

ANGLICAN JOURNAL

Since 1875

ANGLICANJOURNAL.COM @ANGLICANJOURNAL

VOL. 145 NO. 5 MAY 2019



PHOTO: ANGLICAN VIDEO

Anglican Video documentary reveals 'racist foundations' of property law, according to its website.

Documentary unveils colonial legacies

Doctrine of Discovery film hailed for 'helping Canadians to understand some important truths' about colonial past and present

“I really think it has a possibility of lifting some very destructive ways of thinking and acting that are embedded in most people's lives.”

—Mark MacDonald,
national Indigenous
Anglican bishop

Matt Gardner
STAFF WRITER

Toronto, Ont.

Hundreds of people attended the March 8 premiere screening of a documentary that seeks to help Canadians understand the Doctrine of Discovery.

Produced by Anglican Video with support from the Anglican Foundation and General Synod, *Doctrine of Discovery: Stolen Lands, Strong Hearts* describes the history behind the doctrine, a set of beliefs and legal framework that justified European colonization of the Americas. The doctrine asserted that Indigenous territory was *terra nullius*, or the property of no one. Through interviews with Indigenous and non-Indigenous people, the 67-minute film documents how the doctrine informed centuries of racist policies and practices, such as the residential school system—and how Canada must transcend its lingering effects to achieve healing and reconciliation.

As the end credits rolled in the Fairview Library Theatre in Toronto, an audience member took the stage at the invitation of master of ceremonies Riscylla Shaw,

area bishop for Trent-Durham in the diocese of Toronto. Bob Watts, chief of staff to Assembly of First Nations (AFN) National Chief Perry Bellegarde, gave greetings on behalf of the national chief and acknowledged the presence of residential school survivors and their children before offering his thoughts on the film.

“It was so beautiful for me to watch this,” said Watts, who was one of the negotiators for the Indian Residential Schools Settlement Agreement and helped set up the Truth and Reconciliation Commission of Canada (TRC). He called the documentary an “incredible piece of work.”

“To see this beautiful film, the manifestation of so many people's dreams and works, and helping Canadians to understand some important truths—this film will do a lot of work,” Watts said. “Powerful, powerful messages in this.”

Melanie Delva, national reconciliation animator for the Anglican Church of Canada, described the film as a “game-changer” in terms of the church living out its commitment to the United Nations Declaration on the Rights of Indigenous People and in educating people on the Doctrine of Discovery.

She said she also believed that the impact of the film would be felt broadly outside the church as a tool for education and action.

See **FILM**, p. 2

In the face of violence, 'A Common Word' sows common ground

The Anglican Church of Canada could soon join a global movement on Christian-Muslim dialogue—but 'A Common Word' has already brought Albertans together



IMAGE: LUCKY TEAM
STUDIO/SHUTTERSTOCK

Matt Gardner
STAFF WRITER

On Jan. 25, two men walked into the Al Rashid Mosque in Edmonton and confronted people arriving for Friday prayers. Clad in black, they appeared to be scouting the building and got into a dispute with community members in the parking lot. One wore a toque bearing the Arabic word for “infidel.”

Less than a week later, the city's Markaz-Ul-Islam Mosque received a threatening hate letter, urging the mosque to close down and leave “or accept Jesus as your one true god.”

On March 15, the worst fears of Muslims who experience such intimidation came to pass in Christchurch, New Zealand, when consecutive mass shootings at two local mosques left 50 people dead and more than 50 others injured.

For the Rev. Scott Sharman, animator for

See **MUSLIM-CHRISTIAN**, p. 12

House of Bishops nominates five for primate

Joelle Kidd
STAFF WRITER

Five bishops were nominated to stand for election as the 14th primate of the Anglican Church of Canada at the national House of Bishops meeting March 27.

The nominees are: Bishop of the diocese of Edmonton Jane Alexander; Archbishop Ron Cutler, bishop of the diocese of Nova Scotia and Prince Edward Island and metropolitan of the ecclesiastical province of Canada; Archbishop Gregory Kerr-Wilson, bishop of the diocese of Calgary and metropolitan of the ecclesiastical province of Rupert's Land; Bishop of the diocese of Huron Linda Nicholls; and Bishop of the diocese of Ontario Michael Oulton.

The primatial election will be held during the meeting of General Synod in Vancouver in July.

Archbishop Fred Hiltz will resign as primate July 16. ■



Don't miss an issue: confirm your subscription

If you've already contacted us, your subscription is confirmed. Thank you!

Dear Reader: Contact us with your name and address and we'll ensure you continue to get your Anglican newspapers. If you've already subscribed, thank you!

MAIL: Cut out this coupon and mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

OR EMAIL: yes@national.anglican.ca with your name, address, phone number and ID# (from the label, at left).

OR PHONE TOLL-FREE: 1-866-333-0959 **OR ONLINE:** Go to anglicanjournal.com/yes

Please respond by June 30, 2019 to ensure your subscription to the Journal and diocesan paper continues.

PM# 40069670



Film explores ‘entrenched’ colonial doctrine

Continued from p. 1
“My hope is that it will clear up misconceptions but will also be a catalyst for people taking the next step to get involved in reconciliation, to ask what they can do, even if it’s challenging their friends, myths and beliefs,” Delva said.

The Primate’s Commission on Reconciliation, Discovery, and Justice commissioned the film to educate people on the Doctrine of Discovery and its continuing effects today.

Anglican Video Senior Producer Lisa Barry oversaw the making of the film, which took more than two and a half years to produce and required a vast amount of research. To prepare, Barry said, she read around 25 books on the history of colonization and Indigenous and Canadian constitutionalism, and she studied TRC research material.

Interviews—with, among others, National Chief Bellegarde and Senator Murray Sinclair, chief commissioner of the TRC, as well as Anglican leaders and representatives of other churches—required many hours, while the subsequent editing process took months.

“In interviewing all these brilliant people, I became convinced that [the Doctrine of Discovery is] deeply entrenched in our laws and our society and in our racist views, far more than we even realize,” Barry said.

National Indigenous Anglican Bishop Mark MacDonald said *Stolen Lands, Strong Hearts* has great potential “to change the narrative and conversation for a lot of people...I really think it has a possibility



▲ **Senator Murray Sinclair (front, centre) with the production team, L-R: Scott Brown, Becky Boucher and Lisa Barry**

PHOTO: ANGLICAN VIDEO

of lifting some very destructive ways of thinking and acting that are embedded in most people’s lives, Indigenous and non-Indigenous.”

The film is available free on the Anglican Church of Canada website, YouTube and Vimeo, as well as on flash drives and DVDs. It also has an accompanying study guide and can be viewed all at once or in multiple installments. Copies will be distributed to churches, colleges and the National Centre for Truth and Reconciliation in Winnipeg.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, commended Barry and executive producer Ginny Doctor for making an “absolutely first-class documentary,” praising its dramatic opening, fast pacing and the variety of voices heard.

The primate said *Stolen Lands, Strong*

Hearts was a significant resource that would help people understand world history, the nature of colonial expansion and its impact on Indigenous populations. For Anglicans, he said, the film would illuminate “the transition that our church is going through as we shed the vestiges of the colonial church and embrace a new way of being church, particularly in relation to Indigenous peoples.”

“If they don’t understand why today’s church is so immersed in matters related to repudiation of the Doctrine of Discovery, matters related to honouring the UN Declaration on the Rights of Indigenous Peoples, matters related to the Calls to Action of the TRC in Canada, and matters related to self-determination for Indigenous people within our church, they’re going to get why that is.” ■

Oberammergau 2020

Featuring premium theatre tickets and overnight(s) in Oberammergau

Alpine Adventures

Lucerne, Bern, Zermatt, St. Moritz, Oberammergau, Munich
11 Days • 18 Meals • 4 Departures

Heart of Germany

Berlin, Leipzig, Prague, Nuremberg, Oberammergau, Munich
13 Days • 22 Meals • 3 Departures
8 rooms left

Croatian Adventure

Dubrovnik, Split, Zadar, Opatija, Abano Terme, Innsbruck, Oberammergau, Munich
14 Days • 25 Meals • 4 Departures
4 rooms left

Heart of Europe

Budapest, Vienna, Salzburg, Oberammergau, Prague
14 Days • 25 Meals • 5 Departures

Wonders of Italy

Rome, Chianciano Terme, Montecatini Terme, Abano Terme, Innsbruck, Oberammergau, Munich
13 Days • 23 Meals • 3 Departures
1 room left

Enchanting Rhine

AmaWaterways
ms AmaKristina or AmaStella
Amsterdam to Basel and Konstanz, Oberammergau, Munich
14 Days • 30 Meals • 2 Departures
4 cabins left

Waitlisted ▼

Melodies of the Danube

AmaWaterways • ms AmaViola
Budapest to Vilshofen and Nuremberg, Oberammergau, Munich
14 Days • 29 Meals • 2 Departures

The Holy Land

Tiberias, Jerusalem, Salzburg, Oberammergau, Munich
16 Days • 30 Meals • 5 Departures



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

Photo courtesy of Passion Play 2020 Oberammergau.

Over 85%
Sold out!



Reg. 1498987

THE INTERVIEW ▶

“There are some wonderful constitutions in the world that are written with high-sounding words, and the people are living in poverty and oppression. Law ultimately is a human activity—it’s something we have to do; it’s not just done to us.”

—John Borrows, Canada research chair in Indigenous law at the University of Victoria



‘Love needs to be a part of our action’ A conversation with John Borrows

Tali Folkins
STAFF WRITER

AS PART OF this issue’s exploration of colonialism and its legacy, the *Anglican Journal* spoke with Anishinaabe legal scholar John Borrows, Canada research chair in Indigenous law at the University of Victoria, where he co-founded the world’s first joint program in Indigenous law and non-Indigenous law. The interview was edited for length and flow.

Should Canadian Anglicans be especially interested in Indigenous self-government?

I think so. I’m not an Anglican, but I think that the beauty of the tradition is an understanding of reconciliation and atonement.

The idea of Anglicans being interested in Indigenous sovereignty is an idea that they would be interested in having better relations with their fellow beings, humans and non-humans. If Indigenous sovereignty is recognized, we would be striving to incorporate ideas that are Indigenous to this place alongside those that have been introduced from elsewhere. And if we did that, our thinking would shift.

It could have implications in many fields. In environmental assessments, whenever there’s a proposal to change a land use, you study what the consequences and implications of that would be, and then you judge the results of that study against the standard. If Indigenous law was a part of those standards, some of the things that we’re currently allowing to happen that might have a damaging effect on the environment could be potentially restrained.

A self-determining Indigenous Anglican church within the Anglican Church of Canada may be established this July. Do you have any thoughts about that?

It feels like a nice response to the Truth and Reconciliation [Commission] Calls to Action that asked churches to consider their relations with Indigenous peoples and engage in education and organizational efforts to respond to what Indigenous peoples might be saying. To the extent that you’ve done that kind of consultation work with communities, and this is not a top-down imposition—if it’s responding to the needs of the people and the different congregations—then I think that provides a way of implementing that call.

▲ “If we get everything else right—we dot all the Is and cross all the Ts with all the legislation and the Constitution—we’d still be lacking if the human heart doesn’t also respond to the hearts of our brothers and sisters, the bears and the beavers and the ducks and the winds and the waves.”

PHOTO: UNIVERSITY OF VICTORIA

You’ve said in the past that Indigenous self-government can benefit both the Crown and Indigenous people. How do you see that happening?

