

Welby calls on Christians to join ‘global wave of prayer’

By ACNS

Archbishop of Canterbury Justin Welby is encouraging Christians of all denominations to join a 10-day global prayer initiative, “Thy Kingdom Come,” from Ascension Day to Pentecost, May 25 to June 4.

See Not just, p. 15

PHOTO: THYKINGDOMCOM.GLOBAL

Faith groups unite against acts of hatred

By Neale Adams

People from many faiths met twice early in March in Vancouver to show support for one another at well-attended public meetings that celebrated diversity and took a stand against acts of hatred.

Both gatherings were in reaction to concerns about an upsurge in anti-Semitism, Islamophobia and other forms of social conflict that seem to have accompanied the inauguration of the Trump administration in the United States.

That American political problems have spilled into Canada was suggested by a bomb threat in early March, which resulted in the evacuation of Vancouver’s Jewish Community Centre (no bomb was found), and by controversy surrounding a three-day campaign in Vancouver led by Franklin Graham, an American evangelist who once called Islam “a very evil, a very wicked religion” and supported a ban on Muslim immigration in the U.S.

Anglicans were involved in sponsoring both gatherings. The first took place March 7 at Vancouver’s Or Shalom Synagogue. Sponsored by the synagogue and the diocese of New Westminster, the event featured talks, meditation and other activities from a wide variety of faith traditions.

It was followed two days later by a presentation at St. Andrew’s-Wesley United Church—involving a rabbi, an imam and a bishop—entitled “Hope Amidst the Politics of Fear: Conversations for Creative Resistance.” This event was organized by St. Andrew’s and Christ Church Cathedral.

Rabbi Laura Kaplan, director of Inter-Religious Studies at the Vancouver School of Theology and a panelist at the event at the United Church, said she was thankful that hate-inspired acts, like the bomb threat, were, so far, at the level of “harassment.” “It will be the strength of our community that keeps it at that level,” she said.

Imam Mohammed Shujaath Ali Nadwi of Masjid ul-Haqq Mosque in Vancouver also said he had been encouraged by the reactions of “fair-minded” Canadians and Americans. “Recent events have stirred more compassion and kindness in the hearts of non-Muslim friends. They came out in support of Muslims defending their

See Events, p. 10

“Tolerance is not enough. We need to elevate the understanding of each other for acceptance beyond tolerance—acceptance based on common values.”

—Firdosh Mehta, Zoroastrian Society of British Columbia

Congregations benefit communities

Tali Folkins
STAFF WRITER

Faith communities should feel confident about their dollars-and-cents contributions to society in the face of a growing movement to eliminate their tax-free status, attendees at a Toronto interfaith forum heard March 11.

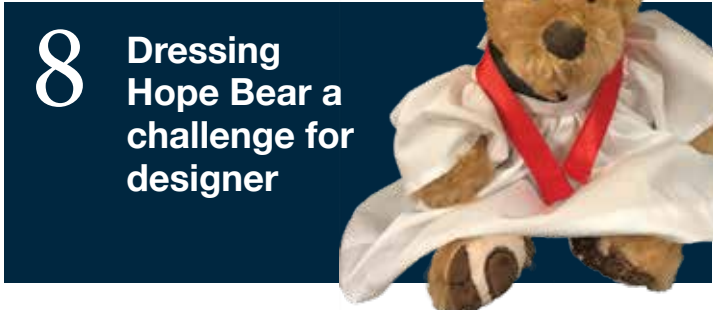
“Faith communities—synagogues, mosques, churches, temples—are integral to the fabric of our communities in terms of supporting what a community desires to do with and for itself,” said Mike Wood Daly, research lead at the Halo Canada Project, a research project aimed

at measuring the economic impact of religious communities. “We’re not just an isolated island in communities, but we’re members within that community, and we can through our economic stimulus...be of benefit.”

Wood Daly was speaking at Exploring Sacred Space: Regenerating Places of Faith, the annual forum of Faith & the Common Good, a national interfaith organization.

Since 2015, the Halo Canada Project, funded by a range of faith-based organizations, including the Anglican diocese of Toronto, has been attempting

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OTTAWA ▶



▲ Sue Garvey, executive director, Cornerstone Housing for Women

PHOTO: ART BABYCH

Anglicans launch low-cost housing for women

\$6.8 million project gets support from federal, provincial governments

By Art Babych

Cornerstone Housing for Women—a community ministry of the diocese of Ottawa—has launched a \$6.8 million project to convert the former “Mother House” of a Roman Catholic religious community into a home for 42 women needing safe, affordable housing.

“It’s a wonderful, wonderful project,” said Sue Garvey, Cornerstone’s executive director, in a telephone interview with the *Anglican Journal* March 3. “The government money made all the difference in us being able to do it.”

Cornerstone received \$3.97 million from the federal government and \$1.3 million from the Ontario government through the Canada-Ontario Investment in Affordable Housing (IAH) agreement, to be administered through the City of Ottawa’s “Action Ottawa” program.

The funding announcement was made at a news conference March 3 in the lobby of the Sisters of Jean D’Arc Institute at 373 Princeton Avenue, the building that Cornerstone plans to redevelop. Among those who spoke in support of the project were Ottawa Bishop John Chapman, Federal Environment Minister Catherine McKenna, Ontario Attorney General Yasir Naqvi and Ottawa Mayor Jim Watson.

“The Anglican diocese [of Ottawa] has a strong commitment to building healthy and inclusive communities,” said Chapman. “We are proud of Cornerstone’s track record in developing safe, affordable housing, and we are especially thrilled to see this new project in Westboro moving forward.”

“Thanks to the combined efforts of our partners, we are able to give a helping hand to women in need, and in doing so, we are contributing to the economic and social well-being of the entire community,” said McKenna.

“The City of Ottawa greatly appreciates the contributions of both our federal and provincial partners towards this impor-



▲ The Roman Catholic “Mother House” will be converted to provide safe, affordable housing for 42 women.

PHOTO: ART BABYCH

tant project for Cornerstone Housing for Women,” said Watson. “These investments are helping us make strides to prevent homelessness by ensuring that more individuals and families in Ottawa have a safe and inclusive place to live.”

Along with the grant approvals, Cornerstone has started a capital campaign called “Building the Dream” to raise another \$1.5 million through a variety of means, including individual donations and sponsorships. “Every room and every space in the residence, hopefully, will be sponsored by a particular group who will come and help us with the funding for that room, but also to develop a relationship with the women who will be using the services,” said Garvey.

Meetings are being held regularly with a Cornerstone team to discuss issues such as design, construction and zonings, and “working together on all the partnerships to help us provide service for the women who will live there,” she said.

The impressive complex in which Cornerstone will build its bachelor unit apartments was owned by the Sisters of Jeanne D’Arc, who, since the 1930s, operated a private school and provided affordable housing for women in the Westboro com-

munity of Ottawa. The size of the community of sisters has declined steadily over the years and many have retired, leading to the decision to sell the building and move to other quarters.

According to the CBC, Garvey had met one of the nuns back in 2014 and shared stories about Cornerstone Housing. In 2016, the nun phoned her and said the sisters were ready to sell the Mother House and a vacant lot in the property. The property was sold to Cornerstone for \$2 million; the cost of renovating the building is about \$4.5 million.

“The Sisters of Jeanne D’Arc wanted to have a legacy in the community and they really wanted to leave their home to a group who had some of the same values and goals,” said Garvey. “They’ve always had such a strong commitment to women and social justice, and that’s who Cornerstone is.”

Cornerstone currently has four residences in Ottawa, including an emergency shelter, two affordable and supportive housing communities and a transitional home. ■

Art Babych is a freelance journalist in Ottawa.



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CANADA ►

‘Nothing good’ about Indian residential schools

Church leaders dispute senator’s claim they were ‘well-intentioned’

André Forget
STAFF WRITER

Canadian Anglican leaders have upbraided Conservative Senator Lynn Beyak for her assertion that the report of the Truth and Reconciliation Commission (TRC) was overly negative in its representation of the Indian residential school system.

In an open letter published March 20, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, National Indigenous Anglican Bishop Mark MacDonald and General Secretary Archdeacon Michael Thompson said they were “dismayed” by Beyak’s comments, and stated there was “nothing good” about the residential schools.

In a March 7 speech to the senate, Beyak had criticized the TRC for letting the negative aspects of the Indian residential school system—which its report said amounted to “cultural genocide”—overshadow the “good deeds” of “well-intentioned” teachers.

Beyak made similar remarks during a recent meeting of the Senate’s Aboriginal Peoples committee (of which she is a member), saying she was disappointed the TRC’s report “didn’t focus on the good” done by Christian teachers.

Though the open letter acknowledged that “a small minority of survivors” had a good experience at the schools, 35 of which were operated by the Anglican Church of Canada, it stressed that the schools were an attempt at “cultural genocide.”

The letter pointed out the many ways



▲ **National Indigenous Anglican Bishop Mark MacDonald and Primate Fred Hiltz have issued a letter encouraging Senator Lynn Beyak to listen to the stories and perspectives of residential school survivors.**

FILE PHOTO: ART BABYCH

the system was an affront to the rights and dignity of Indigenous people, from its stated goal of “killing the Indian in the child” by stripping away all aspects of Indigenous culture to the rampant physical, sexual, emotional and spiritual abuse perpetrated against many students. The abuses “were nothing less than crimes against humanity,” the letter said.

