



When Harima Mkitage's family received a cow from the Primate's World Relief and Development Fund four years ago, her parents used some of the money from the sale of the cow's milk and calves to pay her school fees. Now she wants to become a livestock specialist.

PHOTO: ANDRÉ FORGET

## Changing lives, one cow at a time



PHOTO: ANDRÉ FORGET

Most of Liviki's milk is sold, but some goes to older villagers for free.

André Forget  
STAFF WRITER

### Mkumba, Tanzania

Seventeen-year-old Harima Mkitage runs her hand gently down the back of a doe-eyed Friesian cow chewing on fresh grass while a calf pulls at its teat. Harima smiles and exchanges a few words in Swahili with the man leaning against the railing of the cow pen. He is asking her what she wants to do when she finishes school.

"Harima wants to be a livestock officer," he tells me. "She is living at boarding school, but when she comes back, she learns how to care for the cows."

It is, perhaps, fitting that Harima is considering a career working with cows; it was cows—these cows, in fact—that made it possible for her to pursue an education.

On the other side of the cow pen, a cluster of Canadians take pictures and listen as Halima's parents, Hasan Mkitage and Nuru Salumu, talk through an interpreter about how the cow they received in 2013, as part of a development

program supported by the Primate's World Relief and Development Fund (PWRDF), has affected their lives.

The Canadians are representatives from PWRDF, the relief and development agency of the Anglican Church of Canada. They are in this village in southern Tanzania's Lindi Region as part of a weeklong visit to learn more about All Mothers and Children Count (AMCC), a \$17.69-million PWRDF program to increase health and nutrition for mothers and young children in Eastern Africa.

Mkitage and Salumu received their cow through another PWRDF initiative, known locally as CHIP, or the Community Health Improvement Program, which ended this year. But because CHIP served as a model for AMCC, the visitors are meeting some of its beneficiaries to get a sense of what AMCC might accomplish by the time it wraps up in 2020.

Mkitage and Salumu are telling the visitors that they got lucky: their cow has given birth to twins, which they will soon be able to sell. In Tanzania, a calf can fetch

See 'Pay it forward,' p. 12

## Caledonia accepts ruling

Tali Folkins  
STAFF WRITER

The diocese of Caledonia decided May 26 to accept the provincial House of Bishops' ruling to block the consecration of the Rev. Jake Worley as bishop, its administrator says.

Worley was elected bishop of the diocese April 22, but on May 15, the House of Bishops of the ecclesiastical province of British Columbia and Yukon announced its objection to his election, citing ministry he had performed in the U.S. for the Province of the Anglican Church of Rwanda. As specified in provincial canons, the bishops said, their decision was final.

Ministry Worley once performed in the U.S. for the Anglican Mission in America (AMiA) was "under license from the Province of Rwanda" and did not have the permission of The Episcopal Church, the bishops said in a statement. (In 2007, Worley, who was born and raised in the U.S., planted a church in Las Cruces, New

See 'Shocked,' p. 16



Worley

## CoGS hears of slavery horrors

Tali Folkins  
STAFF WRITER

Siobhan Bennett, a youth member from the ecclesiastical province of Ontario, had tears in her eyes even before she started addressing the other members of Council of General Synod (CoGS). It wasn't long before they knew why.

Bennett had asked if she might share something from her own life at a session on human trafficking June 24. As she fought to speak through her tears and

See CoGS, p. 6





# Anglicans among those affected by wildfires

Tali Folkins and André Forget  
STAFF WRITERS

The Primate's World Relief and Development Fund (PWRDF), the Anglican Church of Canada's relief and development agency, is making an immediate contribution of \$5,000 to help the Territory of the People (formerly the Anglican Parishes of the Central Interior) provide relief to people affected by wildfires in the territory, PWRDF announced July 19.

The money, together with another \$5,000 from the territory itself, will support ongoing wildfire relief in the Territory of the People, located in British Columbia's Central Interior. More grants may be forthcoming in the future if requested by the territory, PWRDF communications coordinator Janice Biehn said.

Gordon Light, bishop of the territory until 2008, has been appointed by the territory's current bishop, Barbara Andrews, to oversee how the PWRDF funds will be spent, PWRDF said. The territory's relief efforts are currently focused on providing food vouchers, toiletries, bus fare, clothing and other practical help to people who have had to leave their homes because of the fires, Light told PWRDF.

The funds, Light added, will likely be "quickly depleted," given the number and needs of evacuees.



▲ Smoke billows near 100 Mile House, B.C., where all 2,000 residents were evacuated in July.

PHOTO: INSTAGRAM/  
@CLINTTRAHAN

"All of the people of 100 Mile House and Williams Lake, as well as smaller communities along the Cariboo Highway, have been evacuated," he said. "Most have come to either Kamloops in the south or Prince George in the north. Most evacuees left their homes with very little, and we don't know how long it will be until they get home."

In the long term, Light said, more money will likely also be needed for post-trauma assistance and to support projects aimed at helping people and communities that have lost homes or facilities.

Clergy and lay volunteers, Light said, are working at three major wildfire relief centres in Kamloops, as well as a number

of others in Prince George, where evacuees are being registered and housed.

On July 12, 14,000 people, including an estimated 1,000 Anglicans, were forced to leave their homes because of the wildfires raging in B.C.'s Central Interior. "Every community within the Central Interior... has a fire near the community," said Andrews. "As far as we know, we've had no loss of property, and no loss of life, but it is affecting every Anglican in the Central Interior of British Columbia right now."

Andrews noted that even those who have not had to flee their homes are dealing with heavy smoke, the threat of evacuation and, in some cases, loss of livelihood.

On July 19, B.C. Premier John Horgan extended a previously-declared state of emergency in the province by two weeks to cope with the effects of about 140 wildfires raging in the province. At the time, about 45,000 people were under either evacuation order or evacuation alert, with at least 41 homes lost to the fires.

Donations to PWRDF's emergency fund can be made online (choose "Emergency Response" from the drop-down menu), by phone (toll-free at 1-866-308-7973) or by mail. Mailed cheques should be payable to "PWRDF, Emergency Response," and sent to: The Primate's World Relief and Development Fund, 80 Hayden Street, Toronto, ON M4Y 3G2. ■

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## CANADA ►

# Campus chaplains often lack ‘peer support’

André Forget  
STAFF WRITER

Anglican university chaplains play a vital role helping young adults adjust to the strains of navigating higher education. But many face unique struggles, without resources found in traditional parish posts.

Most chaplains are asked to serve as counsellors or wellness advisors, sometimes for students who are not Anglicans or Christians. They often lack the peer support other priests have. Even the most remote priests get a chance to talk to other ministers at clergy meetings, but most dioceses (Huron being an exception) have only one university chaplain position.

Their ministry can also be precarious, and chaplains are often called on to justify their work, or to help raise funds to cover the cost.

“It’s quite different [from parish ministry]...it’s also a very stressful situation,” the Rev. Eileen Scully, director of Faith, Worship, and Ministry for the Anglican Church of Canada, said in an interview. “They don’t have a national association or a regular chance to be with their own peers...[but] they are front-line workers.”

At a conference held June 5-8 at Renison University College in Waterloo, Ont., eight chaplains from Canadian schools met to talk about the challenges they face and how they might support each other.

Present were Canon Megan Collings-Moore, of Renison University College; the Rev. Gary Thorne, of the University of King’s College; the Rev. Jean-Daniel Williams, of McGill University; the Rev. Andrea Budgey, of Trinity College at the University of Toronto; the Rev. Chris Kelly, of Huron College; the Rev. Hilton Gomes, of Canterbury College at the University of Windsor; the Rev. Lisa Chisholm-Smith, of Queen’s University; and Ruth Dantzer, of the University of Victoria.

Ryan Weston, the national church’s lead animator of public witness for social and



▲ Chaplains pose with Anglican Foundation “Hope Bears” (L-R): the Rev. Hilton Gomes, the Rev. Andrea Budgey, Canon Megan Collings-Moore, Ruth Dantzer, the Rev. Lisa Chisholm-Smith, the Rev. Christopher Kelly and the Rev. Jean-Daniel Williams with Ryan Weston, General Synod’s lead animator of public witness for social and ecological justice.

PHOTO: RENISON UNIVERSITY COLLEGE

ecological justice, also attended the gathering to see where he and the chaplains might share overlapping concerns.

Discussions centred on creating a formal network for university chaplains, improving ministry and considering strategies to deal with “huge, rising rates of serious mental health issues on campus,” said Collings-Moore.

The chaplains also think they could provide an important link between the national church and a demographic it sometimes has trouble connecting with: young adults. “We are the group in the church, at the moment, that deals with young adults,” said Collings-Moore.

While university chaplains may not necessarily need a formal vote at General Synod, she said, they could bring forward the grassroots concerns of students. “We don’t even have the means, at the moment, to have a table at General Synod.”

A formal network of Anglican university chaplains would help lay the foundation for such representation, and to that end, Collings-Moore was elected convener of the developing national association of

chaplains.

However, no list exists of all Canadian Anglican chaplains, and even determining who is an “Anglican chaplain” raises questions. For instance, many universities have ecumenical chaplains not funded through a denomination, and some are Anglicans. Do they count as Anglican chaplains even if they weren’t hired to serve in an Anglican capacity? Are Anglican chaplains only those who serve Anglican institutions?

Participants also wondered whether to invite chaplains from other denominations. Scully said this had come up in planning the conference, but it was decided that a purely Anglican meeting might be more helpful, since Anglican-funded chaplains must deal with distinctive questions that arise from Anglican theological concerns—such as sacramental ministry and the use of proper liturgies in student services.

Collings-Moore said the conference participants are determined to maintain contact. “One of the big things we need is to stay in contact with each other, both virtually and probably every couple of years, try to find a way to meet face to face.” ■

## Priests launch study on church accessibility

### Survey rates Anglican attitudes toward people with disabilities

Tali Folkins  
STAFF WRITER

Canon Dennis Dolloff was put in a wheelchair 38 years ago, after being struck by a drunk driver. But his disability didn’t stop him from wanting to be a priest. Ordained in 1985, he became, at least to his knowledge, the first person in the Anglican church worldwide to have been priested in a wheelchair.

Dolloff says his experiences with the church as a disabled person have been mixed. He encountered skepticism from some quarters when he first expressed interest in being a priest, and people have not always been as accommodating as he might have hoped.

Once, at a service held in a lecture theatre during a clergy conference, he missed out on communion because he was unable to move from his wheelchair to where the bread and wine were being served. “I just couldn’t get there, and they didn’t bring communion—they just



▲ Canon Dennis Dolloff, left, and the Rev. Karen Pitt want to hear your views on disability and accessibility in the Anglican Church of Canada.

PHOTO: CONTRIBUTED

forgot,” he says.

But he also got a lot of support, some of it at key points in his career. During his pre-postulancy interview with then-Bishop of Toronto Lewis Garnsworthy, the bishop seemed undaunted by Dolloff’s disability.

Garnsworthy said, “If you can show me that you have a calling, then I guess my job is to find you a job,” Dolloff recalls.

The experiences of the Rev. Karen Pitt, a long-time friend, have not been so mixed. Pitt, who is in a wheelchair

most of the time because of arthritis and other conditions that cause her chronic pain, left the Anglican church for the Community Catholic Church of Canada (formerly the Old Catholic Church, a group of parishes that broke away from the Roman Catholic Church in the 19th century) because she believes the church treated her unfairly.

About a year ago, reflecting on their own experiences and those of other disabled churchgoers they knew, Pitt and Dolloff hit upon the idea of doing a study on disabilities and the church to raise awareness of disabilities-related issues.

The two-part survey, now online, is open to anyone who wants to participate. One part is intended for disabled churchgoers (<https://www.surveymonkey.com/r/2LMXHJ6>), and asks them to describe and rate their experience.

The other part is for church members without disabilities (<https://www.surveymonkey.com/r/9M93JNW>), and asks them to describe and assess their church’s policies and practices on disabilities and accessibility.

Dolloff and Pitt plan to publish the information they collect this fall or later. ■



LETTER FROM  
THE EDITOR ▶



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

# Will you drop us a line?

Marites N. Sison

“I am 96—so if I don’t reply next year—I’m probably gone to be with God.”

