

# ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 140 NO. 7 SEPTEMBER 2014

## ‘Renewed energy’ in churches

When the heads of the Anglican and Lutheran churches in North America met recently in Toronto, a common theme emerged as they shared developments in their respective churches: all felt a sense of “renewed energy” that they attributed to a “renewed focus on mission.”

One of the big things he heard, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada, was that “we’re in a different place... Notwithstanding the fact that there’s still some tension within our churches around human sexuality, we could all say, ‘we’re in a much less conflicted place.’”

While conflicts around same-sex blessings and same-sex marriages remain, “it’s not all-consuming

See **ANGLICAN**, p. 10

## Anti-sex trade bill opposed

A group of Anglican clergy and laity have taken a stand against Bill C-36, the Conservative government’s proposed legislation whose Scandinavian model shifts the main criminal burden in prostitution from vendors to buyers. Bill C-36 proposes to decriminalize the selling of sexual services but not the buying of them.

Fearing the bill will further marginalize and endanger workers by driving sex-for-hire transactions underground, some 35 Anglicans led by the Rev. Bruce Bryant-Scott recently sent an open letter to the hearings held by the Standing

See **BILL**, p. 11

PM# 40069670

Please look inside for the envelope to give to the Anglican Journal Appeal. If you’ve already donated, thank you.

## SUBLIME WORSHIP



KENNETH POWELL

The Rev. Nicola Skinner and her son, Noah, share a light moment before the service.



KENNETH POWELL

Cross-carrier Jack Jacobs and fellow server James Ross lead the way to the altar.

## Island church marks 100th year

On July 20, an ecumenical congregation of 200 packed the pews of St. Peter’s-on-the-Rock, by the shore of Stoney Lake, Ont., for the Anglican service celebrating the church’s centenary. Almost 300 more worshipped outdoors.

The service seamlessly married music and worship. The event was actually scheduled 25 years ago and had been in active planning since 2011. People made the trip by boat from the mainland to the church, in

strong contrast to the inaugural service of July 29, 1914, which attracted just 24 congregants.

A number of priests who served as summer clergy at St. Peter’s were in attendance, including Archbishop Andrew Hutchison, former primate of the Anglican Church of Canada, and Bishop Greg Kerr-Wilson of the diocese of Calgary. —DIANA SWIFT

Read the complete story at [anglicanjournal.com](http://anglicanjournal.com)

## PWRDF issues Gaza appeal

The Primate’s World Relief and Development Fund (PWRDF) has issued an appeal for Al-Ahli Arab Hospital in Gaza, which has been responding to the needs of civilians wounded and displaced by the Israeli operations against Palestinian militants in Gaza that began in July.

At press time, more than 1,800 Palestinians and 67 Israelis had been killed in the conflict.

On July 18, the hospital got the kind of automated phone call many people in the city had been getting from the Israel Defense Forces. It warned of likely military action in the vicinity and advised people to evacuate immediately to a different part of the city. Canon John Organ, a Canadian who is serving in the Episcopal Diocese of Jerusalem as chaplain to Bishop Suheil Dawani, described the dire situation in Gaza and at the hospital in an interview with the *Anglican Journal* late that day. “So a number of people didn’t come in, but as [hospital director] Suheila [Tarazi] said, ‘Where are we to go? And how can we possibly go?’”

The hospital, a ministry of the Episcopal Diocese of Jerusalem, had not been hit by the airstrikes so far, but Organ said it sustained some damage from bombing nearby.

“We’re involved on strictly a humanitarian basis. We’re caring for people in need, and we do that through health care, especially in Gaza—that’s our primary ministry there,” said Organ. “We serve the poorest of the poor, and right now our hospital has 14 physically traumatized patients.”

Organ also spoke of the challenges for the hospital, which he said has been

See **CHURCH**, p. 3

## INSIDE



DICK DUERRSTEIN

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Crux of the Cross

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# Weighing the Anglican response in the Mideast

As horrifying images and news of the renewed Israeli-Hamas war filled newspapers and newscasts this summer and the political debate raged on, Canadian Anglicans, like so many others, may have been asking themselves what can and should be done to end the conflict. The *Anglican Journal* asked some Canadian Anglicans if they think the church should be involved in the issue, and if so, how?

General Synod tried to address that question when it passed a resolution on Israel and Palestine in 2013. Dean Douglas Stoute of the Cathedral Church of St. James in Toronto spoke during the debate on the resolution, cautioning the church not to follow the United Church of Canada's decision to boycott products created in the Israeli-occupied territories of Palestine. "I thought [it] showed a lack of sensitivity to the complexity of what's happening," he said in an interview.

What was eventually included was not a boycott, but a commitment to "educate



**Nine-year-old Maryam Al-Masri, who was wounded in an Israeli air strike, comforts her grandmother as she lies in bed at a hospital in Gaza City.**

the church about the impact of illegal settlements on the lives of both Palestinians and Israelis; about imported products identified as produced in or related to the illegal settlements and misleadingly labelled as produced in Israel; about the complexities of economic advocacy measures."

The resolution also encouraged Canadian Anglicans to "explore and challenge

theologies and beliefs, such as Christian Zionism, that support the Israeli occupation of Palestinian territories, as well as theories and beliefs that deny the right of Israel to exist; to strengthen relationships with Canadian Jews and Muslims; and to resolutely oppose anti-Semitism, anti-Arab sentiments and Islamophobia."

But even as passed, the resolution troubled some Cana-

dian Anglicans. Peter Malcolm of Victoria, B.C., wrote to the *Journal* expressing his concern that it had an "anti-Semitic tone," though he was glad the resolution had not called for a boycott. "If I had been a United Church member, I would not be now," he said. The church, he added, should not be choosing sides.

Canon John Organ, a Canadian who is serving as chaplain to Bishop Suheil Dawani of the Episcopal Diocese of Jerusalem, said Christians "really don't have an option with regard to being involved in the Holy Land because our Lord was incarnated here. The particular matters—Nazareth matters, Bethlehem matters, Jerusalem matters, this Holy Land matters." Historically, he noted, the Anglican church took root primarily among Arab Christians in the region. "For Arab Anglicans, this is their world, their community, their history, their suffering, so we're involved anyway, whether we like it or not."

Laurette Glasgow, General Synod's Ottawa-based special

adviser for government relations and a veteran Canadian diplomat, said, "I can't speak for what every Anglican should do because the whole approach of Anglicanism is to walk with people and share their journey." She added that for her, engagement is closely tied to the Canadian church's commitment to the diocese of Jerusalem. That means taking the "lead from [the diocese] in terms of what is helpful to them at any given time."

That was a point where the differing opinions seemed to converge. Stoute said he prefers to "be very deferential to the leadership of the Palestinian church," while Malcolm said he and his wife are "very happy to support Christian entities [that] are [in the region] to help not only themselves but anybody, regardless of creed and race."

That, said Organ, is what the Anglican health care and education ministries are all about. "The diocese is very careful, in fact, not to be political about any of it."

—LEIGH ANNE WILLIAMS

## Church-run hospital struggles to cope with wounded, traumatized in Gaza

Continued from p. 1  
running on a "skeleton budget" since it lost funding that the UN Relief and Works Agency for Palestinian Refugees had provided for decades. Since the end of 2012, there has been no major sponsor and the hospital has run on individual contributions, but it cannot provide the care it once did.

Meanwhile, Archbishop Fred Hiltz, primate of the Anglican Church of Canada,

and Bishop John Chapman, of the diocese of Ottawa, have added their voices to those of many religious leaders calling for an end to the violence. Hiltz said that the Anglican Church of Canada's position on the issue is in keeping with the recent statement from the World Council of Churches, which condemned both "the indiscriminate attacks by Israeli military on the civilian population in Gaza" and "the

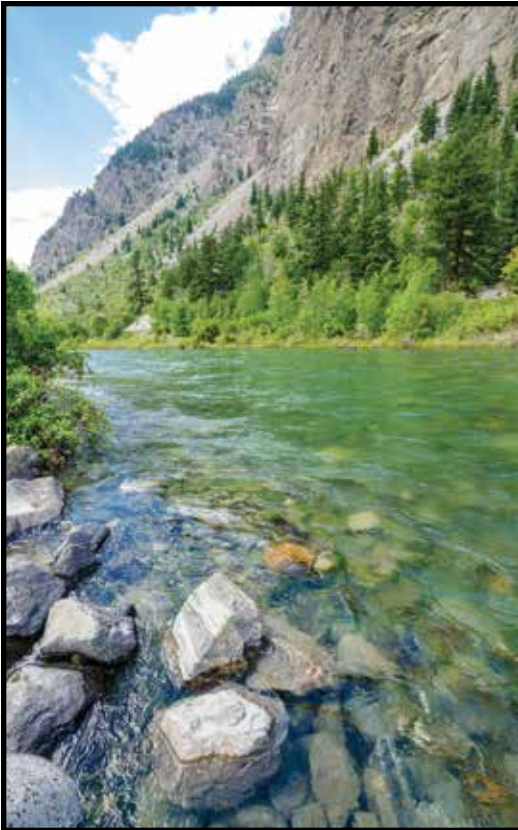
absurd and immoral firing of rockets by militants from Gaza to populated areas in Israel." Chapman, whose diocese is in a companion relationship with the Jerusalem diocese, asked for prayers to end the violence and bloodshed in Israel and Palestine and to re-instate the peace process.

