

Bishops to focus more on mission

In the last number of years...the vast majority of our time...was consumed by conversations about same-sex marriage.

—Archbishop Fred Hiltz, primate, Anglican Church of Canada

André Forget
STAFF WRITER

After three years spent in intense debate over a resolution to allow the marriage of same-sex couples, the House of Bishops intends to shift its focus to “evangelism and discipleship and mission” in the next triennium, says Archbishop Fred Hiltz, primate of the Anglican Church of Canada, following the house’s September 22-27 meeting in Winnipeg.

“In the last number of years...the vast majority of our time in meetings was consumed by conversations about same-sex marriage,” said Hiltz in an interview. “And the bishops are saying, ‘We’ve just got to have a more balanced agenda.’”

Bishop Mary Irwin-Gibson, of the diocese of Montreal, agreed, saying in an interview that the same-sex marriage debate has taken up “way too much airtime” in recent years. She said she hopes the house can “get on with the mission of the church” by making it “more vital and adept” at

See *There’s*, p. 10



PHOTO: EILEEN MORTIMER

Cup of friendship

Madeleine Qumuatuk prepares tea for diocese of Ottawa Anglicans visiting Pangnirtung and Iqaluit to learn more about the diocese of the Arctic and forge new relationships. See story, page 3.

The saint who knew how to fundraise

André Forget
STAFF WRITER

Mississauga, Ont.

St. Barnabas is best known as a New Testament missionary, apostle and friend of St. Paul, but Archbishop Fred Hiltz, primate of the Anglican Church of Canada, believes he can also teach the 21st-century church how to approach stewardship and fundraising.

“Barnabas is our mentor—he knew how to inspire people with the message of the gospel; he knew how to ask people to support the church’s ministry, and he knew how to thank them,” said Hiltz, in an introductory keynote to the Resources for Mission’s (RfM) third annual stewardship gathering held in September.

Organized with a theme of Inspire! Ask! Thank!, the event brought together around 80 clergy and lay people from 27 of the Anglican Church of Canada’s 30 dioceses and territories, as well as Lutheran

See *Fundraising*, p. 8



PHOTO: CONTRIBUTED

(L-R): Lt.-Col. Troy Steele, commanding officer of the South Alberta Light Horse; Stephen Gallard, vestry liaison with Holy Trinity Anglican Church in Edmonton; and Archdeacon Chris Pappas, rector of Holy Trinity.

Mental health ministry for reservists set to launch

Tali Folkins
STAFF WRITER

A regiment of army reservists can soon expect to have greater access to mental health services with the launch this fall of a new ministry in the diocese of Edmonton.

On November 10, Holy Trinity Anglican Church in Edmonton will hold its second Pre-Remembrance Day healing service, an opportunity for people affected by war to share their experiences and pray together. The service will also include the inauguration of a new church ministry—an outreach program serving the mental health and other needs of the South Alberta Light Horse, a reserve regiment of the Canadian Armed Forces.

“People come back from war, and from serving, with injuries. Sometimes you can see the injuries and sometimes you can’t,” says Archdeacon Chris Pappas, rector of Holy Trinity. “Our hope is to help people who’ve suffered traumatic stress in combat...whether it’s post-traumatic stress, whether it’s anguish over what they did, or what they saw.”

Part of the reason for the ministry is the fact that since reservists don’t live on-base, mental health and other programs available to people in the Regular Force are not as accessible to them, he says. Soldiers may also be reluctant to take advantage of these services because of the stigma attached to mental illness.

“Sometimes they’re worried about their career ending if they step forward, but it doesn’t make the issue go away,” Pappas says.

See *You*, p. 12



Sowing hope



A long road to reconciliation



Everyday saints

CANADA ▶

“ [The new bishops] are all deeply committed to renewal of the church and its extension in both traditional and new ways. I’m really excited by that.

—Archbishop Colin Johnson, diocesan bishop of Toronto



Toronto elects first openly gay bishop

Tali Folkins
STAFF WRITER

A gay man living with a male partner is among three priests to have been elected suffragan or assistant bishops in the diocese of Toronto September 17.

Elected were the Rev. Ryscilla Walsh Shaw, Canon Kevin Robertson and Canon Jenny Anderson. Archbishop Colin Johnson, diocesan bishop, later announced that Shaw will serve the Trent-Durham area. Robertson will be the area bishop of York-Scarborough and Anderson, York-Credit Valley. Bishop Peter Fenty will remain the bishop responsible for York-Simcoe.

According to an article on the diocese of Toronto website, Robertson, who lives with his male partner, called his election a “historic day.” He said he believed he is the first openly gay and partnered bishop-elect in the diocese and perhaps even in the entire Anglican Church of Canada.

His election, Robertson said, together with this summer’s provisional vote at General Synod to allow same-sex marriages, shows a growing acceptance of LGBTQ (Lesbian, Gay, Bisexual, Transgender and Queer) people in the church. “I know that

for some people that’s a real challenge, and for others it’s the fulfillment of what they’ve been hoping and praying for a very long time,” he said.

Robertson’s election came after an official protest was lodged against his candidacy. Before the vote, the Rev. Catherine Sider-Hamilton, priest-in-charge at St. Matthew’s, Riverdale, said she was concerned about the inclusion of “one candidate whose lifestyle is, to the best of my knowledge, irregular according to the teaching of the church regarding chastity and marriage.”

Johnson, however, replied that all the candidates were clergy licensed by the diocese and in good standing, and the election proceeded.

Robertson, 45, the incumbent at Christ Church Deer Park, in Toronto, earned a master of divinity degree from Trinity College, University of Toronto in 1997. He was ordained a priest in 1998.

Walsh Shaw, the incumbent at Christ Church Bolton, Ont., is a Métis priest and has served as the diocese’s ambassador of reconciliation since 2009. She is the grandchild of an Indian residential school survivor. Walsh Shaw saw her election,

also, as a sign of progress. “This is a real gift from the diocese and from the Spirit, and I feel very blessed and humbled,” she said. “I think this is a time of great hope... It’s an historic time for the diocese—it’s a new day for the church, I think.” Walsh Shaw, 44, received a master of divinity degree from Wycliffe College in 1999 and was priested in 2001.

Anderson, 44, is incumbent priest at St. Clement’s Church, in Toronto. She was ordained a priest in 1999 two years after receiving a master of divinity degree from Wycliffe. From 2010 to 2013, she served as the archbishop’s officer for mission.

“I just asked the people of the diocese to pray for my soul, and that I would be a bishop who is faithful to God and pastoral to everyone,” she said. “My passion is seeing churches renewed and grow and spread the love of Christ to people who have never heard it, so it will be a huge and exciting privilege to work with the laity and clergy of the diocese to help more people know the love of Jesus.”

Johnson said the new bishops “are all deeply committed to renewal of the church and its extension in both traditional and in new ways. I’m really excited by that.” ■

▲ (L to R): Toronto’s three new suffragan bishops, the Rev. Ryscilla Walsh Shaw (third), Canon Jenny Anderson (fifth) and Canon Kevin Robertson (ninth), pose with family members after their election.

PHOTO: MICHAEL HUDSON

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• New Indigenous Native Priest named in diocese of Toronto

PHOTO: CONTRIBUTED

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Ottawa, Arctic Anglicans forge new bonds

By Art Babych

The largest group of Ottawa Anglicans to visit Iqaluit since renowned concert pianist Angela Hewitt performed at St. Jude's Anglican Cathedral hopes their journey was just the tip of the iceberg for more such Arctic adventures.

CANADA

The 33 Anglicans—nine teenagers from four parishes along with 24 adults—left Ottawa August 13 for a weeklong visit to the capital of Nunavut, as part of the general effort of the diocese of Ottawa to support the diocese of the Arctic. In November 2005, an arson fire destroyed much of St. Jude's Cathedral, prompting the northern diocese to launch a national fundraising campaign. Hewitt played a benefit concert at the celebration of the cathedral's reopening in June 2013.

The idea of taking teenagers to Iqaluit to learn about the Arctic and encourage friendships between Northern and Southern Anglican youth, with a plan to encourage future exchanges, originated with Frances Macdonnell, an accomplished organist and former choir director at Christ Church Cathedral, Ottawa. It grew to include adults interested in going North and was expanded to become a church-to-church visit, with the aim of forming lasting relationships between St. Jude's Cathedral and St. Stephen's, Ottawa, where the visiting group was centred.

St. Stephen's had fundraised enough money to contribute \$1,000 for each teen to offset the \$2,000 cost of their airfare. The youth themselves raised \$545 through a group car wash, money that was matched through the diocesan youth ministry.

The travellers took with them much-needed supplies, including fresh vegetables and fruit for the soup kitchen, long-term food for the two food banks, newborn baby clothes for the hospital, school supplies for the schools, clothes and general toiletries to give away.

First Air, the airline that flies daily between Ottawa and Iqaluit, "provided a very generous baggage allowance of 180 lbs. [81.6 kg] per traveller, so between them, all the travellers carried several tons of supplies for Iqaluit," Macdonnell said in a written report, a copy of which was sent to the *Anglican Journal*.

Dean Jonas Allooloo and others welcomed the Ottawa group to St. Jude's Cathedral on the visitors' first Sunday in Iqaluit, and Macdonnell played the hymns on the organ at the two morning services (English and Inuktitut).

During their stay, the teenagers were billeted with four Iqaluit families, while the adults stayed at Iqaluit's Frobisher Inn. The teens helped local youth organize and co-ordinate workshops at the Iqaluit music day camp, which gives children a chance to engage in musical activities. The day camp was started by music teacher Darlene Nuqingaq in 1996, and she has operated it ever since. "She is the most amazing person," said Macdonnell.

