

## Bishops apologize for priest's history of abuse

### 'This is only the first step,' says Skelton

By Diana Swift

For more than 50 years, the late Goichi Gordon Nakayama served as an Anglican priest in the dioceses of Calgary and New Westminster. But the outwardly affable

Japanese-born canon was an abusive priest, who preyed sexually on young boys in his spiritual care.

On June 15 in Vancouver, survivors of Nakayama's misconduct received a formal apology from the two dioceses.

In 1994, Nakayama, father of the poet and novelist Joy Kogawa, admitted his history of abuse, and shortly before his death in 1995 he signed a written confession of his misconduct to Archbishop Barry Curtis, then diocesan bishop of Calgary and metropolitan of Rupert's Land. "I made mistake. My moral life with my sexual bad behaviour. I sincerely sorry what I did to

so many people," he wrote. Charged with immorality by Archbishop Curtis, he never again exercised ministry. It is not known how many minors were molested, and no known complaints were reported during Nakayama's ministry.

Kogawa's 1995 novel *The Rain Ascends* chronicles a woman's painful struggle to

See Why, p. 12



PHOTO: ANDRÉ FORGET

Ruby Milanese and Gladys Adams talk to O'Della Grundy following a service at Brocklehurst Gemstone Care Centre in Kamloops, B.C.

## Lay ministry 'a life's journey' for Kamloops senior

André Forget  
STAFF WRITER

**Kamloops, B.C.**—"I'm one of the older lay ministers—I've been doing it since before they even called us lay ministers," O'Della Grundy said with a chuckle, while going over an order of service she will use for a memorial later in the day. "When I talk about [my] ministry to seniors, my daughter always says, 'Mom, you are one!'"

Grundy is a parishioner at St. George's Anglican Church in Kamloops, but she also has an extensive ministry of her own to the city's seniors. And given that 16.2% of Kamloopsians are over 65 (almost 2% more than the Canadian average), and that this percentage is projected to increase over the next 15 years, it is a vital area of ministry in which to be involved.

"In Kamloops, we are like the hub of a big wheel," Grundy said, explaining

**“When I talk about [my] ministry to seniors, my daughter always says, ‘Mom, you are one!’”**

— O'Della Grundy,  
St. George's Anglican Church

that seniors will often move to Kamloops from more remote communities so as to be closer to the hospital. "We have many seniors' facilities, whether it is for assisted living or full-time care."

While it is true that, in her mid-70s, Grundy occasionally finds herself performing memorial services for people who are younger than she is, she keeps very busy, offering regular services at three different seniors' residences and facilities across the city. Last year alone, she performed 44 me-

morials—many of which included tributes to several individuals, and many of which had been written, prepared and compiled by Grundy herself.

"When I first started, everything was on a single sheet of paper. So if you had three hymns, that was three pieces of paper, and then you've got your service [sheet]. Some of the seniors can only use one hand; some of them can't see," she said. "You had all kinds of problems, and it was driving me crazy. So I've made up a book. I've got about 30 copies, and I take this with me everywhere."

Being able to adapt to the very different needs of an older group of worshippers has been key, Grundy noted. "It's one of those things that unless you're doing it, you have no idea what the needs are."

An added complexity is that many of the

See A deep, p. 8

## Primate says TRC report 'far-reaching'

Staff

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has commended the Truth and Reconciliation Commission (TRC) for issuing a final report that he described as "very comprehensive and far-reaching into the soul of the country" with respect to its prescriptions for fostering reconciliation between Indigenous and non-Indigenous Canadians.

Hiltz said he appreciated the direction and clarity of the 382-page report, and its 94 "Calls to Action" specifically aimed at holding to account Parliament, the federal, provincial and local governments, churches, civic institutions and all Canadians. The recommendations include the creation of a National Council for Reconciliation, a Royal Proclamation, a Covenant of Reconciliation and the establishment, by churches, of permanent funding for Aboriginal "community-controlled" healing and reconciliation projects. (See related story, page 3.)

"We need to take the recommendations of the TRC, which apply to the churches, and declare them to be priorities in our church," he told the *Anglican Journal*.

He called the release of the report on June 2 "an historic day for Canada, a sacred day for most of us," adding, "it [has to] be, for survivors of residential schools, an absolutely great day."

Hiltz said he felt "very challenged" by some of the calls to action directed specifically at churches, but also felt "encouraged that some initiatives are already in place." He cited the TRC's call for the government and churches to formally adopt and comply with the principles, norms and standards of the UN Declaration on the

See TRC, p. 2



### Making it count

This year marks the 140th anniversary of the *Anglican Journal*. We hope you will support our annual Anglican Journal Appeal. Please look inside for the envelope (except for *Anglican Life* readers) to give to the appeal. If you've already donated, thank you.

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CANADA ▶

# Bells toll for school survivors, missing women

By Anglican Journal staff

*Ring the bells that still can ring  
Forget your perfect offering  
There's a crack in everything  
That's how the light gets in.*

Those lyrics from Leonard Cohen's song "Anthem" may have captured something of the spirit of church bells ringing across the country on May 31, marking the closing of Canada's Truth and Reconciliation Commission (TRC).

The event also drew attention to #22days, a campaign among Anglican churches to continue to ring bells throughout the 22 days following the TRC close, up to National Aboriginal Day, June 21. The campaign sought to raise awareness about healing and reconciliation and the issue of murdered and missing Indigenous women in Canada.

The TRC encouraged churches to ring their bells at noon to "honour residential school survivors, recognize the formal close of the TRC" and to encourage all Canadians to "commit to working towards a reconciled future for all of Canada."

About 150 Anglican churches—stretching across the country from the Parish of Salt Spring on Salt Spring Island on the west coast to Christ Church Cathedral in Whitehorse in the North and the Cathedral of St. John the Baptist in St. John's on the east coast—tollled their bells and held prayer vigils.

Dean Mike Sinclair of St. Paul's Anglican Cathedral in Regina, diocese of Qu'Appelle, initiated the idea of remembering 1,181 missing and murdered Indigenous women by ringing church bells



"once for each life."

The #22days campaign ([www.22days.ca](http://www.22days.ca)) was intended to be adapted for different local contexts. All Saints Church, Parish of Tyendinaga, in the Tyendinaga Mohawk Territory, Ont., rang its church bells beginning at noon on Wednesdays, ringing them every five seconds. The primarily Mohawk congregation discussed concerns that it might disturb the church's neighbours, but Archdeacon Brad Smith said one person countered, "Our problem is that we don't disrupt, and that's why nobody cares." Smith sent out a note to the neighbours

▲ A passerby joins the Rev. Jessica Schaap and other members of St. Paul's Anglican Church, Vancouver, in ringing bells to remember missing and murdered Aboriginal women.

PHOTO: ST. PAUL'S ANGLICAN CHURCH

to explain the bell ringing; he also invited schoolchildren to come and help him ring the bells.

Even after the TRC wound down at its closing ceremony on June 3, the momentum continued on the #22days website.

The idea for the campaign emerged out of a meeting of cathedral deans from cities that have hosted the seven national TRC gatherings. The deans believed that as public spaces—where the church intersects with the public square—cathedrals could help mark the close of the TRC and encourage Canadians to think about necessary steps toward reconciliation.

The House of Bishops "heartily endorsed" the campaign. Launched officially on May 31, the project's website has had 38,342 page views (user visits), according to Brian Bukowski, the Anglican Church of Canada's web manager. The #22days site features powerful footage from the archives of Anglican Video documenting survivors' experiences in their own words.

The project gained a lot of secular press coverage, said Lisa Barry, Anglican Video senior producer. Down the line, the Anglican church could be helpful in getting material on the residential schools into the curriculum of public schools she said.

The Rev. Jesse Dymond, the church's on-line community and resources co-ordinator, said Anglicans responded to the campaign "with passion, using social media not only to share personal and parish commitments to reconciliation, but to draw others into the discussion." ■

— With files from Leigh Anne Williams and Diana Swift

## TRC report provides roadmap towards reconciliation, says Native bishop

Continued from p. 1

Rights of Indigenous Peoples as a framework for reconciliation. He noted that the church has already set up the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice.

The TRC's recommendations "challenge us to be steadfast and be accountable, and I think that's entirely in order," Hiltz said. "Our work is not done. This is only the beginning," he added in an interview with TVOntario.

Meanwhile, National Indigenous Anglican Bishop Mark MacDonald said he is hopeful that the TRC will help Indigenous Anglicans' own struggle for self-determination within the Anglican church.

What resonated with him the most in the report, MacDonald said in an interview, was its call for "a full and complete acceptance of the values, protocols and ideals of Indigenous people and their equal weight in governance, in life, in culture. It adds a lot of weight to

what we're trying to do."

Indigenous Anglicans believe that "the gospel, the living word of God, wants to be living and real in Indigenous life," said MacDonald. "You can't do that if you have no respect for Indigenous life."

MacDonald said the TRC has not only allowed the truth of what happened at the Indian residential schools to be told "in a full and comprehensive way," it has also provided a roadmap towards reconciliation and "towards a future of real partnership

and life" between Indigenous and non-Indigenous Canadians.

Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh said she felt "very positive" and "very hopeful" about the churches' response to the report.

For Mamakwa, a key element in the recommendations was education, specifically, educating all Canadians not just about what happened at the residential schools, but about Aboriginal history. ■

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## CANADA ►

**“The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people.”**

— TRC final report

# ‘Respectful relationship’ key to reconciliation

**Marites N. Sison**  
EDITOR

**Ottawa**—Addressing what it described as a “cultural genocide” inflicted for over a century on Canada’s Aboriginal peoples, the Truth and Reconciliation Commission (TRC) on June 2 issued 94 wide-ranging “Calls to Action,” including the creation of a National Council for Reconciliation, a Royal Proclamation and a Covenant of Reconciliation.

The Calls to Action—with specific directives to Parliament, the federal and provincial governments, churches, faith groups and all Canadians—would “redress the legacy of residential schools and advance the process of Canadian reconciliation,” said the TRC in its exhaustive, 382-page summary of the final report.