PWRDF, the relief and development arm of the Anglican Church of Canada, has sent an initial grant of \$25,000 to

Norwegian Church Aid (NCA), which has been providing support to the hospital in the form of fuel, medications, medical supplies and psychosocial support for thousands of women and children affected by the offensive. Both PWRDF and NCA are members of the Action by Churches Together (ACT) Alliance, a grouping of church-based agencies responding to humanitarian needs worldwide.

—L.A.W.

**To donate to PWRDF's Gaza response: By phone, contact Jennifer Brown 416-924-9199 ext. 355 or 1-866-308-7973. Please do not send your credit card number by email or fax. By mail: Please make cheques payable to "PWRDF" and mark them for "Gaza" and mail them to: PWRDF, 80 Hayden St., Toronto, ON M4Y 3G2.**



## A splendid example of visionary generosity

—a message of encouragement from Archdeacon John Robertson

I worked with a priest colleague in western Canada for a number of years who knew of my considerable interest and experience in gift planning, first as a volunteer while serving as a parish priest in West Vancouver and then later in my present full-time national role.

He told me of his life-long passion, stemming from his days at Trinity College, Toronto, in the work of the church in the north and overseas. So when he began to consider estate planning and how he was hoping to share his "possessions loaned to him by God", to quote St. Catherine

of Siena, he asked for some advice. After some discussion, he was clear. He wanted to support General Synod of the Anglican Church of Canada in our essential and vitally important ministries through the Council of the North and our expanding Global Relations partnerships.

When our friend died at the age of 88 in 2012, after a long and faithful ministry, General Synod received two gifts from his estate, in two distributions totaling \$782,290. What a generous, visionary gift! Consider the impact his thoughtfulness has already made in the life of our church!

*If you would like to follow my friend's example to support the work of God through our church, please refer to our Annual Report for 2013 for more examples of generosity, now available at [www.anglican.ca](http://www.anglican.ca), and contact me :*



**The Venerable John M. Robertson,**  
Senior Gift Planning Officer, Resources for Mission  
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# The gift of possibilities

MARITES N. SISON

THE OLDEST surviving copy of *The Dominion Churchman*—now called the *Anglican Journal*—dates back to Aug. 22, 1878. Holding the fragile, brittle, yellowed and frayed 16-page newspaper, it’s difficult not to feel awed by the weight of the Journal’s 139-year history and to feel a palpable sense of duty arising from the trust the church and its faithful have gifted it.

The passage of time has, of course, meant that along with the rest of the world, the Journal has gone through momentous transformations since its birth in 1875. In its early years, the front page was dominated by ads offering the services of barristers, architects, homeopathic pharmacists and a French remedy for nervousness. That all changed in the mid-19th century, when news and features finally claimed their rightful place on page one. The newspa-



per hired its first lay editor and professional journalist in 1968. In 1977, it enshrined the principle of editorial independence in its charter, stating that while it was the national newspaper of the Anglican Church of Canada, it was not the official voice of the church.

The tides of change have strengthened the core values and mission of the Journal. The newspaper exists to freely inform, edify, motivate and challenge Anglicans and to help them be engaged participants in the life of the church, in their communities and the rest of the world.

It has been said that the Journal—which, along with the diocesan newspapers, goes

directly into the homes of 141,000 Canadian Anglicans—is a glue that helps hold the people of the church together. On some level, it is a permanent residence of the collective memory of Canadian Anglicans. It provides a forum for a discerning audience to express their ideas and opinions, and therefore remains the best vehicle for gauging the pulse of Anglicans from coast to coast. Throughout the Anglican Communion, it symbolizes the diversity and transparency of the Anglican Church of Canada.

The Journal has many ardent supporters, but like any newspaper worth its salt, it also has its share of vociferous detractors. Love it or hate it, the very fact that the Journal moves Anglicans in extremely diverse ways means that it is a newspaper that is loudly alive and it is truly yours.

As the editorship of the Journal changes hands, the inevitable question is whether

it will undergo yet another metamorphosis. The answer is yes and no. Change can be unsettling, but it can also mean endless possibilities for growth and renewal.

Our immediate goal is to provide readers with more thought-provoking stories that will be told in new ways. In today’s networked age, we will enhance our website and explore ways to serve you better, even as we strengthen our print publication. We will go beyond reportage on church governance and events, and tackle big questions about faith, ethics, religion, spiritual and social issues and, yes, everyday living. Even with a small staff and limited budget, we will strive to be where you are—on the ground and on the road—to gather stories that offer encouragement and hope, provoke deep and meaningful discussions and inspire positive change.

In short, we will look deeply

at issues and concerns that impact you right here, right now.

What will not change is our abiding commitment to you and the free, robust exchange of information and ideas that are central to the living out of Christian faith and community. It is what we owe you who generously support us year after year and our audacious predecessors.

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*“If you want to change the world, pick up your pen and write.”—Martin Luther*

In the coming months, we will launch new sections in the Journal and on our website, [anglicanjournal.com](http://anglicanjournal.com), which will rely heavily on contributions from our readers. We hope that we can count on you to kick down our doors and share your voices.

And, as always, letters to the editor are welcome.

EMAIL: [editor@national.anglican.ca](mailto:editor@national.anglican.ca)

## LETTERS

### DEAFENING SILENCE

As a proud Canadian, I was deeply saddened by the tragedy in Moncton, N.B.

We as Canadians expect such occurrences to sadly happen to our neighbours south of us.

My deepest condolences go to the families of the fallen. Our country lost three heroes who daily put their lives on the line for us.

Our prayers go to their families, friends and co-workers. Also to the wonderful people of Moncton who for 30 hours were held hostage and terrorized, hidden away in basements in fear for their safety.

It will be a long healing process for the whole community. They made us proud by their coming together in their deepest hour of need. The regimental funeral was a sight to see and very deeply touching and moving to watch.

My only disappointment came from my parish. Not one mention or prayer was offered. A tragedy, a Canadian trage-

dy, a human one, was totally bypassed, [as if] nothing happened. I would have thought as Christians we would have offered prayers for the fallen and their families.

I would also hope mine was the only parish that failed to do so. If it wasn’t, maybe it should be a time for pause and reflection.

Maybe, just maybe, not thinking beyond our four walls is why so many of our beautiful churches are closing their doors.

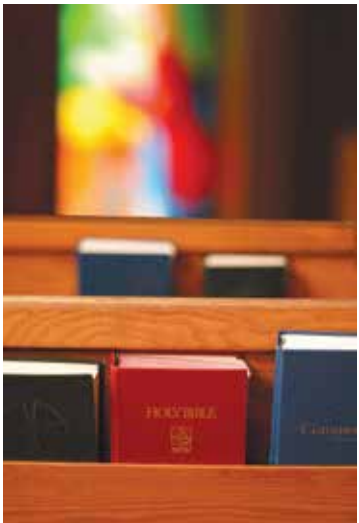
**Cathy Davidson**  
Windsor, Ont.

### CHALLENGING CHANGE

The letter by Jim Shepherd [*Time to change*, June 2014, p. 3] made me very angry.

I feel the Anglican Church of Canada has changed too much.

I’m a cradle Anglican and I can remember when the traditional *Book of Common Prayer* (BCP) was the norm for public worship and the Anglican Church of Canada was called the Church of England



CONTRIBUTED

in Canada.

I feel that a new Canadian BCP [would] result in the demise of the 1962 BCP, which is still the official prayer book and is enshrined in the constitution of the Anglican Church of Canada. The present *Book of Alternative Services* (BAS) would probably be rubber-stamped as the new revised BCP. What would become of the historic Articles of Religion, which define our Anglican faith?

