and this section was removed only after an international outcry.

The legislation—which received widespread support from the population, including some Christian churches—was later annulled by Uganda’s Constitutional Court; Museveni has since dropped plans to pursue it.

Uganda, of course, is not alone in its stigmatization of homosexual people. Being gay is a crime in 38 countries in Africa, according to Amnesty International. Ho-

mophobia is still rife, even in countries that have decriminalized homosexuality.

It is for this reason that the joint statement issued February 22 by the Anglican Church of Southern Africa is noteworthy. Yes, the church’s position remains unchanged—it will still not allow same-sex blessings nor ordain those in same-gender unions.

But it has declared, “All baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ.” It is “an important first step” in a country that allows same-sex marriage but remains largely conservative, says its primate, Archbishop Thabo Makgoba. It has great implications in parishes where, for instance, same-sex couples who are civilly married bring their children for baptism and confirmation. “No child brought for baptism should be refused merely because of the sexual orientation of the parents, and particular care should be taken against stigmatizing not only parents but their children too,” Makgoba says.

Some will undoubtedly say it doesn’t go far enough. But steps, however small, that uphold the dignity of human life need to be recognized.

The challenge is for primates of other churches to really mean what they say and bring the words of their communiqué to life. ■

\*Source: UN Office of High Commissioner for Human Rights; BBC

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LETTERS ▶

# How important is marriage to Anglicans, anyway?

The marriage debate has gotten out of hand (*Mixed views about the marriage canon report*, March 2016, p. 6). There are plenty of churches—the majority worldwide—who oppose any kind of same-gender union on moral grounds. The Anglican Church of Canada is not one of them: we “affirm the integrity and sanctity of committed, adult same-sex relationships.” Our response to the marriage question is naturally going to be based on that premise.

It is utterly bizarre that in dioceses like my own—where the bishop permits—our priests can perform the full religious rites of marriage (nuptial blessing and Eucharist) to all civilly married couples alike, or refer same-gender couples to a Lutheran pastor for a simultaneous civil and canonical marriage—and yet until Canon XXI is amended, they cannot solemnize the marriages of same-gender couples in their capacity as deputized provincial marriage registrars.

A recent court ruling here in Quebec has clarified that ministers of religion are

permitted but not obliged to register marriages they celebrate as acts of civil status, and the dean of Montreal, Paul Kennington, has called for the church to “get out of the marriage business.” Perhaps we ought to consider just how important to us it is to contract out clergy as civil servants before we enter a painful wrangle over a canon that could be left a dead letter.

**Geoffrey McLarney**  
Montreal

## Power of the Spirit

The statement by the House of Bishops of the Anglican Church of Canada to members of the Council of General Synod (CoGS) has deeply saddened me (*Order of Bishops unlikely to support gay marriage*, April 2016, p. 1).

I am not referring to the contents of the Commission’s report, This Holy Estate, but rather to the process of addressing the issue before them, which, until now, was respectful and sound. I am puzzled why

the bishops would want to influence in this manner the members of CoGS, and indeed all members of General Synod, prior to the meeting in July.

Regardless of what each member’s position on the question of same-sex marriage is, it seems to me that by stating their perception of the outcome at this time, the bishops are showing an unwillingness to further listen to one another and all members of General Synod, thus pre-empting the due process established by the church. More importantly, are they not denying the power of God the Spirit at work among them at their meeting? Are they indicating their own unwillingness to be changed by the same Spirit?

The bishops further reveal their preconceived beliefs and attitudes in their most unfortunate choice of words when they commit to “achieving the greatest pastoral generosity possible.” Pastoral generosity? It is hardly generosity that is required of them, but humility and justice.

**Doris M’Timkulu**  
Elora, Ont.



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## Picture Your Faith

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COME  
AND SEE ▶



‘Like a living tree’

By Fred J. Hiltz

SOME YEARS AGO Wes Frensdorff, the one-time bishop of Nevada (now deceased) wrote a piece called “The Dream.”\* He imagines a church that has recovered its New Testament charism and passion, a church that celebrates the ministries of all the baptized, a church “so salty and so yeasty that it really would be missed if it were not around.” At the heart of his dream is “a church without the answers, but asking the right questions; holding law and grace, freedom and authority, faith and works together in tension, by the Holy Spirit, pointing to the glorious mystery who is God. So deeply rooted in gospel and tradition that, like a living tree, it can swing in the wind and continually surprise us with new blossoms.”

I am quite taken by this image. First of all, it is rooted in Scripture. It reminds us of our calling as the people of God. “Happy,” says the Psalmist, “are those whose delight is in the law of the Lord, and they meditate on his law day and night. They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper”



▲ Is your church blossoming?

IMAGE: ORI-ARTISTE/SHUTTERSTOCK

(Psalm 1:1–3).

Secondly, it is grounded in the spirit and ethos of Anglicanism. We welcome questions and opportunities for dialogue in

matters of faith. We embrace commonality and difference. We continually pursue the truth that sets us free. We open ourselves to the Spirit of God speaking whatever he hears, and declaring to us “the things that are to come” (John 16:13).

Thirdly, it is inspired by the signs of new life we see in the springtime. Up from the ground, green shoots are popping. The trees are budding and bursting with new foliage. The scent of blossoms fills the air. The image prompts a few questions. What new expressions of ministry are popping up? How are we watering and tending them? What’s budding? What’s blossoming? What new fragrance fills the world with the promises of Christ?

“A church so deeply rooted in gospel and tradition that, like a living tree, it can swing in the wind and continually surprise us with new blossoms.” That was Wes’s dream. May it be ours, too. ■

\* The complete text of “The Dream” by Wes Frensdorff is available online at <http://bit.ly/1WJhT1V>.

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

WALKING  
TOGETHER ▶



The gospel walk

By Mark MacDonald

LAST MONTH, we discussed pilgrimage, or, as we might prefer to call it in Canada, the sacred walk. A number of challenges were noted, with encouragement to consider the Pilgrimage for Justice and Peace of the World Council of Churches. This month, we shift our focus to the pilgrimage of Jesus, the sacred walk of the gospel.

For Jesus, walking (note that Jesus is always walking, as on pilgrimage or sacred walk) is both a way of life and the pattern of ministry. He walked among us,



▲ Jesus walks with his disciples on the road to Emmaus.

IMAGE: NICKU/SHUTTERSTOCK

encountering the other, the different, the hurting, but also receiving his opponents. This sacred walk through our life to the cross is the foundation of the salvation that we proclaim and seek to embody in our Christian faith.

Jesus calls his followers to a similar sacred walk. Note the instructions given in Luke 10: go to the villages, offer peace, pray for their well-being, and eat what they offer you. Proclaim God’s nearness and tell them to turn and believe the Good News.

Unlike us, whose practice is to show hospitality, he thrusts us upon the hospitality of the other—trusting that God

will care for us and meet us there. Unlike the usual pilgrimage destination—to the temple in Jerusalem—this walk for justice and peace makes every home and every heart a sacred place, a temple of the living God. Our pilgrimage, our sacred walk, is to and through the everyday existence.

A sacred walk asks us to look beyond the survival of our temples. We are to conceive our mission in the dynamic and relational way of Jesus. Let us walk. ■

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

LETTERS



IMAGE: IQONCEPT/SHUTTERSTOCK

Parish refugee sponsorships strike ‘a different chord’

The broad coverage of parishes sponsoring refugees and the pride of many parishioners in their efforts strikes a different chord with me, and I ask: why aren’t parishes specifically sponsoring Christian refugee families? What about our many homeless veterans who are still on the street? Do they not deserve greater attention than persons of different culture, ethnic and cultural backgrounds? And what about our Indigenous Canadians with no potable water in many Canadian provinces? Shouldn’t these national issues be our top priorities?

And further to the letter by Archbishop John Clarke about the issue of dioceses not investing in oil companies (*Why the silence?*, March 2016, Letters, p. 4): will those who made that decision stop purchasing gasoline, furnace oil and Canadian natural gas and forego plane travel to show their “dedication” to a very hypocritical decision? I think not.

Robert A. Street  
Halifax

Investing with vision

Yes, it is important to reach out to those adversely affected by the declining Canadian oil industry (*Why the silence?*, March 2016, Letters, p. 4).

But, it is also important for us to recognize not just its contribution to climate change, but the glaring truth. For the past few years, the Canadian oil industry has been dying like a duck in a tailings

pond and will continue to do so for years to come. Its death is assured by the international pricing war, in which we are insignificant players.

What is the wisdom of investing in a dead duck? Would it not be better for us to invest funds that will help to reskill and/or relocate workers in other employment?