Reconciliation is about “establishing and maintaining a mutually respectful relationship” between Aboriginal and non-Aboriginal peoples in Canada, but “we are not there yet,” said the report, released by TRC Commissioners Justice Murray Sinclair, Marie Wilson and Chief Wilton Littlechild. “By establishing a new and respectful relationship, we restore what must be restored, repair what must be repaired, and return what must be returned.”

During its six-year term, the TRC gathered voluminous residential school documents, received over 6,750 statements (from former students, their families, Aboriginal communities and former school staff), held seven national events and conducted 238 days of local hearings in 77 communities across Canada. The goal: to document the truth about what happened in the residential schools, which operated from the 1860s to the 1990s, and to educate Canadians about what has been dubbed “Canada’s shame.”

For churches that operated the federally funded schools (Anglican, United, Presbyterian and Roman Catholic), the TRC recommended education strategies “to ensure that their respective congregations learn about their church’s role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families and their communities were necessary.”

It called on churches as well as other faith groups to “formally recognize Indigenous spirituality as a valid form of worship



PHOTO: ART BABYCH

**Nikamuwin, age 3, beats the drum at the TRC closing event in Ottawa.**

that is equal to their own” in order to address the “spiritual violence” committed in the schools, the effects of which reverberate to this day in Aboriginal communities.

Churches must establish permanent funding for Aboriginal “community-controlled” healing and reconciliation projects, it suggested.

About 150,000 First Nations, Inuit and Métis children were sent to residential schools as part of the government’s policy of cultural genocide said the TRC. “The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial

**▲ Evelyn Commanda Dewache, an Algonquin elder and former residential school student, greets Archbishop Fred Hiltz at the closing ceremony in Rideau Hall.**

PHOTO: ART BABYCH

obligations to Aboriginal people and gain control over their land and resources,” it noted. “If every Aboriginal person had been ‘absorbed into the body politic,’ there would be no reserves, no Treaties and no Aboriginal rights.”

Cultural genocide, explained the TRC, involves the destruction of political and social institutions of a group, the seizure of its land, the forcible transfer of populations and restriction of their movements, the banning of their language and spiritual practices, the persecution of spiritual leaders and the disruption of families to prevent the transfer of the group’s cultural values and identity to succeeding generations. “In its dealings with Aboriginal people, Canada did all these things,” said the TRC.

Saying that reconciliation requires “an awareness of the past, acknowledgment of the harm that has been inflicted, atonement for the causes and action to change behaviour,” the TRC called for remedial measures in Aboriginal child welfare, education, language and culture, and health. It also urged action to ensure equity for Aboriginal people in the legal system, as well as access to information on missing residential school children and related burials, and on missing and murdered Aboriginal women. ■



For more coverage of the TRC closing event in Ottawa, visit: <http://goo.gl/aF0vq3>

## Churches welcome TRC report, promise to heed calls to action

**André Forget**  
STAFF WRITER

**Ottawa**—Acknowledging that their apologies for harms done at Indian residential schools “are not enough,” Anglican, Presbyterian, Roman Catholic and United church leaders on June 2 welcomed the recommendations of the Truth and Reconciliation Commission (TRC), which they say will offer direction to their “continuing commitment to reconciliation” with Indigenous peoples.

“It is clear that Indian Residential Schools, in policy and in practice, were an assault on Indigenous families, culture, language and spiritual traditions, and that great harm was done,” said a joint response read, on behalf of the churches, by Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

While noting the “good intent and care of many who worked” as staff in these federally funded, church-run schools, the



PHOTO: ANDRÉ FORGET

**At the TRC event: Paper hearts are planted on Rideau Hall grounds to remember children who died in residential schools.**

churches admitted that “those harmed were children, vulnerable, far from their families and communities,” and that “the sexual, physical, and emotional abuse they suffered is well-documented.”

The response came after the TRC released its final report offering 94 “Calls to Action” on issues including Aboriginal spirituality, education, health, missing residential schools children, justice and language.

The churches—all signatories to the Indian Residential Schools Settlement Agreement of 2007—responded to some of the TRC’s recommendations that were directly addressed to them. “We are committed to respect Indigenous spiritual traditions in their own right,” they said, a promise that was met with loud applause.

The TRC report specifically calls on churches as well as other faith groups to “formally recognize Indigenous spirituality as a valid form of worship that is equal to their own” in order to address the “spiritual violence” committed in the schools.

“As individual churches and in shared interfaith and ecumenical initiatives... we will continue to foster learning about and awareness of the reality and legacy of the residential schools, the negative impact of such past teachings as the Doctrine of Discovery, and the new ways forward found in places, such as the United Nations Declaration on the Rights of Indigenous Peoples,”

the churches vowed.

They promised to continue funding community-controlled initiatives in healing, language and cultural revitalization, education and relationship-building, and self-determination.

The statement also committed to involving the churches in “Calls to Action that include our members as citizens and residents of Canada,” such as the call to establish a National Council of Reconciliation.

The statement was signed by the Rev. Stephen Farris, moderator of the Presbyterian Church in Canada; the Rt. Rev. Gary Paterson, moderator of the United Church of Canada; the Rev. Peter Bisson, provincial Superior of the Jesuits in English Canada, and Archbishop Gérard Pettipas, president of the Catholic Entities Parties to the Indian Residential School Settlement, all of whom were present for the statement’s reading. ■



EDITORIAL ▶



**Marites N. Sison**  
EDITOR

ON JUNE 6, when Mary Irwin-Gibson, the dean and rector of St. George's Anglican Cathedral in Kingston, Ont., was elected bishop of the diocese of Montreal, the *Anglican Journal* published an online story that carried the headline, *First woman bishop for Montreal*. Irwin-Gibson's election was met with what has now become a familiar response among Canadian Anglicans each time a woman becomes bishop anywhere in the world: jubilation on the part of many; disdain from a few still opposed to the ordination of women, let alone the idea of having them wear the mitre. What was quite unexpected were reactions from some who were offended that the *Journal* chose to highlight her being the first woman bishop for Montreal, with one reader saying it was "so quaint and oddly sexist." The comment, which was well-meaning, concluded: "It sounds as if being female is her most important attribute... When will we stop seeing this as a 'man bites dog' kind of thing?" In stories, context is everything. In this case, as one reader noted, "the novelty is regrettable, but it is a novelty; she is, literally, the first." Irwin-Gibson's election was historic for the diocese of Montreal because it has never had a woman bishop—in its 165-year history. Even the secular media couldn't help noting its significance, with



PHOTO: MARITES SISON

CBC News tweeting: *Mary Irwin-Gibson has been elected Anglican Bishop of #Montreal. First female in the role.* Highlighting this fact was necessary for other equally important reasons. Irwin-Gibson is only the ninth woman bishop in the Anglican Church of Canada, which has had male bishops since 1787. In 1986, the Anglican Church of Canada's General Synod passed a resolution allowing the consecration of women as bishops, but it only elected its first woman bishop—Victoria Matthews, as a suffragan, in the diocese of Toronto—in 1993. Today, 22 years later, women constitute only 15% (six out of 39) of the total number of active members in the House of Bishops. It is still a big deal. Elsewhere in the Anglican Communion, the numbers are more dismal. Of about 700 active bishops across 38 provinces, only 33 (or 5%) are women. The Communion had one female primate (national archbishop) out of 38—that is, until Epis-

“Of about 700 active bishops across the Anglican Communion, only 33 (or 5%) are women.”

copal Church Presiding Bishop Katharine Jefferts Schori, whose election in 2006 was hailed as a breakthrough for women leadership in the church, ended her term this summer. This hardly qualifies as shattering the glass ceiling. It bears remembering that only nine of the Communion's 38 provinces have women bishops. The Church of England consecrated its first woman bishop, the Rev. Libby Lane in the diocese of Chester, only in January this year. The situation of women in church leadership mirrors that of society. In Canada, considered one of the most progressive countries in the world, men are still two or three times more likely than women to hold senior executive posts, according to the Conference Board of Canada. It is unfortunate and, yes, one longs for the day when neither gender nor race (The Episcopal Church just elected its first African-American primate, Michael Curry, in June) becomes the defining narrative of someone's achievement. But until equality is achieved, it behooves us not to downplay gains. The first woman diocesan bishop of Nova Scotia and Prince Edward Island, Sue Moxley (ret.), was reminded of this necessity by a young woman who once asked her why she wasn't wearing her purple (bishop's) shirt: "I need you to wear it," said the young woman. "I need to know it is possible." ■ email: [editor@anglicanjournal.com](mailto:editor@anglicanjournal.com)

LETTERS ▶

One rule for readers and another for contributors?

I refer to your editorial and the statement re: letters (*Dear editor...*, June 2015, p. 4): "A surefire formula for not getting published? Resort to name-calling..." I was very surprised to read, in the same issue [page 14], the article (*Christian Zionism a 'heresy,' says Anglican priest*) by Neale Adams concerning Canon Naim Ateek, and wondered why you do not apply the same principle to people you quote in articles. I am a life-long Anglican of some 74 years (in both U.K. and Canada). I do know there is "Jews for Jesus" (which meets on Mount Pleasant Rd., Toronto), but I have never heard of "Christian Zionism." Ateek's references to Christian heresy, tribalism and racial exclusivity all seem to me to be name-calling at the very least. Is this one law for readers and another for contributors? **John Dalton**  
Toronto

**One-sided**

I've read many letters and articles calling for sanctions against Israel. What struck me about the letter by Cheryl-Ann Archibald



IMAGE: MARKWATTSUK/SHUTTERSTOCK

[*Anti-Zionism doesn't mean anti-Semitism*, Jan. 2015, p. 5] was her continued emphasis that her views were not anti-Semitic and that anti-Zionism does not necessarily equate with anti-Semitism. I accept Ms. Archibald's statement that she is not anti-Semitic, but that doesn't justify what is a one-sided and biased view of the Israeli-Palestinian situation. It is a complex situation, a tragic one for both Israelis and Palestinians, with faults on both sides. However, any discussion needs to reflect all of the issues. Despite the Jewish people's having been inhabitants of Palestine since biblical times, and the State of Israel's having been legally established after the Second World War, many of the Arab nations and Palestinian leaders have refused to accept the right of the Jewish people and the State of Israel to exist. After the establishment of Israel, the