Now that we are in communion with the Evangelical Lutheran Church in Canada, how much of our Anglican heritage will be lost in this desire to change?

I also feel that changing the name of the Anglican Church of Canada to the Episcopal Church of Canada would make us lose our identity as Canadian Anglicans, since we belong to the Anglican Communion.

I really like going to Episcopal services when I am south of the border, but we are Canadians, not Americans.

**Peter Iveson**  
Toronto

### DON’T BLAME ISRAEL

I was delighted to learn that the Anglican Church of Canada was instituting Jerusalem Sunday, but began to wonder when I read the Journal’s coverage, including Lisa Barry’s Special Report [May 2014]. There are many references to Palestine, which doesn’t exist, as far as I know, and many subtle and not so subtle condemnations of

Israel.

I am currently in Jerusalem and my study program has taken me to the Israel Defense Forces (IDF) Northern Command in Safed. There our group learned, from a Druze commander of the IDF medical corps, that Israel has treated 1,002 wounded Syrians since February 2013. These people, often brought by relatives, had presented themselves at the Israel/Syria border on the Golan Heights. The title of the commander’s PowerPoint presentation was “My Brother’s Keeper.” It might have also been called “Love Your Enemies.”

Arabs in general, and Arab Christians in particular, are indeed suffering in the areas controlled by the Palestinian Authority and in the rest of the Arab world. Blaming Israel for this tragedy is not accurate. Israel deserves our admiration and our support, especially on Jerusalem Sunday.

**The Rev. Donald James**  
National Development Director  
Bridges for Peace Canada

## ANGLICAN JOURNAL

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

EDITOR: Marites N. Sison  
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GRAPHIC DESIGNER: Jane Thornton  
CIRCULATION MANAGER: Beverley Murphy  
CIRCULATION: Cynthia Herrera, Mirella Ross

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

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ADVERTISING DEADLINE:  
25th day of the 2nd month preceding publication date.

Acceptance of advertising does not imply endorsement by *Anglican Journal* or the Anglican Church of Canada

Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database.  
Printed in North York, ON by Webnews Printing, Inc.

PUBLICATIONS MAIL AGREEMENT NO. 40069670

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SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible):  
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SUBSCRIPTION RATE: \$10 a year in Canada, \$17 in U.S. and overseas. Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Rupert’s Land News \$15; The Sower (Calgary) \$15 suggested donation; Huron Church News \$15 a year in Canada. \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.

ISSN-0847-978X CIRCULATION: 141,000

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.



# ‘In remembrance of me’

FRED HILTZ

THIS SUMMER I had some extraordinary experiences of eucharist in stately cathedral churches, in a teepee set up in a gymnasium in Kingfisher Lake, Ont., and several lovely old parish churches celebrating milestone anniversaries in the service of the gospel.

One celebration I’ll never forget was in the outdoor chapel of St. Francis at the Sorrento Centre on the shores of beautiful Lake Shuswap in the interior of British Columbia.

It was Friday of the third week of programming. Our work, our learnings and our prayers were to be offered up at this eucharist. As everyone gathered, there was an air of anticipation.

Just before the celebration began, the chair of the board of the Sorrento Centre



broke the news that its much-loved executive director, Christopher Lind, had died earlier in the day. Many were moved to tears. Chris had helped the centre renew its mission as “a place of transformation—a place for learning, healing and belonging” and had launched a capital campaign with an eye to “The Next Fifty Years.”

I was invited to lead the congregation in prayers and when I finished, the beautiful “Pie Jesu” from Fauré’s *Requiem* was sung. The Liturgy of the Word and a reflection concluded with everyone singing Leonard Cohen’s “Hallelujah.”

At the offertory, a blanket was spread

on the ground in front of the altar and the children were invited to come forward and sit. As they came, the priest gave them either a plate of bread or a cup of wine. Kneeling on the blanket with them, he was barely visible, but we could hear him praying the Great Thanksgiving. As he came to the words of institution, Jesus’ words at the Last Supper, we could see a host of little arms holding up the gifts. As he prayed for the Spirit’s blessing that the bread and wine become for us the body and blood of Christ, the children, with great reverence, elevated the gifts.

When the prayer was finished they returned to their families, beaming! After all, they had helped us recall the love of Jesus laid down for all.



## MARKS OF MISSION

share the good news  
teach new believers  
help people in need  
work to make things fairer  
look after the planet

MARKS OF MISSION ADAPTED FROM *MARKETING THE ANGLICAN WAY* BY RODERICK MACKIN

Styled as a picnic eucharist, this liturgy had all the flow of good order and every space for the Spirit’s whispering and hovering over bread and wine. It had all the grace of a place for everyone at this sacred meal and all the truth about Jesus’ love for children and their delight in the wonders of God’s love.

Having received holy communion that day, I was moved to ponder afresh how great a mystery it is, and cherish anew this food so awesome and so sweet.

**ARCHBISHOP FRED HILTZ** is primate of the Anglican Church of Canada.

## WALKING TOGETHER

# The Creator’s new song



**BISHOP MARK MACDONALD** is national indigenous bishop of the Anglican Church of Canada.

For this edition’s column, I wanted to, once again, share a poem from my friend Fr. Ewan MacPherson:

### Bishop Lydia Mamakwa

The wind speaks an old language we can hear,  
When our hearts are still and there is peace.  
Our ancestors heard it. The raven sits  
In a pine tree. Below is the cool earth,  
Scented and fertile. Above is the sky.  
Raven knows them both. There are no borders.  
Only the word that our Creator said  
When it began.

The people have pain in their memory,  
Like the ferns growing up through the floor boards  
Of a deserted house.  
The life they made for themselves before the world  
Fell off its tracks; askew in the dark night.  
Who will Creator give the holy words?  
Who will Creator send to sing the song?  
Who will Creator give the name Migwan?

Who will build a fire with the wounded Christ,  
Where all the broken-hearted people come?  
They will know the fresh scent of the pine tree.  
They will gaze at each other in wonder,  
No longer disfigured by hatred,  
Watching the geese fly south; daring to hope.  
Silent beyond any words; only the joy;  
And a new song only Creator knows.

—Ewan A. MacPherson, June 5, 2014

## LETTERS

### IN PRAISE OF WOMEN

The May 2014 issue stands out in my mind as one of the finest ever for its portrayal of those [individuals], many of them women, who devote themselves wholeheartedly to the well-being of others. They are the true saints. This is the true Christian faith, beautiful in thought and action. This faith, not doctrine or religious tradition, is what brings hope to a desperate world.

In biblical times, sickness was caused by sin, epilepsy by demon possession; God was a man; women were inferior beings; societies were patriarchal. These were powerful cultural influences on Bible teaching and Christian doctrine and tradition.

Religions that do not progress alongside modern cultural improvements die out or fall into extremism, the Taliban being an example of the latter.

If a woman can give birth to us, nurture and nurse us, run our household, keep the family together, stay strong in faith and action when so many men are falling by the wayside, surely, if she so wishes, she can do as well or better than a man as priest and preacher.

**George Fraser**  
Victoria

### NOT FULLY REPRESENTATIVE

Diocese of Yukon Bishop Larry Robertson and others have noted the lack of theological diversity amongst the members of the commission on the marriage canon, as none of them are opponents of same-sex marriage.

I would add that the commission also lacks ethnic and geographic diversity. As far as I can tell, none of the members are aboriginal. None of them represent a visible or linguistic minority. None of them come from a Council of the North diocese. If the commission’s mandate is to seek a “broad consultation,” how can its membership have such a narrow composition?

**Chris Dow**  
Birch Hills, Sask.

### WORSHIP GOD, NOT CREATION

I would like to offer an alternate view to the current Chicken Little attitude toward climate change, promoted by the new religion of environmentalism.

Human beings are not an alien species dropped off here from another planet. We are part of the ecology, and like any other species, have a right to use our environment to meet our needs. In the Bible, God set us apart from other animals and gave us stewardship of the earth. We do not reverence it and worship it, as that is idolatry; we make use of it, as God’s blessing to us. While no one would advocate fouling one’s own nest, it is vain and arrogant to think that our puny species can destroy the entire planet. The earth was—and is—constantly changing, long before humans came along, and has an incredible ability to regenerate itself, as it has done time and time again. Remember Pangaea? The dinosaurs? The Ice Ages?

God did not create a shoddy or inferior product, easily broken. I think it is amazing that God in his wisdom and foresight created creatures and plants millions of years ago that are now available to us as highly useful and efficient fuel resources. Fossil fuels are no more bad or evil than grapes are bad because they can be made into wine, or poppies are bad because they can be made into opium. The earth is not my mother; Christians worship the Father Creator, not the creation. I trust in God, not in the Intergovernmental Panel on Climate Change.