I think it benefits the Indigenous populations because it allows for us to be clearer in expressing our challenges as well as our distinctiveness, the things that are messy about us and the things that are beautiful about us. And self-determination tends to bring both of those things to the surface—it’s not a panacea; we’re not all just going to walk off into a utopia. To be able to be responsible for our own mess and responsible for our own conflict is, over the long term, a healthy thing. A community needs conflict to be able to survive—you can’t just live in a repressed state. But you need ways to deal with that conflict that are productive, that have some resources attached to them, or perspectives, or institutional certainty.

So how does that benefit the Crown? Well, it’s then part of the laboratory of experiential governance that we would be able to draw upon in the country, to maybe say, “Oh, we’ll take that analogy and we’ll apply it in our context. We’ll do things differently as the Crown because of what we’ve learned from seeing this in the Indigenous side of things,” and vice versa.

What more needs to happen to achieve Indigenous self-government?

I think we could do a lot to implement decisions that haven’t been fully implemented or respected by the leaders who have been directed by the courts to take certain actions. There is a significant deficit that Indigenous peoples are receiving in child welfare on reserves and that’s chronic, it’s systemic, it’s been generational. We do have statutes that would facilitate more Indigenous governance.

But having said all that, really, it’s a matter of the heart. We need to find places of faith in God and one another, faith in a sense of our own possibilities. There’s a spiritual need or basis for approaching these issues, and we can get all the other pieces right, but if the human spirit and heart don’t join, we’re not going to get there. So we have to pay attention to issues of character. Love needs to be a part of our action and conversation, [as do] truth, honesty, wisdom, humility, bravery. If we get everything else right—we dot all the Is and cross all the Ts with all the legislation and the Constitution—we’d still be lacking if the human

heart doesn’t also respond to the hearts of our brothers and sisters, the bears and the beavers and the ducks and the winds and the waves. That sense of the way Anishinaabe spirituality would look at it, I think, is also found in Anglicanism—[and] in many other spiritual traditions.

There are some wonderful constitutions in the world that are written with high-sounding words, and the people are living in poverty and oppression. Law ultimately is a human activity—it’s something we have to do; it’s not just done to us. And I think that’s the same with what we’ve been given in our other traditions, including our spiritual traditions, that God lays out guidance or a plan, or helps, but then we have to pick those up and live the things that we’ve been taught. There’s that statement in John [John 7:17], “If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.” It’s in the doing that we come to the realization of what God wishes for us, and I think it’s the same case with the laws that we create. It’s in the loving your neighbour, ultimately, as opposed to the text. The text is very important; it’s necessary, but it’s not sufficient.

There’s some anxiety among non-Indigenous Canadians about Indigenous self-government. How do you address this?

I think it would benefit non-Indigenous peoples if we became more able to make our own decisions. Literature shows that that leads to better health outcomes in terms of life expectancy—dealing with some of the social challenges around substance abuse, etc. So there’d be a healthier population, and that would make Canadians safer, and the health also contributes to the economic productivity and prosperity of people when you can be an entrepreneur and innovate and hold down a job and keep your family safe. First Nations are “bungee economies”—a dollar will come in to that community but it will immediately bounce back out because that First Nation will spend that dollar at the local town or the regional centre. But if you get that dollar to circulate among a few hands within the Indigenous context it multiplies, right? When we’re able to produce not just dollars or healthy bodies but also ideas that are engaging, that are intriguing, that are enlightening, that are challenging, that are maybe hopeful and inspiring, that probably will benefit Canadians, as well. ■

EDITORIAL
LETTER ▶



Matthew Townsend
SUPERVISOR, EDITORIAL

BEFORE MOVING to Canada, I lived in Rochester, New York, where I worshipped at a Lutheran-Episcopal church plant. The congregation, which sat in a circle, began every service with a simple chant from Psalm 46: “Be still and know that I am God.” The chant served as a reminder, before the start of worship, that God was in the building; whatever our worries and trials from the previous week, God would be there to hear and hold them. The Lord of hosts is with us; the God of Jacob is our refuge.

Selah.
This promise resurfaces in the gospels, when Jesus and the disciples encounter a violent storm while sailing across the Sea of Galilee. The disciples enter a state of panic, but Christ remains comfortably asleep at the stern. Fear overcoming the disciples, they wake Jesus and point out their imminent demise. Jesus stills the sea by command. “Peace! Be still!”, he says, before asking the disciples why they are so fearful and faithless. They are left in shock. “Who then is this, that even the wind and the sea obey him?” (Mark 4:35-41).

All of us are accustomed to hearing that our church is experiencing substantial, sometimes overwhelming changes. Among these: shrinking budgets, increasing inclusivity, efforts to shift the church away from colonial structures, declines in attendance, procedures to increase environmental sustainability and significant questions around how best to reach an incredibly diverse population of Anglicans spread across Canada. Whether one praises such changes, laments them or both depends upon personal theology, politics and perceptions. But regardless of our appraisal of these changes, the waves are



▲ **“In the midst of elation and disappointment and celebration and dejection, how will we know that God is indeed with us?”**

PHOTO: LIGHTPOET/SHUTTERSTOCK

rolling in. You can see and feel the tension these changes can create: on social media, in print and at coffee hour. I see it in my inbox. Carol W. Campbell of Bow Island, Alberta, wrote that Anglican newspapers are “the only way I can keep in touch with my church.” Mary Rimmer of Fredericton, N.B. wrote the *Journal* to express her concerns about the possible end of print mailing and potential changes to independence. “Take away the editorial independence so that the *Journal* becomes part of a larger ‘communication strategy’... and both my support and my readership will end,” she wrote. Mary and Carol aren’t alone. Even though I only recently joined the *Anglican Journal*, I’ve already read a number of letters expressing concern about the changes General Synod will consider (for details, see “CoGS passes *Anglican Journal* changes,” page 9). Other readers have shared their hope that the *Journal* will cease printing, citing environmental and

stewardship concerns. Some are tired of the *Journal* publishing bad news and welcome a different structure. The opinions are diverse. Similar letters arrive regarding same-sex marriage, ecclesial governance models, and other controversies. As Archbishop Fred Hiltz, primate of the Anglican Church of Canada, says, “Our church is changing.”
Your letters are read and appreciated, as are your concerns about the *Journal*. Members of the Anglican Journal Coordinating Committee and the Communication and Information Resources Coordinating Committee are aware of them and wish, from my perspective, to ensure that no members of the Anglican community become isolated following any changes. Likewise, they have expressed a keen interest that the *Journal* continue to publish analytical and thoughtful stories about the church. To use the journalist’s parlance, I see them asking the *Journal* to be neither “watchdog” (independent overseer) nor “lapdog” (official and doting voice). Rather, I believe the hope is that the *Journal* will be to the Anglican Church of Canada that friend of yours who reminds you of your good qualities, points out your faults and delivers news you may not want to hear—in a way that helps you hear it.
After the calming of the storm, the disciples witnessed some of Christ’s greatest miracles. On the other side of this present storm—when God and time have calmed the waters—what will we see? In the midst of elation and disappointment and celebration and dejection, how will we know that God is indeed with us? Hearing us and holding us?
I answer these questions with prayer. And I bid yours: please keep the *Anglican Journal* and its staff in your prayers while the publication strives to live into this call and to navigate the changes that lie ahead. ■

LETTERS ▶

Story ‘Closing the gender gap’ undercut by choice of image, quote

Thank you for publishing a feature story on “Closing the gender gap in church leadership,” (March 2019, p. 1). It was wonderful to honour some of the female trailblazers in our church. As female priests, we are so thankful for women like Rois, Johnson and Skelton and certainly can relate to their stories.
However, we felt that the pull quote from Samuel Johnson, which expressed a negative view of a woman’s preaching, and the accompanying picture of a dog on its (her?) hind legs was not only confusing but disrespectful to the very women you were featuring.
If visual interest was the goal, perhaps a stained-glass window featuring a female saint might have been a playful nod to the “stained-glass ceiling” mentioned in



▲ **St. Scholastica, patron saint of nuns**

PHOTO: NANCY BAUER

the article. In a story celebrating women’s leadership and perseverance, a perplexing quote and stock photo of a dog neither honoured the spirit of the article nor the women it featured.
The Ven. Lydia Constant, the Rev. Flora Young and the Rev. Dr. Kara Mandryk
Opaskwayak Cree Nation/The Pas, Man.
‘Gender gap’ missed legitimate concerns about ordination of women
I have always appreciated the balanced reporting of the news and events of the church in Canada and from around the world that has resulted in numerous awards for the *Anglican Journal*. However, the recent article “Closing the gender gap in church leadership” (March 2019, p. 1) failed

to meet the balanced reporting standard that I have come to expect of the *Journal*.
I was particularly disappointed that no mention was made of the many thoughtful and faithful people who have concerns and questions about the ordination of women. People questioning the ordination of women were portrayed as rude and thoughtless misogynists. This failed to reflect the deep divisions the ordination of women has caused in the Anglican Communion.
The loss of the diversity of theological perspectives with the rescinding of the conscience clause and the clear message that the only valid form of ministry is ordained ministry is a disservice to the rich history of our beloved church.
Canon Stewart W. Murray
Ottawa, Ont.

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

ANGLICAN JOURNAL

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

SUPERVISOR, EDITORIAL: Matthew Townsend
ART DIRECTOR: Saskia Rowley
STAFF WRITERS: Tali Folkins
Matt Gardner
Joelle Kidd
EDITORIAL ASSISTANT: Alice Namu
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Mirella Ross
Fe Bautista
Marlina Farales

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

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

ADVERTISING DEADLINE:
25th day of the 2nd month preceding publication date.
Acceptance of advertising does not imply endorsement by Anglican Journal or the Anglican Church of Canada
Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc. PUBLICATIONS MAIL AGREEMENT NO. 40069670
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2
SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible): E-mail: circulation@national.anglican.ca; or (phone) 416-924-9199 or 1-866-924-9192, ext. 259/245; or (fax) 416-925-8811; or Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

SUBSCRIPTION RATE:
\$10 a year in Canada, \$17 in U.S. and overseas.
Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.
ISSN-0847-978X CIRCULATION: 117,500
We acknowledge the financial support of the Government of Canada.
Funded by the Government of Canada



COME
AND SEE ▶



‘Pressing on’

By Fred Hiltz

THAT IS AN image that comes to mind as I think of our church’s efforts to become post-colonial. It speaks of a journey. As Indigenous and non-Indigenous peoples, we are endeavouring to walk together in new ways. Sometimes we stumble and fall, but by God’s grace, we get up and get going again. We know we are on this journey for the long haul, and we are committed to see it through.

Occasionally, it is good to note some milestones that inspire us to press on. In many places in our church, there is at every meeting or liturgy of the day an acknowledgement of the territories and ancestral lands of Indigenous peoples on which we gather. We rejoice in the recent production of a first-class documentary on the Doctrine of Discovery, *Stolen Lands, Strong Hearts*. At its premiere screening, Bob Watts, chief of staff for National Chief Perry Belgrade (Assembly of First Nations), spoke of the documentary as “having a life that will impact the entire country.”

In 2016, a Council of Indigenous Elders and Youth was commissioned to hold our church accountable to its 2010



▲ “Let us pray for the grace to persevere.”

PHOTO: ZWIEBACKESSER/SHUTTERSTOCK

public endorsement of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Known as the Vision Keepers, they have, among other initiatives, called on our church to be proactive with others in urging Members of Parliament and the Senate to pass Bill C-262, calling for a reform of Canadian law in keeping with and honouring UNDRIP.

In 2017, General Synod created a full-time staff position dedicated to enabling our church to respond to the 94 Calls to Action from Canada’s Truth and Reconciliation Commission, with integrity and steadfastness. This summer, General Synod will consider a call for the establishing of a national committee for Truth, Justice and Reconciliation, including the building and support of a network of ambassadors for reconciliation in dioceses and regions across the church.

