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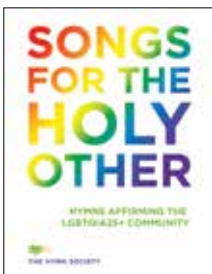
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PHOTO: JANET BEST

Le Chœur gai de Montréal (Montreal Gay Men's Chorus) sings at the annual pride mass at Christ Church Cathedral, diocese of Montreal. A new hymnal expands musical selections for LGBTQ+ Anglicans.

## Queer hymn collection offers 'much-needed' resource for LGBTQ+ Anglicans and allies



▲ In *Songs for the Holy Other*, musical styles run the gamut from contemporary worship songs to traditional hymns, from bluegrass to gospel.

PHOTO: CONTRIBUTED

Matt Gardner  
STAFF WRITER

Music played a healing role for many Anglicans after an amendment to the marriage canon that would have recognized same-sex marriage failed to pass at General Synod 2019.

After the vote in Vancouver, queer youth delegates sang a round affirming the need to "love each other, love yourself and love your God" and were joined in song by many supporters. The next day, they sang the same round in protest outside Christ Church Cathedral, where the primatial election took place.

Now a new resource offers further potential for music as a source of affirmation and inclusion. On July 16, three days after the vote at General Synod, the Hymn Society in the United States and Canada released a new hymn collection, *Songs for the Holy Other: Hymns Affirming the LGBTQIA2S+ Community*.

Produced by a volunteer committee

from the Hymn Society, an ecumenical non-profit association that seeks to promote congregational singing, *Songs for the Holy Other* includes almost 50 "queer hymns" by and for individuals who identify with the LGBTQ+ community and their allies.

The collection is available for download at the Hymn Society website. Individuals and congregations can use the resource free for 60 days, after which they are asked to use One License or Christian Copyright Licensing International (CCLI), or to contact individual copyright holders.

Sydney Brouillard-Coyle, music director at St. Paul's Anglican Church in Essex, Ont., and a current music student who identifies as gender-non-conforming, queer and asexual, praised the release of *Songs for the Holy Other*.

"I definitely think it was very much needed for them to release it so soon after General Synod," Brouillard-Coyle says. "Just looking through the music and the lyrics, it's an amazing resource

See LGBTQ+ HYMNAL, p. 13

## Election resources go ecumenical



PHOTO: NIYAZZ/SHUTTERSTOCK

Matt Gardner  
STAFF WRITER

Anglicans casting a ballot in Canada's federal election on Oct. 21 will find a range of ecumenical resources to help them learn more about the issues and converse with candidates.

A letter released in September, signed by leaders of the Anglican Church of Canada and Evangelical Lutheran Church in Canada (ELCIC), encourages participation in the election and directs Anglicans and Lutherans to resources from the Canadian Council of Churches (CCC) and Citizens for Public Justice (CPJ) to help decide their vote.

The use of resources from ecumenical

See GUIDES, p. 15

## 'The Jesus movement': People or institution?

An interview with Episcopal Church Presiding Bishop Michael Curry



▲ Curry: "Hold fast to that which is eternal, and we can handle whatever is temporary."

PHOTO: THE EPISCOPAL CHURCH

Joelle Kidd  
STAFF WRITER

Bishop Michael Curry is the 27th and current presiding bishop of the U.S.-based Episcopal Church. Curry garnered international attention in 2018, when he preached at the wedding of Prince Harry and Meghan Markle. His animated sermon even inspired an homage by Kenan Thompson on *Saturday Night Live*'s "Weekend Update."

The bishop sat down for an interview with the *Anglican Journal* during the meeting of General Synod in Vancouver to speak about the health of the church, cross-border church relationships and his post-royal wedding fame. The interview has been edited for length.

What are your impressions of General Synod?

The General Synod really is a gathering of deeply faithful people who are committed to this church—to the Anglican Church of Canada, no question about that. But the

See CLOSER TO JESUS, p. 6



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# Before the clock runs out of time

A resolution passed by General Synod ‘will truly challenge people’ in the church to address earth’s climate emergency, writes Brynne Blaikie—youth delegate and co-author of Resolution C003.

By Brynne Blaikie

ON JULY 9, I asked my fellow youth delegates to raise their hands if they believed climate change was a real, serious and important issue. Everyone’s hand went up, and I continued to discuss with everyone in the room if they were interested in putting forward a resolution on climate change. Before I could finish expressing some of the points I wanted the Anglican Church of Canada to affirm, many people around the room expressed an interest in helping write, move and second our potential resolutions.

And so, with help from new friends, I began to write up the resolutions while providing some background information for both documents. As a group, we decided to present our ideas in two separate resolutions: C003 and C004.

A week later, I stood before a roomful of General Synod delegates to formally introduce the first of our two resolutions. While the entire speech can be found online, I would like to reiterate one key point. Resolution C003 may look simple upon first glance, but the resolution will truly challenge people. So I wanted to make sure everyone took a moment to think about what they were committing to. For the future of this planet, everyone needs to commit to helping prevent climate change from advancing.

My seconder, Alexa Wallace, continued with another very important point. We did not want the members of synod to vote in affirmation of our resolutions simply because it was the youth putting the resolution forward. We wanted everyone to vote in favour because of the fear we have over our futures, our kids’ futures and our grandkids’ futures. We wanted everyone present in that room to pass this resolution so that the earth could thrive in the future.

By passing Resolution C003, Anglicans have affirmed that it is our duty to safeguard creation and sustain and renew the life of the earth. We are called into the stewardship of creation.

We can do this by cutting out single-use plastics in our churches, using more efficient lighting, reducing emissions where possible, looking into carbon offsets and so much more.

It is amazing how quickly these lifestyle changes become built into one’s mindset. I have already begun reducing my impact by paying attention every time I get a drink or go to the grocery store—to not take that plastic straw, to bring my own reusable containers, to not use that plastic bag just because it is handy. I hope that others start to pay attention, too.

Unfortunately, as the clock ran out of time, we did not get to bring our second resolution (Resolution C004) to the floor. While this will end up in the hands of the Council of General Synod, it will be too late for Anglicans to act upon by the time they next meet. The second resolution is extremely important in raising awareness on the climate emergency, and it is time-sensitive. It calls upon the church to:

- Encourage individual Anglicans to make the climate emergency known to all candidates in the upcoming



▲ Climate rallies are one way for Anglicans to get involved with care for creation.

PHOTO: VALMEDIA/SHUTTERSTOCK

► Small lifestyle changes, such as avoiding the purchase of single-use plastics, quickly translate into improved stewardship of the earth.

PHOTO: BRESLAVTSEV OLEG/SHUTTERSTOCK



provincial and federal elections as a priority.

- Encourage dioceses and parishes to support and participate in the global climate justice rallies occurring for young Canadians on Sept. 20, 2019 and for the wider Canadian community on Sept. 27, 2019.

I ask all of you to pledge yourselves to these two commitments. Though the rallies have already happened, you can still show support by seeking out future events fighting climate change. Furthermore, if you read this after the provincial and federal elections, you can still adapt clause 1 of Resolution C004 into your lives. We can do this in part by writing letters and calling our local politicians.

Resolution C004 does not ask anyone to support any particular political party. Instead, it asks us to put pressure on all candidates, in order that politicians make the climate emergency a priority during their terms. I believe we can truly make an impact if we stand together in solidarity.

If we adhere to Resolutions C003 and C004, we could send shockwaves through our Canadian community and hopefully the world. Quite often, big movements like these create a domino effect. First those at synod and those reading this will start to act against the climate emergency. Next, with our encouragement, our friends and families and parishes will join the fight, and thus it will grow into a Canada-wide movement.

I owe many thanks to the other youth delegates for helping move our resolutions forward, for talking to the resolutions committee, for contributing ideas and spreading the word throughout their

dioceses. Every youth name should be included here, but I would particularly like to thank Joshua Haggstrom and Joanne Minnett for being ready to bring Resolution C004 to the floor, as I know they had many great ideas and much wisdom to share. We truly had an incredible range of people involved—youth from ocean to ocean to ocean, as well as people who have experienced climate change in a variety of ways across our entire country.

I was blessed to be a part of a community that brings such passion for the stewardship of this planet we call home. This journey, however, has just begun. The decisions we make will be difficult, life-changing and necessary to truly save this wonderful planet, as is our responsibility. I hope that everyone in the Anglican Church of Canada and beyond may keep the words of our two resolutions in their hearts and minds every day.

**Brynne Blaikie** is an undergraduate student finishing her bachelor of science in astrophysics. She attends St. George’s Anglican Church, Winnipeg.



**Editor’s Note:** Looking for more reading related to creation? The first issue of EPIPHANIES, a new digital magazine produced by the Anglican Journal, focuses on crisis in creation. It features stories about climate change in the North, church greening, the theology of bees and food security in Newfoundland and Labrador. Essays by Archbishop Linda Nicholls, Archbishop Mark Donald, and the Rev. Vivian Seegers offer theological insight for the Season of Creation, which ends Oct. 4. Read or download EPIPHANIES now at [anglicanjournal.com/epiphanies](http://anglicanjournal.com/epiphanies)

“By passing Resolution C003, Anglicans have affirmed that it is our duty to safeguard creation and sustain and renew the life of the earth.... We can do this by cutting out single-use plastics in our churches, using more efficient lighting, reducing emissions where possible, looking into carbon offsets and so much more.”



## EDUCATION ▶

# Challenges draw Trinity and Wycliffe closer

**As times change, two familiar seminaries are changing with them**

**Matt Gardner**

STAFF WRITER

Among the various display booths spread throughout the Sheraton Vancouver Wall Centre at General Synod 2019, guests and delegates passed one that bore testament to a new spirit of collaboration between two prominent Anglican seminaries in Toronto.

Having previously shared a display booth at the Toronto diocesan synod in November 2018, Trinity College and Wycliffe College agreed to do the same the following July at General Synod. But the increased partnership between the two colleges isn't merely symbolic.

All Anglican students at Trinity and all Anglican MDiv students at Wycliffe are now required to take a joint required course in Anglican liturgy—the first course of its kind at the schools, taught by staff members from both Trinity and Wycliffe.

Christopher Brittain, dean of divinity at Trinity, says the shared display space at General Synod was “partly to save money, but also partly to make a statement to our church.”

“It's like, ‘No, we're not exactly the same, but we're not rivals and competitors who don't recognize each other as fellow Anglicans and fellow colleagues in the life of the church.’ We did that at General Synod, and I think we'll probably continue to do that,” Brittain says.

“We recognize that these are tough times, not only financially, but also ideologically and emotionally,” he adds. “So we're trying to do our part to be good stewards of our resources, but also good pastoral leaders to model how we think the church should work together in these challenging times.”

Challenges facing theological education are in large measure a reflection of broader struggles facing the Anglican Church of Canada.

In recent years, Trinity College has seen a declining enrolment of students, which Brittain says is directly related to declining membership and finances in the church.

“If you have fewer Anglicans in the pews, you're going to have fewer individuals feeling called to the ministry to serve these communities.... The decline in finances of the national church, or of the local diocese, and even local congregations, means there's less and less money available to support theological education. So donations go down [for] Trinity College. Donations to student bursaries go down. The number of dioceses that are able to give money to their students to support them as they study is going down.

“Just like the churches are struggling with resources, increasingly theological education is struggling with financial resources and also with people.”

At Wycliffe College, Principal Stephen Andrews maintains that “our enrolments remain strong” and that the college has a “loyal network of support.”

