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PHOTO: TRINA GALLOP BLANK/ELCIC

Stronger together

Participants at the 2016 Canadian Lutheran and Anglican Youth (CLAY) gathering stand shoulder-to-shoulder during a group activity at the University of Prince Edward Island, Charlottetown. See story page 12.

Ottawa Anglican plans Christian co-housing project for seniors

Staff

An Ottawa architect is planning a new kind of residence for seniors—an intentional community, to be built on redeveloped church property.

Rosaline Hill, a member of St. Alban's Anglican Church, hopes to build a residence containing 20-30 units in the nation's capital, according to *Crosstalk*, the newspaper of the diocese of Ottawa. The development would be based on the idea of “co-housing”—the formation of communities organized by a group of like-minded people.

Co-housing has become increasingly popular in recent years in Europe, the U.S. and Canada. Communities have been formed by groups of friends, for example, or people drawn together by environmental concerns or faith.

Co-housing for seniors, in particular, has been growing in Sweden, Denmark and the Netherlands, spurred partly by research showing that loneliness and isolation have done harm to seniors' mental

and physical health.

Research in the U.S. has shown that living in intentional communities has helped seniors make social connections and support systems.

The sharing of common resources such as cars and care providers also allows seniors to bring down the cost of getting older, said the *Crosstalk* article.

“Family arrangements, too, have changed and many seniors don't want to depend on their children for care, or they have no children,” it added.

It's hoped that the Christian co-housing project would allow the seniors to share their life experience and skills through ministry for the church.

“Christian co-housing is for seniors who want to be directly involved in designing a development that aligns with their goals for living in an intentional community,” according to information on the Ottawa builder's website, ottawahousing.ca.

A co-housing condominium, for instance, could share a location with

See A new, p. 7

Algoma suggests closure of 16 Muskoka churches



IMAGE: TELE52/SHUTTERSTOCK

André Forget
STAFF WRITER

The Muskoka region in the diocese of Algoma is famous for its idyllic lakes, rocky shorelines and—in Anglican circles—its rich history of missionary activity by the Society of St. John the Evangelist (SSJE).

But following years of declining membership and ongoing disagreement among its clergy about how best to adjust to shifting patterns of religious affiliation and church attendance, the bishop and the diocesan executive committee have approved a set of recommendations for reorganization. If adopted, it will lead to the shuttering of 16 of the deanery's 35 churches.

“Particularly in Muskoka... we have too many churches,” former Algoma Bishop Stephen Andrews, who left the diocese at the end of July to take up the position of

See Bishop, p. 15



PHOTO: CONTRIBUTED

Walking, says Bishop of Fredericton David Edwards (with hiking stick), is his way of saying “the gospel is something to be proclaimed in the streets and on the hillsides.”

Bishop visits parishes on foot

André Forget
STAFF WRITER

For the second year in a row, Bishop David Edwards of the diocese of Fredericton spent the first two weeks of June walking the streets and highways to visit parishes, pray with Anglicans and witness to the communities he visited along the way.

From May 29 to June 12, Edwards visited six parishes of the geographically large but sparsely populated archdeaconry of Chatham, in northeastern New Brunswick. It was the second in a planned

series of seven pilgrimages Edwards hopes to take through each of the diocese's seven archdeaconries.

“It went extremely well. People were enthused... I think because it happened last year, that has enabled us to build up a little bit of momentum this year,” he said.

Over the course of 15 days, Edwards and his walking partner Trevor Fotheringham put a total of 170 km behind them. Of those 170, Edwards estimates that they spent only six walking unaccompanied,

See Walking, p. 14

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THE
INTERVIEW ▶

Curry on 'the Jesus way,' racism in America

André Forget
STAFF WRITER

Presiding Bishop Michael Curry is the spiritual leader of The Episcopal Church (TEC), a U.S.-based province of the Anglican Communion with a membership of 1.8 million.

The first African-American to hold the position, Curry has been active in anti-racism and social justice work throughout his ministry. Ordained a priest in 1978 and consecrated bishop of North Carolina in 2000, Curry was elected presiding bishop in 2015. He was installed in the months following the church's groundbreaking decision to allow same-sex marriage, and it fell to him to navigate the fallout of that decision at the meeting of the primates of the Anglican Communion in January 2016.

A passionate and charismatic orator, Curry has frequently challenged the church to see itself not as an institution, but as the "Jesus Movement."

The *Anglican Journal* sat down with Curry in July 2016 at the Anglican Church of Canada's 41st General Synod, where he was an invited guest.

America right now is deeply divided. Do you think the church has a role in building bridges between people?

The church—followers of Jesus—are in the bridge-building business. God built a bridge between divinity and humanity in Jesus.

Reconciliation isn't just singing "Kumbaya" and everyone being nice. [It is about] working through our differences honestly and with integrity, and sometimes repenting of where our differences or my differences or yours [have] actually hurt relationships and not helped the human family.

The Jesus way is not to always have the answer, but to have a way to get to that answer... The Jesus way is to be able to be clear and yet humble... and yet equally clear that there must be room and space for you, because you may have a dimension of understanding that I don't have, and to be honest enough to say, "I could be wrong, you could be right, or there could be something in between us."... Jesus doesn't allow us the option of self-righteousness, whether we're on the right or the left, because if you get self-righteous, it's all about you and it ain't got nothing to do with God.



▲ The first African-American to lead The Episcopal Church, U.S. Presiding Bishop Michael Curry has been active in anti-racism and social justice work throughout his ministry.

PHOTO: ART BABYCH

Do you think the church will need to change in order to meet that Jesus Movement vision?

In the U.S., people used to say that the United States is a Christian nation. It's not true anymore... I think it's fair to say that we do live in a post-Christian era, and I do not bemoan that, actually.

I think the detachment of the Christian religion from the culture in which we are living—the end of the age of Christendom—is an opportunity for the church of the Acts of the Apostles, the church of the New Testament. The earliest church was closest to Jesus of Nazareth. The church at its earliest energy, at its core—that church can now emerge, [unencumbered] by the institutional arrangements that were part of the age of Christendom, and that's an opportunity for some real religion.

...Now we [can] get on with the work of really following Jesus, really being his disciples and the community of his disciples in the world.

You have talked about ongoing race and violence in America. In the midst of this, what keeps you going?

There's a deep sadness for such pain and horror to be inflicted on the children of God. Everybody is somebody's child... When violence takes life, no matter who they are, there is somebody at home

weeping...

We are wrestling with a spiritual disease... Changing laws isn't enough. We have to change hearts... I have to admit the side of Michael Curry that moves beyond deep lament and doesn't give up. I really do believe that Jesus Christ changes lives. If I didn't believe it, I wouldn't be here.

How should the Canadian church work through the aftermath of the marriage canon vote?

Whatever you do, do it in the name of love... In his last discourse at the Last Supper [John 13–17], Jesus talked about love, over and over again. "By this everyone will know that you are my disciples, that you love one another." He didn't say that you agree with one another... [that] you like one another, but that you love one another. He [also] talks about the Spirit: "There are many more things I could tell you, but you cannot handle them now, but when the Spirit of truth comes he will lead you into all truth... I will not leave you comfortless, but I will send my Holy Spirit upon you to lead you."... When we have complex decisions... to make, when we do it... the discipleship of the way of love, trusting and open to the Spirit to lead us and guide us, I believe we will find our way. ■



See full interview, 'Jesus doesn't allow us the option of self-righteousness,' at anglicanjournal.com

The Anglican Church of Canada

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Anglican Parish of Christ Church
Shelburne, NS

CANADA ▶


IMAGE: ANDY DEAN
PHOTOGRAPHY

By the numbers

\$15 million

Amount paid by a Buddhist group for a 40,000-square-foot (3,716-square-metre) Salvation Army building in Vancouver

\$25 million

Amount the same property would be worth today

\$8.8 million

Asking price for a Lutheran church for sale in Burnaby, B.C. The property includes 10,000 square feet (929 square metres) of floor space on one acre of land.

\$70,000

Price for a small rural church in Ontario in 2014

SOURCE: LFPRESS.COM

35%

of Canadians born outside the country likely to attend religious services compared to 21% of Canadian-born people

SOURCE: ANGUS REID SURVEY

'Sky's the limit' for some church property

Tali Folkins

STAFF WRITER

What do you get when you take a booming real estate market and add a high demand for worship space fuelled by the arrival of new immigrant communities? In Vancouver and Toronto, you get a red-hot market for church property, some real estate agents say.

"There's not very much out there, and whatever comes for sale sells pretty quick," says Leonardo Di Francesco, who, with his business partner Rav Rampuri, has been specializing in selling church real estate in the Vancouver area for more than 20 years. "These type of properties are rare, and now with real estate becoming even a hotter commodity, they're even more rare."

Di Francesco and Rampuri spoke with the *Anglican Journal* shortly after a meeting with a Lutheran bishop about the sale of a church in Burnaby, B.C., outside Vancouver. The partners are asking \$8.8 million for the property, which includes 10,000 square feet (929 square metres) of floor space (two sanctuaries, plus a house) on an acre (0.4 hectare) of land.

Prices for church property tend to go up or down with prices of real estate property in general, Rampuri says, because of the potential of church property to be converted to other uses. A one-acre parcel of church land, for example, could be converted to roughly six residential properties worth \$1.6 million each, for a total of about \$9 million.

"We have to do a direct comparison on value of land, and what the use is later on—so, what is the potential of that property," he says. "And you always have to look for the highest and best use to determine the value of the church land."

The most expensive property Di Francesco and Rampuri have ever sold was a 40,000-square-foot (3,716-square-metre) Salvation Army building in Vancouver. The building, which included a hostel for unemployed men, went for \$15 million some years ago to a Buddhist group, and has since been transformed into a monastery for Buddhist nuns. The building would be worth about \$25 million today, Di Francesco says.

Church property that has a trifecta of commercial-sized kitchen, large sanctuary and ample parking represents a "gold mine" for any congregation that wants to sell it, Di Francesco says.

"If you've got all three components, for the big religious groups, honestly, price is not the issue...Because it's so rare, the sky's the limit. Within reason. Not 100 million, but 20, 30 million [dollars] is not unreasonable."

Typically, says Di Francesco, their work involves them selling a church for a long-established congregation whose numbers have dwindled, to faster-growing congregations of various religions, often largely composed of new Canadians.

"A lot of new immigrants that are moving here are currently renting space right now," he says. "Their congregations are small, but you know, they're growing. So as they grow, the demand for their own building changes, plus financially they become stronger."

According to a 2015 Angus Reid survey, 35% of Canadians born outside the country are likely to attend religious services, compared to 21% of Canadian-born people.

"Some of these [long-established] congregations...had 300-400 people, 30, 40



▲ Realtors Leonardo Di Francesco (left) and Rav Rampuri (right) have been selling worship space in the Vancouver area for more than two decades.

PHOTO: CONTRIBUTED



PHOTO: CONTRIBUTED

A Lutheran church in Burnaby, B.C., is being sold for \$8.8 million.

years ago, and these 400 people are down to 75 because most of them have passed away," Di Francesco says. The partners have sold church buildings to a wide range of religious communities—Chinese groups of various faiths, Pentecostals, Hindus, Muslims, and more.

But church property doesn't come up for sale very often. Some of the fast-growing congregations are unable to find the space they need, despite their willingness to pay handsomely, the partners say.

"We had two groups actually call us—they were looking for a church on the west side [for] up to 20 or 30 million [dollars], and they couldn't find them," Di Francesco says.

In its latest monthly report, the Real Estate Board of Greater Vancouver announced the average price of all residential properties in Metro Vancouver had reached \$933,100 in July—31.4% higher than a year earlier. The average price for detached homes was \$1,577,300, 35.8% higher than the previous July. According to the Canadian Real Estate Association, housing prices in Greater Vancouver have nearly doubled since early 2009.

