

Churches call for ‘fair, generous’ refugee policies

André Forget and Tali Folkins
STAFF WRITERS

In a joint statement released Ash Wednesday, March 1, the four leaders of the Anglican, Episcopal and Lutheran churches in Canada and the United States called on

their churches to “be mindful of the global refugee and migration crises and the injustices and conflicts” that have caused the number of refugees worldwide to be the highest in history.
The statement, issued by Arch-bishop Fred Hiltz, primate of the

Anglican Church of Canada; Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada; Elizabeth Eaton, presiding bishop of the Evangelical Lutheran Church in America; and Michael Curry, presiding bishop of The Episcopal Church,

began with a reflection on the meaning of Ash Wednesday.
It’s a time, the bishops said, not just for personal repentance, “but indeed of the need of all humanity to repent of our indifference to the brokenness of our relationships, to the suffering of

millions of people worldwide who are starving, oppressed, enslaved, or seeking sanctuary even if it be in a place far from their homeland.”
The bishops voiced their concern about current government
See Canada, p. 10



ILLUSTRATION ADAPTED FROM AN ICON: JAN STREHLER

‘Touch me not’

The risen Christ tells Mary Magdalene not to touch him because he has not yet ascended into heaven.

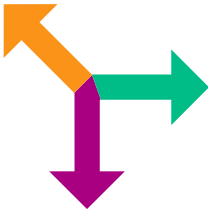


IMAGE: AFSTUDIO/SHUTTERSTOCK

Theological education: At the crossroads

André Forget
STAFF WRITER

Niagara Falls, Ont.

As the number of Anglicans in Canada decreases and churches close, the parish model—in which every church has a priest and every priest is full-time—is rapidly becoming a relic of the past. How can the Anglican Church of Canada train priests to serve in this new, more uncertain reality?
This was the question posed to a group of 70 priests, educators, bishops, diocesan and theological college support staff at the beginning of a conference on theological education and the training of priests held February 14.
In a wide-ranging address, Archdeacon Bill Harrison, director for mission and ministry in the diocese of Huron, said that meeting the challenge of this question requires the church to see the role of the priest as one that has evolved throughout Chris-
See Priests, p. 6

Next Anglican-Lutheran Joint Assembly postponed to 2022

Tali Folkins
STAFF WRITER

The Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) have decided to postpone the date of their next Joint Assembly to 2022.
When the national governing bodies of both churches met together for the first time in 2013, they agreed in principle to hold a second Joint Assembly in 2019.
In a joint statement released February 2, ELCIC National Bishop Susan Johnson and Archbishop Fred Hiltz, primate of the
See Joint, p. 15



2
Faces of
famine
and fear



14
The fight
to end
slavery

WORLD ▶



▲ Two-and-a-half-year-old Emmanuel Kenyi sits on a bed while a nutrition specialist prepares his milk at the malnutrition ward of the clinic run by the International Medical Corps in Juba, South Sudan.

PHOTO: © UNICEF/UN053456/GONZALEZ FARRAN

PWRDF launches appeal for South Sudan

Nearly 5 million people facing famine, according to the UN

Tali Folkins
STAFF WRITER

The Primate’s World Relief and Development Fund (PWRDF) is committing a total of \$50,000 for famine and drought relief in South Sudan and Kenya—\$25,000 for each country—it announced February 24.

The funds will be made available through ACT Alliance, a coalition of church-based aid agencies. PWRDF also released, through its website and in the form of an insert for parishes to add into their news bulletins, an appeal for donations for famine relief in South Sudan.

The appeal notes there are “alarming and growing signs of hunger” in South Sudan. The United Nations and South Sudanese government declared a state of famine in the north-central part of the African country February 20.

“More than 40% of the population—4.9 million people—are unsure where their next meal will come from,” PWRDF said. “These already-shocking numbers may increase to 5.5 million if nothing is done to improve access to food.”

The causes of the famine, according to PWRDF, include conflict, abnormal rains and economic collapse. South Sudan gained its independence from Sudan in 2011 a few years after the end of a civil war that lasted more than 20 years. Another civil war has been raging within South Sudan since 2013.

Meanwhile, in Kenya, President Uhuru Kenyatta declared an ongoing drought a national disaster. According to PWRDF, nearly half of Kenya’s 47 counties are in a state of emergency, with rural areas struggling with livestock death and forecast reduction in the harvest.