“There was nothing good about taking away children, removing their traditional dress, cutting their hair, taking away their name, confiscating their personal effects and giving them a number,” the letter said. “There was nothing good about experimenting with children’s diet to monitor the impact on their dental hygiene or their digestive systems. There was nothing good about pressing children into forced labour. It was state-sanctioned cruelty.”

Despite the presence of “good, well-intentioned teachers, nurses and staff” in

the residential schools, “the overall view is grim. It is shadowed and dark; it is sad and shameful,” the letter said.

The letter also noted the link between the residential schools and the many problems plaguing Indigenous communities as a result of intergenerational trauma, including high addiction rates, poor health and family dysfunction. “There is nothing good about Indigenous people [being] treated as ‘second class,’ the blatant evidence of which persists in lower funding for health care, education, policing and emergency services. It is a travesty,” it said.

Hiltz, MacDonald and Thompson encouraged Beyak to review the TRC report, and especially the 94 Calls to Action, and to listen to the stories and perspectives of survivors. “It is Indigenous people who have the authority to tell the story. It is our duty to receive that story and allow it to change us,” they said.

The open letter also noted that the national church has offered apologies for its role in running the schools, and has committed to support healing programs through the Anglican Healing Fund.

Beyak’s comments have been criticized by many of her fellow-parliamentarians. Indigenous Affairs Minister Carolyn Bennett told CBC Beyak’s comments spoke to a need for further education about residential schools, and the Indigenous affairs critic for the Conservative Party, Cathy McLeod, said the comments do not reflect the party’s position.

NDP MP Roméo Saganash, a residential school survivor, has called for her resignation; Liberal Senator Lillian Dyck, chair of the Senate’s Aboriginal Peoples committee, has asked her to resign from the committee.

Beyak has stood by her comments, saying she will neither resign from the committee nor give up her seat in the Senate. ■

▲ **Conservative Senator Lynn Beyak criticizes the Truth and Reconciliation Commission report for overshadowing the “good deeds” of “well-intentioned” religious teachers.**

PHOTO: SENATE OF CANADA

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EDITORIAL ▶



Fight the good fight

Marites N. Sison
EDITOR

THERE HAVE been occasions when, as we put together an issue of the *Anglican Journal*, a certain theme emerges from the stories that have been written—without our having planned it.

This is one such edition. As you leaf through the pages, an image emerges of a church that is caring for the world—whether responding actively to a need for evangelism or social justice or offering a reassuring presence.

When many troubling world events can cause us to despair, these stories can be a source of comfort, inspiration and motivation to fight the good fight.

Pages 1 and 5 discuss Archbishop of Canterbury Justin Welby’s invitation to all Christians around the world to pray together for 10 days in the run-up to Pentecost so that they may have “fresh confidence” to share their faith.

The prayer initiative, “Thy Kingdom Come,” attracted more than 100,000 people when it was launched by the Church of England in 2016, and organizers expect record numbers to participate this year. According to Welby, many parishes reported lasting change, and the experience has “created a spiritual hunger for more.” It has also fostered a sense of community.



▲ In times of national and international turmoil, many people often expect the church/faith groups to offer a prophetic voice or even just a measure of solace.

PHOTO: THYKINGDOMCOME.GLOBAL

St. Aidan’s, Gravesend, in the diocese of Rochester, kept its doors open from 8 a.m. to 8 p.m. to anyone who wanted to come in and pray or simply sit in silence, and in the process, created wonderful opportunities for encounters with people who had not set foot there before.

In Vancouver, Christ Church Cathedral Dean Peter Elliott teamed up with former United Church of Canada moderator Gary Patterson (page 1) to organize multi-faith events aimed at offering people hope in the midst of fear and anguish generated by rising anti-Semitism, Islamophobia, anti-immigrant rhetoric and authoritarianism around the world. The well-attended events

gathered people from all walks of life and faiths, who stood as one in their commitment to oppose policies that promote hate and discrimination.

On page 1, you will read about how research has shown that 25 congregations—a small fraction of the city’s faith communities—benefit their local communities through social services amounting to \$73 million a year.

Meanwhile, a ministry of the diocese of Ottawa has launched a \$6.8 million project aimed at providing affordable housing for low-income women (page 2). And, a national church ministry, the Anglican Foundation of Canada, is celebrating its 60th year of funding diverse projects and charitable work across Canada (pages 8 and 9).

It has been observed that in times of national and international turmoil, many people, even those living in secularized societies, often expect the church/faith groups to offer a prophetic voice or even just a measure of solace. This is one such moment in history when the church cannot and should not disappoint. It is therefore fitting to encourage and support ministries that fulfill the gospel imperative to feed the hungry, clothe the naked, welcome the stranger and visit the sick. ■

Email: tsison@national.anglican.ca

LETTERS ▶

Who is my neighbour?

In wake of the U.S. ban on Muslim immigrants and the killings in a mosque in Canada, we are challenged by the age-old question: who is my neighbour?

St Martin-in-the-Fields is a well-known church next to Trafalgar Square in London. Last year, the parish organized a lecture series, Who is my neighbour? The first lecture, on the ethics of global relationships, was given by Rowan Williams, the former Archbishop of Canterbury.

Williams began with The Parable of the Good Samaritan. In responding to a question from a lawyer, Who is my neighbour?, Jesus did not give a direct answer. Instead, he told a story. He usually refused to “give answers.” Rather, he wanted people to discover the “truth” themselves. In this case, an answer would probably not make any difference: it was probably an academic or trap question. Jesus uses another approach. He turns the question around, by confronting his audience with the question: when are you a neighbour to the other?

Williams contends that Jesus invites us to be neighbours, and we do so by our involvement in the life of another. To be a neighbour is to give life to another. I am a neighbour any time I give life to another. I fail to be a neighbour when I withhold or



IMAGE: JACEK WOJNAROWSKI/SHUTTERSTOCK

withdraw life from another. My decision to ignore, neglect or harm another is based on suspicion, fear and prejudice: I see the other as a threat, a stranger, an enemy.

To be a neighbour is another narrative. It is about sharing, serving, welcoming and including the other in my life: it is an act of compassion.

You can hear these talks as podcasts on the website of St Martin-in-the-Fields.

Everett Hobbs
Conception Bay South, Nfld.

Don’t call him ‘Father’

Today, one of our wardens read a letter from our bishop. We have a new rector, a man. Perhaps it’s time to consider the issue of calling male clergy “Father.”

My dad was an Anglican priest. He never wanted to be called “Father.”

Calling a priest “Father” sets him apart from his congregation. I don’t accept the notion that my rector is my father. Also, it sets him apart from other clergy in the community; from the broader secular community; and from other Anglican clergy who don’t want to be called “Father”... or who may be women. Is it a patriarchal device intended to set women clergy apart

from the men? Perhaps our women clergy should start saying, “I want you to call me Father.” (I doubt many want to be called “Father,” but it would highlight the issue!)

When [my mother] was in her 80s—before there was any sign of dementia—I asked her, “Mum, if you had a chance to live your life over, would you change anything?” Without hesitation, she answered, “I would like to have been ordained.” I’d never thought of that possibility! But, at that moment, I said to myself, “Of course!”

She had accepted her “supporting role” as the wife of a clergyman. But, any parish would’ve been lucky to have had her as their rector. She was very intelligent and very well-educated. She was, perhaps, the most balanced, Christ-like person I ever met. Were my parents alive, and in their youth today, I’m certain my mum would say to my dad, “I want to be ordained. It’s not negotiable!” And, ordained, she would’ve been any clergyman’s equal.

Calling our male clergy “Father” puts up walls. It creates unwelcome, anachronistic “us/them” dynamics. Regardless of the rationale, it’s time for a change.

David Puxley
Mahone Bay, N.S.

The Anglican Journal welcomes letters to the editor. Letters go to Marites (Tess) Sison, editor, and Meghan Kilty, General Synod director of communication. Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

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

ADVERTISING MANAGER: Larry Gee
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CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglicanjournal.com;
Meghan Kilty, Director of General Synod Communication and Information Resources:
mkilty@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.
ADVERTISING:
Larry Gee
499 Balmy Beach Rd., Owen Sound, ON N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

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COME
AND SEE ►



“I am asking that with special intent we pray for fresh outpourings of the Holy Spirit to strengthen us in a variety of ministries to which we are deeply committed in local contexts and across the country.

Devoting ourselves to prayer

By Fred J. Hiltz

ST. LUKE WRITES that following the Ascension of the Lord, the disciples were gathered in an upper room “constantly devoting themselves to prayer.” A number of women joined them, including Mary, the mother of Jesus (Acts 1:14).

One wonders what the subject of their prayers might have been—the hope of an imminent return of their Lord; the manner in which they would respond to the Great Commission, taking the gospel into all the world; the timing of the promised gift of the Holy Spirit to empower them for that work; and how indeed they would experience the coming of the Spirit.

Since those first few days of the church, the time between Ascension Day and the Day of Pentecost has been marked by calls to prayer for strength and wisdom in bearing a faithful witness to the gospel, for a fresh outpouring of the Holy Spirit to grace and guide the church in every age.

Calls of this kind have a long history through the World Council of Churches. In the spirit of that long-standing tradition, the Archbishops of Canterbury and York, in 2016, invited “a wave of prayer” across the Church of England. The response, according to Justin Welby, was “astonishing.” Thousands of people joined in—not just Anglicans, but people of many other denominations, too, and not just in England, but in many other countries around the world. That response inspired the archbishops to launch “Thy Kingdom Come,” a global call to prayer between Ascension Day and the Day of Pentecost, 2017.