**O**F ALL THE letters that I’ve received so far as editor, this is hands down my favourite. Written in shaky but legible cursive, on the donor reply card of the Anglican Journal Annual Appeal, the letter-writer, from Quill Lake, Sask., also ticked off the box for a suggested \$140 donation (it was the Journal’s 140th anniversary in 2015) and under contact email wrote: “None.” Here’s a runner-up, also written on the donor reply card and addressed not just to me but to Stuart Mann, editor of *The Anglican*, the newspaper of the diocese of Toronto: “I felt I would like to contribute a little more than you asked. It is my 93rd year, so I have had many years experiencing *The Anglican* and the *Anglican Journal*. God’s very rich blessings.” Instead of the suggested \$140 donation, our kind reader sent \$280. Allow me to indulge with an excerpt from one more memorable letter, written on behalf of a faithful reader in a nursing home: “She is concerned that she has not received her *Anglican Journal* for June 2016, nor her *New Brunswick Anglican*. It is her favourite reading material and she is



▲ Tell us what you think about the *Anglican Journal* and its future, either by sending a letter by mail or via email, [editor@national.anglican.ca](mailto:editor@national.anglican.ca)

PHOTO: BLOOMICON/SHUTTERSTOCK

anxious to keep up to date!” These letters, along with a stack that I have on file, are testaments of the financial and moral support for the Journal and its 19 diocesan partner newspapers. The Journal exists, in part, because a number of its readers vote with their wallets. Since its inception in 1994, the Anglican Journal Appeal has raised over \$9.8 million and returned over \$3.6 million to its diocesan partners. Last year, the Appeal raised \$496,414, thanks to the generosity of our donors and readers. Money raised from the appeal represents a crucial 25.3% of the Journal’s annual budget, which also includes funding from General Synod (30.4%), a grant from Heritage Canada (20.9%); distribution income from dioceses (11.4%), advertising revenue (11.2%) and others. So why—despite proclamations that print media is dead—do some of our readers want to keep receiving the Journal? Here’s a sampling of what you have told us in letters and emails: ■ “This Journal does enhance my understanding of the national church. The articles often stoke my believing.” ■ “There’s a greater sense of family when we share the news of other parishes.” ■ “I have often used parts of articles or indeed complete articles to build a sustainable talk when it’s my turn to lead

when our priest isn’t there. I also enjoy reading about other congregations and individuals.” ■ “You provide space for Anglicans to join the conversation.” Not every letter we receive is a pat on the back, of course. Some readers are livid when we cover stories not to their liking and have even cancelled their subscription. Others offer us critique and suggestions; some point out errors in our reporting. We are grateful for this feedback, which helps keep us accountable and, ultimately, makes the newspaper better. There are also those who prefer to get their news online and wonder why the Journal continues to be printed. It is a question that has been asked for years, and increasingly now with the decline of print media in general. Another perennial question raised by some is whether the Journal should remain editorially independent—have the freedom to make decisions about the newspaper’s content without any interference from the publisher and vested interests. Two co-ordinating committees of General Synod are currently delving into this question (see story, p. 8) and have promised to consult the Journal’s various stakeholders. I invite you to tell us what you think about the Journal and its future, either by sending a letter by mail or via email. ■

LETTERS ▶

## ‘Misguided campaign’

The juxtaposition of Archbishop Welby’s “Thy Kingdom Come” campaign (May 2017, p. 1), praying that everyone “come to know Jesus Christ,” and the article about religious intolerance illustrates a problem that Christianity has to come to grips with. I regularly walk by street corner evangelists at Yonge and Dundas, both Christian and Muslim. While the Muslim preachers at this corner are generally more pleasant and civil than the Christians, they all share a common disrespect for the beliefs of passersby: they believe I am wrong and need to join their club. They don’t want to share ideas with me; they want me to fully join their team. When Christians pray that the people they know come to Jesus, they are essentially saying their friends and family members who follow Islam, Buddhism, Hinduism, traditional Indigenous spirituality or even believe there is no God are dead wrong and have nothing to offer from their beliefs. Praying will, of course, not directly affect those being prayed for, but it will focus the hearts of those praying in a dangerous direction. If we think a position, doctrine, theol-



▲ Logo of Thy Kingdom Come, the 10-day global prayer initiative  
IMAGE: THYKINGDOMCOME.GLOBAL

ogy or action of any faith (including capitalism or other secular belief systems) is wrong, we should speak up. We should struggle to see and celebrate what is good and valuable in the Christian tradition with respect to how we should live and be just with each other. However, nearly every tradition has value in the global conversation of who we should be as humans. We should not be acting or even praying to make the whole world Christian. Have we learned nothing from the Crusades, Inquisition, Indian residential schools and other hideous Christian missteps? The Anglican Church of Canada should have nothing official to do with this misguided campaign, and should further be examining its assumptions and intent when it even discusses evangelism. Politeness is not the same thing as respect.

Keith Nunn  
Toronto

### Unhappy with decision

Re: *Worley will not serve as bishop of Caledonia, rules provincial HoB* (May 15, 2017, [anglicanjournal.com](http://anglicanjournal.com))  
The shocking decision to block the Rev.

Jake Worley, bishop-elect of the diocese of Caledonia, does not serve the cause of Christ. When politics rule in the church and entrapment is used to accomplish its biased ends, the church and Christ suffer. The question posed by the provincial bishops does not represent a concluded issue in the Anglican Communion. Witness the January 2016 Primates’ Meeting where Archbishop Foley Beach of ACNA (Anglican Church in North America) was included [for part of the meeting] with the Anglican Communion bishops. Was he dismissed because he represents another jurisdiction of Anglicanism? Of all people, he represents this jurisdiction as its head. Yet the provincial bishops have done what not even the Archbishop of Canterbury ventured to do: they have prematurely drawn a conclusion on that issue without due regard to these larger Communion developments nor those who elected Worley. Whose ends were they serving? How disrespectful to Christ and the people of Caledonia. Jim Seagram  
Orillia, Ont.

The Anglican Journal welcomes letters to the editor. Letters go to Marites (Tess) Sison, editor, and Meghan Kilty, General Synod director of communication. Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

## 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 Co-ordinating Committee.

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**PUBLISHER:** The Anglican Journal Co-ordinating 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)  
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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; 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: 123,000**  
We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.  
Funded by the Government of Canada



## COME AND SEE ▶



# Good disagreement

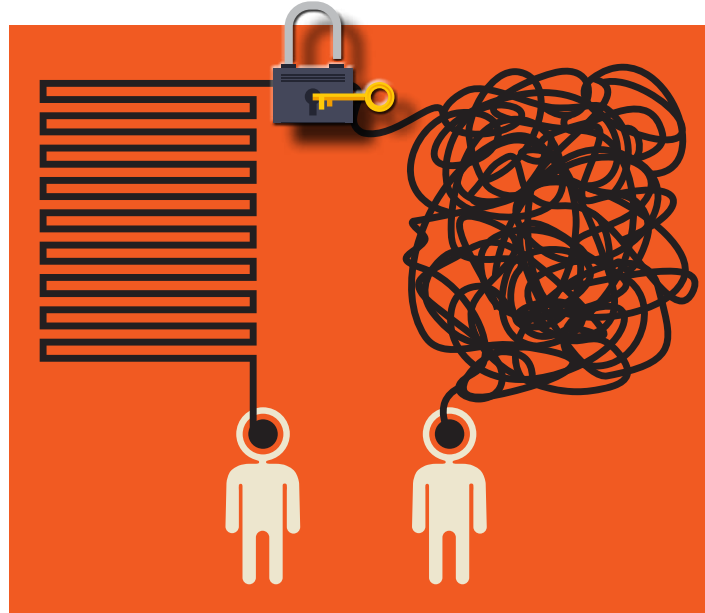
By Fred Hiltz

**O**CCASIONALLY in my travels throughout our beloved church, people will ask where we are in our consideration of amending the marriage canon to allow for same-sex marriages. In all honesty, I have to say that for the time being, all is rather quiet. I do remind them, however, that next year all the provincial synods will meet, and this matter is likely to be on the agenda for each one. I am reasonably sure that the intensity and pace of conversation is likely to pick up then, as we head into General Synod in 2019.

My own read is that many in our church are coming to accept and declare that we will never agree on this matter. There will always be those who favour same-sex marriage and those who oppose it, each from the ground of their own wrestling with the Scriptures and the long-held teaching of the church on the nature of marriage. The challenge is, how do we live with such deep-seated differences of conviction?

At the heart of this challenge are two things—the acknowledging of our fears and the embracing of good disagreement.

Of the fear, Archbishop of Canterbury Justin Welby addressed his own church at a General Synod in 2014, saying, “There is



▲ The key to a good disagreement is when “no one is made to feel their position is of no value.”

IMAGE: IGOR KISSELEV/SHUTTERSTOCK

great fear among some, here and round the world, that that will lead to the betrayal of our traditions, to the denial of the authority of Scripture, to apostasy, not to use too strong a word. And there is also a great fear that our decisions will lead us to the rejection of LGBT [Lesbian, Gay, Bisexual, Transgender] people, to irrelevance in a changing society, to behaviour that may seem akin to racism. Both those fears are alive and well in this room today.”

Of the nature of good disagreement, the dean of St. Paul’s Cathedral in London, David Ison, wrote in 2015: “There is no expectation of achieving any consensus—in either direction—in the foreseeable future. But there is a task to be done of encouraging those within the church who are at odds on this issue to express their concerns in a safe environment, listen carefully to those with whom they disagree profoundly, find something of Christ in each other and consider together what the practical consequence of disagreement might be. From New Testament times the church of Christ has had to face disagreement. Fashioning our life as a church includes finding ways to ‘disagree Christianly.’”

I believe that in our church there is both a commitment and a capacity to do just that—to disagree in a manner that does not demean one another, but honours our calling in Christ. In good disagreement, no one is made to feel their position is of no value. No one feels belittled, walked over or pushed out. In good disagreement, there is, in truth, a continuing place for everyone in our church. ■

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

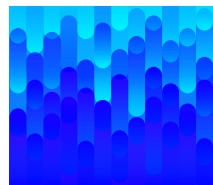
## WALKING TOGETHER ▶



# Learning to live right

By Mark MacDonald

**A**LTHOUGH THERE ARE many other factors involved, it is clear that the Western lifestyle of consumption is contributing to both the growth of worldwide poverty and the acceleration of climate injustice. As Pope Francis observed in his encyclical, *Laudato Si’*, there is a clear connection between the culture of consumption and these two most compelling issues facing our world community. How we face these issues of poverty and climate injustice will determine, to a great degree, the quality of our human and ecological future.



“It is past time that Christians lead a spiritual revolution against rampaging consumption.”

IMAGE: PLASTEED/SHUTTERSTOCK

For Christians, it is also true that the quality of our witness, the quality of our faith, is dependent on our response to the moral crisis of out-of-control consumption. The teaching of Jesus was absolute on this matter: the uncontrolled quest for material comfort is the enemy of our spiritual peace and welfare. Yet the search for peace and well-being through what is owned has become a frenzy in our time. Many of us can’t even remember everything that we have, yet we seek for more. As more and more fills our households, it barely hides the spiritual emptiness that is the direct result. Our consumption not only damages the poor and the environ-

ment, it damages our souls.

It is past time that Christians lead a spiritual revolution against rampaging consumption. This revolution is crucial to so many facets of our modern life and would have so many practical benefits. Coupled with a restructure of economic life focused on poverty reduction and a renewed environment, a spiritual revolution could lead to a real flourishing of human life and ecological well-being. It is time to make this a central element of our faith—again. ■

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

## LETTERS ▶



PHOTO: PANITI ALAPON/SHUTTERSTOCK

## Picture Your Faith

Do you have photographs that illustrate “Strength”? We invite you to share them by email to [pictureyourfaith@gmail.com](mailto:pictureyourfaith@gmail.com). Deadline for submissions is September 20.

# On residential schools: ‘Wrong to paint with broad brush’

I am disappointed that Archbishop Hiltz and National Indigenous Anglican Bishop Mark MacDonald felt they should address so stridently Senator Lynn Beyak’s heartfelt and honest defense of the teachers whose vocation took them into the wilderness to teach Indigenous children (*‘Nothing good’ about Indian residential schools*, May 2017, p. 3).

Why should the criminal abuse by a few of their number be permitted to condemn the rest by association? It is anachronistic to use the term “cultural genocide” to describe 19th-century pedagogical ideas that were also applied to European children. The main cultural thrust of the schools was to instill a Christian faith, which was all too often confused with current European norms. There was indeed a great deal wrong with the residential schools, but it is also wrong to paint with such a broad brush. The rediscovery of their culture, and their identification as victims, is playing an important role in the growing confidence of Canada’s First Nations, but it is going too far, as Hiltz and MacDonald do, to



VENDEE DESIGN/SHUTTERSTOCK

assert that they alone “have the authority to tell the story.” We should remember St. Matthew’s admonition: “Judge not, that ye be not judged” (Matthew 7:1–3).

**Nicholas Tracy**  
Associate, The Gregg Centre for the Study of War and Society; Adjunct Professor of History, University of New Brunswick, Fredericton

## Make abusers accountable

In your May issue there was a huge item about another safe house for women and children to be built in Ottawa (*Anglicans launch low-cost housing for women*, p. 2). There’s nothing to boast about here. This is a disgrace to all Canadians. We approve of violence against women and children by taking the responsibility away from the abusers. Where is the justice in this? The abusers stay in the family home, and the women and children are sheltered by the public.

It would be justice if the abusers were ousted from their homes and made to pay for medical care, counselling and all the families’ needs. It would be a good idea

also to curtail their freedom of movement, just as they have curtailed the freedom of their families. Abusers have never been made accountable. We are soft on men and hard on women.