Because of this high demand for worship space, Di Francesco and Rampuri say, about 90% of the churches they handle are sold to other religious organizations—unlike in other parts of the country, where churches are frequently converted into residential or other space.

Sometimes, one of two or more congregations sharing the property will want to sell their space. In this case, says Di Francesco, one of the challenges is to find another congregation of the same religion to move in.

"To make the transaction easier, you want to sell to the same religion," he says, since different religions often have different needs in terms of altars and other physical elements.

Some churches express preferences in terms of how their properties will be used after they're sold, and some don't, he says.

Church property is also one of the specialties of John Morrison, a real estate agent practising in Canada's other famously hot market, the Greater Toronto Area (GTA). Like Di Francesco and Rampuri, Morrison says he's seen church prices move in lockstep with residential prices. This means that on average they've probably roughly doubled over the past seven or eight years, although they can vary enormously, he says, depending on factors such as location, parking and their proximity to highways.

Prices are not likely to be as high in less ethnically diverse parts of the city; but in areas where there are higher immigrant populations, Morrison says, "there are certain communities that are really aggressively looking for churches."

In the GTA, churches once sold also often end up being converted to residences or some other institutional use (such as a private school) or being demolished to make way for some new development.

There's hardly a limit to how much can be fetched for a church in prime residential spots that can easily be converted to condominium space, he says. Many people, Morrison adds, are willing to pay a premium to live in converted church space.

This spring, a three-storey condominium in Toronto's posh Rosedale neighbourhood was listed at \$3.95 million. The condo was one of five residential units that had been converted from a former Baptist church.

The hot market can make it difficult for religious groups looking for worship space, Morrison says, because it often means they have to compete with other groups for the same space.

Also, he adds, financing can be more challenging because banks are sometimes more reluctant to lend to congregations than they would be to individuals or companies. ■

EDITORIAL ▶



Marites N. Sison
EDITOR

AS WE GATHER with family and friends to celebrate Thanksgiving, some of us may decide to compose our own prayers. Or, perhaps, stick to familiar ones such as these:

“Dear Lord, thank you for this food. Bless the hands that prepared it. Bless it to our use and us to your service. And make us ever mindful of the needs of others”;
“For food in a world where many are in hunger; For faith in a world where many walk in fear; For friends in a world where many walk alone; We give you thanks, O Lord. Amen.”

These prayers urge us, in the midst of plenty, to think about those less fortunate than we are. But is it enough to simply remember and pray for the homeless and poor?

Each night across Canada, about 35,000 people are homeless, a growing number of them families with children, says a recent report by the advocacy group Raising the Roof. In fact, one in seven Canadians using a temporary shelter is a child.

The report also notes that 841,191 Canadians visited food banks in 2014, an increase of 25% from 2008.

“Homelessness is a disaster in this country, one that has been recognized by the United Nations,” the report states. Noting how growing inequality fuels poverty and homelessness, it warns, “If we fail to act soon, this problem is only going



▲ **Is it enough to simply remember and pray for the homeless and poor this Thanksgiving?**

PHOTO: SEAN LOCKE
PHOTOGRAPHY/
SHUTTERSTOCK

to get worse.”

The gravity of homelessness in Canada was starkly illustrated a year ago when a group of homeless Victorians set up camp on the city’s courthouse lawn, across the street from Christ Church Anglican Cathedral. The tent city was demolished this summer, but it succeeded in putting a spotlight on poverty and lack of affordable housing. (See *Victoria tent city*, p. 8.)

Some are dioceses that have made ending poverty and homelessness the lynchpin of their work around social justice. Diocese of Edmonton Bishop Jane Alexander, for example, sits as co-chair of the End Poverty Edmonton Task Force, along with Mayor Don Iveson. The task force has identified specific, community-led strategies to “end poverty in a generation.” As Alexander told members of Council of General Synod in 2013, issuing a statement or signing a petition is a good start, but these are not enough.

In September, the Journal reported on efforts made by the diocese of Ottawa to make better use of church real estate by converting some of them into multi-purpose facilities, generating profits that finance social services. “There is an increased expectation now on the part of the church to do more... and there’s an obligation... on our part to respond to that expectation,” said Bishop John Chapman. He cited increasing demand for ministries that provide housing for disadvantaged women and shelters and day programs for people living on the street. Aside from funding various social pro-

grams, the diocese of Toronto is active in social justice and advocacy work. Recognizing that advocacy requires strength in numbers, it partners with faith and justice groups in speaking out on child poverty, affordable housing and homelessness.

There are many other examples of good work that dioceses, parishes and individual Anglicans do across Canada. It would be ideal for Canadian Anglicans to share their experiences, and even work together, to achieve greater results. There are success stories, for sure, but there are also challenges with no straightforward solutions. (See *How should the church help the homeless?*, p. 8.)

At their first joint assembly in 2013, the Anglican Church of Canada and the Evangelical Lutheran Church in Canada passed a declaration committing their churches to “advocate for renewed federal funding” and for an “integrated national collaborative strategy and greater accountability on the part of provinces and municipalities” in addressing homelessness and substandard housing.

When they meet anew in 2019, the two churches ought to assess whether they have lived up to these commitments.

In closing, the *Anglican Journal* wishes you a Happy Thanksgiving. We invite you to join us saying in this prayer often attributed to Latin America: “O God, to those who have hunger, give bread, and to us who have bread, give the hunger for justice.” ■

Email: tsison@national.anglican.ca

LETTERS ▶



IMAGE: LERA EFREMOVA/
SHUTTERSTOCK

Reconciliation, food in the North and making connections

The post-schools reconciliation era offers us a unique opportunity to establish personal, one-on-one relationships with Indigenous people.

The schools happened, but... should never have happened. We have an enormous obligation to ensure that kind of situation—under the aegis of organized religion—never happens again. The thought of a child dying at school and no one bothering to tell the parents is the epitome of disregard.

We don’t know much about Indigenous communities. We know they are there. We know the people are the land and the land is the people. Relocation is not an option.

We know that food prices in the North are ridiculously high due to small quantities being shipped in long distances.

We know that suicide is rife in some communities. We need to raise awareness about this in the larger world.

We have an opportunity of meeting one another simply as people. Write me a letter. I will write one in return. I will tell you what I did yesterday and you tell me the

same. How are we alike? How do we differ? What is the weather like where you are? We had snow today. I just finished a good book. I’ll send it to you.

Governments will do what governments do and provide those things they should provide, or not. But a sense of belonging, of having value comes from talking to and being with others.

Let me know what you think. Let’s start the conversation.

David Hall
Tyendinaga, Ont.

What the church is about

Thanks to the Rev. Randy Murray for his imaginative, compassionate initiative to reach people by sharing with them their concerns, their problems, their ideas and their frustrations (*Where the church has no name*, May 2016, p. 1).

But how to share? By listening. Murray is well aware that whenever a problem arises, we have an urge to tell someone about it.

But who to tell? Who will listen and not judge? Murray is such a listener to whoever may need it. He is compassionate and understanding, free and non-judgmental. This connecting with people, of any race or creed, rich or poor, is what the church is all about. God bless you.

Margaret Back
Ottawa

Holy smokes

Regarding *Threshing to end global hunger* (anglicanjournal.com), it was a noble idea to support the Canadian Foodgrains Bank (CFB). But what a lot of fossil fuels burnt to get 139 threshing machines, tractors, and 8,000 people who watched on site and sending all those tailpipe emissions off into that “big garbage dump in the sky.” Makes me sad.

By the way, I’m a farmer and my husband has been secretary-treasurer of the Bluewater Growing Project, an arm of the CFB in our area, for several years.

Susan Halliday
Sarnia, Ont.



IMAGE PURINO/
SHUTTERSTOCK

Picture Your Faith

Do you have photographs that illustrate “Gratitude”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is October 26.

Please send them by email to pictureyourfaith@gmail.com.

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Canada

COME AND SEE ▶



Off to Rome

By Fred J. Hiltz

MY DESIRE OF many years to visit Rome is finally being realized. This month, I will attend the celebrations marking the 50th anniversary of the Anglican Centre in Rome. Renowned for its hospitality and educational programs, the centre has long been a venue for the writing and promotion of Anglican-Roman Catholic statements that have been foundational to our common quest for unity in mission. This anniversary features a colloquium on progress made through five decades of international dialogue, including the challenges and the opportunities of our own time.

It is said that this centre is “one of those singular corners of the religious world that reminds us that the connection between theology and good works relies on friendship.”

Through the years, there have been powerful gestures reflecting such friendship. It was 50 years ago that Pope Paul VI gave his episcopal ring to Archbishop Michael Ramsay on March 24, 1966. Ramsay wore it till the day he died. Popes



▲ The Anglican Centre in Rome, which opened in 1966, is the Anglican Communion’s “permanent presence in Rome.”

PHOTO: ANGLICANCENTREINROME.ORG

and archbishops in office at the same time have made pilgrimages to Rome and Canterbury respectively, visited shrines to the holy men and women of ages past, lit candles and knelt down together in prayer that the world be illumined by that peace of Christ.

Our churches have watched with awe and gratitude the friendship between John Paul II and Robert Runcie, George Carey and Rowan Williams; Benedict XVI and

Rowan Williams, and now Francis and Justin Welby.

For the Primates’ Meeting in January this year, Pope Francis loaned the much-treasured head of the crozier of Pope Gregory, who had sent Augustine to England in the year 597 AD. Its very presence was a sign of our common heritage and hope in Christ.

Such gestures are the stuff of friendship, not only between popes and primates, but also between bishops and priests and deacons and all the faithful who share a common baptism and are committed to working for the full visible unity of the church.

I look forward to this visit to Rome with all the anticipation of a pilgrim, eager to be in such a holy place, eager to meet new friends in the faith, and eager, I must confess, to meet the Holy Father. I so admire the simplicity and authenticity with which he endeavours to lead the church in the way of Christ. It is exemplary for us all. ■

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

WALKING TOGETHER ▶



When preaching becomes a challenge

By Mark MacDonald

I PREACHED AT the ordination of a dear friend recently. Feeling a bit too nervous to be comfortable, it made me wonder beyond the event at hand. After all these years, why is preaching not only hard, but seems to get harder? If it is something practised for so many years, shouldn’t it get easier over time? Do others feel this way?

My discomfort could be from a number of sources. The importance of the setting—as in my friend’s ordination—is often part of it but, these days, I tend to feel nervous regardless of setting. Another concern is the expectations of those who hear: will I disappoint? Will they hear something that they will find helpful? Will my friends who ask me to preach be satisfied?

More and more, I am aware of the responsibility we have when we preach; how much today’s church and society need the application of God’s Word during these intensely challenging times. In light of this, I feel a tremendous weight of obligation and an equally challenging lack of capability. Without doubt, the grace of God in the Holy Spirit is, as Jesus insisted, our only hope when we proclaim the Good News. But today, my growing ache is the knowledge that I have often relied on my own strength, with a consequence of uncertain impact, quite often. Similarly, in the midst of undeserved help, there was impact that was gracefully and disproportionately good, despite my feeble efforts.

We need to pray for preachers, and preachers need to pray. This is a time when strong preaching is so needed, and a time when much of what we say seems to be falling short of the mark. Yes, this will probably always be true, but let us pray that in this day and time, God will grace us with the dedication and study needed to be the recipients and catalysts of an operation of grace in the mouths and hearts of the preachers and the ears and hearts of the listeners. ■

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

LETTERS ▶



IMAGE: LINEARTPILOT/SHUTTERSTOCK

‘Was Jesus on either side?’

After the vote at synod regarding same-sex marriage, a person who had voted on the yes side stated jubilantly that Jesus was on their side.