In 2018, the Council of General Synod appointed a Jubilee Commission tasked with examining historical and current funding arrangements for Indigenous Ministries. The appointment was made in the hope of increased support and a commitment to Indigenous oversight of these funds.

This year marks the 25th anniversary of the Indigenous Covenant of 1994, in

which the whole Church was invited to partnership in the building of a truly Indigenous church. In that “Journey of Spiritual Renewal,” we have celebrated the appointment of the National Indigenous Anglican Bishop in 2007, the adoption of a Canon on National Indigenous Ministry in 2010 and the emerging of several configurations for Indigenous ministries in keeping with Indigenous customs and ways of making decisions. Our church now has twelve Indigenous bishops—including First Nations, Métis and Inuit. These are incredibly encouraging developments in our journey.

It is important to note, too, that these national commitments are complemented in numerous initiatives in many of our dioceses and parishes, theological colleges and schools for ministry.

Our church is changing. In leaving behind the vestiges of the colonial church and striving to rid ourselves of any taint of racist, cultural or spiritual arrogance, we are pressing on to be a church of jubilee, embodying the true joy of the gospel and the radical justice it demands. Let us pray for grace to persevere. ■

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

WALKING
TOGETHER ▶



A call to discipleship

By Mark MacDonald

THIS COLUMN has often had the theme of decolonization and the process of becoming a post-colonial church, though only rarely naming it that directly. It is a theme that, I have found, gets mixed reactions. At times, there is confusion, as it is hard for many of us to imagine a church that is different from what we have come to know and love.

Most often, the focus is on what needs to be dismantled from our colonial past. This is not surprising; there are many painful legacies that persist in our church. But that is not all there is, and for this space, this month, it would be good to discuss what needs to be embraced instead of what needs to be excluded. There is a gospel future for a post-colonial church, and it is quite positive.

The heart of this gospel future will positively focus on two things: discipleship



▲ “The rediscovery of Jesus and discipleship will come to many of us as a joyful surprise.”

PHOTO: ZWIEBACKESSER/SHUTTERSTOCK

and Jesus. Under the colonial church, there was an excessive reliance upon a cozy relationship between the Church and the broader culture. Our spiritual formation, as individuals and as a community, was dictated by the demands of citizenship to the state. Our allegiance to Jesus has often been blunted by our membership in a society described as Christian but often articulating values and ideals that were in conflict with the core values of our Ruler and Teacher.

In a post-colonial church, we will rediscover the power of discipleship. Our disciplines, values and allegiance will be directed to Jesus rather than to an ideal manufactured by an alliance with the broader society. The Conference on World Mission and Evangelism of the World Council of Churches focused its gathering last year on this aspect of Christian renewal. The Conference’s “Arusha Call to

Discipleship” is a call for the churches to return to the faithfulness of the early church’s discipleship. (The “Call” is available online; you will find it worthwhile to read it.) We can no longer define and describe Christian faith by reference to our membership in the broader society. Christian faith calls us to something quite a bit more.

The rediscovery of Jesus and discipleship will come to many of us as a joyful surprise. Wearing by the struggles of the churches in recent times, we will, as Pope Francis insists, re-enter the “joy of the gospel.” As Episcopal Church Presiding Bishop Michael Curry never tires to tell us, we are a part of the “Jesus Movement” and need to find the dynamic, hopeful, and loving way of life that is the fruit of a life in Jesus. ■

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

LETTERS ▶

Alternatives could have been considered for sake of same-sex spouses

I read with some interest “Same-sex spouses not invited to next year’s Lambeth Conference of bishops” (April 2019, p. 1). Besides just seeming rude and unchristian, it is unjust. A few more respectful alternatives could have been considered:

Spouses are not invited at all. Why are spouses officially invited, anyway? This is a conference of the bishops, not their spouses.

Bishops could be permitted to invite one other person of their choice. A spouse does not enter into it at all.

All spouses are invited. Gives those opposed to same-sex marriage the chance to interact with real same-sex spouses. It might make their decision more compassionate and informed.

Ed McDonough
Toronto, Ont.



PHOTO: ALEWIENA DESIGN/SHUTTERSTOCK

No spouses, no controversy

There was a lot of ink used in the April issue around the fact that same-sex spouses would not be invited to Lambeth (“Same-sex spouses not invited to next year’s Lambeth Conference of bishops,” April 2019, p. 1).

While I personally disagree with the decision, the decision was made in accordance with the church’s position on marriage, and rightfully so.

The ink could have been saved, or used for discussion of other issues, if no spouses had been invited. It would have been a non-issue at this time—and perhaps soon, the Anglican Communion will deal with the issue of same-sex marriage head on, rather than dithering.

Don Dewar
Dauphin, Man.

Who’s more evangelical?

I note that according to Tali Folkins (“Evangelically-raised students ‘come home’ to Anglican tradition,” April 2019, p. 9), there are aspiring priests who have “come to Anglicanism...after an upbringing in more evangelical denominations.”

My opinion and experience are that in the breadth of the Anglican Church, evangelicalism is alive and well and in no way less than other denominations.

Perhaps the writer would care to define what it means to be “more evangelical?”

Haydn Schofield
High River, Alta.



IMAGE: SOLOMNIKOV



A foundation that others build upon

As social need mounts, Anglican churches repurpose buildings to provide housing and community programs

Joelle Kidd
STAFF WRITER

ANGLICAN CHURCHES in Canada are some of the oldest buildings in the country. While long a point of pride for many churches, some congregations now find themselves maintaining heritage buildings, built to seat hundreds, for declining congregations.

At the same time, Canada is facing a lack of affordable housing and rising land prices in urban centres. The federal government last year rolled out a National Housing Strategy, a 10-year, \$40 billion plan to create more affordable housing and reduce homelessness.

In the face of these issues, how should churches see their buildings? As a costly drain on resources? A piece of history to be protected? Or as a resource to provide something to their communities?

“Given the taxation status that faith buildings have enjoyed since the beginning in Canada, [we should] ask ourselves, as a public trust, ‘What is the best and highest use that it can be put to?’” says Kendra Fry, co-program lead for Regeneration Works, a partnership of non-profit organization Faith and the Common Good and the National Trust for Canada.

“I use those words intentionally. ‘Best and highest use’ is tax language for, ‘What’s the most money we can get out of it?’ I would flip that on its head and ask, ‘What is the best and highest use for community, for society, for social good, for not-for-profit good, that a building could be put to?’” she says.

Regeneration Works has been running workshops across the country “on how to keep your heritage building standing, how to reduce its footprint, how to connect with community to make best use of it,” Fry says. The team also works with churches on building audits, finances and mission. “Essentially it’s a triple bottom line...building sustainability and



IMAGE: BSD/SHUTTERSTOCK

Of the about 27,600 faith buildings in Canada, 9,000—a third—are estimated to close in the next 10 years.

What do we lose when we lose churches?

Regeneration Works estimates that there are about 27,600 faith buildings in Canada, based on data from the Statistics Canada business register that was included in a 2009 survey by Natural Resources Canada.

Of those, 9,000—a third—are estimated to close in the next 10 years, based on data collected by the National Trust for Canada.

The impact of these closures would reach beyond where people worship on Sunday mornings.

“At the moment it is believed that faith communities are the largest not-for-profit landlords, real estate holders, in this nation,” says Fry. “So there’s a great deal of land that, if we don’t make careful decisions, will pass back into commercial landlords’ hands.”

In this case, Fry says, rental costs will go way up for not-for-profit groups, as commercial landlords manage “for money, not mission.”

It also means losing some of the nation’s most historic buildings. “Canada doesn’t actually have a great deal of built heritage. What it does have, a lot of it is churches, faith buildings,” says Fry.

“The thing to say to faith communities is, *it’s also not okay to manage just for mission, because that’s partially how we got here*,” says Fry. “So there needs to be a balance of mission and money that supports the mission.... If we continually give it away, then we’ll only be giving it away, and it will be gone.”

missional sustainability and financial sustainability”

“We have, and I think all dioceses probably have, vast assets in real estate that are sitting there, and not [being] used,”

says Peter Daniel, asset manager for the diocese of British Columbia. “We must use our buildings much more than eight to 12 hours a week...and we’ve got to connect with community.”

Daniel has been working with the diocese’s asset management advisory team to develop a capital plan for the diocese’s property over the next 25–40 years. The plan includes finding ways to repurpose underused church properties to serve and connect to their communities.

These types of projects run counter to the notion that the church is “inward-focused” and doesn’t pay its dues because it doesn’t pay taxes, Daniel says. In the diocese of British Columbia, “we have over 330 affordable housing units now and hundreds more needed.... We have an educational society and preschools in our various parishes.... We have helped bring 324 refugees to Vancouver Island in the last two and a half years; we’re planning for 320 more.... Generally people just don’t know that the church is out here doing all these things.”

It’s important for the diocese, he says, “that our vision to connect to community is a real catalyst for social change.”

However, he says, it’s important to note that housing projects are not a panacea to save the church. “You can’t expect that building an affordable housing project near your church is going to solve a whole bunch of problems. It won’t. It’s part of something much larger. It is part of change that compels us to use our assets more effectively by sharing them more widely, creating community partnerships.”

Congregations need to be proud of the social good they’ve done in the past, Fry says. “But the shifting nature of society is not now, nor was it ever, [churches’] responsibility.”

When maintaining a building the way it has always been is no longer an option, she says, congregations need to ask: “How can they be partners? Who is meant to maintain that building now? And how can they maintain that good in the world?”

Common ground

AT ALL SAINTS Anglican Church in Winnipeg, Man., the parish hall is coming down.

The hall, which sits on a downtown intersection across from the provincial legislative building, was built in 1964. Over the intervening decades, it has become “worn out,” according to the Rev. Brent Neumann, rector at All Saints.

There will be some sadness in the congregation when the building is demolished at the end of May, he says—after all, there are parishioners who were there to see it built in the 1960s.

“But...to put a million dollars into a building that still would not serve the needs of the community, why would you do it?” he asks.

Instead, plans are moving forward for a new building, of an entirely different sort, to be erected where the parish hall now stands.

The West Broadway Commons is a planned 12-story, 110-unit building that will offer a mix of market-rate and affordable housing, with commercial space on the ground floor.

Fifty-six units will be designated as affordable housing, 45 units will be rented at market rate and nine will be premium rate.

The idea, says David Wilson, chair of All Saints’ Housing Development Committee, is for the market- and premium-rate units to subsidize the affordable units, ensuring the building’s long-term financial sustainability. But there are other motives, too. Affordable and market-rate units will be mixed

Creating community

WHEN THE Rev. Cathy Campbell became rector at St. Matthew’s Anglican Church in Winnipeg, the building was “a complete mess.”

“The rain was coming in the roof, you could put your foot through the floor in the basement. There was black mould. The choice after the first year became clear to me: either close it or renew it,” she says.

The church had been in the neighbourhood for a century, and the building—which was rebuilt after a fire—since 1947. What drew Campbell to the church were its community programs and commitment to its neighbourhood, a sense that “we’ve been here for 100 years, we’re going to be here for 100 more,” she says.

Campbell describes the West End as a “transitional neighbourhood,” just outside Winnipeg’s core but removed from the suburbs, one of the areas of the city with higher rates of crime and violence.

Campbell didn’t want the church to become a derelict building doing nothing for the community. The church decided to put the space to better use as affordable housing units, something the neighbourhood sorely needed.

Today, the large stone church that once held up to 1,200 parishioners, now called the WestEnd Commons, contains 26 units of affordable housing, including six accessible units, and a neighbourhood resource centre in the basement. Four different congregations worship in the building, and several not-for-profit organizations rent out space.