Andrews says that Wycliffe is the largest Anglican theological college by enrolment in North America, which he attributes to serving a broad evangelical constituency. The majority of students at Wycliffe today, 60%, come from other churches and

and chapel life.

In response, Wycliffe has increased its efforts to find avenues for formation in a remote context. The school is currently looking at developing a “cohort” experience for part-time students living outside of Toronto, in which a group of students can come together under the supervision of a tutor.

The increase in part-time and online students marks a significant change from the dominant model of theological education in the past. For more than a century after Trinity and Wycliffe were founded, respectively in 1851 and 1877, the majority of students were expected to be “unmarried men looking for their first career” who would live in residence on campus, as Brittain describes the old model at Trinity.

Today, the student body is considerably more diverse and includes an increased number of women, non-Anglicans and international students. At Wycliffe, women now outnumber men at the master's level; 30% of MDiv students are non-Anglican; and 30% of the student body as a whole come from outside Canada. Trinity has also expressed a desire to recruit more non-Anglican and international students.

Meanwhile, the average age of students is trending upwards. Ten years ago at Wycliffe, the average student was in their 20s, while today they are in their 30s. At Trinity, students are now more likely to have families and previous vocational careers and experiences.

With the changing role of the church in society and increasing diversity of the student body, many theological distinctions between Trinity and Wycliffe have receded in importance.

Traditionally, Trinity was associated with the “high church” or Anglo-Catholic tradition, and Wycliffe with “low church” or evangelical Anglicanism. Where the former would have a greater emphasis on ritual—with incense, coloured stoles and candles—the latter would have seen priests wearing black scarfs with no candles in sight.

See ‘LABELS,’ p. 19



▲ One sign of change in the church could be seen in General Synod 2019's exhibit hall, as Christopher Brittain (left) and Bishop Stephen Andrews (right) promoted Trinity and Wycliffe colleges from the same table, side by side.

PHOTO: CONTRIBUTED

denominations, though 90% of its faculty attend Anglican churches.

For Wycliffe, some of its main challenges relate to the changing nature of theological education in general. Like Trinity and other theological schools, Wycliffe has seen a growth in online and part-time enrolment.

Since the 1970s, Wycliffe has been a member of the Association of Theological Schools (ATS), which sets standards for the MDiv degree. Those standards are set to change in the near future. ATS is likely to adopt new MDiv standards that will do away with a one-year residency requirement and reduce credit requirements—a change that Wycliffe views with some trepidation, since much of its education model revolves around community formation through residence

“We recognize that these are tough times, not only financially, but also ideologically and emotionally.... So we're trying to do our part to be good stewards of our resources, but also good pastoral leaders to model how we think the church should work together in these challenging times.”

Christopher Brittain, dean of divinity, Trinity College



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GUEST COLUMN ▶



“A recent Tel Aviv University study found that last year saw the highest number of Jews murdered in antisemitic attacks in decades.”

# In ‘reconciliation,’ we tackle hatred together

General Synod’s decision to approve a ‘Prayer for reconciliation with the Jews’ on first reading demonstrates how Jewish-Anglican relations can bear lifegiving, lifesaving fruit, writes Rabbi Adam Stein

By Rabbi Adam Stein

AT THE RECENT General Synod, I had the pleasure of speaking from what we in Judaism call the “bimah,” literally the “stage.” I sat next to extremely kind and welcoming incoming and outgoing primates—Archbishop Linda Nicholls and Archbishop Fred Hiltz, respectively—and the Rev. Gordon Maitland, national chairman of the Prayer Book Society of Canada. As Bishop Bruce Myers stood at the podium explaining the prayer he was proposing to change, I looked out at the rapt audience at the synod and smiled.

I had spent several weeks working with Bishop Myers to plan our presentation, and I was aware that it was a truly amazing moment. A bishop inviting a rabbi to share his thoughts on a prayer “For the conversion of the Jews”—offensive content for Jews throughout our historical relationship with Christianity—and the proposed replacement: a “Prayer for reconciliation with the Jews.” Wow. When I took the podium and shared some words, a few meaningful images and even a laugh or two, I felt truly welcomed by the dedicated Anglicans gathered in Vancouver.

I was there on behalf of the Canadian Rabbinic Caucus, representing my fellow rabbis from around Canada. The Canadian Rabbinic Caucus (CRC) is the only national organization that unites rabbis from across the spectrum of Jewish practice in Canada. As an affiliate of the Centre for Israel and Jewish Affairs (CIJA), the CRC plays a key role on behalf of the organized Jewish community of Canada in fostering interfaith relations—including with our Anglican friends.

During the process of seeking to replace this prayer, the CRC was approached by the national leadership of the Anglican Church of Canada to provide guidance and constructive feedback on the details of the church’s revised prayer, which we were very pleased to offer. We are humbled to have played a role in this historic development, which is a natural and logical culmination of decades of growing Jewish-Anglican ties.

The Anglican church has made a significant effort, particularly since the 1980s, to acknowledge and tackle the issue of Christian antisemitism. Examples include the removal of a supercessionist Good Friday collect from the *Book of Common Prayer* in 1992 and the powerful document *From Darkness to Dawn*

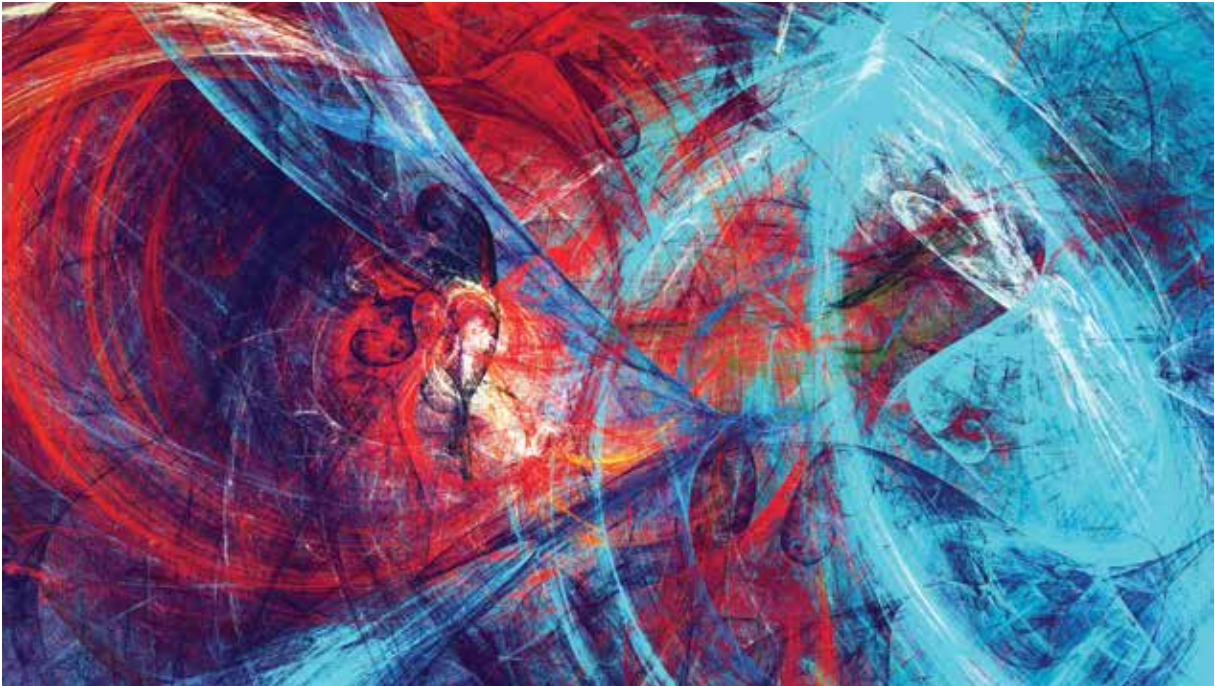


PHOTO: EXCELLENT BACKGROUNDS/ SHUTTERSTOCK

(Christian post-Holocaust reflections on antisemitism), published in 1989 and reprinted and disseminated again in 2015 through the active leadership of Bishop Myers. The decision to transform the prayer for the conversion of Jews into a prayer for reconciliation with the Jews, which repents for historical antisemitism among Christians, is a testament to this wonderful trend.

The church has spoken out strongly about the rise of antisemitism, including the neo-Nazi rally at Charlottesville (when the Anglican church partnered with the Jewish community on an interfaith statement of solidarity against hate) as well as the horrific attack at Pittsburgh’s Tree of Life Synagogue, following which the church spoke out and stood with us to mourn the victims. That attack hit home for so many of us in the Jewish community; my synagogue’s senior rabbinic colleague is from Pittsburgh, and I have friends and colleagues who live shockingly close to where the attack took place. Interfaith support was thus all the more significant.

We were very grateful that the church’s leadership brought the upsetting prayer’s removal to a vote at the 2016 General Synod. Unfortunately, while it received majority support, it was one vote short of reaching the critical mass needed to pass that year. However, we understand the complexities involved in that vote, and, in a way, it was a blessing in disguise. While the original proposal was simply to remove the older prayer, the new proposal, after a deep and fruitful process, led us to the beautiful and powerful new prayer.

The church leadership’s steadfast work in advancing this issue just goes to show how important it is to them—past

and current primates, Bishop Myers, Fr. Maitland—and for that we are exceptionally grateful. It is incredibly heartening to see that the 2019 General Synod offered near-unanimous support for the new prayer. While this work will not be complete until the 2022 General Synod votes on a second reading of the proposed change, we are confident the new prayer “For reconciliation with the Jews” will be ratified at that time.

The timing of this decision is poignant. A recent Tel Aviv University study found that last year saw the highest number of Jews murdered in antisemitic attacks in decades. The Jewish community is experiencing a sense of vulnerability that, at least here in North America, is perhaps unprecedented—due in no small part to the two fatal shooting attacks on synagogues in the United States in the past year. By replacing the prayer for conversion with one of reconciliation and acknowledgement of the history of Christian antisemitism, the Anglican church has sent a compelling message to the Jewish community that you stand with us at this worrisome time. As both a rabbi and a Jewish parent who is concerned for the kind of society in which my children will live, this is deeply appreciated.

The Anglican Church of Canada’s decision to revise this prayer in such a significant way is just one piece of evidence among many that this is a warm and growing relationship, one which will only enable our communities to further engage on other issues of common cause in a fruitful manner. ■

**Rabbi Adam Stein** is associate rabbi of *Congregation Beth Israel* in Vancouver, B.C.

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## SINGING WITH JOY ▶



By Linda Nicholls

**T**HIS AUGUST, as I sat on the shore of an Ontario lake in the summer sun, I felt a sense of eternity in the granite rocks, the tall pine trees and the rhythms of nature. Every summer I delight in the natural world, which grounds me in its rhythms that adapt and change yet remain true to their purpose—for that is our calling, too.

Our world is facing rapid change in every sphere of life. Globalization, migration, technology, climate change, employment patterns and economic upheavals touch our lives directly. Meanwhile, we are deluged with impacts felt around the globe through instant and constant communication. As complexity increases, the desire for simple answers polarizes communities, making the other “side” an enemy. We live in the midst of the pressures to choose a side and ignore the nuances and complexity of human life in our decisions. Such pressures raise a question: What is our call as Christians?

Our call is the practice of discernment rooted and grounded in the purposes of the Creator, not only for us but for all humankind. The Great Commandment—



▲ **They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper. (Ps. 1:3)**

IMAGE: ART FOR ALL/  
SHUTTERSTOCK

to love God with heart, soul, mind and strength and love your neighbour as yourself—is the starting place. By keeping our focus here and on the depth of God’s love for all creation, our discernment begins.