How interesting. Had he an email or a text perhaps?

I could not help but think of two Christian (so-called) armies before a battle when both prayed to God for victory. The victorious side would then claim that God gave them the victory. Really, the victory belonged to the side that murdered the most men.

Was Jesus on either side?

I am tired of people who use Christianity or any religion as a means to their own personal ends.

It matters little; the Anglican church is dying. Perhaps Christianity is dying, due to the indifference of those who call themselves Christian on one hand, and those who use/abuse the church on the other.

Christine Pike
Waseca, Sask.

Proud to be Anglican

I’m so proud to be an Anglican (*Voting error reveals Anglican same-sex motion passes after all*, July 12). Finally we are being true Christians. We are all God’s children and he loves all of us. Now we need to put all the negativity behind us and move forward.

Brenda Armashow
Pickering, Ont.

A future for everyone

I was dismayed by the article *Review of investment policies urged* (May 2016, p. 8). I disagree with Archdeacon Terry Leer when he states, “An Anglican oil worker who reads reports of divestment actions taken in other dioceses, or other parts of the Anglican church, understands that he is being shamed and rejected.”

A document signed by world faith leaders on April 18 said, in part, “Humanity is at a crucial turning point. We

as faith communities recognize that we must begin a transition away from polluting fossil fuels and towards clean renewable energy sources. It is clear that for many people significant lifestyle changes will have to be made.”

We need a future for everyone, where humans live in an integrated manner with the Earth. We all need to stand together to transition to clean energy, all of us, including those currently working in polluting fossil fuel industries. No one is being shamed or blamed, but it is imperative and high time that we divest from fossil fuels.

Sandra Hartline
Nelson, B.C.

Resurrect old hymns

“The average life of a hymnal,” states the preface to the *Hymn Book* (1938), “appears to be twenty-five years.”

It’s time for the editors of *Common Praise* (2000) to restore to use many of the “old” hymns that offend their theologies, but which minister to many. “Onward, Christian Soldiers,” on the endangered list because of its militariness, was written for a children’s Whitsunday procession.

The Rev. David G. Hawkins
Vancouver



IMAGE: LINEARTPILOT/SHUTTERSTOCK

Correction

Suzanne Rumsey, identified as “refugee co-ordinator” (*Refugee workers seek more diocesan support*, Sept., p. 1), is public engagement co-ordinator for The Primate’s World Relief and Development Fund. In the same article, continued on p. 9, it should have been noted that the diocese of Montreal has a sponsorship agreement, with the province of Quebec.



IMAGE: LINEARTPILOT/SHUTTERSTOCK

WORLD ▶



◀ **Mariam Begum holds eggplants from her garden, where synthetic pesticides and fertilizers are not used.**

PHOTO: PAUL PLETT

Farmers are saving Bangladesh’s endangered soil

By Josiah Neufeld

Light trickles through thatched walls into Mariam Begum’s seed hut. Painted clay pots and salvaged medicine bottles crowd the bamboo shelves along the walls. Begum unstops a bottle and tips the contents into her palm, careful not to drop a single grain. Her seed vault may be low-tech, but it holds a resource that will be vital to the people of Bangladesh as they face the upheavals of climate change.

The people of Bangladesh expect to feel the effects of climate change sooner and more acutely than most places on the planet. The country is a low-lying sandy delta, split by three major rivers and criss-crossed by countless tributaries that drain into the Bay of Bengal. A one-metre rise in global sea levels would permanently inundate 15% of the country, wipe out thousands of acres of valuable agricultural land and displace 30 million people, according to the Intergovernmental Panel on Climate Change.

Those effects are already being felt. The country’s rich alluvial soil, which grows most of the food the country consumes, is



▲ **Houses on stilts in Bangladesh, where the disastrous effects of climate change are already being felt, according to the Intergovernmental Panel on Climate Change.**

PHOTO: JOSIAH NEUFELD

in danger. Every year, about 8,000 hectares of arable land are lost to urbanization and degradation, according to research by the UN’s Food and Agriculture Organization. Another 8,700 hectares are swallowed by shifting rivers. As sea levels rise, saltwater pushes inland, flowing up rivers and canals and rendering fields near the coast too salty to grow crops. Every year, tens of thousands of farmers move to the city, looking for work.

As her country struggles to continue to feed itself and adapt to changing weather patterns, Begum, a midwife, community activist and organic farmer in the township of Ishwardi, central Bangladesh, has taken on the role of safeguarding the soil her community depends upon.

Begum doesn’t use synthetic pesticides or fertilizers. She makes her own organic compost and mulches her soil so it retains more water. She brews bio-pesticides with cow dung, ashes and banana leaves. To further protect plants from insects and preserve soil nutrients, she mixes crops—ginger with cumin, for instance.

And she harvests her own seeds and

keeps them in her seed hut. Among her treasures are 90 varieties of rice indig-enous to Bangladesh: some are resistant to drought; others can survive in salty soil.

Begum no longer has to spend money on seeds, pesticides and fertilizer. She can sell her produce for higher prices in the market because it’s organic. And she shares her organically grown seeds freely with anyone who promises to join UBINIG, the movement she belongs to.

UBINIG is a grassroots organization founded in the 1980s by a handful of Bangladeshi academics and professionals who wanted to empower poor farmers.

At the time, the technologies of the Green Revolution—hybrid seeds and chemical inputs—were credited with increasing production and saving millions of lives in India and Bangladesh. But the women were noticing something else: the chemicals in their food were making their children ill. Butterflies were disappearing from the fields and the small fish that thrived in the standing water in rice pad-dies were dying.

UBINIG’s approach to agriculture is based on a combination of new research and old technologies. They call it *nyakri-shi*, which means “new agriculture,” even though many of their practices are ancient.

Fifteen years ago, Begum was having trouble providing for her family. She heard about UBINIG and travelled to Dhaka, the capital, for a seven-day workshop. Since then, she has persuaded 257 farmers in her community to join the movement. Across Bangladesh, 300,000 farmer families now practise *nyakrishi* farming.

UBINIG has partnered with The Primate’s World Relief and Development Fund (PWRDF)—the Anglican Church of Canada’s relief and development arm—since the 1990s. PWRDF funds are used to organize *nyakrishi* training workshops and build seed huts like the one Begum man-ages. PWRDF has also funded the con-struction of community birthing centres, and provides training and equipment for local midwives.

Begum says since her village has stopped using chemical-based pesticides and fertilizers, butterflies, worms and several species of small fish have returned to the fields, and newborn babies are healthier. ■



Josiah Neufeld is a journalist based in Winnipeg. Last December, he travelled to Bangladesh to research the effects of climate change. His trip was funded by Canadian Foodgrains Bank, of which The Primate’s World Relief and Development Fund is a member.



PHOTO: ERIC ISSELEE

Goats get results in Tanzania

André Forget
STAFF WRITER

What is one of the most practical things a Canadian Anglican can do to help a family struggling with AIDS in eastern Africa?

Give them a goat.

Goats can be life-changing for people living with AIDS in parts of Africa, said Simon Chambers, communications co-ordinator for The Primate’s World Relief and Development Fund (PWRDF).

AIDS is no longer a death sentence for those who have access to antiretroviral drugs. But these drugs are extremely hard on the body, and can do serious damage if patients on antiretroviral regimens do not get enough food, said Chambers.

Because goat’s milk is highly nutritious, a goat can help a family dealing with AIDS stay strong enough that the drugs can take effect, he said.

The Anglican Church of Canada’s gift guide, Gifts for Mission, enables Angli-cans—through PWRDF—to donate \$80, which is matched with government funds to purchase a dairy goat for a family living

with AIDS. A new addition to the program this year also allows donors to purchase a cow for an African farmer for \$140.

The project is part of a four-year initiative to bolster maternal and newborn health in Tanzania, Rwanda, Burundi and Mozam-bique, Chambers said. The Canadian gov-ernment has agreed to fund matching dona-tions from Canadians by a factor of 15:85, which means that for every dollar given, the government will contribute nearly six.

Most of the goats will go to the diocese of Masasi in Tanzania, which has already been using them as part of a development plan for several years, said Chambers.

One of the more creative aspects of the diocese of Masasi’s approach, Chambers noted, is a pay-it-forward feature designed to build up the entire community.

If a family is given two goats and the goats produce offspring, the firstborn is given to another family in the community that is in need. While they are allowed to keep any future offspring, this feature en-courages recipients to also become givers.

“We think [this] really makes [the

project] community-based rather than individual-based,” said Chambers. “The community decides who are the people in the most need, and then they are the ones who are the initial beneficiaries. But then those people are giving back into the com-munity, so that more families are able to benefit from the program over time.”

The project also helps these communi-ties in more indirect ways: because the livestock is purchased by PWRDF part-ners working on the ground in places like Tanzania and Burundi, the money raised stimulates the local economies of affected communities, said Chambers.

Chambers said that, like all PWRDF programs, the gift guide is based around the needs expressed by partners like the diocese of Masasi.

“Every item in the gift guide from PWRDF is something that our partners have told us needs to be part of the projects we are doing,” he said. “All of our partners are community-based...know the people in the communities, and they know what the needs are.” ■

CANADA ►

Historic diocesan property listed for sale

Tali Folkins
STAFF WRITER

In what its interim executive officer describes as a difficult decision, the diocese of Ontario has decided to put up for sale a historic building that has served as its home for half a century.

As of early July, 90 Johnson Street, Kingston, Ont., which houses offices for the bishop and program staff, archives and a retail book room, has been listed for sale, says Alex Pierson, the diocese's interim executive officer.

Built in 1851, the building served as a residence for Bishop Kenneth Evans from 1952 until he moved out in 1966, after which it became the diocesan centre.

The decision to sell the property makes the most financial sense for the diocese in changing times, says Pierson. "We believe it makes us into better stewards of the gifts that we have," he said. "As the world evolves, we're evolving with it; we'll be best positioned to serve in that world."

The move, says Michael Oulton, bishop of the diocese, stems from an ongoing review of all its operations, which the diocese began in 2010. This review, he says, has involved asking advice from consultants as well as parish members and leaders across the diocese.

Faced with a projected deficit of more



▲ Built in 1851, 90 Johnson Street, Kingston, Ont., is a designated heritage property.

PHOTO: MARK HAUSER

than a quarter million dollars in 2011, Pierson says, the diocese took some measures to cut costs in the short term, which whittled the deficit for that year to under \$100,000. (Since then, the diocese has run balanced budgets, he says.)

The finance committee knew, however, that reviewing its ownership of the building would involve a "longer discussion" than these short-term cuts did, he says.

This June, the finance committee presented the diocesan council with three options: stay in the building; lease part of the land to a developer to build on; or sell

the building and move into rented premises. The committee, Pierson says, recommended the third option.

With almost 9,000 square feet (836 square metres), including basement, the building has more space than the diocese now needs, he says. The building has not had any work done on it in 30 years, and some of it, such as replacing windows, would be expensive because of the property's heritage designation, Pierson says. All told, more than half a million dollars would have to go into properly maintaining the building over the next three to five years, he says.

The committee also said money earned from selling the property could be invested, spent on new ministries, or both.

The diocesan council voted to follow the committee's recommendation to put the building—appraised for more than a million—up for sale.