While the church owns the building, the WestEnd Commons is a “revenue-neutral project,” Campbell says. It is leased for a dollar to St. Matthew’s Housing, Inc., a not-for-profit, non-faith-based organization that manages the building. Community members, along with a mix of church members from St. Matthew’s and another church in the building, sit on its board.

St. Matthew’s, which today averages about 35 congregants on Sundays, is now a tenant in its own building. The church meets in a beautiful little sanctuary that incorporates elements of the original church building.

“There’s a certain amount of grieving to be done in losing the beautiful space that’s had so much meaning, but we did actually salvage a lot and bring it into this small



PHOTO: BORIS MINKOVICH/WINNIPEG FREE PRESS

The Rev. Cathy Campbell, rear left, with WestEnd residents and staff, 2016

space, which makes a huge difference,” says the Rev. Gwen McAllister, who has been rector of St. Matthew’s for the past three years. “It feels like home.”

Still, retrofitting the old building has had its drawbacks. “I would have had a hard time agreeing to...the loss of the whole building, because it seems so wasteful. But as it has turned out, doing that, rebuilding on the [land] to make a space that had all the things we wanted... would have been a much more affordable project,” says McAllister. The costs of upkeep for plumbing and electrical work have threatened the sustainability of the project, she says.

On the upside, a “great community” has grown on the housing side. “Community has happened,” with the help of an on-site staff member, the community connector, who “gets people together, creates a social atmosphere,” she says.

If a small, committed congregation like St. Matthew’s can pull together an \$8.5 million project, says Campbell, so can others. “It’s worth dreaming, it’s worth doing, and we can do it.”

“For people to see that churches are willing to put their resources towards caring for the neighbourhood, I think it’s really important to have that happen,” says McAllister. “I’m thinking about this theologically, actually, thinking about how we want to cling to the building.”

“But buildings never last. They never last. They always have to be redone at some point, there always have to be changes.”



PHOTO: NUMBER TEN ARCHITECTURAL GROUP

“This is a major undertaking. It’s a \$30 million project.”

throughout each floor, so that there is no obvious distinction between the two.

“It’s a model that people who live down

here really appreciate...a place where there’s no stigma attached,” says Neumann.

“We want to create a ‘community in a box,’ where people get to know one another within the rental complex, help one another,” says Wilson. To this end, the proposed building has numerous common spaces, including a common room, gym, lounge and outdoor patio.

“We were looking to not just put up a commercial rental building with commercial facilities on the main floor. We were looking at how we could address the needs of the West Broadway community, which is in need of...good rental units and affordable rental units,” says Wilson.

It’s becoming common for houses in the neighbourhood to be bought and renovated, spiking rental prices, says Neumann. “About 60% of the people living in our neighbourhood are single parents, and a lot



PHOTOS: CONTRIBUTED

“If you’re on social assistance, you’re on a very low income. It’s almost impossible to survive. So that’s why people come here.”

Come to the table

“THE PROBLEM in Ottawa is housing is still very expensive and there isn’t enough affordable housing. And the pressure on land...land’s very valuable,” says Rachel Robinson, executive director of St. Luke’s Table, a drop-in day program run by the diocese of Ottawa.

For people who have trouble living independently or need support for an illness, disability or addiction, Robinson says rooming houses may be the only alternative to sleeping on the street.

“Some of the rooming houses...are not complying with legislation...you know, people without smoke detectors in their rooms and without proper cooking facilities, seven people sharing one bathroom. Bedbugs, cockroach infestations, vermin infestations. It’s really awful,” she says. “No one should be living in those conditions.”

Rooming houses are common in the neighbourhood of St. Luke’s Anglican Church, which houses St. Luke’s Table in its basement. Many of the people who come to St. Luke’s Table live in rooming houses, though some sleep on the street or in shelters. The program’s clientele is largely made up of people who are on social assistance or disability support.

“If you’re on social assistance, you’re on a very low income. It’s almost impossible to survive. So that’s why people come here to

get food to supplement their incomes.”

On a typical day, about 100 people come to St. Luke’s Table for breakfast, and around 150 for lunch. The program is open weekdays from 8 a.m. to 2:30 p.m. and functions as a drop-in. “There’s no barrier to accessing the resources here, which is really important,” says Robinson.

“Our real mission is to provide basic needs to people, which is food, personal care items like toiletries,” she says. “But then we do what I think is really important as well, [which] is we provide community for people. We break social isolation.”

Social programming—from bingo and karaoke parties to informally hanging out with a cup of coffee or playing cards—is an important part of what St. Luke’s Table offers, Robinson says.

Nurses and social workers from the Royal Ottawa Hospital also offer mental health and addiction services twice weekly, and once a week a community chaplain provides spiritual care.

The drop-in is a community ministry of the diocese and runs as a social service organization. When it began decades ago, it was St. Luke’s Lunch Club—volunteers handing out lunch to those in need.

Many St. Luke’s parishioners have been volunteering for years, and the program has a close relationship with the church, sometimes holding joint events. Some who come to the drop-in have begun attending services, Robinson says. “It’s a shared space, and we see the church as the sort of stewards of the space.”

financing and various government grants, part of the project’s finances come from All Saints, which raised \$600,000, Wilson says.

The building will also meet a Silver LEED standard, 30% above the 2015 National Energy Building Code, Wilson says, and 30% of the units will be barrier-free and fully accessible for those with disabilities.

As society changes, Wilson thinks that it’s important for churches to assess what can be done with their buildings. “There’s got to be a lot of valuable land that churches are sitting on. And I’m not talking about being profitable, here. I’m talking about, *what do we do to make society a better place to live?*”

West Broadway Commons is expected to break ground in 2019, with completion in 2021. ■



PHOTO: NUMBER TEN ARCHITECTURAL GROUP

West Broadway Commons won’t segregate affordable and market-rate units.

COUNCIL OF
GENERAL
SYNOD
Mar 14–17 ▶

CoGS commends amended marriage resolution to recognize different understandings, Indigenous rights

Tali Folkins
STAFF WRITER

When General Synod considers this July whether to allow same-sex marriages in the church, the resolution it will vote on is expected to differ in some respects from the resolution that passed first reading in 2016. That's because Council of General Synod (CoGS), at its spring meeting in March, commended to General Synod an amended resolution—one meant to reassure Anglicans that they can hold different understandings of marriage and to recognize the rights of Indigenous Anglicans to make their own decision on the matter.

The amended resolution would add two new paragraphs to the marriage canon.

The first paragraph states that members of the church have “different understandings and teachings about the nature of marriage,” with some seeing it essentially as between a man and a woman, and others also accepting same-sex marriage.

“Members are entitled to hold and exercise either view provided they recognize and respect that others may with integrity hold a different view,” the amendment reads. “All Anglicans accept that marriage is a sign of God’s redeeming purpose to unite all things in Christ. We are committed to graceful walking together in a spirit of generosity as part of the same Christian community.”

The second paragraph affirms that “General Synod recognizes that Indigenous communities have particular understandings about the nature of marriage as well as



▲ “Members are entitled to hold and exercise either view provided they recognize and respect that others may with integrity hold a different view,” the amendment reads.

PHOTO: I'M FRIDAY/
SHUTTERSTOCK

their own ways of making decisions—both of which are protected in the UN Declaration on the Rights of Indigenous Peoples—and will continue to discern whether same-sex marriage would be acceptable in their communities.”

In a March 16 presentation to CoGS on the proposed amendment to the resolution, Canon (lay) David Jones, chancellor of General Synod, said the idea for it arose after the original resolution was referred to diocesan synods, the House of Bishops and the Anglican Council of Indigenous Peoples (ACIP) for consideration. Some concerns emerged about the need for the resolution to address different understandings and teachings of marriage in the church, he said, as well as the desire for Indigenous Anglicans to make their own decision on the issue.

In April 2018, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said there was a chance the resolution might be amended to include reassurances for members of the church who hold a traditional view of marriage. “I think everybody is trying to find ways that will enable our

church to respect more than one view on marriage,” Hiltz said at the time. In 2010, General Synod endorsed the United Nations Declaration on the Rights of Indigenous Peoples, which states that Indigenous people and communities have the right to, among other things, practice and teach their own religious traditions. In addition, in a November 2018 presentation to CoGS, National Indigenous Anglican Bishop Mark MacDonald said Indigenous Anglicans were asking to be somehow “bracketed” in the divisive debate.

CoGS also approved at its March meeting a resolution commending General Synod to consider a seven-page statement on the same-sex marriage resolution. The document, “A Word to the Church: Considering the proposed amendment of Marriage Canon XXI,” includes a summary of the Anglican Church of Canada’s engagement with same-sex marriage since 1992; a lament for the “long season of deep pain” it sees the discussion as having caused the whole church; and a request that General Synod and the whole church make a set of affirmations, including a commitment to “stand together.”

Hiltz said he saw the statement as a “companion piece” to the legislative work General Synod will do on the marriage canon.

“It’s the closest thing I think we might be able to come to in terms of the yearning of some people to have a non-legislative process,” he told CoGS. “We see something like this as an opportunity for the whole church to be able to say something from the perspective of story, recognitions, commitments and communion.” ■

Indigenous self-determination measures headed to vote

Joelle Kidd
STAFF WRITER

Mississauga, Ont.

An amendment to Canon XXII that would make the church’s National Indigenous Ministry more self-governing will be up for a vote at General Synod 2019 after being commended by Council of General Synod (CoGS) on March 14.

“The changes to Canon XXII...will in effect be a very critical moment in self-determination,” National Indigenous Anglican Bishop Mark MacDonald told CoGS earlier that day, during a presentation on the work of the Anglican Council of Indigenous Peoples (ACIP).

Canon (lay) David Jones, chancellor of General Synod, presented the motion on behalf of the Governance Working Group. CoGS commended it by consensus.

The amendment will not come into effect until passed by General Synod.

- The proposed amendment would:
- Enable the National Indigenous Ministry to make changes to matters specified within the canon without requiring General Synod to amend the canon;
 - give the national Indigenous Anglican bishop (NIAB) the title of archbishop, and clarify that he or she would “rank with the provincial Metropolitans;”
 - make the NIAB a voting member of CoGS; and
 - change Canon III (The Primate) to include the specification, already within Canon XXII, that “the Primate is always an invited guest at the Sacred Circle, and has voice but no vote.”



▲ Canon (lay) David Jones presented the motions to CoGS March 14, which he said are meant to make it possible for bodies of the National Indigenous Ministry to “amend and determine for themselves as they move forward.”

PHOTO: JOELLE KIDD

Outlining the proposed changes to the canon, Jones said “the point of the amendments is to make it [possible] for the National Indigenous Anglican Bishop, the appropriate ministry, the appropriate parts of all that, to be able to amend and determine for themselves as they move forward.”

Specifically, ACIP would be able to determine the criteria for the composition of ACIP and Sacred Circle, and would gain the ability to adopt and afterward amend a constitution to regulate the affairs of the National Indigenous Ministry.

“The key mechanism is to give ACIP the ability to change its own composition without having to come back to General Synod to amend Canon XXII,” Jones told CoGS. “And that model is very similar to what General Synod did when it created the ecclesiastical province of Ontario by dividing the ecclesiastical province of Canada, and similarly the ecclesiastical province of British Columbia and the Yukon—it gave a benchmark...from which each could thereafter change their own constitutions.”

The amendment would also add as a selection requirement for the office of the NIAB that the candidate be Indigenous.

In response to questions from CoGS members while presenting the motion, Jones said that the title of archbishop is “intended to be a way to signify...important status.” The NIAB would not have the same role as the Anglican Church of Canada’s metropolitans, who oversee episcopal provinces. However, Jones said in response to a question from the floor that if the NIAB were the most senior archbishop, he or she would fill a primatial vacancy.