In calling our church to participate, I am asking that with special intent we pray for fresh outpourings of the Holy Spirit to strengthen us in a variety of ministries to which we are deeply committed in local contexts and across the country.

Thursday, May 25—Ascension Day

Let us pray for congregational health and vitality in the spirit of the Marks of Mission embraced by Anglicans worldwide.

Friday, May 26

Let us pray for initiatives in evangelism nurturing people for lifelong discipleship, for our schools for ministry, for Indigenous catechist programs, for our theological colleges.



#PLEDGE2PRAY

▲ Logo of the 10-day global prayer initiative launched by the Church of England

PHOTO:
THYKINGDOMCOME.
GLOBAL

Saturday, May 27

Let us pray for the protection and nurture of children, for youth and young adult ministries; for suicide prevention programs, especially among Indigenous youth; for ministries that celebrate the minds, hearts, voices and works of young people in devotion to Christ.

Sunday, May 28—Seventh Sunday of Easter (Sunday after Ascension Day)

Let us pray for all our partnerships in the gospel—within our own church and with other churches; for companion diocese relationships across the world; for our church’s companionship with the Episcopal Diocese of Jerusalem.

Monday, May 29

Let us pray for healing and reconciliation within our church and our country, for integrity in living out the Primate’s Apology (1993), in honouring the United Nations Declaration on the Rights of Indigenous Peoples and in responding to the Calls to Action from Canada’s Truth and Reconciliation Commission.

Tuesday, May 30

Let us pray for the work of the Anglican Healing Fund and for community-based projects for recovery of language and culture, for celebrating Aboriginal identity.

Wednesday, May 31

Let us pray for all efforts in partnership with Indigenous elders, youth, bishops and clergy in building a truly Indigenous church within the Anglican Church of Canada.

Thursday, June 1

Let us pray for ministries with those caught in the grip of poverty, for programs addressing its systemic causes and for initiatives to eradicate poverty.

Friday, June 2

Let us pray for ministries devoted to addressing violence of every kind—domestic and societal, gender-based, ethnic and religious-based; and for all ministries grounded in commitments to dignity and justice for all people.

Saturday, June 3

Let us pray for ministries focused on the care of creation, for our calling to be healers of the Earth.

Sunday, June 4—The Day of Pentecost

Let us pray for a celebration of the many languages in which the gospel of Christ is proclaimed and the rich diversity of cultures for which our church is known; for the strengthening of our life together in Christ and for our common witness to the gospel.

This call to prayer will be answered in a variety of ways. Some will respond through the daily round of morning and night prayers, some in a round of prayers in the early evening of these nine days.

Some may be in the quiet of a chapel or the chancel of the church; some in the space of a circle of friends gathered in prayer in one of their homes. Some may choose to walk a labyrinth; others may organize walks in the community with prayer at various locations.

I have every confidence that in taking up this call you will be creative in the way you pray. The most important thing is that like those very first followers of Christ, “we devote ourselves to prayer” for the church and our faithfulness to God’s mission in the world. ■

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

LETTERS ►



PHOTO: PATCHARAN KEAWPONG

Picture Your Faith

Do you have photographs that illustrate “Caring”? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is May 20.

Another book on the Camino

I read, with interest, the Camino de Santiago article that Tali Folkins wrote (*Pack light, and be open to the road*, March 2017, p. 3).

I object to some of the comments that were written, however. Jane Christmas is not the only Canadian Anglican writer that has written a book on the Camino. I am an Anglican who has been a lay reader since the 1980s. I submitted my book, *Hiking the Spanish, Portuguese and French Caminos: A Soulful Journey*, to see if you would be interested in doing a review on it since I have received the *Anglican Journal* for many years. During my pilgrimages, I have led grace many times before a meal and have taken part in services, etc. in all three countries that I hiked.

Phil Riggs
Glovertown, Nfld.



PHOTO: GENA MELENDREZ/SHUTTERSTOCK

WALKING
TOGETHER ►



The power of hope

By Mark MacDonald

“And now faith, hope, and love abide, these three; and the greatest of these is love”
(1 Corinthians 13:13).

THE LEAST SPOKEN of these three “theological virtues” is, almost always, hope. Yet, hope is a powerful and necessary force. It animates both faith and love. Without hope, faith and love have no strength.

Without hope, even what you know to be right is difficult to do. Without hope, there is little reason to move forward. It is hope that powers a better future; hope that inspires both the courage and sacrifice of love and the loyalty and confidence of faith.

In the past few years, I have seen growing positive interest and action across the

churches regarding Indigenous issues. There are a lot of reasons for this, the work of the Truth and Reconciliation Commission being a big part. But an even bigger part of it has to be hope. People are beginning to believe that things should change and can change—both Indigenous and non-Indigenous. Hope is not only a theological virtue; it is a political and human virtue.

We should seek hope, pray for it and yearn for it. But we must remember that Paul says it is a gift and grace of the Holy Spirit. It is, like the other theological virtues, a gift of grace and a fruit of the spirit. Let us pray for such grace, so that we may be God’s people of hope. ■

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

Reforms in route to ordination proposed

André Forget

STAFF WRITER

The Anglican Church of Canada should “retool” its methods for assessing candidates for the priesthood to make the process more sensitive to context, says Bishop Bill Cliff, of the diocese of Brandon.

During a recent national gathering to discuss the future of theological education for priestly ministry in the Anglican Church of Canada, Cliff publicly stated that he is not comfortable sending people who have not had a seminary education to participate in the church’s standard discernment process.

In an interview with the *Anglican Journal* following the conference, Cliff expanded on his comments, explaining that in his opinion, the process does not do enough to take into account cultural differences within the church, especially between Indigenous and non-Indigenous Anglicans.

For most Anglicans hoping to become postulants to the priesthood in the Canadian church, the route to ordination involves discerning a call for ordination through a conference organized by the Advisory Committee for Postulants for Ordination (ACPO) of their ecclesiastical province.

Every year, candidates attend a week-end-long discernment gathering in which they are interviewed by a group of assessors about their readiness to serve as priests in the church.

But given the diversity of contexts candidates come from and hope to serve, Cliff does not think ACPO can always accurately perceive whether or not someone is fit for the priesthood.

For example, ACPO requires candidates to articulate why they believe they are called to the ministry, which is congruent with the general Western assumption that those seeking leadership in a community should put themselves forward, Cliff said.

In many Indigenous nations, however, it is the community that identifies who the leaders should be. Cliff said this was driven home to him by comments National Indigenous Anglican Bishop Mark MacDonald had made at the national gathering.

MacDonald had said that in many Indigenous communities, it would be seen as “presumptuous” for people to claim they were being called to the priesthood.

“Oftentimes, people will say that ‘the elders say that I have a calling’ [instead],” said MacDonald, adding that assessors need to be sensitive to this cultural difference.

This rings true of Cliff’s experience in the predominantly Indigenous northern part of his own diocese, and has made him reluctant to put forward locally-trained Indigenous candidates in the same way he would seminary-trained candidates.

“I wouldn’t recommend Indigenous candidates at an ordinary ACPO [conference],” said Cliff. “I think the cultural issues are different, and the sense of discernment is different.”

Cliff believes the House of Bishops should take the lead in considering how ACPO could be made to better serve local churches.

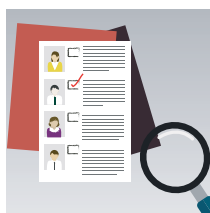
An evolving process

Canon Sue House, who recently became ACPO secretary for the ecclesiastical province of British Columbia and Yukon and



▲ Every year, candidates to the priesthood in the Anglican Church of Canada attend a weekend-long discernment process in which they are interviewed by a group of assessors.

IMAGES: GOED/
SHUTTERSTOCK



serves at Christ Church Cathedral in the diocese of British Columbia, also thinks the discernment process could be updated.

House has been an assessor at nearly a dozen ACPO conferences since she first became involved in the process in 1990. In that time, she has seen significant changes in the way people come to the priesthood.

In particular, her province has seen a greater number of locally-trained (also sometimes called “locally raised-up”) people seeking ordination over the past 15 years.

“When I started, we didn’t have locally raised-up clergy,” she said. “We still had a church that could expect that their candidates were going to go to seminary, and that is just not a possibility anymore.”

With locally-trained clergy becoming increasingly common in the province of British Columbia and Yukon, House said assessors have needed to change the kinds of questions they ask.

Many locally-trained candidates have been volunteering in their parishes for a long time, she said, and have both a practical sense of what leadership in the church involves and a deep knowledge of the needs of their own particular community.

This means they usually enter the process with a strong letter of reference from their community, but won’t necessarily be willing to move—which would ordinarily be a red flag, coming from a seminary-trained candidate.

For this reason, House said, assessors need to be sensitive to the fact that some candidates already know where they will be serving—but, this isn’t always the case. “I think what happens is we just, in my experience, assess [all candidates] on the same level,” she said. “And it is not that one is better, or one is worse, it’s just they are different.”

Furthermore, House said she is not aware of any locally-trained clergy who have served as assessors in her province, and would like to see this changed. She thinks assessors who know from experience what the local training process is like would have better questions to ask.

Though she has yet to organize her

first ACPO conference as secretary, House said she plans on talking with the bishop responsible for ACPO in her province, Logan McMenamie, of the diocese of British Columbia, about how assessors could be better prepared for interviewing locally-trained candidates.

‘Conversation must continue’

Meanwhile, changes are already underway in the ecclesiastical province of Rupert’s Land.

Archdeacon Catherine Harper, ACPO secretary for Rupert’s Land from 2010-2015 and co-ordinator of the Qu’Appelle School for Mission and Ministry, said her province has started to address concerns over cultural sensitivity.