**Kate Chapman**  
Olds, Alta.

### APPRECIATED AND VALUED

We want to send heartfelt thanks to interim managing editor, Archdeacon Paul Feheley, for his excellent work at the *Anglican Journal*. His professional touch and gifts for setting forth Christian news were evident from his first issue.

**The Rev. Philip Rowswell**  
North York, Ont.

The *Anglican Journal* welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.



# A native diocese is born

It was a historic day for the Anglican Church of Canada as it celebrated the birth on June 4 of the first indigenous diocese and the installation of its first bishop in Kingfisher Lake in northern Ontario.

The Indigenous Spiritual Ministry of Mishamikoweesh's installation service for Bishop Lydia Mamakwa took place in a school gymnasium that had been transformed for the occasion with red and white banners, garlands, a profusion of flowers and a teepee around the altar. Archbishop Fred Hiltz, primate of the Anglican Church of Canada, offered the homily. Archbishop David Ashdown, metropolitan of the ecclesiastical province of Rupert's Land, formally seated Mamakwa as bishop and blessed the episcopal chair. National Indigenous Bishop Mark MacDonald participated and offered a reflection. The service was in English and Oji-Cree.

Bishops from across the country attended, along with many members of the Kingfisher Lake First Nation, which is located 350 kilometres north of Sioux Lookout, Ont.

Hiltz began by holding up a pair of moccasins that Mamakwa gave him at General Synod 2013. "I am wearing them today, recalling that wonderful moment when General Synod gave concurrence to the creation of an indigenous diocese in northern Ontario," he said. "Carved out of the diocese of Keewatin, it would be self-determining with respect to its leadership, ministry and decision-making."

In addition to the celebrations in the new diocese, Hiltz said he believed there was also much joy in heaven, particularly for the late Archdeacon Dr. William Winter, Mamakwa's uncle and spiritual adviser, who devoted himself to the dream of creating a self-determining indigenous church within the Anglican Church of Canada.

"What had been revealed to him by God has been realized," Hiltz said. He recalled how Winter had wrapped his arms around Mamakwa and prayed lovingly for her at her consecra-



ANGELICAN VIDEO

**Bishop Lydia Mamakwa assumes leadership of the first indigenous Anglican diocese in Canada.**



ANGELICAN VIDEO

**Young well-wisher: Lynette Winter, great granddaughter of the late Rev. Dr. William Winter**

tion as area bishop of Northern Ontario Region. "So what better date to celebrate the inauguration of Mishamikoweesh...than his birthday," said Hiltz. Winter passed away in 2011, but June 4 would have been his 93rd birthday.

In an interview with Anglican Video, Mamakwa said she draws inspiration and strength for the work ahead by thinking of the elders and those who have passed on. "This was their vision...And I feel like I have been called to start to open up this journey for them."

Asked what challenges are facing the new diocese, Mamakwa identified setting up an executive council to be a governing body, along with establishing a council of elders. Geography, however, remains the biggest hurdle. "We are in an isolated area...None of the villages I look after, except one, is accessible by road," she said. Mishamikoweesh encompasses more than 25 First Nations communities in northwestern Ontario and northern Manitoba.

Early in the service, MacDonald spoke about the significance of the event for indigenous Anglicans across Canada. He noted that 150 years ago, Cree priest Henry Budd held that "we would never come to be the church that we were meant to be until the churches were self-determined with indigenous leadership."

The 1993 apology of then primate Archbishop Michael Peers "allowed the Spirit to flow into what we are seeing today, but also many people, many elders, some from other places who are here today, and Bishop Gordon Beardy [the church's first native diocesan bishop] worked towards this day," he said.

Mamakwa thanked her community and the Canadian church for the continued support and prayers for this new church that will incorporate indigenous language, traditions and knowledge. The Anglican Foundation provided a grant of \$15,000 to help elders from across the diocese to travel to the gathering.

—LEIGH ANNE WILLIAMS



**The new diocese's crest incorporates the Bible, beaver.**

## Anglican Video to document journey to Mishamikoweesh

Anglican Video is preparing a documentary that will tell the story of the creation of the new diocese from its beginnings as a dream of pioneering aboriginal priest Archdeacon William Winter through to its fruition. The documentary is expected to be released in early 2015 and will be available from Anglican Video and the new diocese.

## PEOPLE IN THE NEWS

# COFFIN IS NEW METROPOLITAN FOR CANADA

Percy Coffin, bishop of the diocese of Western Newfoundland, will be installed as metropolitan of the ecclesiastical province of Canada on Sept. 18. He succeeds Archbishop Claude Miller.

Coffin was elected on the second ballot in an electronic vote by provincial synod members at the end of May.



Coffin

was "fear and trembling," but

With his characteristic self-deprecating humour, he told the *Anglican Journal* that his initial reaction

then he said more seriously that it was exciting to see how the election was unfolding. "I'm a firm believer in calling, and when you have that conviction, there's a strength that comes with it in the belief that you are sustained in this by God and also by the people you work with."

—L.A.W.

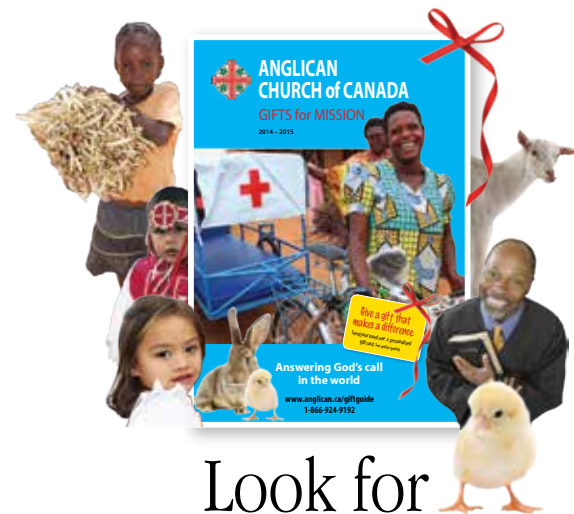


—Anglican Church of Canada—

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The Primate's World Relief and Development Fund  
Le fonds du Primat pour le secours et le développement mondial  
THE ANGLICAN CHURCH OF CANADA

## Annual General Meeting

NOTICE is hereby provided of the Annual General Meeting of The Primate's World Relief and Development Fund / Le fonds du Primat pour le secours et le développement mondial, to be held on **Friday, Nov. 7, 2014 from 11:00 a.m. to 12:00 p.m.** at Quality Suites Toronto Airport Hotel, 262 Carlingview Drive, Toronto ON M9W 5G1.

BY ORDER OF THE PRESIDENT, Laura Marie Piotrowicz, Secretary

For further information, please contact Michelle Frost at 416-924-9199 ext. 256.  
Email: [mfrost@pwrdf.org](mailto:mfrost@pwrdf.org).





BEVAN GOLDSWAIN

DIANA SWIFT

FOR ALL ITS benefits, university can be an unsettling experience for young adults. Some are living away from the familiar shelter of home and community for the first time. Some will encounter ideas that shake their long-held religious beliefs, while others will be struggling with their sexual identity. Life on campus is hardly the lighthearted “Gaudeamus igitur” experience of collegiate song. Most students will face a phalanx of competing pressures: high tuition, academic and extracurricular conflicts, and peer and family expectations.

Enter university chaplaincy services, multifaith islands of calm dedicated to the spiritual care and development of students. Often poorly funded and unable to offer secure contracts, academic chaplaincies attract a unique type of mentors who provide one-on-one pastoral care not offered by a college’s secular counsellors and health-care professionals.

“Approximately two-thirds to three-quarters of my time is taken up with pastoral counselling for residents and off-campus students—as well as staff and faculty,” says the Rev. Megan Collings-Moore, for eight years the Anglican chaplain at Renison University College, an Anglican affiliate of Ontario’s Waterloo University.

Today, most chaplains will tell you that dealing with student mental health issues such as depression, anxiety and bipolar disorder is an increasing part of their role, and as funding for student health stagnates or drops at some schools, chaplains are more important than ever. Often a chaplain will be a troubled student’s first intervenor. “Last year, I did a lot of triage for suicidal ideation,” says Collings-Moore. “University Counseling Services is frequently overwhelmed, and chaplains pick up the slack or help students manage until they can see a counsellor.”