The amendment would also change the constitution of CoGS so that the NIAB would be a member of that body. The current national Indigenous Anglican bishop, Mark MacDonald, is a member of CoGS by election, not by office, Jones said.

CoGS also commended a second motion to General Synod, which would change the constitution to provide membership to ACIP representatives in General Synod.

If passed, the amendment would entitle ACIP to appoint or elect two licensed members of the clergy, two communicant lay persons and one youth (16-26) to become members.

“For many years, we have had ACIP partners at General Synod. They’re given the right of voice but not vote,” said Jones. “So that’s the point of the amendment, to give ACIP representation in its own right at General Synod.”

Jones said that this amendment could be passed at one sitting of General Synod and would go into effect immediately. He said he expects the vote for this motion to take place very early during General Synod 2019, so that if it passes, the five new members of General Synod can immediately take part.

In addition to measures related to self-governance, CoGS passed a motion to commend to General Synod 2019 a resolution that would establish the Vision Keepers as a permanent forum to oversee the church’s implementation of the United Nations Declaration on the Rights of Indigenous Peoples. CoGS also commended a resolution calling General Synod to establish a committee for ongoing work related to truth, justice and reconciliation. ■

**COUNCIL OF
GENERAL
SYNOD**
Mar 14–17 ▶

‘Our church is changing’

Joelle Kidd
STAFF WRITER

Mississauga, Ont.

In his final address to Council of General Synod (CoGS) as primate of the Anglican Church of Canada, Archbishop Fred Hiltz told the council to “take stock of the journey so far.” The primate’s talk covered topics including Indigenous self-determination, the proposed amendment to the marriage canon, discipleship and relationships with the wider Anglican Communion. He also acknowledged the concern caused by declines in church attendance and affirmed efforts to encourage a spirit of revival among Anglicans.

Hiltz framed his March 14 report to CoGS by reading from a reflection on pilgrimage, written by Br. Geoffrey Tristram, former superior of the order of the Society of Saint John the Evangelist. Quoting Tristram, Hiltz read: “One thing that can be very helpful as we press along this journey is to periodically stop and make a sort of map of the road we’ve travelled and the road ahead. Ultimately, we know that our destination is God, yet like any traveler pressing on along an unknown road, we may need to check in and reorient our-



▲ **Hiltz: “Where do we feel God calling us? What is the mission of the community God wants us to become?”**

PHOTO: JOELLE KIDD

selves from time to time, to be sure that we haven’t taken off on the wrong path.”

As General Synod 2019, to be held in July, nears, Hiltz asked, “Where are we now? Where have we been? Where do we feel God calling us? What is the mission of the community God wants us to become? What are the things in our life right now that are stopping us from realizing that vision, or dulling our sight? Where are we being pulled off the path, and how will we get back on the track?”

Hiltz termed these questions “pertinent...as we move toward General Synod 2019 and new leadership for our beloved church.” General Synod will elect a new primate while meeting.

Hiltz referred to the image of a journey or pilgrimage several times. Applying it to the Anglican Church of Canada’s “efforts to be post-colonial,” Hiltz reflected on the church’s reconciliation initiatives, including the recent release of a documentary on the Doctrine of Discovery produced by Anglican Video.

“Our church is changing,” said Hiltz, “and in leaving behind the vestiges of the colonial church and striving...to rid ourselves of any taint of racist, cultural or spiritual arrogance, we are pressing on.” ■

Financial concerns lead CoGS to call for strategy review

Tali Folkins
STAFF WRITER

Mississauga, Ont.

A March 16 report to Council of General Synod (CoGS) citing a “worrisome” decline in contributions from dioceses led to the passing of three resolutions the following day calling for a rethink of the church’s structures, the way it is funded by the dioceses and its plans for ministry and mission.

A draft, unaudited 2018 financial statement submitted to the March meeting of CoGS showed operating revenues falling \$420,000 short of the \$11 million budgeted for that year. By far the largest source of revenue, diocesan contributions were \$464,000 under the \$8.3 million originally budgeted for the year—or more than 5% less than anticipated. Expense savings in a number of areas largely offset this revenue shortfall in 2018, General Synod treasurer Hanna Goschy told CoGS. But the prospect of continuing declines in contributions from dioceses has General Synod’s management team talking cost cutting, she said.

Because the report caused more discussion than time allotted on March 16, room was made on the March 17 agenda for more debate. After an inquiry about whether dioceses might face penalties if they fail to contribute to General Synod, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, responded that the system includes no penalties for dioceses that don’t send contributions, which are based on goodwill and their capacity to give.

Several members of CoGS suggested the council instead take a more active role in addressing the issues surrounding falling diocesan contributions. Others voiced a desire for a review of General Synod’s structures.

After some debate, three resolutions addressing these issues were proposed to CoGS, and all three were approved March 17. They are:

- That General Synod direct CoGS to “develop and initiate a process to re-examine the mission of General Synod in relation to the dioceses and provinces, including the self-determining Indigenous church, with a goal to allow the structures of General Synod to best enable and serve God’s mission”;
- That the current CoGS commend to General Synod 2019 that it direct the 2019-2022 council, “in partnership with the entire church, to prayerfully undertake a strategic planning process that will lead to the presentation of a proposal to the 2022 meeting of the General Synod for our ministry and mission with the General Synod”; and
- That the current CoGS “strongly recommend” to the 2019-2022 council that it “examine the process by which dioceses are invited to make and fulfill financial commitments to the ministries of General Synod.” ■

CoGS passes *Anglican Journal* changes

New mandate, editorial policy and editorial board for *Journal*

Joelle Kidd
STAFF WRITER

Mississauga, Ont.

Changes to the mandate, governance and editorial policy of the *Anglican Journal* and the introduction of an editorial board were approved by Council of General Synod (CoGS) on March 15.

The changes were part of a motion which also proposed an amalgamation of two coordinating committees—the Communications and Information Resources Coordinating Committee and the Anglican Journal Coordinating Committee—and terms of reference for the new committee.

“This has been an enormous amount of work that the working group and two committees have put together, and I’m really proud of it, especially because so many people were involved. There was so much consultation, and in the end there was a large consensus around the work that we’ve done, around the decisions that we’ve made,” the Rev. Karen Egan, chair of the Communications and Information Resources Coordinating Committee, told CoGS when explaining the motion.

The previous mandate of the *Journal*, as specified in the handbook of the General Synod, is to be “a national newspaper of interest to the members of the Anglican Church of Canada, with an independent editorial policy and not being an official voice of or for the church.”

The new mandate reads, “the General Synod shall produce and distribute journalistic content of interest to the members of the Anglican Church of Canada, whose purpose is to connect and reflect the Church to internal and external audiences, providing a forum for the full range of voices and views across the Church.”

It also specifies that this content “may



PHOTO: JOELLE KIDD

The Rev. Karen Egan outlined the changes to the *Anglican Journal*’s mandate to CoGS in a presentation on March 15.

appear in print and/or digital formats, using the most appropriate and cost-effective technologies as these evolve over time, consistent with the goal that all Canadian Anglicans and others who wish to access this information are able to do so as easily as possible and practicable,” and that the print version of the national publication “may also provide a means to distribute diocesan newspapers and other materials as inserts.”

The motion also makes General Synod the publisher of the *Anglican Journal* rather than the Anglican Journal Coordinating Committee. “There was always an issue about whether or not the members of that committee would be liable should a suit come to the *Journal*,” Egan said.

It also establishes an editorial board which will oversee the *Anglican Journal*.

The editorial board will consist of four to five members, including at least one member of the newly amalgamated Communications Coordinating Committee, and at least one past or current editor of a diocesan newspaper. The role of the board will be to “provide advance input into the journalistic planning process” and “review journalistic performance in light of the mandate and editorial policy.”

The new editorial policy states that the *Journal* is expected to “adhere to the highest standards of journalistic responsibility, accuracy, fairness, accountability

and transparency” and publish journalism which is “fact-based, fact-checked and in-depth, tackling important issues, asking and answering difficult questions.”

The policy also states a commitment to “representing the widest possible diversity of information and opinion across the Anglican Church of Canada” with a balance of views “measured and achieved over a reasonable time frame.” Letters to the editor, solicited columns and op-ed pieces are listed as examples of “the principle of right of reply.” It also states that all stories will be clearly identified as reportage, analysis or opinion.

“The Editorial Policy may be modified from time to time by the Council of General Synod on the advice of the Editorial Board,” it states.

The motion caused some discussion at CoGS, as Jason Antonio—a member from the diocese of Qu’Appelle and managing editor of the diocese’s newspaper, *The Saskatchewan Anglican*—expressed a desire to vote separately on the amalgamation of the two committees and the changes to the *Anglican Journal*, citing “deep misgivings” about the new mandate.

Antonio put forward an amendment to deal with the mandate separately, which was seconded but ultimately defeated by consensus.

The newly formed Communications Coordinating Committee will consist of four members elected by the General Synod and “at least three members appointed by the primate, provided that at least one member shall be a member of the Council of General Synod and one shall be a member of the editorial board.”

Chancellor of General Synod Canon (lay) David Jones, who presented the motions to CoGS, said the motion comes into effect based on the council’s approval, as CoGS has the ability to create and amalgamate committees and set their terms of reference. CoGS also passed a second motion to send the changes to the next meeting of General Synod, in July, for confirmation. ■

COUNCIL OF
GENERAL
SYNOD
Mar 14–17 ▶

CoGS considers ministry, pension plan

Matthew Townsend
SUPERVISOR, EDITORIAL AND
Matt Gardner
STAFF WRITER

At its March meeting in Mississauga, the Council of General Synod (CoGS) devoted significant discussion to the formation of a self-determining Indigenous church, same-sex marriage, the future of the *Anglican Journal* and matters of finance. However, the body also considered a number of other resolutions over the course of its four-day meeting, including several proposed by the national office's faith, worship, and ministry department. CoGS also discussed pensions and conducted elections for deputy prolocutor, and it appointed the archivist of General Synod based on electronic ballot results.

The Rev. Eileen Scully, director of faith, worship and ministry, brought 12 resolutions before CoGS, most of which contained a motion to forward to General Synod 2019. Scully began with a March 15 report on the "Anglican Communion Safe Church Charter" and the "Protocol for the Disclosure of Ministry Suitability Information between the Churches of the Anglican Communion."

On March 16, Scully presented a resolution that, if passed at General Synod, would adopt the charter and the protocol; commend

the charter to dioceses and other bodies of the Anglican Church of Canada for use in the revision and creation of policies and training materials for safeguarding and right conduct; and engage in a self-study of the conduct policy base of the corporation of the General Synod in light of the charter, reporting back to the General Synod of 2022 on developments and with revised policies. The motion passed by consensus.

Other resolutions from faith, worship and ministry, all of which passed by consensus and will proceed to a vote at General Synod, include:

- Authorization to use "Alternative Collects for the Revised Common Lectionary," "Gathering Rites for Paschaltide," "Thanksgivings over the Water" and "Seasonal Forms for Daily Office," where permitted by the ordinary.
- A first reading to an addition to Canon XIV, Section 5, that would delete from use and future printings of prayer number four in "Prayers and Thanksgivings upon Several Occasions" in the *Book of Common Prayer*. The prayer—"For the Conversion of the Jews"—would be replaced with, "For Reconciliation with the Jews."
- Directing the Anglican Church of Canada to join other signatories to "A Common Word Between Us and You."

- Affirmation of the "Arusha Call to Discipleship," which emerged from the World Council of Churches' Conference on World Mission and Evangelism.