There will be jobs, directly and indirectly, in alternative energy, from conservation to infrastructure to research. There will be increasing opportunities for investment in clean energy.

Instead of pretending that the sky is not falling, our church investment officials need to invest with vision, following the responsible examples of the dioceses of Ottawa and Montreal.

To do less is to neglect our charge to be caring stewards, acting on behalf of our children and of all those whose lives are threatened by catastrophic climate change.

Peter Scott  
Elora, Ont.

Opening doors

I noticed some letters in the March issue complaining about dioceses divesting from fossil fuels when the oil industry is suffering and people are losing their jobs.

From an investment point of view, it makes sense to pull your investments from failing industries and put your money into the sunrise industries.

The downturn in the oil industry is self-

inflicted. It is poor management and economics to continue to produce a product for which there is a glut in the market and demand is dropping.

The Alberta government is also to blame for not taking the surplus they reaped during the time of plenty and investing it in industries that are not dependent on oil.

What do you suppose will happen to oil prices and the oil industry when in five to 10 years the highest volume of vehicles sold will be either electric or hydrogen driven?

Alberta’s oil industry has lost thousands of jobs. So has Ontario, with plant closures and because of free trade, but we adjusted. We did not insist on continuing to do business the way we have done it in the past. It is time for the oil industry to reinvent itself and downsize.

Lao Tzu once said, “New beginnings are often disguised as painful endings.” Alexander Graham Bell also said, “When one door closes, another opens; but we often look so long and so regretfully upon the closed door that we do not see the one which is open before us.”

For the church to continue to be meaningful in today’s society, we need to do what is right and sometimes make unpopular decisions and changes. Supporting the continued use of fossil fuels isn’t wise when it is responsible for so much harm to the environment.

Peter Zoeller  
Brussels, Ont.

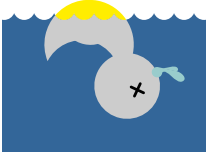


IMAGE: TOP VECTOR STUDIO/SHUTTERSTOCK



LIFE LINES ▶



# When coffee hour gets complicated

By Michelle Hauser

I WAS SETTING UP chairs for Sunday school when I overheard the coffee hour team in the kitchen debating about the urn and how many scoops they should use and why on earth wasn't the recipe written down somewhere.

And then I heard: "Let's ask Michelle—she'll know."

Over a year ago, these were not words I ever thought I'd hear in my parish. For the better part of a decade, I'd felt as though I were on the outside of church life looking in, and then, all of a sudden, I became an answerer of questions and a knower of where things belong.

What's the saying? "There's a place for everything and everything in its place." It makes no difference whether the countertops are chipped laminate or polished granite, this is the central organizing principle of an efficient kitchen. At our church, the cupboards are meticulously labelled: teaspoons; soup spoons; dessert forks; banquet dishes; cups and saucers, etc. But even though the signage is excellent, there is a fair bit of way-finding for newcomers to do, and the kitchen has always been a very intimidating place.

A couple of years ago, one of our churchwardens came back from a conference all fired up about the ministry of hospitality and the impact it might have on us. As in, "Hey folks, we might actually get to know one another!" At some point, the decision was made to demystify the kitchen and encourage a rotation of coffee hour volunteers.

This wasn't a novel idea in Churchland, but it was new for us, and I jumped at the opportunity. As a woman with a fairly intense personality, I thought maybe this was something I could do without offending anyone. Having grown weary of church fundraising committees—and how easy it is to upset people in the ministry of money—the thought of a non-threatening ministry was very appealing.

I don't remember all of what I served for my first coffee hour, or if it was right



▲ What's not to love about coffee and crustless sandwiches?

ILLUSTRATION: MOLJAVKA/SHUTTERSTOCK



then when I hooked up with my partner, Norma, but most memorable of all was that I could actually hear the sound of ice breaking. A decade on the fringe of parish life, and all it took to finally fit in were some egg salad sandwiches and a poker face in the presence of a coffee urn. (You just stare into its beady little red eye and say, "You don't scare me, Mr. Urn!")

Soon, coffee hour became a regular ministry for me and my new buddy, Norma, and I'm not ashamed to say that our Sundays were very popular in the parish. We weren't showing off, but we both love to cook and we were having fun bringing our best. I was also in love with the feeling of having finally found my place within the church.

But it was too much fun for an Anglican to have—I should have known it was too good to last. Soon enough, the foothold of popularity I'd gained with cherry crumble tarts gave way and I came crashing down: coffee hour got really, really complicated.

I won't belabour all the nitty-gritty details, but, suffice it to say there were about 3,000 emails in January and February that had to do with coffee hour—the nutshell version being that hospitality had ballooned to epic proportions and gotten out of hand. Simplicity was the key to making it work—that "some people" would have to tone it down so that "other people" wouldn't be so hesitant to take a turn. That's when The Napkin Decree was sent out from on high: if it didn't fit on a napkin, it was out of the question. And, most heretical of all in my view, the crustless sandwiches were banned. There was even an announcement in church: no sandwiches!

I hosted my last coffee hour, which is now called "coffee time," in March 2015. I suppose the rebrand was to signal the dawning of a new day and that Sunday treats would be simpler, more standardized and much, much humbler.

On the morning of my final engagement, the fateful day I would turn out the lights in the parish kitchen one last time, my husband saw me trimming the crusts from a stack of white bread sandwiches.

"I thought they said no sandwiches?" he asked.

"They did," I replied, wiping egg salad from my blade.

Was it petty and rebellious? Yes. Was it un-Christian? Quite possibly.

I wish I were a spoon, because if I were, I'd know exactly where to go. But I'm not a spoon...which leaves me back at the beginning: way-finding, navigating, trying to find a place where I fit in. ■

**Michelle Hauser is a former fundraiser turned newspaper columnist and freelance writer. She lives with her family in Napanee, Ont.**

## Lambeth's young monastic community hailed a major success

Episcopal News Service

Forming a monastic community of young adults at Lambeth Palace to embrace a yearlong commitment to prayer, study and service may have been an audacious experiment, but members of its first class say the initiative has been a major triumph and an extraordinary life-changing experience.

"It's been grounding, deeply rewarding," says the Rev. Shannon Preston, one of two Episcopalians who joined the Community of St Anselm for its first "year in God's time" last September. "Because we have the opportunity to wake up every day and pray—that's our priority—there's no excuses of why Christ is not at the

centre of my life or the lives of the people around me."

Lay Episcopalian Peter Angelica said that he's "learned a lot about how to listen—not so much listening to people but listening with people to see...what God is saying through them. It has been a really fruitful journey."

The community was formed in September 2015 when Archbishop of Canterbury Justin Welby opened up Lambeth Palace to 16 adults ages 20–35 to spend a year together as a radical new Christian community.

The 16 residential members from around the world are joined by 20 non-residential members who live and work in London. ■

# SPIRITUAL FORMATION FOR TEENS.

IT HAS NEVER BEEN MORE CLEAR that the Church needs to find effective ways to engage the young in the tradition, facilitating the spiritual formation of a new generation of believers! Offering excellence in Christian education for young people must be among the highest priorities for churches looking towards the future with faith and hope.

622, the new curriculum for teens from the Prayer Book Society of Canada, seeks to meet this need. It is designed to run the length of one school year in 42 lessons, and aims to facilitate an experience of God — grounded in scripture and tradition — to help youth understand their relationship to God, discovering who they truly are in the process, while at the same time equipping them with the tools they will need to answer the questions posed by life, culture and critics of the faith. The series will be available free of charge as a downloadable resource from the PBSC website beginning August 2016. Learn more at [prayerbook.ca](http://prayerbook.ca).



**622**  
[prayerbook.ca](http://prayerbook.ca)

The new curriculum for teens will be available August 2016



CANADA ▶



André Forget  
 STAFF WRITER

When Bishop Logan McMenamie of the diocese of British Columbia approached the steps of Christ Church Cathedral in Victoria, on the morning of March 27—Easter Sunday—he took the final steps of a gruelling 470-km journey to “re-enter the land.”

“The apology we gave as a national church and the apologies I have given here are only one small step on a journey toward reconciliation,” he told the *Anglican Journal* a few days later over the phone. “There is a lot of work to be done, a lot of relationship building.”

Twenty days earlier, March 7, McMenamie had set out from Alert Bay on the northeastern coast of Vancouver Island in a symbolic walk of contrition and repentance for the Anglican church’s role in colonizing the land and participating in the disastrous Indian residential school system.

The idea of undertaking a long-distance walk grew out of conversations McMenamie had with elders and leaders from several of the Indigenous communities within his diocese following his consecration as bishop in 2013. He felt the need to do something tangible that would communicate his desire to lead the Anglican church into a new relationship with the Indigenous peoples of Vancouver Island.