Some years ago, on a sabbath leave from parish ministry, I felt drawn to the spiritual exercises of St. Ignatius, who developed a practice of intensive prayer focused on the life of Jesus in the scriptures. Bringing my life into dialogue with Jesus in prayer cut through procrastination and self-justification. It clarified where confession was needed and helped discern next steps. It was a profound experience of deepening my roots in God so that decisions were more clearly aligned with God’s purposes. It also invited me into a deep intimacy with Jesus that continues to sustain my prayer life and discernment today.

A continuous practice of discernment, rooted in God’s vision for the world, is essential for us. That discernment requires a willingness to know God and be known by God so that we may know what we are called to do and be. We are invited to root ourselves in God’s purposes and to be open

to new possibilities. This is not just an individual task. It is also a communal one, as we need the perspectives and insights of others to help us hear and see how God is known to them in ways we had not considered. It is an invitation to discipleship that embraces our lives fully.

Although this sounds simple, it requires commitment to the disciplines of the Christian life that we were called to in our baptism—reading scripture; prayer; self-examination and repentance; worship and community life; and daily actions to love others and God’s creation. Whenever I find myself floundering in the chaos of impending decisions, I know I must first return my focus to God’s purposes, then listen to others—including those with whom I might disagree—and finally choose a course of action that will draw me closer to God and God’s vision for all. This is the work of discernment as a disciple of Jesus Christ. It is the work of putting down deep roots in God (Psalm 1). It is our work in a federal election. It is our work in daily life. It is our work as a church. ■

**Archbishop Linda Nicholls** is the primate of the Anglican Church of Canada.

## WALKING TOGETHER ▶



By Mark MacDonald

**A** SIMPLE AND heartfelt acceptance of the present reality of the church’s relationship with the broader culture would bring massive, transformational changes to our educational efforts. Christendom—the era of a strong mutual relationship of the church, as an institution, with Western governments and culture—is over. Though it needs to be said that this relationship was quite harmful to many inside and outside of the church, many in the churches of a Western cultural framework seem to miss that relationship. Perhaps this is why some churches appear to resist acknowledging the reality of change by a thorough reform of educational practice.

Like many raised in the last gasps of Christendom, I attended schools, took

“The revelation of some of the institutional evils of the past contributes to a reluctance to be too forceful with our message and our practice, even among ourselves.”

part in after-school activities and absorbed media that, especially early on, reinforced much of the moral message of my family and church. This was as expected. My basic spiritual and moral formation was left to the broader culture—with both its faults and benefits—while the distinctive practices and beliefs of my denomination were discussed in the very brief time we spent in Sunday school.

Even though the reality of the church’s relationship with the broader culture has changed dramatically, much of the practice of Christian education and formation has remained the same, with very few effective differences. The revelation of some of the institutional evils of the past contributes to a reluctance to be too forceful with our message and our practice, even among ourselves. We seem to have lost

nerve instead of finding repentance. Our education and formation suffer.

The insistence of many Indigenous Christians that we must rediscover discipleship is born in the awareness of some of this reality. For all of us in the church, this post-Christendom reality is a call to believe, live and practice the radical love of Jesus. That call demands a deep and vigorous commitment to a form of Christian education and formation. We are no longer propped up by the institutions of our broader culture. Today, we are called to a Jesus-inspired life that, informed and shaped by the gospel, effectively lives and embodies the world which Jesus promised is coming. ■

**Archbishop Mark MacDonald** is national Indigenous archbishop of the Anglican Church of Canada.

## LETTERS ▶

# Our rules exist for a reason

The Council of General Synod has been tasked with reviewing the governance system of our church. It appears to me that the people calling for review and revision are those who feel they “lost” the motion to amend the marriage canon. If the call for change had been made at previous synods or on previous motions, I would not think that this call was a knee-jerk reaction to an unfavourable result. I seem to hear, “If we don’t get the result we want, let’s change the system until we do,” which is hardly an appropriate proposition in a rational organization such as ours.

If the idea to be promoted is that a simple majority govern, then the bishops would have no say, the clergy only a bit more and the laity possibly all. We are an episcopal church, so such a change would give a result which would seem to run counter to our basic identity. Of course, there is the possibility of a simple majority in each order, but simple majorities on

major issues can cause havoc.

Significant changes need a high standard. When fundamental changes are proposed, a two-thirds majority, or thereabouts, is both the practical and the commonly used criterion. Call that the tyranny of the majority, if you will, but alternative solutions always arise as in the “local option”—our middle way.

Leave well enough alone—we could get into dangerous territory if we mess with what has worked well for us.

May God continue to bless our church with wisdom.

**The Rev. Derek Perry**  
Kitchener, Ont.

## Some rules are arbitrary

I have been particularly intrigued by those who cite scripture or church rules to defend their position against

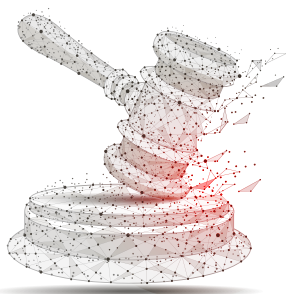
same-sex marriage. It seems to me that the hard task that Christians set for themselves is not about blindly following rules or traditions. It is instead about living a loving life. That means taking the time to consider all the consequences of one’s actions on ourselves and others and then doing one’s best to decide in the most loving and just way.

Injustice arises when one is denied an opportunity for no other practical reason than who they are. What makes this continuing controversy so hard to understand is that in a contest between injustice and an arbitrary rule, that an arbitrary rule would win. As for scripture, try Luke 6:9-11.

Nevertheless, I take heart—and I hope that same-sex couples take heart—that the bulk of the church is already choosing justice.

**Ed McDonough**  
Toronto, Ont.

IMAGE: PAN ANDRI/  
SHUTTERSTOCK



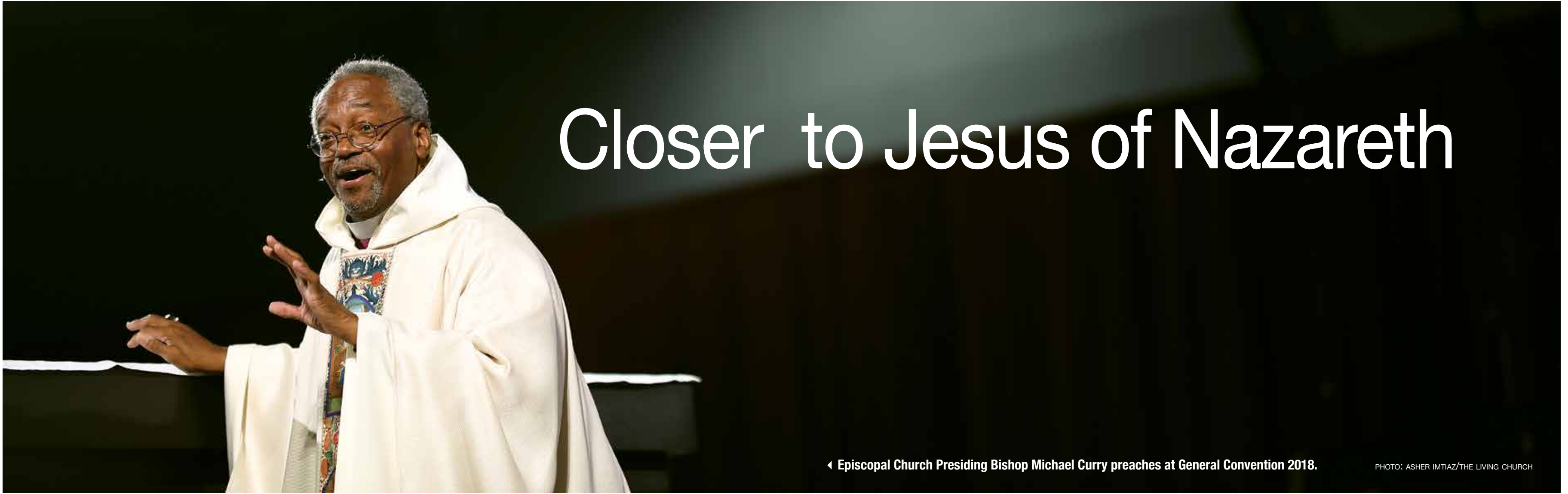
The Anglican Journal welcomes letters to the editor.

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



THE  
INTERVIEW ▶

“That’s the one thing about authentic, genuine love: it’s unselfish. It’s self-sacrificial. It seeks the good and the welfare of the other, not just the welfare of the self. That kind of love knows no borders.”



◀ Episcopal Church Presiding Bishop Michael Curry preaches at General Convention 2018.

PHOTO: ASHER IMTIAZ/THE LIVING CHURCH

Continued from p. 1

commitment is deeper than that. It’s a commitment to Jesus of Nazareth and his way, trying to live that way and to follow him, and live into his way of love and way of life—for real, not for a Disney-fied version of Christianity.

It’s a real blessing to be around folk like that. And obviously to see old friends and people I’ve known and worked with over the years—that’s the family reunion side of it. But to be with a deeply faithful community of people who are struggling with hard issues—not easy issues, not stuff that’s easily fixed. Often not things that have quick answers. But they’re not quitting.

That’s what the General Synod of the Anglican Church of Canada really is, a community of deeply faithful people gathering around their Lord and trying to follow him—in Canada, in the world, in the 21st century.

**Speaking of the 21st century—there’s such a concern right now about the decline of people coming to church, the decline of finances. What are your thoughts on that?**

I can tell you what I’ve started to realize for us in the States, which I think parallels. The church has always—Christians, I’m not using ‘church’ as an institution, necessarily—the church has always been strongest the closer it has been to Jesus of Nazareth and his actual teachings and his spirit. It has tended to be weakest, frankly, the more aligned it is with the status quo in the actual society.

We are coming out of a period of too much alignment, or comfort, with the cultural world around, and the establishment, the status quo. I’m not putting that down, I’m just saying we have been very comfortable.

I grew up in that church, and the church of that world helped me to be a Christian, so I’m not putting that down. But what helped me to be a Christian was not that alignment; what helped me to be a Christian was, they taught me about Jesus of Nazareth and his teachings, how to live out of his spirit, his way, his risen life. Live into him. That’s what did it. And we

are strongest the closer we get to that.

I like to refer to that as the Jesus movement, which is the origin of Christianity, which has taken various forms over the centuries. And that movement has been an underground minority movement. When it started with Jesus and the earliest days of the church, it was composed of poor people, women, slaves and then a few rich people—I’ll tell you, it was a strange mix of people. It was an underground kind of movement, and it was incredibly strong.

And then over time it became the religion of the empire. It became the religion of civilization, at least in the West, and to some extent in the East. And it crowned emperors. It became the establishment.

**And is that what you mean when you say ‘aligned with the status quo’?**

Yeah, that’s what I’m getting at. It has become state religion, state church. My point is, we’ve been this way before. What’s going on in Canada and in the United States, in the Western world—the Jesus movement has been this way before, and the cultural changes and the structural reality and the size of our numbers has not stopped the movement.

The movement can’t be stopped, because it’s following the risen Christ, and he’s alive. Pilate couldn’t stop him. The Roman army couldn’t stop him. And the secularization of the Western world won’t, either. So, we may be smaller, we may have less money. That doesn’t matter. Jesus wasn’t wealthy.

If we are about preserving ourselves as an institution, and our institutional structures, then we are at the mercy of the cultural forces around us. If we are about following the risen Christ, this Jesus of Nazareth, and making our witness in the world, then we will figure out how to navigate with maybe less money or fewer people. We will figure out how to navigate if we have more money and more people. That won’t matter. What will matter is the closer we are to this Jesus of Nazareth, and following his actual teachings—not just the idea of it, but his real teachings.