Oulton says challenges to ministry, including finance, are common across many denominations today. "I prefer to see these challenges as opportunities, signposts encouraging us to explore the possibility that the Spirit of the Living God is doing something new in our midst which will ultimately draw us closer together as followers of Christ and attract others to join us in the mission given to us all," Oulton writes in an email. ■

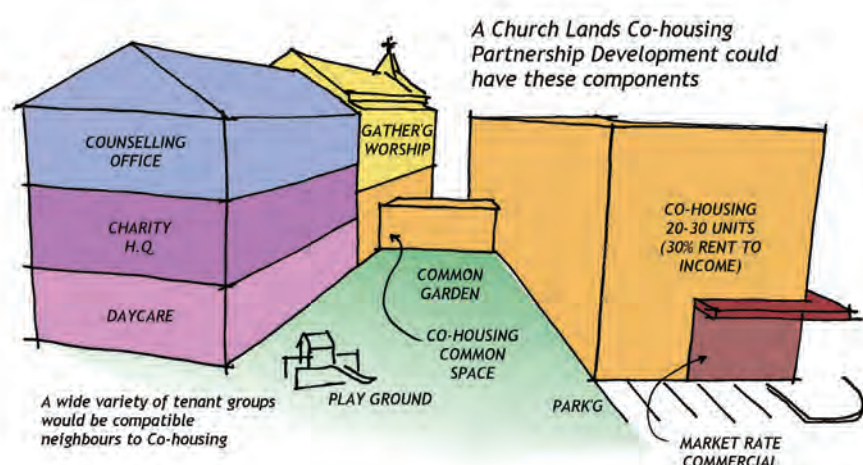


IMAGE: ROSALINE HILL

A rendering of the Ottawa co-housing project for seniors by its architect, Rosaline Hill, who is a member of St. Alban's Anglican Church.

A new kind of residence

Continued from p. 1

an existing church, where seniors could work as volunteers or part-time workers assisting with a daycare, or a program for foster children or with Christian arts organizations.

The project hopes to attract residents from different denominations, but they are

expected to commit to "New Testament values," such as caring for one another.

Information sessions on the Ottawa project, which bills itself as the largest of its kind in central and eastern Canada, are slated to take place in the city this fall. The design and build phases of the project are expected to take up the next three to four years. ■

Bible Readings November 2016

DAY	READING	DAY	READING	DAY	READING
01	Luke 6.1-16	11	Malachi 3.1-15	21	Ephesians 5.21-6.4
02	Luke 6.17-36	12	Malachi 3.16-4.6	22	Ephesians 6.5-24
03	Luke 6.37-49	13	Luke 21.1-19	23	Isaiah 2.1-5
04	Luke 3.23-38	14	Ephesians 2.1-10	24	Micah 4.1-5.1
05	Luke 4.31-44	15	Ephesians 3.1-21	25	John 1.35-51
06	Luke 20.27-47	16	Ephesians 4.17-32	26	Romans 13.1-14
07	2 Thessalonians 2.1-17	17	Ephesians 5.1-20	27	Matthew 24.29-44
08	2 Thessalonians 3.1-18	18	Luke 20.1-8	28	Romans 15.1-33
09	Malachi 1.1-14	19	Luke 20.9-26	29	Isaiah 11.1-10
10	Malachi 2.1-17	20	Luke 21.20-38	30	John 6.1-15

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

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FOCUS ▶

How should the church help the homeless?

André Forget
STAFF WRITER

A drop-in centre's criticism of its former host church has sparked controversy and concern among Anglicans in Montreal and across Canada over how churches should relate to the homeless and marginalized.

In May, a statement from the St. James Drop-In Centre board of directors said that the centre was terminating its lease with St. James the Apostle (now St. Jax Montreal), a recently launched church plant in the city's heart, due to alleged "negative and highly emotional interactions" and disrespectful treatment of drop-in members by a church leader. St. James Drop-In Centre, which has been active in downtown Montreal since 1985, serves people "struggling with issues related to homelessness, mental illness and addiction," according to its website.

Drop-in members and staff said tension between the centre and the host church had been building since shortly after the parish of St. James the Apostle was closed last Christmas Eve and replaced with St. Jax, a church plant model led by the Rev. Graham Singh. Matters came to a head in June when Singh asked the drop-in to sign a new lease including new security requirements that the drop-in's board of directors felt would compromise its ability to serve members.

"The proposed lease...represented a radical departure from our vision of a supportive, long-term tenancy relationship," the board said in a May 11 statement. The new lease required members to enter using a back-alley fire escape rather than the usual entrance, prohibited them from using the church's green space and gave church leadership the discretionary power to deny entrance to members and staff.

Singh told the *Anglican Journal* he was concerned about the safety of church staff and other tenants, and that the new lease was drafted in the spirit of the diocese of Montreal's Safe Church Policy.

He said he had seen multiple incidents

of drop-in members defecating and urinating on the church grounds, and that he had asked drop-in staff to do something about it, but they were unresponsive. He also said he witnessed cases where drop-in members behaved in threatening and aggressive ways toward church staff, but that these concerns were not addressed either.

Singh said he is sympathetic to the struggles homeless people face, but was worried about the safety of his staff and other tenants. "These are serious issues—can you imagine if someone was attacked?"

Sarah Berry, chair of the drop-in's board, maintained that there have been no violent incidents involving drop-in members during Singh's tenure.

"In over 30 years in the city, we have not had regular violent incidents, there is not a serious issue of public defecation or public urination," she said.

For 27 years, St. James Drop-in Centre was housed at St. James United Church, a few blocks east on Sainte-Catherine Street from St. James the Apostle. When a fire in 2012 caused significant damage to the facilities the drop-in centre was using, Archdeacon Linda Borden Taylor, then-rector of St. James, offered space in the church's basement.

Alain Spitzer, the drop-in's executive director, said the relationship with St. James the Apostle during Borden Taylor's time was positive, and that when issues came up, they were dealt with in a respectful and professional fashion.

The Rev. Patricia Kirkpatrick, a professor at Montreal Diocesan College and, for 30 years, honorary assistant at St. James the Apostle, described the relationship between church and drop-in centre during her time as being "very cordial." While her duties at St. James did not lead her to be personally involved with the drop-in, she could not recall ever having heard complaints about drop-in members' violent behaviour. When asked what she thought of the concerns Singh had raised, she was skeptical of the notion that any disruptive



St. James the Apostle Anglican Church
PHOTO: JEAN GAGNON



Hamming it up for the camera
PHOTO: CONTRIBUTED



Drop-in centre client with staff at a picnic in the park
PHOTO: CONTRIBUTED



Sharing a meal at St. Michael's Mission (Anglican)
PHOTO: CONTRIBUTED

"If the church will not be part of an answer for those who are the most difficult people... then who is?"

—Alain Spitzer,
executive director, St. James Drop-in Centre

behaviour on the church grounds could be directly attributed to the drop-in centre's members, given the church's location on one of the city's major thoroughfares.

"Drop-in centre or no drop-in centre, you are not going to change the ecology of the downtown area by simply not having the centre there," she said. "There are always going to be homeless people [downtown], regardless of whether or not there is a drop-in centre."

She also questioned whether or not homeless people should bear all of the blame for offensive or unhygienic behaviour on church grounds. "I have seen more men pee on the walls of St. James the Apostle as a consequence of consuming too much beer at the St. Patrick's Day parade in broad daylight than I have ever known any homeless person to," she said.

Both Spitzer and Singh agreed that things began positively enough when Singh started his tenure in early 2016, but they did not stay so for long. Negotiations between the board and St. James Montreal did not improve the situation, and when the drop-in centre announced its intention to leave, a series of accusatory messages on Facebook were exchanged between Singh and Berry.

An attempt was made to patch up matters, but it failed.

Since the story of the conflict between drop-in centre and church spread through social media and coverage in the mainstream media, it has become symbolic of wider concerns in the Anglican church over how far the church should go in working with the economically marginalized.

Some have argued that the drop-in's departure speaks to the church's failure to protect the most vulnerable, while others have portrayed it as a balancing act between the church's imperative to help the poor and its need to protect the safety of its members.

"The Anglican Church is committed to being a safe place for all its users," Montreal Bishop Mary Irwin-Gibson said in a statement drafted in response to the Journal's request for comment. (See *Statement from the Diocese of Montreal*, p. 9.) "It is unfor-

tunate that the St. James Centre was not willing or able to manage our concerns and so chose to end their lease with St. James Church."

The statement, signed by Executive Archdeacon Bill Gray, stressed the diocese's support for Singh and its commitment to helping the homeless through other ministries.

After finding temporary shelter in a variety of different spaces, the centre began subletting space from St. Michael's Mission, which is housed in the Anglican Church of St. John the Evangelist. While pleased with the current arrangement, Spitzer said the centre has plans to renovate and move into its own space in January, with an eye to eventually building its own facility, complete with social housing units.

About 240 people rely on the drop-in, and before its departure from St. James, daily attendance was between 30-40 people. Numbers have stabilized to about the same rate since the centre settled in to its new home at St. John the Evangelist.

Spitzer and Berry emphasized that they do not view their conflict with Singh as being representative of Anglicans in Montreal. Spitzer spoke of the support he has received from Anglicans and other Christians in Montreal and across the country during the course of the move-out.

Despite the various disagreements over how far the church should go in welcoming the homeless, it would seem that everyone involved agreed on one thing: the breakdown of relations between the church and the drop-in raises important questions about how the church should work with the most vulnerable.

"How can we make our places of worship available for all people to come and know more about who God is, but also be safe places for ministering to the most broken, the most poor?" Singh asked. "We can't help everyone at any time at any cost."

Spitzer sees it differently. "I understand his preference for not having to deal with [homeless people], but who will help? If the church will not be part of an answer for those who are the most difficult people, if the church is not part of that, then who is? I'd like to hear some concrete solutions that don't involve banning people or barring people." ■



IMAGE: OLIVIER LE MOAL

Statement from the Diocese of Montreal

July 7, 2016—The Diocese of Montreal regrets that St. James Church, Montreal and the St. James Drop in Centre could not agree on terms for a lease renewal. The expressed desire of St. James Church to ensure that diocesan safe church policy was being implemented is understandable. The Church's need to provide a safe environment for all the community must be considered while attempting to

"The church's need to provide a safe environment for all the community must be considered while attempting to accommodate the homeless."

accommodate the homeless. It is equally accepted by the Diocese that the leadership and directors of the drop in centre chose not to renew their lease. Sometimes it is necessary in times of disagreement, to take a step back, disengage, review and reflect on decisions and arrangements made.

In this respect, Diocesan Bishop Mary Irwin Gibson has stated, "The Anglican Church is committed to being a safe

place for all its users. It is unfortunate that the St. James Centre was not willing or able to manage our concerns and so chose to end their lease with St. James Church. We wish them every blessing as they serve their members and their mission to the marginalized and homeless."

It is unfortunate if this situation is being interpreted by some as a lack of support and compassion by the Anglican community in Montreal for the homeless. Anglicans in Montreal have a commitment, passion and diaconal heart for social justice ministry. The Diocese and parishes of Montreal have a long-standing history of direct and continued support through a myriad of community and church related organizations and programs that assist the homeless including through St. James Church.

In downtown Montreal, the Anglican Diocese of Montreal has a number of formal and contractual partnerships with many community organizations and programs. Tyndale-St. George in Little Burgundy and Action Réfugiés, with continued offices located at St. James Church, targets support for new immigrants. St. Michael's Mission is housed at the Anglican Church of St. John the Evangelist. Anglicans equally support Mile End Mission. Both organizations offer drop in support to the homeless in a variety of ways. The church building and sanctuary of St. Stephen's, Westmount, provides a similar, every weekday drop in centre for the homeless. Anglican participation takes a variety of forms such as frequent use of diocesan owned buildings and churches, formal partnership agreements, financial donations and countless Anglican clergy and lay people who volunteer on management boards, engage in fundraising and help provide programs. The Diocesan budget annually provides tens of thousands of dollars to support these programs not including parish and individual contributions.