“We’ve had to broaden our understanding, and to look beyond Western, European understandings of culture and context,” Harper said. She noted that during her time as secretary, training of assessors included a discussion about the need to take different cultural expectations and understandings into account when interviewing candidates.

When asked whether further changes are needed, Harper said she thinks so, but added that this should be seen as being part of ongoing debates about the Canadian Anglican theology of the priesthood in the 21st century.

“With our changing understanding [of the priesthood]... I think some significant conversations need to happen, which will affect ACPO—which should affect ACPO, in the way assessors are chosen and in the way assessors are prepared for the discernment that we do,” she said.

But despite the discussions taking place about ACPO, Cliff, House and Harper think it is still the best framework for helping future leaders of the church discern their call.

“I think ACPO is a tool that we can reform to do the job we need doing,” said Cliff. “I don’t think we should scrap it if it can be made to work in our various contexts.” ■



“Seminarians are not coming to live among our people, and...they are not trained to serve in a remote, isolated little reserve. We need to look at alternative delivery of ministry.”

—Bishop Lydia Mamakwa, Indigenous Spiritual Ministry of Mishamikoweesh

PHOTO: THOMAS BARRAT/SHUTTERSTOCK

Priestly training a ‘critical need’ in the North

André Forget
STAFF WRITER

Training new ordained ministers is a “critical need” in many Indigenous communities—but not one traditional seminary education can easily fill, says Bishop Lydia Mamakwa, of the Indigenous Spiritual Ministry of Mishamikoweesh.

“Seminarians are not coming to live among our people, and...they are not trained to serve in a remote, isolated little reserve,” Mamakwa explained. “We need to look at alternative delivery of ministry.”

Mamakwa’s comments came at a February gathering hosted by the national church in Niagara Falls, Ont., to discuss the future of theological education in Canada.

Though Mamakwa was unable to attend due to a crisis in one of her communities, National Indigenous Anglican Bishop Mark MacDonald read a statement she had prepared outlining Mishamikoweesh’s leadership training needs, and presenting possible solutions.

The key challenge, Mamakwa said, is the need to balance support and resources from institutions and schools outside Mishamikoweesh with ensuring education is still run by and for Indigenous people.

Since 2003, education for ministry in Mishamikoweesh has taken place through the Dr. William Winter School for Ministry, based in Mamakwa’s home community of Kingfisher Lake, in northern Ontario. Named for its founder, the late archdeacon and elder William Winter, the school was set up to provide training to Indigenous people in what was then the diocese of Keewatin; more than 70 people have participated in its Diploma in Indig-



PHOTO: ART BABYCH

Mishamikoweesh Bishop Lydia Mamakwa, at General Synod 2016



PHOTO: CONTRIBUTED

The Rev. Elizabeth Beardy and her husband, the Rev. Larry Beardy

enous Anglican Theology program since its inception.

Students attend the school for intensive two-week sessions twice a year, and work with ministers in their home communities for the rest of the year. The school currently does not have a set curriculum or offer a diploma-granting program. Teaching is done with the help of elders, and supplemented by seminary-trained educators and instructors teaching at seminaries in other parts of Canada.

Until recently, the school was in a partnership with the College of Emmanuel and St. Chad, in Saskatoon, which helped provide the school with a curriculum, teachers and, upon graduation, a diploma.

This partnership came to an end in 2011, when Emmanuel and St. Chad faced the possibility of closure. Though the college remains open, its relationship with Dr. William Winter School for Ministry has not been renewed.

Mamakwa said the school is deciding whether or not it should try to affiliate itself with a seminary. In the meantime, Wycliffe College in Toronto has agreed to provide teaching support.

One of the reasons why it has not simply adapted another school’s curriculum is due to a strong conviction that it should be, in Mamakwa’s words, “controlled and run by Native people to teach Native people.”

Indigenous ministers, she said, face unique challenges, and need to be able to function in an environment where people suffer from addictions, trauma and family dysfunction that are part of the legacy of the Indian residential schools.

Moreover, in many Indigenous communities, she said, elders play an important leadership role, and must be part of any training program for Indigenous priests and deacons.

One of the major problems facing the school is recruitment—specifically, how to recruit students interested in becoming priests, Mamakwa said in an interview. “Right now, we just make [attendance] open for anyone who wants to come,” said Mamakwa. “There is a high interest in people wanting to come and study, but not necessarily seek ordination.”

Until recently, leaders from the school would visit communities to identify potential students and encourage them to pursue studies with a view to ordination. The high cost of flying in and out of northern

communities, however, has meant this is no longer financially feasible. And yet, in the cultural context of Mishamikoweesh, spending time in communities and meeting potential candidates is a key part of discerning who should pursue training for the priesthood or diaconate. Mamakwa explained that in many Indigenous communities, people do not put themselves forward as candidates for ordination; instead, their communities identify them as being potential spiritual leaders.

This was certainly true for the Rev. Elizabeth Beardy, who was encouraged to attend the school by Winter himself when he visited her home community of Split Lake, northern Manitoba, shortly after the school’s inception. She studied at Dr. William Winter School for Ministry from 2004-2008.

Beardy was ordained to the diaconate in 2016. She said it had never occurred to her to pursue a seminary education, but that she found the training provided by the school to be of great use. In particular, she draws on the training she received in counselling when dealing with members of her community struggling with spiritual or emotional issues.

“There is a great need of pastoral care up North,” she said. Beardy said the shortage of ministers in her part of the country is a problem, where many communities have an active church community but no priest.

Often a community will have to pay travel costs for a priest from a neighbouring area to come in and do a burial when a person dies, she said.

The obstacles to providing ministry training remain real, but Mamakwa is confident the school will find a way forward. ■



PHOTO: TALI FOLKINS

Shafiq Beig, assistant production manager at Toronto-based Harcourts, Ltd., says making a surplice, mitre and vest for Hope Bear was one of the most challenging fashion design projects he ever undertook.

Hope couture: Dressing a bear an inspiring challenge for Toronto designer

Tali Folkins
STAFF WRITER

At the office of Harcourts, Ltd., a Toronto robe-making and tailoring company, a grinning assistant production manager Shafiq Beig is showing me one of his favourite tricks.

“Whenever I find somebody with a grumpy face walking around, I say, ‘Come here!’” he says, holding up his cell phone.

On the screen is a photo of a light-brown teddy bear wearing a strikingly realistic surplice and clerical collar. The bear seems unperturbed by the responsibilities one might associate with its priestly garb, and gazes nonchalantly out of his sewed-on black cloth eyes, as if to say, “What did you expect?”

“A smile is guaranteed. I couldn’t find a single person who

did not smile when they saw it,” Beig says. “Actually, it brings them back to their childhood. They become a child, and they smile.”

The vestmented stuffy is no ordinary teddy bear, but Hope Bear, mascot of the Anglican Foundation of Canada’s Kids Helping Kids Fund since it was established in 2011. The Foundation sends Hope Bear to anyone making a donation of \$20 or more to the fund.

Originally, Hope Bear came with just a bowtie. Over the years, however, the Foundation has been developing outfits for the cherished teddy, including a crocheted baptismal dress, pyjamas (blue or pink), a rainbow scarf, and a military uniform. Two or three years ago, the Foundation started receiving requests for bears decked out in clerical garb, as gifts for the newly ordained.

Foundation executive director

Canon Judy Rois knew where to go. She’d had all her clerical vestments made by Harcourts (or a company later acquired by it), many of them by Beig himself, and she knew his passion and drive for perfection.

“There was nobody else, really, that I wanted to do these, because I knew of his craftsmanship, which [is] outstanding,” she says. “You know that when you get a piece by Shafiq, it’s going to be of the highest quality.”

For Beig, making clothing is, or should be, an art form. He laments what he sees as a worldwide trend toward completely manufactured, off-the-rack apparel. “It is made just for commerce, not for passion and the finest art. That is dying.”

Beig began to learn tailoring at age nine, in his father’s shop in Mathura, India, and eventually went on to study fashion design in London, U.K. He has worked at Harcourts since 1989, continuing to learn the craft and rising up the ranks from a minimum-wage, entry-level position.

But the Hope Bear project would turn

out to be among his biggest challenges.

“It was, trust me, a very difficult task,” he says. “I have dressed up the finest models in fashion houses...but when I started to dress up this Hope Bear, it was difficult.”

It was not simply a matter of scaling down; a teddy bear has proportions very different from a human being’s. At the same time, the surplice had to have the same look and drape as one made for a person—and it had to be sewn together on machines not made for miniature garments. Sometimes the surplice would disappear entirely inside the machine while being worked on, he says. Sometimes, too, the sewing process would stretch the tiny piece of material, distorting the garment’s shape, and the process would have to be started over.

Beig had to make a few versions of the surplice before Rois was satisfied. Rois, he says, knew exactly what she wanted—and, precisely for that reason, she was a highly motivating customer. Beig says her appreciation for the art fired him with extra zeal for the project. “Very few people have an eye for

the finest art in this industry...She knows how a garment should fit exactly.”

Happy with the surplice, Rois once again called on Beig last year, when she began receiving requests for a mitre to fit on Hope Bear’s head. The mitre presented an additional challenge—creating a hat that, while retaining the look and details of the original, sits naturally on a teddy bear’s fuzzy cranium, without having to be fastened down.