**Doreen Roland**  
Peterborough, Ont.

## ‘Provocative action’

The article *Same-sex weddings held in 3 dioceses* (June 2017, p. 1) failed to acknowledge that these weddings are in violation of the marriage canon. It should also be noted that while some see this move as “such a courageous thing for him to do” [referring to Archbishop Colin Johnson’s announcement that the diocese of Toronto would be offering rites of marriage to same-sex couples], in the article *A Toronto couple’s long-awaited Anglican wedding* (June, p. 2), others are perplexed at how easily the canons can be set aside and they are deeply saddened by this provocative action.

**Peter Mills**  
Peterborough, Ont.



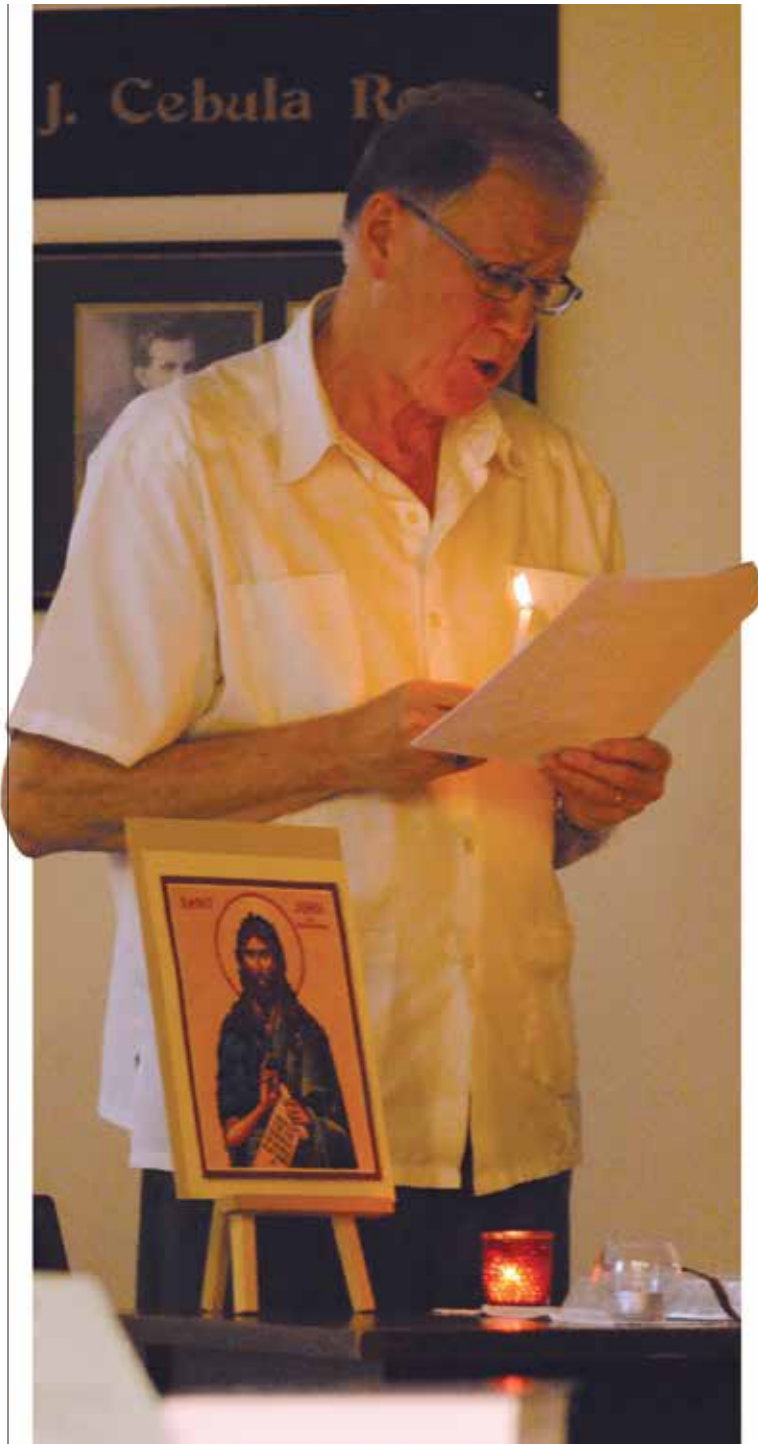
COUNCIL OF  
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PHOTO: TALI FOLKINS

Primate Fred Hiltz holds a candle during prayers for people involved in human trafficking at a CoGS session June 24.

## CoGS endorses anti-human trafficking motion

Continued from p. 1

sobs, she told them of an extremely disturbing encounter she'd had with the world of human trafficking and child sex trade.

Several months after she had started working at a Niagara Falls, Ont., hotel, Bennett said, a woman came into the hotel with a girl she said was her daughter. The girl, Bennett thought, couldn't have been more than 14 years old. During the roughly two weeks that the two stayed at the hotel, the woman would talk to Bennett fairly regularly—it was her job, after all, to give the woman dinner recommendations or to set her up with tours. The woman would often talk to Bennett about what she had done that day and reward her with tips, and eventually, Bennett said, she came to see her as a friend of sorts.

Then two undercover police officers arrived at the hotel, saying they suspected someone staying there of human trafficking. Eventually they arrested the woman. Even more shocking, Bennett's supervisor took her aside to tell her he had noticed the woman seemed especially interested in her, and he suspected she had been considering targeting her.

The episode, Bennett said, hit her very hard, for a number of reasons. "I didn't go back to work for like three days because I felt so dirty. I felt terrible," she said. "This girl that was with her wasn't her daughter—it was a victim. And I don't know what happened to her... We were told that after they checked out, when the police went into the room, and when the maid service went in, that there were needles all over the floor...there were drugs, there were all kinds of nasty, horrible things in

the room."

Bennett said she "can't even begin to imagine" what the victim went through. "The number of times that she was at the front desk with an iPhone...and she wasn't saying anything—she didn't look at me for help, she didn't ask for anything, and I just wish that I could have known."

Bennett's story was just one of a number of human trafficking-related presentations CoGS heard at the session, which also included prayer and the lighting of candles by Archbishop Fred Hiltz, primate of the Anglican Church of Canada; the screening of a short film on human trafficking by Anglican Video; and several minutes of silent reflection.

The session concluded with a motion that CoGS endorse an anti-human trafficking resolution approved by the Anglican Consultative Council in 2012. The resolution urges provinces of the Anglican Communion to take a number of anti-human trafficking steps, including raising awareness of the involvement of their own country in trafficking; identifying resources for fighting trafficking; developing strategies in response to it; and promoting liturgical materials dealing with trafficking as resources for local churches. The motion was passed by CoGS unanimously.

Such shocking crimes may seem remote from Canadians' daily lives, but in fact, they're not far from any of us, CoGS heard.

"Human trafficking is...not something that Canadians are always thinking about, but somewhere near here, right now, someone is being trafficked and exploited," said Ryan Weston, lead animator of public witness for social and ecological justice for the Anglican Church of Canada.

In Canada, people—mostly women and girls—are often trafficked for the sex trade. The most common age for recruitment into the sex trade in Canada is 13.5 years, according to the Anglican Video documentary. Canada is a source, destination and transit country for the trafficking of humans, but 93% of Canada's sex trafficking victims are from Canada itself, CoGS heard. Most children being trafficked in Canada are Indigenous.

Since the Anglican Consultative Council's resolution in 2012, a number of steps have been taken to fight human trafficking throughout the Anglican Communion and within the Canadian church, said Andrea Mann, director of global relations for the Anglican Church of Canada.

Last February, Archbishop of Canterbury Justin Welby, together with His All-Holiness Bartholomew, the ecumenical patriarch of Constantinople, pledged to fight the crime at a joint conference. The Anglican Alliance, a network of Anglican humanitarian organizations, has been working to transform these statements into action in various ways, Mann said.

Among measures taken by the Anglican Church of Canada is a new section on its website dedicated to raising awareness about human trafficking ([anglican.ca/issues/human-trafficking/](http://anglican.ca/issues/human-trafficking/)), said Mann. A "discernment group" is also set to meet this month "to assess the current scope of Anglican work [against human trafficking and modern slavery]" and identify priorities," said a General Synod news release. ■

## A Time for Sharing



The third—and final—instalment of the *Sharing Bread* trilogy is now available as a booklet or downloadable PDF. For churches interested in engaging parishioners and the wider community in food security issues and the work of PWRDF, *Sharing Bread (Three)* contains invaluable presentation resources. Use in its entirety, or create individual workshops. Collect all three!

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“It looks like a lot of money, and I suppose it is, but we wanted to be realistic.”

—Canon Ginny Doctor, Indigenous ministries co-ordinator

# Approval, concern for Indigenous church plan

Tali Folkins  
STAFF WRITER

A series of reports on the planned self-determining Canadian Indigenous Anglican church presented to Council of General Synod (CoGS) June 24 met with a mixture of approval and concern.

While some CoGS members said they were happy to see concrete steps being taken toward a self-determining Indigenous Anglican body, others expressed curiosity about how it would relate with the Anglican Church of Canada and concern about how much it would cost.

Canon Ginny Doctor, the Anglican Church of Canada's Indigenous ministries co-ordinator, had presented two reports to CoGS, including a 2018 budget that asks for \$1.2 million in funding for Indigenous ministry out of the national office, plus another \$2.9 million to fund four regional offices it envisages. Among the budget's largest items are \$450,000 for Sacred Circle and \$1.2 million in salaries for staff at the four regional offices.

“It looks like a lot of money, and I suppose it is, but we wanted to be realistic,” she said. “There isn't a lot of fluff here—what you see is what you get.”

Indigenous ministry needs money to address a number of critical issues, she said, such as suicide prevention. There's also a strong need for more Indigenous catechist training, which combines traditional Indigenous and Christian teachings, and for more youth ministry.

Some CoGS members, however, expressed concern about how the Indigenous church would be financed.

“The budget costs projected are somewhat high in terms of travel costs and funding, and...it's significantly higher in proportion to other things that General Synod pays for. So who's going to fund it, I think, is our big concern,” said one representative of a table group. (CoGS members had been asked to discuss in table groups.)

However, there were also others who did not consider it to be an issue. “We weren't fearful about financial sustainability—we believe that God's work, done God's



▲ National Indigenous Anglican Bishop Mark MacDonald updates members of Council of General Synod (CoGS) on plans for a self-determining Indigenous Anglican church June 24.

PHOTO: MARITES SISON



PHOTO: MARITES SISON

Canon Ginny Doctor, Indigenous ministries co-ordinator, with Indigenous Bishop for Treaty 7 territory Sidney Black

way, will get God's supplies,” its representative said.

Others said they still had questions about the exact nature of the relationship between the Indigenous church and the Anglican Church of Canada. “Will Indigenous Anglicans want to remain in the Anglican Church of Canada or be completely outside?” asked one representative. “What does self-determination lead to?”

Presenting an update on recent work done by a focus group charged with working out the shape of the Indigenous church, National Indigenous Anglican Bishop

Mark Macdonald had explained that the group envisions Indigenous Anglicans, or at least some Indigenous Anglicans, as being members of both the new Indigenous “confederacy” and the Anglican Church of Canada.

“What we're working with now is the idea that some folks would have a kind of ‘dual citizenship,’” he said. “A church, for instance, could have a type of dual citizenship in their own diocese, but also [exist] as a part of Sacred Circle. “There are also likely to be many congregations with mixed Indigenous and non-Indigenous membership, with the Indigenous members belonging to both, he said.

Something of a precedent for this type of arrangement already exists, he said, in the Anglican Military Ordinariate of Canada. The ordinariate, which is part of the Anglican Church of Canada, has its own bishop and chapels, but its members often belong to parishes within regular dioceses of the church.

Establishing the new organization, MacDonald said, would not require much change, since the key structures—the National Indigenous Anglican Bishop; Sacred Circle, the national gathering and decision-making body; and the Anglican Council of Indigenous Peoples (ACIP), the executive body—already exist. One major requirement would be for General Synod to pass legislation to set up Sacred Circle as a self-determining entity empowered to develop its own rules and method of operating, he said.

This and other legal measures that Indigenous leaders might want to take to establish the confederacy, MacDonald said, are outlined in a memo sent to him earlier this year by Canon (lay) David Jones, chancellor of General Synod.

Some CoGS members said they were greatly encouraged to see the idea of the Indigenous church about to become a reality.

One challenge facing those planning the new church organization, Doctor said, was the need to hear more from Indigenous churchgoers themselves. ■

## Campaign raises \$275K so far for Healing Fund

Tali Folkins  
STAFF WRITER

More than a quarter of a million dollars has been raised so far this year for the Anglican Fund for Healing and Reconciliation through the Giving with Grace campaign, Council of General Synod (CoGS) heard June 25.

Healing Fund co-ordinator Esther Wesley told CoGS that, as of June 22, Giving with Grace, the Anglican Church of Canada's annual fundraising campaign, had raised \$26,000 in money directly designated for the fund, which supports Indigenous healing projects.

Funds donated without any specified designation totalled \$249,000, Wesley said. Following an electronic vote by CoGS last December, such undesignated campaign proceeds this year are to go toward replenishing the Healing Fund. Thus, a total of \$275,000 has been raised for the fund by Giving with Grace to date in 2017.