CoGS also adopted resolutions from Scully that did not require a motion to be forwarded to General Synod:

- Approval for trial use, evaluation, and feedback of "Rites for the Catechumenal Process," where permitted by the ordinary.
- Commending use of the *Inclusive Language Liturgical Psalter* and the *Inclusive Language Liturgical Psalter* (pointed).

Bob Boeckner, trustee for the Pension Committee, also presented the committee's report to CoGS. Facing intensifying decline in membership and a need for greater equity, he said, the trustees had established an expansion committee to explore how best to provide equitable and sustainable pensions. According to Boeckner, proposed solutions include winding up the Lay Retirement Plan and enrolling all members in the General Synod Pension Plan; expanding the General Synod Pension Plan employer base by offering the plan to other not-for-profit employers; and enabling amendments to Canon VIII and IX to carry out these plans.

Boeckner introduced two motions asking CoGS to affirm the recommendations to change the canons; both were adopted by consensus.

CoGS also elected Dean Peter Wall as deputy prolocutor and appointed Laurel Parson as archivist of General Synod. ■



PHOTO: JOELLE KIDD

Hiltz joins CoGS in prayer.

Primate offers prayers for mosque shooting victims to CoGS

Joelle Kidd
STAFF WRITER

As the meeting of Council of General Synod (CoGS) opened its session with a celebration of the daily Eucharist on March 15, primate of the Anglican Church of Canada Archbishop Fred Hiltz offered a prayer for victims of shooting attacks on two mosques in Christchurch, New Zealand.

Fifty were killed and many more injured in the attacks, on a day that New Zealand Prime Minister Jacinda Ardern described as "one of New Zealand's darkest days."

"God of grace and mercy, we pray for Christchurch and all of New Zealand. We pray for the victims who have died in these attacks... We pray for all who mourn, for families, friends, communities of faith. We pray for Muslim communities around the world. We pray for understanding and acceptance of people of all faiths and backgrounds," the primate prayed.

Hiltz also read a statement to CoGS during its afternoon session, in which he said, "Our hearts are aching for Muslims across our country and around the world." ■



**DEAN
ST GEORGE'S CATHEDRAL
PERTH, AUSTRALIA**

An exciting opportunity exists for an experienced Anglican priest to lead St George's Cathedral, Perth.

The candidate will have a deep faith and theological acumen with wisdom, self-knowledge and understanding of people.

The candidate will provide leadership and direction for the Cathedral through challenging preaching, possess strong pastoral skills, and an ability to manage a diverse and energetic team of staff and volunteers.

He/she should have a deep understanding of the traditions of the Anglican liturgy and a commitment to Church music providing a pivotal role in worship.

Situated in the historic heart of Perth, St George's is the heritage listed Metropolitan Church of the Anglican Province of Western Australia and the Cathedral Church of the Diocese of Perth. Perth is a cosmopolitan city in the same time zone as a quarter of the world's population. It is a relatively short flight to large cities in Asia and there are direct flights to London. The Cathedral's ministry extends to the congregation, visitors to the Cathedral, the Diocese, the City of Perth and the wider community.

For further information about St George's Cathedral, or to request a copy of the Application Package with details of the discernment process, please refer to the Cathedral's website or email the Chair of the Dean Search Committee.

Applications should be marked "Private and Confidential" and addressed to:
The Chair of the Dean Search Committee
St George's Cathedral
38 St Georges Terrace, Perth WA 6000, Australia
Email: deansearch@perthcathedral.org
Applications close: 5.00pm on 31 May 2019 (AWST)
www.perthcathedral.org

ANGLICAN
FOUNDATION OF CANADA

An invitation to everyone
in the province of Manitoba

Wine & Cheese Reception
and
Annual General Meeting

Wednesday, May 22, 2019

5:45 pm – Choral Evensong
6:45 pm – Reception
7:30 pm – Annual General Meeting

Cathedral of St. John
135 Anderson Avenue, Winnipeg, MB.

Come join us!

www.anglicanfoundation.org

Post-colonial church?

The experience of new Canadians helps separate myth from reality



Edmund Laldin
GUEST COLUMNIST

"Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised."

THE ABOVE passage is taken from Eucharistic Prayer 4 of the *Book of Alternative Services* (page 203). It is a prayer to God to fulfill the promise of God's kingdom, both temporal and eternal—in other words, to establish the kingdom of peace and justice here on earth until the second coming of Jesus, which will usher in the kingdom of God. In more than one way, this vision constitutes the purpose and mission of the Church and is integral to its discussion around colonialism.

I emigrated to Canada in 1991 from Karachi, Pakistan. My dad was a priest, and my mother was a teacher. Both of them were born in the colonized subcontinent and shared the dubious distinction of being descendants of "Rice Christians." The term referred to lower-caste and downtrodden inhabitants of the subcontinent who converted to Christianity for a bag of rice. Like others, my parents held persons from the Western world in high regard and placed blind trust in them. I grew up with the same admiration and respect for Westerners. I distinctly remember accompanying two female missionaries to the slums of Karachi for Bible school and study. Incidentally, a Norwegian pastor was bishop of Karachi at that time.

In my early teens, I concluded we were still a colony of the West. Socio-political and economic colonization by the Global North had replaced geographical and physical colonization. Christians were forced to denounce their cultural practices and traditions because of doctrinal and dogmatic domination of the churches of the North. Both conservative and liberal factions of the North tried to influence the church of the Global South; conservatives were successful because their theology and literal acceptance of the Bible resonated with early missionaries.

My father and very few of his fellow Church of Pakistan and Roman Catholic clerics and laity tried to articulate a theology for Pakistani Christians. All of them were marginalized and, in some cases, accused of being radicals and non-believers. Communal efforts to realize the vision of the kingdom of peace and equality continue to be a distant reality for the Christians of Pakistan.

A change in perception

Sept. 15, 1991, was a day of enormous jubilation for me. I had finally landed in Toronto and arrived in the land of equality, peace and justice. I was so naïve and on such a spiritual high that I could not name a flaw in the mission and ministry of the



▲ Toronto February 4, 2016 - Syrian refugees arrive at Toronto's Lester B. Pearson International Airport, greeted by sponsor families and organizations.

PHOTO: STACEY NEWMAN/SHUTTERSTOCK

Anglican Church of Canada in particular or Canadian society in general to my field supervisors during my first year in Canada.

My perception of both society and the church started to change after I faced both overt and covert racism and discrimination—in both the church and society. Before 9/11, I was seen as an emigrant who was expected to conform to the norms of the society; since 9/11, I am perceived as a threat to society because of my heritage, and have been subjected to extra scrutiny at airports, highways and public places like restaurants. The *modus operandi* of the church mimics and is a continuation of—albeit in the guise of progress and liberalism—the evangelization and conversion of the Indigenous peoples of this land. Christian missionaries, as we know, closely followed the empire to various parts of the world to preach the gospel. The basic premise was to convert the heathens and to make them in the likeness of the state and dominant religion, which was presented as the way to eternal life. To this end, existing cultural and religious practices were condemned and presented as witchcraft, and the converted were taught to live in accordance with the moral code of the Bible.

As a result of this, affirming societies and cultures morphed into the likeness of missionaries and their interpretation of the Bible. Whether it was good or bad is a conversation for another day. Local communities of that day gave up their ways of living, religion, and moral and ethical code to believe in God and the moral code of the Bible. Expressions of sexuality except for heterosexual, monogamous marriages were deemed against the will of God.

Misunderstanding the South

Anglican Communion churches of the South have reacted strongly to discussions on human sexuality, equal marriage and the ordination of LGBTQ people. Their reaction was first rejected, then criticized and presented as an objection from conservative and biblically illiterate persons and churches. Prevailing was the narrative that the South must come out of the dark ages and interpret the Bible in the same way it is interpreted and presented in most of the North. This ideological difference and subsequent argument led the churches of the South to start missions in North America, while North America continued to defend their position by appealing to the interpretation and exegetical study of the scripture.

In the midst of highly political and emotional debate, the North, in my opinion, missed the root cause of the South's objection. Vociferous and often malicious objection by the South, I believe, was its reaction to yet another denouncement of their beliefs and moral and ethical code. Churches of the South recited everything about sexuality and other moral issues as they had been taught by missionaries. The confusing, alarming and puzzling part for them—at least those

church members with whom I've spoken—is that Western churches once again are deriding their theology and are imposing their interpretation on the South. They resent this.

The Anglican Church of Canada continues to evolve into a multicultural and multi-ethnic church. The congregation I serve in the suburbs of Winnipeg is multiracial, to say the least. Listening to and ministering to new Canadians (especially those in a visible ethnic minority) regarding their struggle to find their voice—on issues that include but are certainly not limited to equal marriage and human sexuality—forces me to reflect on the spiritual trauma ethnic communities are dealing with in our own churches. That trauma may seem rooted purely in the way these communities interpret the Bible, along with the moral code that flows from their biblical inquiry but differs from prevailing Canadian views. Yet, it's also grounded in the refusal by the church at large to acknowledge the existence and diversity of these communities—to create a place for them at the table.

Thus, their objection and discomfort are neither acknowledged nor appreciated by their own church. In more than one way, visible ethnic minorities in the church feel that they have to either go along with the dominant culture or be willing to face discrimination and ostracization.

Is the church post-colonial?

Post-colonialism is the study and examination of the legacy that colonialism and neocolonialism left on colonized individuals, society and cultures. In other words, post-colonialism is a reaction to and departure from colonialism. It can be argued that post-colonial thought and practice assumes that the colonial era has come to an end and that the colonizers are ready and willing to move into a new relationship and paradigm with the colonized. Thus, a post-colonial and post-imperial church should be committed to the study of the cultural legacy of colonialism and imperialism and their effects on colonized people: the systematic and deliberate stripping and demonization of their cultural practices and beliefs through the imposition of Christian faith. It should also consider how the dignity and integrity of the colonized can be restored. A way to return humanity back to the colonized would be to let go of the parliamentary system of governance, where majority and the powerful rule, and replace it with a system where diversity of opinion, religious practices, ethnicity and cultural heritage are celebrated, preserved and allowed to prosper through mutual respect for one another.

Based on my reflection on and my experience of the Anglican Church of Canada as it relates to the treatment of visible ethnic minorities and on the church's model of governance, structure

Please see 'MOVING THE CHURCH,' p. 13

WORLD ▶



▲ **Sharman:** “We have an obligation and responsibility to make sure that other people of faith are safe and have freedom.”

PHOTO:
SASKIA ROWLEY

Muslim-Christian relations in Alberta grow with the help of ‘A Common Word’

Continued from p. 1

ecumenical and interfaith relations for the Anglican Church of Canada, such incidents underscore the need for Christians to take a stand against hate and promote dialogue between the world’s two largest faiths.

At the November 2018 meeting of the Council of General Synod (CoGS), Sharman presented a resolution calling for the council to affirm efforts by the department of faith, worship and ministry to support Christian-Muslim dialogue under the banner of “A Common Word Between Us and You,” working in parallel with the Evangelical Lutheran Church in Canada (ELCIC) as a full-communion project.

A global initiative inspired by a letter signed by 138 Muslim leaders in 2007–2008—subsequently endorsed by more than 200 Christian leaders, including former Archbishop of Canterbury Rowan Williams—“A Common Word” invites Christians and Muslims to come together for open dialogue and seek common ground to work towards peace.

CoGS passed the resolution put forward by Sharman, which directed faith, worship and ministry to develop a draft resolution calling for an official endorsement by the Anglican Church of Canada of the “A Common Word” statement. At its March 2019 meeting, CoGS voted to forward the motion to the upcoming General Synod in Vancouver.