At the end of their day camp experience, "all the teenagers involved had made lasting friendships and exchanged email addresses, with the idea of staying in touch over the winter," Macdonnell said. "It is foreseen that some of the Iqaluit teenagers will be brought to Ottawa for a return visit in the summer of 2017."

As the teens were assisting with the day camp, adults worked at the local soup



▲ (Top, left): Mary Attwell of St. Thomas Anglican Church, Stittsville, with Dean Jonas Allooloo of St. Jude's Cathedral. (Top, right): Admiring the work of local Inuit artists in Pangnirtung. (Bottom, left and right): Youth from Ottawa and Iqaluit promise to stay in touch; delegation at the airport.

PHOTOS:
EILEEN MORTIMER,
SHARON FLEMING



kitchen and food bank, and helped prepare lunches at the day camp. They also toured the area and took a daylong excursion to the Inuit hamlet of Pangnirtung.

Local activities were planned for each evening of the visit and included a barbecue, square dancing and a final concert in Nakasuk School, where the day camp is located.

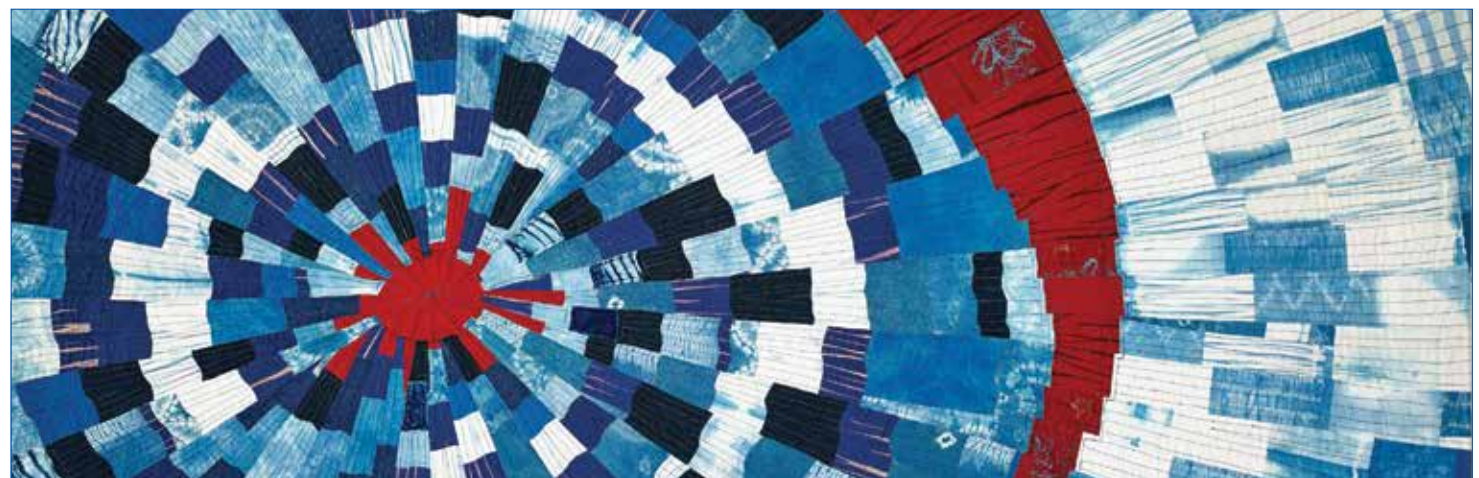
The 153 children who participated in the day camp workshops performed the music each of their groups had prepared. "The town audience included a great many

Inuit elders who were gladdened to see the children of Nunavut learning to maintain their own culture," said Macdonnell.

Macdonnell observed that while there was no shortage of musical instruments, most children didn't have cases to store them. "They would like to be able to take their guitars home from school to practise, and so the next step will be for St. Stephen's to try to find empty guitar cases to ship North," she said. (If you have any available guitar cases to donate, contact Frances Macdonnell at fbmacdonnell@sympatico.ca)

Other highlights from the trip included worshipping several times at the newly rebuilt St. Jude's Cathedral; touring Nunavut's legislature, which featured a narwhal-tusk mace, local carving and embroidery; taking part in throat-singing; visiting Iqaluit's hospital; and waking up at 4 a.m. to watch the sunrise with a full moon still in the sky. ■

Art Babych is a freelance journalist in Ottawa.



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EDITORIAL ▶



Marites N. Sison
EDITOR

THIS MONTH, the new members of Council of General Synod (CoGS)—who will help govern the church for the 2016–2019 triennium—meet for the first time.

Elected by their provincial caucuses at last summer’s General Synod, a majority of them are fresh faces—only about five of the 27 (excluding seven officers of General Synod) have served the council in the previous triennium or in recent years.

This is an exciting development. The infusion of new blood in any organization is generally seen as a good thing, ripe with promise of alternative ideas and infectious energy. The arrival of new, creative thinkers/doers, for instance, can help shake things up and pave the way for meaningful, beneficial change. No matter how smoothly an organization has been running, there should always be room for growth.

It is equally valid, of course, to argue that having a fresh slate does not always yield positive returns. There are many factors to consider—among them, the willingness of the “newbies” to do their homework, in terms of learning about their role, the function of the organization they are serving, the issues it deals with and the



▲ **New CoGS members will be given an orientation, but in the end, it will be up to each of them to make choices about how much they are willing to participate.**

IMAGE: BROWND OG STUDIOS/ SHUTTERSTOCK

processes in place for addressing these. While a volunteer position, being a member of CoGS is nonetheless a privilege that carries a huge responsibility. CoGS governs the church between meetings of General Synod, and it is one of the places where important decisions about the life of the church are made, including its spiritual and financial health.

From day one, CoGS members will be given an orientation, but in the end, it will be up to each of them to make choices about how much they are willing to participate. One hopes they will remember that they have been elected not simply to sit through discussions or act as a rubber stamp when decisions need to be made.

Newbies (and it goes without saying, even veterans) must be willing to step up and offer ideas, seek clarification and yes, ask the hard questions and respectfully disagree when necessary about matters requiring their approval, no matter how perfunctory they may seem. Like Canada’s Senate, and General Synod, for that matter, CoGS must be a place of “sober second thought.”

It is not that the decisions they will be asked to make are questionable in and of themselves, but they will be more solid and have great integrity if they have passed the test of due diligence. Of course, one always

has a reasonable expectation that a church behaves more morally and more ethically than most institutions. Historically, however, such has not always been the case with religious institutions, in Canada and around the world, and it is precisely for this reason that this church has chosen to be more open and democratic than most and to offer checks and balances.

One hopes that CoGS will uphold this ideal of transparency and accountability at all times. This extends to granting the *Anglican Journal* unimpeded access and thinking twice about in-camera meetings. As a *Journal* editorial written in 2002 noted succinctly, when *Journal* staff are asked to leave so that information can be received in secrecy, “it is the members of the church who are ejected; the parishioners, the people in the pew whose financial and moral support is sought at other times, are thus excluded.”

Transparency and accountability are particularly crucial at this time when the church is faced with divisiveness over the issue of same-sex marriage. Canadian Anglicans are looking at their church for clarity, honesty and for courageous leadership on this and many other critical issues of the day. ■

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LETTERS ▶

Correction
The article *Ottawa Anglican plans Christian co-housing project for seniors* (October 2016, p.1, cont’d on p. 7) included an incorrect website link—the correct address is ottawacohousing.ca

Confusion reigns

Trying to make some sense of the September issue was impossible. We had the same-sex marriage motion passed by one vote after a reversal. Those who were not in favour decided to make a big show of it by walking out. It was like a child saying, “If you do not agree with me, I am taking my marbles and going home. Democracy does not count. My views are correct and everyone else is wrong.”

Unfortunately, the dissenters live in Canada, and same-sex relationships are the law of the land. Maybe the dissenters would be happier moving to Texas.

Seeing the face of Jordan Sandrock, before the second vote was taken, broke my heart. All this talk about love quickly went up in smoke.

The decision on assisted dying was mired in confusion (*Report neutral on assisted dying issue*, p. 1). Canon Eric Beresford, who wrote the Care of Dying report for the Anglican church, said that anyone who thinks [the church] is in favour of physician-assisted dying has “completely misread” the report.

This does not sound very neutral to me.

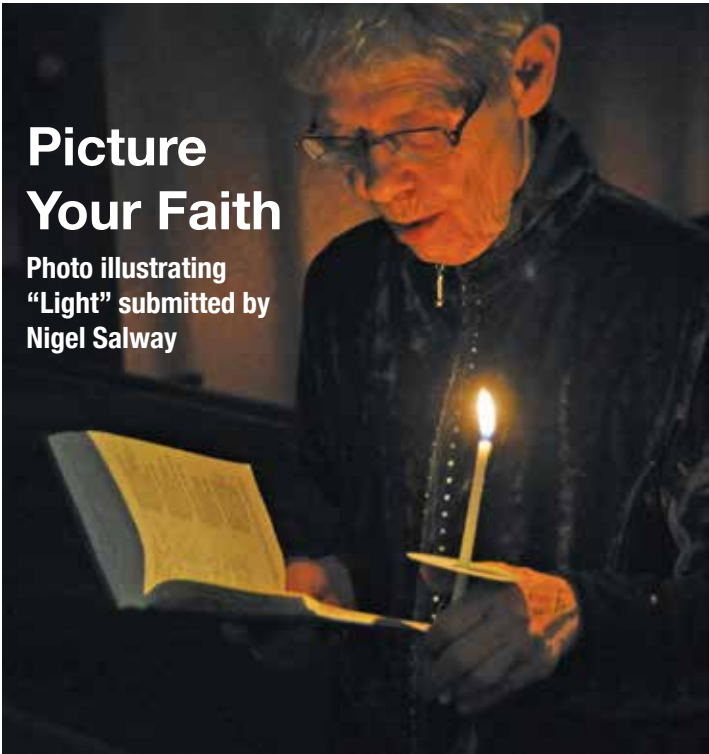
In reading both excellent articles, the main problem—in my humble opinion—is that the leadership is trying to please everyone, which is nonsensical. The confusion around the taking of votes, which wasn’t even done correctly, added further anguish. I have never been to a synod, and hope I never do, because it sounds like an absolute horror.