In 2015, Giving with Grace raised \$515,000. In January, however, Arch-



Esther Wesley (left), co-ordinator of the Anglican Fund for Healing and Reconciliation, and Melanie Delva, reconciliation animator

deacon Michael Thompson, general secretary of the Anglican Church of Canada, said he hoped that with the Healing Fund now the campaign's focus, Anglicans would



PHOTOS: TALI FOLKINS AND MARITES SISON

be motivated to give \$1 million, enough to allow the fund to continue its work for five more years.

A key focus of the fund remains keeping Indigenous languages alive, as many of them reach a critical point in their existence.

“Many of them are on the verge of dying, because of the elderly people dying—they're the ones that hold the language,” Wesley said.

Depending on how they are classified, there are 60 to 65 Indigenous languages in Canada, she said—and many of these are further broken down into distinct dialects. This vast number of languages, she added, points in turn to the diversity of Indigenous culture and Indigenous concerns.

Reconciliation was the theme of a number of sessions at the meeting of CoGS. On June 24, Melanie Delva, named the church's reconciliation animator last April, gave a presentation introducing her role. Much of it, she said, would consist in “forming, equipping and resourcing a national team to encourage and sustain local engagement

in the work of reconciliation.” Quoting Chris Hiller, the church's former Indigenous justice co-ordinator, Delva described the reversal of a system of oppression as “an ethical practice in which we listen repeatedly and with humility in a desire not to master, but to be undone by the other.” She then asked members of CoGS in table groups to reflect on what needed to be “undone” in this context in themselves and their communities.

One table representative said that since reconciliation needed relationships, what most needed to be undone was the tendency of Indigenous and non-Indigenous people to live in “separate worlds.”

Another table representative, who identified herself as a survivor of an Indian residential school, said one thing she thought should be undone was the tendency of Indigenous children in her community to learn the history of their people as told by non-Indigenous people, not by Indigenous people themselves. ■



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## Web Exclusives

To access stories  
exclusive to the web, go  
to [www.anglicanjournal.com/more](http://www.anglicanjournal.com/more)• No Indigenous  
translations of  
marriage canon  
report, CoGS hears

# Anglican Journal operations up for review

Tali Folkins  
STAFF WRITER

A request by the diocese of Rupert's Land to no longer have the *Anglican Journal* distributed in the diocese has led to questions about whether the newspaper should still be produced in print form and whether it should continue to be free to determine its own content, Council of General Synod (CoGS) has heard.

In February 2015, the diocese of Rupert's Land sent a letter to the *Anglican Journal* stating that it was no longer going to produce a print version of its newspaper, *Rupert's Land News*. The letter included a "signal" that the diocese would prefer not to receive the Journal, the Rev. Karen Egan, co-chair of the working group later formed to deal with some consequences of this decision, told CoGS.

The diocese's decision, Egan said, was based partly on its desire to focus on online communications and partly on its environmental concerns. Traditionally, the Journal has been distributed together with diocesan newspapers or by itself, in dioceses with no publications.

In fall 2016, Rupert's Land Bishop Donald Phillips let national office staff know that the diocese had decided it no longer wanted the Journal distributed in Rupert's Land.

This decision raised many questions, Egan said, because of the complex inter-relationship between the finances of print distribution and the structure of the Journal within the national office's communications department. For example, she said, it raises the question of whether the Journal ought to continue to be published in print form at all. "The print media is undergoing revision and change all the time... There's a shift in the world. We in the church are thinking about this... and it's time to respond," said Egan.

Focusing resources on delivering news online could increase the "back-and-forth" engagement between the Journal and its readers, and the cost savings of going online-only might seem obvious at first, she said. However, she added, it's possible



▲ The Rev. Karen Egan, co-chair of the joint working group from the Anglican Journal and Communications and Information Resources co-ordinating committees, at Council of General Synod

PHOTO: MARITES SISON

that a digital newspaper might not deliver the same experience as a print publication, and might not even bring any financial benefits. "Even if you reduce the cost of printing and distribution, you may actually come out even because you've lost some revenue sources," she said.

According to a report produced by the working group, it cost under \$2 million to produce the Journal in 2016. Of this, \$976,735 were expenses related to printing and distribution. However, a Heritage Canada grant of \$409,866 is tied to the Journal's print distribution, and the amount of funds raised through the Anglican Journal Appeal (roughly half a million dollars annually) also seems to depend on parishioners' receiving a print version of the Journal, Egan said.

These and other questions, she said, "point us to the need for a coherent communications strategy... [that] involves more than the *Anglican Journal*, but all the ways that the national church can effectively communicate... with all its audiences."

The working groups also wants to look into the traditional arrangement whereby the Journal is editorially independent—determining its own content without external direction—even though it is a part of the national office's communications and

information resources department. "Strong arguments can and have been made over the years for the continued editorial and structural independence of the Journal," the working group's report states. "Questions have also been asked about whether this independence is perceived, effective, and valued by readers, and where it sits in the current priorities of General Synod."

Part of the working group's mandate, Egan said, is to undertake a process of research and consultation with church members on how they would like the Journal distributed, including a research survey.

After Egan's presentation, the issue of the Journal's editorial independence prompted a strong statement from one CoGS member. Jason Antonio, from the ecclesiastical province of Rupert's Land, who introduced himself as managing editor of the diocesan newspaper *The Saskatchewan Anglican*, criticized what he termed the report's "attack" on the Journal's editorial independence. "It's a leap in logic for me to think that because *Rupert's Land News* shut down we have to question the editorial independence of the newspaper," he said. "The Anglican Church of Canada does not need another mouthpiece." The journalistic quality of the Journal would suffer from one-sidedness if it lost its editorial independence, he said.

In response, Egan objected to Antonio's description of the report's raising of the question as an "attack" on the Journal's editorial independence. "We're not stepping up and saying, 'It's about time the *Anglican Journal* stopped [being] editorially independent...'" she said.

Lucy Young, of the province of Rupert's Land, said she felt that stopping the distribution of the Journal in her parish, in the diocese of the Arctic, would be a good way to save money.

Egan said her response hinted at the diverse news needs of Anglican Church of Canada members. "This is a wide and diverse church, and this is exactly the kind of detail that we're going to try to gather." ■

## CoGS to form working group looking at wages across whole church

Tali Folkins  
STAFF WRITER

A working group will be formed to gather information about the pay of employees across the Anglican Church of Canada, with the ultimate aim of achieving fairer compensation, Council of General Synod (CoGS) resolved June 24.

CoGS voted in support of a proposal put forth by Primate Fred Hiltz to form the group, which would consist of himself, general secretary Archdeacon Michael Thompson and three other members of CoGS. The mandate of the group, Hiltz said, will be to gather the information needed to support a fuller discussion of the issue and guide decision-making around it.

The proposal actually arose out of a presentation by Thompson on an examination of wages of national office employees he had carried out with General Synod Treasurer Hanna Goschy. That examination, in turn, had originated out of a question posed at the November meeting of CoGS on whether General Synod had ever passed a resolution mandating a living wage for its employees.

Thompson said he and Goschy were



▲ Bishop Larry Robertson, of the diocese of Yukon, urges CoGS members to look into salaries across the national church at a presentation on living wages June 24.

PHOTO: MARITES SISON

able to confirm that all salaried employees of General Synod are receiving more than the living wage. They found, however, that some contract employees had, while receiving well above the \$11.40 Ontario minimum wage, been paid less than a living wage. As a result, the base hourly rate for contract works at the national office has been adjusted upward, he said.

In response to Thompson's presentation, John Rye, of the ecclesiastical province of Rupert's Land, asked about wages across

the national church. Thompson responded that, while he acknowledged non-stipendiary ministries to be "an ongoing deep concern," General Synod has no authority over the employment practices of dioceses.

Canon David Burrows, of the ecclesiastical province of Canada, then suggested that CoGS direct the House of Bishops to discuss the matter.

Larry Robertson, bishop of the diocese of Yukon and a member from the ecclesiastical province of British Columbia and Yukon, argued for what he called more leadership from CoGS on the issue. "I just find, over and over again, that our clergy are subsidizing our mission in the Council of the North" through the financial sacrifices they make, he said. "I'm glad that the employees at General Synod have a living wage, and they should have. But all of our people should have a living wage. And it is this body that should be concerned about it." (Of the 295 clergy in the Council of the North, 134 are unpaid, according to a report delivered at the 2016 General Synod by Michael Hawkins, bishop of Saskatchewan and chair of the council.) ■



## COUNCIL OF GENERAL SYNOD ▶

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PHOTO: MARITES SISON

Council of General Synod members wait for the presentation on responsible investing to begin.

# Task force: Ethical investing a ‘complex’ issue

**Tali Folkins**

STAFF WRITER

A task force charged with coming up with proposals for guiding the responsible investing of more than a billion dollars’ worth of Anglican Church of Canada investment funds by this past spring is asking for more time.

“We are not presenting proposed policy changes tonight, because as we got into this issue we found that it’s a very complex one,” Robert Boeckner, a member of the Responsible Investing Task Force, told Council of General Synod (CoGS).

The task force, created by CoGS last fall in response to the passing of a resolution at General Synod the previous summer, was mandated to present an interim report with proposed responsible investing policy changes by May 2017.

Boeckner said that the task force found that divesting from fossil fuel companies is “too simplistic” because it reduces the means the church might have to engage with these companies to effect change. A group of Exxon Mobil shareholders, including

the Church of England, recently successfully put forth a resolution at the company’s annual general meeting, requiring the company to issue annual reports on the impact to its business of climate change, he said. If the Church of England had not been a shareholder, it would not have been able to attend the meeting, Boeckner said.

Using broad categories as a basis to accept or reject investments, he said, could be problematic, because companies that are undesirable in some ways might be desirable in others. For example, he said, the Anglican Church of Canada’s pension fund includes holdings in Total, a French oil and gas giant, which also happens to be Europe’s second largest investor in renewable energy. The big companies at work in Canadian oil sands, he said, are the largest private-sector employers of Indigenous people in Canada.

One of the areas the task force discussed was solar energy. Though solar energy itself is environmentally friendly, most of the solar panels now

used, he said, are made in China, sometimes in factories employing people at very low wages in poor working conditions, and their manufacture releases pollutants into the environment.

A summary of Anglican Church of Canada investment funds put together by the task force, and released in a report at CoGS, showed under \$1.2 billion invested in church pension funds, diocese investments, General Synod’s consolidated trust fund, the Anglican Foundation and the Primate’s World Relief and Development Fund. The task force, Boeckner said, is eager to hear from the owners of these funds whether they currently use responsible investment practices and whether they would be interested in a responsible investing tool developed by General Synod. The task force plans to send out a questionnaire.

Some CoGS members, asked to comment on the questionnaire, similarly expressed concern about the complexity of responsible investing. Bishop John Chapman, of the diocese

of Ottawa, said the diocese already has in place a “screen,” or policy, preventing it from investing in oil and gas, weapons, pornography and other industries. But at a recent investment committee meeting, someone proposed divesting from American technology behemoth Apple as well, on the grounds that it had questionable employment practices. The fund manager, Chapman said, resisted the idea, saying that further screening out of companies would jeopardize the fund’s rate of return.

Such problems, he said, point to the need to know the “line” beyond which responsible investing policies shouldn’t cross, given the responsibility fund owners have to the people the fund is meant to benefit.

“How do we handle the moral dilemma of the line?” asked Chapman. He noted that “in most of the cases in our diocese, we’re not managing so much diocesan money—we’re managing the consolidated trust, which is mostly parish money. There’s a responsibility to parishes to gain as large a return as possible.” ■

# ‘The gospel that we proclaim cannot be shoved into our pocket’

**Tali Folkins**

STAFF WRITER

In an opening address before the spring session of Council of General Synod (CoGS) June 23, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, reflected on the church’s role in society and encouraged council members to look beyond quarrels and divisions, to its wider calling of bringing justice to the world in areas such as Indigenous rights, poverty and human trafficking.

Hiltz began by quoting some thoughts on Pentecost by Karen Gorham, bishop of Sherborne, U.K. As the disciples saw after Pentecost “an in-between time of witness” before the coming of the Kingdom of God, so should Anglicans, he said, see Pentecost as ushering in a time when “the ordinary can be made extraordinary” for Christians as they work the world-transforming work of Christ.

“Pentecost reveals the power we present-day disciples need to continue to fulfill our calling to continue to make Christ and his gospel known,” Hiltz said. “The Ascension as described by Luke ends with the question to the disciples, ‘Why do you



PHOTOS: MARITES SISON

**At CoGs: Primate Fred Hiltz, the Rev. Laurette Glasgow, special advisor for government relations, and Ann Bourke, vice-chancellor**

stand looking up toward heaven? There is work for us to do.”

Hiltz reflected on the phrase from the Book of Isaiah, “You are my witnesses,” which served as the theme for last July’s General Synod and for the current triennium, which lasts until 2019. In the Anglican tradition, he said, being a witness to God—evangelism—is done through both the performance of liturgy and service to the community, not through preaching what he called a “pocket-sized” gospel.

“The gospel that we proclaim cannot be shoved into our pocket because it is a gos-

pel not just about me—it is a gospel for the world,” he said.