The Rev. Joseph El Haj, manager of SUDRA, the relief and development arm of the Episcopal Church of South Sudan and Sudan, said that over half a million people in South Sudan are now “on the



PHOTO: © UNICEF/UN 053460/GONZALEZ FARRAN

Yani Mamuth, a nine-month-old girl with severe malnutrition, looks at her reflection in a mirror. She is one of 184,000 children who have received treatment at the UN Protection of Civilians site in Juba, South Sudan.



▲ South Sudanese Sarah Nyawar and her two-year-old child Nyamule Thuokhok, who is suffering from severe malnutrition.

PHOTO: © UNICEF/UN 053460/GONZALEZ FARRAN

verge of famine,” according to a story posted by the Anglican Communion News Service.

PWRDF began working to help South Sudanese fleeing violence in 2016, partnering with SUDRA. PWRDF also made a grant to ACT Alliance for supplies to refugee camps in Uganda.

Archbishop of Canterbury Justin

Welby has urged Anglicans to join him in praying for the South Sudanese.

“We stand prayerfully alongside the South Sudanese people and their leaders—particularly those in the Church who are providing emotional, physical and spiritual support,” said Welby in a post on his Facebook page. “We pray for those on the ground who are delivering humanitarian assistance, that there will be an opening up of humanitarian corridors for the aid that is so desperately needed.”

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, Emergency Response: South Sudan,” and sent to: The Primate’s World Relief and Development Fund
The Anglican Church of Canada
80 Hayden Street
Toronto, Ontario M4Y 3G2. ■

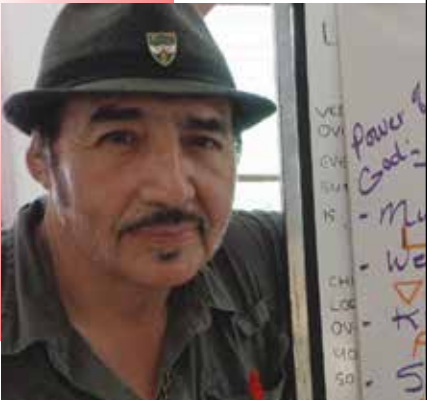
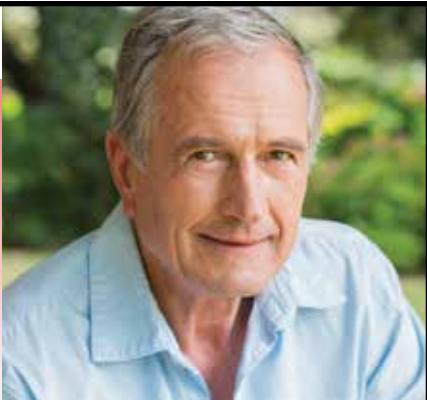
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OPEN
LETTER ►

“He who is or has been deeply hurt has a right to be sure he is loved.”

—Jean Vanier, *Tears of Silence*

THE CHURCH AND THE MENTALLY ILL

THIS LETTER, originally sent to the primate, Archbishop Fred Hiltz, is being published with permission from both the author and the primate.

Last year, the *Anglican Journal's* publication of a series of articles on mental health and spirituality resonated with a lot of our readers. It was hardly surprising—an estimated 20 per cent of Canadians will personally experience a mental illness in their lifetime, according to the Canadian Mental Health Association (CMHA). Mental illness also “indirectly affects all Canadians,” through a family member, a colleague or friend. It afflicts people regardless of age, education, culture, income level, race or religion.

The author, who has lived with mental illness for more than 40 years, reflects on the role that faith has played in his life.

* * * * *

Dear Archbishop Hiltz,

I am a member of St. Aidan's Anglican Church in London, Ont.

I have lived with a mental illness, bipolar disorder, for over 40 years.

It has affected every aspect of my life. Many times I almost killed myself, because I could no longer endure the pain and despair. At such times, it was my belief in God's abiding love, no matter my condition, that enabled me to choose life.

In light of Christ's passion, death and resurrection, I believed I was not alone in my suffering, because Christ was at my side. I believed that my suffering was not the final word. The final word was the Father's faithful love.