I think that movement, that closeness, people gathering around this Jesus, is what he’s talking about in Matthew 16, when he says, “Thou art Peter, and on this rock I will build my church and the gates of hell will not prevail against it.” That’s the movement—not being an institution. He wasn’t talking about institution, he was talking about people gathering around him and following his way.

There are some institutional realities that are important, and there are some things that we do that take institutional embodiment, so this isn’t anti-institutional. But when our consciousness of being Christian is dependent on our institutional forms, then we’ve missed the point. We’ve substituted the outward form for the inward reality—and it’s the inward reality that endured.

There’s a collect that prays that we “hold fast to things eternal, even as we pass through things temporary.” That is what we must do.

Hold fast to that which is eternal, and we can handle whatever is temporary.

**How do you see—and how would you like to see—the Anglican Church of Canada and the Episcopal Church working together?**

Oh, what a good question. I think we can continue a lot of the work we’ve been doing. I mean, the four-way relationship between the two Lutheran churches, Canada and the U.S., and the Anglican Church of Canada and the Episcopal Church—that relationship, just that, has borne real fruit.

And then just sort of the—not informal, but just various relationships. I remember a couple of years ago, the bishops who were both on the borders of the two countries—I know the Detroit/Windsor gang, and the Ontario/New York—they were gathering together pretty regularly, and I know that spun off some other work, some other relationships.

And then we share some ministries. The program for training the new bishops, we do that together. Things like that need to continue and deepen. I think they will.

What will be interesting is the relationship

between our two peoples—I mean, the actual people in the pews, so to speak. Not just clergy, not just bishops. I think some of that happens where there’s geographical proximity. I grew up in Buffalo, New York. In the church I grew up in, it seems to me there were often Canadian priests who were serving there, over the years.

I remember, about three years ago, I think it was, when we were involved in Standing Rock, with the Sioux Nation, because of a pipeline drilling through Sioux land. I went to Standing Rock at the request of the church there, because there are some Episcopal churches on the reservation.

At that same time, Archbishop Fred [Hiltz] had written a letter of prayerful support for the Sioux Nation, and when they asked me to address the gathering, the campsite, I excerpted that letter and said, “Our brothers and sisters in Canada stand with you, there is a great host around you.”

You know, I think of some of the relationships over the years with Indigenous peoples—I mean, the borders between our two countries are pretty artificial. Tribal connections are not really related to those actual borders. There may be, as the years go on, ways that we can help each other in ministries in Indigenous communities. I can imagine the possibilities.

**What about praying for America and for the Episcopal Church—**

Yes! *Please* pray for America.

**For Canadians watching American politics right now, it feels pretty tense.**

Yeah. Yeah. *We need* your prayers.

There is—it’s in the States, and I don’t know if it’s here, but it’s in the States and it’s in other parts of the world—there is a spirit that seems to be loose, of anger and of deep division. And of paranoia toward the other. It’s not everybody—it’s not even the majority. But you don’t need the majority to make a mess.

And so we really need your prayers. And I’m sure you need ours, for different

reasons. One of the things about the Anglican Communion, for all of our struggles—and they’re real—but it does pull us out of our parochial, particularly national, configurations, and call us to higher ground. And that higher ground does not know our national borders.

That’s the one thing about authentic, genuine love: it’s unselfish. It’s self-sacrificial. It seeks the good and the welfare of the other, not just the welfare of the self. That kind of love knows no borders. It knows no race, it knows no social class, it knows no sexual orientation. I mean, you can go through the list. That kind of love breaks down every barrier or difference that can divide—as well as just differences that are beautiful. It knows no boundaries.

And I think that’s why the hymn writer said, “In Christ, there is no east nor west.” That’s the message we proclaim. I have a feeling that’s a message this temporary world needs.

Over the years, every once in a while, I’ve gotten a note from someone here in Canada, just saying, “You were prayed for in Eucharist today.” Sometimes the cathedrals will do that kind of thing. It’s just so sweet, and nice—it really is! And moving, on some levels, to know that somebody who doesn’t even know you face-to-face is praying for you.

Prayer is powerful stuff. And the thing is, we don’t always know how—we know God’s got something to do with it. We know that much!

**You preached at the royal wedding—have you found that people recognize you?**

Yeah, periodically. Yeah. I was surprised! I didn’t expect that.

I mean, I’m not Denzel Washington. So it’s not that. But yeah—it does happen on airplanes, and I’m on airplanes a lot. On the flight I was on a couple weeks ago, going to California from New York, mid-flight, one of the flight attendants brought me a paper napkin. She just handed it to me and kept on going.

I looked at the napkin, and it said, “Can we take a picture with you if you get a chance?”

I said, I’m going to frame that napkin. It was priceless. So at some point I went up, and the

flight attendants all came out and we took a selfie right there in the little cabin.

That does happen. The nice thing is, it has opened up conversations with people—conversations about real stuff.

**Do you have any advice for, or anything you want to say about, our new primate?**

Oh wow. Well, I’ve known her for a number of years. We were together years ago on the faculty of the College for Bishops’ Living Our Vows program, and now we’ve been working together on the primacy task force. So I’ve known Linda over the years, from those experiences.

She’s deeply wise, and she’s a healer. She might not say that of herself, but she really is. She can gently but clearly bring people together.

I don’t have any great wisdom for her, except be who you were called.

When I first became a bishop, an older bishop, who’s gone off to glory now, took my wife and me out to dinner. We were in North Carolina; this was 20 years ago. He said to me: ask yourself, what was it about you—and he said, this doesn’t have to do with vanity, now—what was it about you that the people, the clergy and the laity, saw that they responded to? And more importantly, that they saw as being the kind of leader-partner that was needed at this moment?

When I was a nominee for presiding bishop, any one of the four of us could have been presiding bishop. We each had different sets of gifts—so, which set of gifts was needed for this particular moment, that might not be needed for another moment? My bishop said, “Live into who you are.”

You know how people say, “Be who you are”? That can be a little cheesy. But actually, who you authentically are—that’s not your personality. That’s what spiritual gifts, particular characteristics you have that are needed for this particular moment. Live those gifts. Be that. And you’ll do your little bit for the reign of God’s love in this world. That’s all we all do—we do our little bit.

She’ll be wonderful. ■



FORMATION ▶



▲ The Sorrento Centre's initiatives seek to blend financial stewardship with ecological sustainability—a combination that provides formation opportunities.

ALL PHOTOS: CONTRIBUTED



# Reconciliation, restoration vision for Sorrento Centre, new executive director says



▲ The Sorrento Centre's 24-acre campus includes an eight-acre farm.

PHOTO: CONTRIBUTED

Joelle Kidd  
STAFF WRITER

The Rev. Michael Shapcott has made a habit of asking a question during the opening orientation of the Sorrento Centre's Five Weeks of Summer, one of the centre's signature annual programs.

"I always ask, 'Who's here for the first time? Who's been here for five years? Ten years?' And so on," says Shapcott, who took over as executive director at the Sorrento, B.C.-based retreat centre in summer 2018. What he's come to discover is the legacy of this centre tucked among the mountains. "We have people who have been coming here for upwards of 50 years, coming here every summer."

In 40 years mostly spent living, working and attending church in Toronto, Shapcott says that he, like many Anglicans in Toronto, had the centre on his radar as "somewhere way out on the West Coast."

Situated in the mountains four and a half hours from Vancouver by car, the Sorrento Centre is "one of the best kept secrets in the Anglican Church of Canada," Shapcott says.

Shapcott had previously been managing a national youth employment program and says he was beginning to look for a new challenge when the Sorrento Centre position opened.

Ordained a deacon in the Anglican church, Shapcott sees the centre as "one of the most perfect expressions of diaconal ministry.... Here we are literally at the point where we engage both church and community."

Now executive director of the centre for a full year, Shapcott says he's learned what a strong legacy has been built by "a loyal and devoted group of people," realizing "how precious it is and how important it is to carry that legacy forward."

The centre began its life as a lay ministry training centre in 1963, according to Shapcott, in an era when a lot of people were challenging the relevance of institutions. "The Anglican church was not immune to that, and a group of people thought that there might be different and better ways to train both clerical and lay leaders in the Anglican church."

“The spirit of the Sorrento Centre, from the very beginning, has always been this spirit [of wanting] to challenge ourselves and challenge others.”

—The Rev. Michael Shapcott  
executive director,  
Sorrento Centre

Since then, he says, the centre has evolved. It has grown in size—the 24-acre main campus now has multiple buildings, an RV park and tenting facility and an eight-acre farm, as well as a seasonal and permanent staff of about 40 people. Its focus has also broadened, to include the formation of youth leaders in the church and an ever-growing host of programs for lay and clergy.

"The spirit of the Sorrento Centre, from the very beginning, has always been this spirit [of wanting] to challenge ourselves and challenge others," Shapcott says.

New additions to the programming this year will include, thanks to funding from the Anglican Foundation of Canada, a new initiative called Weaving Together, focused on different types of reconciliation. The winter season will also see a new residential youth program, developed in conjunction with the Anglican Church of Canada, called the Winter Youth Leadership Development, or WYLD.

Alongside its programming, the centre also offers a place of retreat for individual parishes and dioceses.

While it has long been a place for spiritual retreat, two-thirds of the Sorrento Centre's bookings come from non-Anglican guests and secular organizations. This is part of what has kept the centre financially viable—in fact, growing—Shapcott says, even as similar retreat centres in the Anglican and Episcopal churches have struggled financially and even closed in recent years.

Financial stewardship dovetails with ecological sustainability initiatives as well. The centre was gifted eight acres of farmland about 10 years ago, Shapcott says, on the condition that the land would be maintained and cultivated. "This year we've had a real effort. We brought in a new farmer, [and] our farm is an incredible place of abundance," he says. The land has produced more than 1,000 tomato plants and enough broccoli to fill the cold storage of the centre's commercial kitchen, he adds. They've also run teaching programs on the farm and donated some of its produce to a community food bank.

Shapcott also introduced solar panels

to the centre's roof. After some fundraising in the fall, the panels were installed during Holy Week and went operational May 1. The first month saw a 63% reduction in the electric bill, Shapcott says, and for 10 days of that month the panels were putting excess energy back into the B.C. hydro grid.

In the coming year, Shapcott says, the centre will also focus on investing in its buildings and land, replacing more than 100 toilets ("I call it the 'Comfort and Joy' initiative"), expanding the solar panels, and restoring a century-old heritage barn on the farm to turn it into a community learning centre for agriculture.

Beyond the physical updates to the property, Shapcott says his hope is to "continue to work with leaders in the church and in the community to continue to make the Sorrento Centre a place where we are able to convene the important conversations of our time."

Many of the centre's future plans revolve around reconciliation. On June 10, it was welcomed into the Community of the Cross of Nails, a reconciliation community based out of Coventry Cathedral in England. It has also received recognition of sustainable tourism practices through Biosphere certification by the UNESCO-supported Responsible Tourism Institute.

In addition, it has committed to a three-part reconciliation process: to "heal the wounds of history," "celebrate diversity and difference" and "build a culture of peace and justice."

The centre has welcomed Indigenous leaders and knowledge holders from the four bands in the local area to visit on site, and it has planned joint initiatives with its surrounding community, including a new affordable housing society.