More recently came what Beig says was the toughest task of them all. Rois contacted him to make a black vest for Hope Bear to wear to celebrate the Foundation’s 60th anniversary this year. The lined vest features two pockets, barely large enough to admit a little finger—meaning very fine stitching work for a garment small enough to disappear from the sewer’s view.

“The gown we make for chancellors at the University of Toronto—this is one of the most expensive items we sell, almost \$10,000. I don’t work that hard to get that gown done,” Beig says with a laugh.

All together, Beig estimates he’s made

close to 250 Hope Bear surplices, 30 or 40 mitres, and 100 vests. He says he feels honoured and privileged to be contributing in his own way to the work of the Foundation, whose work he admires. Beig also writes poetry, and learning about the Foundation inspired him to compose a poem about Hope Bear, called “Bearing Hope.”

The conversation moves seamlessly from sewing to spirituality. Beig says he believes people need faith to experience real peace and hope. “Hope without divinity is impossible,” he says. He also believes in the coexistence of religions—he says he loves Christianity as much as his own religion, Islam—and in the importance of love for people’s common humanity. “Humanity came first, before religion. We are human first,” he says. “You can dress up the way you want, I can eat whatever food I want, but still we can love each other.”

He pauses for a moment. “How simple it is.”

Perhaps even as simple as sharing a smile over a teddy bear in a surplice. ■

Anglican Foundation of Canada ‘blossoming’ at 60

Tali Folkins
STAFF WRITER

It’s fitting, says Archbishop Fred Hiltz, primate of the Anglican Church of Canada, that the 60th anniversary of the Anglican Foundation of Canada will be celebrated this May in Vancouver.

In mild Vancouver, Hiltz says, spring can be counted on to be well established by May. And spring is what comes to his mind when he thinks of the Foundation these days.

“I think it’s just blossoming,” says Hiltz, who as primate is also chair of the Foundation. “At this particular moment in its history, it’s kind of like a springtime of fresh expression, and bursting with new opportunity and new life.”

Over the past six years, under executive director Canon Judy Rois, the Foundation has developed “a bigger heart than ever” for all the ministries of the church, while building important relationships, raising its own profile and generally helping develop a culture of mutual care—“we receive, and therefore we give”—with the church, he says.

The Foundation is evolving—but evolution has been a part of its history from the beginning, the primate says.

Its origins go back to a 1954 visit by Reginald Soward, a member of the diocese of Toronto (and later chancellor of the diocese, and then of General Synod) to the Anglican Congress, an international meeting of Anglicans held in Minneapolis, Minn. Soward said the meeting awoke in him a sense that “the Church as a whole had a responsibility to further the well-being and development of the Christian life and there were no limits of space,” according to a Foundation newsletter released during the primacy of Archbishop Michael Peers (1986-2004).

Sowald also discovered that The Episcopal Church had an organization for providing financial support to cash-strapped churches and programs across

the country. He proposed a similar organization for the Anglican Church of Canada to then-primate Archbishop Walter Barfoot and others, including John Graham, registrar of General Synod, and eventually, in 1957, the Anglican Foundation of Canada was established.

One of the most valuable things about the Foundation, Hiltz says, is its broad geographical reach. Board member Fiona Brownlee, who is also rural and Indigenous communities liaison for the diocese of Edmonton, agrees. “You can’t go to a part of this church, coast to coast to coast, and not hear a story about how the Foundation has impacted the life and ministry of a particular region of the country,” she says.

In the early days, the Foundation was focused on physical infrastructure—helping churches fund roof repairs, installations of new bathrooms and the like. Board members say this remains an important part of its work. Archdeacon Sarah Usher, of the diocese of the Yukon, says that in the North especially, this work is hardly separable from funding ministry. “If we don’t have buildings, we don’t have ministry,” she says. “We can’t put a minister somewhere if we don’t have a rectory.”

Sometimes the need for this kind of funding is urgent. Last spring, administrators of St. Paul’s Cathedral, in Kamloops, B.C., discovered the building’s roof had deteriorated faster than they realized. The situation, says Dean Ken Gray, was “pretty grim,” with water already starting to leak through in some areas. It was clear repairs had to be done before the arrival of winter—and money to support the work was needed right away.

In the end, the cathedral was able to raise a good part of the \$90,000 needed for roof repairs from the local community and other sources, and it had some financial reserves to draw on. But in the meantime, a \$15,000 grant from the Foundation, Gray says, was vital in ensuring the work began on time.



PHOTO: CONTRIBUTED

Primate visits after-school reading program.

“You can’t go to a part of this church...and not hear a story about how the Foundation has impacted the life and ministry of a particular region of the country.”

—Fiona Brownlee, board member



PHOTO: THE REV. FRANCIS DELAPLAIN

St. Andrew’s Anglican Church, Hay River, N.W.T.

“The Foundation grant meant that [work] could proceed in 2016, which had to happen,” Gray says.

Over the decades, the Foundation has branched out into funding diverse kinds of



PHOTO: GEORGE ZORN

Students work on the Sorrento Centre Farm, B.C.



PHOTO: PETR MAUR

An Anglican Foundation grant helps improve lighting and labyrinth at St. Luke’s, Ottawa.



PHOTO: MATTHEW GARDNER

Indigenous Anglican youth at Sacred Circle 2015

ministry and supported charitable work whose value goes beyond bricks and mortar. Board member the Rev. Alex Faseruk, emeritus professor of business administration at

Newfoundland’s Memorial University, says one of the most moving examples of Foundation-supported organizations is Roger Neilson House, an Ottawa hospice for terminally ill children. A visit he undertook with Rois left them both emotionally overwhelmed.

“The dignity with which the children went through their final journey in this lifetime...and how they would prepare the family...It just choked us up phenomenally,” Faseruk says.

The Foundation has established a Sacred Arts Trust for music and other art ministry, for example, and funds, among many other things, camping programs, emergency medical travel costs and hospice care for children, theological studies, and Indigenous ministry.

The Foundation is funded entirely by donations—from individuals, parishes and dioceses. Its challenge, Brownlee says, is to continue to build its donor base. “We actually enjoy giving away money, but we can’t do that unless we’re supported,” she says.

Rois agrees. “A lot of Canadian Anglicans think that the Anglican Foundation is a bank with a big account, and it is that only inasmuch as people donate to it,” she says. “That’s why we’re pushing out the message that donors matter—a lot.”

This means raising awareness. “I don’t think a lot of people in the pew even understand what the Anglican Foundation does,” says Usher. “I think that’s one of our biggest challenges—getting it out to the population that this is a really, really wonderful program within our church.”

To this end, Rois says, the Foundation is trying to get its message out in a variety of ways, from running stories in diocesan papers, to social media, to giving talks across the country—a challenge she says she enjoys.

“If an Anglican doesn’t know about the Foundation, it just gives me an opportunity to tell them,” she says. ■



PHOTO: MARTIN KNOWLES

A textile exhibit focusing on spiritual themes will kick off the Anglican Foundation’s anniversary celebration at Christ Church Cathedral, Vancouver, where this “Creation” quilt by Paul Krampitz is on permanent display.

Eucharist, events, books and more to mark Foundation’s anniversary



Tali Folkins
STAFF WRITER

From a textile show to special chocolates, the Anglican Foundation of Canada is planning to mark its 60th anniversary this year with a range of events and commemorative materials.

The Foundation’s celebration of its diamond anniversary kicks off May 27 in Christ Church Cathedral, Vancouver, with the official opening of *(in)finite: A Canadian Textile Exhibition*. The exhibition, which runs until June 4, will focus on spiritual themes, including perspectives of First Nations artists and a variety of faith traditions. Among those expected to attend the opening is Green Party leader and Anglican Elizabeth May, says AFC executive director Canon Judy Rois.

An anniversary dinner featuring 60 guests, including Archbishop Fred Hiltz, primate of the Anglican Church of Canada, former primate Andrew Hutchison and possibly also former primate Michael Peers will be held that evening.

Celebrations will continue the following day with a special service at the cathedral, where Hiltz will preach and the cathedral choir will premiere a choral anthem specially commissioned for the anniversary, composed by Nicholas Piper, music director at St. Margaret’s Anglican Church,

Vanier, Ont. An anniversary reception in Cathedral Hall will follow.

In addition to these events, the Foundation is producing a range of celebratory materials, including two books. *Imagine That: Dreams, Hopes, and Realities—Celebrating 60 Years of the Anglican Foundation of Canada*, gathers together the recollections and reflections of more than 100 AFC grant recipients over the years, replete with photographs. Another book, *Children’s Prayers with Hope Bear*, features prayers for liturgical events, holidays and other special times written by Rois, with watercolour illustrations by Canadian artist Michele Nidenoff. The Foundation has also produced a video featuring grant recipients across the country and a timeline, two metres long, placing the story of the Foundation in the context of Canadian, world and church events.

Hope Bear, mascot of the Foundation’s Kids Helping Kids Fund, has a new look for the special year. Anniversary Hope Bear sports a black, tailor-made vest designed by Shafiq Beig of Harcourts, Ltd. (see story, pages 8–9 above) with a crimson bow tie, and comes in a limited edition of 100.

The Foundation is also making available commemorative ties and scarves, as well as small bags of artisanal chocolates bearing its logo. ■

“At this particular moment in [the Foundation’s] history, it’s kind of like a springtime of fresh expression, and bursting with new opportunity and new life.”

—Archbishop Fred Hiltz, primate and chair of the Anglican Foundation of Canada

URBAN
MINISTRY ►

Church and the city

André Forget
STAFF WRITER

It's one of the coldest days in March, and a bitter west wind whistles between the old community housing blocks of Toronto's Regent Park neighbourhood, but Andrew Au and Dorothy Wong are focused on the streetscape, on the incongruity of the new developments, the rush of the streetcars, the way pedestrians carefully navigate the slush and road salt on the narrow sidewalk.