Arab nations attacked Israel on all sides. They were defeated and that is why the boundaries of Israel now extend beyond the initially agreed-upon lines. Many of the Arabs and Palestinians are still calling for the destruction of Israel. Similarly, referring to the destruction that took place in Gaza and the crackdown on Palestinian protestors, Ms. Archibald neglects to mention the continual firing of rockets, the building of tunnels over several years by Hamas and the recent murder of three Israeli teenagers by Palestinians. Ms. Archibald's call for action against businesses participating in "illegal" settlements is similarly one-sided. Why no action against Arab states and Hamas, who are calling for the destruction of Israel? The only way to resolve this situation for both Israelis and the Palestinians is a two-state solution. Unfortunately, until the Palestinians and their Arab supporters are prepared to drop their calls for the elimination of the Israeli state, it's hard to see how progress can be made. **M.C. Barnard**  
Toronto



YURIY KULIK/SHUTTERSTOCK

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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  
**ART DIRECTOR:** Saskia Rowley  
**ASSISTANT TO THE EDITOR:** Janet Thomas  
**STAFF WRITER:** André Forget  
**GRAPHIC DESIGNER:** Jane Thornton  
**CIRCULATION MANAGER:** Beverley Murphy  
**CIRCULATION:** 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

**CONCERNS AND COMPLAINTS:**  
*Anglican Journal* Editor: [editor@anglicanjournal.com](mailto:editor@anglicanjournal.com);  
The Rev. Canon Robert Towler, Chair of the Anglican Journal Co-ordinating Committee: [towler@rogers.com](mailto:towler@rogers.com);  
Meghan Kilty, Director of General Synod Communication and Information Resources: [mkilty@national.anglican.ca](mailto:mkilty@national.anglican.ca)  
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Larry Gee  
499 Balmy Beach Rd., Owen Sound, ON N4K 5N4  
Phone: 226-664-0350  
Fax: 416-925-8811  
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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  
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO: CIRCULATION DEPT. 80 HAYDEN ST., TORONTO, ON M4Y 3G2  
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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.  
**Canada**



## COME AND SEE ▶

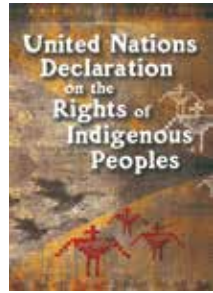


By Fred J. Hiltz

**H**ISTORY RECORDED that when Constantine ordered the building of a great church in Jerusalem, the labourers, in the course of digging to lay its foundation, found a large beam of wood. Said to have been from the cross on which Christ died, it was enshrined near the altar of the new church, which was dedicated on September 14 in the year 335. Ever since then, Christians have kept this date as Holy Cross Day.

This year, I will observe Holy Cross Day with a Eucharist in the chapel at Church House in Toronto, and then in a meeting with a number of folk who have been engaged in our church's support of Canada's Truth and Reconciliation Commission. Mandated to help the country address the legacy and intergenerational impact of the Indian residential schools, the commissioners have issued 94 Calls to Action (<http://goo.gl/QMmU7D>).

Some are addressed to all the parties to the historic 2003 settlement agreement and some to various levels of government.



▲ **Canada's Truth and Reconciliation Commission has asked churches to show how they are complying with the UN Declaration on the Rights of Indigenous Peoples.**

PHOTO: CONTRIBUTED

Among those to the churches is a call to issue—by March 31, 2016—a statement as to how their practices will comply with the 2007 United Nations Declaration on the Rights of Indigenous Peoples (<http://goo.gl/85zsQt>). All 46 articles speak to language, culture, health, education, land claims, treaty rights and self-determination with respect to spiritual identity.

As I imagine our response, I have been thinking of the many projects supported by the Healing Fund and the work of the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice. I am mindful of developments in self-determination as reflected in the creation of a new diocese—the Indigenous Spiritual Ministry of Mishamikoweesh—the ministry of the diocesan Indigenous bishop of Saskatchewan, the catechist program and the formation of a Youth Council and an Elders' Council through the office of the national Indigenous bishop. I ponder the church's response to the Anglican Council of Indigenous Peoples' statement, "Where Are We Today: Twenty Years after the Covenant, an Indigenous Call to Church Lead-

ership." I think of institutions that could educate church leaders about the history of the residential schools and our own efforts in pressing ministries of education for the telling of that story in the history of Canada taught in our public schools; and finally, our own work with KAIROS and its Indigenous Circle.

Lest this sound at best like a "what more could we do than we are doing," or at worst a boast, I remain humbled by the call of the commissioners.

While I know that in 2010 the General Synod endorsed the UN declaration, I wonder if it's not time to incorporate it into the *Handbook of the General Synod*, as one of the historic and foundational documents guiding our church's work in truth and reconciliation. I think it would be a very significant next entry in the timelines of an evolving relationship between Indigenous peoples and the Anglican Church of Canada.

What do you think? ■

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

## WALKING TOGETHER ▶



By Mark MacDonald

**R**EPENTANCE IS A concept that isn't very popular in contemporary society. You don't hear about it in mainstream culture, at least not in a positive way. Where you might expect to hear about it, as in the pulpit, it is strangely absent. It is hard for many of us to imagine any universe in which repentance might be considered a gift, but this is exactly the way our ancestors and elders welcomed it—the gift of a new life.

Even people who desperately want a new life are likely to avoid thinking about repentance. The problem seems to be twofold: it is perceived to involve extreme effort at self-criticism and, after that, extreme effort at self-correction. All of this is imagined within the confines of one's own individual strength. God doesn't appear to be involved until later, offering rewards to those who change. For many people, schemes like these conflict with concepts



▲ **Ezekiel's wheel within a wheel**

PHOTO: JOHN KRATOVO

of a God of love and, even if not, they seem humanly impossible, to the point of cruel expectation.

Ancient and biblical concepts of repentance are very different. Repentance is the grace-filled motion, within the human heart, of the original and primal impulse to seek life in God. It is met—like Ezekiel's wheel within a wheel—with a corresponding motion of grace from God. It is the Spirit working in us to rejoin ourselves with God. If our life is a complete and miserable mess or if we are in a place of great external and internal comfort, repentance is the grace of God that moves us from

where we are to the new life that God offers to all—the fulfillment of all that we were meant to be, the realization of all that we have hoped to be. It is not, by any means, a specifically religious impulse. It is life seeking life. Though it almost always offers challenge and some pain, it always promises the greatest of joys.

This new life is offered to Canada in the fulfillment of the Truth and Reconciliation Commission process. Reconciliation depends upon the grace-filled motion of repentance operating within our individual hearts and within the various communities and institutions that make up Canadian life. We should not see it as bitter medicine, but as the first step in a massive motion of grace aiming toward the fulfillment of what this land is meant and called to be. ■

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

## LETTERS ▶

More letters at [www.anglicanjournal.com](http://www.anglicanjournal.com)



ALBUND/SHUTTERSTOCK

## Armenian Canadian finds sanctuary (and then some) at Anglican church

Re: *What brought you here today?* (Voices, Andrew Stephens-Rennie, June 2015, p. 18). I came to the Anglican church from the Armenian Apostolic Church. I wanted to learn more about God. I went for the sermons, then the guest speakers, Christian education courses and women's retreats. In the 15 years since, I have learned a lot about God and am still an eager student and believer.

For a long time, I double-churched, going to the Anglican church at 9:15 a.m., then the twice-monthly Armenian church services at 1 p.m. I also started a Bible study group and a newsletter (written for each service) in order to share what I'd learned with my fellow Armenians. The parish priest insisted Bible study could not take place without him. After a few meetings, he cancelled it because he had a friend coming to visit. The Bible study never happened again.

After six years, when I stopped doing the newsletter, all the parish council cared

about was the lost advertising money. It made me sad.

I am grateful for the quiet sanctuary and warm welcome I receive at the Anglican church. I believe it doesn't matter to God where you seek him, as long as you seek him.

**Annie Shalvardjian**  
Mississauga, Ont.

### Where is compassion?

Thirty years ago, I stood by my mother's bedside as she endured the pain of terminal cancer and was denied all but minimal morphine, given only at specified times.

Last year, after my husband of 58 years received the devastating diagnosis of advanced ALS, he signed a release asking that he not be kept alive by artificial means; he was kept pain-free and chose to refuse all food, hastening his demise.

Surely, saying you are a Christian does not rule out compassion and give one the

right to decide the fate of others, even if they may differ from one's rigid beliefs. Threatening to "not set [one's] foot in a church again" (*Life everlasting*, Letters, June 2015, p. 4) speaks for itself.

**Bernice Hathaway**  
Parkville, B.C.

### Do what Jesus did

I am not a Christian, but as a reader of the *Anglican Journal*, I feel compelled to reply to *Leave Canon 21 Alone* (Letters, June 2015, p. 4).

This letter seems to epitomize the bigotry and intransigence of some members of the Anglican church.

Surely the followers of Jesus should be showing the same acceptance and love of all members of society as demonstrated by his example and teachings.

**John Lucas**  
West Kelowna, B.C.



FRIEBS MARA/SHUTTERSTOCK



CANADA ▶

“[Allowing same-sex marriage would] signify a new obstacle on the road to full and visible unity between us.”

— Anglican-Roman Catholic Dialogue of Canada

# Roman Catholics weigh in on marriage canon

André Forget  
STAFF WRITER

In a nine-page contribution submitted to the Anglican Church of Canada’s commission on the marriage canon on June 29, the Anglican-Roman Catholic (ARC) Dialogue of Canada warned that changing Canon 21 to allow for same-sex marriages would “weaken the very basis of our existing communion, and weaken the foundations upon which we have sought to build towards fuller ecclesial communion.”

However, it also expressed a desire for continued dialogue regardless of the outcome on Canon 21.