“Jesus looks at us and he says, ‘You are my witnesses, and if you are going to be my witnesses, you must be engaged in the community, you must be engaged in the world.’”

Bearing witness, Hiltz said, also means living in true communion with one another, in “one mystical body, one holy fellowship.”

The Anglican Church of Canada’s work in the world, Hiltz said, has been recently recognized by at least two notable Canadians. At the April meeting of the House of Bishops, he said, Wilfrid Laurier University Prof. David Pfrimmer said he saw in the Anglican Church of Canada the marks of a “public ethic of belonging” because of traits such as its “extreme hospitality,” “radical gratitude” and “focus on major

life-enhancing things.”

At a symposium hosted by the diocese of Ottawa, Hiltz said, former senator Hugh Segal spoke of the Anglican Communion’s “compelling presence and engagement on the front lines of global and domestic challenges,” the Anglican church’s widespread presence on the ground in Canadian communities and the perspective it has to offer on poverty in Canada. Quoting Segal, Hiltz said, “My plea is that you do not underestimate the importance and salience of your voice.”

Hiltz then spoke of the various measures the church had been taking in recent years in realizing the 94 Calls to Action of the Truth and Reconciliation Commission, many of which he also mentioned in an Aboriginal Day statement June 21, and of a consultation session, slated for this month, on the future shape of the Indigenous Anglican church in Canada.

Hiltz’s strongest words were for human trafficking, which CoGS discussed.

“This is the ugly crime of seduction, lying, luring about a better life,” he said. “This is the ugly crime of inflicting damage on people’s bodies and minds and souls.” ■



**FOCUS:**  
**TANZANIA** ▶



*In May, staff writer **André Forget** travelled to Tanzania with a delegation from the Primate's World Relief and Development Fund to visit projects supported by the Anglican Church of Canada.*

*He filed these stories and photos, the first of a three-part series.*

# Masasi, a diocese of challenges and possibilities

## Masasi, Tanzania

**I**T'S BARELY 9:30 a.m. on Sunday, May 14, but already the walkway between the Anglican Cathedral of St. Mary and St. Bartholomew and the bishop's residence is a furnace, and the dozens of choristers who line it are sweating in their gowns.

In the meagre shade of the residence's porch, James Almasi, bishop of southern Tanzania's diocese of Masasi, stands beside David Irving, bishop of the diocese of Saskatoon. Almasi bows his head, then raises a hand over the group waiting for the procession to begin—a mix of Canadian visitors, Tanzanian priests and acolytes—and says a blessing.

Hundreds of Anglicans have turned out to celebrate the arrival of a delegation from the Primate's World Relief and Development Fund (PWRDF), the relief and development agency of the Anglican Church of Canada. It is a day for confirmations, and Irving, a member of the PWRDF board, has been asked to preach at the service.

From the slopes of Mtandi Mountain, the cathedral overlooks the town of Masasi; away to the south, the savannah stretches for hundreds of kilometres to the Ruvuma River and Mozambique. The cathedral was completed in 1910, 34 years after Christianity was brought to the region by a group of freed slaves from Zanzibar. It grew to be the centre of what became, in 1926, the diocese of Masasi, in the Anglican Church of Tanzania.

Masasi has long-standing ties with the Anglican Church of Canada, including a formal partner relationship with the diocese of Montreal. In the past 20 years, Masasi's diocesan leaders have worked closely on a variety of PWRDF projects, from care for those suffering from HIV/AIDS to building fish farms.

In recent years, the emphasis has been on preventive health care and food security. Beneficiaries in 21 villages in the Masasi district and the neighbouring Nachingwea district have received livestock, seeds, medicine and education, to help them establish a sustainable food supply and cultivate better nutrition and health practices. Known locally as CHIP (Community Health Improvement Program), the project has received \$3.32 million from PWRDF and Canadian International Development Assistance (CIDA).

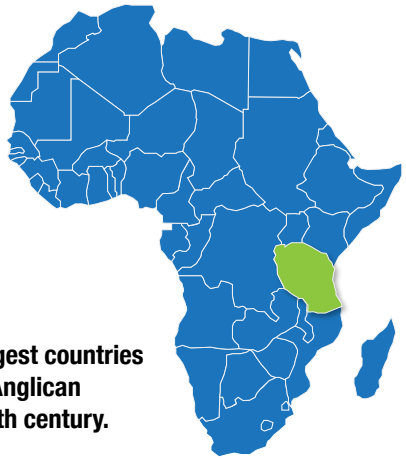
In 2014, the Canadian government announced it had allocated \$370 million to support NGOs engaged in partnerships to strengthen maternal, newborn and child health. "We really saw an opportunity to use the lessons learned [through CHIP]," says Zaida Bastos, director of PWRDF's development partnership program.

PWRDF reached a five-year funding agreement with the Department of Foreign Affairs, Trade and Development totalling \$17.69 million for its All Mothers and Children Count (AMCC) program, aimed at improving maternal, newborn and child health in 350 villages across Burundi, Mozambique, Rwanda and Tanzania.

Of that money, \$5 million is earmarked for development projects in Masasi diocese, which covers a large swath of territory along the Tanzania-Mozambique border and straddles the districts of Masasi, Mtwara, Tunduru, Nachingwea, Lindi, Newala and Nanyumbu. The region has a

▶ **Tanzania, one of the largest countries in east Africa, has had an Anglican presence since the mid-19th century.**

PHOTO: CAPTANOSEVE/SHUTTERSTOCK



▲ **Anglican Cathedral of St. Mary and St. Bartholomew, Masasi**



**Left: PWRDF board president Maureen Lawrence speaks with the Rev. Linus Buriani, a development worker for the diocese of Masasi.**

**Middle: Delegation members process into mass at the cathedral.**

**Right: Saskatchewan Bishop David Irving and Masasi Bishop James Almasi bless confirmands.**



▲ **Members of the Mothers' Union choir wait for the procession into mass to begin.**



Rumsey and Jennifer Brown. They are hoping to get a sense for what AMCC will accomplish, based on CHIP's outcomes.

## Anglican worship, Tanzanian style

First, however, they will get a taste of Anglican worship in Tanzania. The diocese of Masasi's Cathedral of St. Mary and St. Bartholomew, built almost entirely of stone to accommodate more than 500 worshippers, is packed. As the procession enters, the congregants stand and add their voices to the choir.

The architecture of the service is identical to that handed down by Anglicans for almost five centuries, but the length—four hours, in total—and the enthusiasm would be uncommon in most Canadian parishes. (There is, at one point, unchoreographed dancing in the central aisle.)

The presence of young Tanzanians is also remarkable. This is both a reflection of Tanzania's population (according to the 2012 census, 78.6% are below age 35) and, perhaps, a reflection of the religiosity of its Christians—despite the length of this fairly typical Sunday service, even the children remain engaged from beginning to end.

In his sermon, Irving underscores the importance of the visit. "We learn from each other," he says. "When God's children from different parts of the world stretch out and join hands together, work together, it truly is joyous."

After the service, many of the worshippers stop in the cathedral yard to chat with friends and family, and people crowd into group photos with Almasi and Irving in front of the cathedral doors.

The delegates mingle with their hosts and discuss the afternoon's next activity, a visit to some nearby Mothers' Union projects. (The Mothers' Union, an international Christian charity group that supports families, has significant influence in the affairs of the Tanzanian church.)

The children are playing loudly in the sunshine. Many of them took their first steps when PWRDF's projects in the region were getting off the ground. As their country continues its long battle with systemic poverty, the hopes are high that the current PWRDF project will play a not insignificant role in transforming the conditions into which their own children may one day be born. ■



▲ **Women wait to receive care at the Nanganga dispensary.**

# Gender equality key to development

## Masasi, Tanzania

For the past five years, the work of Primate's World Relief and Development Fund (PWRDF) has focused on the health of mothers and newborns in southern Tanzania's diocese of Masasi.

And though the project has incorporated a wide-range of initiatives, many of them have relied on a single underlying principle: the empowerment of women.

"In order to have this conversation [about health], we also need to begin to discuss the status of women within the family, within the community," says Zaida Bastos, director of PWRDF's development partnership program.

Bastos was part of the 10-member delegation of PWRDF volunteers and staff that travelled to Masasi from May 12-20 to learn more about two recent projects: the Community Health Improvement Program (CHIP), which ended in March 2017, and All Mothers and Children Count (AMCC), which began in 2015 and will go to 2020.

AMCC is part of a larger maternal and newborn child health program PWRDF is implementing in East Africa, and aims to lower infant mortality rates and improve health for mothers and children.

These specific goals cannot be met if entrenched attitudes about the role of women in the family and in society are not changed, says Bastos.

"Traditionally, the men in the family are the ones that are served first. Then comes the children, and the last are the women." When food is scarce, women often have to make do with the least nutritious parts of the meal, which can have a detrimental impact on their health and, if they are pregnant, the health of the unborn baby. It also means that women are expected to work alongside men in the fields, while also taking care of the children, drawing water from the wells, and doing any number of other domestic activities.

Jacqueline Naga, a 27-year-old AMCC project staff person based in the city of Tunduru, is blunt in her assessment of the status of women in rural Tanzania. "It is difficult building gender equality in the villages, because they think women are just a decoration of the house, the one [who has to] work hard and do everything," she says in an interview. "Men use women as objects of pleasure, and after the women

get pregnant, they separate."

Part of Naga's work involves visiting families and helping them to see the benefits of women's empowerment for the whole household. When women are equal partners, it can yield economic gains, she says. Sharing tasks equally is more efficient, and frees women to contribute to the family's income in other ways—by selling products at the market, for example.

A commitment to gender equality is built into how the CHIP and AMCC programs operate. "You can speak of education, etc., but if the woman doesn't have any resources, how does she have a voice?" Bastos says, noting that farming is the primary source of income for most of the women who will benefit from the AMCC program. For this reason, PWRDF has made joint ownership a key part of its program. When a family is given livestock, for example, it is owned by both the man and the woman.

Naga says this has provided a safety net for women in case their husbands do leave them, and encouraged men to stay when they might otherwise have been tempted to leave.

For Jemirozi Mkali, of Nanganga village, receiving a cow through CHIP has meant she can support herself as a single mother of three without feeling pressure to remarry for purely economic reasons. "I don't need a husband," she says through an interpreter. "In fact, if I marry, he'll probably just try to take my cow!"

Naga and Bastos caution that education takes time, especially when that education goes against established norms.

"They start believing us slowly," Naga says. "It is very hard to see changes in gender equality...but at the end of the day, changes are seen."

Bastos says she has seen gains over the course of her 20 years visiting Masasi. Not only are women more involved in development work, men are also more likely to take their children to the clinic and participate more actively in caring for the health of their children, she says.

Women have also taken a greater role in the political life of the villages. She cites data showing that almost 55% of community level positions of power are occupied by women. "This is really a change," she says, noting that when she first came, 10% would have been significant. ■

**“You can speak of education...but if the woman doesn't have any resources, how does she have a voice?”**

—Zaida Bastos, director of PWRDF's development partnership program



FOCUS: TANZANIA ▶

Stories and photos by André Forget

See related stories, pp. 10–11.

# Joyce Mtauka: From subsistence to success

**Ruponda, Tanzania**  
In the small village of Ruponda in southern Tanzania’s Lindi Region, Joyce Mtauka has become something of a legend.  
As a “trainer of trainers” for the Primate’s World Relief and Development Fund (PWRDF), the Anglican Church of Canada’s relief and development agency, her work to educate farmers on better agricultural practices has made her an important local figure. As a farmer who has been able to transition from subsistence farming to commercial farming, she has become an example of the kind of improvement in food security that is possible with the right resources and training.  
It wasn’t so long ago, however, that she was just another farmer, eking out a difficult living from the land.  
“[Hunger] was a major problem before the program, because food insecurity was common in most of the households,” Mtauka recalls, speaking through an interpreter. Many families only had enough food for one meal a day, but she notes, “nowadays, at least it is between two-three meals a day.”  
In 2012, PWRDF partnered with the Anglican diocese of Masasi on a five-year nutrition and food security program, known locally as the Community Health Improvement Program, or CHIP.  
Mtauka was one of the first beneficiaries, receiving better seeds to improve her operation. (Other beneficiaries received dairy cattle, chickens and goats.) But the more significant component for her was education about better farming practices.  
Her training through the CHIP program equipped her to use improved



▲ Joyce Mtauka (left) greets Zaida Bastos, director of PWRDF’s development partnership program.