Graham Wright
Victoria Beach, N.S.

Please explain

Over the years I have been reading the *Anglican Journal* and I’m wondering why there has never been an explanation of how the church moved from disapproval to moderated approval of same-sex marriages. This could have been done, and could be done, on a single page, by a single bishop or theologian. And the opposite could be expressed on another page. Instead, we are asked to go online and wade through a difficult exposition, which, though I am in agreement with it, I do not believe fits the bill.

Canon Gavin White
Fife, Scotland



Picture Your Faith
Photo illustrating “Light” submitted by Nigel Salway



IMAGE: DENK CREATIVE/ SHUTTERSTOCK

Do you have photographs that illustrate “Goodness”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is November 24. Please send them by email to pictureyourfaith@gmail.com.



IMAGE: VICTOR BRAVE/ SHUTTERSTOCK

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COME AND SEE ▶



By Fred J. Hiltz

MANY ARE THE stories of parishes throughout our beloved church that have welcomed hundreds of refugees and helped them settle into a new life in Canada.

During a recent visit in Corner Brook (diocese of Western Newfoundland), Dean Baxter Park told me of how the Cathedral of St. John the Baptist congregation raised the funds to sponsor a Syrian family, and found and completely furnished a house. On a cold winter night in February, they welcomed the Almaidami family—mother, father and two young children. By trade, the father is a barber. With support from parishioners with good connections in the community, it was not long before he was able to begin work. He now has his driver's



IMAGE: OLENA AMBROSOVA/SHUTTERSTOCK

licence and is doing very well.

The whole family is learning English. One of their teachers is Ruth. She is a very devoted member of the cathedral congregation and supportive of all its outreach ministries. When her spouse who had been in long-term care for several years died she was absolutely lost. And then, in the midst of her grief, this opportunity to teach English emerged. Ruth says she cannot say enough about the deep joy and enrichment that this involvement with the Almaidamis has brought her. She has come to love them all, and they her. Indeed, for the children she has become their grandmother in Canada.

With great delight, Baxter told me the very first word that the 14-month-old spoke was "Ruth." "That," he said "is the

God's truth."

Ruth has given this family so much happiness, so much hope, so much new life. And perhaps unbeknownst to them, they have given all the same gifts to her. Their life is changed forever, and so is hers.

Here is a lovely story reminding us that in extending hospitality to strangers, we may well indeed be "entertaining angels unawares" (Hebrews 13:2). Inasmuch as many would say Ruth has been an angel to the Almaidami family, they have all, in their own unique ways, been angels to her.

For the mystery and beauty of their giftedness one to another, may God be praised! ■

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

WALKING TOGETHER ▶



Finding our hidden humanity

By Mark MacDonald

GOD HAS PLACED much of our true and full humanity in each and every heart. But we only begin to find it there. God hides fragments of our true and full humanity in other places.

This is probably easiest to see in relationship to our family and friends. We are human without them, but not fully so. They make us more human. You can say that God has placed a fragment of your true and full humanity in the hearts of your loved ones.

But the Bible tells us there is more. We are not fully human by ourselves; we are not fully human just with our family and friends. God hides fragments of our humanity in other places, as well.

We are not fully human without God's Creation. God has hidden part of our true nature there. Scripture tells us that God has placed fragments of our humanity in the poor and marginalized. We can even say that a fragment of our humanity is in our enemy. Without forgiveness of those who wrong us, we cannot receive the fullness of what we are; we cannot become the fullness of what God calls us to be.

Jesus united in himself the fragments of our lost humanity, in his life, in his death, in his resurrection. Now he places those fragments in

the sacraments and, in a sacramental way, in creation and humanity, imploring us to find our true selves, not only in our own hearts, but in the lives of others. ■

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



IMAGE: LARISSA SHITKOVA/SHUTTERSTOCK

LETTERS ▶



IMAGE: BROWND OG STUDIOS/SHUTTERSTOCK

'Curiouser and curiouser'

I just received your September issue. How curious that after the vote was taken and it was declared that the motion had been defeated, it was discovered that Archdeacon Michael Thompson's vote had not been counted (*Same-sex marriage motion passes*, p. 1). Even more curious is [that] his one vote provided the necessary two-thirds majority needed to pass the motion.

The curiosity heightens when the Rev. Danny Whitehead, Archdeacon Pierre Voyer and Ruth Sheeran all state that their votes were not counted. However, their votes were not included in the final count of 52. Having learned that the magic number of 52 had been reached, was it decided that their votes were not needed?

It was reported that a "dazed" Archbishop Fred Hiltz announced the results to the house filled with a rumble of whispers. The archbishop can rest assured that he is not the only one who is dazed. He reminded the synod that the motion must be passed at two consecutive meetings of General Synod in order to be enacted.

It's a done deal. Why wait until 2019?

If democracy was indeed a tenet of the church, each parish would have a meeting to vote on this issue.

Aubrey Searle
Langley, B.C.

Prayer not anti-Semitic

Paul writes in Romans that, while beloved because of the patriarchs, as far as the gospel is concerned, Israel is our enemy. In 2 Corinthians 3:14–15, he points out that "to this day when Moses is read, a veil covers their hearts," and that "only in Christ is it taken away."

So when we proclaim this Christ, who tells us to love our enemies, should we not also pray that the Jews might have life in the name of Jesus? Paul himself prays that Israel might be saved.

The prayer for the conversion of the Jews asks God to "Take away all pride and prejudice in us that may hinder their understanding of the Gospel," which seems to me to be worthy and fitting. The collect for Good Friday, which has been removed from the service, has us pray to God for "Mercy upon the Jews...and upon all who reject

and deny thy Son."

I would suggest that political Zionism since the late 19th century has done more to perpetuate anti-Semitism against both Arab and Jew than any prayer we might offer.

Ian Poole
Nanaimo, B.C.

Leave the BCP alone

Re: *Conversion of Jews prayer 'perpetuates anti-Semitism'* (Letters, Sept. 2016, p. 4). Growing up in the Anglican Church of Canada back in the 1950s and 1960s, the prayer for the conversion of the Jews was read from the *Book of Common Prayer* (BCP) every Good Friday. We didn't give any collection on Good Friday, because it went for the conversion of Jews.

As Christians, aren't we supposed to convert and bring people to Christ? Only Jesus Christ saves. The Jews killed Jesus because they wouldn't accept him as the Messiah. Have we become so secular and so politically correct that we in the Anglican Church of Canada are losing what it means to be an Anglican?

Leave the BCP 1962 alone, instead of changing everything that isn't politically correct.

Peter Iveson
Toronto

Open to all

Scattering gardens are not a new idea (*Ottawa parish dedicates first scattering garden*, Sept. 2016, p. 3).

Trinity Church Parry Sound (diocese of Algoma) developed a small area of peace and beauty, 50 x 20 ft., next to the church, in 1993. It was done under the auspices of Bishop Leslie Peterson, suggested by the Rev. (now Ven.) Noel Goater on his departure, and implemented by interim minister the Rev. Dorothy Daley and congregation, through donations and hard work.

We now have one granite tablet filled with the names of the deceased, and another in progress. It is a practical place of beauty and meditation, open to all denominations. If one has spent hours in supporting a church, it is wonderful to know one can continue after death.

Brenda Mancey
Stouffville, Ont.
(Past member of Trinity Church, Parry Sound, Ont.)

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

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

CANADA ►

Canadian Foodgrains tries new model of charity crop-growing



PHOTO: SIMON CHAMBERS

Donors to Grow Hope Niagara help pay the cost of raising the crop by sponsoring a parcel of the land. Sponsors give \$300-\$500 per acre, depending on the crop being grown.

Project aims to build bridges between rural and urban people; reconnect with land

Tali Folkins
STAFF WRITER

There's a new sign on a 41-acre (17 ha) cornfield in Vineland, Ont.

Towering over local farmer Larry Dyck, the orange sign bears a photo of a smiling child, and the words "Grow Hope" in big letters. In smaller type, underneath, are the logos of the Canadian Foodgrains Bank and Bethesda Services, a Mennonite-run organization for people with special needs.

In fact, Bethesda, which owns the land, has been allowing local farmers to grow crops on it to raise money for Canadian Foodgrains for nearly two decades. This year, however, something new is being tried on the property—a model of charity crop-growing that is one of the first of its kind in Canada—that project partners hope may become increasingly common in the years to come.

Grow Hope Niagara is based on Grow Hope Manitoba, a project that began last year in Niverville, Man., a rural community about 45 km south of Winnipeg.

Both involve raising money for the

account of the Mennonite Central Committee (MCC), a Mennonite relief and development organization, in the Canadian Foodgrains Bank. (The Primate's World Relief and Development Fund, the Anglican Church of Canada's relief and development arm, is a member of Canadian Foodgrains Bank.) What's new about both is that they invite donors to "sponsor" an area of the field, to pay for the costs of growing and harvesting the crop. Foodgrains is asking would-be sponsors—churches, other organizations and individuals—to give \$300, \$400 or \$500 per acre, depending on the crop being grown.