To help forestall psycho-



RENISON UNIVERSITY COLLEGE

**The Rev. Megan Collings-Moore: Student mental health is “a big issue.”**

logical distress, Collings-Moore provides chapel space where students can enjoy tranquility and listen to their inner voices. “Students are never solitary. They are always attached to their friends and family via their phones or laptops. So I provide a quiet area in the chapel with candles and cushions and encourage them to take time apart.” In addition to offering safe and comfortable hospitality at the chaplaincy drop-in centre, she opens the chapel to stress- and depression-easing sessions of mindfulness meditation.

A singularly rewarding aspect of her work at Renison—the site of Waterloo’s English as a second language program—is counselling the college’s many international students. “I do also help them make connections with chaplains from their own traditions, but often students are exploring faith issues, and it can be easier to do that with someone who is not connected to their own tradition,” she says.

At the University of Alberta in Edmonton, the Rev. Richard Reimer, a Lutheran chaplain, echoes her point that student



CONTRIBUTED

**The Rev. Emily Carr wants campus chaplaincy funded adequately.**

mental health is a growing issue. “Students are sometimes referred to me by staff members of faith at the university’s counselling services, and we work together in a complementary fashion,” he says. Reimer teaches students to breathe in the Christian tradition of breathing prayer or breath prayer—for example, the formulaic Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, the sinner.”

Throughout his chaplaincy, Reimer has been an outspoken advocate for the full inclusion of

## As students return to the stress of academic life, the doors of multifaith chaplains will be open.



CONTRIBUTED

**The Rev. Richard Reimer: Chaplaincy provides “a community of faith.”**

For Reimer, who spends quite a bit of time raising half the money to sustain his underfunded ministry, the chaplaincy provides a community of faith—whose outstanding feature is constant peer support—amid the struggles of campus life. “Something happens organically, so students don’t get to the point where they are so stressed they break down,” he says. “It becomes a peer-to-peer ministry in which faith is an integral part of spiritual maintenance.”

In Saskatoon, the Rev. Emily Carr is testimony to chaplaincy’s often precarious financial footing. For two years, the former youth minister served as an ecumenical (Anglican, Presbyterian, United) chaplain at the University of Saskatchewan in Saskatoon. But after she and her wife adopted a baby girl, she had to become a parish incumbent. “I loved the job, and I want to see campus chaplaincy grow. But the funding was not there. “I needed something more stable,” she says.

She notes that while some chaplaincies such as Roman Catholic and fundamental-

ist Protestant are often well funded, that is not the case for the mainline services that share the university’s code of ethics and can therefore fully support campus programs such as women’s health.

She remains, however, a staunch supporter of campus ministry and its unique mentoring role. “Chaplains are not like professors or administrative employees of the university. They’re not marking [students]; we don’t want money from them. So we can be more objective than others on campus,” she says.

That is especially important at this pivotal time of life exploration when young people must consider their larger life picture, unencumbered by the expectations of others. “Students are starting to feel out what kind of person they want to be, what their priorities are, and chaplains can help sort out those things,” says Carr.

Collings-Moore agrees: “Students have told me that frequently the chaplain is the only person on campus asking the big questions about what it means to lead a good life, or which values matter, so I think the perspective the chaplain provides is helpful.

Moving from working with at-risk youth, Carr was shocked at the widespread incidence of anxiety and depression on campus and how quickly the excitement and optimism of September evaporate with the grind of university life. “I was expecting everyone to be happy,” she says. She recalls the case of a tall, good-looking, well-dressed young man who came to her office. “He looked like the captain of the football team and I asked myself, ‘What’s he doing here?’ Then he sat down and he just began to weep and [he] talked about

his problems—his academic program, his family and all the drinking he was doing as part of campus culture.”

In her two years, Carr married students and presided at student funerals. “Chaplains are called when there’s a death on campus or a rape, and we can help by participating in conversations about these,” she says.

At Dalhousie University in Halifax, Clement Mehlman has been an unordained Lutheran chaplain for 16 years. Mehlman, who taught English for 31 years before training for the chaplaincy, feels certain students may feel more comfortable with an unordained adviser.

He sees his role as that of a servant and takes his philosophy of chaplaincy from a Michigan minister who advised her colleagues not to form groups that students would feel guilty about not attending, but to find out what students are working on and join them in their work.

A high point of his chaplaincy was raising the funds to bring seven family members of one of his African students to Halifax.

Mehlman, too, has met students who were depressed to the point he worried they might take their own lives. Although he has been able to intervene in a positive way, he doesn’t try to give therapy. “I don’t solve these problems, but I connect a person with an appropriate caregiver. And counsellors refer students to me.”

Ultimately, chaplains cannot take away the stress of campus life. But they can walk with students and help them navigate it—and be there as they wrestle with the big questions of where they want to go in life. And as student mental health issues overwhelm secular counselling services, the healing guidance of chaplains is more essential than ever.



CONTRIBUTED

**The Rev. Allison Chubb**

## ‘Church.’ ‘No.’ ‘God.’ ‘Ah!’

Declining resources aside, the cultural diversity of today’s campus can be daunting, especially for a new chaplain. “Perhaps my greatest challenge here is learning to discern what falls into the realm of spirituality when the majority of students are not Christians and will never come to the eucharist or a retreat,” says the Rev. Allison Chubb, since 2013 the Anglican chaplain of St. John’s College at the University of Manitoba in Winnipeg. What does is mean to be a minister of Christ in such a context? “I’ve decided that it means to journey alongside students in whatever situation they find themselves—to look for the Holy One walking amongst them and to be as Christ for hurting students.”

The growing presence of international students can also test a chaplain’s mettle. “I’ve had fun trying to explain who I am,” says Chubb. Often the conversation goes like this: “I’m the chaplain.” “Never heard that word.” “Priest.” “Nope.” “Church.” “No.” “God?” “Ah!” Their faces light up. They’ve heard that word—so that’s who she is! “Now I just tell them I’m a friend of students,” says Chubb.

Ultimately, though, she feels privileged to walk alongside young adults at such a pivotal time in their lives in such a multicultural setting. “It’s the perfect context for trying new things, for discerning what God is up to, for hearing truth, blunt and raw, in the form of students. I’ve worked with students as an English teacher, but never have I been gifted with glimpses into students’ lives in this way.” —D.S.

## Free coffee, cookies and a compassionate ear



Devout Hindu **Mohit Kallaria**, a master’s student from southern India, considers Dalhousie University’s multi-faith chaplaincy service a lifesaver. “I felt a huge cultural shock when I initially arrived in Halifax, and I was unable to follow my religious practices.” But when he connected with the Dalhousie Multifaith Centre, Clement Mehlman, the Lutheran chaplain, introduced him to the Hindu chaplain, who extended home hospitality and invited him to attend the Hindu temple in another part of the city. “I felt so comfortable



**Mohit Kallaria**

He also frequents the accessible interfaith prayer rooms set up by the chaplaincy.

“Chaplaincy has had a huge impact on my life,” says Renison University College (Waterloo, Ont.) student **Laurie Guay**, whose background is Presbyterian. “It wasn’t long before I found St. Bede’s chapel and the



**Laurie Guay**

supportive, listening ear that Megan [the Rev. Collings-Moore] continues to provide for me. Megan encourages us to ask the hard questions and to find the answers that make sense to us.”

On an everyday basis, chaplaincy services provide low-stress and hospitable havens. For recent Waterloo University grad **Ainsley Munro**, the ministry centre at Renison



**Shamus Slaunwhite**

There’s always free coffee and tea and free cookies.”

Another specialty of campus chaplains is organizing restorative student retreats. To University of Alberta Lutheran **Grace Crosby**, the January 2014 Pathways to Prayer retreat on Sylvan Lake was a great blessing. “Amidst the demands

and obstacles of student life, the retreat provided an opportunity to know more of Jesus’ glory as the noise of life became less,” she says.

**Shamus Slaunwhite**, a Baptist about to graduate from Dalhousie, says chaplains differ from professors by providing unique guidance and helping students integrate faith and learning. “Professors spit out information but draw the line at academics. Chaplains can help guide you through some academic problems, but they also mentor you spiritually and help you get through all the

other problems and challenges,” he says. “University is not just about writing exams and papers; it’s also about discovering how you fit into the world.”

Often university chaplains are connected to ecumenical campus residences where students of different backgrounds live in intentional community. Here’s what **Katie Brager**, a graduate of Roman Catholic schools, has to say about living at the University of Alberta’s Martin Luther House: “I am excited and eager to—as clichéd and

cheesy as it is—to eat, pray and love with some of the most loving, compassionate, honest and fun people I have ever met. I can feel the Potter’s hands shaping me into the person I am supposed to be every moment I spend in connection with that intentional Christian community.” —D.S.