▲ **L-R: Islamic Relief Canada CEO Zaid Al-Rawni, A Common Word Alberta co-founder Donna Entz, A Common Word Alberta committee member Salwa Kadri, and Islamic history doctorate holder Wes Thiessen attend the 2018 Christian-Muslim Dialogue in Edmonton.**

PHOTO:
TIM WIEBE-NEUFELD

The motion stipulates that the General Synod express its gratitude for and accept the gift of the offer by Muslim leaders; that the Anglican Church of Canada join other signatories to “A Common Word” via the signature of the primate; and that the church and ELCIC jointly initiate a program of ecumenical Christian-Muslim engagement in receptive communities across Canada based on this model.

“I think as Christians in this country—as people of relative freedom and privilege, as a people who haven’t had the same experience as religious minorities—we have an obligation and responsibility to make sure that other people of faith are safe and have freedom,” Sharman says.

Incidents such as the New Zealand massacre, the acts of intimidation targeting Edmonton mosques, and the two-year

anniversary of the Quebec City mosque shooting “highlight again how important that is, and that this isn’t just a problem that exists in other parts of the world,” Sharman adds.

“I think the Anglican Church of Canada and other Christian churches in Canada really can model a different way of being in relationship and seeking to overcome stereotypes and false assumptions, and work towards understanding and peaceable relationships.” For several years, Sharman has been active in A Common Word Alberta, which since 2012 has worked to bring Christians and Muslims together in Edmonton.

Donna Entz, an outreach worker for Mennonite Church Alberta, co-founded the provincial organization, which takes the “A Common Word” statement as inspiration. Having lived in a Muslim village for 30 years in Burkina Faso, Entz has long had a passion for communicating with Muslims and learning more about the Islamic faith. She helped organize dialogues between Mennonites and Muslims in Edmonton, which eventually expanded into A Common Word Alberta.

“I think it’s always been important that we relate together,” Entz says. “It’s really a tangible way to go against the hate and the discrimination that in our political sphere seems to be more polarized.”

In Edmonton, the largest flagship event for A Common Word Alberta is an annual

day of dialogue in the fall, hosted alternately by a Christian or Muslim community. Each year, the event attracts an average of 300–400 Christians and Muslims, largely lay people.

The dialogue includes prominent speakers from each faith tradition, who are invited to reflect on a theme or piece of scripture of common interest and to respond to each other. Participants are seated at tables with Christians and Muslims equally distributed.

Other highlights include recitations from the Bible or Qur’an; expressions of faith through poetry, art and music; and a shared meal, in which participants literally and figuratively break bread together—an act with deep spiritual roots and meaning in both Christianity and Islam.

“One of the unique things about A Common World Alberta is that it is an annual event that generally brings in the same people over and over again,” says Ibrahim Long, a Muslim chaplain and teacher who has attended the dialogue for five years.

“So we develop a relationship over time, and because many of us already involved are people who are involved in the community, we might actually bump into each other or ask to work with each other on other activities.”

Besides the day of dialogue, a growing number of groups are forming to maintain and build relationships on a more regular

basis. Many Christians and Muslims are reading and studying scripture together through the Scriptural Reasoning program, which compares texts on common topics from their respective holy books.

Jane Samson, an Anglican lay reader at Holy Trinity Old Strathcona and a history professor at the University of Alberta, describes growing hate crimes as the result of complex global processes and events, from 9/11 and the Syrian refugee crisis to economic and technological changes.

“It’s a human problem—reacting to rapid change, reacting to new neighbours who are different from us,” Samson says. “That’s always been a human challenge. And now, we’ve got these global processes underway—economic dislocation, rural [and] refugee movements in the age of air travel. So along with the Internet, there’s a sense possibly [among] some people with being overwhelmed by change, and we see the reaction to that in the political sphere.”

The resurgence of racism, however, has also led to a pushback in the wake of violent hate crimes. The mosque shootings in New Zealand led to a global outpouring of support marked by vigils and donations to those affected by the attack.

In the case of Edmonton, Samson describes a prevailing sense of “good neighbourliness” based on a rich tradition of inclusivity and interfaith interaction. The city’s Interfaith Centre for Education and Action, for example, is one of the oldest

interfaith centres in North America.

“We deal together with vandalism, whether it’s at a synagogue or a mosque or a church,” Samson says.

The networking of different faiths fostered by initiatives such as A Common Word Alberta made itself felt in the wake of the January mosque incidents. Immediately afterwards, Edmonton mosques received support from Christians such as Entz, who texted messages of solidarity.

Long, who attends worship at Al Rashid Mosque, acknowledged that the entry by the two individuals, whom he described as “very threatening and aggressive,” was “a bit of a scare to the community.” Yet the messages of support soon boosted the morale of the mosque.

One of the relationships that Long has cultivated through A Common Word Alberta is with Sharman. The Anglican interfaith animator is currently looking into collecting resources from the Alberta experience to provide a “toolkit” for “A Common Word”-inspired dialogue between Christians and Muslims in other parts of Canada—an effort that elicited praise from the Muslim chaplain.

“When Scott contacted me about the idea that the Anglican Church is looking to officially provide a response to the ‘A Common Word’ letter and maybe provide this toolkit, I thought, ‘This is awesome. This is what we need to be working on right now.’” ■

Moving the church from neocolonial to post-colonial

Continued from p. 11

and otherwise, I firmly believe that it is not a post-colonial and post-imperial church. Doctrinal subjugation of the masses and centralization of power and authority, predominantly among Caucasian and male members of the church, rule out a post-colonial existence.

However, it is not a colonial church, either. The Anglican Church of Canada is in a neocolonial paradigm in which it is still using its cultural, financial (such as grants) and doctrinal pressures to control and influence former dependencies.

Given the current structures of the church, the vision of the kingdom of God in the here and now—that we, with all people, of every language, race and nation, may share the banquet God has promised—is out of the church’s present reach. But we know that with God, all things are possible. Genuine efforts, through critical reflection on the church’s *modus operandi* with the courage to correct and change it, will move the church from the neocolonial to the post-colonial. When this happens, the church will be brought one step closer to realizing the gathering of all the nations, races and expressions of humanity in the kingdom of justice, peace and equality. ■

The Rev. Edmund Laldin is incumbent of the Parish of St. Saviour, Winnipeg. The primary focus of his ministry is to cultivate and nurture a culture of inclusion.

THE DOCTRINE OF DISCOVERY

STOLEN LANDS, STRONG HEARTS

Produced by Anglican Video for the Primate’s Commission on the Doctrine of Discovery, Reconciliation and Justice.

This film will change your idea of your place in this land.

Available as a 12-part series with accompanying study guide and as a full-length documentary

See it now at anglican.ca/doctrineofdiscovery or order from Ben Davies at bdavies@national.anglican.ca



Anglican Church of Canada



PWRDF

is committed to supporting moms-to-be, new moms and women of all ages. From prenatal health care, through labour and delivery, to microfinance loans and gender empowerment programs, we know that when women and girls thrive, communities succeed.



This Mother’s Day, honour the mothers and “mother figures” in your life with a gift to PWRDF by visiting pwrdf.org/WorldofGiftsforMom



PWRDF
The Primate’s World Relief and Development Fund
The Anglican Church of Canada

80 Hayden St., Toronto, ON M4Y 3G2
Tel: 416-924-9192 or 1-866-308-7973

Email: pwrdf@pwrdf.org
Website: www.pwrdf.org

[@pwrdfcan](https://www.facebook.com/pwrdfcan) [@pwrdf](https://www.instagram.com/pwrdf) [@justgeneration](https://www.youtube.com/pwrdf)

Your **FIRST** stop for **UNBEATABLE PRICES ONLINE**

parasource.com

Bibles, books, studies, gifts, church supplies, *AND MORE!*

VISIT US TODAY to find site wide savings every day **up to 60% off!**





Bible Readings

June 2019

DAY	READING	DAY	READING
<input type="checkbox"/> 01	Acts 16.16-40	<input type="checkbox"/> 16	Proverbs 15.1-20
<input type="checkbox"/> 02	Psalms 97.1-98.9	<input type="checkbox"/> 17	Proverbs 15.21-33
<input type="checkbox"/> 03	Joshua 13.15-33	<input type="checkbox"/> 18	Joshua 21.43-22.12
<input type="checkbox"/> 04	Joshua 14.1-15	<input type="checkbox"/> 19	Joshua 22.13-34
<input type="checkbox"/> 05	Joshua 15.1-19	<input type="checkbox"/> 20	Joshua 23.1-16
<input type="checkbox"/> 06	Joshua 19.49-20.9	<input type="checkbox"/> 21	Psalms 42.1-43.5
<input type="checkbox"/> 07	Genesis 11.1-9	<input type="checkbox"/> 22	Isaiah 65.1-10
<input type="checkbox"/> 08	Acts 2.1-21	<input type="checkbox"/> 23	Luke 8.26-39
<input type="checkbox"/> 09	Psalms 104.1-18	<input type="checkbox"/> 24	Luke 1.57-80
<input type="checkbox"/> 10	Psalms 104.19-35	<input type="checkbox"/> 25	1 Kings 19.1-21
<input type="checkbox"/> 11	Acts 13.1-16	<input type="checkbox"/> 26	Galatians 5.7-26
<input type="checkbox"/> 12	Acts 13.17-41	<input type="checkbox"/> 27	Psalms 77.1-20
<input type="checkbox"/> 13	Acts 13.42-14.7	<input type="checkbox"/> 28	2 Timothy 3.10-4.5
<input type="checkbox"/> 14	Proverbs 8.1-21	<input type="checkbox"/> 29	2 Timothy 4.6-22
<input type="checkbox"/> 15	Proverbs 8.22-36	<input type="checkbox"/> 30	Luke 9.43b-62

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: KEEP SMILING PHOTOGRAPHY/SHUTTERSTOCK

A teaching house that moves

Community courses affirm, incorporate Indigenous identity

Matt Gardner
STAFF WRITER

A joint program between Henry Budd College for Ministry and the Vancouver School of Theology (VST) is taking theological education directly into Indigenous communities.

Established by the Rev. Ray Aldred through a grant from the Henry Luce Foundation, The Teaching House That Moves seeks to tie together Indigenous identity, theological education, and spiritual health. Aldred, director of the Indigenous Studies program at VST, is one of the principal instructors for the program, which includes two different courses: “Ministry in the Midst of Trauma” and “Indigenous Christology.”

“We chose the [concept of the] teaching house because on the west coast,

the house is the basic social unit,” Aldred says. “It’s the house, it’s your family.... The house was a place of healing, and we were trying to create space for people to be who they were created to be.”

During the period covered by the two-year grant, Aldred has been travelling to Indigenous communities across Canada to teach both of the courses. The courses are part of his broader goal for the Indigenous studies program of “trying to build the Indigenous church.”

In the case of The Teaching House That Moves, he says, “The whole approach was that we would go into a community and ask what would be most helpful there.”

“Ministry in the Midst of Trauma,” which was first held in April 2018, seeks to respond to the needs of Indigenous clergy and lay readers who are often tasked with dealing with ongoing trauma in Indigenous communities—the legacy of colonialism and residential schools.

“We were trying to give them practical resources that would help them to not only engage in self-care...but to help build practices to build upon the resilience

that people already had—but for the long term, that would help them in their ministry,” Aldred says.

The duration of “Ministry in the Midst of Trauma” depends on the community but typically lasts between three to five days.

Instructors present practical tools to help participants work through different issues or symptoms from trauma, such as how to listen, build a safe place, work through grief and anger, or practice self-care. At each day’s end, participants join a sharing circle to clarify lessons learned.

The second course, “Indigenous Christology,” centres on the Eucharist and seeks to connect the sacraments of the church to Indigenous identities, narratives and land.