The Manitoba project initially raised \$59,278, according to Canadian Foodgrains. This support funded the cultivation of 197 acres (79.7 ha) of wheat; when the harvest was sold, \$92,400 in proceeds then went to the MCC account at Canadian Foodgrains. When combined with matching funds from the Canadian federal government, this could mean up to \$462,000 for MCC to spend on food aid in poor countries, according to Canadian

▲ **Larry Dyck, lead farmer for Grow Hope Niagara, says the project appeals to donors who "want to know how we're making a difference."**

PHOTO: TALI FOLKINS

Foodgrains.

Excited by Grow Hope Manitoba, Dave Epp, Canadian Foodgrains' Ontario representative, approached Dyck last winter about doing something similar with the Niagara field. Dyck was once one of six or seven local farmers and a number of corporate sponsors involved in growing crops for charity on the Bethesda-owned property. For various reasons, all the other farmers but Dyck had moved on. Copying Grow Hope Manitoba, Epp thought, might help re-energize the project.

Inviting donors to sponsor their own parcel of land, project partners say, taps into an important need that fundraisers are seeing, especially among younger would-be donors, for more direct contact with a project than simply writing a cheque and trusting an organization to use the money as it sees fit.

"The younger generation says, 'It's not that we don't trust you—we want to be involved, and we want to see where it goes, and we want to know how we're making a difference,'" Dyck says.

"If they get excited by the mission, the money will get there, but if it's just a budget, there's no real energy," agrees Canadian Foodgrains CEO Jim Cornelius. "I think one of the things these projects do in communities is they create energy and excitement, and then people are willing to support it, and grow it."

Grow Hope is also about building bridges between rural and urban people, because it aims partly to reconnect city-dwellers with the sources of their food, Dyck says. Sponsors are welcome to visit "their" acres in person. Just under half—19 acres (7.7 ha)—of the Niagara field is now sponsored, Dyck notes.

But visitors hoping to see a bounteous harvest there this year will be disappointed. Southern Ontario has been wracked by drought, and the growth of the corn has been severely stunted. On the Niagara field, when Dyck invites visitors to an information session, the corn on an early September day stands barely elbow-high. He peels off the husks to reveal mostly small, pale cobs with tiny kernels. The weather over the coming weeks will determine how much of the corn can actually be harvested—if any.

Government crop insurance programs would partly compensate the project for its losses, he says. On average, a corn harvest from the Bethesda field might bring in somewhere in the neighbourhood of \$20,000-\$25,000, says Dyck, although the high variability of weather and prices can make for wild fluctuations from this range. ■

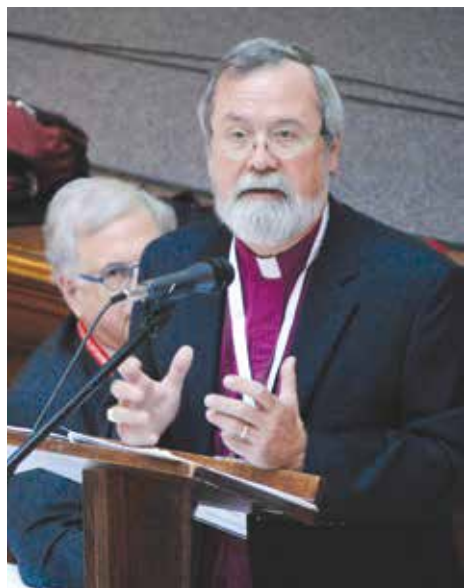


PHOTO: ANDRÉ FORGET

Archbishop John Privett says he wants to complete the task of increasing collaboration across the province.

Privett re-elected metropolitan of B.C. and Yukon

Tali Folkins
STAFF WRITER

Archbishop John Privett, who has served as metropolitan of the ecclesiastical province of British Columbia and Yukon since 2009, has been unanimously re-elected for another seven-year term.

Privett, who has also been bishop of the diocese of Kootenay since 2005, was elected at a meeting of the province's electoral college in Vancouver September 16, according to Canon Randall Fairey, prolocutor of the province. Privett's current term expired September 26.

All diocesan bishops were eligible to run, but none stepped forward, Privett said. "For various personal reasons, each of them decided they wouldn't let their name stand, so...my name was the only one on

PEOPLE

the list," he said in an interview. "As you can imagine, it went fairly smoothly and quickly."

A formal vote was held, and all 22 votes cast were for Privett, Fairey said, with no abstentions.

The electoral college is made up of the province's six diocesan bishops (the bishops of New Westminster, Kootenay, British Columbia, Yukon, Caledonia and The Territory of the People/Anglican Parishes of the Central Interior) and the members of the provincial executive council.

One of the challenges of overseeing the province, Privett said, is its considerable diversity—geographical, theological ("We stretch the gamut of perspectives in the

church," he says) and financial.

Much of what he wants to accomplish in his next term is the completion of work begun in his first—especially in the area of increasing collaboration across the province. "I've always wanted to build relationships across diocesan and regional boundaries, and so for the last couple of years we've been working at partnerships. And even though we are diverse, the question is always, 'How can we support each other in a common mission in our local contexts?'"

The province has task forces working on issues such as a common policy of safe church practices, he said. It also hopes to tighten its relationships with the youth-led British Columbia and Yukon Anglican Youth Ministry. ■



FOCUS:
CHURCH AND
GIVING ▶

Donors ‘want to see life change’



▲ The way the church raises money has not kept up with seismic changes that have taken place in church, says a missionary. It keeps putting new wine into old wineskins.

PHOTO: SVADONV/
SHUTTERSTOCK

Bible Readings December 2016	
DAY	READING
<input type="checkbox"/> 01	Matthew 3.1–12
<input type="checkbox"/> 02	Isaiah 40.1–20
<input type="checkbox"/> 03	Psalm 119.105–120
<input checked="" type="checkbox"/> 04	Psalm 119.161–176
<input type="checkbox"/> 05	Isaiah 35.1–10
<input type="checkbox"/> 06	Philippians 1.1–11
<input type="checkbox"/> 07	Philippians 1.12–30
<input type="checkbox"/> 08	Philippians 2.12–30
<input type="checkbox"/> 09	Philippians 4.2–9
<input type="checkbox"/> 10	Philippians 4.10–23
<input checked="" type="checkbox"/> 11	Matthew 11.2–15
<input type="checkbox"/> 12	Isaiah 7.1–16
<input type="checkbox"/> 13	Isaiah 7.17–8.2
<input type="checkbox"/> 14	Isaiah 8.3–20
<input type="checkbox"/> 15	Isaiah 8.21–9.7
<input type="checkbox"/> 16	Romans 1.1–17
<input type="checkbox"/> 17	Matthew 1.1–25

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André Forget
STAFF WRITER

For decades, the parishes and dioceses of the Anglican Church of Canada have watched the money raised through tithes and offerings drop. At the same time, they have seen the growth of new kinds of spiritual practice based around tight-knit, less denominationally rigid communities of worship.

What if the first development has, in part, been caused by the second?

In a presentation at the recent annual Resources for Mission (RfM) stewardship gathering, Mark Dunwoody, diocesan missionary for the Anglican diocese of Montreal, argued that the way the church raises money has not kept up with the seismic changes that have taken place in the church in recent years.

Dunwoody said that many newer expressions of Christianity, which he calls “new contextual churches,” do not have as strong a sense of denominational affiliation as more traditional elements might. This means they are less willing to give for the purposes of supporting institutional Anglicanism.

“[New contextual church] folks want to see life change,” he said. “They want the brokenness that they perceive addressed. They don’t want to hear you talk about it—they want to see it.”

Ever since the Enlightenment, Dunwoody argued, Protestant churches have been structured on corporate, programmatic models that emphasize the efficient pursuit of what they believe to be the will of God on Earth. This model assumes that the church exists in a largely Christian society into which it can speak with an authoritative voice—it assumes that the context is “Christendom.”

But, in the past three decades, there has been a shift toward a model based not on “politics or power, but on participation and presence,” he said.

Churches in the new mould—



PHOTO: VISUAL GENERATION/SHUTTERSTOCK

Millennials and Gen Xers want to know that their donations won’t simply be used “to keep a sinking ship floating,” says missionary Mark Dunwoody.

such as the emerging church movement, Fresh Expressions, church plants and neo-monastic movements—are skeptical of hierarchical authority, and value a less rigid, more experiential sense of faith.

While Dunwoody believes there is much to celebrate about these new expressions of Christianity, he thinks the institutional church has been too slow in adapting to the different ways new contextual churches operate.

For example, Gen Xers and Millennials have less money than their parents and grandparents. They will support something they care about, but they want to know it isn’t simply “to keep a sinking ship

floating,” Dunwoody said.

They are also less likely to be in church every Sunday morning, which Dunwoody says has a direct impact on church fundraising.

“There are going to be fewer Sundays where a household is going to be in attendance,” he said. “What that means is there are going to be less times in a year when people’s bums are in the seat so they can get the money in the plate.”

In fact, among new contextual churches, even the definition of “church” is changing.

For some, “going to church” doesn’t necessarily mean showing up for a proscribed period of time once a week. Dunwoody explained that in his own diocese, activities like Messy Church sometimes draw larger numbers than weekend services.

While alternative methods of tithing, such as monthly automated electronic giving, can offset some of these changes, churches also need to be willing to ask some existential questions, Dunwoody said.

For parishes to understand what their purpose is, they not only need to have a strong sense of the general mission they share with all Christians, but also to know the roots of their particular churches.

“In every locality where we have a church, there was an original purpose,” he said, noting that buildings that often seem timeless expressions of piety were created to meet the needs of a very specific historical moment.