They're braving the elements not because they're trying to get anywhere, but as an exercise in opening their senses to the city around them.

Au and Wong live in Scarborough. They don't visit this part of the city often, but were drawn in by a two-day conference on ministry in the city co-sponsored by Wycliffe College and hosted at the headquarters of Toronto's storied Yonge Street Mission, a couple of blocks away on Gerrard Street East. Au and Wong are members of Scarborough Chinese Baptist Church. Au says their church is struggling to find ways to be engaged in its own neighbourhood, now that most of its members drive in from exurban communities like Richmond Hill, Ont.

How should the church reach out to the people who live around it, now that many of their members are not part of that community?

Au and Wong, followed by a small group from the conference, turn west off Sackville onto Dundas Street East. A weary-looking Orthodox church shares the corner with three new condo developments. Au says the change visibly overtaking Regent Park reminds him of patterns of gentrification and inequality in Scarborough.

It isn't the most typical exercise to be doing at a conference on urban ministry, but then most urban ministry conferences



▲ **L-R: Kendra Wassnik, Brian Tsang, Glen Rey, Avelina Pun, Andrew Au and Dorothy Wong take in the sights, sounds and smells of Toronto's Regent Park neighbourhood as part of the Practices of Ministry in the City conference.**

PHOTO: ANDRÉ FORGET

don't feature discussions on the unconscious impact of background sensory information on human perceptions of place.

Led by Mark Gornik, director of the Harlem-based City Seminary of New York and author of *To Live in Peace: Biblical Faith and the Changing Inner City*, the conference, held March 13-14, was designed to offer tools to those like Au and Wong, who are looking for new approaches to doing ministry in cities.

A session focused on how paying greater attention to physical senses through which humans perceive the world yields insights that can be invaluable to ministry. "Ministry in the city begins with what we experience as whole persons," Gornik explains to the group of over 40 Christians representing a wide range of denominations from across Toronto. "Before it is anything else—a job, a role, a strategy, or a project...ministry in the city is a prayerful way of being present to our neighbours, our families, our co-workers, our community and to God. It is being present to where we are."

Being mindful of the world around them, of the smells and textures of the city and the ways those smells and textures

reflect and shape the lives of the people, is one way those involved in urban ministry can approach this work more intentionally.

Gornik stresses the importance of conscious practices, like walking through a neighbourhood while praying for it, as a way of using the senses to approach urban ministry.

In a 2014 essay for Faith and Leadership, an online resource for Christian leaders, Gornik notes that doing so can help Christians see "church life intertwined with the creative and economic life of the city," which in turn allows them to identify areas where parishes can act for the betterment of the city and its people. "Being able to do ministry is really to wonder, and have a sense of wonder and imagination," he says.

Which is why he ended the session by sending the group out into the snow and slush, to wander the streets and practise noticing and praying for the city.

In an interview with the *Anglican Journal* following the session, Angie Hocking, outreach program co-ordinator at the Church of the Redeemer (Anglican) in downtown Toronto, says she found the session useful.

Hocking, who has been following Gornik's work for some time, says it underlined the importance of paying attention to the physical context in which ministry is done.

Despite being at Redeemer for five years, she says she is still having little "revelations" about the place and the people who live there, brought on by the knowledge she has accumulated over the years.

"You never really have a full grasp on things—you have to always continue to tap into your senses...and remember that things are changing around us, and that we are to...try to evolve and move with that," she says. ■

VANCOUVER ►

Events suggest hope, compassion as antidote for hate

Continued from p. 1
rights."

Nadwi said one benefit of the controversy is that it has stirred curiosity about Islam and encouraged people to learn about the religion "from the right sources, not just the media."

The Rev. Dan Chambers of St. Andrew's-Wesley, in introducing the speakers at the church, suggested many people are concerned not only with recent events, but about the state of the world in general. "When we consider the critical issues of a global nature—climate change, the widening gap between the wealthy and the not very wealthy, the rise of the threat of nuclear weaponry—hope flickers in the distance," said Chambers. "It's no wonder that for many, despair is right outside our door, and for some it has moved into the house. How do you speak of hope in such a way that it's not Pollyanna, that's grounded in reality and the generally possible?"

That challenge was taken up by Bishop Michael Ingham, retired bishop of the diocese of New Westminster, whose talk touched on the theology of hope. Ingham said that biblical hope is neither passive optimism nor unrealistic wishful thinking. Quoting British Rabbi Jonathan Sacks, Ingham distinguished between hope and optimism. "Optimism is the belief things will get better. Hope is the faith that together



▲ **Audience members meditate during a multi-faith event at Or Shalom Synagogue.**

PHOTO: NEALE ADAMS

we can make things better. Optimism is a passive virtue. Hope is an active one. It takes no courage to be an optimist, but it takes a great deal of courage to have hope." Hope has an element of surrender, said Ingham. However, it is not surrender to fate or despair, but an ultimate act of trust in God.

The earlier gathering at the Or Shalom Synagogue, attended by about 100 people, focused on celebrating Vancouver's religious diversity. Fifteen faith leaders spoke, sang, chanted, or in the case of a Sufi devotee, twirled. Represented were Muslims (Sunni, Shia and Sufi), two Hindu com-

munities, Baha'i's, Zoroastrians, Buddhists, Quakers, Lutherans and Anglicans, as well as the Jewish hosts.

"We are asked to be tolerant with each other," said Firdosh Mehta of the Zoroastrian Society of British Columbia. "But tolerance is not enough. We need to elevate the understanding of each other for acceptance beyond tolerance—acceptance based on common values."

Bishop Melissa Skelton of the diocese of New Westminster used her opportunity to speak by reading two poems, one by Israeli poet Yehuda Amichai, which talks about the power of love, and the other by Palestinian poet Naomi Shihab Nye, which suggests true kindness and compassion come only after one deeply feels the sorrow of other people.

As the evening at the synagogue closed, Rabbi Adam Stein of the Beth Israel Synagogue quoted a verse from Isaiah (56:7), which is on the doors of his sanctuary: "My house shall be a house of prayer for all peoples."

He added: "I think truly tonight this house has been a house of prayer for all peoples...we have caused God, the divine, godliness to come out in all of us, inside of us." ■

Neale Adams is a freelance journalist based in Vancouver.

WORLD ▶



▲ An estimated 16 million people in East Africa are facing famine because of drought and, in South Sudan, war.

MAP: ARMITA/SHUTTERSTOCK

PWRDF announces \$50K more for East Africa

Money will help provide food, water, health care to drought victims

Tali Folkins
STAFF WRITER

The Primate's World Relief and Development Fund (PWRDF) is committing another \$50,000 for famine and drought relief in East Africa, the aid agency announced March 14.

PWRDF is making a \$20,000 contribution to the Adventist Development and Relief Agency (ADRA) Canada through the Canadian Foodgrains Bank, an emergency food aid agency of which PWRDF is a member. ADRA is currently operating a program that provides child-friendly spaces and school supplies to displaced families in Juba, South Sudan.

PWRDF is also pledging \$30,000 to ACT Alliance, a coalition of church-based agencies, for drought relief in Somalia. The money will help provide food, water, sanitation, education, health care and livestock to people suffering from a severe drought in that country, PWRDF said.

Four seasons of scant rain have devastated crops and livestock in that country, causing many people to sell what they have and borrow food and money to survive, the agency said. About 6.2 million Somalis now need humanitarian



▲ A health worker measures the arm of a malnourished child in a UNICEF-supported clinic in Old Maiduguri, Nigeria.

PHOTO: ©UNICEF/
UN055937/
GILBERTSON

aid, according to the UN Office for the Coordination of Humanitarian Affairs.

The funding announcement follows an earlier appeal and commitment of \$50,000 PWRDF made for famine and drought relief in South Sudan and Kenya February 24.

All together, an estimated 16 million people in East Africa are now facing serious hunger because of drought and, in South Sudan, war.

Donations to PWRDF's East Africa

emergency response can be made online, by phone (contact Jennifer Brown at 416-924-9192 ext. 355; or 1-866-308-7973) or by mail.

Mailed cheques should be payable to "PWRDF, Emergency Response East Africa," and sent to: The Primate's World Relief and Development Fund
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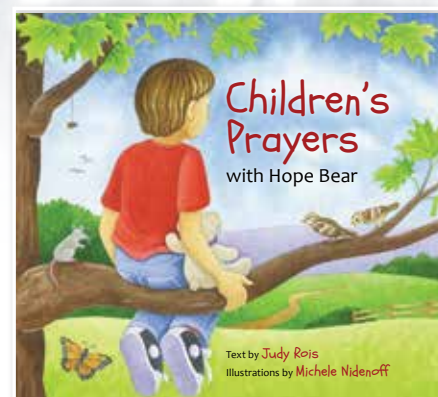


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CANADA ▶

Parishes pledge to ‘give it up for the Earth’

André Forget
STAFF WRITER

In a twist on the traditional practice of giving something up for Lent, Anglicans across Canada pledged to make personal lifestyle changes to reduce greenhouse gas emissions—and challenged the federal government to match them by pursuing policy changes to fight climate change.

Fourteen Anglican churches participated in Give it up for the Earth!, a Lenten campaign organized by Citizens for Public Justice (CPJ), a national faith-based organization lobbying for a greater emphasis on justice in Canadian public policy, to “increase climate justice in Canada.”