I also knew of Christ's special care for the poor, the sick and the outcasts. It leaps off the pages of the gospels. Christ even went so far as to identify with the least of his brothers and sisters. I cannot adequately express how much all of this meant to me. Mental illness brings with it a profound shame and loss of dignity. In spite of this, I still believed I was God's beloved son.

Therefore, I have been deeply saddened, to the point of tears, that Christian churches have not proclaimed to the mentally ill these words of consolation. How much suffering would have been allayed. We are like the man in St. Luke's parable who was left half-dead in the ditch as the priest and Levite passed by.

The church needs to stop and take notice of us, and then climb down into the ditch, kneel by our side and whisper into our ear that we are God's delight. He will never leave us alone. If the church were to take time to listen to our stories of terror and darkness, it would never pass us by. Remember the words Yahweh spoke to Moses from the burning bush,

“I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings” (Exodus 3:7). These words initiated the Israelites' long journey into freedom. Would that we who live with mental illness could hear these words proclaimed by the church. We would know that God was with us as we traversed our personal deserts.

I am dumbfounded why the church has failed to do this. Is it because of ignorance on the church's part or the stigma attached to mental illness? It is as if we are invisible or unworthy of being cared for. The church, by not seeing us or caring for us, implicitly increases our shame and intensifies the stigma. We are not worthy of its attention. This is no longer tolerable, given our numbers, the severity of our suffering, the number of us who commit suicide and society's increasing understanding of mental illness. We are no longer in the Dark Ages when mental illness was seen as a form of possession or the result of sin.

In an effort to increase the awareness and understanding of the impact mental illness has upon a person, on several occasions, I have shared my experience of mental illness with the St. Aidan's community. I spoke of the importance my faith had been in providing me with a life-sustaining meaning to my experience of mental illness. Jesus' death and resurrection have been the foundation of my hope. The response of the community has been heartwarming. I do not have to hide. I am loved and consoled in all the seasons of my life. I am free to be me.

With the encouragement and support of the Rev. Kevin George, our rector, our church has reached out to the mentally ill and their families in the greater community. Twice we have held a blessing ceremony for them to manifest that they are beloved children of God. At each of these ceremonies, an Anglican priest spoke of his/her experience of mental illness, thus providing the power of testimony. We plan to continue offering these blessings in the coming years, and we hope they might spread to other Anglican churches in our diocese.

What I am requesting of the greater Anglican church would not require a substantial expense. It would only involve opening its eyes, listening to our cries and proclaiming God's good news to us. In recent times, the church has reached out to members of the LGBTQ [Lesbian, Gay, Bisexual, Transgender and Queer/Questioning] community and affirmed their dignity in the eyes of God. In a similar fashion, now is the time for the church to proclaim God's good news to the mentally ill, to announce God's special love. “Blessed are those who mourn, for they will be comforted.” “The Spirit of the Lord is upon me, because he has anointed me to

preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18). If this were done, how many hearts would be consoled? If the church were to listen to and act upon the words of Jesus, “As long as you did not do this to the least of my brothers and sisters, you did not do it to me” (Matthew 25:40), there would be no option in this matter.

I conclude with the words of Jean Vanier: “He who is or has been deeply hurt has a right to be sure he is loved” (*Tears of Silence*).

Sincerely,

Joseph Corcoran, PhD
Professor emeritus
Western University
(University of Western Ontario) ■



IN THE MEANTIME ▶



The Editorial returns in May.

‘But if the salt’

By Jeffrey Metcalfe

IT WAS THE most strikingly mundane road I have ever walked. Set beside a pair of iron rails, the dusty, grey gravel could have led anywhere: a path to a country church, an entrance to a store parking lot, a side street leading home. Only the gates that marked the beginning of the road and the rails—and their sudden end—betrayed its meaning.

Auschwitz-Birkenau is an ordinary place of extraordinary evil.

Halfway down the road, my eyes strayed from the gravel and gazed across the grounds, taking in the enormity of the camp’s construction. Kilometres of razor wire fencing enclosed hectares of now empty fields that had once held row upon row of crowded wooden barracks in which concentration camp slave labourers, who survived the initial selection, were housed.

However, as I moved past the fence, I began to notice that the fields were not entirely empty, as they had first appeared. While the wood frames of the barracks had rotted away after the camps had closed, thick cement blocks remained embedded in the ground where they once stood.