The contribution was produced at the request of the Anglican church’s commission on the marriage canon. The commission was established in response to a resolution approved at General Synod 2013 to bring a motion concerning same-sex marriage to its meeting in 2016. The ARC submission, created collaboratively by both Anglican and Catholic members of the dialogue, began by providing an outline of



PHOTO: DIOCESE OF TORONTO



PHOTO: ROMAN CATHOLIC DIOCESE OF SASKATOON

the traditional agreement that has existed between the Anglican and Roman Catholic churches on the meaning and purpose of marriage. It then set out a series of concerns about ways changes to the canon would impact moral teaching and ecclesiological considerations, touching, as well, on the ecumenical implications.

The document stated unambiguously that “there is no such thing as an entirely unilateral decision or action,” and that a change to the canon would have a serious

▲ Anglican Bishop Linda Nicholls of Toronto and Roman Catholic Bishop Donald Bolen of Saskatoon co-chair the Anglican-Roman Catholic Dialogue of Canada.

and damaging effect on the ecumenical relationship Anglicans and Catholics have been building in Canada since Vatican II [1962].

“Not only would it signify a new obstacle on the road to full and visible unity between us,” the document stated, “it would also put at risk the fuller reception of the consensus and convergence that has been achieved through the years, raising questions about the level of awareness and authority that past agreements carry, and abrading the ecclesial trust between us.”

It noted that one immediate consequence of a change to the canon would be “a necessary revisiting” of the *Pastoral Guidelines for Interchurch Marriage Between Anglicans and Roman Catholics in Canada*, produced in 1987 based on “what was then our common understanding of marriage.”

The document also expressed concern over the disruption such changes would make within the Anglican Communion. ■

## Primate hopes General Synod 2016 debates will be respectful

By Anglican Journal staff

**Fredericton**—Archbishop Fred Hiltz said he is aware that there is anxiety among Anglicans about how the 2016 General Synod will deal with a motion amending the marriage canon (church law) to allow the marriage of same-sex couples.

But he expressed hope that the debates

preceding any decision will be conducted with respect and patience.

He is praying, he added, that people will “know the leading of the Holy Spirit” and that there will be “grace in the midst of what will be a very difficult and challenging conversation.”

Hiltz discussed the marriage canon and other issues that will come up at the triennial General Synod when he spoke on June 26 as an observer at the provincial synod of the ecclesiastical province of Canada.

“I know there’s anxiety. There are people who already are saying, ‘If General Synod says this, then here’s the plan,’” said Hiltz. “But I need to remind people that because this is a doctrinal matter, if General Synod were to approve this on first reading,

it requires a second reading” by the following General Synod in 2019. It will also be sent to provincial synods “for information,” he said. “There’s a three-year window for conversations before 2019.”

If the motion to amend the marriage canon is not approved, “then for a time the conversation is done in some form or another,” said Hiltz. ■

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## CANADA ▶

# Hiltz: 'Ministry of presence' alive in the Yukon

**Marites N. Sison**  
EDITOR

Archbishop Fred Hiltz recently spent eight days in the diocese of Yukon where, he said, alternative approaches to ministry have allowed cash-strapped local parishes not only to meet the needs of their communities, but also to actually thrive.

Hiltz, primate of the Anglican Church of Canada, and diocese of Yukon bishop, Larry Robertson, drove 3,000 km from June 27 to July 5, visiting five parishes, mostly in remote rural communities.

The visit was, "as they say in the Yukon, 'larger than life,'" said Hiltz, whose visit covered a wide swath of territory, including Atlin, in northern British Columbia; Haines Junction, a wilderness town within the traditional territory of the Champagne and Aishihik First Nations; and Mayo, a village along the Silver Trail and the Stewart River, about 400 km north of Whitehorse.

In Atlin, Hiltz and Robertson joined the parish of St. Martin in celebrating its 115th anniversary on June 28. Two non-stipendiary deacons, who happen to be mother and daughter, lead the parish: the Rev. Vera Kirkwood, age 90, and the Rev. Dorothy Odian, who also works as an ambulance driver.

From Atlin they visited the parish of St. Philip in Teslin, a lakeside community on the Alaska Highway and home to the Tlingit First Nation. The Rev. Sarah Usher—full-time diocesan administrative officer—looks after the parish on a voluntary basis.

At the parish of St. Christopher in Haines Junction, Hiltz said he saw firsthand how the diocese has established "a very successful ministry of presence."

The Rev. Lynn De Brabandere, an ordained deacon, "is doing amazing work in reaching out in very good ways to the Indigenous community," said Hiltz.

St. Christopher's also houses a thrift store and an art gallery in the basement.

Originally from Ontario, De Brabandere had responded to Robertson's call for experienced lay people, catechists or retired priests to spend a year in the diocese as volunteers to exercise a "ministry of presence." (Charles and Valerie Maier, from the diocese of Ottawa, are set to begin a ministry of presence in Mayo this month.)

A ministry of presence means that in the absence of a registered parish priest, "there is someone in the community who represents the ministry of Christ," said Hiltz.

As a volunteer, De Brabandere doesn't receive a salary, but she is given a place to stay and the diocese looks after her travel expenses.

This new ministry has unleashed "new,



phenomenal ideas" in communities, said Robertson. "Lynn came and took the bull by the horns and started to develop things, including a youth camp with 40 kids."

It has also meant huge savings for the diocese. It costs about \$50,000 a year to keep a priest; a ministry of presence costs about \$15,000.

The idea for a ministry of presence was born out of "desperation," said Robertson, laughing. When he became bishop of the Yukon in 2010, the diocese was grappling with diminishing finances, dwindling congregations and the question of whether it would even survive. It used to have 18 parishes; today it has 13, which are run by three stipendiary clergy, four volunteers under the ministry of presence and non-stipendiary deacons and lay leaders.

The diocese has had to face the reality that few of its churches can be self-supporting. "We just don't have the numbers," said Robertson. And yet, the need for ministry remains. In the South, "If you have big cities, they say, 'If you can't afford a priest, you go to the next parish.' You can't do that here. We just can't drive to the next community, because it's a three-hour drive."

Robertson said members of the diocesan council addressed the challenge by asking themselves: "How do we best meet the needs of people...using the funds that we have and the limited [number of] people that we have?" For years, the diocese tapped locally trained lay people, many of whom have since been ordained. But there remained parishes without ministers. The diocese decided to "refocus" its view. Instead of relying on ordained stipendiary ministry, it decided to look for people who "want to continue to serve, who have been in lay ministry and now have time to do more," said Robertson.

▲ The primate's trip included a visit and scenic photo opportunity with some members of the congregation of St. Martin's in Atlin, northwest B.C.

PHOTO: DIOCESE OF YUKON

Those who came as volunteers have done so because they are motivated by "love for God, love for people and a desire to live in a different place," said Robertson. They are excited about working with First Nations communities, different types of churches and the opportunity to learn from others and share their gifts. And, he conceded, "It's exciting to come to the Yukon, the place where there's been so much history and legend, and become a part of that." His typical pitch, Robertson said with a laugh, is this: "We offer people a house, a rectory and some of the most awesome country that God ever made."

When asked whether the needs of the communities are now being met through these new ministries, Robertson said, "Not as much as I'd like [them] to, but they're being met better." He could use two more volunteers and one more stipendiary priest, he said.

Both Hiltz and Robertson said that the visit had an added bonus. "It was, quite frankly, a gift to me in terms of our relationship as bishops in the church," said Hiltz. "Larry's got a huge heart for the well-being of the church in every place. He's down to earth. He's humble. He's funny. He really cares about the church as the servant of Christ in the community."

Robertson said driving long distances gave them an opportunity to just talk. "... You see him [Hiltz] in a non-professional way, as a fellow bishop, as a friend in an everyday sort of way," he said. "I really appreciated just being open to each other."

Summer was the perfect time for the primate to visit the 154-year-old diocese, added Robertson. There were moments when they simply enjoyed the scenery and marvelled at the sight of a couple of moose and two calves. ■

Young residents of Dawson City were among those who welcomed the primate.

PHOTO: CONTRIBUTED

“We offer people a house, a rectory and some of the most awesome country that God ever made.”

—Bishop Larry Robertson, diocese of Yukon



PHOTO: MARITES SISON

Member Bailey Bowden, from Montreal

By Gisele McKnight

The ecclesiastical province of Canada wound up its 47th session of synod with a motion that was as close to disbanding the synod as it could get.

On June 27, a surprise motion was put forth by Archdeacon Edward Simonton of the diocese of Quebec, and seconded by Ron Cutler, bishop of Nova Scotia and Prince Edward Island. It passed with two or three nay votes and no discussion by synod members.

Cutler said that after some research, they realized they could not move to

disband. Instead, the motion to alter and modernize synod rules was put forward. "We have become slaves to the creatures we have fashioned," he said. "We cannot vote ourselves out of existence, but we can vote ourselves into relevance."

The province of Canada includes the dioceses of Eastern Newfoundland and Labrador, Central Newfoundland, Western Newfoundland, Fredericton, Nova Scotia and Prince Edward Island, Montreal and Quebec.

In this spirit, at the start of synod in Fredericton, on June 25, Archbishop Percy Coffin, metropolitan (senior bishop) of the

diocese, urged Anglicans to examine the church's mission in the 21st century and to look beyond maintaining it as an institution. "The greatest challenge for us, who live in interesting times, is to examine ourselves, examine the mission of the church," said Coffin. The time has come, he said, for the church "to leave behind the shallow waters of maintaining the institution and launch out into the deep waters of evangelization." ■

Gisele McKnight is editor of the *New Brunswick Anglican*, the newspaper of the diocese of Fredericton.

—With files from Marites N. Sison

## Ecclesiastical province of Canada synod votes for change



FOCUS ▶



Anglican  
Parishes of the  
Central Interior

FOUNDED:  
2002, after the  
the diocese of  
Cariboo ceased  
operations in  
2001  
BISHOP:  
Barbara Andrews  
Parishes: 17  
Clergy: 33  
Lay Ministers: 61  
Members:  
2,500–4,000  
Area:  
104,607 sq. km  
Diocesan  
newspaper: *The  
Anglican Link*

*APCI is  
building up its  
congregations,  
one program at  
a time.*

*Stories and  
photos by André  
Forget, staff  
writer*

# A harvest for the whole city

VIEWED FROM THE street, B.C., Chuck Kalnin's North Kamloops bungalow doesn't look much different from any of the other houses on his block. But walking through his garage into the back, an unusual sight greets the eye—a yard filled with garden plots, where herbs, parsnips, chives and all manner of other plants are growing.