KONSTANTIN YOLSHIN

## Hope Bear goes to college

The Anglican Foundation of Canada’s Kids Helping Kids Fund has a special Hope Bear for college and university students. College Bear comes with a hand-knitted scarf depicting the colours of a student’s college/university and a special prayer card. “It’s a perfect gift for a student going away to school,” says the Foundation. The \$20 donation will benefit children in need across the country. To order, contact Sharon Sorenson at 416-924-9199 ext. 244 or ssorenson@anglicanfoundation.org





ZAIDA BASTOS

# Lifesaver

The Primate’s World Relief and Development Fund has received the 2014 Civil Society Effectiveness Award for its bicycle ambulance program that helps improve maternal and child health in remote African and Asian communities.

# MEET THE NEW EDITOR

Marites (Tess) N. Sison has been appointed editor of the 139-year-old *Anglican Journal*. She moves to the editorship from her longstanding position as senior writer, taking the helm from Archdeacon Paul Feheley, who has served as interim managing editor since January 2013.

Sison brings almost three decades of professional journalism to her new role. She has written for the *Toronto Star*, CBC Radio and *World Press Review* and has worked as a stringer for *The New York Times*. Since joining the *Journal* in 2003, she has received 28 awards for writing and photography. As skilled in digital communications as she is in the printed word, Sison has also played a pivotal part in developing and managing the newspaper’s online strategies and social media



Sison

platforms. “Tess has a long and very positive history with the *Journal*, but that’s only a small part of what made her stand out. She also has a strong vision for the future of the paper, website and social media,” said Archdeacon Michael Thompson, general secretary and interim director of communications of the Anglican Church of Canada. Sison has reported news and crafted features on a wide array of topics in religion, human rights, humanitarian crises and social justice—from the tiniest local congregations to the farthest-flung reaches of the Anglican Communion.

— DIANA SWIFT

# Anglican-Lutheran leaders’ dialogue symbolizes commitment to ‘shared mission’

Continued from p. 1  
compared to, say, a few years ago,” said Hiltz in an interview. Hiltz, along with Evangelical Lutheran Church in Canada National Bishop Susan Johnson, Episcopal Church Presiding Bishop Katharine Jefferts Schori and Evangelical Lutheran Church in America

Presiding Bishop Elizabeth Eaton, met in Toronto July 2 and 3. The meeting was the fifth of informal talks colloquially known as the “four-way” dialogue. These meetings, said Jefferts Schori, show that “we believe deeply in shared mission, and are finding creative ways to

expand and deepen our capacity as partners.” The meeting also included discussions on indigenous issues, peace in the Middle East, migration, refugees, state of full-communion partnerships, ecumenical developments and plans for the 500th anniversary commemoration of the Protes-

tant Reformation to take place in 2017. There were deep conversations around the concept of “transitivity,” or how the full-communion relationships between Anglicans and Lutherans in Canada can also be “lived out” in the U.S. and vice versa.”

The leaders also agreed to consider a joint response to “The Church: Towards a Common Vision,” an ecumenical text prepared by the Faith and Order Commission of the World Council of Churches that has been commended to member churches for review and study. —MARITES N. SISON



# International Anglican Women’s Network

An Official Network of the Anglican Communion



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# A healthy parish 'looks beyond its walls'

## Niagara Falls, Ont.

When parishes are “elastic” and embrace different ways of being church, when their dioceses, clergy and parishioners are collaborative and have a “strong spiritual core” and when they reach out to communities beyond their walls, they become healthy and vital. But they often wither and fail when there is no openness to new ideas, when things are imposed and when there’s a top-down approach to problems and solutions.

These were just some observations shared by over 70 Anglican and Lutheran participants at the National Consultation on Congregational Vitality held here May 14 to 16.

Change happens when congregations are allowed to dream, to experiment and to take chances, said the Ven. Christopher Pappas, archdeacon for congregational development, diocese of Edmonton. Vitality is about encouraging parishes to take risks, said Pappas. “It’s okay to experiment and fail.”

He cited the example of one parish that decided to give one



MARITES N. SISON

## Rupert’s Land Bishop Don Phillips and Algoma layperson Anne Germond

per cent of its annual income to fund the ministry of parishes in other places. Today, that parish’s tithe is 11 per cent, and it helps fund programs in communities that could not otherwise afford them. “It reminded me of the [saying] that ‘the church is the only organization that exists for its non-members—it is for the greater glory of God,’” he said.

Jay Koyle, congregational development officer for the diocese of Algoma, noted that places with vitality are those

that have “a real focus on God,” a remark that drew applause from participants. “It’s not just in talking about God, but allowing images from scriptures to fuel people’s imagination and chart a course for them.”

Koyle drew from what he had heard from other participants, who were divided into “circles” earlier in the day to reflect on how their dioceses have been defining, equipping and encouraging the creation of healthy and vital parishes. He cited the example of a con-

gregation in Calgary that had been “intentional about [its] intergenerational approach” to being church. Each week when the congregation met, the pastor began by asking the question “Where did you see God at work in your life and at work this week?” Praying and sharing in a community setting became so ingrained that when the pastor left to assume a new post, everyone gathered in a circle and a nine-year-old spontaneously offered prayers for him, said Koyle.

For one parish, all it took was a simple step of changing the agenda of its parish council so that discussions about finances came in last instead of first, said Tasha Carrothers, ministry resource associate, diocese of New Westminster. “The parish council stopped kneecapping itself by moving the emphasis away from what they can’t afford.”

The Rev. Lynn Uzans, diocese of Nova Scotia and Prince Edward Island, said that when her diocese looked at the profiles of healthy and vital parishes, they discovered one

common denominator: “They ate together in non-fundraising ways. They built relationships.” For Pappas, successful parishes are those that are not afraid to share their ministries with other parishes and denominations, and that engage people where they are. Pappas said the work of creating healthy and vital parishes is a collaboration among dioceses, clergy and parishioners. “It’s a team effort. There’s no programmatic solution, no one-size-fits-all formula.”

The Rev. Rhonda Waters, associate priest at Christ Church Cathedral, Montreal, underscored the importance of churches looking outside their four walls.

Many agreed that change happens when there’s a shift in the organizational culture, particularly in the idea of what constitutes church. Does it simply mean having people in the pews every Sunday or can it include an openness to individuals and groups that may not otherwise be there Sunday after Sunday?

—MARITES N. SISON

## ‘Bill won’t protect sex workers’

Continued from p. 1

Committee on Justice and Human Rights of the House of Commons.

In the lingering shadow of Robert Pickton’s mass murders of B.C. sex workers, the signatories believe the bill will do nothing to prevent the recurrence of such a large-scale tragedy. “As a Christian, my fundamental ethic is care and concern for other persons, who are all created in the image of God,” said Bryant-Scott, rector of St. Matthias Anglican Church, diocese of British Columbia. “So even if I don’t approve of the commodification of sex, that does not mean that I would set up the Criminal Code to condemn workers to a life of violence and potential death.”

According to Bryant-Scott, “Creating a context that criminalizes the buyer only drives the transactions further underground.” He proposes that rather than laying blame, Christians engage with sex workers, following the example of Jesus in Luke 7:36–50, where he accepts hospitality and anointing from the sinful woman.

“The government is not listening to what people in the industry say or what their advocacy groups say,” said the Rev. David Opheim, incumbent at All Saints’ Anglican Church in downtown Toronto, whose Friday drop-in program is frequented by many involved in the sex trade. “People in the industry say the bill will do

**“As a Christian, my fundamental ethic is care and concern for other persons, who are all created in the image of God.”**

—The Rev. Bruce Bryant-Scott  
Rector, St. Matthias Anglican Church

nothing to protect them and feel it’s not enforceable.”

The original impetus for the open letter came from Marion Little, former executive director of PEERS, a Victoria-based advocacy group for sex workers. A Nordic-style model in which Vancouver police targeted clients “did not reduce violence against sex workers,” she said. The Canadian debate presents only two choices regarding prostitution: criminalization or legalization, as is the case in Nevada, Germany and The Netherlands. “But there’s a third choice: decriminalization,” said Little. This makes prostitution an activity between consenting adults, and subjects it to protective legislation.

It’s unclear what immediate impact the letter will have on the bill. But for priests Bryant-Scott and Opheim, it should serve Anglicans as a wake-up call to begin a serious discussion of the role of sex and sex work in Christian theology, the church and society.