These needs were not, he added, always purely or even mostly spiritual: in his native Ireland, Dunwoody said, many Protestant churches were set up not to spread the gospel, but to demographically edge out the colonized Catholic population.

Every church must evaluate whether it is still meeting the need for which it was created, or if there are other needs it is positioned to serve, said Dunwoody. ■

How is a church different from a mall? How is it similar?

André Forget
STAFF WRITER

Mississauga, Ont.

While these questions might at first seem academic, at the Rev. Jeffrey Metcalfe’s workshop on the theology of money at the annual Resources for Mission (RfM) stewardship gathering September 8, they galvanized a wide-ranging and passionate discussion.

The comparison raised a fundamental, and often unasked, question about the relationship between participating in the church and supporting it financially: when a parishioner puts money in the plate, are they offering a gift or paying for a service? Of the roughly 30 people who attended the workshop, many resisted the notion that financially supporting a church is a transactional experience akin to purchasing a latte. But others said that is exactly how some Anglicans think about it.

The Rev. Carl Fraser, of the diocese of Nova Scotia, said that in one parish where he served, parishioners would not attend a Eucharist if they didn’t have something to put in the offering plate.

Fraser noted that this how they were raised to think about the church, and lamented the fact that for many, the logical conclusion is the church is a product like any other. “The church has bought into, in many places, a transactional kind of theology where people say, ‘Well, I didn’t get what I was looking for, so I’m going to take my money somewhere else, so I can get what I’m looking for,’” he explained.

The Rev. Terry Caines, of the diocese of Central Newfoundland, said this was a mentality he struggled with among his parishioners as well. “We have people [in Newfoundland] who ‘pay’ the church. The



IMAGE: VISUAL GENERATION/
SHUTTERSTOCK

language is different: if I pay, I’m entitled,” he said. “Whether I go to church [or not]... if I die, you’re going to bury me, because I paid you.” Some suggested this way of thinking about giving to the church has deep historical roots, with tithing having been obligatory at times in Christian history.

Others noted that, although the question of paying versus giving might not be stated as explicitly in some parts of the Canadian church, the notion of the parishioner-as-customer is not uncommon.

Dean Christian Schreiner, of the diocese of Quebec, said that the church has not done a good job of separating the tithe from the Eucharist that comes right after it. “[The Eucharist] looks kind of transactional: there is a transaction of money, you pay, and then your sins are forgiven, whatever that means—you buy some sort of happiness,” he said. “However... Jesus says, you have to give up, completely, the idea that your life is for you. The whole purpose of your life is not you... it is the other.”

The workshop was inspired by the work of the task force on the theology of money. It was set up by the national church’s faith, worship, and ministry committee to explore how the church should think about money when it talks about fundraising, investing and doing ministry and mission. Metcalfe, who facilitated the workshop, served as the task force chair. ■



▲ There are parishioners who view the church as a transactional experience akin to buying a latte, say some priests.

IMAGE: PAENKOVA ELENA/
SHUTTERSTOCK

Fundraising not about asking for money, but inviting people to participate in a vision, says expert

Continued from p. 1 and United Church partners, to sharpen their fundraising skills.

Hiltz stressed that one cannot talk about fundraising without also discussing evangelism and the purpose of the church. Asking people to give money is not a matter of minor embarrassment made necessary by financial need, but a way for committed believers to take part in building something beautiful and important, he said.

In a talk based on the work of Episcopalian Canon C.K. Robertson, who has written extensively on the subject of stewardship, Hiltz explained that the Barnabas model treats fundraising as another side of discipleship.

When Barnabas first appears in the Acts of the Apostles, he has sold a field to provide money to be shared among the other members of the early church. When he is seen again, it is because he is championing the newly converted

St. Paul. Hiltz said Christians need to fund mission by sharing wealth, and participate in it by actively recruiting newcomers. It was a message that was to be repeated in the following plenary session, led by Martha Asselin and Murray McCarthy, senior partners at M&M International, a fundraising consulting firm that



PHOTOS: ANDRÉ FORGET

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Martha Asselin of M&M International

specializes in services for churches and faith-based groups.

Asselin and McCarthy began their presentation by sharing some grim statistics about the demographic and financial health of mainline Protestant churches—falling revenues, aging membership—before moving on to examples of churches that have managed to “buck the trend” of financial and demographic decline.

Drawing attention to a study done on growing churches in the United Kingdom, Asselin noted that many of the key elements in building a healthy church—strong leadership, clear sense of purpose, adaptability and willingness

to spend time nurturing individuals—are also essential in fundraising.

Indeed, if done properly, fundraising is a form of evangelism, and evangelism contributes to fundraising, she said. In order for this to work, Asselin said, parishes must have a strong sense of the concrete good they are doing for their members and for their community. She suggested that crafting a “missional plan” that has broad support in the congregation and offers a clear sense of purpose can give people the feeling of working toward tangible goals and being part of something larger than themselves.

“It isn’t about asking [for money]—it is about inviting people to participate in your visions and plans for the future,” said Asselin, adding that people are more likely to give to a cause if they can see concrete benefits coming from their investment.

Asselin noted many of the most successful M&M programs in Anglican parishes have worked because

parishioners became “ambassadors” who reached out to other members of the church and community and encouraged them to get involved.

For example, the Anglican Parish of Maberly-Lanark in the diocese of Ottawa, a four-point rural parish between Ottawa and Kingston, had been investing most of its financial resources in maintaining its buildings.

But one of the most serious issues in the community was youth suicide, and after a long period of debate about where the church should invest its resources, the parish decided to start supporting YAK Youth Services in nearby Perth, an organization dedicated to providing young people with support, encouragement and training.

The result was not only an increase in giving, but a renewed sense of connection to the community beyond the church walls.

Asselin stressed that Canadians are very willing to give to causes—the

problem is, the church has often done a poor job of articulating why it is a cause people should support.

“If people know people, they will support a cause,” Asselin said, stressing the importance of individual parishioners going out and supporting the work of their church. “If people know what it is about, they will support it even more.”

According to organizer Susan Graham Walker, who works in congregational giving and stewardship for the United Church and is on secondment one day a week to work with RfM, attendance at this year’s gathering doubled from last year.

Graham Walker said the schedule was designed to meet the practical needs of those who work in church fundraising. “We’ve responded to the evaluation from the previous years to develop the agenda—this is in response to what people have identified as things that we need to be paying attention to,” she said in an interview before the gathering. ■

Primate calls for national Native gathering

André Forget
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has called for a nationwide meeting to assess the progress made since Indigenous Anglicans first declared their intention to work toward self-determination in the 1994 Covenant.

"It is time, I think...for us to convene some kind of a gathering in [2017], which will really bring together people from all across the

church who are interested in and committed to Indigenous Anglican ministries," he said, adding that he hopes to organize the gathering jointly with National Indigenous Anglican Bishop Mark MacDonald.

According to Hiltz, the gathering would be an opportunity for Anglicans to share about the work that is being done across the country, and perhaps learn from what has worked and what hasn't.

The announcement was made at the September 22-27 meeting of the House of Bishops, in Winnipeg.

It comes on the heels of an Indigenous ministries presentation at July's General Synod outlining some of the features and qualities of a self-determining nationwide Indigenous "confederacy."

Hiltz reported that while the House of Bishops is supportive of the direction Indigenous ministries is going in, "nobody is really clear as to what the model will be" for such a confederacy.

For this reason, he wants the consultation to be as broad and practical as possible.

"I want to bring together people from all across the church—bishops clergy and laity, Indigenous and non-Indigenous—who have a heart for this, and not only have got a heart for it, but have a hand, to say: 'So what are we going to do about this in our diocese?'" he said.

He noted that while funding has not yet been secured for such a gathering, he has spoken with General Synod's general secretary, Archdeacon Michael Thompson, about the matter. ■

'There's nothing more to say about same-sex marriage'

Continued from p. 1
creating disciples.

It was a point Archbishop John Privett, metropolitan of the ecclesiastical province of British Columbia and the Yukon, also agreed with.

"There are huge questions about how we continue to grow disciples in these times and reflect more deeply on the mission of our church," he noted. "I am hoping that in the next three years we will have some energy and focus and time for that."

However, since it was the first meeting of bishops following July's General Synod, Hiltz said they spent the bulk of their time debriefing about synod and the fallout resulting from the provisional approval of the motion allowing same-sex marriage.

When the motion was originally declared to have been defeated, several bishops had announced they would go ahead with same-sex marriage. When the vote was reversed the next day following discovery of an error, these bishops said they would stand by their decision.

Days later, seven bishops signed a statement publicly dissenting from General Synod's same-sex marriage vote. Three Indigenous bishops also released a separate statement criticizing the vote. (See related story, page 11.)

For these reasons, many of the bishops admitted to being unsure as to how their meeting would turn out. "I expected that there would be some real tensions in the house," said Privett. "But my experience was that the conversation was respectful and...it was a very healthy engagement."

While each bishop was given the opportunity to speak their mind, Hiltz said there was a general consensus that the matter now rests with the individual dioceses and provinces to continue the discussion in advance of 2019, when the motion will be sent for second and final consideration.

"There is nothing more that the bishops need or necessarily ought to be saying [about same-sex marriage] at this point, not as a house," he explained. "In fact...I just don't know that it would be helpful."