Kalnin, a retired chemist and parishioner at St. Paul's Anglican Cathedral in Kamloops, has around 10 people who come by and help him tend the gardens every week. On this particular Thursday, he is digging parsnips.

But these parsnips will not, in all likelihood, end up on his own plate, or the plate of any of his fellow-gardeners. Most of the food they grow is destined for the Out of the Cold program at St. Paul's, where it will be eaten on winter nights by the city's homeless.

The vegetables also find their way to the local food bank, and to another program run out of St. Paul's in which frozen soup is distributed three days a week to "anybody in the neighbourhood around the church that wants it," as Kalnin puts it.

But the Out of the Cold program is one of the most important destinations.

"We put down, I would say, almost a full freezer of vegetables from this garden," says Jo-Lynn Forbes, who, in addition to helping Kalnin with the gardens, is heavily involved in Out of the Cold, run by her husband, Bud.

Kalnin and the two Forbeses are involved in what is known as a yard share, which is different from a community garden in several important ways.

"[Participants] don't pay fees," Jo-Lynn explained. "We meet in a private garden and share the produce. There are no individual plots, per se."

Yard shares, which bring together



people with different abilities and resources in a mutually beneficial partnership, are becoming popular in Kamloops.

"People who for whatever reason can't manage their gardens any longer will have younger people, or like-minded people, come in and share the produce with them but do the physical work," Jo-Lynn said. An added bonus of the arrangement is that older people often have a chance to "share the knowledge of gardening."

As an accredited master gardener, Jo-Lynn is passionate about educating the public around issues of gardening and food security. She completed two years of classes through Thompson Rivers University in Kamloops, and now teaches workshops and clinics every year for those interested in learning the ins and outs of

▲ **Master gardener Jo-Lynn Forbes sees a growing interest in yard shares and other gardening programs throughout Kamloops.**

planting, raising and harvesting their own food. She thinks there is a hunger for this kind of knowledge among Kamloopsians of all ages.

Jo-Lynn is motivated by her passion for growing a culture of garden-raised food and seeing it used to feed the city's hungry. Kalnin has a more personal connection to gardening: these gardens were the passion of his late wife, Elaine, and since her death eight years ago, maintaining them and putting their bounty to good use has been a way of honouring her memory.

As other gardeners arrive, tasks will be assigned, beds will be weeded and the parsnip digging will continue. Kalnin's house may not look remarkable from the front, but what comes out of his backyard will reach across the city. ■



▲ **The stained glass windows of St Paul's pay homage to the historic Anglican community in Barriere, B.C.**

**Barriere, B.C.** —At first glance, there seems to be an error on the sign outside the small white church in this community, located 66 km north of Kamloops. "ST PAUL," it reads, without the usual period following the "ST." But it is no error—the sign, though it refers to the saint, is actually a clever acronym: "Serving Together, Parish of Anglicans, United and Lutherans."

The Church of St Paul, a parish with a Lutheran pastor and a mixed Anglican and United Church congregation, is an ecumenical shared ministry, an arrangement that has become increasingly common across the Anglican Parishes of the Central Interior (APCI), where small communities are spread out across hundreds of kilometres of rugged, mountainous terrain.

"We were getting smaller and smaller, and it got to the point where we didn't have a regular minister," said parishioner Laura-Ann Farquharson, speaking of the old Anglican Church of the Redeemer. "Our core group was 10 or less, and most of them were elderly people, and the upkeep of the building was getting to be a challenge."

It is a story that many Anglican churches across Canada can relate to, but instead of just turning out the lights and quietly mourning the end of their ministry, Redeemer's parishioners decided to try something else.

"It was 2009, at Pentecost in May—we decided we would join services [at Barriere United Church] for the summer and see how it went," Farquharson said. "One Sunday a month we had Anglican services, and the other three were United. We got to the end of the summer and it was such a seamless transition—we were a part of this family—that we just didn't go back."

Leslie Stirling, who was a member of Barriere United Church before the creation of St Paul, said that it took about



▲ **Laura-Ann Farquharson, Glenn Andrews, Betty Uppenborn, Leslie Stirling, the Rev. Brian Krushel, Thelma Schmidt and Mel Schmidt are all members of the Church of St Paul, an ecumenical shared ministry in Barriere, B.C.**

a year more for the memorandum of understanding to be signed by territorial and presbytery leaders and for the union to be formalized in a service. "It was Pentecost of 2010 when we became married," she joked. "By that time, we were just well established. It just felt so right."

There were hardly any challenges in bringing the two congregations together, parishioners said, in part because they were already familiar with each other's traditions.

"Over the years prior, the Anglican and the United churches did worship together," explained Stirling. "Quite often, one would have a Good Friday service and one would have an Ash Wednesday service."

Like any marriage, the joining together has led to some changes in how the congregations live together.

"Our worship is blended," the Rev. Brian Krushel, the parish's Lutheran pastor, explained. "We don't do an Anglican Sunday, a Lutheran Sunday and a United Sunday. Sometimes it's stuff drawn from the *Evangelical Lutheran Worship Book*, sometimes it's the Book of Alternative Services, sometimes it's [United Church's] *Celebrate God's Presence*, sometimes it's an Iona [resource], and we blend it all together."

Mel Schmidt, another St Paul's parishioner, said that this ability to bring together different traditions shows how the three denominations have changed in the past few decades.

"Back in the late '60s and '70s, there was a lot of talk of the Anglican [and] United churches joining, and that was one of the stumbling blocks: 'Our service is so different from yours—no way we're going to meet,'" he said with a chuckle. "It takes years, but it's like osmosis—it takes years to finally meld."

Glenn Andrews, who had been a long-time member of Barriere United Church, agreed. "Oftentimes when people talk about these differences in services—I've gone to services in different parts of Canada—there are, in all of them, similarities," he said, "but nothing is done exactly the same... I think people get hung up on little things."

While the Anglican and Evangelical Lutheran churches of Canada have been full communion partners since 2001, the dream of bringing Anglican and United churches together is a long-standing one in the B.C. interior.

As early as the 1960s, there were many active shared ministries in the neighbouring diocese of Kelowna, and Anglican and United leadership on the diocesan and presbytery level is used to and supportive of such ventures; for this reason, Krushel had no difficulty becoming licensed to perform baptisms and eucharistic ministry in each of the traditions he serves.

As Stirling put it, "We get along well with the in-laws."

Indeed, the arrangement is working so well that it is being expanded to become a two-point shared ministry with Clearwater United Church, about 60 km farther north, which will be renamed Trinity Shared Ministry. ■

# A deep hunger for knowledge about God

Continued from p. 1

seniors with whom she works are not Anglicans. She stressed that "you have to be aware of everybody, and open to anything happening" to minister effectively to everyone.

There is a great thirst for education among those she serves. "The homilies that go over the best, interestingly enough, are teaching ones," she said. "I've done lots of thinking about this—the people I'm taking services to are from an era where you went to church, and the person was up at the front, and you listened, and believed, and you didn't ask questions... what I'm finding is these people are asking questions that they've had for a long, long time about heaven, about God."

When asked how she came to be licensed as a lay minister of word and sacrament in the Anglican Parishes of the Central Interior (APCI), Grundy has a difficult time answering, partially because the licensing process has evolved over the years, and partially because she feels her whole life has been leading up to it.

She went into Education for Ministry (EFM) after attending a retreat at Sorrento Centre. A program of Christian education, EFM is intended to grow an "active, theologically literate laity." Based in the University of the South in Tennessee, it was introduced to Canada in 1977 by the former diocese of Cariboo and the diocese of Kootenay.



▲ **O'Della Grundy decided to become a lay minister after attending a retreat.**

After completing the program, Grundy became a mentor within it, helping other lay people grow in their knowledge and understanding of the faith. She was licensed as a lay minister of word and sacrament in the late 1990s, and became involved in seniors' ministry in 2007.

Looking into the future, however, Grundy is unsure about who will continue the work after her. "It's a life's journey, and I don't think a person can do it with success if you don't have a passion for it... It's not for me to judge, but it really can't be taken lightly."

For now, however, Grundy is happy to continue doing what she can. "For me, it has been a life's ministry without knowing it was going to be." ■

# Visit cements companion relationship

A MONTREAL PRIEST'S visit to the Anglican Parishes of the Central Interior (APCI), timed to coincide with the parishes' assembly at the beginning of May, has served to further cement a companionship relationship established in 2008.

Reflecting on the value of the trip, the Rev. Andy O'Donnell, rector of the parish of Bedford, Philipsburg and Farnham in Quebec's Eastern Townships and a member of the diocese of Montreal's partnership committee, said that it was very helpful to "come out and put a face to names [of people I've talked to] and places I've talked about but never been." The insight gained from visiting APCI communities and meeting their members would be helpful in putting parishes in contact with one another in the future, he added.

The Rev. Isabel Healy-Morrow, rector of St. George's Anglican Church in Kamloops and chair of APCI's companion relationship committee, spoke positively about the work that has already been put into fostering the companion relationship.

"We've been walking with the diocese of Montreal as companions for over six years now, and it's been a voyage of discovery, a voyage of joy, a voyage of deep sharing," she said. "Despite the geographical and contextual differences, we have discovered during our shared journey that we have much in common." In particular, Healy-Morrow noted a shared commitment to programs for youth, citing their active involvement in Canadian Lutheran and Anglican Youth (CLAY) events, and a 2012 visit from Montreal youth to APCI.



**Bishop Barbara Andrews (right), with the Rev. Andy O'Donnell at the APCI Assembly in May**

mitment to programs for youth, citing their active involvement in Canadian Lutheran and Anglican Youth (CLAY) events, and a 2012 visit from Montreal youth to APCI.

"I really enjoyed being in the parishes I was in, particularly Lytton and Shacken," said O'Donnell. "Shacken was a beautiful blend of recognizing the Aboriginal background of the parish, and they are a very nice bunch of people to break bread with."