Other Anglican parishes also offer formal and informal accommodation for the needs of the homeless in a variety of ways. Neighbouring Anglican Churches have provided resources for assisting the St. James Drop in Centre to find alternate resources and accommodation. Amidst many challenges, as a church with a diaconal heart for service to the wider community, the poor and the marginalized, the Diocese of Montreal will continue its commitment to ministry to both the scattered as well as the gathered church.

The Venerable Bill Gray
Executive Archdeacon and Vicar General
Diocese of Montreal



PHOTO: CHAD HIPOLITO/CANADIAN PRESS

A resident with her belongings at the tent city in downtown Victoria

Victoria tent city put spotlight on homelessness, says deacon

André Forget
STAFF WRITER

The tent city pitched between the courthouse and Christ Church Anglican Cathedral in downtown Victoria for much of the past year may be gone, but its impact on how the city deals with homelessness continues, says Canon Nancy Ford, the cathedral's deacon to the city.

"So many people have been deeply changed by this, in the church and without," said Ford. The relationships that formed between the tent city residents and the police force and social services providers have shifted the way these two groups interact, from a more "doctrinaire, top-down authoritarian model" to a more "collaborative and relational one," she said. "I think that is a huge shift."

After months of legal wrangling, a July 5 court injunction authorized the provincial government to clear the camp. It was demolished August 14, after alternate housing was found for its 300 residents. The closure of the camp happened much more

peacefully than many residents had anticipated, noted Ford.

Earlier attempts by the province to close the camp were unsuccessful after the B.C. Supreme Court ruled that the residents were not posing a serious risk to themselves or others. However, by July, the situation had deteriorated to the point that Chief Justice Christopher Hinkson decided the camp was "unsafe for those living there and for the neighbouring residents and businesses."

But Hinkson said that the province needed to find alternate housing for the tent city residents before forcing them off the land. The original plan was to have the camp closed by August 8. Delays in preparing the former seniors' home into which many of the campers were moving pushed the date to August 12.

Ford said the transition was handled in a respectful way, and the needs and wishes of the campers respected. "It wasn't top-down, it was a moving-with, a being-with sort of model," she said.

Tents started sprouting in October 2015 when

a group of homeless Victorians discovered a legal loophole that allowed them to camp on the lawn of the Victoria courthouse. Municipal bylaws prohibit camping in public parks after 7 a.m., but because the courthouse lawn is on provincial land, their long-term camping rights were protected by B.C. law.

In the months that followed, the camp swelled as more and more of the city's homeless population pitched tents or built shelters on the piece of land at the corner of Quadra Street and Burdett Avenue. The camp, which called itself Super InTent City, became a visible symbol of B.C.'s housing crisis.

Given its close proximity—Christ Church Cathedral is directly across Quadra Street from the courthouse lawn—cathedral parishioners quickly established contact with their new neighbours. Ford became one of the most recognizable ambassadors of the church in the tent city, often sitting in on leadership circles and advocating on behalf of the residents.

The cathedral provided material support for the community—opening up its washrooms, providing

food and coffee, and hosting events such as dinners and vigils for camp members.

However, a rise in violent behaviour in the camp, following the relocation of some of its key members, caused the cathedral's dean, Ansley Tucker, to call in May for the closure of the camp and the relocation of its citizens. The provincial government renewed its own attempts to shut down the camp in June, leading to the court's July decision to allow the relocation of the campers.

Ford said that the relocation of the 300 tent city campers does not mean an end to the city's housing problems. Recent federal government statistics show there are around 1,400 homeless people in Victoria, and with a vacancy rate of 0.6% (compared to a national average of 3.3%), housing in Victoria is a squeeze, even for citizens who are not on the street.

While Ford believes there has been a sea change in Victoria resident's attitudes about homelessness, she said that concerned citizens will have to keep up the pressure if they want to see systemic change. "We really have to [hold] people's feet to the fire." ■

CANADA ▶

Threshing to end global hunger

André Forget
STAFF WRITER

On July 31, farmers from across Canada and the United States came together in Austin, Man., to make history and raise money for the Canadian Foodgrains Bank. As about 8,000 people watched, 750 volunteers operated a record-breaking 139 antique threshing machines, simultaneously harvesting a field of winter wheat in 15 minutes during the 62nd Manitoba Thresherman’s Reunion & Stampede at the Manitoba Agricultural Museum.

While it has yet to be certified by Guinness World Records, event organizers believe they have set a new record for “most threshing machines operating simultaneously.” (Of 148 machines present, only 139 were successful in threshing.)

“This was a once-in-a-lifetime event,” said Elliott Sims, co-organizer of Harvesting Hope: A World Record to Help the Hungry, in a press release by the Canadian Foodgrains Bank. “The energy from the participants and crowd was amazing. You could feel the pride and excitement.”

The threshers were not only working to break the record, however—they were also raising money to help small-scale farmers in Ethiopia, Tanzania and Kenya adapt to climate change through conservation agriculture, an approach to farming that



▲ Aerial photo shows about 30 of the 148 antique threshing machines at the July 31 Harvesting Hope world record attempt at the Manitoba Agricultural Museum.

PHOTO: SHAYLYN MCMAHON

emphasizes moisture preservation and moisture retention. John Longhurst, director of resources and public engagement for the Foodgrains Bank, said it is not yet known how much money the event brought in, but he expressed gratitude for the “generosity of Canadian farmers.”

The funds will be split evenly between the Foodgrains Bank and the Manitoba Agricultural Museum.

Consisting of 15 churches and church agencies representing 30 denominations, the Foodgrains Bank helps connect church aid organizations to government funding. The Anglican Church of Canada’s relief and development arm, The Primate’s World Relief and Development Fund (PWRDF), has been a member since 2008.

Longhurst said that the Foodgrains Bank annually brings Canadian farmers to the African countries in which it is active, to offer advice and build relationships. Connecting Canadian and East African farmers, he added, is more natural than it might at first seem.

“The language may be different, and the situation is different, and the climate is different and everything else is different, but when two farmers get together, they understand each other,” he said. “They are both on their hands and knees and going through the soil.”

This is not the first time a fundraiser has been organized around breaking a threshing machine world record. In 2013, a group of farmers in Langenburg, Sask., set the record with 42 threshing machines, and donated the proceeds to the Foodgrains Bank.

Manitoban farmers, not to be outdone, originally set out to break the Saskatchewan record, but in the meantime, a group in St. Albert, Ont., set a new record with 111 machines in 2015, forcing the Manitobans to up the ante.

Longhurst spoke fondly about the support the Foodgrains Bank receives on the prairies, noting the “deep roots” it has in the agricultural world, and the willingness many farmers have shown over the years to support the bank’s humanitarian work. ■

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OBITUARY ▶



▲ Retired bishop of Calgary Barry Hollowell specialized in conflict mediation.

PHOTO: GENERAL SYNOD ARCHIVES

Former bishop of Calgary dies at 68

André Forget
STAFF WRITER

Barry Craig Bates Hollowell, bishop of Calgary from 2000–2005, died at the Sarcree Hospice in Calgary, August 17. He was 68.

Hollowell is remembered for having led his diocese through a particularly challenging period. In addition to the demographic pinch caused by falling church attendance and shrinking budgets, the first lawsuits were being filed over the diocese’s alleged involvement in abuses that occurred at Indian residential schools.

Controversial decisions—such as closing parishes, attempting to remove the cathedral designation from Calgary’s downtown Church of the Redeemer and inviting the liberal Episcopalian Bishop John Shelby Spong to speak to the diocese—caused some in the diocese to question Hollowell’s leadership. In 2005, at age 57, he resigned from the position of diocesan bishop.

Hollowell advocated for the full inclusion of gays and lesbians in church, saying, “there is not a two-tier baptism.”

He also served the national church, including a stint as chair of the faith, worship and ministry committee of General Synod.

Hollowell spent the last years of his life practising as a registered psychologist, and teaching as a sessional instructor at the University of Calgary, according to an obituary published in the *Calgary Herald*.

Hollowell is predeceased by his wife, Linda Barry-Hollowell, who died of leukemia in 2008 after years of service to the church as a member of the board of trustees of the church’s Pension Office Corp., and the church’s pension committee.

He leaves behind his husband, Kevin Huang, three children and three grandchildren, according to the obituary.

Born in Boston, April 14, 1948, and raised in the United States, he moved to Canada in 1974 shortly after completing an MDiv at Episcopal Theological College in Cambridge, Mass. He served as a priest in the diocese of Fredericton until 1986, after which he took up a post as rector of St. George’s, St. Catharines, in the diocese of Niagara. He became archdeacon of Lincoln in 1991, a post he held until his election to the episcopate in 1999.

Hollowell earned an MA from Cambridge, and two master’s degrees in psychology and pastoral counselling, as well as a PhD in counselling psychology. ■

CANADA ►

Theological training school reopens in Iqaluit

André Forget
STAFF WRITER

In September, after nine years in limbo, the Arthur Turner Training School (ATTS) once again opened its doors to Anglicans for ministry in the diocese of the Arctic—this time, out of its new home at St. Jude's Cathedral in Iqaluit.

“[The school] is meant to be a resource for the entire diocese,” said the Rev. Joseph Royal, the school's director. The vision is for lay people and clergy to “come and attend classes, learn and take part,” he said.

The school, named after an Anglican priest and missionary who served the Baffin Island community of Pangnirtung from 1928 until his death in 1953, was established exclusively for Indigenous people by Bishop D.B. Marsh, the second bishop of the diocese of the Arctic.

ATTS first opened in Pangnirtung in 1970. It was housed in a group of buildings that had previously been home to St. Luke's Anglican Hospital. For more than 35 years, the school trained Anglican clergy and lay people for ministry in the North, and Royal estimates that about 50 people passed through its programs during that period, including three future bishops.

But with each passing year, the harsh



▲ **Arthur Turner Training School reopens at St. Jude's Cathedral.**

PHOTOS: (TOP) DIOCESE OF THE ARCTIC; (BOTTOM): JOSEPH ROYAL

Arctic climate took its toll on the buildings and they were eventually rendered unusable. The timing was not good. Three hundred kilometres to the south, in Iqaluit, another problem had surfaced. St. Jude's Cathedral had burned down in 2005, leaving the diocese with no resources to relocate the school. The last full-time class graduated from ATTS in 2007.

Once the new cathedral was finished in 2012, however, ATTS became a major priority.

Royal, who at that time was the rector of Holy Trinity Anglican Church in Yellowknife, N.W.T., was part of the diocesan

education committee that looked into reopening the school.

Finding money was a serious challenge, he said. However, a return of about \$50,000 in 2014 from the Indian Residential Schools Settlement Agreement gave the project the stimulus it needed.

The ATTS curriculum will mix theology, study of the Bible and the Anglican tradition, but the program will be “tailored to the needs” of the diocese's predominantly Indigenous members, said Royal, who will also be the main instructor. Courses, for example, will be taught bilingually in English and Inuktitut.

While Royal is not himself fluent in Inuktitut, and some of the visiting instructors will not be teaching in English, he said the school has access to “very, very good translators.” Royal also plans to emphasize Indigenous approaches to Scripture and theology, and hopes the program can be made to incorporate teaching from Indigenous elders.

“Indigenous people are finding their own way... finding out what Christ means for them, and what discipleship means for them, and they don't need others telling them how it's done,” said Royal. “There's a great deal of wisdom in the North.” ■

Harvard launches free online course on world religions



▲ **Diane Moore, director of Harvard Divinity School's Religious Literacy Project and lead scholar of its free online course series**

PHOTO: KRISTIE WELSH/HARVARD DIVINITY SCHOOL

Tali Folkins
STAFF WRITER

Anyone interested in world religions can now learn about them free, from Harvard professors, after the launch of an online course series earlier this year.