Hiltz said no attempt was made to place a moratorium on same-sex marriages until after the second vote in 2019. What he heard from some bishops who announced their intention to allow same-sex marriages in their dioceses was that such marriages could happen, but as an "interim pastoral provision" that would require "the bishop's knowledge and permission." The bishop would also have to authorize a rite to be used to solemnize the union since the current liturgies, in the *Book of Common Prayer* and the *Book of Alternative Services*, cannot be used until the marriage canon is



▲ **The Rev. Vincent Solomon, urban Indigenous ministry developer for the diocese of Rupert's Land, gives bishops and their spouses a tour of the Oodena Celebration Circle at the Forks, in Winnipeg.**

PHOTO:
BISHOP MARY IRWIN-GIBSON

formally amended. When asked how this arrangement was received by the house, Hiltz said, "I didn't see any major reaction. No blow-up, no pushback." He said that the bishops understood this as a pastoral provision.

"The majority of the bishops are indicating [they are] quite prepared to live within the timelines of the process of General Synod," he said. Bishops also stressed that they would be "very committed to upholding the conscience clause," which means that no one will be compelled to marry anybody, he added.

When asked how she would treat the issue in her diocese, Irwin-Gibson said that if the need arose, she would consider allowing same-sex marriages to take place before 2019, but only in specific circumstances. While she is willing to consider authorizing a service for "active members of a congregation who want to be married in a church," she is not interested in marrying couples who simply want the aesthetic of a church marriage. "I'm interested in marriage as a Christian avenue of discipleship," she said.

Bishop Larry Robertson, of the diocese of Yukon, on the other hand, said he can discern little will among his people for continued discussion of same-sex marriage.

For this reason, Robertson said he will put a moratorium on discussions of same-sex marriage during Sunday morning services, and request that his clergy include him in any discussions about same-sex marriage that occur in their parishes.

Another theme of the meeting, according to bishops contacted by the *Anglican Journal*, was the desire to create a more

functional house over the next triennium.

All the bishops noted that there are deep disagreements between members of the house across a range of theological and social issues, but many also held out hope that these disagreements could be managed better. "How do we live with difference?" was a question raised by many bishops, said National Indigenous Anglican Bishop Mark MacDonald.

Archbishop Greg Kerr-Wilson, metropolitan of the ecclesiastical province of Rupert's Land, said he heard a number of his peers express frustration with voting as a way of arriving at a decision. "I think there is certainly a will not to get into those kind of up-down, yes-no votes," he said, while acknowledging that he doesn't know what an alternate system might look like or even if it is possible.

Robertson—who has been a vocal critic of the legislative system as a way of making decisions about same-sex marriage—echoed these concerns, but cautioned that because the legislative process has begun, it must be carried through to completion.

As is the custom of the house, the September meeting, being the first of a new triennium, included a parallel meeting of the bishops' spouses. It also included a number of activities that allowed the bishops and their partners to learn about their host city of Winnipeg.

Hiltz acknowledged that the presence of the bishops' spouses offered more "opportunities for conversations," which helped set the tone for the meeting. "We did not leave that meeting of the House of Bishops in disarray at all, from my point of view. And I think a number of bishops would agree with that." ■

HOUSE OF BISHOPS ▶

Native bishops criticize marriage canon vote

Tali Folkins

STAFF WRITER

In the wake of July's vote on same-sex marriage at General Synod, Indigenous Anglicans in Canada intend to "proceed towards self-determination with urgency," three Indigenous bishops say.

General Synod voted this summer to provisionally approve changes to the marriage canon, which would allow same-sex marriages. The proposed changes must pass a second reading, slated for the next General Synod in 2019, before they can take effect.

On September 22, National Indigenous Anglican Bishop Mark MacDonald; Bishop Lydia Mamakwa, of the Indigenous Spiritual Ministry of Mishamikoweesh; and Bishop Adam Halkett, of Missinipi, released a joint statement they say was requested by an Indigenous circle that met after the results of July's vote were revealed. The bishops began by saying that they do not speak for all Indigenous peoples, although, they added, they have consulted "broadly and deeply" with many. The statement voiced displeasure both with the decision and the process by it was made, and expressed desire for a more self-determined Indigenous Anglican community in Canada.

"We do not agree with the decision and believe that it puts our communities in a difficult place in regards to our relation and community with the Anglican Church of Canada," the bishops said.

While they intend to discern their exact course of action "in the days ahead," the bishops said, they also committed to continuing "in our conversation with the Anglican Church of Canada in regards to self-determination and mutual cooperation in our Anglican Christian ministry."

The bishops continued, "We will proceed towards self-determination with all urgency."

At the same time, they said they would also "seek ways to continue our conver-



▲ (Top): National Indigenous Anglican Bishop Mark MacDonald and Indigenous Spiritual Ministry of Mishamikoweesh Bishop Lydia Mamakwa. (Bottom): Missinipi Bishop Adam Halkett

PHOTOS:
ART BABYCH

sation with the LGBTQ [Lesbian, Gay, Bisexual, Transgender and Queer] communities and individuals, affirming our earlier statements of love and welcome."

The statement also called for a church inquiry into the process by which July's decision was made. "We believe that this entire incident calls for a review and rethinking of the ways that the Church conducts its business," the statement read.

Particularly painful, the bishops said, was the "silencing" of an elder during debate on the floor of synod. On July 12, after the final results of the vote on the marriage canon had been announced, the Rev. Martha Spence, of the Indigenous Spiritual Ministry of Mishamikoweesh, rose to address synod. But discussion had already been declared closed, and Archbishop Fred Hiltz, primate of the Anglican Church of Canada, asked her not to speak.

Although this was understandable given the "Western process" that was followed at synod, the bishops said, an apology to the elder was in order. For many Indigenous Anglicans, this was the most difficult moment of synod and one that really highlighted how different their decision-making processes are from Western ones, MacDonald said in an interview.

Since the release of the statement, MacDonald added, the primate had apologized to Spence—directly by phone, and by mail—and the bishops are happy with his response.

Spence herself, however, said she was still struggling with the incident. She was aware that synod was drawing to a close and there was a need to wrap up things quickly, she said, but still hoped the primate might allow her a few minutes. Being told to stop, especially in front of so many people, she said, was humiliating. "I felt so small. I felt like crawling through somewhere [to] hide," she said in an interview.

Spence said that at the time the primate called, she was not able to accept his apology. "I didn't say, 'Yes, I forgive you,'" she said. "He talked with me, I talked with him, but I was not ready."

Through tears, Spence said she hoped for a public apology from the primate. "I'd like to hear him apologize with others," she said. "I know he's a loving man, but in that instant of time, I felt that he didn't follow the love that he talks about."

"As Aboriginal people, I know we're not always listened to. We're still struggling. We're still not able to put our two cents in anything," she said.

In an earlier interview, Hiltz said he was not aware at the time of the hurt he had caused in asking Spence not to speak. He said he heard only later, for example, that some Indigenous members of synod had gathered shortly after the incident to talk, cry and pray about it. "I didn't know any of that, partly because I was busy with the closing Eucharist and the banquet...and I felt bad about it," he said. While his apology "doesn't wipe away the hurt, and it doesn't wipe away the feeling that some people have of being offended," Hiltz said, "at least they know that I'm not just thinking about it—I've actually acted on it."

Indigenous Anglican elders, the bishops said, should have been "actively involved"

See 'Silencing,' p. 15

CANADA ▶

Archbishop responds to eight dissenting bishops

André Forget

STAFF WRITER

In a written response to a statement issued by eight Canadian bishops expressing their dissent from General Synod's decision to move toward solemnizing same-sex marriages, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, pushed back against several of the points they had raised.

While he affirmed the bishops' commitment to offer "pastoral care and loving service to all irrespective of sexual orientation," he noted that for many LGBTQ (Lesbian, Gay, Bisexual, Transgender, Queer) Anglicans, "pastoral care" would include the solemnization of their marriages—which the bishops have expressly said they will not do. "The question you ask is really a question for all members of the church. To what extent can we and will we make room for one another? To what extent will we pastorally accommodate one another?" Hiltz said in his letter. The *Anglican Journal* obtained a copy of the letter after a request was made to the primate's office.

Hiltz challenged their claim that the resolution, which contains a conscience clause, "does not provide adequate protection for the consciences of dioceses,



▲ Hiltz: "To what extent can we and will we make room for one another?"

PHOTO:
ART BABYCH/SHUTTERSTOCK

clergy and congregations." He asked the bishops to explain what such protection would look like, and how it would apply for those in their dioceses who are in favour of same-sex marriage.

He also defended the process leading up to the same-sex marriage vote July 11, which narrowly passed the first of two readings. He took issue with the bishops' claim that the "entire process" leading up to the vote was "flawed," and had "inflicted terrible hurt and damage on all involved."

He argued that Council of General Synod (CoGS), which had been mandated by General Synod 2013 to craft a motion allowing same-sex marriage in the church, had taken "considerable care" and done its work "thoroughly."

Hiltz said that the motion, which was declared to have failed before being reversed the next day due to an error, was "difficult," but it had allowed many synod members to "experience the pain of another whose view on this matter is very different" in a "very powerful way."

He assured the bishops that the question of what the church should do pastorally, prophetically and structurally following the vote is one he is taking seriously.

But there were also points on which Hiltz concurred with the bishops.

He affirmed their condemnation of "homophobic prejudice and violence," and sympathized with their frustration over the use of a legislative process to make decisions about theological and pastoral issues. But while he stated his desire for "less confrontational, and less hurtful" ways of decision-making, he placed the onus on the bishops to delineate what that might look like.

He shared their concern over the decision made by some bishops to proceed with same-sex marriages ahead of 2019, but said he has "no canonical authority to prohibit bishops from taking such action."