The partnership has already seen a visit from then Montreal Bishop Barry Clark in 2011 and from a youth delegation from Montreal in 2012. And Healy-Morrow visited and preached at St. George's Anglican Church in Ste. Anne-de-Bellevue, with which her own congregation is paired, in 2014. ■

# Ashcroft lay ministry turns to early church for inspiration

SOFT MORNING LIGHT streams into the second-floor windows of the Blue Sage Bed and Breakfast in Ashcroft, B.C.

Sitting around a table laden with fruit, biscuits, jam and fresh coffee, Karyn Bryson, Lois Hill, Sylvia Strathearn, David Durksen and Martina Duncan discuss the collaborative approach to ministry they have been pioneering over the past few years at St. Alban's Anglican Church, a stone's throw to the south.

"Do you remember the days when we used to suffer through sermons?" Bryson asks, to general laughter.

Hill adds: "And you'd walk out after and wonder what was the subject of the sermon? I don't remember anything... It's not like that anymore."

Why not? In another setting, one might assume it had something to do with flashier tech, louder music, perhaps a big-name, blue-jeans-wearing preacher video streamed in from a Toronto mega church. But this seems unlikely in Ashcroft, where the churches are small and the faded heritage of the old west is everywhere.

No, Bryson and Hill are talking about something both more prosaic and more profound: a return to a practice of church that is rooted in a rich theological understanding of what the church is for.

"In the first-century church, everybody that did ministry was recognized by the congregation," Durksen explains. "So if you



▲ **Lois Hill, Martina Duncan, David Durksen, Sylvia Strathearn and Karyn Bryson of St. Alban's Anglican Church discuss shared ministry over brunch.**

wanted prayers for healing or you needed to learn about the gospel, or whatever, everybody would go to [the individual] who could do that. And if that person wasn't there, there was somebody else who would do that. And that first-century approach is really what's here—lay gifts and the recognition of lay gifts."

Inspired by this approach, St. Alban's has turned its sermons into opportunities for people to learn and be engaged by the teaching that is happening from the pulpit—after the sermon (or "reflection," as they prefer to call it) is given, the entire congregation responds with thoughts and insights.

"I think some of the formation for our congregation really happens in the reflection time, because it doesn't matter

which one of us is up there—there's learning going on, and we're being fed by what we're learning," said Duncan, who is currently undergoing postulancy toward ordination with another St. Alban's parishioner, Angus Muir.

But lay leadership is not just about the services themselves; it is about the general attitude the church has toward its place in the community.

"The wonderful thing to me about St. Alban's is that they are a group of people who really want to worship together," says Durksen. "They're not only committed to worship, but to service. So everyone is doing something outside as well as inside."

The example everyone at the table mentions first is Soup's On, a lunch program they offer every Friday. While soup kitchens are a common way for churches to meet the needs of their communities, Soup's On is a little different. Not only does it bring in volunteers from across the community, it is also open to everyone, regardless of need.

Hill, who moved to Ashcroft from Dawson Creek with her husband, Ken, several years ago, said this confused her at first. "When we first came here and somebody who I know has no financial need invited me to Soup's On, I thought, 'you're taking food away from the needy!'" I didn't realize it was a community event," she said. ■



# 2016 Canadian Church Calendar



*A glimpse of the kingdom*  
—The parables of St. Luke



Photos, clockwise, from above:  
Grace, Ss. Michael and Margaret Anglican Church, Mascouche, Québec  
St. John's Anglican Church, Ancaster, Ont.  
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## CANADA ▶



The first Companion Diocese Consultation was held in Dar es Salaam, Tanzania.

PHOTO: YES DAVID/SHUTTERSTOCK

# Companion relationships tell a different story

By Leigh Anne Williams

Bishop David Torrville of the diocese of Central Newfoundland first met Bishop Francis Loyo of the diocese of Rokon, South Sudan, at Lambeth in 2008, and they established a companion relationship between their dioceses. The two bishops have also built a friendship that, Torrville said, was a joy to renew in person when they met at the first Companion Diocese Consultation in Dar es Salaam, Tanzania, from May 14-17.

When they saw each other, Loyo presented Torrville with a cane—for his dad. “Over the years, in chattering back and forth in email, we’ve talked about one another’s families,” Torrville said in an interview after his return to Canada. “My dad was ill a little while ago.” The cane, said Torrville, was “a wonderful, wonderful gift!”

It was also a manifestation of what Archbishop Fred Hiltz, primate of the Anglican Church of Canada, had noted about the nature of relationships that exist within the Anglican Communion. “For some people, when they think of the [Anglican] Communion, they immediately think division, dissension,” but a very different picture was evident in the companion relationships represented at this consultation, Hiltz said. He described these relationships as honest, healthy, vibrant and growing.

Although Bishop Jackson Matovu of the diocese of Central Buganda did not attend the meeting, owing to tensions between the church in Uganda and other parts of the Communion, Hiltz said that other clergy within that diocese attended “enthusiastically, really looking forward to the opportunity to be together and to talk across relationships.” Differences over contentious issues such as human sexuality weren’t part of the discussion “or even the subtext,” he said in an interview.

The meeting was the first time that representatives of Canadian and African companion dioceses have come together to discuss their relationships, which date back 52 years to a congress on the future of the Anglican Communion, held in Toronto in 1963.

A common theme that emerged from the meeting was the desire for companion relationships to grow beyond connections between bishops and steering commit-



▲ Diocese of Edmonton Bishop Jane Alexander with consultation attendees

◀ Bishop David Torrville, diocese of Central Newfoundland, spends some time with children before the Sunday service at St. Alban’s Cathedral in Dar es Salaam.

PHOTOS: CONTRIBUTED

tees into one involving “the diocesan family,” said Hiltz.

The merits of parish-to-parish connections were discussed. Bishop Donald Phillips of the diocese of Rupert’s Land noted that almost all the parishes in Central Buganda in Uganda have a sister parish in his diocese. Another major focus of this companion relationship, which is now almost 20 years old, is an orphan project, he said, noting that Rupert’s Land made a commitment to provide about \$20,000 per year to help the Bugandan diocese to provide housing and schooling for about 154 orphans.

Although Bishop Matovu did not attend the consultation, he welcomed Phillips and Sean Carlson, chair of the Rupert’s Land

companion diocese committee, in a visit to the diocese prior to the meeting.

Canon Geoffrey Monjesa, acting diocesan executive secretary for the diocese of Masasi in Tanzania, wrote in an email to the *Anglican Journal* that he was “really impressed by the emphasis on commitment” in Hiltz’s opening address and his point that prayer should be the first priority in companion relationships.

There were discussions about the terms of companion relationships and other pragmatic concerns around obtaining visitor visas to Canada.

Hiltz said attendees also wanted more opportunities for clergy and youth exchanges and international theological student internships. The Anglican Church of Canada used to have an internship program for theological students and a Volunteers in Mission program, which were cut because of funding issues in recent years. Some expressed hope that resources for these programs could be restored.

Other bishops who participated in the consultation were Bishop Wilson Kamani, diocese of Ibba, South Sudan; Bishop James Almasi, diocese of Masasi, Tanzania; Bishop Matthias Badohu, diocese of Ho, Ghana; Bishop Fraser Lawton, diocese of Athabasca; Bishop Jane Alexander, diocese of Edmonton; Bishop Robert Hardwick, diocese of Qu’Appelle; and Bishop David Edwards, diocese of Fredericton. ■

## ▶ PEOPLE

## First woman bishop for Montreal

By Harvey Shepherd

Mary Irwin-Gibson, since 2009 dean and rector of St. George’s Anglican Cathedral in Kingston, Ont., has been elected the first female bishop of the Anglican diocese of Montreal in its 165-year history.

Irwin-Gibson, 59, who served parishes in the diocese of Montreal between 1981 and 2009, was elected bishop on June 6.

“Montreal has always been in my heart,” said Irwin-Gibson after her election was announced. While in Montreal, she served as rector of Holy Trinity Church in the resort community of Ste. Agathe des Monts, in the Laurentians, from 1991 to 2009. She was also archdeacon of St. Andrews, from 2000 to 2006. Irwin-Gibson also served parishes in Quebec.

Irwin-Gibson has an executive MBA from the French-language Université du Québec à Montréal. She has a bachelor of theology degree from McGill University



PHOTO: TONY HADLEY

**Bishop Mary Irwin-Gibson: “Montreal has always been in my heart.”**

and a diploma in ministry from Montreal Institute for Ministry. ■

**Harvey Shepherd is editor of the Anglican Montreal.**

## Dallas diocese elects Wycliffe principal

André Forget  
STAFF WRITER

On May 16, Canon George Sumner, principal and Helliwell Professor of World Mission at Wycliffe College in Toronto, was elected as the next bishop of the Episcopal diocese of Dallas in Texas.

Sumner said he felt “stunned” and “humbled” to have been chosen. “I’ve been a priest for a long time, but it’s a whole new phase of ministry with lots of dimensions that I don’t yet know much about.”

In an interview, Sumner said that he had been to the diocese of Dallas many times over the years, “sometimes to preach, sometimes to recruit and to go to conferences,” and that “it was the kind of place that I admire and felt an affinity to.”

In a way, returning to The Episcopal Church will be going home for the American-born Sumner, who was educated at Harvard (BA) and Yale (MDiv, PhD) and

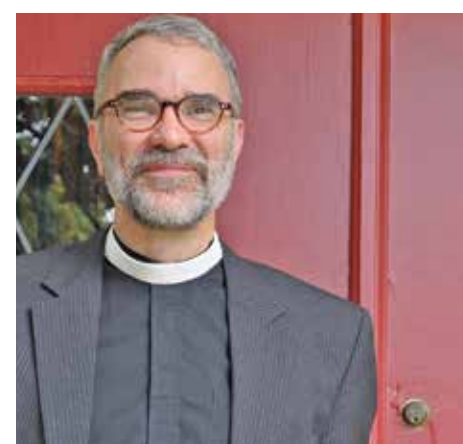


PHOTO: CONTRIBUTED

**Dallas Bishop-elect George Sumner’s consecration is scheduled for November 14.**

ordained to the priesthood in the diocese of Western Massachusetts in 1981.