seeds more effectively, and also taught her about the importance of crop rotation and diversification.  
In 2015, Mtauka travelled to Canada with the Rev. Geoffrey Monjesa, development officer for the diocese of Masasi, to attend a conference at the Sorrento Centre, an Anglican retreat centre in British Columbia’s interior.  
During a weeklong intensive course on

food security, she shared with Canadians her experience farming in southern Tanzania, and learned from Canadian farmers about their own agricultural practices.  
Upon returning to Tanzania, this training helped her start growing maize (corn) and cassava commercially. She reinvested her profits into the farm, purchased more land, and now hires many of her male relatives to work it alongside her.  
She has taken an active role in caring for the women and children in her extended family.  
With her own daughter currently away from home studying at university, Mtauka has also used her newfound prosperity to help her sisters support their children by taking them into her home; she is also caring for some local orphans. All in all, she now has six children living with her, none of them her own.  
Her work has not, however, been without its challenges.  
According to Mtauka, some farmers in Ruponda resent her success, chalking it up entirely to her good fortune, rather than the new practices she has adopted.  
As a woman, she has also dealt with a certain degree of skepticism from her male peers. The culture in Ruponda, as in much of southern Tanzania, tends to see ownership and entrepreneurship as being the province of men.  
Still, nothing argues like success, and she says she is beginning to see a change in attitudes.  
“Those ones who want to transform their lives through agriculture, they accept what I say—and they improve their lives,” she says, wryly. ■

BY THE NUMBERS



**US\$450**  
how much a calf can fetch at market

**46.6**  
the percentage of Tanzanians who live on less than US\$2 a day

SOURCE: UN HUMAN DEVELOPMENT REPORT

## ‘Pay it forward’ built into livestock program

**Continued from p. 1**  
\$1 million Tanzanian shillings, or roughly US\$450—a lot of money in a country where, according to the United Nations Human Development Report, 46.6% of the population live on less than US\$2 a day.  
Mkitage and Salumu are thriving: not only can they afford school fees for their three children, they have installed a hutch on the other side of the yard and purchased dairy goats. They’ve also been able to plaster the interior of the house and put in a new concrete floor.  
It’s a kind of prosperity they say they would never have expected to achieve before receiving the cow. They are, in turn, sharing their prosperity with less fortunate members of the village—every day, they deliver a free litre of milk to an older villager who cannot afford to buy it.  
Paying it forward was built into the CHIP program. Every family that received a cow was obligated to give away the first female calf, a practice known as *sabili*. *Sabili* is overseen by the project’s monitoring and evaluation officer, Dismas Menchi—who, this morning, is also our translator.  
*Sabili* recipients are chosen by the village council, based on need, and their place on the receiving list is determined by drawing lots.  
I ask Menchi: when will every household in the village have a cow?  
Mkumba has around 2,500, people, he explains, or about 200 households. The



**Brick homes point to a rise in the standard of living in southern Tanzania, says PWRDF’s Zaida Bastos, who has visited since 1997.**



▲ Hasan Mkitage, Nuru Salumu and their son Jamali beside their cattle pen

program is in its third cycle already. (The first cohort of 15 recipients have fulfilled their *sabili* obligations, as has the second cohort; there are now 38 cows in the village.) Menchi estimates it will only be a matter of years before every household in the village has its own cow.  
\*\*\*\*\*  
The changes extend beyond the Mkitage compound, according to Joachim Sapuli,

who worked as a livestock officer in Mkumba for the CHIP program for five years, and now provides advice and support to the villagers on matters related to livestock health.  
“The economic level has changed, and I can say it has changed abruptly after this project,” says Sapuli.  
Many of the houses we passed driving to this village are traditional wattle-and-daub style huts, with a thick thatch of dried grasses for a roof. But in Mkumba (though not only in Mkumba), these huts are being replaced by sturdier houses, made of brick and roofed with corrugated galvanized steel.  
“There are a few things [people] will invest in immediately when they have extra income,” Zaida Bastos, director of PWRDF’s development partnership program, tells me later. “Education...for the children...[medicine], improvement of the household—so buy a roof, increase the size, build a new house.”  
Bastos has been visiting southern Tanzania since she first started working for PWRDF in 1997. In that time, she says, she has seen some remarkable changes. “For people that travel to Masasi for the first time, they see a very poor country. For me, who has been travelling to Masasi for so long, one of the things that I look for as a sign is the housing,” she says. “I’m very glad to see so many houses that are built in brick, that have roofs that don’t leak...this is a change!” ■



## WORLD ▶

**The needs are high and support is critical and life-saving.**

—Will Postma, executive director, Primate's World Relief and Development Fund

# PWRDF raises \$379K for famine relief

**Tali Folkins and André Forget**  
STAFF WRITERS

In less than three and a half months, the Primate's World Relief and Development Fund (PWRDF) raised \$379,000 for famine relief in Africa and the Middle East—money that will qualify for matching funds from Ottawa.

PWRDF, the Anglican Church of Canada's relief and development agency, raised the amount between March 17 and June 30, 2017—the beginning and end dates of a temporary famine relief fund program announced (retroactively) by the federal government in May. Under the federal program, the funds will be matched at a ratio of 1:1.

"Having just spent two weeks in East Africa, meeting with farmers, business people, government officials and church leaders, including those from Somalia, Burundi, Kenya and South Sudan, I know the needs are high and that support is critical and life-saving," said PWRDF executive director Will Postma. Postma had attended a special meeting of the All Africa Conference of Churches (AACC) held in Nairobi June 28-29, which ended with a call to action asking churches, governments and relief organizations to respond to the hunger crisis in the Horn of Africa.

Countries in and near the Horn of Africa, including Somalia, South Sudan, Ethiopia, Yemen and parts of Kenya, have been dealing with a severe lack of food for months, and are considered by the United Nations to be at risk of sliding into famine due to drought conditions worsened by civil unrest.



▲ **Roda Mohamud and her niece Ayan outside their makeshift home near Burao, Somalia. They were forced to leave their village after a prolonged drought.**

PHOTO: © UNICEF/UN057360/HOLT

▼ **PWRDF executive director Will Postma and Church of Sweden liaison officer for Africa Anna-Maria Sandström at the All Africa Conference of Churches meeting**

PHOTO: ALL AFRICA CONFERENCE OF CHURCHES



More than 20 million people in Yemen, South Sudan, Kenya and Nigeria are at risk of starvation, according to numbers released by the United Nations earlier this year.

PWRDF said the donations it received came from both individuals and churches. It has already put \$20,000 into supporting a food distribution project in South Sudan being carried out by the Adventist Relief and Development Agency. It will be funding more projects in the region's worst

affected countries in the coming months, PWRDF said, including, in particular, projects carried out by the ACT Alliance, a coalition of faith-based humanitarian organizations. Postma said new initiatives are being considered as well, including involvement in relief efforts in Yemen, where a drought and a civil war have left nine million without secure access to food, according to the U.N.

The fund is also considering a partnership with the Quakers and the South Sudan Council of Churches to work on a peace-building initiative in South Sudan, where hunger is exacerbated by an ongoing conflict between government forces and rebels. "Church leaders in South Sudan said, of the institutions that are left, the church is still the most credible of the institutions," said Postma.

In April, Primate Fred Hiltz issued a letter with other Canadian church leaders calling on Prime Minister Justin Trudeau to increase Canada's support for humanitarian aid in South Sudan. The letter also raised concerns about a "desperate food scarcity crisis" in Yemen, Somalia and Nigeria.

Although the federal fund-matching program is now over, PWRDF is still accepting donations to its own famine relief fund. Donations to PWRDF can be made online, by phone (contact Jennifer Brown at 416-924-9192 ext. 355; or 1-866-308-7973) or by mail. Mailed cheques should be payable to "PWRDF Famine Relief Fund," and sent to: The Primate's World Relief and Development Fund, 80 Hayden Street, Toronto, ON M4Y 3G2. ■

## CANADA ▶

## Council wants 'inventory' of reconciliation efforts

**Tali Folkins**  
STAFF WRITER

A group tasked with making sure the Anglican Church of Canada embraces the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) says it has asked that the church do a national "inventory" of local reconciliation work.

"What we've wanted to do for year one—and we've recommended this to the primate—is that the reconciliation animator do an inventory of all the reconciliation projects going on at the parish level across the country," *Kahentinetha* (chair) Judith Moses said in an interview after the first meeting of the Primate's Council of Indigenous Elders and Youths, now known as the Vision Keepers Council, near Winnipeg April 30-May 3.

"Our sense is that we're losing a lot of traction by not knowing who is doing what, how they're doing it, why they're doing it," Moses said. "We don't know if we're making progress unless we can take stock of what's going on." Having such a list, Moses says, would likely also help people planning reconciliation to benefit from the experience of others.

It turns out that a reconciliation inventory of sorts is already in the making. Melanie Delva, who began her new role as the Anglican Church of Canada's reconciliation animator June 1, says that as part of her mandate to build a national reconciliation network, she has begun contacting bishops, plus anyone listed on diocesan websites as doing reconciliation work, for information. Delva says she is working on building a database of "reconciliation



▲ **Members of the Vision Keepers Council stand with Primate Fred Hiltz (front), and National Indigenous Anglican Bishop Mark MacDonald (right) at General Synod, July 2016. They are (L-R): Aaron Sault, Judith Moses, Laverne Jacobs, Tina Keeper, Archdeacon Sidney Black (now Indigenous Bishop for Treaty 7 territory), Danielle Black and the Rev. Leigh Kern.**

PHOTO: ART BABYCH

contacts" that would include information about the work they are doing.

The Vision Keepers Council's new name originates from this spring's meeting. Some members, Moses says, weren't entirely happy with the idea of someone being called an "elder" simply by virtue of their being asked to sit on a council. In most Canadian Indigenous communities, the title is earned over a long period of time, sometimes involving a formal process of recognition.

The council also named Moses as chair, although she instead proposed the Mohawk word *kahentinetha*—a word traditionally used for female Mohawk leaders. The term literally means "she who makes the grasses move." Moses says she also agreed to take on the role on the condition that it was shared; other members will take turns chairing future meetings.

Also given new responsibility was the Rev. Leigh Kern, who was named note-taker or *asinakii*, a Blackfoot term meaning

"one who records the story."

One of the challenges facing the council, she says, will be how to prioritize its work, given UNDRIP's considerable scope. (It contains 46 articles on a wide range of topics: economics, health care, culture, religion and more.)

The council stressed that reconciliation would have to involve work by non-Indigenous as well as Indigenous Canadians, Moses says.

Some members also suggested a need for anti-racism training for clergy and lay leaders. Moses says she doesn't think the council believes racist attitudes are widespread in the Anglican Church of Canada. The idea, she says, reflects a desire among many non-Indigenous Canadian Anglicans for a better understanding of how to deal with Indigenous people and issues. "We've put that [suggestion] out there, not at all as a negative thing, but more as a positive kind of outreach tool, an enabling kind of tool." ■

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# Funds go toward Indigenous ministry

**Tali Folkins**  
STAFF WRITER

The diocese of Ontario is using the \$115,000 returned to it under the Indian Residential School Settlement Agreement to support First Nations-related projects, including ministry in the Tyendinaga Mohawk Territory, near Belleville, Ont.

Since late 2015, when the national church started returning settlement agreement funds to the dioceses, many have announced plans to use the money for Indigenous ministry. The diocese of Ontario, decided the funds must go entirely toward work related to First Nations communities and reconciliation, Bishop Michael Oulton said.

Some of the money now supports ministry in Tyendinaga, the only Indigenous parish in the diocese. In 2015, the parish found it could no longer afford full-time ministry, but with the diocese's help, last fall the parish was able to hire a married couple: Canon Rod BrantFrancis became the new incumbent, and his wife, the Rev. Lisa BrantFrancis, priest associate.

Between 15 and 20% of the returned funds will be paid to the parish every year for the next several years, with the hope that Tyendinaga will once again be a financially self-sufficient parish, as it had been for hundreds of years previously, says Rod BrantFrancis.



▲ L-R: Canon Rod BrantFrancis, Bishop of Ontario Michael Oulton and the Rev. Lisa BrantFrancis after an Easter festival of lessons and carols held April 23 at Christ Church, Tyendinaga, Ont.

PHOTO: CONTRIBUTED

The diocese is still working out uses for the remaining returned funds. One option, Oulton says, might be to provide pastoral support for Indigenous people coming from northern communities to Kingston for medical services.

The return of funds is traceable to the federal government's settlement with the Roman Catholic Church in 2007. As part of the settlement, \$2.76 million of the Anglican Church of Canada's \$15.7-million obligation under the agreement was to be set aside, pending the results of a fundraising campaign by the Roman Catholic Church. When that campaign ended in September 2014, it brought in much less money than anticipated. The national church then returned most of the \$2.76 million to the dioceses, which had raised it. The portion raised by the national church—\$325,000—went to the Anglican Fund for Healing and Reconciliation. ■

# Reconciliation in Algoma: Moving to the next level

**Art Babych**

Much has been reported on the abuses faced by some students in Indian residential schools, but a new project launched with the help of the Anglican Fund for Healing and Reconciliation aims to help survivors and their families move on in their healing journey.

"Reconciliation Begins With Me" is the theme of the first phase of the project being undertaken by Ontario Indian Residential School Support Services (OIRSSS) in Sault Ste. Marie, Ont., in the diocese of Algoma, with the aid of a \$15,000 grant from the Anglican Healing Fund.

"We've heard a lot about the harms that happened [in residential schools] in varying degrees, and we don't really need to concentrate on the negative stuff," said OIRSSS special projects worker Claudette Chevrier-Cachagee in a telephone interview with the *Anglican Journal* June 6. "We want to kind of turn that around and ask the community members what they feel is the best way to address the needs that come about in their healing journey."