The foundations were still there. At that moment, it hit me: it happened. It can happen. It can happen again.

The camps may have been closed, they may have been emptied out, the buildings may have rotted away, but the foundations upon which they were built—the ancient hatreds, the desire to exclude entire categories of people, and the silence of bystanders—still sat in the field, as if waiting to be built upon once more. These cement blocks were laid not simply by those who dreamed evil in their hearts, but by those who refused to speak and act against the evil as it began to take shape.

As the genocide scholar and sociologist



▲ A man holding a copy of the Quran cries as the names of the victims of the Quebec City mosque attack are read during a rally in Toronto condemning Islamophobia February 4.

IMAGE: ARINDAMBANERJEE/SHUTTERSTOCK

Helen Fein details in her work *Accounting for Genocide: National Responses and Jewish Victimization During the Holocaust*, church leaders speaking out against the Nazi regime’s persecution of Jews can be correlated with the eventual death counts of Jews in that nation. Where church leaders spoke out, and the more quickly they did so, the lower the death count of Jews in that nation by the end of the war.

My eyes dropped from the bricks to my satchel, where I had sewn my seminary’s coat of arms. Its motto, “But if the salt,” drove the point home: “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot” (Matthew 5:13). When we stay silent in the face of evil words and deeds, when our own lives begin to lose the taste of the gospel, there are consequences. Real people are thrown out and trampled underfoot.

Extraordinary evil is built upon the foundations of ordinary places and lives.

The bricks that make up those foundations, that build our society’s capacity for mass murder, do not spring up overnight. They are laid gradually through many

small actions and omissions of action—ancient prejudices we fail to question, careless generalizations spoken to a friend, a family member or fellow parishioner whose discriminatory perspectives we will not confront. Over time, these acts and these failures to act accrue and solidify. They form the foundations upon which greater works of darkness can stand.

In the aftermath of January’s massacre at Quebec City’s Grand Mosque, much has been said about the role that the media and identity-politicking politicians have played in cultivating a public discourse where discriminatory rhetoric is normalized and where violent acts become thinkable. It is right that this is so. As the premier of Quebec, Philippe Couillard, told a news conference the day after the shooting, “Spoken words matter. Written words matter. They can of course express an idea. But they can hurt. They can hurt very much. We should all be cognizant of that.”

Journalists, media personalities and politicians bear some moral responsibility for the words they have spoken—or failed to speak—that contributed to an atmosphere of stigmatization and hate that gave birth to such violence. And as disciples of Jesus, so do we.

In the aftermath of such horrific violence, it is cathartic for us to repeat the words, “Never again.” As time passes, as the outward appearance of those hateful acts seems to rot away, we may be tempted to believe that this evil has been closed down and emptied out. But it happened. It can happen. It can happen again.

The foundations are still there, lying in wait. ■

Jeffrey Metcalfe is a priest from the diocese of Quebec and a doctoral student in theological studies at the University of Toronto.

LETTERS ▶

Trump and the devout Muslim

I live in the Beaver Valley, but work sometimes in Toronto.

On a recent Saturday morning, still in Toronto, I woke up early, intending to return home. I drove straight to the nearest gas station/coffee shop, arriving there sharply at 7 a.m. Out of the corner of my eye, I glimpsed the figure of a man, apparently lying on the concrete pad next to the shop. A drunk? Early in the morning, here at the Tim Hortons?

I didn’t really see him at first because I was still steering around other cars and whatnot. But at that precise instant, CBC Radio had Donald Trump on saying: “No more Islamic terrorists! We don’t want them!”

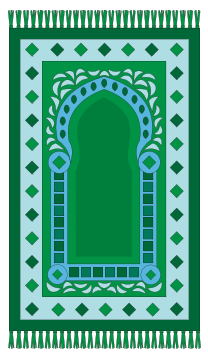


IMAGE: ANTON MALINA/SHUTTERSTOCK

I parked the car, got out and, with Trump’s message still ringing in my ears, looked more closely at the “drunk.” He had his shoes off and he was kneeling on a spread-out garbage bag. He was facing east. He was praying. Oh.

The aural message and the visual message, received at the same instant, were irreconcilable. It was a startling juxtaposition: totally disorienting and discomfiting. Trump’s miserable, hateful edict about an important issue that may affect millions, an issue about which he demonstrates no real knowledge, interest or compassion, versus the sight of a devout Muslim, an ordinary man, a cab driver as it so happens, performing

his simple morning ritual, on his knees, on a cold, wet cement pad in a Toronto parking lot.