The campaign encouraged participants to use a postcard or an online pledge form to indicate something they are personally committing to giving up for Lent (March 1 to April 13), and challenge the government to address climate change.

For example, individuals could pledge to commute by foot, bicycle, transit or carpooling to cut down on fuel use, or reduce their meat intake, and ask the government to eliminate fossil fuel subsidies and provide retraining for laid-off energy workers.

The postcards and online forms were addressed to Catherine McKenna, minister for environment and climate change, and were to be delivered by CPJ during a closing event in April.

For some of the Anglican churches involved, the issue of climate change hits close to home.

For example, the parishioners at St. Mary with St. Mark Anglican Church in Mayo, Yukon, are currently trying to shore up the foundation of their building, which is in danger of collapsing due to melting permafrost.

Valerie Maier, who serves as a licensed lay minister at St. Mary with St. Mark with her husband, Charles, said she thought



▲ Climate change induces permafrost melting, endangering the foundation of St. Mary with St. Mark Anglican Church in Mayo, Yukon, say parishioners.

PHOTO: ST. MARY WITH ST. MARK ANGLICAN CHURCH

the CPJ project was a good cause to take up for Lent because of the importance the land holds for her community, which is predominantly Indigenous.

As a contribution, Maier said the parish stopped using disposable plastic cutlery, bowls, plates and cups. “I just thought that this was something that we could take seriously during Lent, something to do that would be a bit of a sacrifice for each person, but also had a bigger effect,” she said.

Local concerns also fired the engagement of the Anglican parish of Fenelon Falls and Coboconk, in the Kawartha Lakes region of the diocese of Toronto.

The Rev. Susan Spicer, incumbent priest at the parish, said she wanted to get involved in the project due to environmental “pressures” on the Kawartha Lakes system.

Spicer said she wasn’t qualified to comment on the relationship between these pressures and climate change, and so she wanted to use the Lenten project as an opportunity to bring speakers into her community who can talk about the matter

with more authority. She also liked that the project gave people a chance to feel they are concretely participating in a solution. For her own Lenten practice, she drastically reduced her meat intake and tried to eat only local and sustainably grown and harvested foods. “[Climate change] seems like a huge, overwhelming challenge, and nobody knows quite what to do,” she said. “I was interested in focusing people’s attention on what they can do, [with] respect to climate change.”

For others, the impetus for getting involved was concern over the role of climate change in exacerbating global poverty.

The Rev. Heather Karabelas, a deacon at St. Mary’s Anglican Church in East Kelowna, diocese of Kootenay, said she decided to get her parish involved out of concern for how climate change is making the lives of people in developing countries more vulnerable.

“People living in poverty...are dependent on the natural resources in their areas, and they don’t have much ability to cope with climate variances,” said Karabelas, who committed to eliminating meat from her diet and driving less.

She also sees the campaign as being part of her vocation as a deacon.

“The diaconate is supposed to stir up the church and turn its focus to serve God in the world,” she said. “I thought this was an easy, simple way to get people involved in looking at how climate change is affecting poverty and hunger.”

“Lent provides us space to reflect and refocus, tune in to our Christian calling, and renew our commitment to God,” said Karri Munn-Venn, senior policy analyst for CPJ, in a March 6 press release. ■

ARTS AND CULTURE ▶

MOVIE REVIEW

THE SHACK

Directed by Stuart Hazeldine

132 minutes

Released March 2017

Rated PG-13. Not suitable for young children

Face-to-face with the Triune God

By John Arkelian

THE SHACK is the film adaptation of the novel by William Paul Young about a man who is stricken with grievous pain over the sudden loss of his child. He descends into what he calls “The Great Sadness,” and its dark pall threatens to unravel his family and his faith. How can we reconcile the worst things in life with our faith in a loving God? Life inevitably brings with it bitter losses: they cause us pain, and sometimes it feels unbearable. It’s bad enough if illness or accident steals a loved one from us; but what if human evil does so? It’s a question as old as man’s inhumanity to man, a question that was doubtless murmured in the death camps of the Holocaust, in the killing fields of Cambodia, Rwanda and Bosnia, and in the misery of today’s Syria, Iraq, Yemen and South Sudan. And not just in faraway lands: violence, abuse and neglect are as close as our own communities. Wherever man’s wickedness causes torment, enslavement, injury or death to another, we cry out: how can God allow this? Why does he not intervene on behalf of the oppressed and victimized?



PHOTO: LIONSGATE FILMS

Sam Worthington stars as Mack Phillips, and Octavia Spencer as Papa.

In *The Shack*, a family is robbed of their youngest daughter when she is taken from a campground. The pain that her disappearance causes her family closes them off from love and hope. As the child’s father, Mackenzie (Sam Worthington) blames himself for failing to protect her, a cryptic note draws him back to the mountain shack, where the crime occurred. The note is signed “Papa,” the affectionate term Mackenzie’s wife, Nan (Radha Mitchell), uses to refer

to God. Something—is it a glimmer of hope or the last gasp of despair?—takes Mackenzie back to the mountain. Winter suddenly turns to summer, a dilapidated ruin becomes a spacious home made of hewn logs and nature is in full bloom. There he meets “Papa,” in the form of a jolly black woman (Octavia Spencer); her son (Avraham Aviv Alush), a Jewish carpenter who greets the newcomer as a long-lost friend; and an ethereal young woman (Sumire Matsubara).

They are, in fact, the film’s depiction of the Holy Trinity—Father, Son and Holy Spirit. And their purpose is to help Mackenzie free himself from the sadness, anger, guilt and grief that threaten to drown him. Their revelations are as gentle as their welcome is warm. How refreshing to see God presented as our loving parent (and, through Jesus Christ, also as our sibling)—a parent who loves each and every one of us unconditionally, respecting our free will while seeking to share his love. The film asks why bad things happen to good people. Its answers to that mystery may not be complete. Neither may its homey portrayal of God be all there is about God: majesty, awe and reverence are put aside in favour of companionship and the ultimate familial bond. But there is food for thought here, and considerable comfort in bringing God down to earth in a way that makes him accessible and familiar. The film’s awkward moments pale in comparison to its touching ones—and in its warm depiction of the God of love. ■

John Arkelian is an award-winning author and journalist.
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TORONTO ▶

IMAGES: MHATZAPA/SHUTTERSTOCK

Taxing faith groups will result in ‘economic deficit’

Continued from p. 1

to gauge the measureable impact faith communities can bring in the form of everything from community garden plots to counselling services. An initial pilot study looked at 10 Toronto congregations—eight Protestant and two Muslim; since then, the study has been widened to cover 25 congregations of various faith traditions. The pilot study found a total “halo effect” of \$45 million per year for the 10 congregations—a considerable sum, Wood Daly said, given these 10 make up only a small fraction of Toronto’s faith communities.

“Can you imagine if we...multiplied that by more than a thousand congregations [to approximate the total] that are in the city of Toronto, what it would cost the city of Toronto to even begin to replace some of those programs and services?” he said.

For the 25 congregations, the total halo effect came to \$73 million, according to the study.

The Halo Canada Project found that 25 Toronto congregations benefit their local communities to the tune of \$73 million per year, Mike Wood Daly, the project’s research lead, tells a Toronto interfaith forum March 11.

PHOTO: TALI FOLKINS

Halo then looked at how governments would benefit if faith communities were taxed, and found that this amounted to only a fraction of the financial benefit they bring. For example, Wood Daly said, one congregation in Toronto’s Bloor and Yonge area was found to have a halo effect of about \$1.5 million; if governments eliminated tax exemptions—property tax, rebates to sales tax and personal tax credits to donors—to faith communities, they would get about \$366,000 from the same

congregation. The findings suggest, he said, that taxing faith communities would be of questionable benefit to society.

“It’s a pretty significant difference—if we didn’t have that charitable tax privilege, we would be hard-pressed to continue to serve the communities in the same way, and yet our communities would ultimately be receiving an economic deficit because of our inability or our incapacity to perform and to serve in many of the same ways that we do now,” he said.

One practical use of the Halo research, he said, might be to counter arguments in favour of taxing faith communities.

“Hopefully, one of the benefits of doing a study like this is that we can use it in advocacy—because there is a pretty strong lobby...at present to reduce or eliminate the charitable tax status,” he said.

In an interview, Wood Daly said he knew of at least one municipality—Langley, B.C.—in which reducing an exemption on property tax for faith communities has already been proposed. The motion failed after a protest against it by religious and secular community groups.

One of the protestors, the Rev. Paula Porter-Leggett, of St. Andrew’s Anglican Church, told a local newspaper the church would have had to close its doors if the motion had passed. ■

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<input type="checkbox"/> 06 Psalm 104.19-35	<input type="checkbox"/> 21 Matthew 10.32-11.1
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<input type="checkbox"/> 08 2 Corinthians 13.1-13	<input type="checkbox"/> 23 Matthew 9.14-26
<input type="checkbox"/> 09 Acts 15.36-41	<input type="checkbox"/> 24 Luke 1.57-80
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<input type="checkbox"/> 11 Matthew 10.16-31	<input type="checkbox"/> 26 Psalm 69.19-36
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OBITUARY ▶

Terence Finlay, 79, ‘joyful...and deeply faithful’



PHOTO: GENERAL SYNOD ARCHIVES
Archbishop Terence Finlay will be remembered for his happy spirit and his “engaging, consultative” style of leadership, says Archbishop Colin Johnson of the diocese of Toronto.