In its application, OIRSSS stated the project would consist of educational, cultural and healing workshops, presentations and sharing circles. "Visions and ideas generated during workshops will be compiled and used in a 'Reconciliation Begins With Me' Community Action Toolkit," it said. A resource on how to start the reconciliation conversation within circles and communities will also be developed with the material compiled in each group.

The first phase, held in the summer, brought together elders, residential school and intergenerational survivors and their families in coastal communities around James Bay, in the southern end of Hudson's Bay.



▲ The Ontario Indian Residential School Support Services (OIRSSS) team. OIRSSS has Resolution Health Support and Cultural Support Workers in branches in central Ontario, northwest Ontario and southwest Ontario, as well as the far North.

PHOTO: OIRSSS

Resolution Health Support Worker Andrew Reuben, who attended the residential school in Moose Factory for more than two years, led the dialogue.

In a phone interview, Reuben said his job is to make contact with survivors in the communities. It is important to know about the past, he said, but "now it's more important to think about the future."

Reuben considers himself "a very lucky guy" for having had "a very traditional upbringing." Noting that he didn't learn English until about age nine or 10, Reuben, who speaks Cree, said the result is that he can share the importance of keeping one's tradition and language.

"Our language is the foundation of our identity, our culture, our ceremonies," he said. "You cannot learn the culture without the language," Reuben added. "That's one of the things I want to share with people in

the communities."

Bishop Anne Germond, of the diocese of Algoma, said that the Reconciliation Begins With Me projects, and similar projects in her diocese, "are the seeds of new hope for reconciliation and a deeper understanding of our Indigenous brothers and sisters."

Germond said she is praying that these seeds will grow strong and bear much fruit in communities across Algoma.

"We are all on a common journey called 'life' and the closer we can walk together on that path towards a new and more hopeful future, the better for everyone," she said in an email. "As a church, there is so much we got wrong in the past. These newly planted seeds are a sign that we are getting something right." ■

**Art Babych** is a freelance journalist based in Ottawa.

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## PEOPLE ►

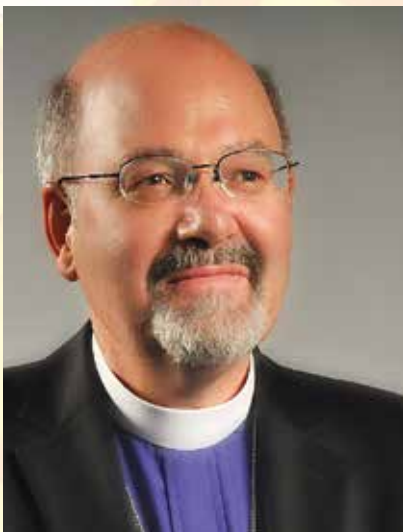


PHOTO: CONTRIBUTED

### Bishop Ron Cutler, diocese of Nova Scotia and Prince Edward Island

of Nova Scotia and Prince Edward Island's suffragan bishop in 2008, coadjutor bishop in 2013 and diocesan bishop in 2014.

"I believe that if the provincial expression of our church is to have any relevance to the ongoing faith life of Anglicans in Eastern Canada, we must take seriously the ways in which the political, economic, educational and social dimensions of our lives have been changing," Cutler said in a news release.

Cutler, who grew up in Montreal, earned his bachelor of theology at McGill University. After his ordination as priest, he served in parishes in the diocese of Central Newfoundland and later, parishes in the diocese of Nova Scotia and Prince Edward Island, until his election as suffragan bishop.

The date of Cutler's installation as metropolitan is set for October 31.

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

—Staff

## Province of Canada elects Cutler as metropolitan

Bishop Ron Cutler, of the diocese of Nova Scotia and Prince Edward Island, was elected metropolitan (archbishop) of the ecclesiastical province of Canada during an electronic vote May 2-6. He succeeds Archbishop Percy Coffin, bishop of the diocese of Western Newfoundland, who was elected in 2014.

Ordained as deacon and priest in 1981, Cutler became the diocese



PHOTO: CONTRIBUTED

**Bishop-elect John Meade says one of his priorities will be raising up local ministers and exploring more shared ministry options.**

## Western Newfoundland chooses Archdeacon John Meade as bishop

Executive Archdeacon John Meade, 44, was elected bishop of Western Newfoundland at a diocesan synod held June 3-4.

"Historically, Anglicans are not big on change, but the folks here in rural Newfoundland are realizing that we need to do things a little differently to provide ministry," Meade said in an interview following his election. One priority in his episcopate will be raising up local ministers and exploring more shared ministry options, he said.

An emphasis on locally-raised vocational deacons is key to the health of the diocese, he said. He underscored the importance of building good relationships between seminary-trained and locally-raised clergy.

His experience as executive archdeacon, in which he travelled around the diocese to talk with parishes about their sustainability, has helped him develop a collaborative approach to leadership, said Meade.

Raised in Western Newfoundland, Meade attended Memorial University and Queen's College. In 1998, he received his MDiv, the same year he was ordained a deacon and then a priest. He served in various parishes in the diocese of Western Newfoundland and in the diocese of Central Newfoundland, until he became executive archdeacon and assistant to the bishop in 2013.

At age 12, Meade was diagnosed with Crohn's disease. He said the inflammatory disease has taught him the need to maintain balance between work and private life. He credits his wife of 15 years, Kelly, for supporting him throughout his health struggles.

Meade succeeds Archbishop Percy Coffin, diocesan bishop since 2003, who will retire later this year. Meade's consecration is scheduled for November 1. ■

—André Forget

## Edmonton priest is new ecumenical, interfaith relations staff person

The Anglican Church of Canada will have, starting this fall, a new staff person in charge of relations with other religious organizations.

The Rev. Scott Sharman, currently interfaith chaplain at the University of Alberta, and also the diocese of Edmonton's ecumenical officer, has been named as the church's animator for ecumenical and interfaith relations, the office of General Synod announced July 18. Sharman, who will work out of Edmonton, will begin in his new role September 1.

Reached by email, Sharman said he believed ecumenical and interfaith relations are especially important today because many of the worst conflicts troubling the world are rooted in differences over religion and culture—something very different from what God wants from the church.

"I believe God has created the church as a place where we are called into relationship with difference for the purpose of modelling a different way



PHOTO: CONTRIBUTED

### The Rev. Scott Sharman

of being—a way of dialogue and learning rather than rivalry and tension," he said.

Sharman succeeds Bruce Myers, who worked his last day as co-ordinator for ecumenical and interfaith relations March 31, 2016, after being elected coadjutor bishop of Quebec the previous fall.

Sharman also teaches church history and Anglican studies at Newman Theological College in Edmonton, and serves as director of Ascension House, a small-scale intentional community for young people in Edmonton. ■

—Tali Folkins



PHOTO: CONTRIBUTED

**Sheilagh McGlynn will work with Anglican, Lutheran youth.**

## General Synod appoints youth ministries animator

Sheilagh McGlynn has been appointed animator for youth ministries by the Anglican Church of Canada's General Synod.

McGlynn, formerly the justgeneration.ca facilitator for the Primate's World Relief and Development Fund (PWRDF), the church's relief and development agency, will begin her new role September 1.

"This isn't new work [for the church], it's just that our commitment to it is different at this point," McGlynn told anglican.ca, the church's official communications website. "So I'm really excited to be able to take on the work and connect with people across Canada and encourage them in the work they're already doing and to encourage them to try new things within youth

ministry."

Her responsibilities include working closely with Anglican and Lutheran youth leaders and volunteers across the country.

McGlynn has served as national co-ordinator for the Student Christian Movement (Canada), a "youth-led ecumenical social justice movement founded in 1921." ■

—Staff



DIOCESE OF CALEDONIA ▶

# 'Shocked and saddened' by Worley decision

Continued from p. 1

Mexico, for AMiA, a grouping of theologically conservative churches that have left The Episcopal Church and the Anglican Church of Canada.) For a priest to minister on behalf of one province of the Anglican Communion, in a church that falls under the jurisdiction of another province of the Communion and without this province's permission, violates the discipline of the Anglican Church of Canada, the bishops said.

According to the canons of the province, any bishop-elect must be approved by the provincial House of Bishops. The province includes the dioceses of British Columbia, New Westminster, Caledonia, Kootenay and Yukon, plus the Territory of the People.

On May 16, the Rev. Gwen Andrews, appointed to manage the diocese's day-to-day affairs since the retirement of Bishop William Anderson last December, said she was "shocked and saddened" by the decision, adding the diocese's clergy and executive committee would be meeting May 25-26 to discuss how to respond to it.

Andrews said both the clergy and executive council had decided to put the



▲ The diocese of Caledonia is planning a second episcopal election, to be held sometime before October 31.

IMAGE: ANGLICAN JOURNAL

decision behind them and begin planning for a second election, to be held sometime before October 31. "At the end of the day, there was consensus as a diocese: we cannot change what's past. We need to look forward."

The prayerful spirit that prevailed at the two meetings, as well as the presence at them of provincial metropolitan Archbishop John Privett, seemed to play an important role in the decision, Andrews said. These factors, she said, seemed to help people recognize that "this is God's church, and God has a plan and a purpose for it. And we seek to do God's will."

Worley did not respond to requests for an interview. Some Anglicans, however, weighed in on the decision, including the Anglican Communion Alliance (ACA), which said it received the news with "sadness and dismay." The ACA describes itself as is an organization of lay and clergy that aims to "continue the affirmation of classical Anglicanism within the Anglican Church of Canada."

Privett said the review of Worley was part of the routine due diligence for any bishop-elect. Worley was able to stand as a candidate because the electoral synod fell under the authority of the diocese and its canons governing the vetting of candidates are different from the provincial canons outlining grounds for objecting to a bishop-elect's episcopacy, he said.

The provincial canons include six reasons why the bishops might object to a consecration. The bishops objected to Worley's episcopacy under the sixth, that the bishop-elect "teaches or holds or within five years previously taught or held anything contrary to the Doctrine or Discipline of the Anglican Church of Canada." Specifically, the house said, they concluded Worley believed "it is acceptable and permissible for a priest of one church of the Anglican Communion to exercise priestly ministry in the geographical jurisdiction of a second church of the Anglican Communion without the permission of the Ecclesiastical Authority of that second church."

'Semblance of normalcy'

Andrews underscored the need for a new episcopal election, saying, "We need things in this diocese to return to some semblance of normalcy."

For many in the diocese, the bishops' decision was difficult, especially because they had felt God near them at his election, she said. "Our biggest struggle was, we all believed that it was a very spiritual election."

Privett agreed that the question of how two different meetings, both believed to be Spirit-led, can reach different conclu-

sions is a very difficult one. "I think what I would say is that we understand the Holy Spirit works not just in individuals, and not just in specific groups, but in the whole body of the church. And so, the discernment of the church takes place at different levels," he said.

Much concern, Privett said, was expressed at the meetings for the care of Worley himself. Privett said he had written an open letter, to be published in the diocese's newspaper, confirming that despite the bishops' decision, Worley remained a priest in good standing in the diocese.

Also discussed, Privett said, was concern in the diocese that some parishes wouldn't be able to afford sending delegates to the new election. The executive committee decided that the diocese would cover the full costs. Privett said he would also explore whether there might be additional funding available from other sources.

'Confusion, hurt'

In an earlier interview, Andrews said she was shocked at the bishops' decision, partly because in March, before the electoral synod, a search committee formed by the diocese sent a copy of Worley's curriculum vitae, including his employment history, to Privett, pointing out his missionary work under the bishop of Rwanda and asking if it posed a problem to his candidacy. The search committee told her, Andrews said, that Privett did not think it would pose a problem.

Asked about this, Privett said his remarks were "off the cuff," not part of the formal vetting process, and based on the fact that Worley had been received by the diocese of Caledonia as a priest in good standing. "At that point, it didn't seem to be, because he was functioning in the diocese of Caledonia and I'd assumed that the diocese had received him in due order," said Privett. But when Worley's election came to the House of Bishops, "...we recognized that we needed to look further than we had been before." Privett said he acknowledged the decision had meant "shock, some surprise, some hurt, some confusion" for Andrews, Worley and others in the diocese.

"I think that the decision as to whether someone is allowed to run should [have] been decided beforehand when their candidacy was submitted. It's not fair to the people who travelled great distances to attend the Synod in Prince Rupert or to the candidates," said Ingrid Whittington in a comment on the Journal website. "...I feel that all this decision is going to do is divide the church more."

"We want to believe that this decision was reached in a fair and reasonable manner, but we are also aware that to many Anglicans in the pew it looks unfair and deliberately skewed—especially given some recent history," said a statement issued by Sharon Dewey Hetke, national director of the ACA. Hetke cited developments involving bishops and dioceses, which she said constituted "breach of doctrine and discipline," but were not subjected to "ecclesial censure." These, she said, include the approval in 2002 of same-sex blessings in the diocese of New Westminster, the decision in 2016 by some bishops to go ahead with same-sex marriages after the approval on first reading of the motion to change the marriage canon, and the election in 2016 of a gay bishop in the diocese of Toronto. ■

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PHOTO: ART BABYCH

L-R: Ottawa Mayor Jim Watson, Bishop John Chapman, Padre Guy Chapdelaine and Archbishop Colin Johnson at the interfaith celebration at Christ Church Cathedral in Ottawa, June 30



PHOTO: ART BABYCH

The Rev. Aigah Attagutsiak, of St. Margaret's Anglican Church, Ottawa, prays a blessing in Inuktitut at the interfaith celebration.