Sumner is set to be consecrated as bishop on November 14. ■



CANADA ▶

See related opinion piece, *How to apologize for abuse*, at [anglicanjournal.com](http://anglicanjournal.com)

“[Survivors were] isolated... unable to share their experiences... they were and are very angry, filled with pain and frustration.”

—Mary Kitagawa, whose uncles were among the victims

# Why did it take 20 years for truth to emerge?

**Continued from p. 1**

come to terms with the moral turpitude of her priest-father.

In the context of today’s zero tolerance it may be hard to understand, but the climate of silence around sexual abuse in Nakayama’s day allowed the canon to continue for decades on his destructive path, then quietly resign from the priesthood. The abuse was not made public until this year, after members of the Japanese-Canadian community had begun to come forward.

It has taken 20 years for the elderly survivors of that abuse and their families to receive formal apologies from the church. On June 15, about 60 people gathered at the Vancouver Japanese Language School for the apology delivered by Calgary Archbishop Greg Kerr-Wilson and New Westminster Bishop Melissa Skelton. Among those present were representatives from the dioceses and the Japanese Canadian Working Group (JCWG)—formed to address the abuse issue.

Lorene Oikawa, the June 15 event’s MC and a JCWG organizer, told the *Anglican Journal*: “The Japanese Canadian Working Group came together when members of the community started asking questions. We began to look for answers and how to support survivors and their families.”

In a spirit of contrition and reconciliation, the two bishops took the stand to read out the 12 points of the apology, tracing the history and circumstances of Nakayama’s ministry, confession, charging and resignation, and outlining the church’s current strong position on sexual misconduct.

“We deeply regret that Mr. Nakayama while a priest committed these acts of immoral sexual behaviour,” the apology stated. “...We deeply regret this Apology was not delivered to the Japanese Canadian Community at the time of Mr. Nakayama’s



▲ Mary Kitagawa (left) accepted the apology document from Archbishop Greg Kerr-Wilson (right) and Bishop Melissa Skelton.

PHOTO: RANDY MURRAY

confession, the charge of immorality, and his subsequent resignation from the exercise of priestly ministry.”

Expressing support for the survivors and their families, the bishops added their hope that the apology would encourage healing and wellness for all those affected by Nakayama’s actions. They committed to participation in a healing and reconciliation process. “And we assure you that the Anglican Church takes these matters seriously, and takes steps to prevent this type of behaviour,” the apology concluded.

The church’s current no-tolerance policy requires all in the church to immediately report any knowledge or suspicion of sexual abuse of minors to appropriate authorities.

“I am grateful to have had this experience, offering the apology with [then] Bishop Greg Kerr-Wilson and knowing that the words were heard,” Skelton told the *Anglican Journal*. “This is only a first step, and now the journey of healing begins.”

Mary Kitagawa, 80, whose uncles were among Nakayama’s victims, received the signed apology. While accepting the document as a good start, she expressed uncertainty about how survivors would interpret

its words as well as hope that the church’s acknowledgment would bring comfort to the elderly survivors still reliving the experiences. They suffered in silence, she said, “...isolated...they were unable to share their experiences with their parents, they were and are very angry, filled with pain and frustration.”

Kitagawa also asked why Archbishop Curtis did not report Nakayama to the authorities and why it took so long for the truth to emerge. Until recently, however, clergy and lay leaders of Japanese-Anglican churches had reportedly asked church officials not to make the abuse public. It is only in the past 18 months that clergy, lay leaders and the Japanese-Canadian community have asked the church to make public Nakayama’s misconduct and formally apologize. Church officials worked co-operatively with the JCWG on the timing and wording of the apology, which will be distributed to the national Japanese-Canadian community.

“I was struck by the suffering that has gone on for so long,” said Kerr-Wilson. “And by the little bit of hopefulness that the apology represents an open invitation so that some survivors will be able to come forward and perhaps find some peace.”

“We are very grateful to the church for working on this with us and accepting responsibility,” added Oikawa, noting that the JCWG would hold another meeting. “The apology event concluded June 15, but it is not the end. It is the beginning of a healing process.” ■

**Diana Swift is a regular contributor to the Anglican Journal.**

—With files from Randy Murray, communications officer/Topic editor for the diocese of New Westminster

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☐

01 Esther 6.14-7.10

☐

02 Esther 8.1-17

☐

03 Mark 9.38-50☒☐☐☐☐☐☐☒☐☐☐☐☐☐☒☐☐☐☐☐☐☒☐☐☐☐☐☐

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# CANADA ▶

## BY THE NUMBERS

**\$17.7 million**  
size of grant

**3.5 million**  
number of project recipients

**350 villages** project will reach in Burundi, Mozambique, Rwanda and Tanzania

# Grant boosts PWRDF maternal/child program

By Diana Swift

The Primate's World Relief and Development Fund (PWRDF) continues its partnership with the Department of Foreign Affairs, Trade and Development Canada (DFATD) in a new multimillion-dollar joint venture focusing on maternal and child health in Africa.

With a DFATD grant of \$17.7 million, PWRDF will contribute an anticipated \$2.6 million over five years toward a sweeping health-care project in 350 villages in Burundi, Mozambique, Rwanda and Tanzania.

"PWRDF is deeply satisfied that DFATD has approved an ambitious proposal to scale up the work we are presently doing with them," said Adele Finney, PWRDF's executive director, in a media release. The program is expected to reach more than 3.5 million women of reproductive age, as well as newborns, children under age five and men. It will include pre- and post-natal care for mothers, vaccinations, vitamin A supplementation and nutritious food for children. Its impact on men will be educational, according to Zaida Bastos, PWRDF manager for external funding programs. "In many countries, a woman needs authorization from her husband to



▲ It's vaccination day in Tanzania.

PHOTO: ZAIDA BASTOS

see a doctor, and if he is not aware of the need for prenatal care, he will not allow it," she said. Men also need to be educated about a woman's nutritional needs "because, again, in many countries women are the last to eat."

The new program grew out of the Muskoka Initiative on Maternal, Newborn and Child Health, at which G8 countries meeting in Canada in June 2010 and their non-G8 partners committed a total of US \$7.3 billion in global funding over the years 2010–2015.

The new funding will train health workers and birth attendants to dispense accurate advice on pre- and post-natal care, promote healthy habits, provide basic health care and identify high-risk pregnancies, among others.

Funds will supply local health centres with essential equipment, dispensaries and nurses' housing. Houses will be built so that women can come in before labour sets in and recuperate after delivery. They will provide mothers with rapid, affordable transportation to medical facilities so they won't have to walk 10 to 20 km, said Bastos.

The project will also improve access to clean water and will mobilize village leadership and local communities to carry out the work and, importantly, ensure gender equity. The latter concerns a woman's reproductive rights. "A wife shouldn't have one child after another. She needs space," said Bastos. But for this to happen, community and family discussions need to take place "where men understand that it is to their advantage, that a healthier woman will be a healthier mom with healthier babies and will survive to care for them." ■

Diana Swift is a regular contributor to the Anglican Journal.

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OBITUARIES ▶



▲ Canon (lay) Robert “Bob” Falby worked up to the end of 2014 despite his terminal illness.

PHOTO: ART BABYCH

# Primate pays tribute to Robert Falby

## Jurist, prolocutor, chancellor ‘loved much and was much loved’

By Diana Swift

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, gave a moving eulogy at a July 8 celebratory memorial for Canon (lay) Robert “Bob” Falby, QC, who died June 8.

The service at Toronto’s Cathedral Church of St. James paid tribute to the Christian life and attainments of the distinguished jurist and former prolocutor of the national church, with Archbishop Colin Johnson, metropolitan of the ecclesiastical province of Ontario and bishop of the diocese of Toronto, presiding.

Hiltz opened his remarks with a prayer on the glory and generosity of God by 17th-century English bishop and theologian Jeremy Taylor, who among his many works wrote treatises on the rule and exercise of holy living and holy dying in the communion of the church. Falby’s life exemplified such living, Hiltz said. “This prayer holds for me so much of what I know and respect about Robert. It speaks to life and how we’re called to live

it. It speaks to death and how we face it. It speaks to our faith and hope in Christ Jesus.”

He touched on Falby’s great devotion to his family and his generosity. “Robert loved much and was much loved,” Hiltz said.

A lawyer with the Toronto law office of Miller Thomson, Falby served as prolocutor (speaker of General Synod, the church’s governing body) from 2009 to 2013 and acted as chancellor (chief legal officer) of the Anglican diocese of Toronto from 1992 to 2014.

As chair of the church’s commission on the marriage canon, he persevered in the “daunting role,” working up to the end of 2014 despite his terminal illness, added Hiltz.

Hiltz noted Falby’s role as a member of the church’s residential schools negotiating committee and his resounding statement on the apology made by former primate Archbishop Michael Peers, which at the time was questioned as perhaps setting a dangerous legal precedent: “It was the right thing to do.”

Hiltz described how Falby gave generously to the church of his “time, talent and treasure,” supporting many church endeavours at the international, national and parish levels, and lending his legal expertise to the Anglican Communion. ■

# Bishop had a heart for First Nations ministry and a great love for liturgy

André Forget  
STAFF WRITER

Bishop Duncan Douglas Wallace, 10th bishop of the diocese of Qu’Appelle, died in Regina from cancer on June 22 following a short illness.



▲ Bishop Duncan Douglas Wallace was elected bishop of the diocese of Qu’Appelle in 1997.

PHOTO: GENERAL SYNOD ARCHIVES

“Duncan was a humble man,” recalled Canon Michael Jackson, who served alongside Wallace as a deacon since 1978. “He did not have a big ego, and he did not need to be the centre of attention.”

Jackson added that the late bishop also had “a great love for liturgy and a great

liturgical sense” in addition to being an accomplished pianist and spoke glowingly of “the liturgical tradition that he helped build up at St. Paul’s Cathedral, which we’re still benefiting from.”

Jackson also noted that Wallace had a heart for First Nations ministry and sought to involve Indigenous people in leadership within the diocese.