Tali Folkins
STAFF WRITER

Terence Finlay, who served as bishop of the diocese of Toronto and metropolitan of the ecclesiastical province of Ontario from 2000-2004, died March 20. He was 79.

“I admired him. I learned much from him. I was encouraged by him. I was challenged by him,” Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said in a statement. “There was about him a genuineness, a modesty, and a holiness that enriched my life and so many others’, too.”

Among Finlay’s gifts, Hiltz said, was his talent for

enabling differently-minded people to speak and listen to each other respectfully.

Archbishop Colin Johnson, bishop of the diocese of Toronto and metropolitan of the province of Ontario, said that among the things he would miss most about Finlay were his smile and laughter. “Essentially, right at the heart of things, he was a joyful, hopeful, happy person, and deeply faithful.” Johnson also praised Finlay’s “engaging, consultative” leadership style.

Finlay served, after his retirement, as chaplain to the House of Bishops, episcopal visitor to the Mission

to Seafarers in Canada and primate’s envoy on residential schools to the Truth and Reconciliation Commission. He co-chaired the Primate’s Commission on Discovery, Reconciliation and Justice, a body formed to identify ways for the church to put into practice its 2010 repudiation of the Doctrine of Discovery.

National Indigenous Anglican Bishop Mark MacDonald said Finlay brought “so much to the work of reconciliation: his pastoral love was obvious in the earnest way he engaged honestly with the hurt and pain of colonialism.”

Finlay made headlines in 1991 when he fired the Rev. Jim Ferry, a priest in the diocese of Toronto, after learning he was in a same-sex relationship. Years later, Finlay said he came to regret his decision, and in 2012 he and Ferry were reconciled at a special service. In 2006, Finlay married two lesbian friends. He was officially reprimanded, and his licence to officiate at marriages was temporarily suspended.

Born in London, Ont., in 1937, Finlay was ordained a deacon in 1961 a priest the following year. He served churches in the dioceses of Huron and Toronto. ■

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Not just an Anglican, but ‘a Christian thing’

Continued from p. 1

WORLD

What began last year as an invitation from Welby and Archbishop of York John Sentamu to the Church of England has grown into an international and ecumenical call to prayer. Last year, more than 100,000 people participated; 2017 is expected to attract a bigger crowd.

“When the wind of the spirit is blowing, hoist the sails and go with the wind. It’s not a Church of England thing, it’s not an Anglican thing, it’s a Christian thing,” Welby said in remarks delivered during the launch of the prayer initiative.

Communities and churches around the world will be gathering together “to pray that their friends, families and neighbours come to know Jesus Christ,” according to the prayer initiative’s website, thykingdomcome.global.

The website offers resources for various types of activities involving prayer stations, round-the-clock prayer rooms, prayer walks and creative ideas for praying with families and young people and individuals. Participants are being encouraged to highlight their involvement by sharing them on social media with the hashtag #Pledge2Pray.

In a video promoting “Thy Kingdom Come,” Welby talked about his faith, why he’s a Christian and why he’s asking Christians around the world to join him in praying for more people to know Jesus Christ. He encouraged Christians to unite with



PHOTO: THYKINGDOMCOME.GLOBAL

In 2016, more than 100,000 people from the U.K. participated in the 10-day prayer initiative, “Thy Kingdom Come.”

thousands of others in praying for people to come to faith: “Jesus prayed at the Last Supper that we, those who follow him, ‘might be one that the world might believe.’ We are invited to make a lasting difference in our nations and in our world, by responding to his call to find a deep unity of purpose in prayer.”

Welby said prayer happens when people face a challenge they can’t meet by their own resources. He recalled a visit to a refugee camp in the Democratic Republic of Congo when he was asked to say something amid the appalling conditions. While trying to think of some “practical” advice, he found himself saying: “Jesus Christ is the same today, tomorrow and yesterday.” He was surprised when the crowd responded by singing. “It was a lesson to me...the Spirit

opens ears and warms hearts, it’s not us, it’s about Jesus,” he said.

On a personal level, Welby said, “Jesus Christ has been a faithful friend. His love has healed me and following him has been the core point of my life.”

Global response to the campaign “has been overwhelming,” said Emma Buchanan, project leader for the Archbishop’s Evangelism Taskforce. “We’ve heard from churches across the world, including different denominations and traditions, who are all pledging to get involved from South Africa to Canada and from Brazil to Hong Kong,” she said. “Each place is organizing the time in their own way; for example, in Hong Kong, they are planning big celebrations in the cathedrals and establishing a network of ‘prayer warriors.’ That’s the beauty of Thy Kingdom Come.”

Buchan expressed hope that “people will be inspired to take part and be catalysts for setting up prayer events in their local area.”

She noted that last year’s prayer event “gave people time and space outside their normal worshipping patterns to come closer to God and we heard many stories of the deep impact it had on people’s lives.” ■



PHOTO: LAMBETH PALACE

Archbishop Justin Welby

London attack draws prayers

By ACNS

Archbishop of Canterbury Justin Welby and other church leaders have offered prayers for those affected by the March 22 attack in Westminster, which left four people dead and many injured.

The attacker mowed down pedestrians with his car on Westminster Bridge, then rushed at the gates in front of the Houses of Parliament, stabbing a plainclothes policeman before he was shot by armed officers.

Shortly after the attack, Welby tweeted: “Deeply shocked and saddened by events in Westminster.” Welby delivered a speech in the House of Lords saying that although “much shock has been experienced,” the “deep values” that British people share will give them “the strength to persevere.” He later led a prayer for London, live on Facebook.

The Church of England issued a Collect for Peace led by Archbishop of York John Sentamu in a video.

Pope Francis and General Bishop Angaelos of the Coptic Orthodox Church in the U.K. sent prayers and messages of solidarity. ■

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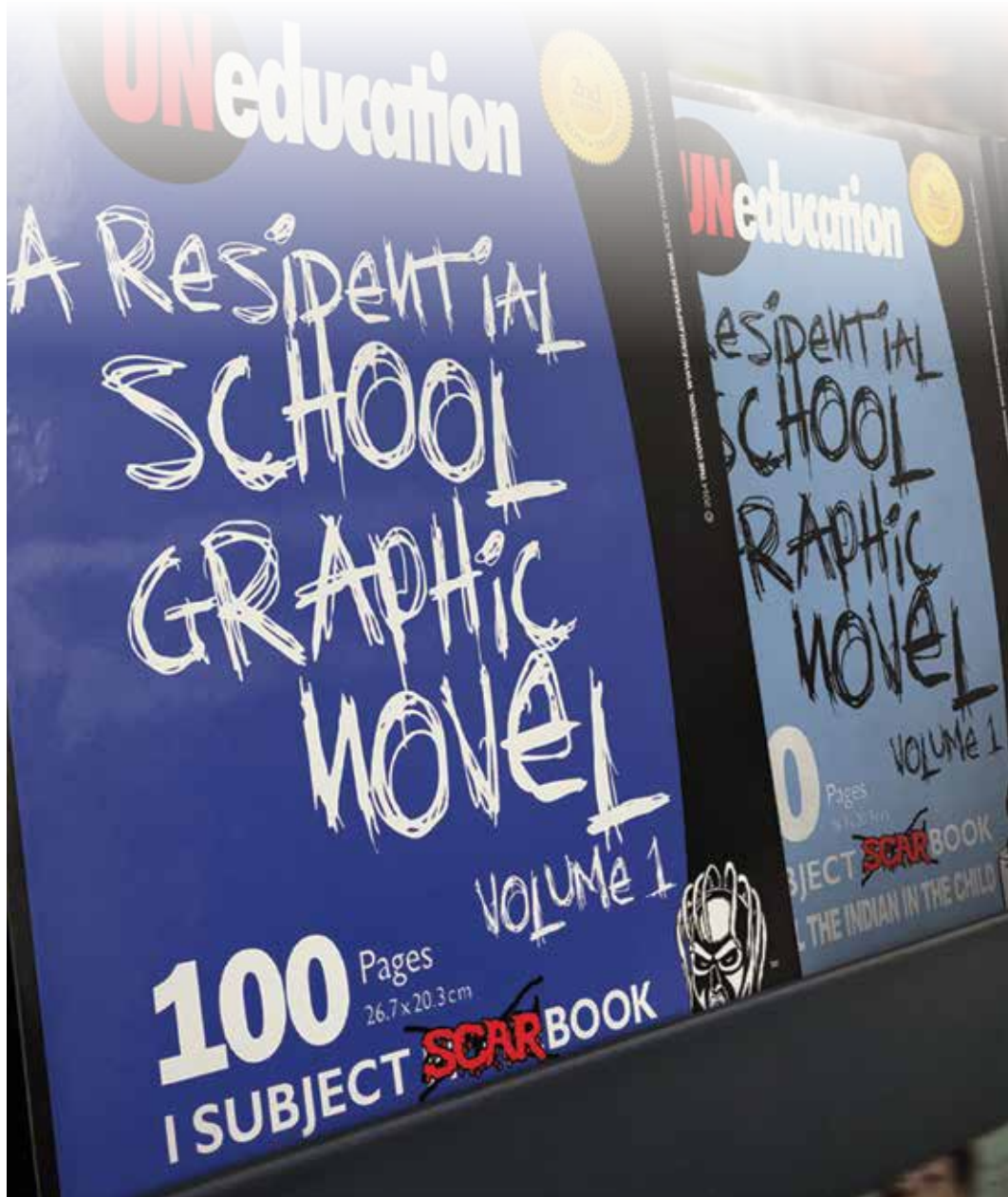
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