Since February, Harvard has been offering “World Religions Through Their Scriptures,” a set of six mini-courses or “modules” on major religions delivered over the Internet by five religion specialists from Harvard and one from Wellesley College. The series can be taken free of charge, although students who want to receive certificates of completion must pay US\$50 per module.

There are six modules, on religious literacy; Christianity; Buddhism; Islam; Hinduism and Judaism. Each religion is studied primarily through its scriptures.

The series is being offered through the Religious Literacy Project, an initiative of Harvard Divinity School that provides religious educational resources to teachers, journalists and others. As of June 22, 106,000 people, from 181 countries, had registered, according to project head Zachary Davis.

“We've been really thrilled with the enthusiasm the course has generated,” says Diane Moore, director of the Religious Literacy Project and lead scholar for the course series. “I didn't have any notion we'd

get those kinds of numbers.”

Moore says she's also delighted by the diversity of those who have enrolled. “We have a lot of people who self-identify as atheist, or agnostic, or humanist, or from other religious traditions that are not represented in the modules, and people from diverse geographic regions from around the world,” she says.

The impetus for the course series, Moore says, comes partly from the conviction that misconceptions about religion affect us all.

“The misunderstanding and misrepresentation of religion, in my view, have tremendous civic consequences in that they fuel bigotry and prejudice, and hinder co-operative opportunities in both local, national and international arenas,” she says. “A better understanding of religion, the ways religions function, won't completely eradicate the terrible challenges we're facing globally, but I do believe they would be minimized—especially those related to religious representation...if people had a more sophisticated understanding of how religions function.”

While religion is misrepresented in different ways around the world, she says, one misconception in particular seems especially common: that religion is a private, isolated practice with no impact on a society's political or cultural life. Many people also falsely imagine, she says, that religions are uniform, rather than internally diverse and highly

complicated—a way of thinking that can lead to oversimplification.

For example, she says, some people might say that all Muslims are terrorists—a harmful stereotype. On the other hand, to say that terrorist groups like Al Qaida aren't really Muslim is also untrue, she says.

“Both of those are equally problematic, because members of those communities are Muslim, and so a more complicated understanding of religion will recognize the internal diversity of religion and the fact that religion isn't a positive or a negative force in social and cultural life; it's both—it can be both, it always has been both, it continues to be both in all religious expressions.”

The series allows students to talk about what they're learning in online forums, and Moore says she's delighted at the way students have opened up to the course material and to each other—especially given its potentially touchy subject matter.

“I really wanted to provide a platform for people to constructively interact with the literature, the course, constructively interact with each other around issues that are often divisive, and that has proven to be just incredibly exciting,” she says. “It's very heartening to me that people are this interested in hearing and listening deeply to each other, and I think, if nothing else happens in the course, that's happening, and I'm very, very happy.” ■

Bishop Patrick Yu of Toronto to retire in January 2017

André Forget
STAFF WRITER

Bishop Patrick Yu, 65, has announced that, effective January 15, 2017, he will retire as suffragan bishop for the York-Scarborough region of the diocese of Toronto.

But the church's only bishop of Asian descent says his ministry is far from finished: a few weeks after his retirement, he will fly to Hong Kong to spend a term teaching at Ming Hua Theological College, the seminary for the Anglican church in Hong Kong and Macau.

“I will actually have an active retirement,” he said in a phone interview. “I anticipate that there

will be some invitations to do coaching or teaching from within Canada.” In fact, he has already confirmed that he will continue to teach a weekend course on evangelism—a long-time interest of his—for postulants in Toronto.

Yu, who was elected and consecrated bishop in 2006 after 25 years of ordained ministry, says he never planned on wearing the mitre for more than a decade. “I believe... for myself, anyway, that I will only be an effective bishop for 10 years.”

One of his greatest joys as bishop was seeing thriving churches and working to raise up competent clergy and laypeople prepared to meet the challenges of the church in the 21st century, said Yu.

He acknowledged, however, that watching the

decline in attendance numbers was difficult, especially when it meant churches closing on a sour note.

Raised in Hong Kong, Yu attended Anglican schools throughout his youth before earning a bachelor of arts at McMaster University in Hamilton in 1974. He spent four years as a student worker for Inter-Varsity Christian Fellowship of Canada before receiving his MDiv from Wycliffe College in 1981, after which he was ordained to the diaconate. He became a priest the following year, and spent the next decades working in various positions throughout the diocese of Toronto, including as an adjunct faculty member at Wycliffe College. He received his DMin in 1997. ■



▲ **Bishop Patrick Yu says he plans to have “an active retirement.”**

PHOTO: DIOCESE OF TORONTO

CANADA ▶

“All these youth from all over Canada who also have the same faith are all gathered—that creates this kind of community that you don’t get many other places.”

—Donna Rourke, a CLAY veteran



PHOTOS: TRINA GALLOP BLANK/ELCIC

Nearly 1,000 Canadian Lutheran and Anglican youth descended into Charlottetown this summer for five days of worship, ministry education and social events.

CLAY offers Christian youth a ‘safe space’

André Forget
STAFF WRITER

The Canadian Lutheran and Anglican Youth (CLAY) gathering, which took place from August 17-21, in Charlottetown, offered nearly 1,000 youth the opportunity to do many things: learn about their faith, dig into the nitty-gritty of discipleship with service projects, explore a different part of the country and swim in the ocean.

But at a time when devout religious practice in Canada is on the wane, it also gave them something more basic: the feeling of not being alone.

For 17-year-old Krista Hum, an Anglican from the diocese of Ottawa who attended CLAY for the first time this year, this was no small thing.

Hum, who attends St. Alban’s Anglican Church, near the University of Ottawa, is one of only a few youth at her church. She and a friend from St. Alban’s joined the youth group at St. James, Manotick, to attend CLAY. Being able to spend time not only with other Anglicans, but other Anglicans in her age bracket, was something of a novelty.

“Sometimes it seems like you are the only one in your age group, and no one else seems to be super interested in what you’re interested in, or super interested in expressing what you believe in,” she said, adding that at CLAY she felt less alone.



▲ The theme of this year’s gathering: “Salvation not for sale; human beings not for sale; and creation not for sale.”

LOGO: CLAY 2016

“All these youth from all over Canada who also have the same faith are all gathered—that creates this kind of community that you don’t get many other places,” she said. “You are in... a safe space that has been created

[for you] to express yourself as you truly want to.”

CLAY, which takes place in a different Canadian city every two years, began as a gathering for Lutheran youth. It expanded to include Anglicans in 2010 as a practical outgrowth of the full communion partnership the two denominations entered into in 2001.

Since then, Anglican participation has risen steadily from 85 in the first year to 195 in 2016.

The theme of the conference was “Not for Sale,” and the activities emphasized values that many in both denominations hold dear, such as service, social justice, worship, interfaith dialogue and environmentalism. Youth like Hum were given a chance to, among other things, visit and work on an organic farm, chant alongside Buddhist nuns, practise slam poetry and go on a street walk to learn about homelessness.

Donna Rourke, a CLAY veteran who

organized the youth group from Manotick, noted that for many of the young people attending CLAY, the gathering is a unique opportunity to see a different side of the church.

“They learn that there are lots of people from all walks of life and all over the country who are interested in the same kind of social justice issues that they are interested in,” she said.

Both Hum and Rourke observed, the energy also spills into life outside of CLAY.

Rourke said she noticed her own youth being “empowered... and challenged to go out there and make some changes—to be the change,” and explained that there are plans to bring the group of 44 Anglican youth from Ottawa together throughout the year.

“We will intentionally get together to worship, we will intentionally get together to socialize, we will intentionally get together to do outreach,” she said.

With CLAY now a happy memory, this is one of the things Hum is most excited about taking with her.

“I know there are a lot of diocesan events for youth, so I’ll definitely be going to those,” she said. “I will definitely have to try and get in contact with [the other youth] again.”

The next CLAY conference will take place in Thunder Bay, Ont., in 2018. ■

Children learn about shalom, salam, peace in camp

By Diana Swift
SPECIAL TO THE ANGLICAN JOURNAL

What happens when Jewish, Muslim and Christian kids attend an interfaith summer camp together?

Yes, the campers at the London Interfaith Peace Camp learn about the moral and spiritual values shared by practitioners of the three Abrahamic religions—“the People of the Book,” as they are known in Islam. But, perhaps more important, they learn to empathize and co-operate with adherents of all three creeds long before prejudice sets in.

“At the most basic level, they make friends with children of the other faiths. And there is interface and dialogue that promote peace and solidarity,” said Natalie Hleba, camp director, who serves as a Roman Catholic lay minister to youth at Western University’s Office of Campus Ministry at King’s University College in London, Ont. This personal contact can offset biased and negative stereotypes they may see in the media in the context of political strife. “At the end of camp, when they hear about people of these faiths in the news, they can think of a friend and see



PHOTO: WALTER ZIMMERMAN

Campers enjoy some outdoor activities

the person rather than the public perception,” Hleba said.

Now in its fourth year, the weeklong \$50-per-session camp attracts ever-increasing numbers of children entering Grades 1 to 8, and even has a waiting list. For the 2016 session, August 15-19, the campers included 29 Christians, 21 Muslims and five Jews. In addition, there were 16 interfaith teen volunteers and three

adult co-ordinators from the Al-Mahdi Islamic Community Centre, Temple Israel and Valleyview Mennonite Church.

This year, the London session is being sponsored by the Centre for Jewish, Catholic, Muslim Learning at King’s.

The children enjoy the usual social life and outdoor activities of summer camp, but also spend time going beneath the surface of the Abrahamic religions to discover both their common core and the idiosyncratic beauty of each. They learn to build on these for harmony and co-operation, and little could arguably be more essential in a world of conflicts often fought along religious divides. They meet an imam, a minister and a rabbi, and are free to question each other about their beliefs.

One of the most interesting learning exercises relates to Scripture and the common teachings in the sacred books of all three faiths. “The rabbi put up passages from the Torah, the Bible and the Qu’ran, and asked the kids to identify which book they came from,” said Sister Shahin Pardhan of the Al-Mahdi Islamic Community Centre. “They can’t tell which comes from which. Each passage contained verses

about love and respect for one another, common themes across all faith groups.”

The campers also visit mosques, churches and synagogues. “For many of them, it’s the first time they’ve been inside the place of worship of another faith,” Pardhan said.

Back at the centre, the educational program emphasizes shared beliefs, such as one transcendent deity, as well as common religious observance—for example, similarities in dietary laws in Judaism and Islam.

Many Christian children are surprised to learn of the important roles played by Jesus and Mary in Islam. “When I share with them that the name of Jesus is mentioned in the Qu’ran more often than the name of Muhammad—25 times versus four times—they are shocked,” said Pardhan. And an entire chapter of the Qu’ran is devoted to Mariam, Arabic for Mary—a model for understanding why some Muslim women cover their heads in public. “Mary is treated with high esteem in Islam, and when Muslim women wear the hijab, they are trying to emulate her modesty and chastity,” Pardhan said. ■

CANADA ►

A faith journey through art

By Nandy Heule

Sit, reflect and pray.

These are mandatory first steps Karen Brodie takes when designing liturgical art for St. Paul's Anglican Church in Golden, B.C., where she worships.

Built in 1881 and surrounded by mountains, St. Paul's small wooden building seems like an unlikely place to meet a modern fabric artist. Brodie's works hang in churches and other buildings across North America and beyond.

Three years ago, the parish had to make the difficult decision to become a "worshipping congregation." Now without a priest or a board, a liturgical artist may have been forgiven for finding a larger church home to find support for her practice.

Not Brodie. Moreover, the small worship committee at St. Paul's had provided her with the inspiration to launch a massive project to design 14 banners depicting the Stations of the Cross.

"I didn't think of it as a lifetime project," she adds about launching the ambitious plan. "I had no sense of the scope. It was kind of a big idea."