Born March 1, 1938, in Kitchener, Ont., Wallace was ordained a priest in the diocese of Rupert’s Land in 1965 after obtaining an MDiv from St. John’s College at the University of Manitoba in Winnipeg. After serving in several parishes in the diocese of Rupert’s Land and later in the diocese of Niagara, he became dean of Qu’Appelle and rector of St. Paul’s Cathedral in Regina in 1978, positions he held until 1997 when he was elected diocesan bishop of Qu’Appelle. He resigned from the episcopate in 2005. ■



PHOTO: MARY BROWN

Ring the bell at a service for evacuees, Little Red Lake reserve

# Anglicans send funds for wildfire relief

The Anglican Church of Canada provided financial aid for victims of 118 wildfires that burned in northern Saskatchewan over the summer.


On July 7, after consulting with Michael Hawkins, bishop of Saskatchewan, the Primate’s World Relief and Development Fund (PWRDF) announced a grant of \$15,000 in relief funding to the Prince Albert Grand Council, which supplemented the relief efforts of the Red Cross. The Anglican Foundation also stepped in quickly, donating \$5,000 to meet immediate needs.



Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Archdeacon Michael Thompson, general secretary, also pledged \$5,000 to the diocese of Saskatchewan’s relief efforts.

—Diana Swift

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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 **Saturday, November 7, 2015 at 9:00 a.m.** at St. Paul’s Bloor Street, 227 Bloor Street East, Toronto, Ontario.

**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).



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**Deadline for receipt of applications is October 15, 2015.**



## PEOPLE ►



▲ **Archbishop Gregory Kerr-Wilson lists bridge-building and a ministry of reconciliation as priorities.**

PHOTO: CONTRIBUTED

## André Forget

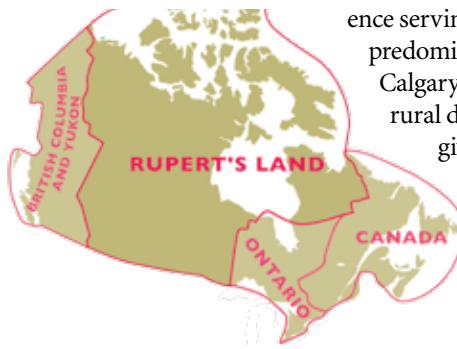
STAFF WRITER

The ecclesiastical province of Rupert's Land elected Archbishop Gregory Kerr-Wilson, 53, as its new metropolitan (senior bishop) on June 18, the first day of its synod at Manitou Springs, Watrous, Sask.

Kerr-Wilson, who is bishop of the Anglican diocese of Calgary, said he is optimistic about the direction the province is headed in.

"I think that the strongest energy moving in the province was demonstrated in our synod, which just ended, and the focus was pretty much entirely on issues of mission—mission for all aspects of the church: rural, urban, First Nations, non-Indigenous," he said in an interview. "The main energy in the room was not around the political issues that have been around for a little while, but basically... issues of mission and co-operation and unity in the church."

Asked what he would bring to his new position, Kerr-Wilson said his experi-



▲ **Rupert's Land is the largest ecclesiastical province, covering about 6.5 million sq. km.**

FILE PHOTO

ence serving as bishop in both the predominantly urban diocese of Calgary and the predominantly rural diocese of Qu'Appelle has given him a sense of the diversity of the province and of the importance of strengthening relationships between dioceses.

"One of the things

I work on very much in my ministry is a ministry of reconciliation and bridge-building and having people grow closer to one another, working together and collaborating," he said. "So I'm hopeful that that will be a mark of what we're able to accomplish within the province, and bring a higher level of sense of co-operation and sharing of resources across dioceses and sharing of ideas."

Kerr-Wilson was elected on the second ballot, receiving eight of the 13 votes from the provincial house of bishops and 44 of

the 79 votes from the house of clergy and laity. Bishop Jane Alexander, of the diocese of Edmonton, came second with three votes from the house of bishops and 22 from clergy and laity. Also on the ballot were Bishop Fraser Lawton of the diocese of Athabasca and Bishop Robert Hardwick of the diocese of Qu'Appelle.

Consecrated bishop in Regina on May 23, 2006, Kerr-Wilson served as bishop of Qu'Appelle until 2012, when he succeeded Derek Hoskin as bishop of Calgary. Ordained deacon in 1989 and priested in 1990, he previously served as incumbent at the Church of the Holy Family in Brampton, Ont., and dean of All Saints' Cathedral in Edmonton.

Kerr-Wilson holds a bachelor of applied sciences in engineering from the University of British Columbia, Vancouver, and a master of divinity from Nashotah House Theological Seminary in Nashotah, Wisconsin, and the Faculty of Divinity, Trinity College, Toronto. ■

## ELCIC re-elects Susan Johnson



▲ **National Bishop Susan Johnson was first elected in 2007.**

PHOTO: BRIAN BUKOWSKI

### Staff

The Rev. Susan Johnson was re-elected national bishop of the Evangelical Lutheran Church in Canada (ELCIC) at the denomination's 15th biennial National Convention in July.

"I want you to know how much I love God and how much I love this church," Johnson said in her acceptance of the call to a third, four-year term. "I promise you that I will faithfully serve to the best of my ability."

First elected in 2007, Johnson is the fourth bishop to serve the ELCIC.

Almost 400 delegates, special guests—including Archbishop Fred Hiltz, primate of the Anglican Church of Canada—visitors and volunteers met in Edmonton for the convention. ■

## Huron's Bishop Dance announces retirement



▲ **Bishop Terrance Dance has served as suffragan since 2009.**

PHOTO: CONTRIBUTED

### André Forget

STAFF WRITER

Terrance A. Dance, suffragan bishop of the diocese of Huron, has announced that he will retire on Dec. 31, 2015.

"I think we're in a process now of moving from the church that was, through the church that is to the church that will be," he said, "and I think it's time for me to move aside and let new vision and new energy and the next generation of leadership to move in."

Dance, 63, said that he had made the decision in October last year, following a four-month sabbatical. "After

a long, long time of being in the church and having my time take me away from my family, I just thought it is time for me to look in different directions and bring my active ministry to an end and spend time with my wife," he said. He also plans to visit other members of his family and work on contextual Bible studies.

"It has been just an honour and a privilege and an incredible joy to be a bishop," said Dance, noting that by December 31, he will have been in ordained ministry 39 years and eight months.

Dance was elected suffragan bishop on March 28, 2009. ■

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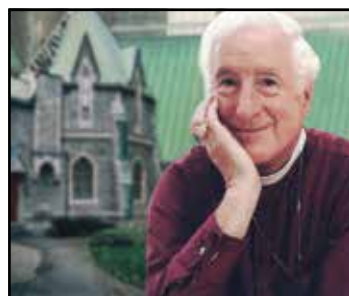
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### NEW BOOK



**It Happened at the Cathedral: Letters of Bishop RF Shepherd, from 1948 to 2012**, edited and illustrated by his daughter Mary Shepherd, is now in print. This unforgettable collection of letters, spanning more than 60 years of service to the Anglican Church of Canada, in Hamilton, Winnipeg, Edmonton, Montreal and Victoria, (and also several years in London, England as a curate and in Borrego Springs, California, during his retirement years), chronicles his remarkable experiences. The book can be ordered by contacting his daughter at: [marymathilda@hotmail.com](mailto:marymathilda@hotmail.com) or (514) 487-0126.

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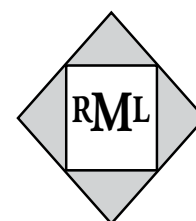
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February 15, 2016 • 19 Days

#### Colombia, Coffee and Culture

February 19, 2016 • 13 Days

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February 21 or March 11, 2016 • 15 Days

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February 26, 2016 • 16 Days

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March 4, 2016 • 20 Days

#### Japan, Sakura Cherry Blossoms

March 23, 2016 • 15 Days

and more....

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—1 Peter 4:10 (NIV)



Bleat (meet) me on p. 3

Supplement Section to the Anglican Journal • SEPT. 2015 • VOL 1, ISSUE 1



A gift of  
**\$125**

## Help in the spiritual battle against suicide

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

Your gift will help support the Anglican Church of Canada's response to this national tragedy, helping to create community-based suicide prevention strategies.

Item 029

## Empower young people to spread the Gospel

### Teenagers for Christ in Cuba

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Your gift will support this important new ministry of the Episcopal Church of Cuba and help develop the next generation of young Cuban Anglican leaders, through Bible study, discussion, and friendship.

Item 087



### Help leaders stay connected, stay strong

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Item 077



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Page 1





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—Archbishop Fred Hiltz, Primate

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**Item 073**

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**Item 046**

A gift of **\$250**



**Help a Cuban farmer learn food preservation techniques**

Did you know? Your gift of \$300 will send a Cuban farmer to a "train the trainers" event.

**Item 091-a**

Half a spot **\$150**

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**Item 091-b**

One spot **\$300**



**Bring hope to families in need**

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

**Item 068-a (two goats)**

Two goats **\$160**

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**Item 068-b (one goat)**

One goat **\$80**



**Feed Sri Lankan families through eco-agriculture**

In the midst of years of civil war and natural disaster, farmers in Sri Lanka have struggled to feed their families. PWRDF's local partner works with families in Sri Lanka to grow local fruits, vegetables, spices, and medicinal plants in their own home gardens.

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**Item 017**

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**Item 075**



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**Give a community access to health care**

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**Item 069**



**Enable Indigenous ministry in Canada**

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**Item 082**

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**Item 060**

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A gift of **\$50**

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**Item 100**



**Support the Anglican fund for healing and reconciliation**

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091-a	Teach Cuban farmer (full)	\$300	___	___
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<b>GIFTS on PAGE 4</b>				
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**Item 099**



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**Item 028**



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**Item 062**



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**\$100**

### Support small business development through micro-credit

Your gift provides small business education and micro-credit loans that enable women to develop businesses such as restaurants, rickshaw taxis, and tailoring.

**Item 049**

### Help others access community-based radio programs

Your gift will provide a crank radio to help people learn more about their health and to share the knowledge with their community.

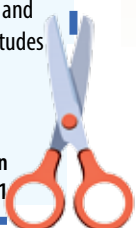
**Item 097**



A gift of  
**\$40**



Every dollar is matched by THREE dollars from the Department of Foreign Affairs, Trade and Development Canada (DFATD).



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