The notion of symbolically “re-entering the land”—of apologizing for the arrogance with which Europeans first made contact with First Nations by re-enacting that first meeting in a more respectful way—was inspired by Indigenous vision quest traditions, where a leader will embark on a spiritually significant journey on behalf of his or her people, McMenamie said.

In order to make sure it was executed in a way that honoured traditional First Nations territorial boundaries, he did extensive preparations beforehand, meeting with nations and tribes whose territory he would be travelling through to discuss the journey.



PHOTO: RICHARD PULLANO

Hereditary Chief Willie Good (middle) and his daughter, Sophia Good, of the Snuneymuxw First Nation, greet Bishop Logan McMenamie in Kinsmen Park off Departure Bay, Nanaimo, B.C., in traditional Snuneymuxw territory.



▲ Bishop Logan McMenamie’s 20-day journey begins in Alert Bay and ends in Victoria.

MAP: RAINER LESNIEWSKI/SHUTTERSTOCK

“Many of the chiefs asked me, before I even started the journey, ‘So what are you going to do next?’” McMenamie recalled. “And I thought to myself, ‘I haven’t even taken one step yet!’ But then I realized the question was, ‘Is this only going to be a flash in the pan?’”

McMenamie responded to these concerns by reaffirming the church’s commitment to “take seriously the Calls to

Action from the Truth and Reconciliation Commission, and start looking at what that means for us as a diocese.” While not every community felt able to formally greet the bishop on his journey, all gave their permission for him to pass through their territory. Some—such as Qualicum First Nation Chief Michael Recalma—went so far as to welcome him on the threshold of their traditional lands and engage in rituals of gift-giving.

“I was received very well [by] the First Nations communities,” he said. “There were a variety of different responses, but significant, I think, gains in relationship.”

The bishop also took a few detours that led him off the road to meet a group of Anglicans and visit a parish, which lengthened the walking distance from Alert Bay to Victoria from 465 km to 470 km.

The journey itself had some surprising ups and downs. McMenamie—who was accompanied by a car leading the way for safety, an RV to sleep in and his project manager Wayne Stewart, who kept a blog of the journey ([www.reentersacredjourney.ca/waynes-diary](http://www.reentersacredjourney.ca/waynes-diary))—had expected the hardest part of the journey to be the first leg, passing from Alert Bay to Campbell River through the island’s mountainous interior. But he said the silence and lack of traffic made this one of the most peaceful parts of the walk.

“When you get that opportunity to be in prayer and meditation for six hours a day as you are walking through just an outstanding part of our diocese, an outstanding part of our country, that was very positive,” he said, noting that the denser, more populous eastern part of the island was much more stressful due to the heavy traffic.

While McMenamie said he felt the walk had laid a strong foundation for future relationship building, he stressed that the diocese needs to be in it for the long haul.

“One of the things I learned coming down [the coast] was patience. One step at a time, one day at a time to get through,” he said. “But there is a whole bunch of issues we need to work on.” ■

## Bible Readings June 2016

Day	Reading	Day	Reading
<input type="checkbox"/> 01	1 Corinthians 15.1-11	<input type="checkbox"/> 16	Galatians 3.26-4.7
<input type="checkbox"/> 02	Psalms 30.1-12	<input type="checkbox"/> 17	Galatians 4.8-31
<input type="checkbox"/> 03	Psalms 138.1-8	<input type="checkbox"/> 18	Luke 8.4-25
<input type="checkbox"/> 04	Psalms 146.1-10	<input type="checkbox"/> 19	Luke 8.26-39
<input type="checkbox"/> 05	Galatians 1.13-24	<input type="checkbox"/> 20	Luke 8.40-56
<input type="checkbox"/> 06	Luke 7.11-17	<input type="checkbox"/> 21	Luke 9.1-20
<input type="checkbox"/> 07	1 Corinthians 15.12-28	<input type="checkbox"/> 22	Galatians 5.1-10
<input type="checkbox"/> 08	1 Kings 19.1-21	<input type="checkbox"/> 23	Galatians 5.11-26
<input type="checkbox"/> 09	1 Kings 21.1-16	<input type="checkbox"/> 24	Luke 1.57-80
<input type="checkbox"/> 10	1 Kings 21.17-29	<input type="checkbox"/> 25	Psalms 77.1-20
<input type="checkbox"/> 11	Acts 13.1-12	<input type="checkbox"/> 26	Luke 9.51-62
<input type="checkbox"/> 12	Luke 7.36-8.3	<input type="checkbox"/> 27	Acts 13.13-31
<input type="checkbox"/> 13	Galatians 2.1-14	<input type="checkbox"/> 28	Acts 13.32-52
<input type="checkbox"/> 14	Galatians 2.15-3.5	<input type="checkbox"/> 29	Acts 14.1-20
<input type="checkbox"/> 15	Galatians 3.6-25	<input type="checkbox"/> 30	Acts 14.21-15.2

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

## 5 A's of Food Security

- 1 AVAILABILITY**  
food is available to all people at all times
- 2 ACCESSIBILITY**  
people have economic and physical access to food
- 3 ACCEPTABILITY**  
food is culturally acceptable
- 4 APPROPRIATE**  
nutritious, free from harmful chemicals
- 5 AGENCY**  
people have the ability to influence policies or processes that affect their lives



The Primate’s World Relief and Development Fund  
 THE ANGLICAN CHURCH OF CANADA  
[pwrdf.org](http://pwrdf.org)



# Review of investment policies urged

**André Forget**  
STAFF WRITER

**Mississauga, Ont.**

When it meets July 7–12, General Synod will consider a resolution asking that a task force be created to “review the investment policies and practices” of General Synod assets and those of the General Synod Pension Plan, “in light of the church’s faith and mission, including [its] social and environmental responsibilities.”

The task force will also be mandated to build on previous work “to address environmental, social and governance practices of corporations and industries in which our church invests” and to “develop guidelines for constructive dialogue, and where necessary divestment, leading towards a low carbon economy.”

Members of the creation matters working group introduced the resolution at the spring meeting of Council of General Synod (CoGS) March 12 and invited speakers representing various perspectives on the issue of ethical investing.

Terry Leer, archdeacon for mission development in the diocese of Athabasca, questioned the assumption that divestment is an appropriate Christian response to environmental concerns over global warming by sharing the work of a task force set up by Athabasca Bishop Fraser Lawton to look into how the church might better engage with the oil industry.

“This wave of support for the policy of divestment seems to us to roll over the hopes, aspirations, future and even the faith of many Anglicans without consideration for any impact on their lives,” said Leer, referring to the thousands of jobs that have been lost since the 2014 downturn in the oil industry.

“While divestment appears to be an easy action to take, the process behind it has neglected and hurt people,” he continued. “The actions of some seem to cast aside the needs and futures of many Anglicans, and in fact have driven some away from the church.”

In recent years, this call to invest ethi-



▲ **Archdeacon Terry Leer: “When it comes to the environmental impact of fossil fuel production... all are implicated.”**

PHOTO: ANDRÉ FORGET

cally has often—though not always—been synonymous with divestment.

In 2015, two dioceses (Montreal and Ottawa) voted to divest from fossil fuels; a third, Quebec, completed its divestment process. The Church of England withdrew £12 million from tar sands oil and thermal coal.

But Leer says divestment is not the most responsible way to answer this call.

“The purpose of disinvesting relatively small shareholdings is not to hurt companies directly, but rather to translate moral judgment into action,” he said. “An Anglican oil worker who reads reports of divestment actions taken in other dioceses, or other parts of the Anglican church, understands that he or she is being shamed and rejected.”

Though he acknowledged that there are times when the church must call out members who are guilty of wrongs, “when it comes to the environmental impact of fossil fuel production... all are implicated,” and so “the shaming of the producers amounts to a form of scapegoating, which undermines the church’s teachings on both moral and environmental responsibility at a fundamental level.”

Instead, Leer presented a set of suggestions from the Athabasca tar sands working group, among which were calls for the church to “examine and confront the fundamental failure of the policy of divestment to address fossil fuel consump-

tion as the driver of climate change, and so offer alternatives that actually meet the needs” and to “encourage the development of workable alternatives to fossil fuels and hydrocarbons.”

Anticipating concerns such as those aired by Leer, Ken Gray, co-chair of the working group, noted that the motion CoGS was sending to General Synod “does not advocate any particular strategy” for fulfilling the goal of moving toward a low carbon economy.

“Both engagement and divestment are named... The motion, however, does not favour one over the other,” Gray said in a pre-recorded message to CoGS.