The dissenting bishops' statement was released July 15 by then Bishop Stephen Andrews (Algoma); Bishop David Parsons (Arctic); Suffragan Bishop Darren McCartney (Arctic); Bishop William Anderson (Caledonia); Bishop Larry Robertson (Yukon); Bishop Fraser Lawton (Athabasca); and Bishop Michael Hawkins (Saskatchewan). Bishop David Edwards, of the diocese of Fredericton, was not an original signatory, but he added his name to the statement later.

Hawkins said the signatories would issue a formal response in the coming year. Hiltz has said he is willing to meet with the bishops about their concerns. ■

WORLD ▶

Pray for war-ravaged Aleppo, implores primate

Tali Folkins
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, is asking Anglicans to join him in prayer for Aleppo, the Syrian city suffering from a recently stepped-up bombing campaign.

In a statement released Thursday, September 29, Hiltz said he had received the previous day an urgent appeal for prayer for the people of the city. The primate began his statement by quoting this appeal.

“I am praying, in fact I am screaming at God to send his holy angels to protect the city. I rail at Him to please intervene,” the appeal read. Hiltz does not name the person who sent the appeal. The *Anglican Journal* has learned that the person is a church member whose privacy is being protected.

The appeal for angelic help was timely, Hiltz said, given that September 29 is the Feast of St. Michael and All Angels.

“Accordingly, I am calling our Church to prayer for this ancient and once beautiful city, now besieged and lying in ruins,” Hiltz said.

Hiltz laments the hundreds of people killed in the bombing campaign, and the difficulties of providing help to people in the city, especially given recent attacks on aid convoys.

In early 2014, the UN said it would no longer attempt to estimate how many people had been killed in the conflict,



▲ A Syrian Army tank stands between buildings during an operation September 2013 in the suburbs of Damascus.

PHOTO: ART PRODUCTION/SHUTTERSTOCK

because of the difficulty of reaching many parts of the country. Last March, however, Staffan de Mistura, the UN’s special envoy for Syria, said that by his own unofficial reckoning, the war must have claimed at least 400,000 lives. In February, the Syrian Center for Policy Research, a non-governmental think tank, estimated 470,000 people had lost their lives either directly or indirectly as a result of the conflict, and that more than one in every 10 Syrians had been either killed or wounded.

The atrocities in Aleppo, Hiltz said, are for many people just one more episode in the war that has been plaguing the country for five years now—and the cause of much

fear for anyone with family members living in the area.

“Is it any wonder that they are ‘screaming to God to send his holy angels to protect the city?’” the primate asked.

Hiltz then requested prayers for those affected by the fighting.

“On this day when we think of all those angels of whom we read in the Scriptures—all those who bow down before God in everlasting praise of his glory and then at his bidding come to the aid of those who call upon his mercy and justice, let us pray for the people of Aleppo,” he said. “Pray that legions of angels come to their protection and aid.”

The primate then asked for prayers for relief workers “for they themselves are angels working in the midst of great dangers.” And for the people responsible for the crimes against humanity committed in the war, Hiltz said, “Pray that by a visitation of angels their hearts be turned.”

The primate requested prayers, too, for those trying to negotiate peace in Syria.

Hiltz ended his statement with a request for prayers for the day when, in the words of the prophet Isaiah, “Violence shall no longer be heard in your land, devastation within your borders. You shall call your walls Salvation and your gates Praise” (Isaiah 60:18). ■

‘You can’t see the atrocities of war and not come back changed’

Continued from p. 1

“They’re still affected...and often it will affect their lives at home.” But since services offered through the Holy Trinity ministry will be independent of those offered through the military, they will not end up on soldiers’ records, he says.

Like many units in the Regular Force, the South Alberta Light Horse has served overseas—including in conflict zones such as Afghanistan and the former Yugoslavia. For many of its members, the experience has been scarring—not just outwardly, but inwardly as well, Pappas says.

“You can’t go out and be asked to kill, or see people killed, or see the atrocities of war, and not come back changed, or hurt, and hurting,” he says. These inner wounds, he says, can harm the reservists’ relationships with their spouses and children, or may result in increased alcohol use, for example. Their effects can also disrupt the reservists’ finances, he says.

The hope is that the ministry will take a multi-pronged or holistic approach, offering a range of services including psychological counselling, pastoral visits, art therapy, financial advice and possibly also social gatherings for reservists to attend with their families. Part of this work will be taken on by staff at Holy Trinity and its partners in the ministry—its sister Lutheran parish a few blocks away, Trinity Evangelical Lutheran Church; the university chaplaincy at the University of Alberta; and the Edmonton Interfaith Centre for Education and Action, a non-profit organization for educating the public about Alberta’s various faith traditions. Volunteers will assume other work. Third-party providers, whose fees the program is expected to be able to subsidize, will also be tapped.

The ministry’s annual budget is around \$15,000, with \$8,000 contributed by Holy Trinity and \$7,000 in the form of a grant

from the Anglican Foundation of Canada. Holy Trinity will report back to the foundation at the end of the next two years, and depending on the results of the ministry, another \$7,000 will be extended for each of those two additional years, Pappas says.

Canon Judy Rois, executive director of the Anglican Foundation of Canada, said the foundation had approved Holy Trinity’s request because they believed the church was “extending their impact in the community and meeting a very real need of chaplaincy to reservists.”

Holy Trinity’s outreach to the reservists, Rois added, was “a unique ministry that speaks to the innovation that the parish is engaged in as they live the gospel in their community.” She praised the many ways the ministry plans to make “physical and emotional space” to address the challenges experienced by those who have served in places like Afghanistan, Bosnia and Haiti.

The ministry, Pappas says, represents just one of a number of recent attempts to renew a long-standing relationship between Holy Trinity and the South Alberta Light Horse. The regiment—in a variety of different permutations—has been in existence for about 100 years, he says, and Holy Trinity has been its regimental church for most of that time. Rectors of the church historically have tended to be chaplains of the unit, and at least one served with the regiment overseas during the First World War. Regimental colours hang in the church’s nave. In the late 20th century, Pappas says, the relationship fell dormant. Then, seven years ago, when he himself had just become its rector, he was approached by the unit’s commander about renewing ties.

Pappas liked the idea, and held a special Remembrance Day service at the church the next year. Over time, the event would grow in popularity, from a couple of hundred people in its first year to 500 people



▲ Outreach to the reservists is part of efforts by Edmonton’s Holy Trinity Church to renew its relationship with the South Alberta Light Horse regiment, which dates back almost 100 years.

PHOTO: PVT. TRAVIS TERREO/WIKIMEDIA COMMONS

last year—more than the church could hold, Pappas says.

The services try to avoid triumphalism, he says; they’re about recognizing the sacrifices of soldiers, but also a solemn reflection on the failure of societies to preserve peace.

The November 10 healing service was begun as an attempt to further demonstrate to the regiment that the parish honours its sacrifices and wants to care for its soldiers, he says. It invites people—civilians as well as soldiers—to speak before the congregation on their experience with war and how it has affected them, “to connect with their pain and offer it up to God for their healing,” Pappas says.

The idea of the new ministry, Pappas says, arose from talks he had with the commander and chaplain about what more Holy Trinity could do to support the regiment. Mental health and healing have always come up in these talks, he says.

Pappas says the soldiers of the South Alberta Light Horse are excited about the new program. “They appreciate the fact that we care,” says. “That really is a large portion of what helps—they know that we’re thinking about them, that we care and we’re doing what we can to help them out.” The regiment has about 120 people. ■

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• Book Review: *The moral complexity of war*

PHOTO: CONTRIBUTED

Bishop raises \$22K in ‘pedalling pilgrimage’

Tali Folkins
STAFF WRITER

Sometime before he was about to embark on his cross-province bicycle ride this June, Bishop Rob Hardwick, of the diocese of Qu’Appelle, was approached by someone wanting to know what the point of it was.

Hardwick responded that the nine-day, 723-km ride was to be a pilgrimage for prayer and worship with parishioners, with the goal of raising \$10,000 to support mission and the Bishop’s Discretionary Fund. The man, Hardwick says, then handed over a cheque for \$10,500 on behalf of his family.

“We don’t want you to worry about, or concentrate your efforts on, fundraising,” the man said. “Go enjoy the ride and dedicate your time instead [to] what is more important, your Lord and your people.”

The event represented the answering of just one of Hardwick’s prayers for the ride, the bishop says in a reflection that appeared in the *Saskatchewan Anglican*. Soon after the ride, more than \$22,000 had already been raised, without even any overt fundraising on the bishop’s part, he said.

Moreover, the nine days, the bishop says, were also “a time of intense prayer and fellowship,” as he stopped to lead worship in 19 places along the route. All told, 377 people gathered in 19 churches along the way, for morning prayer services, Eucharists, mid-day prayer, evening prayer and gospel jamborees—not to mention, he says, potluck feasts. Fifteen other cyclists joined him along various sections of his pilgrimage.

The pilgrimage, Hardwick says, had him cycling at an average speed of 25 km/h, over 146 hills, while coping with summer heat and shifting wind. It was a physical challenge he’d spent two years training for, by riding a total of 4,300 km—and losing 92 pounds (42 kg) in the process.

The experience, he says, followed two



▲ Bishop Rob Hardwick (left) and his son, Robert (right), with members of St. Mary’s parish in Whitewood, Sask., one of 19 churches they visited during the “pedalling pilgrimage of prayer.”

PHOTO: LORRAINE HARDWICK

other similarly gruelling—yet spiritually rewarding—events of the summer: an intensive study week for new bishops in Richmond, Va., and July’s General Synod in Richmond Hill, Ont.

In fact, Hardwick says all three experiences taught him similar lessons: the importance of good preparation and discipline, perseverance and healthy leadership, for example.