The Stations of the Cross, a long Christian tradition, depict up to 14 events during Holy Week. They include images such as Christ carrying the cross or being laid in the tomb. "The traditional images re-enact the events, but don't carry emotional weight," says Brodie. "They are often inaccessible."

For the past seven years, she has worked on designs that ask worshippers to move beyond memorizing the storyline around Christ's last days. Her banners intend to offer viewers a deep, personal faith journey.

Brodie asked 14 clergy to select one station each and write a reflection and a prayer. These writings guided her banner designs. It was a hard slog, she says, to get the busy priests to participate. "I'd love to help, but I'm starting a sabbatical," was one response she received. Another priest was diagnosed with cancer and had to delay participation.

Eventually, Brodie collected writings of seven men and seven women across a wide spectrum of theological perspectives and lifestyles. Liberal and conservative, gay and straight, newly ordained, experienced and retired clergy from urban or rural settings and from different denominations across North America and the U.K. participated in the project. Among them was Archbishop



▲ For the past seven years, artist Karen Brodie has been creating banners that ask worshippers to move beyond memorizing the storyline around Christ's last days. Photo (above) is the design for Station 12, Jesus accepts his cross.

PHOTO: DAVID COOPER/MIKE ARCHIBALD

John Privett, metropolitan of the ecclesiastical province of British Columbia and Yukon and bishop of the diocese of Kootenay, who provided writings on Station 12: Jesus dies on the cross.

"They remarkably find the common ground of the paschal mystery," says Brodie.

Each Lent, for the past six years, Brodie makes a pact with herself to spend half an hour daily meditating on a reflection and putting "at least one line on paper." Using watercolour pencil crayons, her sketches measure 13.5 x 11 inches and are designed to become fabric applique art measuring about 4 x 6 feet (1.25 x 2 metres), a scale sufficiently large to showcase intricate details.

"Every day, I had no idea what I was going to do," she says. "I am not a figurative artist, so God really had to work with me to design the stations."

The final designs mostly feature the figure of Jesus plus his cross. "My hope was to make Jesus as undefined by my own preconceptions as possible so that we all can come to see him as we need to see him," says Brodie. "I didn't want people to get stuck on what I had designed to prevent them from their contemplation of the subject at hand."

Her stations are emotional, interpretive and generally quite colourful. "They hold a lot of life in them, even though the topic is death," says Brodie. Although thoroughly modern, her work is immediately recognizable as liturgical art used to enrich worship. It is impeccably executed in rich colour palettes and a variety of fabrics. It can be challenging to obtain supplies, since the closest fabric store is hundreds of kilometres away from Golden, B.C., and so Brodie relies on fabric swatches or just hopes colours she orders online match the materials that arrive in the mail.

After completing her 14 designs in 2015, Brodie is now showing the works and the accompanying meditations at different churches in B.C. She plans to eventually execute the designs in fabric.

The Rev. Anne Privett of St. Andrew's Anglican Church in Kelowna, B.C., says an event last winter with the stations provided a fantastic devotional practice for her congregation.

"I wasn't the only one in tears," says Privett. "The way [Brodie] uses perspective and colour and her interpretation is very moving." Brodie's sense of vocation as an artist and the time she spends in prayer as she creates her designs are impressive, Privett adds. "Her work is a treasure."

Meantime, Brodie says she cannot afford to execute the designs in fabric without being commissioned to do so. The next steps of the Stations of the Cross project are unknown, but she is hopeful she can keep the venture alive.

"I am trusting that God will direct a path for their completion," says Brodie. In addition to executing the designs in fabric, she says the pieces could potentially be produced in a digital format for churches to use during worship (like songs are projected on overhead screens) or printed in various sizes for churches to display or use as handouts.

After finishing a degree in fashion design in Surrey, B.C., Brodie made her first banner for a church in Vancouver, where she worked in youth ministry at the time.

"You can sew, right?" was the simple question a volunteer asked the young staffer when the congregation wanted to create a banner. It helped her launch her career as a full-time fabric artist at 21.

Readers can learn more about Brodie's work on her website, brodiedesigns.com. ■

Nandy Heule is a writer and communications consultant in Toronto.

▲ Custom stole for Advent entitled "Now a New Thing Springs to Life"

PHOTO: KAREN BRODIE



▲ "Ruach – The Breath of God," made for St. Paul's Anglican Church, Thunder Bay, Ont.

PHOTO: MIKE ARCHIBALD

2017 calendar to highlight Anglican, Lutheran mission work

Tali Folkins
STAFF WRITER

When they purchase their Canadian Church Calendars for 2017, Anglican individuals and parishes are likely to notice at least one difference from the calendars of former years.

Instead of featuring photos of Anglican churches from across the country, next year's calendar will show Canadian Anglicans and Lutherans engaged in mission work, the national office announced earlier this year.

"Every month, when you turn the page of the new calendar, you'll see a new engagement in activity that serves the common good or advocates for justice for the poor, and I hope that is inspiring for



PHOTO: THE GENERAL SYNOD, ANGLICAN CHURCH OF CANADA

people," Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said in a news release.

"There are some beautiful church buildings, there's no doubt about that," he said. "But the loveliest thing about the church

is God's people engaged in the transforming mission of God: feeding the hungry and looking after...the poor, sheltering AA groups, welcoming refugees."

Production of the calendar, formerly handled by the *Anglican Journal*, will now be overseen by Trina Gallop Blank, director of communications and stewardship of the Evangelical Lutheran Church of Canada (ELCIC) and Meghan Kilty, director of communication and information resources for the Anglican Church of Canada.

The new concept for the calendar stems from a meeting between Anglican and Lutheran staff in 2014. The ELCIC had been expressing interest in a jointly produced calendar for several years already.

It was ELCIC National Bishop Susan Johnson, Thompson said, who first sug-

gested the idea of a focus on mission rather than church buildings—an idea that found an enthusiastic supporter in Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

Kilty and Gallop Blank have been working on finding stories of Anglican and ELCIC mission work, which the calendar will document with "exciting, beautiful photos," Kilty said.

The two churches, Kilty and Gallop Blank discovered, have a number of common areas when it comes to mission: both work in the Holy Land, they provide mutual support to hospitals and they also jointly organize the Canadian Lutheran Anglican Youth (CLAY) gathering, for example.

Calendars may be ordered from David C. Cook: 1-800-263-2664. ■

CANADA ▶

Walking to bring the Good News

Continued from p. 1

with groups of parishioners joining them for most the journey. “We had lots of people walking with us all through,” he said. “Maybe just one or two at times, but I think we had...30 or 40 people walking with us at one point.”

Edwards said walking the archdeacons gives him a much more “holistic” sense of what the parishes in his diocese are really like. “As a bishop, you go out and visit churches, but it’s kind of you’re there and then you’re gone,” he said, noting that while walking the Chatham archdeaconry, he often spent two or three days in a single multi-point parish. “It enables people to have better access to me than sort of hit and run on a Sunday morning, and [it allows] me to get a much better handle on what they are like as a community,” he said. “The feedback I get is that they really do feel more connected with me as their bishop.”

Edwards said that walking is also a way of moving church outside of the building.



▲ Bishop David Edwards plans to complete seven pilgrimages through each of the diocese’s archdeaconries.

PHOTO: CONTRIBUTED

“In a sense, this is a symbolic gesture on my part: to say to folks that we can’t sit in our buildings—the gospel is something to be proclaimed in the streets and on the hillsides,” he said.

As it turned out, Edwards ended up also proclaiming the gospel on fishing wharves and in fire halls.

At several points in his journey, local

people invited Edwards to join them in some of the activities characteristic of life in that part of the province, such as lobster fishing and a visit to the local volunteer fire department in Salmon Beach, and bass fishing at Wilson’s Point.

At other times, the people he met were simply other travellers on the road.

In 2015, Edward’s first pilgrimage took him through the much smaller archdeaconry of St. Andrews, at the mouth of the Bay of Fundy. This year, due to the size of the archdeaconry, Edwards and Fotheringham were driven between parishes at some points to save them having to spend days walking through large, unpopulated areas.

The idea to walk around the diocese during summer came from Edwards’ mother, who told him stories when he was a child of how the bishop of her home diocese of Lichfield, England, would spend summers walking around the diocese. Following his election as bishop in 2014, Edwards thought it might be a good idea to try this approach in his own diocese.

“There is a degree of visibility [in walking]...and the opportunity to draw people in and to pray for people who may need prayer as we go along the road,” he said. ■

EDUCATION DIRECTORY

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Bishop: Closures must be approached 'sensitively'

Continued from p. 1

principal of Wycliffe College in Toronto, said in an interview. "Everybody agrees that there have to be fewer churches, but nobody agrees on which churches need

CANADA

to be rationalized—and they are pretty sure that it should be somebody else's church." Muskoka, one of Algoma's five deaneries, has the largest share of church buildings—35 of the diocese's 100 churches and chapels.

The recommendation, released in June, calls for a sweeping reorganization of the diocese into four regions, each of which will have one or two full-time clergy operating out of a handful of parishes.

Given the high volume of parishioners who summer in Muskoka and live elsewhere the rest of the year, some churches will be evaluated as seasonal ministries.

The proposed reorganization also calls for the creation of a "change team" to guide the deanery through the transition process.

Like other parts of the Anglican Church of Canada, the Muskoka deanery is a mixture of financially and demographically healthy parishes and ones that are struggling. And, like other parts of the Canadian church, as congregations dwindle to the point where they can no longer afford to pay a priest's stipend, it has become common practice to fold them into larger parishes run by priests covering ever-more ground.

Archdeacon Harry Huskins, currently serving as administrator of the diocese, said that one major challenge of the reorganization was trying to find a way of delivering ministry that would not spread priests so thinly as to compromise their ability to do their jobs. "We are striking a balance between trying to generate that full-time stipend, and not have too many [congregations]," he said, adding that this is not simply about money, but also about ensuring that priests don't spend more time driving around their parish than they do serving it.

According to a clergy person within the deanery, who requested anonymity, the problem is exacerbated by an unwillingness among some parishioners to drive to a different congregation if their church is closed. "There is a bit of a reluctance on the part of some folks to drive into some of the other communities," the source said. "It's interesting, because we might go in for our physician or for our dentist, for entertainment and things of that sort, but not our church."

Andrews said he did not believe the financial situation in Muskoka to be significantly different from that faced in other parts of the church.

Huskins said the recommendation came after years of disagreement among local clergy over how to move forward, which culminated in 2015 in a formal request for the bishop to weigh in.

Andrews spent six days visiting the deanery in January, during which time he met with 11 groups comprising 140 people. After his visit, he released a re-



PHOTO: LES PALENIK/SHUTTERSTOCK

Thirty-five of the diocese of Algoma's 100 churches and chapels are in the deanery of Muskoka, but a proposed reorganization of the deanery would cut that number to 19.

port noting that many members expressed concerns about the future and questioned what the role of the Anglican church in Muskoka really was. Many pointed out, for example, that evangelical churches seem to be doing relatively well, and wondered whether or not traditional elements of Anglican worship, such as the liturgy, weren't an obstacle to evangelism.

Andrews addressed those fears by saying that they "could indicate that we do not have a clear understanding of, or perhaps commitment to, our mission," and went on to say that Anglicans should "proclaim the person and work of Jesus Christ, unceasingly and authentically" and acknowledge that, for instance, their mission field "may not involve youth or feature hip music."

In his report, Andrews also observed that relationships between parishes in Muskoka are not very strong, that many of the parishes are "bedevilled by conflict," and that

when a church closes, its parishioners often stop attending church altogether rather than joining the nearest congregation.