The presentation also featured more technical advice from Rob Saffrey, chair of the investment committee of the consolidated trust fund of the General Synod, who explained the Anglican Church of Canada’s current ethical investment process, which is contracted to Sustainalytics, a company that provides research, analysis and advice on how to invest ethically.

Saffrey noted that while divestment as a strategy has its merits, the church needs to take its limitations seriously.

“It would be good to see [the conversation] broadened from just the investment side of things to include many of the damaging environmental practices we as a church engage in,” he said. “We consume fossil fuels—we drive, we fly, it’s all part of our lifestyle, so we feel the focus should not simply be on the supply side of fossil fuels; there needs to be an equal focus on the demand side.”

Henriette Thompson, until recently director of public witness for social and ecological justice, said that the resolution evolved from a declaration made at the joint Anglican-Lutheran assembly in Canada in 2013, which committed the churches to, among other things, “advocate for responsible and ethical investment and actions by individuals, faith communities, corporations and governments both in Canada and around the world.” ■

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• **Registration for General Synod now open**



• **Brazil and Cuba to be represented at General Synod**



• **General Synod communications plan unveiled**

## CoGS approves use of tablets at General Synod

**Tali Folkins**  
STAFF WRITER

It’s official—tablets will replace binders at General Synod this summer.

Council of General Synod (CoGS) approved the use of tablets at General Synod, after hearing presentations March 10 by planning committee chair Dean Peter Wall and General Synod web manager Brian Bukowski.

When delegates arrive in Richmond Hill, Ont., this July, they will be issued tablets preloaded with a special app that will include the agenda of the six-day gathering, resolutions and key documents, and a number of other features meant to enhance the experience.

Wall said he got the idea of switching to tablets after attending a recent General Convention of The Episcopal Church, where attendees used similar technology.

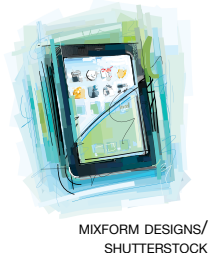
“I was very impressed with the use of what they call their ‘virtual binder,’” Wall said.

In response to a question about the cost of switching to tablets, Wall said that while it would require some additional expense, it would also save money that would otherwise be used for the paper, photocopying,



▲ **Brian Bukowski, General Synod web manager**

PHOTO: ANDRÉ FORGET



MIXFORM DESIGNS/  
SHUTTERSTOCK

labour and other costs normally incurred by issuing the binders. In an earlier interview with the *Anglican Journal*, Wall said the total cost of the tablets is estimated to be around \$30,000—which includes the cost of the app, backup tablets and on-site technical services. Money saved on printing, photocopying and paper will amount to around \$18,000—meaning the tablets will cost about \$12,000 more than is usually allocated for distribution of informational materials, he said.

Since the tablets will be rented, delegates

will return them after General Synod.

However, Bukowski said, delegates will also be able to download the app onto other devices—their own laptop or desktop computers, or phones, for example—and sync it with the app loaded onto the tablets. This way, he said, they’ll be able to keep all the documents from General Synod after they leave.

The tablets will be loaded with a commercial app specially designed for use in conventions, said Bukowski, whose presentation to CoGS included a demo of the app. Each delegate’s app will be customizable for that delegate—it will include, for example, an agenda showing which meetings he or she will be attending, depending on the delegate’s committee membership. As demonstrated by Bukowski, the app features a map of the hotel, with a dot indicating where the delegate is supposed to be at any one time during General Synod.

The app also allows delegates to see all the resolutions, updated every 90 seconds with their status—amended, approved and so on, he said. General Synod attendees will also be able to send messages to one another, and even instantly share photos, he said. ■



## COUNCIL OF GENERAL SYNOD ▶

**“We need to make sure that ACIP is viewed as having the same authority as [CoGS], in the same way that Sacred Circle has authority akin to General Synod.”**

— Archbishop Fred Hiltz, primate of the Anglican Church of Canada

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• CoGS members map out Indigenous history at interactive workshop



• New ways of working need to be reviewed



• Anglican Journal denied access to CoGS documents

# Indigenous ministries to focus on mission

**André Forget**  
STAFF WRITER

Mississauga, Ont.

While discussions about what an alternative structure for a self-determining Indigenous Anglican church might look like have been going on for some time—and were a major topic of conversation at the Sacred Circle, held in Port Elgin, Ont., in 2015—National Indigenous Bishop Mark MacDonald said that structure is not currently the most pressing priority.

“At this point, we will primarily focus on ministry rather than structure,” he said in a March 12 session on Indigenous ministries at Council of General Synod (CoGS). MacDonald noted that many Indigenous clergy are not only under-resourced and overextended, but are sometimes also suffering from the long-term effects of residential school trauma.

In recent years, Indigenous Anglicans have been laying the groundwork for “the next stage of self-determination,” and proposals have included the creation of a fifth, fully Indigenous province of the national church and Indigenous diocese-equivalents.

In the same session, Bishop Lydia Mamakwa of the Spiritual Ministry of Mishamikoweesh, Bishop of Missinipi Adam Halkett and Indigenous ministries co-ordinator Canon Virginia “Ginny” Doctor joined MacDonald in presenting the Mission Statement for an Indigenous Anglican Spiritual Ministry within the Anglican Church of Canada.

The statement declares that as they “move toward full self-determination and self-governance,” Indigenous Anglicans will “create a structure that will allow us to enhance our ministry and healing; and fully empower the National Indigenous Anglican Bishop to freely minister with all Indigenous Anglican people in all of the provinces.”

It also contains a series of goals and objectives Indigenous Anglicans say they hope to work toward—including more robust formation for Indigenous clergy, programs to strengthen and heal Indigenous



▲ Canon Virginia Doctor explains the goals for an Indigenous Anglican spiritual ministry. Behind her is National Indigenous Anglican Bishop Mark MacDonald.

PHOTO: ANDRÉ FORGET



PHOTO: ANDRÉ FORGET

(L to R): Canon Laverne Jacobs and Bishop of Missinipi Adam Halkett

communities, more culturally appropriate liturgical resources, and political advocacy to challenge violence in and against First Nations communities.

According to Doctor, the statement grew out of a charge from the Anglican Council of Indigenous Peoples (ACIP) to “indigenize” the Five Marks of Mission used by the global Anglican Communion. She said it was not meant to “disrespect in any form” the original authors of the Marks of Mission, but rather “to give it more flavour as to what it would mean in the Indigenous world, or in the Indigenous church.”

MacDonald noted that the statement’s emphasis on supporting ministry rather than structure is a response to what has for years been one of the most consistent calls coming out of Indigenous communities and from Indigenous clergy: the call

to provide more, and better, resources to clergy operating in extremely stressful situations.

Sharing an example from his own time as a priest in Red Lake Nation in Minnesota, MacDonald explained that of the 36 funerals he officiated in the space of a year, over half were for people who had died by accident or violence.

“Just imagine what that is like to a community,” he said. “I had the support of a salary and a structure that looked out for me—a lot of our clergy don’t.”

Responses from members of CoGS were positive, with many expressing appreciation for the document and the direction Indigenous ministries is taking it in.

Deputy Prolocutor Cynthia Haines-Turner noted that the current draft of the mission statement had been formatted especially to accommodate ways of thinking common to the non-Indigenous members of the council.

“[Doctor] intentionally put this document in a linear form, because so many of us think like that,” she said. “I think that was an extremely gracious thing to do. It had its source in a circle format, but it is a gift to us that it is within our comfort level because it moves us away from trying to figure it out and being able to work with the content itself.”

Hiltz also expressed his appreciation for the document, but noted that the church can do more to help its Indigenous members move toward self-determination.

“We need to make sure that ACIP is viewed as having the same authority as [CoGS], in the same way that Sacred Circle has authority akin to General Synod,” he said. He suggested that having Indigenous and non-Indigenous leaders spend real time working together and interacting during a joint meeting of CoGS and ACIP in the next triennium might be a way of furthering this goal.

“I don’t think we are going to get [to equal partnership] until we actually spend a few days together under one roof or under one tent, sharing meals and sharing conversation and praying together and doing gospel-based discipleship,” he said. ■

## RfM reports slight increase in donations

**André Forget**  
STAFF WRITER

The Anglican Church of Canada may be facing demographic challenges, but response to fundraising remains strong, said Monica Patten, interim director of Resources for Mission (RfM) in a March 11 presentation to Council of General Synod (CoGS).

“Given the decline in membership, we are holding our own very well,” she said. “I think we have something to be encouraged by and quite proud of.”

Patten reported that RfM had, through its various programs and diocesan partners, brought in an unaudited total of \$912,932 in 2015—\$2,333 more than was raised in 2014.