2023 will mark the Sorrento Centre's 60th anniversary, and looking toward it, the focus is on continuing to be "a generous host," according to Shapcott. "We will continue to welcome upwards of 3,500, 4,000 people...over the coming year. We'll feed them good meals with food from our farm. We'll engage their hearts, minds and souls, and also challenge people both inside and outside the church to live more abundantly, fully and deeply." ■





**PWRDF**

# World of Gifts

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ANGLICAN CHURCH OF CANADA • FALL 2019



Looking for me?  
Turn to page 2  
for agricultural  
and food  
security gifts!

## Your opportunity of a lifetime

Welcome to PWRDF's 2019 World of Gifts. The items in this guide have been selected based on the needs of people participating in the many programs supported by PWRDF. Whether it be clean water, climate adaptation and food security, health or Indigenous programs, your gift is an opportunity to make a world of difference.

Your opportunity to provide clean water gives families the opportunity to improve their health.



### Well, well, well!

PWRDF's **new partner** in Kenya, Utooni Development Organization (UDO), is bringing clean water to rural communities by building shallow wells.



UN Sustainable Development Goals for 2030



#### SHALLOW WELLS

Your gift towards the cost of a shallow well will improve health and opportunities for families.

1a

**PIPE UP**  
with a  
gift of  
**\$65**

1b

**GET  
PUMPED**  
with a  
gift of  
**\$825**

1c

**DIG DEEP**  
and buy a  
whole well  
with a  
gift of  
**\$3,000**

### Share the load

In Kenya, elderly people benefit from storing water in tanks close to their homes, and younger people use donkeys to transport containers of water.



2

#### WATER ACCESSIBILITY

Your gift of **\$50** will allow UDO to choose the best local solution for delivering clean water.

### At the ready

In 2017, PWRDF donations made it possible for our partners at the Diocese of Masasi, Tanzania, to build 25 bore wells. Today, water pump attendants monitor the wells for safety and proper function.

3

#### WATER PUMP ATTENDANT TOOL BOX

Your gift of **\$150** will let a water pump attendant keep the water flowing.

Combined with \$900 match  
= actual cost of \$1,150



Your opportunity to take climate action gives farmers the opportunity to feed their families and communities.



### Shore it up!

In low-lying areas of Bangladesh, communities are vulnerable to flooding due to climate change. Partner UBINIG is planting mangroves along the shoreline to improve flood resistance.

4

**MANGROVES** Your gift of **\$50** will support mangrove replanting.

### Food relief with



When disaster strikes, PWRDF can combine funds from its equity in the Foodgrains Bank with other members' funds, and work together to provide emergency food relief in places such as Yemen and South Sudan. Funds are matched by the Government of Canada.

5

#### EMERGENCY RELIEF

Your gift of **\$60** will provide food relief and rebuild livelihoods in disaster-affected areas.



### Green thumbs

In the villages of Matanzas and Villa Clara, the Cuban Council of Churches is improving agricultural methods to build self-sustaining communities.

6

**HEALTHY FOOD** Your gift of **\$50** will support nutrition training and crop diversification.



UN Sustainable Development Goals for 2030



### Water works

In Zimbabwe, **new partner** Tsuro Trust is making communities more resilient to climate change by training women in agriculture and nutrition.

7

**WOMEN FARMERS** Your gift of **\$50** will support nutrition training for women.

To order: visit us online 24/7 at [pwrdf.org/worldofgifts](http://pwrdf.org/worldofgifts), call us at 1-866-294-6899 or mail the order form on p. 3/4



Your opportunity to end hunger gives people the opportunity to grow food, earn an income and become self-sustaining.

## Milk, meat and ... manure?

Cows and goats improve a family's nutrition with a regular source of milk and chickens provide eggs. They improve a family's income through selling the milk or eggs, the offspring or eventually the animal for meat. But they are also major manure producers – especially pigs – which improves crop yields.



Gifts tagged with a maple leaf are part of our All Mothers and Children Count program in Burundi, Rwanda, Tanzania and Mozambique. For every ONE dollar donated the Government of Canada will contribute SIX dollars.

UN Sustainable Development Goals for 2030

2 ZERO HUNGER



5 GENDER EQUALITY



## Buy the whole farm

\$450

One cow ..... \$200  
One goat ..... \$30  
Two piglets ..... \$30  
20 kg bag seeds ..... \$30  
Organic farm supplies ... \$20  
Farm tools ..... \$50  
40 chickens ..... \$40  
10 pineapple seedlings. \$50

Gifts that are part of our All Mothers and Children Count program receive a 6:1 match from the Government of Canada to make up the full cost of the item.



## Holy cow

Your gift of **\$200** provides a family with one cow.

Combined with \$1,200 match = actual cost of \$1,400



When you buy all the items on this page, your gift supports several farmers from all over the world!

More than 1,100 goats were purchased last year for All Mothers and Children Count Program!

## Get your goat

Your gift of **\$30** provides a goat and a step toward self-sufficiency.

Combined with \$180 match = actual cost of \$210



In Colombia, **new partner**

ILSA empowers women through microfinance programs and farming opportunities. This year women will learn how to keep chickens. Not only will they improve their family's food security, but they will also learn how to market and sell the eggs and chicks and earn an income.

## Don't be chicken!

Your gift of **\$40** supplies a Colombian community with 40 chickens.

10



## Hog wild

Your gift of **\$30** will provide two piglets to produce inexpensive, organic fertilizer or healthy protein.

Combined with \$180 match = actual cost of \$210



11



## Reaping rewards

Small holder farmers grow food to feed themselves and their communities. Access to a variety of new seeds improves nutrition and makes crops more resilient to climate change.

**12 SEEDS** Your gift of **\$30** will promote crop diversity by providing a farmer with a 20 kg bag of seeds to a farmer in our All Mothers and Children Count program.

Combined with \$180 match = actual cost of \$210



## Go organic

Biofertilizer helps farmers increase yields without polluting the environment.

**13 ORGANIC FARM SUPPLIES** Your gift of **\$20** provides four farmers with organic fertilizer and sprayers.

Combined with \$120 match = actual cost of \$140



## Pineapple express

In Uganda, **new partner** St. Jude Family Projects is improving nutrition and crop diversity in the community.

**15 PINEAPPLE SEEDLINGS** Your gift of **\$50** will provide 10 pineapple seedlings.

new



Your opportunity to promote good health and well-being gives women and children the opportunity to thrive.

In our **All Mothers and Children Count program**, ending in March 2020, vaccination rates have increased, and more women have prenatal visits and deliver babies at a clinic or hospital. And in other countries PWRDF partners are making gains in substance abuse recovery and prevention and recovery from sexual violence.



Gifts tagged with a maple leaf are part of our All Mothers and Children Count program in Burundi, Rwanda, Tanzania and Mozambique. For every ONE dollar donated the Government of Canada will contribute SIX dollars.

3 GOOD HEALTH AND WELL-BEING



5 GENDER EQUALITY



UN Sustainable Development Goals for 2030

## Mother courage

When babies are born with sterile, clean equipment and bedding, the chances of a healthy birth are much greater.

**17 SAFE BIRTH** Your gift of **\$40** gives 40 babies a healthy start with a new blanket, sterile equipment and other items.

Combined with \$240 match = actual cost of \$280



## Great expectations

In Burundi, a brand new Expectant Mothers' House has been built next to the Village Health Works Hospital making it easier to women to have safe labour, delivery and quality post-natal care.

**21 EQUIP A MATERNITY WARD** Your gift of **\$50** will help furnish the wards to make sure new moms get the care they need.

Combined with \$300 match = actual cost of \$350



## The doctor is in

In Burundi, access to quality health care depends on outfitting clinics with the most up-to-date equipment.

**18 EQUIP A DOCTOR** Your gift of **\$60** will provide instruments for a doctor to deliver quality care.

Combined with \$360 match = actual cost of \$420

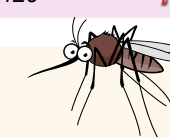


## Buzz kill

Hands down the easiest way to prevent malaria!

**20 MOSQUITO NETS** Your gift of **\$50** helps 50 Mozambicans sleep better.

Combined with \$300 match = actual cost of \$350



## Free wheelin'

Community Health Workers in Tanzania and Mozambique rely on bicycles –provided through PWRDF – to see patients.

**19 BIKE REPAIR FOR CHWs** Your gift of **\$30** provides 15 spare tire and innertube kits to keep services rolling.

Combined with \$180 match = actual cost of \$210



## Safe and sound

In remote communities of Burundi, an ambulance can be a game-changer for a woman in labour.

Your gift will help us reach the **\$10,700** needed for this gift.

Combined with \$64,200 match = actual cost of \$75,000



## Weaving her future

Many women in war-torn Democratic Republic of the Congo who are victims of sexual violence turn to the Panzi Hospital's Maison Dorcas to recover.

**22 MAISON DORCAS** Your gift of **\$100** restores dignity by teaching women skills to earn an income.



## Be pro-active

In refugee camps along the Thai-Burmese border, DARE (Drug and Alcohol Recovery and Education) restores health and hope through active living programs.

**23 SUBSTANCE ABUSE PREVENTION** Your gift of **\$75** supports harm reduction programs for youth.

## Place your order in 4 easy steps!

**1 Select your gifts** (listed on page 4)

You can also go to [pwrdf.org/worldofgifts](http://pwrdf.org/worldofgifts) to place your order on our secure website, or call 1-866-294-6899 to place your order by telephone. Your gift is tax-deductible.

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Enclose your payment with this order form and mail to PWRDF, 80 Hayden St., Toronto, ON M4Y 3G2

Please make cheques and money orders payable to PWRDF and write Gift Guide in memo line.

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☐ Credit Card: ☐ VISA ☐ MasterCard

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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.

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**Thank you!**

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**4 Choose your PWRDF gift.**

For each item you buy, we will send you an attractive removable window sticker for your home or to share.

☐ Please check here if you would like to receive a PWRDF window sticker.

We are also happy to send you a customized card for each item ordered if you are buying items as gifts. Ecards are available with online gifts only.

☐ Please check here if you would like to receive gift cards.

Orders must be placed by December 4, 2019 to receive window stickers or gift cards by Christmas.

3

2019



Your opportunity to accompany Indigenous Canadians gives everyone an opportunity for reconciliation.