In doing so, participants begin to comprehend what Aldred describes as an “Indigenized Christology which affirms Indigenous identity. It also affirms the Indigenous Anglican church and their embracing of the gospel [and] highlights areas [in which] Indigenous Anglicans and Indigenous people have Indigenized

the Christian faith since the arrival of the Europeans.”

“Ministry in the Midst of Trauma” has been taught in communities that include Montreal Lake, Sask., Winnipeg, Man., Thunder Bay, Ont., and Morley, Alta. “Indigenous Christology” has been taught in Honolulu, Hawaii, and Laxgalt’ap, B.C., with the most recent class scheduled for The Pas, Man., in April 2019.

The Rev. Kara Mandryk, college coordinator at Henry Budd College, describes The Teaching House That Moves as reflective of the college’s mandate to offer theological and ministry education for Indigenous communities in a way that often favours a more narrative and conversational approach.

“We’ve always strived to do that, but I think with Ray coming, and coming from an established seminary, it certainly emphasizes that reality that education can take place in a number of different ways,” Mandryk says. “Contextual education, particularly in our case in Indigenous communities, is really important to us.” ■

EXPERIENCE OUR WORLD

Unique and Enriching Travel Experiences
Inclusive Escorted Journeys • Diverse Destinations

Morocco
October 13, 2019
16 Days • 28 Meals
From \$4,535pp land only double


South Africa plus Victoria Falls and Chobe National Park
Oct 15, 2019, Feb 4 & Mar 9, 2020
22 Days • 40 Meals
From \$7,495pp land only double**

Iran, Land of Roses and Nightingales
October 19, 2019
18 Days • 44 Meals
From \$4,895pp land only double

Rajasthan: Deserts, Castles and Palaces
October 26, 2019
20 Days • 51 Meals
From \$4,895pp land only double

Sri Lanka
February 10, 2020
17 Days • 30 Meals
From \$4,550pp land only double


South India: Silk, Spice and Sand
March 10, 2020
18 Days • 41 Meals
From \$4,365pp land only double



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

*Book and deposit by: Morocco Apr 30/19; South Africa October, Iran & Rajasthan May 31/19; South Africa February & Sri Lanka Sep 30/19; South Africa March & South India Oct 31/19. Conditions apply. Contact Craig Travel for full details.
**Pricing includes no internal or international flights and applies to October departure. Contact Craig Travel or visit our website for 2020 pricing.

Book early and Save \$200pp*




5 Craig travel

tkoca Reg. 1498987


CLASSIFIEDS

BOOK



Transcendence on the Trans-Canada and Wild Dogs and Doctors
A young med student travels to the Canadian North in mid-winter, while suffering from serious health problems. Determined to complete her training, she finds herself being helped by a wild dog who becomes her guardian, during the last three weeks of her internship on a reserve. The dog takes her to work every day and to all her necessary outings, and virtually saves her life. This and other stories of remarkable healing, including a salesman’s transformative experience on the Saskatchewan Trans-Canada highway, can be ordered by contacting Mary Shepherd, editor and illustrator, at: marymathilda@hotmail.com or 514-487-0126

ARE YOU MOVING?



FOR ADDRESS CHANGES, ADDITIONS AND DELETIONS
please contact:
FE BAUTISTA
416-924-9199 ext 245
email:
fbautista@national.anglican.ca

COTTAGE FOR RENT

Looking for somewhere to spend time this summer? Enjoy a cottage just off Lake Erie less than an hour from London, ON. Contact us at duttonabeach@gmail.com for the listings link on Airbnb. A 10% discount will be given to clergy and their families.

MYSTERY NOVELS


Mystery novels with Anglican Church setting by Anne Barton
featured in the *Anglican Journal* in May 2018.

To order:
www.annebarton-mysteries.ca
Or greg@redtuquebooks.com.

RETIRED CLERGY?

All Seasons Weddings, an event planning company, needs experienced licensed clergy to perform wedding ceremonies in AB, BC, and NS. This is a great part-time project for friendly, flexible, internet savvy, LGBTQ-friendly individuals. Interested?
Email: casey@allseasonsweddings.com

VOCATIONS



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

ADVERTISE

FOR ADVERTISING
please contact:
LARRY GEE
Anglican Journal
Home Office: (226) 664-0350
email:
advertising@national.anglican.ca

Three suffragan bishops consecrated in Arctic

Matt Gardner
 STAFF WRITER

The diocese of the Arctic has three new suffragan bishops. At its diocesan synod on Thursday, March 28, Annie Ittoshat, Lucy Netser and Joey Royal were elected.

Each was consecrated at a ceremony held on Sunday, March 31.

The diocese held three separate elections for suffragan bishop of the Arctic. Royal was elected in the first election on the fourth ballot, Ittoshat was elected in the second election on the fourth ballot, and Netser was elected in the third election on the first ballot.

Ittoshat became the first

female Inuk priest in Nunavik, after completing her master of divinity within the diocese of the Arctic. Most recently, she has served as a priest at the Church of the Epiphany in Verdun, Que., in the diocese of Montreal. Ittoshat previously worked as Aboriginal community minister for the diocese of Montreal. Originally from the northern community of Kuujjuarapik, she is an alumna of John Abbott College and Wycliffe College, and she is a current member of the Anglican Council of Indigenous Peoples (ACIP).

Netser is lead pastor at St. Francis' Church in Arviat, Nunavut and regional dean for

the Kivalliq deanery. Prior to becoming a priest, she was an active participant in the Woman's Auxiliary/Anglican Church Women of Canada for three decades.

Royal has served as director and primary instructor at the Arthur Turner Training School, following the school's 2016 re-opening at St. Jude's Cathedral in Iqaluit, Nunavut. Royal was previously the rector at Holy Trinity Anglican Church in Yellowknife, N.W.T. A graduate of Winnipeg-area Providence University College and Theological Seminary, he is a regular contributor to *Covenant*, the blog of the Living Church Foundation. ■

Anglican Journal sees staff changes

STAFF

Three staffing transitions—two appointments and one retirement—have come to the *Anglican Journal* since the start of this year.

Matthew Townsend has been appointed as supervisor, editorial. He is providing the *Anglican Journal* with day-to-day leadership until December 31, 2019. Townsend has worked in editorial, journalistic and web development roles with a variety of organizations, including *The Living Church*, the Episcopal Diocese of Rochester, NY, and the Episcopal Diocese of Central Florida. He has a degree in magazine journalism from the University of South Florida.

In addition, Matt Gardner has been appointed as a staff writer for the *Anglican Journal*. Most recently, Gardner worked as corporate communicator for the Anglican Church of Canada, a position he held since Dec. 1, 2014. Gardner has a degree in English literature from Queen's University and a master's degree in journalism from the University of Western Ontario.

Janet Thomas, who served as the *Anglican Journal's* assistant to the editor since 2010, retired from the position in January. Thomas worked in the communications department of the Anglican Church of Canada prior to 2010, serving the church for more than 32 years. ■

EDUCATION DIRECTORY

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

THE CENTRE FOR CHRISTIAN STUDIES In a time of spiritual seeking, leadership that reaches out and connects is needed more than ever. THE CENTRE FOR CHRISTIAN STUDIES offers community-based theological education grounded in the life and ministry of Jesus in the Anglican and United Churches. In a two-week, intensive "Learning on Purpose" course, you can learn about yourself as a leader, lay the foundation for group facilitation, and understand ministry through the lenses of pastoral care, education and social justice. You can explore what it means to be a deacon in the Anglican tradition in a course called "Ministering by Word & Example". Or, if you are lay or already ordained, our program offers rich life-long learning opportunities in an open, diverse and creative environment. The world is hungry for spiritual connection. Courses are coming up so don't wait. Visit ccsonline.ca today to register.

ATLANTIC SCHOOL OF THEOLOGY, an ecumenical university serving Christ's mission, shapes effective and faithful ordained and lay leaders and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity degree (honors, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, Graduate Certificate in Theological Studies, Adult Education Certificate in Theological Studies, Diploma in Youth Ministry, and Diploma Program in the New Evangelization. AST is located in Halifax, Nova Scotia, and facilities include a student residence, a chapel, and a library with over 86,000 volumes.

Academic Department
 Telephone: 902-423-5592,
 Email: academic@astheology.ns.ca,
 Website: www.astheology.ns.ca.

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

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

HURON UNIVERSITY COLLEGE
 Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more. Huron offers BA programs in Religion & Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Studies, Psychology, and a range of additional programs. Huron's Faculty of Theology provides the highest quality theological education through its undergraduate (BA-Religion & Theology), professional (MDiv and MTS), and graduate (MA Theology) degree programs, and through its diploma (LTh) and continuing education programs. Huron's students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds. To arrange a visit or for more information, please contact us! Email: huron@uwo.ca Telephone: (519) 438-7224 Website: www.huronuc.ca

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

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

RENISON UNIVERSITY COLLEGE is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplains, our safe and inclusive residence community, and full-time social workers exclusively for Renison students. Explore your faith with our lay ministry courses through the Renison Institute of Ministry or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison Email: renison@uwaterloo.ca

SAINT PAUL UNIVERSITY
Faculty of Theology
ANGLICAN STUDIES PROGRAM
 Do you want to become an effective pastoral leader? The Master of Divinity (MDiv) at Saint Paul University may be for you. Saint Paul University has been preparing Anglicans for ordination for over 30 years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. In addition to courses in theology, scripture, liturgy, and pastoral practice, the program offers specialized courses in leadership, conflict studies, inter-religious dialogue, and contextual theology. Fully accredited by the Association of Theological Schools, the Faculty of Theology offers not only the MDiv (Anglican Studies) and Master of Theological Studies (MTS), but also bachelors, masters, and doctoral programs.

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

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

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

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

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

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

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

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

Donate or find out more at anglican.ca/giving



Giving
with Grace



The Anglican Church of Canada

“Among the greatest of blessings has been to join Indigenous and non-Indigenous peoples as we walk together on a journey of healing and reconciliation. We are in this, as I and others have said so often, ‘for the long haul.’” — Archbishop Fred Hiltz

Support this journey today with a gift to the Healing Fund.

I WANT TO SUPPORT GIVING WITH GRACE THROUGH A
ONE-TIME DONATION OF:

- ☐ \$20 ☐ \$35 ☐ \$50 ☐ \$100 ☐ \$250
☐ Other \$ _____

I WANT TO SUPPORT GIVING WITH GRACE THROUGH A
MONTHLY DONATION OF:



- ☐ \$10 ☐ \$20 ☐ \$35 ☐ \$50 ☐ \$100
☐ Other \$ _____

I understand that I can increase, decrease or stop this arrangement at any time by calling 1-866-924-9192 ext. 326 or emailing glanca@national.anglican.ca. I also understand my monthly donation will continue automatically each month until I notify Giving with Grace of my wish to stop.

Tax receipts are issued for all donations of \$10 or more. One consolidated tax receipt is issued for monthly donations at the end of the year.

Charitable Registration No. 108082835RR0001

I AUTHORIZE GIVING WITH GRACE TO:

- ☐ Debit my chequing account on the
 ☐ 1st day of each month or ☐ 16th day of each month
 ☐ I have enclosed a cheque marked “VOID.”
☐ Please debit at month’s end my: ☐  ☐ 

CARD NUMBER	EXPIRY DATE	
NAME ON CARD	PHONE	
SIGNATURE	DATE	
ADDRESS	CITY	POSTAL CODE
PROVINCE/TERRITORY	EMAIL ADDRESS	

The General Synod of the Anglican Church of Canada
80 Hayden Street, Toronto, ON M4Y 3G2
416-924-9192 | 1-866-924-9192 | www.anglican.ca



AJ005-19