“Both of these years [2014 and 2015] resulted in higher numbers than either 2013 or 2012, so we’re going in the right direction,” she said. “I am confident that with the investment we have made and are going to be making in the future, you will continue to see that number rise.”

Patten’s presentation came in response



▲ Monica Patten, Resources for Mission interim director

PHOTO: MARITES SISON

to a review presented to RfM at the 2014 spring session of CoGS calling for a “comprehensive plan” for RfM, including a fundraising plan.

A key part of that fundraising plan, Patten noted, was a 2014 decision to acquire technology for a donor management system. The system, launched in 2015, allows fundraisers to set goals, track progress and better understand their donor base, and it has helped RfM reach out to new donors and gain a better understanding of who is giving and how, she said.

“Our contributor base is an aging one, likely 65 and over...contrary to what you often hear: ‘Boy, we should be getting the younger people to give.’ That doesn’t necessarily follow,” she said, noting that older people are often the most generous donors because they “have less debt...[and] greater capacity to give.”

However, despite the general increase in 2015, Patten noted that not all RfM programs had performed well.

In particular, she noted that the national church’s “Giving with Grace” fundraising

campaign had brought in \$611,721, as opposed to the \$639,303 raised in 2014.

Patten said she was “not 100% sure” why this was the case, but speculated it might be due to the 2015 fundraising letter being sent later than usual, or that the 2014 numbers reflected money that was spent acquiring new donors that was not matched in 2015.

In addition to “Giving with Grace,” RfM raised \$216,931 through “Gifts for Mission” (up from \$208,871 in 2014), \$30,000 through major gifts (up from nothing in 2014), \$16,953 through “Love in Action,” the diocese of Ontario’s ministry appeal (down from \$23,435 in 2014) and \$37,327 through “Hands Across Niagara” (down from \$38,990 in 2014).

Patten, who took over as interim director of RfM in January 2014, will step down in 2016. Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said he hopes a new director will be chosen before General Synod 2016 meets in July. Patten said she is willing to stay on until her successor is chosen. ■



# Hiltz laments lack of passion for social justice

**André Forget**  
STAFF WRITER

Mississauga, Ont.

In his reflections during the last session of Council of General Synod (CoGS) for the past triennium, the primate of the Anglican Church of Canada expressed frustration that Anglicans have not exhibited the same degree of passion for other social justice issues as they have for debates about same-sex marriage.

"I long for a time in our church when there is as much attention and conviction and passion and voice and action from the rooftops about sexual exploitation, about gender-based violence, human trafficking for the sex trade, missing and murdered Indigenous women, pornography, religiously-based violence around the world, our violence against creation itself, and the greed and the reckless consumption that drives it," said Archbishop Fred Hiltz.

The church, he said, has been criticized for spending an "inordinate" amount of time on the issue.

But despite his concerns over how much energy was going into discussions over same-sex marriage, Hiltz applauded the care and respect he felt CoGS had shown in its



▲ Archbishop Fred Hiltz, Cynthia Haines-Turner, deputy prolocutor, and General Synod chancellor, Canon (lay) David Jones

PHOTO: ANDRÉ FORGET

nearly two days of closed-door discussions about the proposed change to the church's marriage canon to allow for same-sex marriage.

"I think...we were really working hard here at this meeting at trying to make room for one another," he said.

Hiltz also spoke to CoGS at length about his experiences at the January meeting of the primates of the Anglican Communion, and the status of relations within the global Anglican Communion following their decision to censure The Episcopal Church (TEC) for its 2015 decision to perform same-sex marriages. The primates asked

that the American church's participation in Anglican Communion bodies be temporarily limited.

He noted that despite this call from the primates, TEC has indicated that it will send representatives to the upcoming Anglican Consultative Council (ACC) meeting in Lusaka, Zambia, in April, and Hiltz said he expects they will participate as "full members."

The provinces of Kenya, Uganda and Nigeria, among others, have announced that their bishops will boycott the meeting because of the American attendees.

"It raises the whole question of the authority of the instruments of Communion—in and of themselves, and how in fact that authority plays itself out in terms of the interplay among the instruments of Communion," Hiltz said, noting that the ACC may choose to draft a formal response to the Primates' Meeting communiqué.

Hiltz said that the Canadian church will be represented at the ACC by Bishop Jane Alexander of the diocese of Edmonton, Suzanne Lawson and Archdeacon Michael Thompson, the church's general secretary, who will be standing in for Archdeacon Harry Huskins, who is unable to attend for health reasons. ■

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• Ample discussion needed before same-sex marriage vote



• Bishops explain same-sex marriage statement to CoGS

## Offer options to gay marriage vote, CoGS asks bishops

Continued from p. 1

cedure is the most helpful way" of dealing with the issue of gay marriage.

In a written response to the House of Bishops, CoGS asked "for some concrete examples of other options" to a legislative process.

CoGS was more forthright when it asked the bishops what they meant when they stated that they were committed to "achieving the greatest pastoral generosity possible" toward LGBTQ people. "If a local option is the way forward, will the House be prepared to live with and honour the choices of individual dioceses?" CoGS asked.

It also asked bishops to provide concrete examples of what they meant about being committed to "explore other options for honouring and fully embracing committed, faithful same-sex relationships."

The statements to the church and to the House of Bishops emerged after almost two days of mostly closed-door discussions among council members.

In its statement to the church, CoGS also said, "We recommend the greatest pastoral response possible, allowing same-sex couples to be fully included in the life of our church with full and equal access to its liturgies and pastoral offices."

The wording of this last sentence was cause for much debate on the floor of the council when it was presented for approval. The original draft had read, "We must permit the greatest pastoral response possible, allowing same-sex couples to be fully included in the life of our church with full and equal access to its liturgies and pastoral offices," and some CoGS members felt this came too close to telling General Synod how it should vote.

"When we do this, when we say, 'You have full access to the liturgies and pastoral care,' we're saying, 'Go ahead and marry,'" said Bishop Larry Robertson, of the diocese of the Yukon, expressing an opinion also stated by Archdeacon Terry Leer, of the diocese of Athabasca. "I cannot and



▲ Council of General Synod members vote by consensus to send the marriage canon resolution drafted by the Commission on the Marriage Canon to General Synod 2016.

PHOTO: ANDRÉ FORGET

will not accept that."

While the change in wording allowed the statement to receive the approval of the council, in an interview after the session, Leer and Robertson both said they were still not entirely satisfied with how the sentence read.

"I disagree with that sentence," Leer said. "It still, to me, is too directive—it's like saying to General Synod, 'We really want you to vote this particular way.'"

However, both acknowledged that this wording reflected the will of the majority of the council.

While CoGS made all of its decisions on both statements and the resolution using a consensus model, two of its members—Bishop Lydia Mamakwa of the Spiritual Ministry of Mishamikoweesh and Bishop Adam Halkett of Missinipi, diocese of Saskatchewan—abstained.

Mamakwa and Halkett said they felt any participation in a vote about same-sex marriage would violate the trust of their communities, which they say are strongly opposed to any changes to the marriage canon.

While abstention is usually not an option when CoGS or General Synod vote on an issue, exceptions can be made if a two-thirds majority of members allow them. The council was unanimous in letting Mamakwa and Halkett abstain from any votes related to the marriage canon.

When asked about his views regarding the statement, Robertson said he felt the

council was right in asking the bishops to provide more specific examples. "We [bishops] have to put our money where our mouth is, and if this is what we're saying, what are we going to do about it? That's the role of the bishop: we are the keeper of the faith, we are the chief shepherds, and we have to lead."

Bishop John Chapman of the diocese of Ottawa agreed. "I thought it was a responsible response—the House of Bishops... has suggested that maybe the legislative option is maybe not the right way to go, so CoGS was saying, 'We agree with that, so what's your best suggestion?'"

Following the decision, CoGS members who agreed to be interviewed were generally positive about how the council dealt with its response to the bishops' statement and with preparations for dealing with the same-sex marriage issue at General Synod, scheduled to meet July 7-12.

"It was very honest and sensitive," said Jennifer Warren of the ecclesiastical province of Canada, who had seconded Resolution C003 when it came before General Synod in 2013. "I feel like there was a real commitment to people with views on polar opposite ends of the spectrum to ensure that we were all feeling heard."

Despite his reservations about CoGS' statement, Leer also said he felt it had on the whole been a good experience.

Many delegates noted that the decision to hold three of the sessions discussing the marriage canon in camera—that is, privately—had helped facilitate this process.

Cynthia Haines-Turner, deputy prolocutor of General Synod, said that while in camera sessions are "not easy" due to the suspicion they can ignite, she felt it to be helpful in this case.