—DIANA SWIFT

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LITURGY FOR MISSION

Returning from the National Worship Conference, which brought Anglicans and Lutherans together from July 20 to 23 in Edmonton, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said he thought it was “a sign of health” for the two churches. “You’ve got over 200 people from both churches who are really committed to good liturgy—liturgy that equips the people of God, inspires them for their work in the service of God’s mission. That’s good news,” Hiltz said.

The address from keynote speaker Ruth Meyers, chair of The Episcopal Church’s standing commission on liturgy and music, made a beautiful point about liturgy and mission running together inseparably and continually, like a Mobius strip, he said. The theme of the conference was “Weaving Strands: Liturgy for Living.”

Hiltz noted that even though it was the 10th anniversary of Anglican participation in the 20-year-old biennial event, this year was the first time there was equal participation from both churches. Maylanne Maybee, principal of the Centre for Christian



NATIONAL WORSHIP CONFERENCE  
Michelle Schurek weaves bolts of cloth in her liturgical dance.

Studies in Winnipeg, said that she appreciated the variety of workshops. Bernadette Gasslein’s presentation on consumerism and the conversion of desire was “thought-provoking,” she said. She added that a workshop on “Worship at the Margins,” which was about street ministry, campus ministry and outdoor ministry, was a “concrete exploration of a topic that was at risk of becoming abstract and rarefied.”

—LEIGH ANNE WILLIAMS

COVENTRY CONSULTATION ‘PROVIDENTIAL’

Participants in the Consultation of Anglican Bishops in Dialogue, at the end of their fifth meeting May 22 to 25, said they have come to realize that reconciliation is “far beyond agreeing to disagree” but is about seeking “not only to tolerate but to understand.”

The consultation, which gathered six bishops from Canada, two from the U.S. and 15 from various countries in Africa, met in Coventry, England. Part of the meeting took place at historic Coventry Cathedral, where bishops spent a day of “prayer, teaching and conversation” with Archbishop of Canterbury Justin Welby.

Meeting at the cathedral had been “providential,” said the bishops in a statement. “We have come to see the challenges of our present life as being less a failure of our life



MICHAEL INGHAM

Canadian Bishop Jane Alexander and Kenyan Bishop Johannes Angela

together than an opportunity to live out the truth of what we have been called to be.”

The bishops’ dialogues grew out of an informal gathering that Archbishop Colin Johnson of the dioceses of Toronto and Moosonee organized at the 2008 Lambeth Conference. The hope was to increase under-

standing between members of the global Anglican Communion that were divided over issues such as human sexuality.

Bishop Jane Alexander, diocese of Edmonton, said the change in the level of understanding among bishops has been “huge.” —STAFF

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# A new vision of home & community

ANDREW STEPHENS-RENNIE

THIS WAS an exciting summer for my family. There was the restful time away on a quiet island, visits with relatives and outdoor meals with friends. Among the highlights of these summer months, one stands out: the July 15 groundbreaking ceremony for our new home. The occasion gathered together local dignitaries, our team of professionals and, of course, the community responsible for building Vancouver’s first co-housing project.

It took two and a half years of hard work to get us to this point. Two and a half years of meetings, planning and fundraising. Two and a half years of decisions: good, bad and hard. Two and a half years of dreaming and planning and practising what it would be like to live in a community intentionally designed to facilitate social interaction and intergenerational community.

This has been no small feat in the face of bureaucratic red tape and neighbourhood opposition. And yet, our small and determined group persevered.

The groundbreaking was an emotional event. With machinery onsite and the first layer of topsoil already gone, the sense of home became real, even if move-in is still 14 months away.

Over the past two and a half years, we’ve learned the importance of fighting for what we care about. Many times along



the way we felt like giving up. We could have given up, but what would become of the vision? When I think

of our beloved church—this beautiful community of the baptized from coast to coast (and beyond!)—the same thoughts cross my mind.

Called by Christ, and inspired by God’s spirit to embody and proclaim the good news of God’s kingdom, we have something even more worth fighting for. As important as my future home may be, it pales in comparison to the vision of home, the community of shalom that Jesus invites us into.

In Jesus, God’s kingdom has come near. The cycles of death and violence have been broken. The great empires and powers of this world will inevitably fall away. And God calls us to be co-creators of this new world! As Archbishop Desmond Tutu puts it, “God without you won’t; you without God can’t.”

But being Christian is no longer normal, proper or cool in the eyes of the world. As we participate with God in this world-changing, home-making work, we will face opposition. This reinforces our dependence upon Christ and the Christian community. It reminds us that we need a deeply rooted sense of why

Jesus’ gospel is good news and who it is good news for today.

I truly believe that we have entered a new era for Christian formation. An era where we, along with ministry leaders, Christian educators, clergy and bishops, are being called to redouble our efforts in developing enduring, holistic Christian formation. No longer can we get by with some basic knowledge about Christianity and periodic attendance at worship. In a world suspicious of and at odds with the Christian gospel, we need to cultivate a new way of life.

Such a way of life will require practices that nurture our connection to God, God’s good creation and one another. This need is as great for those of us who were raised in the church as for those who are new to the Christian faith. For my own part, these are things of which I constantly need to be reminded. Almsgiving, common worship, hospitality, justice, penance, prayer and scripture reading are all part of our formation and transformation.

Along the way, the answers don’t always come easily. But one question, above all, will become a guiding light: “What is the next most faithful step we can take for the sake of Christ today?”

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

## CANADA

# Clergy under 40 establish new connections

HARVEY SHEPHERD

In what is sometimes thought of as a dying church, the Rev. Amanda Longmoore of Plaster Rock, N.B., was not exactly surprised but at least impressed to find that her conversations with 35 other young Anglican clergy from across Canada has left her with quite a different impression.

“In fact, there is lots of life and lots of hope as well,” she said in a conversation outside sessions of a three-day conference for clergy under 40. The event was organized by the Anglican Church of Canada in the synod offices of the diocese of Montreal, host of the conference, June 17 to 19.

Ordained about 11 years ago at age 25, Longmoore serves Anglicans, and now United Church people as well, in the forest industry and agricultural communities at the northern end of the Appalachian Mountains. About a year ago, she oversaw the creation of an Anglican-United shared minis-



HARVEY SHEPHERD

Joey Royal, 33, travelled from his parish in Yellowknife to network with some of his peers.

try grouping of five churches, of which she is the pastor. Longmoore appreciated the chance that the “Conversations 2014” conference provided to learn about what’s happening in other parts of Canada, and hoped to take home some ideas and resources to help in her work in Plaster Rock.

She was struck by her colleagues’ passion for the church, across the country. “For me, Christian com-

munity is important. We can encounter God alone at all kinds of times and places, but building community is something people crave, and that’s important.”

Joey Royal, 33, who has ministered to a congregation of Inuit, Dene and a wide variety of people of other origins for about two years at Holy Trinity Church in Yellowknife, said he appreciated the spiritual support. “There’s a real sense of togetherness, that we are all engaged in the same work.” Matthew Arguin, from London, Ont., a member of the planning committee for the conference, said the conference aimed to help build a network of contacts, friendship and relationships.

“The face of the church is changing,” he said, and a new generation is facing new realities and new challenges.

HARVEY SHEPHERD is editor of the Montreal Anglican, the newspaper of the Anglican diocese of Montreal.

# FREDERICTON’S NEW BISHOP

Archdeacon David Edwards was elected as coadjutor bishop for the diocese of Fredericton at a synod on May 10. Edwards served the



Edwards

diocese as parish development officer since 2011 and had been acting dean of St. Andrews. Prior to that, he was the archdeacon of Saint John (since 2010) and rector of St. John’s (Stone) Church (since 2002) in New Brunswick.

—STAFF

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# Two distinct Anglicans, both committed to peace and justice

## DEVOTED TO NATIVE MINISTRY

(Ret.) Bishop Thomas William Ralph Collings, who was known for having devoted much of his ministry to Canada's native people, died after a long battle with cancer on July 8 in Winnipeg. He was 75.

Collings was consecrated the seventh bishop of the Anglican diocese of Keewatin in 1991, at the age of 52. He was bishop of the diocese, located in Kenora, Ont., for five years, until he resigned in 1996. He and his wife, the Rev. Julie Collings, later embarked on a joint ministry in Weyburn, Sask., as parish priests at All Saints Anglican. He also served as part-time regional co-ordinator of the southeast region of the Anglican diocese of Qu'Appelle.