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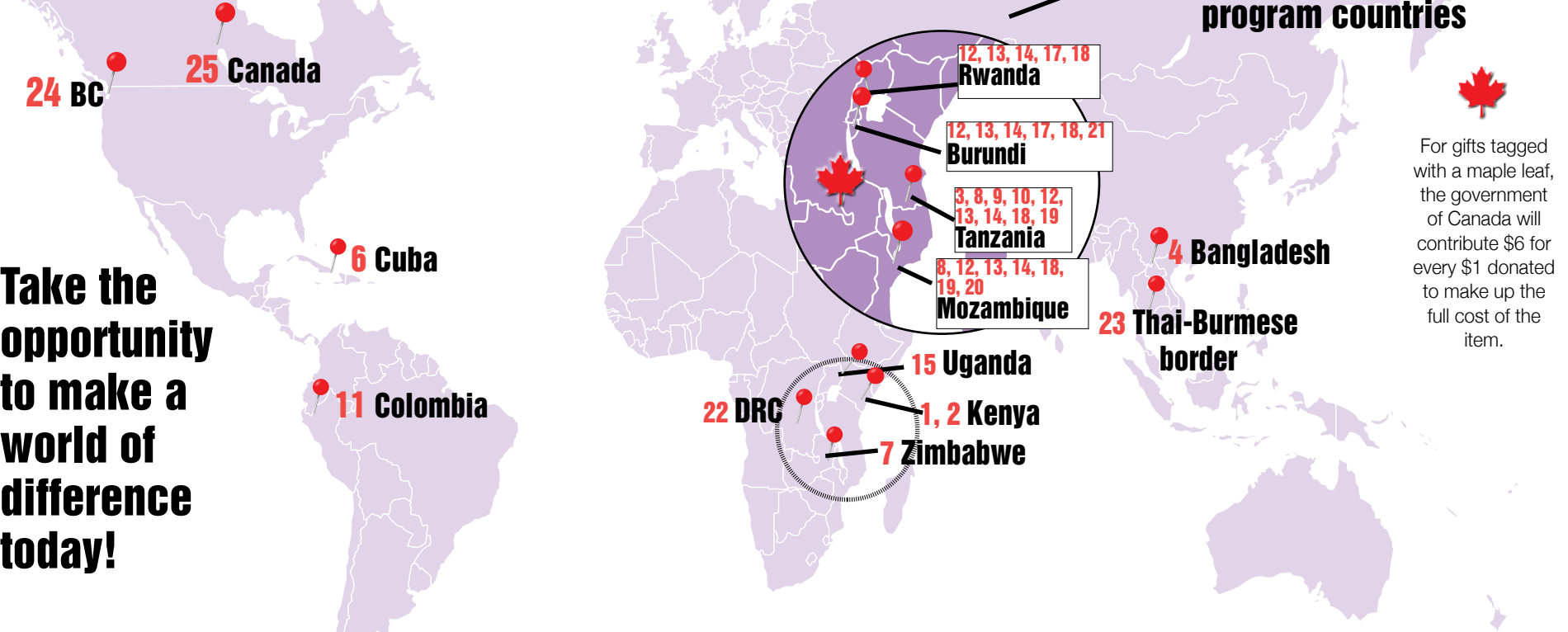


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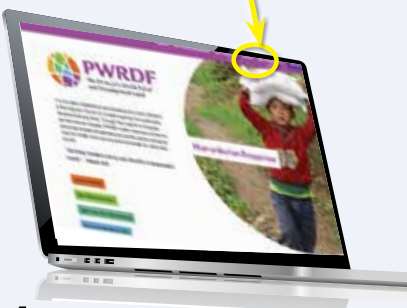
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18	Medical equipment	🍁 \$60		
19	Bike repair kits	🍁 \$30		
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21	Maternity ward equipment	🍁 \$50		
22	Maison Dorcas	\$100		
23	Substance abuse prevention	\$75		
Indigenous Communities (p 4)				
24a	Youth Microfinance - Rev the engine	\$50		
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## DIVERSITY ►



▲ Pride flag at St. Paul's Anglican Church in Essex, Ont.

PHOTO: CONTRIBUTED

## Committee examined nearly 200 hymns on topics ranging from inclusion to teen suicide

Continued from p. 1

for music directors and for priests who are looking for hymns that are affirming for the LGBT community.

"I've been going through our hymn book and trying to change some of the language [so] that it's more inclusive—so instead of 'We are all God's sons and daughters,' using language like 'We are all God's precious children,'" they add. "But to have that resource already done for us in some way and to provide new music for us to use is absolutely incredible."

The initiative for *Songs for the Holy Other* began in 2018 in St. Louis at the Hymn Society's annual conference. Cedar Klassen, a Hymn Society member who identifies as "mostly Mennonite" but often attends Anglican services—and who, like Brouillard-Coyle, uses they/them pronouns—was talking with other members at the conference who shared an interest in queer hymns, when the idea emerged of putting together a queer hymn collection.

The idea quickly gathered support during the five-day conference. The Hymn Society ultimately approved the formation of an eight-member volunteer committee, with Klassen elected as chair.

Over the course of the next year, the committee put out a call for submissions and reviewed submitted material, which included approximately 175 pieces of music. Members examined each piece, rated it and assembled the collection, officially launching it at the society's 2019 conference.

"There's quite a breadth of content.... Everything in some way relates to the needs of the LGBTQ+ community," Klassen says.

Musical styles run the gamut from contemporary worship songs to traditional hymns, from bluegrass to gospel. Approximately half the texts are written by members of the LGBTQ+ community, as noted in the index.

"As far as text content, there are some that are laments, dealing with the hurt and exclusion that we've experienced in the church, which is a really important thing to have songs to sing about," Klassen says. "I know folks in the Anglican denomination, some folks would be feeling that these days following synod.

"There are songs of inclusion. There are songs about our created belovedness—how God created us, God loves us, and our sexuality, our gender doesn't change that. There's a song or two that deal with same-gender marriage. Traditional marriage hymns often have words like husband and wife, man and woman. Those hymns don't work great if the people getting married aren't one man and one woman—if one of them is non-binary, or if both of them are women or both of them are men—and so we need hymns for that.



▲ General Synod delegates gather in protest.

PHOTO: CONTRIBUTED

"There's one [that] deals with queer teen suicides—that's 'For All the Children' by David Lohman. So there are [many] ones that have specific pastoral applications, and then there are

ones that you can use whenever you're talking about inclusion, acceptance."

Brouillard-Coyle describes the selection of hymns as "fantastic."

"A lot of them use familiar tunes, which makes it easier for the congregation to pick up on and to teach during choir practice," they say. "And some of them use new tunes as well, which is equally amazing."

In the aftermath of the marriage canon vote at General Synod, Brouillard-Coyle says, many queer Anglican youth had struggled with their relationship to the Anglican Church of Canada. But for many, the experience has deepened their resolve to continue pushing for reforms within the church.

For Brouillard-Coyle, that means studying to become a deacon. In moving forward, they draw inspiration from a quote by composer Leonard Bernstein.

"This will be our reply to violence," Bernstein said. "To make music more intensely, more beautifully, more devotedly than ever before." ■

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# Retired bishop of Quebec to run for Greens in ‘election like no other’

**Tali Folkins**  
STAFF WRITER

Dennis Drainville, retired bishop of the diocese of Quebec, is re-entering politics by running for the Green Party of Canada in this fall’s federal election.

Drainville, who retired as bishop in 2017, announced June 5 he would be running for the Greens in the riding of Gaspésie-Les Îles-de-la-Madeleine, which covers a swathe of the Gaspé Peninsula as well as the Magdalen Islands.

Drainville, who served as a member of Bob Rae’s NDP government in Ontario 1990-93, says he’s been involved in politics in some capacity his entire life, so that returning to it feels second-nature to him. His decision to re-enter now, he says, was spurred by a realization that the coming vote, scheduled for Oct. 21, will be “an election like no other,” because it will require momentous decisions to be made on how to deal with the twin threats of climate change and unethical government.

“Those kinds of issues I think are going to be much more important than they’ve ever been in any other election,” he says.

His switch from the NDP to the Greens, Drainville says, is due partly to a lengthy courtship by Green leader Elizabeth May.

May is also an Anglican, and for a time even studied to become a priest. But Drainville says this has nothing to do with his candidacy for the Greens. He says he and his wife, the Rev. Cynthia Patterson, came to befriend May through their shared social activism. When May was in Quebec City, she would often stay with them at the bishop’s residence, and they would talk politics.

“I would be interested in what’s going on in the House of Commons and the Senate, and we’d talk,” he says. “She’d always say, ‘You should really run again, for the Green party.’ And I’d laugh it off, because I certainly wasn’t going to do that when I was bishop of Quebec! That was not a possibility—but now I’m retired.”

Meanwhile, Drainville was becoming increasingly disenchanted with the NDP. Eventually, after a meeting with former party leader Tom Mulcair, Drainville said he became convinced that decision-making had become excessively concentrated in the leader’s office—as, he contends, it has in Canadian politics generally.

“We’ve seen in successive governments the buildup of the prime minister’s office, the concentration of power—and by concentrating power there is a commensurate erosion, if you will, of the work of Parliament,” he says. “This was certainly true when I was in the Rae government. Having been elected to the Legislative Assembly of Ontario, I naturally—being a bit of an idealist—believed that we would in fact govern differently. We didn’t. that’s the simple truth.”

Drainville quit the provincial NDP caucus in 1993, after voting against his own party’s budget when it proposed opening casinos in the province to raise revenues. He briefly sat as an independent, then left Ontario politics before his four-year term was over.

Drainville believes that a concentration of power in the hands of the executive branch has been accompanied by an increasing tendency in government to



▲ **“Governments today are becoming dangerous.... They have their own political and economic agenda and they pursue it, at times even ruthlessly,” says Dennis Drainville, retired bishop of the diocese of Quebec.**

PHOTO: CYNTHIA DOW

prioritize the interest of elites, the “1%,” that have close ties to government, and to disregard the views of elected representatives and the reports of the committees they sit on.

“Parliament is ineffective—we have no leadership, there’s a buildup of power in the prime minister’s office and we have leadership by 15-second sound bites, and Twitter and what have you. This is the politics of today,” he says.

“Governments today are becoming dangerous.... We should be electing leaders who care about the common good. They say they do, of course. The rhetoric is all there, but in fact when you see what they do and how they do it, they are not supporting the needs and aspirations of all Canadians. They have their own political and economic agenda and they pursue it, at times even ruthlessly.”

Drainville has been known to beat the odds—his victory in the provincial election of 1990 came as a surprise to many observers of Ontario politics, because his riding was considered a safe one for the Conservatives. But he says he has no illusions that the coming campaign will be easy.

“My winning in the riding here is a long shot—there’s no question, because the Greens are coming from zero,” he says.

In the 2015 federal election, Liberal candidate Diane LeBouthillier garnered 39% of the votes, with the NDP following at 33%. The Greens mustered just under 1%—just ahead of the satirical Rhinoceros Party, which won 0.75%.

On the other hand, he says he believes there’s currently widespread disaffection in Canada both with the Liberals and the NDP that could allow him a chance.


“The question is,” he says, “are people willing to change in a real way and take a chance with somebody that comes at things from my clearly left-leaning approach to politics, and someone who talks about things the way I do?”


The Green Party of Canada will be the third political party Drainville has served as a candidate. He first ran for office as a Liberal in 1977 in the Toronto riding of Riverdale, when he was 23. Drainville left the Liberal party in 1978, and joined the NDP some years after that, after he had gotten to know Rae.