In its message, CoGS expressed the hope that, regardless of the outcome on the issue, unity in the church will prevail. It noted that the church has also dealt with "contentious issues" in the past, including the remarriage of divorced persons and the ordination of women. ■



# Making church safer for all

Efforts extend beyond sexual misconduct to bullying, mistreatment

By Diana Swift

The Anglican Communion's Safe Church Consultation emerged from painful revelations in the 1990s that Christian churches—supposedly places of trust—were sometimes magnets for bullies and predators and sites of misconduct and abuse.

In 2008, the consultation addressed this phenomenon at Creating a Safer Church, an international conference in Woking, U.K., and in 2011, a second international conference, Partnering for Prevention, in Victoria, B.C., continued the scrutiny of religious structures that perpetuate abuse.

In a revitalized commitment to improving the welfare of all people in Anglican churches across the Communion's provinces—clergy, parishioners and community members alike—renewed efforts in education, training and screening are under way to ward off abuse and when, inevitably, it happens, to quickly respond.

And the scope of efforts now extends well beyond sexual misconduct to the bullying and mistreatment of a broad range of victims. "Initially the focus was on preventing abuse of kids, youth and vulnerable adults, but as we got started, we realized we needed to help parishes prevent abuse in all forms, regardless of the victims and the abusers," said Lorraine Street, a program and staffing risk-management consultant providing support and resources for SafeR Church, a project of the Halifax-based diocese of Nova Scotia and Prince Edward Island.

SafeR Church deliberately took its name from the comparative rather than the absolute form of the adjective. "The reality is, it's not possible to make church or any other place completely safe," said Street. That thinking can be "a delusion and even a danger" because the resulting complacency allows parishes to move on to other concerns.

In this country, safer-church efforts have been spurred by landscape-changing legal decisions such as the 1999 Bazley v. Curry decision of the Supreme Court of Canada. After a youth in a Vancouver group home was molested by a staffer, this ruling established that all not-for-profit organizations, churches included, must manage the risks generated by their enterprises. "This case blew open the door for vicarious liability in not-for-profit enterprises," said Street.

As in many other dioceses, every parish is now obliged to have a plan for initial training and refresher courses for those working with the vulnerable: seniors, shut-ins, children. To that end, the diocese has produced 20 webinars on abuse prevention and response, and is preparing a more limited set of training podcasts.

A strong practical impetus for these efforts has been the Ecclesiastical Insurance Office, which made harm-prevention and risk-management measures standard requirements for church insurance coverage. This has led to tighter screening and supervision and even police record checks of church employees and volunteers.

However, cautioned National Indigenous Anglican Bishop Mark MacDonald, there is more to safe church than acknowledgment of legal liability. "There has to be



PHOTO: CONTRIBUTED

Across Canada, parishes are obliged to train those working with the vulnerable: seniors, shut-ins, children.



PHOTOS: CONTRIBUTED

Archdeacon Tanya Phibbs and Canon Bruce Bryant-Scott are involved in safe church programs in their own dioceses.

a deeper sensitivity to the issue as a gospel or a theological matter," he said. "When we get to the level where we understand how integral this is to our gospel participation, we will reach a level where safe church is much more automatic, much more real and less a case of checking off boxes."

According to MacDonald, although considerable progress has been made, some of the forces at work remain difficult for people to absorb, especially the concept that problems of safe church arise when those who had power no longer feel empowered. "There is not a full appreciation of the dynamics across the leadership sector," he said.

Archdeacon Tanya Phibbs oversees safe-church initiatives in the diocese of Huron, where all regional deans are trained to do basic instruction. "In the past two years, we've increased our work to get parishes completely compliant and make sure churches are safe places for all who come through their doors—employees, volunteers, parishioners," she said.

Times are changing. Huron diocese now gets more complaints under its anti-bullying provisions than under its sexual misconduct policy. "Most people have stepped up and embraced the need to do things differently than in the past," Phibbs said. "In a case where someone in the parish has been making inappropriate sexual comments or bullying for the past three or four decades, which were previously dismissed as, 'Oh, that's just Joe,' that's not how we deal with each other now in a Christian community."

The first remedial steps are conversation and reconciliation, but, said Phibbs, "sometimes you just have to say to someone, 'You have to find another church,' which can be very hard in a small community."

**"I hope we can make church a safe and truly welcoming place for all those who cross its threshold. In many cases, it's been a place of hurt and exclusion."**

— Marcia McMenamie, diocese of British Columbia safe church committee co-ordinator

The diocese of British Columbia has been offering safe-church training for the past six years, based first on a secular Red Cross program and then on an interfaith clergy-oriented program based on scripture. Now the Rev. Sheila Flynn, canon pastor responsible for sexual misconduct and screening in faith, has written a customized plan, drawing on the two earlier programs but adding locally relevant elements such as homelessness and First Nations issues.

Training for parish people will soon be under way, with travelling workshops scheduled up and down Vancouver Island. Flynn and British Columbia Bishop Logan McMenamie will train clergy.

"I hope we can make church a safe and truly welcoming place for all those who cross its threshold," said Marcia McMenamie, who co-ordinates the diocesan safe church committee. "In many cases, it's been a place of hurt and exclusion."

With implementation falling to dioceses and parishes, approaches to church safety vary widely across Canada. And Canon Bruce Bryant-Scott, rector of Victoria's St. Matthias Anglican Church, would like to see the current patchwork replaced with national standards like those adopted by the Anglican Church of Australia "so that the policies used in the Arctic are the same as those used in Toronto. Right now, how sexual misconduct is handled depends on where you are." Bryant-Scott added that the Canadian church also lacks common screening policies and education processes, "all of which hinders us in dealing with the potential for future misconduct and dealing with the legacy of misconduct in the past."

Though mandated programs are now increasingly in place, the path has not been easy, and the idea of church as harmful remains a reason for grief. "Many parishes are really grieving that their churches are just like other not-for-profit organizations," said Street, a member of St. John's Anglican Church in the parish of Horton, Wolfville, N.S. And this awareness of potential harm can lead to paranoia, paralysis and a reluctance to do Christ's work, including pastoral visits, home care and street outreach. But the church cannot be risk-averse.

"Church is by definition risky," Street said. "If you get rid of risk, you might as well close the churches." ■

Diana Swift is a regular contributor to the Anglican Journal.



IMAGE: SYDA PRODUCTIONS/SHUTTERSTOCK



# Priests reach out through sidewalk ministry

Continued from p. 1

Clearly, it's not one he'll easily forget.

"It was the most amazing, surprising, jaw-dropping, eye-opening experience I think that I've ever had," he says.

Murray did not set out to be a park bench priest. Until last spring, he served at the Anglican Church of the Advent, in a residential neighbourhood of Toronto. The parish was not in great shape financially, however, and its prospects of growth were not promising. When it decided to amalgamate with three other parishes, Murray found himself downsized.

Murray looked for positions in other parishes, but as his unemployment stretched into late summer, he decided to take matters into his own hands. As he describes on a Facebook page he created to chronicle his park bench ministry:

"I had long thought that something a bit bolder than what I was used to might be the thing...I figured, why not put on my clergy shirt, sit in a public place and see what happens? So I made up a sign and ventured out on my own in the city."

Murray first tried a corner dominated by university, government and hospital buildings. His efforts got him "a few strange looks, but a lot more people...just walked by," he says.

Eventually he settled on the bench in front of Metropolitan United—a roost in a diverse downtown neighbourhood. He pitched his sign and someone stopped to talk within 15 minutes. That first day, as would become his custom, Murray spent about two hours on the bench. In addition to a number of casual interlocutors, three or four people stopped for a "significant conversation," he says. One particularly busy day people waited to talk to him. Months later, he still remembers the people he met on his park bench: a man about to be evicted from his apart-



▲ The Rev. Matthew Arguin says street ministry "puts you right in the midst... of the messiness of life, and so it's very incarnational in that sense."

PHOTO: WAYNE NEWTON

ment, who seemed more concerned about what would happen to his cat than himself; a very distraught woman in the midst of a legal proceeding with the neighbours in her apartment building; a young homeless prostitute; a woman wondering how she could help a relative escape from a dangerous country; a young man who had been asked to donate an organ and was struggling with the decision.

While a few wanted to talk about God, most, Murray says, seemed to just want someone to talk to about their struggles. Once, he was approached by a teenager haunted by the conviction that a choice he had made in the past had caused someone he knew to commit suicide.

"He asked to make a sacramental confession," Murray says. "He told me what he wanted to say and then I pronounced an absolution at the end, and then I never saw him again. I hope he's OK."