When I emerged with my coffee a few minutes later, the man was returning to his cab to resume his day. I was glad he hadn’t been listening to the radio.

The very next evening, six men were killed in a mosque in Quebec City. They were shot in the back while praying.

We cannot allow our private lives or our public policy to be governed by fear and ignorance.

“Peace is not the absence of war but the absence of fear” (Ursula Franklin).

Richard Griffith
Ravenna, Ont.

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COME AND SEE ►



Torches of triumph

By Fred J. Hiltz

THIS YEAR, I will have the pleasure of spending Holy Week and Easter Day at Christ's Church Cathedral in Hamilton, Ont. On Easter Monday, I will travel to Jerusalem with the Advisory Council for the Canadian Companions of Jerusalem. I suspect we will not be in the Holy City very long before we make our way to the Church of the Holy Sepulchre, the only church in the world, as John Peterson puts it, "that houses an empty tomb" (*A Walk in Jerusalem*).

Just days before, on Holy Saturday, thousands of pilgrims will have gathered at that ancient church for the Great Vigil of Easter. In a silence like no other, they will have waited with great anticipation for the first glimpse of The Light of Easter, carried out of the tomb by the Ecumenical Patriarch. And then, in a joy like no other, they will have shared in a boisterous exchange the greeting of Easter: "Alleluia!"



▲ Pilgrims take part in the Christian Orthodox Holy Fire ceremony at the Church of the Holy Sepulchre in Jerusalem's Old City.

PHOTO: REUTERS/AMMAR AWAD

Christ is risen! The Lord is risen indeed! Alleluia!"

In every image I have ever seen of that Great Vigil, I am struck by the fact that every pilgrim holds not a single taper, but a bundle of 33 candles symbolizing the years of Jesus' life. When kindled, it resembles a torch. The waving of those torches is a joyful proclamation of The Resurrection of Christ, a bold declaration of the triumph of

good over evil, love over hatred, generosity over greed, life over death. Truly, this is the feast of the victory of our God!

In liturgies quite likely less dramatic than that in the Church of the Holy Sepulchre, yet equally solemn and joyful, we will light The Sacred Candle of the Resurrection, praying that its light will dispel the darkness of the world. This candle is lit for every liturgy in the Great Fifty Days of Easter. In a similar way, we should light a special Easter candle at home, drawing light from it daily to remind us of our life in The Risen Lord.

Pray with me that, in our homes and in our parish communities, we be like those tapers so bundled together as to become torches lifted high in a joyful proclamation of him whose resurrection we celebrate—for in him, we see our own and indeed that of the world! ■

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

WALKING TOGETHER ►



Love and politics

By Mark MacDonald

IT IS A good time to remind ourselves of the politics of Jesus. In a fragmented time, everyone seeming to be at odds with everyone else, it might even be considered urgent. Urgent, yes, and difficult, for the demand of the politics of Jesus is something that is rarely spoken of these days. His demand is that we practise a politics of love.

It may often seem impractical, but Jesus is absolute in the command to love. There is no indication that love is optional, or that in some situations, it is unnecessary or unwise. Though we are to be as wise as serpents and innocent as doves—meaning that we are to be careful, realistic and smart in our dealings with others—this is not an out from the call to love.

The first aspect of the politics of love is to be loving in all situations, even and especially in conflict. This means, at a minimum, to be kind and respectful in conflict, giving opponents the benefit

of the doubt in disagreement and being humble about the merits of our own opinion. Further, we are to be willing to bear the pain of others, even those with whom we are in conflict, being fast to forgive and slow to blame.

The second aspect of Jesus' politics of love, in a way that might appear to contradict the first, is that love is to resist evil. We are to love, resolutely, but also to, in love, stand for the right against wrong. Love sometimes says no, sometimes bears the pain of truth in difficult situations. Like Jesus, we must be willing to confront wrongdoing.

The third aspect of Jesus' politics of love is non-violence. This is an active nonviolence, willing to resist evil without resorting to violence—to go the extra mile, to turn the other cheek. Our methods must always reflect the nonviolence of Jesus.