“Leadership demands much of us and, if I have learned anything over the last few weeks, it is the importance of good preparation; staying prayerfully attentive; to be willing to make the uncomfortable decision; to not let emotion lead, but rather

God’s still small voice, even when his voice suggests a different way.

“Without a doubt, all three events were challenging, uncomfortable, demanding, enlightening, and yet all were bathed in the presence of Christ,” he continues. “In all the discomfort...I can certainly testify to the presence of the Comforter and to the prayers, hospitality and encouragement of the faithful, which have sustained me.”

The Bishop’s Discretionary Fund is used to pay for a variety of expenses in the diocese, such as hotel rooms for people needing a place to stay because of family medical problems, or sending spiritual leaders for education training. ■

Bennett to retire

Tali Folkins
STAFF WRITER

After eight years in the role, Bishop Robert Bennett, of the diocese of Huron, will retire Nov. 1, 2016.

Bennett, who became diocesan bishop in 2008 after serving as suffragan (assistant) bishop of the diocese for six years, announced his retirement last spring. Succeeding him will be Bishop Linda Nicholls, who was elected coadjutor bishop of the diocese February 13.

Bennett said one of the great privileges he enjoyed as bishop was the chance to witness first-hand the ministry being done in parishes across the diocese. “To become a bishop is to be punched out of your comfort zone and maybe even your myopic sense of what is real,” he said. “Every Sunday, I go somewhere different, and by and large, I’m like, ‘Wow, look at the stuff they’re doing here!’”

Among the most troubling things he witnessed as bishop, Bennett said, was the divisiveness caused by the issue of human sexuality. “I think it’s taken a great toll both within congregations and the House of Bishops,” he said. “That issue—and it’s still there—is always front and centre in the house, and it makes it very difficult for me, and I think everybody else, to embrace and focus on what we’re really about as church.”

Bennett said he had also found it difficult to see the shrinking of congregations



PHOTO: DIOCESE OF HURON

Bennett: “To become a bishop is to be punched out of your comfort zone.”

in the diocese, attributable partly to declining populations in some areas and partly to the “vortex of change” set in motion by the secularization of culture.

But Bennett also said he was impressed by the people now being ordained—people, he said, whose talents and commitment made him feel hopeful for the church.

Bennett said he wants to continue doing ministry of some kind, possibly supply work.

The son of an Anglican priest, Bennett was ordained a priest in 1975 and served numerous parishes in the diocese before his election as suffragan bishop. ■

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• Caledonia electoral synod cancelled after parishioner complaint

PHOTO: ART BABYCH

WORLD ▶

Task group holds first meeting ‘to maintain conversation’

By Adrian Butcher/ACNS

The task group set up after the Primates’ Gathering and Meeting in January to “maintain conversation” met for the first time in September and stressed its determination to work together. But it acknowledged the process would take time and could not be rushed.

The primates asked the Archbishop of Canterbury to appoint the group to restore relationships, rebuild mutual trust, heal the legacy of hurt and explore deep differences. Archbishop Welby presented the group’s mandate to ACC16 in Lusaka in April where it was received and affirmed.

“What we are trying to do here is mirror what we desire for the whole Communion,” said the Coadjutor Bishop of Huron, Linda Nicholls. “We are trying to practise in our engagement with each other here what we long for in the wider Communion.”



▲ Members of the Archbishop of Canterbury’s task group

PHOTO: ACNS

Archbishop Ian Ernest, from the Province of the Indian Ocean, said exchanges within the group had been frank and open. “What has come out very clearly is the level of transparency that

we have in the group. We have been able to be open and speak openly about our differences,” he said. “We also recognise the richness of the Communion. And we all love our Communion—that is what binds us together.”

Reflecting on the diversity, Canon Rosemary Mbogo, the provincial secretary of the Anglican Church of Kenya, said there was no grouping within the Communion whose views would not be listened to.

The Episcopal Church’s Presiding Bishop, Michael Curry, acknowledged that finding solutions would take time. “Quick fixes aren’t long-term solutions,” he said. “Long-term solutions require long-term work. We are talking about relationships. You don’t build or renew or heal relationships overnight. So, we are going to take whatever time it takes—but we are going to do it.” ■

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• Religion scholars release declaration of rights

PHOTO: HARVEY SHEPHERD

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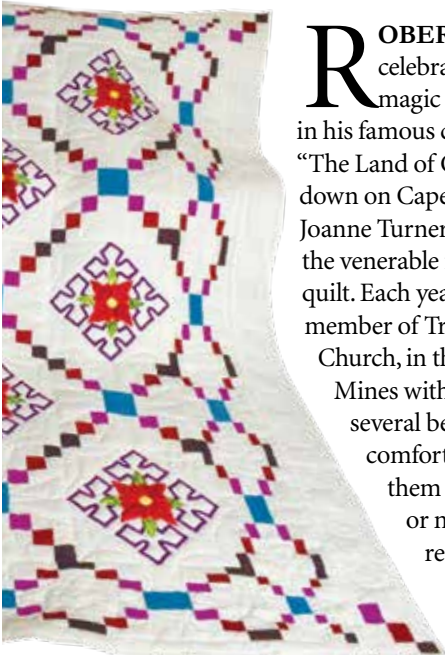
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EVERYDAY
SAINTS ▶

A passion for quilting

By Diana Swift



▲ The quilt that raised \$5,000.
PHOTO: CONTRIBUTED

ROBERT Louis Stevenson celebrated the imaginative magic of the comforter in his famous children’s poem “The Land of Counterpane.” And down on Cape Breton Island, Joanne Turner is still honouring the venerable folk art of the quilt. Each year, the 75-year-old member of Trinity Anglican Church, in the parish of Sydney Mines with Baddeck, crafts several beautiful patterned comforters and gives them away to charity or nursing home residents. “I work on them over the winter and into the spring. It probably takes me about three or four months,” said Turner, who returned



Joanne Turner

to Cape Breton in 1995 after a career as a medical lab technician in cities all over Canada. Last year, with bids starting at \$300, one of her inspirational quilts ultimately fetched \$5,000 in a silent auction that travelled church to church the length and breadth of the island. Turner had donated the queen-size coverlet to the Anglican Church Women Nova Scotia Board’s annual project, 2015-16, entitled “Ability to Live with Spirit,” with proceeds going to the ALS Society of New Brunswick and Nova Scotia. The design, “Desert Flower,” breathes the spare, spiritual quality of the American Southwest. “It was developed by Elizabeth Whitehead,

based, I think, on designs of the Navajo Indians,” said Turner, who takes her overall concepts from magazines such as *American Quilt Sampler*. Then she brings a lab technician’s precision to cutting her own work patterns for the appliqués. Designs aside, Turner’s comforters are meant to be warm and practical. “I make those quilts to be on the bed,” she said. A member of the Golden Arm Quilters, based at St. James Presbyterian Church in Sydney Mines, Turner recently donated a quilt that raised \$1,300 for a local nursing home. And another piece is destined to raise funds to help her granddaughter’s Irish dance troupe visit Ireland next year. Taking shape now on her frame is a butterfly quilt, based on a delicate design inspired by women’s antique handkerchiefs. But Turner’s Christian charity extends far beyond donating

her finely crafted quilts. She also volunteers at Alderwood Nursing Home several times a week, serves as a lay reader at Trinity and gives presentations to the children of the church. “One time, she told them the story of pretzel-making and actually gave them a lesson in how to make pretzels,” said the Rev. Stacey LeMoine, rector of Trinity Anglican’s 100-plus family parish. “She’s an amazing, positive, creative person. Everyone just loves Joanne—especially her infectious laugh. What a laugh she has!” And quilt-making seems to run in Cape Bretoners’ blood. Trinity’s own quilting group makes “touch quilts” for local Alzheimer’s patients. “They are very tactile, and the patients like to trace the square with their fingers,” said LeMoine. ■
 Diana Swift is a long-time contributor to the Anglican Journal.

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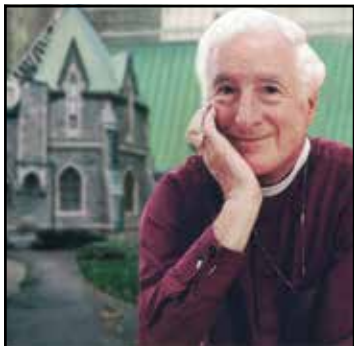
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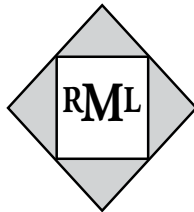
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‘Silencing’ of
elder ‘painful’

Continued from p. 11
with discussions to change the marriage canon. But neither discussion of the matter nor This Holy Estate—the report of the Commission on the Marriage Canon—were translated into Indigenous languages, they said. The bishops said they voted against changing the marriage canon not as a statement against anyone, but as an expression of their own understanding of marriage—an understanding they said is closely tied to their concept of creation itself. “It is our understanding that, while homosexual persons have always had a place in our societies, same-sex marriage, itself, has not,” the bishops said. “We find in both our reading of Creation and Scripture the unique relationship of Man and Woman. The difference between the two, coming together in the miracle of a unique spiritual communion, is essential to the way we understand marriage—but not only marriage, it is the way we understand the Land, the way we understand Creation.”

The change to the canon, the bishops acknowledged, includes an “opt-in” clause, so that same-sex marriages would be permitted in a diocese only if authorized by the bishop. But they objected to the changes made in the definition of marriage. “Although the canon does not force anyone to do anything, the language of the revised canon changes the fundamental meaning of marriage to make it gender neutral,” the statement read. The statement, a little more than two pages long, concluded with the bishops’ expressions of regret for the discord they see the issue as having caused, at a time when they hoped for reconciliation. ■

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