Overtly theological conversations were relatively rare. Rather than trying to convert people, Murray says he focused on listening and occasionally offering what he calls "low-key observations" about what people told him. To actively start a conversation about the role of God in their lives, he says, would have eroded the trust between them.

"If they volunteered that kind of information, great—then I responded to that. But my evangelization, I think, was simply, 'I'm a priest...I'm sitting on a park bench, and you are welcome to stop here and unload whatever you wish upon me, and I'm not going to make any kind of attempt to make you think the way that I do, to convert you to something, to make you come to my church, to put money in my brass plate, anything like that,'" he says.

Murray's park-bench ministry wrapped up in mid-November, after he received an offer for a position as priest at St. Mark's Anglican Church in Port Hope, Ont. He

hopes to pursue it in some form on the streets of his new parish once he gets more settled, however.

The experience, Murray says, helped him realize how many people today still trust the clergy and seem to want a representative of the church in their lives somehow—but feel reluctant, for one reason or another, to actually enter a church. He believes the church needs to pursue some kind of public ministry more actively to reach these people.

Though Murray's "freelance" approach seems unique, he's not the only Anglican priest in Canada to have recently practised street ministry. From 2011 until the end of 2015, the Rev. Matthew Arguin, associate priest at the now-closed Bishop Cronyn Memorial Church in London, Ont., reached out to people in public places as a pilot project set up by the church. His role, he says, was "basically to hang around public spaces" in London, especially those likely to attract the needy—the vicinity of his own church and community organizations offering free meal programs; the public library; the Canadian Mental Health Association—and to make connections with people in these places. He met many people on the street and provided spiritual counselling in coffee shops and other public spaces, he says.

The Rev. Rae Fletcher, former rector of Bishop Cronyn Memorial, says this was a role to which Arguin was "ideally suited"—partly because of his condition. Arguin has cerebral palsy, and uses an electric wheelchair to get around. Even before the street ministry project began, Fletcher says, church staff noticed Arguin had a facility for establishing a rapport with the "wounded souls" coming into the church for its Alcoholics Anonymous programs.

The church, Fletcher says, "came to realize that Matt had a unique gift, in that... he was not threatening to those coming off the street. His own vulnerability because of his physical situation seemed almost to make him one of their own. They spoke with him about things that they would not share with others on the staff."

Still, says Arguin, the work involved unique challenges. When he began, he was not yet an ordained priest and had grown up in a much more comfortable environment than most of the people he met.

"It was a little bit surreal for me, because I didn't really have any exposure to issues surrounding poverty and mental health and addiction," he says.

He now sees the project as a rewarding experience, as well as a valuable form of ministry.

"It puts you right in the midst...of the messiness of life, and so it's very incarnational in that sense," he says. "It's also a form of evangelism that's very much rooted in getting to know people, entering into relationships and having the evangelism grow out of that, rather than just spouting out theological ideas or Bible verses."

Arguin's service as street minister ended when Bishop Cronyn Memorial disestablished at the end of 2015. He hopes that the church will make street ministry more of a priority.

"If we're serious about being the church, and we're serious about Jesus being good news, and we're serious about all people being made in the image and likeness of God...if the church wants to connect with who they are, and what they are, and what they are called to do, getting into a relationship with folks who are often considered 'the other' is a very important thing." ■

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## CANADA ▶

# Drumming and prayers at Mohawk Chapel

Continued from p. 1

of Discovery, to renewed support for “lasting self-determination for the Indigenous church.” (The 46 articles cover rights to land, language, culture and religious practice, among other matters.)

Hiltz also suggested that the UNDRIP be incorporated into the liturgical life of the church through inclusion in the General Synod Handbook, integration into preparation materials for baptism and confirmation, and an annual reading of the document in every parish across the country on the Sunday nearest National Aboriginal Day of Prayer (June 21).

In order to ensure that the church continues to “comply with the principles, norms and standards of the U.N. Declaration,” Hiltz announced that, in consultation with National Indigenous Bishop Mark MacDonald and General Secretary Archdeacon Michael Thompson, he would commission a Council of Elders and Youth to monitor the church’s commitment to the declaration.

But in order for such changes to gain traction in the church, Hiltz acknowledged that they would need to be adopted by the bishops.

“By virtue of their office, they are in a unique position to help us,” he said, noting that bishops can speak not only to their own dioceses but also to the secular authorities within their communities. “I will be inviting the bishops to share initiatives in this regard at our meeting this fall.”

The need for a more general buy-in from across the church was a point stressed by Donna Bomberry, former Indigenous ministries co-ordinator for General Synod, secretary general of the Anglican Indigenous Network and Cayuga nation member.

“It is critical that the bishops get on board with this,” she said in her formal response to Hiltz’s statement. “I agree that, as you say, the bishops are in a unique position to provide that leadership and guidance to encourage their dioceses, territories and municipalities to endorse the declaration.”

In an interview following the service, Bishop Robert Bennett of the diocese of Huron, whose jurisdiction includes the



▲ **Top:** Shirley Carpenter (L) and her daughter, Cindy Carpenter, greet Archbishop Fred Hiltz outside the Mohawk Chapel.

**Bottom:** National Indigenous Anglican Bishop Mark MacDonald offers a closing prayer.

PHOTOS: ANDRÉ FORGET

Mohawk Chapel and a number of First Nations territories, said he agreed with the need for co-operation from bishops and noted that his own diocese has an Indigenous council that is helping it move to a “new relationship.” He conceded, however, that many regular parishioners have not been adequately prepared for these conversations.

Bennett stressed the importance of “consciousness-raising” at the grassroots level to educate parishioners.

He also noted that some of the specific suggestions Hiltz outlined—in particular, the idea of having the UNDRIP read during a Sunday morning service—struck him as being somewhat impractical, but he said he supported the “principle,” and would

work to find more “reasonable” ways to incorporate it into parish life.

Bishop Michael Bird of the neighbouring diocese of Niagara, who was also present at the service, said that while his diocese has “neglected” urban ministry to Indigenous people, when the question of how they should respond to the TRC’s recommendations came up at the diocesan synod, he was “overwhelmed” by the number of people who wanted to get involved.

“We are ready and willing to comply fully with what the primate is asking us to do,” he said. “I sense that there will be a great deal of interest and follow-through in the diocese.”

But how will this statement be received in Indigenous churches and communities? The Rev. Norm Casey, a Mi’kmaq priest serving Anglican churches on the Six Nations on the Grand River territory, said it will partially be a matter of how it is communicated.

“Everything that happens in our community is in relationship,” he explained. “They view the church through me. So it depends on how I am going to continue to share this information with my people in our community—how they hear that, how they digest it, what they are going to do with it, happens mostly from what I’m going to do.”

Casey said the primate’s message “really enforces everything that [Indigenous Anglicans] have been talking about for the last 15 years.”

MacDonald said that Indigenous people are “far from where we need to be,” he has a lot of hope for the future.

“We’re at, I think, a tipping point, in terms of people’s perception and consciousness and this spiritual revolution that needs to happen in order to make Canada what it is destined to be in God’s eyes,” he said. “We’re on our way.”

In addition to Bennett, Bird and MacDonald, the service was attended by Archbishop (ret.) Terry Finlay, co-convenor of the Primate’s Commission on the Doctrine of Discovery, Diocesan Indigenous Bishop of Missinipi Adam Halkett, Spiritual Ministry of Mishamikoweesh Bishop Lydia Mamakwa and former bishop of Montreal Barry Clarke. ■

## PEOPLE ▶

## Canadian priest to lead U.S.-based SSJE

André Forget  
STAFF WRITER

For the first time since the Canadian chapter of the Society of St. John the Evangelist (SSJE) joined its American counterpart in 1984, a Canadian will serve as the monastic order’s brother superior, following the election of Br. James Koester at the beginning of March.

Speaking to the *Anglican Journal* in an interview following the election, Koester, a native of Regina, Sask., said he found the new role “slightly daunting,” but was excited about the possibilities involved.

“This is a transitional period for monastic communities,” he explained. “As the church enters this increasingly post-Christian North American culture, monastic communities...have a really important role to play, because we, I think, can become monk-missionaries once again.”

Koester said his focus as brother superior for the SSJE, which is based in Cambridge, Mass., will be on working to



▲ **Br. James Koester:** “A monastic vocation is a viable option in the life of the church.”

PHOTO: CONTRIBUTED

increase the number of monastic vocations and increasing awareness of the monastic option among Anglicans.

“It is important for people to know that a monastic vocation is a viable option in the life of the church,” he said. “If people want to give themselves over completely for the sake of the gospel, a monastic vocation is one way of doing that.”