# Cathedral hosts ‘A Prayer for Canada 150+’

## Interfaith celebration honours country’s Indigenous nations

By Art Babych

As final preparations for Canada Day celebrations marking the 150th anniversary of Confederation were being made on Parliament Hill nearby, a different kind of celebration took place at Christ Church Cathedral June 30.

“This eve of Canada Day celebration honours Indigenous nations who have dwelt continuously on this land for

### CANADA

millennia,” said Cathedral Dean Shane Parker, in his opening remarks to an interfaith celebration titled A Prayer for Canada 150+.

“The number, 150 plus, is in recognition of the history of the first people before confederation and our shared history as a diverse people of Canada since then,” Parker said. “By the grace of our Creator, may we always dwell together on this land with respect and in peace.”

Diocese of Ottawa Bishop John Chapman led the procession of religious leaders, special guests and members of the Capital

Region Interfaith Council into the church, following an opening song by the Ottawa River Singers drum group.

Algonquin spiritual leader Oshki Nodin (Albert Dumont) gave the opening prayer, asking the Creator to “touch the Canadians of the future with your sacredness and blessings so that Canada will become a beacon of light and an example to the other countries of the world.”

Ottawa Mayor Jim Watson, in his comments to the gathering, acknowledged that Ottawa is built on unceded Algonquin territory. The Algonquin “culture and presence continue to nurture this land,” he said.

Watson also thanked “all First Na-

tions, Inuit and Métis people, their elders and their ancestors for their valuable past and present contributions to the land and society.”

Drum keeper and Algonquin elder Barbara Dumont-Hill led the “calls to prayer” with a “life-giving” song. “We sing prayers for everything on the land, and this song talks about the one who gives us life, and walks with us always,” she said.

Next was Imam Samy Metwally, of the Ottawa Mosque, who recited a prayer in Arabic and translated it into English, ending with, “There is no deity worthy of worship except God.”

The Christ Church Cathedral choirs, led by music director Matthew Larkin, closed the calls to prayer with the song “Sanctus Benedictus.” It was followed by 50 seconds of silent prayer before Padre Guy Chapdelaine, the Canadian Armed Forces Chaplain General, recited a prayer that ended, “Creator of all, keep this country under your care that we may be people at peace among ourselves and a blessing to other nations of the Earth.”

A solo Inuit drum dance by 11-year-old Timothy Erkloo was a definite crowd-pleaser, drawing applause from the congregation.

The Rev. Aigah Attagutsiak, the first Inuk to be ordained to the Anglican priesthood in a southern diocese, was one of six participants who recited blessings before the closing ceremony. Attagutsiak, assistant curate at St. Margaret’s Anglican Church in Ottawa, prayed in Inuktitut, her native language.

Others who recited blessings were Rabbi Eytan Kenter, of Kehillat Beth Israel, Ottawa; Roman Catholic priest, the Rev. Jacques Kabangu, Ottawa; Oshki Nodin; Imam Metwally; and Archbishop Colin Johnson, diocesan bishop of Toronto and metropolitan of the ecclesiastical province of Ontario.

In his blessing, Johnson said, “May the gracious Creator, who forgives us our sins, free us to be his agents of reconciliation and healing.”

Among those attending the service were General Jonathan Vance, chief of the Defence Staff; Ottawa Police Chief Charles Bordeleau, and members of the Ottawa fire and paramedic services. ■

Art Babych is a freelance journalist based in Ottawa.

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## Bible Readings October 2017

### DAY READING

- ☐ 01 Matthew 21.18–32  
☐ 02 Exodus 18.1–27  
☐ 03 Exodus 20.1–17  
☐ 04 Philippians 3.1–11  
☐ 05 Philippians 3.12–4.1  
☐ 06 Psalm 19.1–14  
☐ 07 Psalm 80.1–19  
☐ 08 Matthew 21.33–46  
☐ 09 Philippians 4.2–23  
☐ 10 Exodus 32.1–18  
☐ 11 Exodus 32.19–35  
☐ 12 Psalm 106.1–23  
☐ 13 Psalm 106.24–48  
☐ 14 Isaiah 25.1–9  
☐ 15 Matthew 22.1–14

### DAY READING

- ☐ 16 Exodus 33.1–23  
☐ 17 2 Timothy 4.9–18  
☐ 18 Isaiah 35.1–10  
☐ 19 Isaiah 45.1–13  
☐ 20 Isaiah 45.14–25  
☐ 21 1 Thessalonians 1.1–10  
☐ 22 Matthew 22.15–33  
☐ 23 Matthew 22.34–46  
☐ 24 Matthew 7.1–14  
☐ 25 Matthew 7.15–29  
☐ 26 1 Thessalonians 2.1–8  
☐ 27 Deuteronomy 34.1–12  
☐ 28 Jude 1–25  
☐ 29 Psalm 90.1–17  
☐ 30 1 Thessalonians 2.9–3.5  
☐ 31 Psalm 46.1–11

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CANADA ▶

# Journal picks up 25 awards from press groups

By Staff

The *Anglican Journal* won 25 awards for work published in 2016 from the Associated Church Press (ACP) and the Canadian Church Press (CCP). The Journal won 12 awards, including four awards of excellence (first place) at the Best of the Christian Press Awards held April 28 in Chicago. Presented annually by the ACP, North America's oldest interdenominational religious press association, the awards recognize the best work in Canadian and American church publications. The Journal won 13 awards from the CCP at an event held in Quebec City June 22.



▲ The newspaper's coverage of the same-sex resolution at General Synod 2016 won an award of excellence.

LOGO: ANGLICAN JOURNAL

The Journal's coverage of the same-sex marriage resolution at General Synod 2016 garnered an ACP award of excellence in the category of in-depth reporting and writing. "There was no bigger story for the Anglican Church of Canada than the same-sex marriage vote, and the Journal nailed its coverage," said the ACP judge's comment. The newspaper also won a second-place award for in-depth treatment of a news event from the CCP, an association of 80 Canadian religious publications. "Taken together, the five parts of the in-depth coverage judiciously and fairly cover the different perspectives of the oft-contentious issue without evident bias," commented the CCP judge. For the second year in a row, the Journal was also recognized with an ACP award of merit (second place) for Best in Class in the category of national or international print newspaper.

Journal art director Saskia Rowley won four ACP awards, including two awards of excellence for design. Rowley was awarded by the CCP with second place for edition layout and design and third place for newspaper front cover and for feature layout and design. Contributor Art Babych received an ACP award of excellence for photography and third place for feature photo from the CCP. Journal columnists were recognized for their contributions as well: Rhonda Waters received an ACP award of merit for her online column, Porous Church, and Primate Fred Hiltz garnered a second-place win from the CCP for Come and See. Four of the Journal's publishing partners—diocesan papers *The New Brunswick Anglican*, *The Saskatchewan Anglican*, *Huron Church News* and *The Highway*—garnered 10 awards from the CCP. For a full list of the *Anglican Journal's* awards, go to <http://bit.ly/2tzSKAV>. ■

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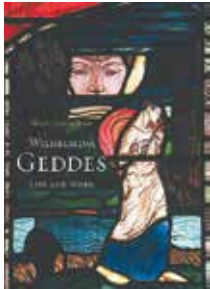
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ARTS AND CULTURE ▶

BOOK REVIEW

WILHELMINA GEDDES: LIFE AND WORK

By Nicola Gordon Bowe

Four Courts Press, Dublin, 2015

508 pages

ISBN 978-1-84682-532-3

The little-known ‘greatest stained glass artist of our time’

By Patricia Robertson

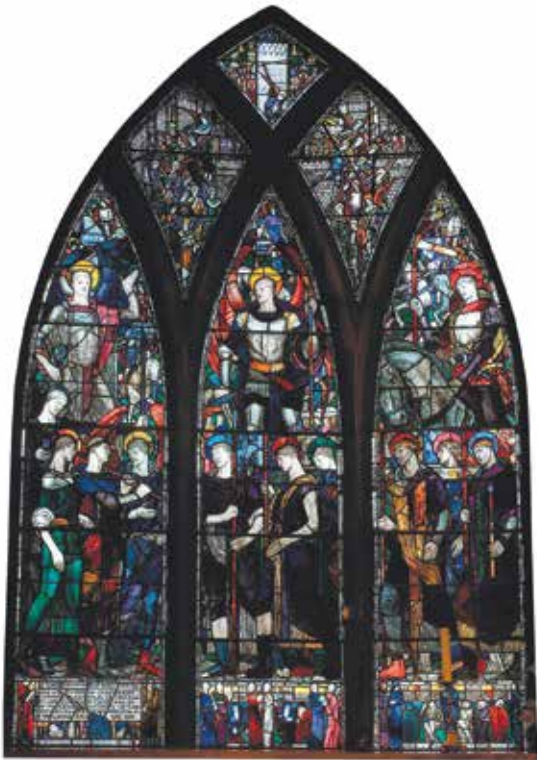
IN NOVEMBER 1919, a magnificent memorial window was unveiled in the east wall of the Church of St. Bartholomew (Anglican) in Ottawa. Commissioned by the Duke of Connaught—governor general of Canada from 1911 to 1916—to commemorate the 10 officers on his Canadian staff who had been killed in the First World War, it created a sensation when it was exhibited in London before being shipped to Canada. “Nowhere in modern glass,” said American stained glass artist and writer Charles J. Connick, “is there a more striking example of a courageous adventure in the medium.”

The adventurer was a relatively unknown 32-year-old glass artist from Northern Ireland, Wilhelmina Geddes, and the window—her only work to be found in Canada—is now widely regarded as her masterpiece.

Shy, chronically ill and lacking in confidence, Geddes might have seemed an unlikely candidate for such a prestigious commission. That she was chosen was a testament to her abilities, and to the persistence and support of Sarah Purser, herself a well-known painter and visionary, who was determined to foster modern stained glass-making in Ireland. Purser founded a studio in Dublin (An Túr Gloine, or Tower of Glass) that was to become famous for the quality of its work, and recruited Geddes, then an impoverished graduate of the Belfast School of Art.

The St. Bart’s window took Geddes four years to design and execute, with many delays because of requested changes and Geddes’ health.

A dazzling triptych in reds, golds, greens and blues, the window depicts a slain soldier being welcomed in heaven by the Archangels Raphael and Gabriel. “Clean-shaven, ashen-faced, newly risen from the dead,” writes Gordon Bowe of the soldier, “he is



▲ The memorial window in St. Bartholomew’s Anglican Church, Ottawa, the only work to be found in Canada by Irish stained glass artist Wilhelmina Geddes, is widely regarded as her masterpiece.

PHOTO: WILHELMINA GEDDES: LIFE AND WORK, FOUR COURTS PRESS, DUBLIN

distinguishable from the archangelic figures guiding him by his empty black eye sockets.” An assembly of soldier saints, champions and angels provide a kind of courtly retinue.

Geddes’ obsessive attention to accurate detail is striking, down to the gold crown of St. Edmund, 9th-century warrior king of the East Angles, which is “embossed with tiny wolves howling in the moonlit forest where his dismembered head was protected between the paws of a grey she-wolf until safely restored to his body and buried.”

Gordon Bowe’s comprehensive new biography, lavishly illustrated with Geddes’ work, will generate new interest in the life of a woman who was described at her death as “the greatest stained glass artist of our time.” ■

Patricia Robertson is a writer, editor and adjunct instructor in creative writing at the University of Winnipeg. Her most recent book is *The Goldfish Dancer: Stories and Novellas*.

Diocese sells church site for affordable housing

Tali Folkins  
STAFF WRITER

A disestablished Anglican church in Ladysmith, B.C., has been sold to Ladysmith Resources Centre Association (LRCA), a local charity that provides a range of social services.

It plans to tear down the wooden church and build 30-40 units of affordable housing on the site.

The diocese of British Columbia sold the site in the Vancouver Island town that was formerly the property of St. John the Evangelist Anglican Church.

Shortly after the parish voted to disestablish the church—because it could no longer afford the high cost of repairs—the diocese was approached about the property by LRCA, who soon purchased it. The diocese is not disclosing the price, since this was a condition of the sale.

Diocese of British Columbia Bishop Logan McMenamie says other parties were willing to pay more than what LRCA paid, but the diocese liked LRCA’s goal of using the property for affordable housing.

The new housing complex is intended for seniors, adults with developmental disabilities and people unable to afford rents in the local market.

St. John the Evangelist parishioners are now worshipping at an Anglican church in the nearby community of Cedar, McMenamie says. They continue to do a meal program and meet in one another’s houses for Bible study. ■

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The book can be ordered by contacting her daughter at: marymathilda@hotmail.com or (514) 487-0126.

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AJ09-17