However, he said it was also "clear... that people love their church," and that even though many Muskoka Anglicans are not sure why their churches are struggling, they remain committed to the faith. "Many of you are willing to sacrifice what you cherish for a legacy of faith that you could pass on to your grandchildren," he said in his report.

When the diocesan executive committee met in June, Andrews presented his recommendation for reorganization, which builds on the analysis he offered in his observation report, and it was adopted.

While Andrews said he "really felt guilty" about leaving the diocese shortly after the recommendations were adopted, he said the diocesan leadership team wanted the diocesan executive to be able to get

started on the reorganization before electing a new bishop. The diocese is scheduled to elect a new bishop October 14.

The change team, announced by Andrews in a July 15 pastoral letter, includes three members from the Muskoka deanery (the Rev. Kelly Baetz, Annette Procnier and the Rev. Jim Schell) and two members from elsewhere in the diocese (the Rev. Bob Derrenbacker and the Rev. Joan Locke). The team held its first meeting over the course of Huskins' August 21–23 visit to the deanery.

"I want[ed] to be there at the first meeting, to listen more than anything else," he said.

In his February report, Andrews had stressed the importance of approaching the closure of congregations sensitively, with attention paid to each church's unique circumstances.

He noted that in some cases, providing "palliative care" to a dying church until it is forced to close on its own might be best, while in other cases it might be "more humane" to "pre-empt the suffering and administer a lethal dose."

Andrews said the future of the cemeteries attached to congregations slated for closure will also need to be taken into account. (The deanery currently has 18 cemeteries under its care.)

Huskins said that while the diocesan executive committee has adopted the recommendation calling for the closures, it is not set in stone—the canons (laws) of the diocese require a set process when considering the establishment and dissolution of congregations and parishes. "[Dissolution of a congregation] requires a broad pattern of consultation, but not consent," he said. "What happens is in the hands of the executive committee." ■

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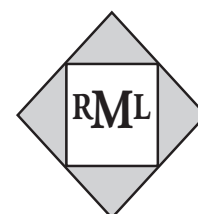


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—2 Corinthians 9:15 (KJV)



Provide
nutrition for
families
(See p. 4)



Look for this gold symbol
for gifts of health

Supplement Section to the Anglican Journal • OCT. 2016 • VOL 2, ISSUE 1

Invest in the Lives of Children



Help in the spiritual battle against suicide

Suicide rates among Indigenous youth may be five to seven times the national average.

Your gift of \$400 will cover the housing cost for a trained suicide prevention volunteer for one week to ensure mental health resources are available to an Indigenous community.

Item 029-a

A gift of
\$400

A gift of
\$200

Your gift of \$200 will cover half the housing cost.

Item 029-b

Support maximum level of independence to children with a disability

The Jerusalem Princess Basma Centre for Disabled Children provides comprehensive rehabilitation programs for infants, children, and teens with disabilities from Jerusalem, West Bank, and Gaza. The Centre offers the best therapeutic treatments so that these children can achieve full integration into mainstream activities.

Your gift will provide pool supplies and educational toys for hydrotherapy and play treatments.

Item 101



A gift of
\$100

Invest in the life and formation of children

Nearly 150 children find a safe haven away from the streets, drugs, and violence at the Centro Social Anglicana in Brazil's capital Brasilia. The Centre offers children a safe, sheltered, healthy, and supportive environment while their mothers are at work.

Your gift will provide reading, writing, and mathematical assistance as well as computer training, Christian education support, and a healthy snack to a child.

Item 102



A gift of
\$50

Give a community access to health care

When women go into labour in rural regions of Mozambique, Burundi, and other nations, they must often walk tens of kilometres to the clinic to deliver their babies. The arduous trek can be fatal to both mother and child. But there is hope. Motorcycle ambulances—stretcher trailers attached to the back of motorbikes—are getting women to clinics before their due dates.

Your gift will provide a motorcycle ambulance to serve two villages.

Item 112

A gift of
\$500

6x



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(See p. 4 for details)



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—Archbishop Fred Hiltz, Primate

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A gift of **\$80**

Provide seeds for a Tanzanian community

Farmers in Tanzanian villages who receive seed and training donate 20 per cent of their crops to their village's seed bank to help other farmers.

Over a few years, your gift to help one family will end up benefiting 80 families!

Item 073



A gift of **\$100**

Fund a rice mill in the Philippines

PWRDF partner Farmers' Development Centre (FARDEC) operates a rice mill that pays farmers more for their rice and charges less to mill it. The extra income farmers receive allows their children to go to school and to eat better.

Your gift will keep the mill open for a week.

Item 074



A gift of **\$600**

Install a solar suitcase in a health clinic

PWRDF is providing solar suitcases to bring power to clinics in Tanzania improving the health care to thousands of people living in remote areas.

Your gift will purchase and install a solar suitcase for a health clinic, bettering lives for the whole community.

Item 111



Bring food supplements to malnourished children and babies

More than half the children living in Burundi don't have enough food to eat each day. PWRDF, working with Village Health Works, is bringing food supplements to malnourished children in rural villages in Burundi, helping them to grow up healthy and strong.

Your gift will provide 100 meals to malnourished children.

Item 109

A gift of **\$85**

Provide a safe-house for a family

Indigenous households in Canada are often below minimum standards, unsafe, and overcrowded. In many cases, they have faulty electricity and do not have smoke detectors.

Your gift will equip a home with a battery operated smoke detector and provide a family with peace of mind.

Item 103



A gift of **\$40**



A gift of **\$300**

Bring a well and water to a community

In many parts of the world, people—often women and girls—have to walk kilometres to and from a water source every day. Collecting water for their families takes hours of their time and much of their energy. Boreholes, shafts dug down to create wells in villages around the world, provide clean water to thousands of people.

Your gift will provide clean water to 100 people.

Item 096



A gift of **\$50**



Support the Bishop Ordinary to the Canadian Armed Forces

The Anglican Bishop of the Military Ordinariate brings comfort face to face—not only to the troops, but also to the faithful chaplains that are deployed around the world for more than six months at a time.

Your gift to the Military Ordinariate Bishop Fund will help provide ministry to chaplains of the Canadian forces at home and abroad, now and into the future.

Item 060



Kids Rock

Two goats
\$160
3x

Bring independence to families in need

Two goats for \$160 can breed and provide offspring, a source of protein and income to a family living with AIDS.

Item 068-a (two goats)

Your gift of \$80 will provide a dairy goat and hope to a family living with AIDS.

Item 068-b (one goat)



One goat
\$80
3x

Protect a family from malaria

Including malaria, mosquitoes are responsible for disease transmission and the deaths of more people each year than any species in the world. Treated mosquito nets are an effective and economical way to protect families in the developing world from contracting mosquito-borne diseases.



Your gift of \$50 will protect five families from mosquito-borne diseases.

Item 094-a

Your gift of \$10 will provide one net to protect a family.

Item 094-b

A gift of
\$50
3x

A gift of
\$10
3x

Transition support for former offenders

Circles of Support and Accountability (CoSA), a national program based on restorative justice principles, provides support to help former offenders transition back into their communities. If well supported in this transition, studies show individuals are significantly less likely to reoffend.



Your gift will help to effectively transition an individual from incarceration to living within a community.

Item 100

A gift of
\$50



A gift of
\$55

End homelessness, support affordable housing

Your gift helps equip church members to be actively involved in ending homelessness by equipping leaders, supporting advocacy networks, and creating partnerships.

Item 085



Full day
\$100

Renewal for Volunteer Indigenous Clergy

Many Indigenous clergy work long hours that are unpaid. With no substitute clergy to call on for much needed renewal, emotional and mental health exhaustion issues are a common problem.

Your gift of \$100 will provide a community with a substitute clergy for a full day.

Item 104-a (full day)

Half day
\$50

Your gift of \$50 will provide a substitute clergy for half a day.

Item 104-b (half day)

Support Women's Safety



A gift of
\$85
3x

Provide a place for mothers to give birth safely

One hundred or more children are born each month at Mothers-in-Waiting houses in Mozambique. The houses are safe spaces with nurses and are just steps from the clinic in case of complications with the birth.

Your gift will allow 100 children to be born safely at a Mothers-in-Waiting house in Mozambique.

Item 076

Furnish a new dormitory for victims of domestic violence

Your gift will support this important ministry of the Anglican Church of Melanesia and help the Christian Care Centre furnish a new dormitory for teenage girls seeking sanctuary from domestic violence.

Item 062



A gift of
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102	Formation of children	\$50		
112	Access to health care	\$500		
GIFTS on PAGES 2 and 3				
060	Bishop Ordariate	\$50		
062	Furnish a new dormitory	\$85		
068-a	Give two goats	\$160		
068-b	Give a goat	\$80		
073	Provide seeds	\$80		
074	Rice Mill	\$100		
076	Birth safely	\$85		
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094-b	Malaria (net and training)	\$10		
096	Clean water	\$300		
100	Support for offenders	\$50		
103	Smoke Detector	\$40		
104-a	Renewal for clergy (full)	\$100		
104-b	Renewal for clergy (half)	\$50		
109	Food supplements	\$85		
111	Solar suitcase	\$600		
GIFTS on PAGE 4				
028	Healing in Canadian North	\$125		
053	Honour northern clergy	\$85		
054	Nurture northern leaders	\$100		
105	Help a farmer replant	\$50		
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Your gift will help to supplement a priest's travel costs and provide pastoral care to communities without resident clergy.

Item 053

A gift of
\$85



Support partnership and healing in the Canadian North

Council of the North dioceses are supported financially through General Synod grants which help to offset their unique challenges: vast distances, isolation, harsh weather, the continuing effects of poverty, and the legacy of the residential school system.

Your gift will supplement the Church's annual grant, strengthening Council of the North dioceses as they share the healing love of Christ.

Item 028

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Item 054

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- ☐ Cheque Enclosed
- ☐ Money Order
- ☐ Credit Card:
- ☐ VISA
- ☐ MasterCard

Card Number _____

Card Number continued _____

Expiration Date _____

Signature _____



You will receive an attractive card for each gift you purchase so you can personalize and send cards to your friends and loved ones.

☐ Please check here if you do not wish to receive cards.

Your donations go directly to their stated use unless an item is overfunded, in which case funds will be allocated to an area of similar need.

You can order Gifts for Mission gift cards year-round. If you would like to have your cards delivered by Christmas, your order must be received by Dec. 2, 2016.



For over 50 years, THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND has responded to emergencies, worked with partners to build communities, helped refugees, and striven for global justice.



The ANGLICAN CHURCH OF CANADA acknowledges that God is calling us to greater diversity of membership, wider participation in ministry and leadership, better stewardship in God's creation, and a stronger resolve in challenging attitudes and structures that cause injustice.

Charitable Registration
No. 10808 2835 RR0001



Support for Farmers

Help a farmer replant after an emergency

Through the Canadian Foodgrains Bank, PWRDF supports small-scale farmers with seed, tools, and education in new farming techniques to kick-start their farms after an emergency or conflict.

Your gift will restart a farm for a family.

Item 105

A gift of
\$50

Provide a cow for a farmer

Cattle provide nutritious milk for families, income from selling excess milk, and fertilizer for crops. In many parts of the world, a cow is wealth.

\$280 will provide two cattle, allowing them to breed and produce even more support to the family and community.

Item 107-a



One Cow
\$140

Your gift of \$140 will provide a cow to a farming family in Africa, bringing them nutrition and income.

Item 107-b



Bring water to the crops of an African farmer

As less and less rain falls in many parts of the world, a simple irrigation system can make the difference between growing enough food to get through the year and having weeks or months without enough food.

Your gift will provide a drip irrigation system to a farming family in Africa, allowing them to have enough food to eat throughout the year.

Item 108



A gift of
\$25



Every dollar is matched by THREE, FOUR or SIX dollars from Global Affairs Canada.