Koester himself became involved with the society as a university student in Peterborough, Ont., in the early 1980s through its house in Bracebridge, Ont. (now closed), after seeing an advertisement for the order in the *Canadian Churchman* (predecessor to the *Anglican Journal*).

Ordained a priest in the diocese of British Columbia in 1985, he was professed as a brother of the SSJE in 1992, and since then has served as brother-in-charge of the society’s Emery House, an SSJE monastery in rural Massachusetts, and as deputy superior.

He succeeds Br. Geoffrey Tristram SSJE, who served as superior for six years. ■

## Empowering women ‘lifts up societies’

Episcopal News Service

“The key to eradicating most poverty on the planet, aside from programs that help, aside from economic development, which is all obvious, the key is to be found in women,” [Episcopal Church] Presiding Bishop Michael Curry has said.

If women are treated as equals and are empowered economically and politically, “they will lift themselves, their children and their families, and that in turn will lift up cultures and societies,” said Curry in a sermon preached last March in honour of the Episcopal and Anglican women gathered in New York City for the 60th annual United Nations Commission on the Status of Women.

Curry preached at the service in the Episcopal Church Center’s Chapel of Christ the Lord. ■



ARTS AND CULTURE ▶

**BOOK REVIEW**  
**CUT FROM THE CLOTH OF FOGO:**  
*A Life of Teaching, Travel, and Ministry*  
By Stewart Payne  
Flanker Press, 2015  
220 pages  
ISBN 978-1-77117-409-1

# Archbishop recalls rewarding ministry in Newfoundland

By Sam Rose

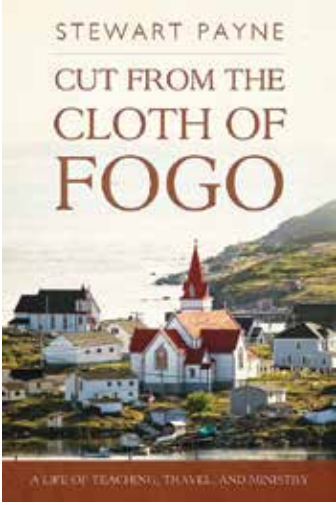
**A**RCHBISHOP Stewart Payne, whose memoir *Cut from the Cloth of Fogo: A Life of Teaching, Travel, and Ministry* was published last year, is living proof that God calls remarkable people from everywhere, no matter how small or remote the place.

The book traces Payne’s humble beginnings on Fogo Island in the 1930s and his journey to becoming one of Canada’s most respected Anglican clergy. With modesty and humour, Payne describes his early upbringing on Fogo Island, his first trip to the big city of St. John’s to enter Memorial College, his teaching years at Indian Islands and Fogo, and the ministerial calling that put him on the path to a long and rewarding life of humanitarian work.

Payne’s first pastoral charge was Happy Valley in Labrador, followed by Bay Roberts and St. Anthony on the Island of Newfoundland. He went on to become bishop of the diocese of Western Newfoundland, and retired as metropolitan of the ecclesiastical province of Canada.



▲ Archbishop Stewart Payne offers the book to young people so that they “can learn from the past and have hope in the future.”  
PHOTO: SAM ROSE



Besides his role in the church, Payne has been an activist for social issues affecting his congregation. When the Newfoundland cod moratorium was declared in 1992, he was invited to form a coalition with other churches to assist unemployed fishermen and plant workers. In partnership with other concerned fisheries organizations, Stewart helped form a committee to reach

out to people in need, to listen to their concerns and to bring their issues before government.

From his early years in Fogo to his election as metropolitan, Payne tells his life story as a series of anecdotes involving the people who were with him along the way, including his devoted wife, Selma (née Penney), his equal partner in a lifetime of sharing in other people’s joys and supporting them in times of distress.

Payne said he wrote the book so that younger generations may learn from his example that despite having a difficult childhood—he grew up poor in a large family and lost his father at a young age—they can draw inspiration to follow their dreams and accomplish whatever it is that they feel called to do with their lives. “It is my number one reason for writing this book...that young people can learn from the past and have hope in their future.” ■

**Sam Rose is executive archdeacon to the bishop in the diocese of Eastern Newfoundland and Labrador.**

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ARTS AND  
CULTURE ►

# The deep and abiding faith of Mennonite mothers

By Solange De Santis

**THE GENESIS OF** *Sons and Mothers: Stories from Mennonite Men* came at the June 2013 book launch for a different book, *Mothering Mennonite*, a collection of stories women wrote about their Mennonite mothers. “That evening, I decided to take up the challenge of crossing the gender/generation divide and allow men to share their stories about their Mennonite mothers,” writes Mary-Ann Loewen, who became the “coaxer,” as she puts it, of stories from the 12 men who appear in this volume.

The contributors—teachers, writers, academics, a poet, a conductor, a therapist, a pastor—often bring literary talent to bear as they write about the maternal relationship against a background of faith.

Michael Goertzen, who now teaches abroad, mixes prose and poetry for a picture of Hilda, who fled the Russian Civil War after the Revolution, with a dose of survivor guilt: “In a silent struggle, she grappled with her own Anabaptist traditions, songs and those abandoned farms of the Molotschna Colony and other communities where she and her ancestors had lived.”

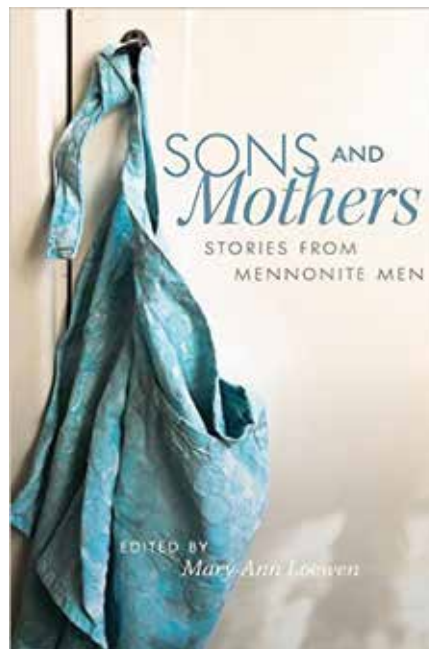
In free verse, Christoff Engbrecht in Winnipeg recalls his mother, Sharon, as “queen of rotundas/lazysusans, vestibules and chandeliers/gorse and hassocks/and slow turf fires.”

Each of the portraits explores a mother-

## BOOK REVIEW

**SONS AND  
MOTHERS:**  
Stories from  
Mennonite Men

Edited by Mary-Ann Loewen  
University of  
Regina Press,  
2015  
144 pages  
ISBN 978-0889774032



and-son's relationship with the faith that traces its heritage to the 16th-century Anabaptist (re-baptizer) movement in Switzerland and is popularly named for Dutch pastor Menno Simons. In Canada today, there are about 200,000 Mennonites, with concentrations in southern Ontario and Manitoba.

One revealing aspect of the book is seeing how men discover the complex relationship between mothers and church. Paul Tiessen hints at things hidden in “Things my friends did not know about my mom”—the main thing being his mother

Helen's gradual withdrawal from “the ongoing and vigorous activity of church life.” She would visit her mother on Sundays and listen to the church service “through a closed-circuit hookup.” Tiessen sensitively seeks to understand this through exploring the social and psychological effect of early trauma—another emigration from Russia—on his mother.

For some of the men, a mother's deep faith drives them further from their religious upbringing, to discover their own relationship with God. There are also universal family dynamics, such as aging mothers who want to stay in their homes through physical and mental crises.

Although the mother-son relationship is universal and relevant to people of all faiths, and even no faith, the book could have benefited from a brief description of the Mennonite movement, just so readers don't need to have a laptop and Wikipedia by their sides.

In addition, the choice of authors reveals a class bias. All the writers are upper middle class and well-educated. There are no farmers, truck drivers, train engineers, auto mechanics, factory workers. Working-class Mennonite men also deserve to have their stories published—perhaps in a second volume. ■

**Solange De Santis is based in New York and is editor of Episcopal Journal, an independent monthly publication that covers the Episcopal Church.**

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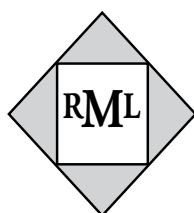


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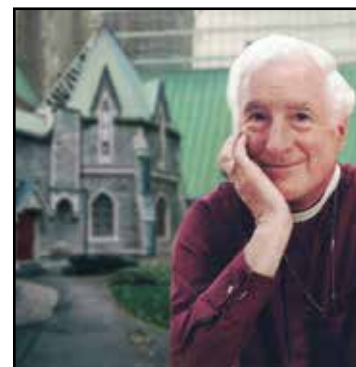
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