"Tom was a faithful servant of Jesus Christ, serving both the church and the community with deep faithfulness and incredible energy," said a



Collings

statement issued by the diocese of Keewatin. "He was profoundly committed to working for peace and justice for all, especially First Nations people." Before he was elected bishop, Collings had been dean of theology, co-ordinator of native studies and director of the lay education program at St. John's College, University of Manitoba, in Winnipeg, since 1983.

In 1987, he was also a non-stipendiary priest-in-charge of St. Helen's Anglican Ayamihewkamik Church in Winnipeg. From 1982 to 1985, Collings was rector of Peguis/Hodgson, a six-point parish, and also had a ministry with native people. He was assistant priest at St. John's Cathedral,

Winnipeg, from 1980 to 1982.

Born and educated in England, Collings was ordained a deacon in 1979 and became a priest a year later. In the 1960s, he graduated with a bachelor of arts degree in mathematics from St. Peter's College, Oxford; a bachelor of arts in theology from Wycliffe College, Oxford; a master of sacred theology when he was a Harkness Fellow at the Union Theological Seminary in New York; and a master of arts at Oxford University. — M.S.

## THEOLOGIAN AND SOCIAL ACTIVIST

Dr. Christopher Lind, a renowned Anglican theologian, ethicist, educator, passionate social activist and most recently, executive director of the Sorrento Centre in British Columbia, died July 11 after a brief illness. He was 61.

Tributes flowed on social media and via emails when Lind's death was announced by



Lind

his family, with most remembering him as a brilliant but down-to-earth thinker who had a great capacity for compassion and friendship.

A senior fellow of Massey College at the University of Toronto, Lind also served from 2003 to 2006 as director of the Toronto School of Theology.

"He was very tuned in to the sense of God's justice and compassion," said Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada. Lind was a diplomatic rabble-rouser. He exemplified what the former primate, Archbishop Michael Peers, used to describe as having a commitment to do the right thing by being committed to "the endless

vistas of bother," said Thompson. "The church listened to Christopher because we needed to be bothered by him, but it wasn't always comfortable." But while Lind was forceful in his arguments, "[he] was never unkind," said Thompson.

Like Thompson, Peers noted that while Lind was qualified for ordination, he didn't choose that route. "It was partly because he thought that a proficiently educated lay person needed to make a mark in the church on his own bat without ordination."

(Ret.) Bishop Terry Brown, who worked on a book project with Lind, described him as a theologian who was interested "in the intersection of Christian faith and economic justice." Lind's influence extended beyond the Anglican church. Lind made sure that the clergy he trained "had a deep commitment to social and economic justice," said Brown. — M.S.

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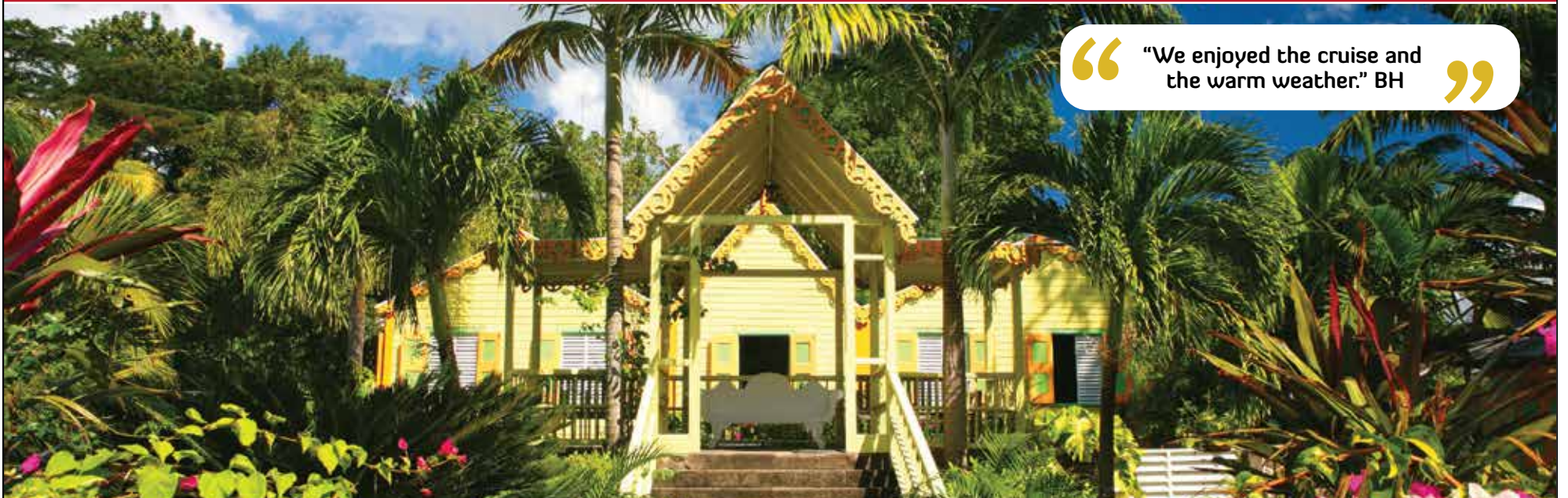
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**Pacific Treasures and New Zealand**  
Holland America • ms Oosterdam  
March 4 or 18, 2015 • 20 or 34 Days

**Panama Sunfarer**  
Holland America • ms Zuiderdam  
March 6, 2015 • 11 Days

\* **NEW** \* **Pearls of Indonesia**  
Seabourn • Seabourn Odyssey  
March 7, 2015 • 19 Days

## By RIVER

Comfortable cruising with excursions

\* **NEW** \* **Port Wine and Flamenco**  
Douro River • Madrid to Lisbon  
April 10, 2015 • 15 Days

**Waterways of Holland and Belgium**  
Roundtrip Amsterdam  
April 10, 2015 • 9 Days

**Romantic Danube**  
Prague to Budapest  
May 23, 2015 • 12 Days

**Paris and Normandy**  
Roundtrip Paris  
May 27, 2015 • 11 Days

## By LAND

In depth journeys with 2 & 3 night stays

**South Africa plus Victoria Falls and Chobe**  
February 8 & March 3, 2015 • 23 Days

**Cuba Discovery**  
History, Culture, Passion  
February 8, 2015 • 15 Days

**Costa Rica Natural Wonders**  
February 11 & March 18, 2015 • 15 Days

**East Africa, Kenya and Tanzania**  
February 17, 2015 • 19 Days

**Sri Lanka and the Maldives**  
February 18, 2015 • 20 Days

**Australia and New Zealand**  
February 18, 2015 • 21 Days

\* **NEW** \* **Flavours of Colombia**  
February 20, 2015 • 14 Days

**Passions of Chile and Argentina**  
February 26, 2015 • 17 Days

\* **NEW** \* **Vietnam**  
March 10, 2015 • 16 Days

**Morocco**  
March 17, 2015 • 17 Days

\* **NEW** \* **Bhutan and Sikkim**  
March 19, 2015 • 19 Days

\* **NEW** \* **Japan, Sakura Cherry Blossoms**  
March 23, 2015 • 14 Days



## Ethiopia, Land of Contrast

January 10, 2015 • 22 Days

Each day new and exciting vistas spread before us: ancient Axum, the centre of a vast empire, reputed to be the home of the Ark of the Covenant; the rock-hewn churches of Lalibela; the towering Simien Mountains; the magnificent Great Rift Valley and the unique tribes of the Omo Valley, which has only recently opened to global visitors. Experience cultures that will soon only be seen in history books. Partake in the unique opportunity to celebrate Ethiopia's most important Festival of Epiphany, Timkat.



## Christmas in the Caribbean

Holland America • ms Amsterdam  
December 22, 2014 • 15 Days

Why not start a new tradition this year with a worry free family holiday? Let Holland America Line and the staff of the delightful ms Amsterdam take care of all of your holiday cooking, cleaning and the hustle and bustle of decorating. Enjoy delightful weather, stunning ports of call, charming on board entertainment and Club HAL even offers supervision and youth activities for the children and grandchildren in your life. Join us for an unforgettable Christmas in the Caribbean!



## \* NEW \* Discover India, Karnataka and Goa

January 30, 2015 • 20 Days

Get off the beaten track in a land known for its ageless monuments and world heritage sites. Travel through the Western Ghats mountains where we find tropical forests, raging rivers and waterfalls, and the historic plantations of coffee and spices. Explore the semi-arid Deccan Plateau. The development of the early tribes and kingdoms that would become India, took place here among the magnificent rock formations and ancient cities. Uncover the wealth of art, architecture and cultures for which India is justly famous.



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