After his stint in Ontario provincial politics, Drainville ran as an NDP candidate in the Gaspésie in the 1997 federal election. He served as a municipal councillor in the Gaspé city of Percé from 1995 to 2003. ■


## REV MP 10 Canadian clergy-politicians


While it may seem unusual for a bishop to run for public office, Canada has a long tradition of ordained men and women in politics. Here’s a list of just some of them:


- 


**J.S. Woodsworth**—Ordained and served as a Methodist minister, but resigned in 1918 because of the church’s support for the war. Elected to the House of Commons in 1921, representing Winnipeg Centre, and remained an MP until his death in 1942. Was the first leader of the Co-operative Commonwealth Federation (CCF), predecessor of the NDP.
- 


**William Irvine**—Ordained a Methodist minister, but was accused of heresy and switched to Unitarianism in 1916. Led his congregation to form its own “People’s Church” in 1919. Elected as Dominion Labour Party MP for Calgary East in 1921-1925. Helped found the CCF and served as an MP for the CCF 1945-1949.
- 


**Stanley Knowles**—Was raised a Methodist but was ordained a minister for the United Church of Canada in 1933, eight years after it was founded by the merger of the Methodist Church, Canada, with three other Protestant denominations. Joined the CCF in 1934 and was elected to the House of Commons, representing Winnipeg North Centre, in 1942, replacing Woodsworth. Served as an MP for the CCF 1942-1958, then from 1962-1984 for the NDP.
- 


**Tommy Douglas**—Ordained a Baptist minister in 1930. Joined the CCF and was elected to the House of Commons in 1935. Served as CCF premier of Saskatchewan 1944-1961, introducing the first system of universal health care in Canada; leader of the federal NDP from 1961 to 1971. Was an early advocate of not only Medicare but other social programs, such as a national pension plan, that would eventually be adopted by the federal government.
- 

**David MacDonald**—Served as a United Church minister before entering politics; served as PC MP for P.E.I. ridings 1965-1980, then for the Toronto riding of Rosedale 1988-1993. Ran unsuccessfully as an NDP candidate in the 1997 federal election.
- 

**Bill Blaikie**—Ordained a United Church minister in 1978, and entered politics soon thereafter, becoming one of Canada’s longest continuously-serving parliamentarians. Served as NDP MP 1979-2008, and as a provincial MLA in Manitoba 2009-2011.
- 

**Stockwell Day**—Raised Anglican but eventually converted to Pentecostalism and became assistant pastor at a Pentecostal school. Was PC MLA in Alberta 1986-2000; became head of the federal Canadian Alliance in 2000 but was defeated by Jean Chrétien’s Liberals the same year. Held cabinet positions under Conservative Prime Minister Stephen Harper’s government until 2010.
- 

**Lorne Calvert**—United Church minister, ordained in 1976. Elected as NDP MLA in Saskatchewan in 1986. Served as premier of Saskatchewan 2001-2007.
- 

**Cheri DiNovo**—United Church minister, ordained in 1996. Served as NDP MPP in Ontario 2006-2017. DiNovo often addressed poverty-related issues, such as minimum wage, welfare rates and affordable housing.
- 

**Don Meredith**—Pentecostal minister. Served on Senate from 2010-2017; resigned after an investigation into sexual misconduct by the Senate ethics officer. ■



DISCERN  
YOUR VOTE ▶

Guides leverage wide consensus

**Continued from p. 1**  
 groups and partner organizations marks a change from the 2015 federal election, when the Anglican Church of Canada released its own election resource highlighting 10 different justice issues.  
 Ryan Weston, lead animator of Public Witness for Social and Ecological Justice, said the shift in approach emerged out of discussions with the ELCIC.  
 “We decided in conversation with the Lutherans that we would go this way together.... It makes it a bit less work for us and, I think, avoids some duplication,” Weston said.  
 He added, “What we hope these resources will do is just to put the issues in front of people and not give them instruction on how to vote or what answer they want—but to think about the questions and what’s important to them, from their own faith perspective and from their perspective as citizens able to vote.”  
 The CCC and CPJ resources draw upon previous work from each ecumenical organization, bringing attention to issues that have obtained a broad consensus among Canadian churches regarding their significance in federal politics. Both are available for download in PDF format or as hard copies at the CCC and CPJ websites, respectively.  
 The CPJ’s 2019 election bulletin, “Shaping a Just Canada,” focuses on four key issues: democratic participation and electoral reform; ending poverty in Canada; ensuring climate justice; and upholding refugee rights.



▲ Putting “the issues in front of people” and connecting faith with voting are the goals of these election resources, says Ryan Weston, lead animator of Public Witness for Social and Ecological Justice.

PHOTO: MATT GARDNER

The document includes information about each issue, questions to ask federal candidates and links to additional resources. In advance of the election, CPJ representatives will be touring 11 cities across Canada to speak with people about issues raised in the election bulletin.  
 Karri Munn-Venn, senior policy analyst for CPJ, is an Anglican who worships at All Saints Anglican Church Westboro in Ottawa. She says that CPJ determines its positions on each issue through a combination of research, discussion internally and with partner organizations, and discernment rooted in scripture and focused on how “we understand our Christian calling to seek love and justice and the flourishing of creation.”  
 That process of discernment often shows overlap between seemingly unconnected issues.  
 “For example, on the issue of climate change, which is the [issue] I’m most

familiar with, we know that Indigenous people, people living in poverty and newcomers to Canada are more likely to be more immediately impacted by climate change, often because of where they live and the more limited resources that they have,” Munn-Venn said.  
 “But we also know internationally, one of the major contributing factors to global migration is the climate crisis—that people are being forced to move either within their own countries or across borders to seek refuge, because where they have been is no longer livable as a result of climate change.”  
 The CCC’s resource, which was still being prepared at the time this article was written, has a similar format to the CPJ election bulletin. It focuses on several issues that the council has worked on—such as nuclear disarmament, climate change, poverty reduction and refugee justice—and likewise includes background on each issue, questions to ask candidates and links to related documents or resources produced by the CCC.  
 Peter Noteboom, general secretary of the CCC, wrote the resource. He described a need for Christians to educate themselves on the issues and participate in the federal election as being rooted in the very tenets of their faith.  
 “I have always heard Anglicans say this is part of [their] baptismal commitments and vows,” Noteboom said.  
 “I think our commitment as Christians and as Christian communities to human rights, to seeing faith influence and shape and have an enlightening...effect on public life, is really important. I think faith communities have something unique to offer in that sense.” ■

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<input type="checkbox"/> 02	Psalms 44.1-26	<input type="checkbox"/> 18	Luke 21.20-38
<input type="checkbox"/> 03	<b>Luke 19.1-10</b>	<input type="checkbox"/> 19	Luke 22.31-53
<input type="checkbox"/> 04	Luke 19.11-27	<input type="checkbox"/> 20	Luke 22.54-71
<input type="checkbox"/> 05	Luke 20.1-18	<input type="checkbox"/> 21	Luke 23.1-25
<input type="checkbox"/> 06	Luke 20.19-40	<input type="checkbox"/> 22	Luke 24.13-35
<input type="checkbox"/> 07	Job 19.13-29	<input type="checkbox"/> 23	Luke 24.36-53
<input type="checkbox"/> 08	2 Thessalonians 1.1-12	<input type="checkbox"/> 24	<b>Jeremiah 23.1-8</b>
<input type="checkbox"/> 09	2 Thessalonians 2.1-17	<input type="checkbox"/> 25	Isaiah 2.1-5
<input type="checkbox"/> 10	<b>Haggai 1.1-15</b>	<input type="checkbox"/> 26	Zephaniah 1.1-18
<input type="checkbox"/> 11	Haggai 2.1-23	<input type="checkbox"/> 27	Zephaniah 2.1-15
<input type="checkbox"/> 12	Habakkuk 3.1-19	<input type="checkbox"/> 28	Zephaniah 3.1-20
<input type="checkbox"/> 13	Malachi 1.1-14	<input type="checkbox"/> 29	Luke 17.20-37
<input type="checkbox"/> 14	Malachi 2.1-17	<input type="checkbox"/> 30	John 1.35-51
<input type="checkbox"/> 15	Malachi 3.13-4.6		
<input type="checkbox"/> 16	2 Thessalonians 3.1-18		

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DISCERN  
YOUR PATH ►



PHOTO: MATTEO COZZI/SHUTTERSTOCK

# ‘Standing at the church door’

## The role of the diaconate

“Our deepest call from our creator, and from our teacher and friend Jesus, is to be with suffering and be with people who are marginalized. There’s some wonderful mystery in that, around encountering the divine there.”

—The Rev. Ron Berezan

**Joelle Kidd**  
STAFF WRITER

While the role of deacon in the church can be traced back to the Book of Acts and through a period of flourishing in 100-600 CE, the revival of this ministry in the Anglican church is a fairly recent phenomenon. According to the diocese of New Westminster *Deacons Handbook*, the 1968 Lambeth conference acknowledged the diaconate as a ministry “necessary to the Church of Christ” and recommended no longer regarding the diaconate as an inferior order. Since then, lifelong or vocational deacons, who are ordained in but not employed by the church, have been a growing presence in the Anglican Church of Canada.

But what exactly does this vocation encompass?

People often ask two questions, says Canon Nancy Ford, president of the Association of Anglican Deacons in Canada (AADC) and deacon to the city at Christ Church Cathedral in Victoria: what is a deacon and what does a deacon do?

“I think *being* a deacon is more important than what a deacon *does*,” she says. While there are differences across dioceses in terms of how a deacon functions in a parish, “that liturgical function is only made real through the ministry in community.”

At the heart of being a deacon is collaboration, Ford says. On a basic level, deacons assist in the liturgy—though, Ford notes, she resists the implication in the word “assist” that a deacon is a less active presence at the altar. “We support and pray and are present to not merely assist but to collaborate with the presider.”

Collaboration is also the role of the deacon in engaging with the wider community.

“Deacons encourage, nurture and help the faithful to move into different ways of being, living their baptismal ministry outside the four walls,” she says.

“One image is that we’re sort of standing at the church door, welcoming people in, but also welcoming the church out into the world, facilitating that,” says the Rev. Ron



*The Iona Report*  
THE DIACONATE IN THE  
ANGLICAN CHURCH OF CANADA



THE GENERAL SYNOD  
OF THE ANGLICAN CHURCH OF CANADA  
2016

▲ Ford points to the Iona Report on the Diaconate, released by the Anglican Church of Canada in 2016, as the “gold standard of bringing forward and looking at, with depth and focus, what it is that a deacon is called into.”

FILE PHOTO

Berezan, a deacon at St. David and St. Paul Anglican Church in Powell River, B.C. Berezan, 57, was ordained in June 2017. He runs a business called The Urban Farmer, through which he teaches gardening and permaculture (a design practice that encourages natural ecosystems), facilitates community food security projects and brings groups to Cuba to see organic farms and agricultural projects. Food security and the environment are

also essential parts of his diaconal ministry, and he calls himself an “eco-deacon.”

“I’ll admit that the first time I saw myself in a collar, I almost died—it was so strange! But I’ve come to feel quite comfortable with that symbol.... I feel I’m able to sort of hold that space, to stand in that place of saying, *there’s still something alive in this tradition to me*, that I want to place myself within it—and I think there are possibilities for it to be positively transformative in the world.”

For many people who eventually become deacons, feeling a call to serve the church is coupled with a desire to perform social justice work. Ford says she has seen, over the years, “a shift from sanctuary focus to seeing—and I still love the language of this—deacons as icons of service in liturgy, rather than a non-stipendiary clergy who’s there to help the priest. For me there’s a real difference. So there’s that whole sense of being called into liturgy but also being called into advocacy and social justice concerns.”

The Rev. Peggy Trendell-Jensen, 53, was ordained as a deacon in June 2018 and serves at St. Clement’s Anglican Church in Lynn Valley, a North Vancouver

neighbourhood. There is no “wonderful mountaintop story” about the moment she decided to become a deacon, she tells the *Journal* in an email. “My ordination was a happy milestone along the way, but it was part of a continuum of my spiritual life.” Trendell-Jensen decided to enter the discernment process halfway through her four-year Education for Ministry program, under the direction of a mentor who was a deacon.

Trendell-Jensen, who works as a decision writer at the College of Physicians and Surgeons of B.C., says her deacon role involves serving in the liturgy, preaching every month or so and being “a regular friendly presence” at a local home for men in recovery. She also manages the parish’s website, newsletter and social media feeds. She is one of Christ Church Cathedral’s regular compline officiates and plays “an occasional role in diocesan worship services and committees.” She also helps develop programs and awareness activities.

Being a deacon means “living with a joyful heart,” she says. “I think a well-supported diaconate is a great gift to the [Anglican Church of Canada]; deacons bring a different focus, wide-ranging life experiences, skills from other careers, knowledge from different sectors, and the enthusiasm to put it all to good use!”

For Berezan, becoming a deacon felt like an affirmation of what he was already doing. “Our wonderful Bishop Melissa [Skelton]... said, ‘We really hope that it’s a continuity for people—it’s a way of saying, you are ministering to the church and the world as a deacon, and we would like to ordain you to really bless and affirm that.’ To me that makes a lot of sense...it’s been a deepening and a kind of integrating, I would say, of different threads of my life into a way that is a little more explicitly connected to church and a little more explicitly of service.”

Berezan’s ministry includes a community permaculture project on the church property called Sycamore Commons, as well as serving in the liturgy and facilitating events like a Richard Rohr discussion group and an outdoor, creation-centred liturgy





Deacons Peggy Trendell-Jensen (right) and Elizabeth Mathers (left) with transitional deacon Alecia Greenfield at the Vancouver Pride Parade

PHOTO: JANE DITTRICH



The Rev. Ron Berezan, who calls himself an “eco-deacon,” is an educator on ecological and food sustainability.

PHOTO: CONTRIBUTED

held four to eight times per year.

A former Roman Catholic with a master’s degree in theology, Berezan took two years to complete the discernment process towards ordination.

Berezan believes the outreach and advocacy of deacons is important to the church. “It’s that standing in solidarity, which I think is such an important witness to the world around what a church is.... For me, it’s the urgency of the climate crisis and the prospect of losing one million more species on the planet that, as a faithful person, how can I not attend to that reality?....Our deepest call from our creator, and from our teacher and friend Jesus, is to be with suffering and be with people who are marginalized. There’s some wonderful mystery in that, around encountering the divine there.”

Trendell-Jensen says that the revitalized Anglican diaconate is still evolving and looks different in different parts of the country—one of the reasons why it is understandable that there might be some misconceptions about deacons. “Deacons themselves can have trouble defining their role. I think some people get drawn to the diaconate because they love church—but, as deacons, we have to remember to love the world even more.... [I]t’s important to check in with ourselves to make sure we are being attentive to our ministry in the wider community.”

It’s also important for the church to recognize the specificity of the role. “Being ordained as a deacon isn’t intended to be a prize for having been a great layperson, nor is it second-place finish for wannabe priests...the diaconate is unique in nature and it’s important to make sure it is indeed the ministry through which your gifts are put to best use.”

“I think we’re coming out of a time where deacons were thought to be sort of junior priests-in-waiting or assistants to the priest of a parish, and that’s not at all what it is,” says Berezan.

In some areas of the church, confusion arises between transitional deacons—future priests who serve temporarily as deacons as part of their vocational



▲ “When I started, deacons were rare in the Anglican Church of Canada,” says the Rev. Michael Jackson, 79. Ordained more than 40 years ago, in 1977, Jackson says he’s seen a dramatic change in the number of deacons and acceptance of the diaconate.

PHOTO: WINNA MARTIN

path—and vocational deacons. “That... perhaps reinforces the misconception that the diaconate is a stepping stone to the priesthood,” says Berezan.

Ford says the church can help support the diaconate by clearly recognizing it as “a separate *and equal* order” and supporting diaconal training programs like those offered by the Centre for Christian Studies.

Ford points to the Iona Report on the Diaconate, released by the Anglican Church of Canada in 2016, as the “gold standard of bringing forward and looking at, with depth and focus, what it is that a deacon is called into.” The report frames a deacon’s role through “competencies,” and lists, with an acknowledgment that these areas of focus deepen over time, benchmarks to be met at selection, at ordination, and through lifelong learning.

Ford estimates that there are around 425 deacons in the Anglican Church of Canada.

“When I started, deacons were rare in the Anglican Church of Canada,” says the Rev. Michael Jackson, 79. Ordained more than 40 years ago, in 1977 (he says he is the church’s longest-serving deacon), Jackson says he’s seen a dramatic change in the number of deacons and acceptance of the diaconate.

The diaconate is important today because we live in a post-Christian society, Jackson says. “The world at large is largely indifferent to the Christian message, and it seems to me that deacons, as people rooted in the Christian community, can make a difference to the outreach and perception of the Christian churches in the world.”

Ford and Jackson both see ecumenical relationships as an important element of the diaconate. The AADC is a member of World Diakonia, a global interdenominational gathering of deacons, and Diakonia of the Americas and Caribbean (DOTAC), one of its member communities.

“These are deacons from different denominations who come together to learn. My experience is, we find a lot of commonalities. We may have some theological differences, but when it comes to the work we do...those things really are brushed to the side as we explore how we do

diaconal ministry,” Ford says.

On a more local level, she says that interdenominational meetings take place about once a month in her diocese, with deacons from the Lutheran, United, Presbyterian and Anglican churches.

Last year, Jackson, with the help of a grant from the Anglican church’s Ministry Investment Fund, helped organize an ecumenical conference on the diaconate in partnership with the Roman Catholic and Ukrainian Orthodox churches. The discussions at the conference led Jackson to edit a book of essays, *The Diaconate in Ecumenical Perspective: Ecclesiology, Liturgy and Practice*, published Aug. 1 by U.K.-based Sacristy Press.

The conference covered topics like the theological basis of the diaconate, the transitional diaconate, the prophetic ministry of the deacon, social action, the deacon in liturgy and women in the diaconate, Jackson says.

Deacons can learn from each other by talking ecumenically, he adds. For example, he believes the Anglican church can learn from the Roman Catholic approach to training. “They tend to be much more rigorous in the way they educate and form and train deacons than we are.”

The diaconate can lend itself to two extremes, he says—on one hand, a liturgical functionary; on the other a social activist with only “a loose connection” to the church. “In this book and this conference, we said, it’s all of that. [Deacons] have an important liturgical role...and then at the other end, they also have to be involved in service to the community, to the marginalized, to those in need.”

Berezan sees the diaconate as a rich, ancient tradition that is still being recovered and that will play a key role in the church’s future. “We are in a time of fantastic change, culturally.... We are already having to reimagine what it means to be faithful and to be church in this time. That’s nothing new; the church has had to do that throughout history. What that’s going to look like, I don’t know. But I’m pretty confident that deacons are going to play a big role.” ■



PEOPLE ▶



▲ Lawton will be serving as rector of the Church of St. Dunstan in Mineola, Texas, and will also be an assisting bishop for the Episcopal Church's diocese of Dallas.

PHOTO: EPISCOPAL DIOCESE OF DALLAS

# Athabasca bishop resigns, moves to Texas

Tali Folkins  
STAFF WRITER

Almost exactly a decade after being elected bishop of the diocese of Athabasca, Fraser Lawton is resigning to take up positions with the Episcopal Church's diocese of Dallas.

Lawton's resignation, already submitted to the diocese's executive council, was scheduled for Sept. 8, according to an article in the September issue of the *Messenger*, the newspaper of the dioceses of Athabasca and Edmonton. Jason Haggstrom, now dean of Athabasca, was to begin serving as administrator of the diocese beginning on that date, and an electoral synod to choose a new bishop was scheduled for Nov. 16.

In a column in the same issue, Lawton said he would be serving as rector of the Church of St. Dunstan in Mineola, Texas, and would also be an assisting bishop for the diocese. The plan, Lawton added, is that in about two years he will be the diocese's assistant bishop.

According to the diocese's website, an assisting bishop—as opposed to an assistant bishop—is normally tasked with providing short-term help.

Lawton said that he and his wife, Veronica, had been anticipating that he would remain as bishop of Athabasca up to his retirement, until the diocese of Dallas approached him about the positions.

"Initially, we declined the offer," he wrote. "After much prayer, counsel, agonising, and various forms of spiritual confirmations we came to the conclusion that God is indeed calling us to leave Athabasca for Dallas."

According to the *Messenger*, the diocese of Dallas has been supportive of the diocese of Athabasca for a number of years, and in 2018, Lawton spent some sabbatical time at St. Dunstan's.

His episcopal work, Lawton said, will be mostly in rural northeast Texas. "This has been a heart-rending time with many tears (and many

more to come) as Veronica and I prepare to leave," he added. "I will miss Athabasca deeply. It has been my home, both before ordination and in ministry, for about 39 years.... Nonetheless, we feel it is critical to be obedient to God, and we desire to always walk in His will."

Born in Saskatoon, Lawton has lived in Alberta since he was eight, according to a biography on the diocese of Athabasca website. He received an MDiv from the College of Emmanuel and St. Chad, Saskatoon, and was ordained a priest in 1994. He served in three parishes in the diocese of Athabasca and was rector of St. Thomas's Anglican Church in Fort McMurray, Alta., when he was elected bishop on Sept. 19, 2009.

His work for the Anglican Church of Canada includes membership in the Council of General Synod and attendance at every General Synod since 1998. Lawton has also served as a member of the church's financial management committee. ■

## Diocese of Huron announces nominees for bishop

Joelle Kidd  
STAFF WRITER

The Electoral Procedures Committee of the diocese of Huron has announced the nominees for bishop of the diocese, to be chosen at an electoral synod Oct. 26.

The names of the candidates, who were nominated by Huron's diocesan council, were announced on Aug. 12. On Aug. 14, the list was updated to include William Cliff, bishop of the diocese of Brandon, who was nominated by the House of Bishops.

The candidates are: Bishop William Cliff, Archdeacon Timothy Dobbin, Dean Paul Millward, Archdeacon Tanya Phibbs and Canon Todd Townshend.

The diocesan council proposed its nominees in a secret ballot at its meeting July 27. At that meeting, the council also requested nominations from the House of Bishops. ■

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# EDUCATION ▶

# ‘Labels are shifting’ as seminaries adapt, collaborate

“Those ritualistic distinctions [...] once did represent deep theological disagreements about the theology of the Eucharist. But today, those distinctions are lost on a lot of people, even our clergy.”

—Bishop Stephen Andrews, principal, Wycliffe College

Continued from p. 3

Though residual evidence of those traditions and influences remain—Wycliffe tends to enrol more Pentecostal and Baptist students, while Trinity is recruiting an increasing number of Eastern Orthodox students—overt differences have largely broken down.

“Those ritualistic distinctions define us a lot less than they did at one time... They once did represent deep theological disagreements about the theology of the Eucharist,” Andrews says. “But today, those distinctions are lost on a lot of people, even our clergy.”

Brittain concurs. “[In] the Anglican Church of Canada, in general, those labels are shifting somewhat as the churches try to think about how to respond to church



▲ The Rev. Dorcas Gordon: “There’s a commonality, a coming together.”

PHOTO: KNOX COLLEGE

decline and think about responding to a largely non-churched environment,” he says. “The labels ‘high church’ and ‘low church’ don’t mean a whole lot to people, so there’s lots of rethinking.”

Greater intermingling of traditions also extends to the Toronto School of Theology (TST), of which both Wycliffe and Trinity are members and which consists of seven colleges from different denominations at the University of Toronto. Staff members from all seven colleges meet on a regular basis, while students often take courses in different institutions.

“When you talk about a school, it means there’s a commonality, a coming together, and it arose [at TST] out of the concern for ecumenics,” TST interim director J. Dorcas Gordon says.

Partnerships such as that between Trinity and Wycliffe, Gordon says, often result when schools “have found a common way of moving forward.” She says that collaboration between Wycliffe and Trinity extends back to the amalgamation of their libraries in 2000.

Andrews says that the two Anglican seminaries are looking for more ways to work together in the future.

“While there may be economies to be found in closer collaboration,” he says, “I think that what motivates our collegiality at the present time is the conviction that the church is richer for having clergy trained at different institutions with different traditions, characters and emphases.” ■

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