The fourth aspect of Jesus' politics of love is prayer—for our enemies and those who oppose us. Though this may seem odd, there is no question that prayer for the enemy is an essential part of the way of life that Jesus asks us to follow.

The fifth aspect of Jesus' politics is to know and believe that God is active in Creation and history. Our task is to believe, seek and co-operate with God's work in the political realm. This is almost as difficult, for many of us, as the other aspects. It is sometimes hard to believe God is active in the political realm, much less to co-operate with this divine action.

The final aspect of Jesus' politics of love is grace, meaning that a politics of love, like the Sermon on the Mount, is impossible without the help of the Holy Spirit. It is important to know that God's grace can help us, can carry us forward.

A column like this is too brief to give this idea the time it deserves, but it is important for us, as followers of Jesus, to live his way. The above aspects are going to be a part of our political engagement, if we are to be faithful. These aspects should characterize our engagement with each other. ■

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

LETTERS ►



Picture Your Faith

Do you have photographs of your church's observance of Lent? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is April 20.

'Working and trusting in the good, [not] fearing for the bad'

Thank you to Debbie Grisdale for *Follow the money* (Letters, Feb. 2017, p. 5).

If only those who have the power would also have the courage to support "ploughs instead of weapons," then, as she says, conditions for durable peace would go forward, from believing, working and trusting in the good, instead of fearing for the bad.

Pat Kuechler
North Vancouver, B.C.

A blessing in disguise

The writer of *Leave the BCP alone* (Letters, Nov. 2016, p. 5) must have been put out to pasture a long time ago, just as I have been. I looked up the former third collect for Good Friday [which asks God to "have mercy upon the Jews, thine ancient people"].

I am grateful that you published what the Rev. Paul Jennings calls the "theological equivalent of hate speech" (Letters, Jan. 2017, p. 4).

Lots of people have often wondered why the Jewish people were so persecuted down through the Middle Ages and the Renaissance. What these letters have



IMAGE: VISUAL GENERATION/SHUTTERSTOCK

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.

done is explain why there was this discrimination over the ages that I'm sure a lot of your readers, like myself, didn't really understand. It was brought home to me the other night when I again watched *Fiddler on the Roof* and [saw] how the Jewish people were uprooted from their homes in the Ukraine, then a part of Russia. There was a pogrom by the czar and the soldiers called them "Christ-killers."

Alan Perry sets the record straight when he says that the above-mentioned collect was declared "inappropriate for use in public liturgy in the mid-1960s by the House of Bishops and formally deauthorized by the General Synod and omitted from further printings of the BCP in 1989" (*Repudiate toxic ideas*, Letters, Jan. 2017, p. 4).

I like what Jennings affirms, "that Jesus was killed by the Romans at the instigation of the religious establishment and a Jerusalem mob, not by the Jewish people."

Thank you for publishing those letters. It has been a teaching and a blessing in disguise.

Shirley Newell
Westmount, Que.

A different take on Paul

I found a strange statement in a letter from the Rev. Mark Mealing (*A sorry misstatement*, Letters, Jan. 2017, p. 5).

He says, "Paul, a proclaimed Jew, never questioned the belief of others, Jewish or pagan, who followed their faith wholeheartedly." I challenge the gentleman to reread the Book of Acts. Almost everywhere Paul went on his missionary journeys, he started in the synagogue, where committed Jews were to be found.

He and Barnabas caused a riot in Ephesus among those who sincerely believed in Diana.

In Athens, he told them who the "unknown god" was they had been worshipping.

In Romans 10:1, Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved."

If Paul prayed for the Jews, shouldn't we?

Sharon Barrett
Elora, Ont.

Train ministers to be 'Christ-like,' says primate

André Forget
STAFF WRITER

Niagara Falls, Ont.

As Anglican educators, bishops and clergy debate how theological education should be adapted to meet the needs of the 21st-century church, they should not lose sight of the fact that the final goal is to produce ministers with a "Christ-like character," said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

During a February 14 plenary talk at Equipping the Saints: A National Gathering on Local Initiatives in Theological Education for Priestly Ministry, Hiltz said the church must train candidates who have sufficient spiritual maturity to discharge the "sacred trust" of priestly ministry.

"Alongside...all the courses we put in place for training men and women to be priests in our church in very diverse missional and cultural contexts, there must be every effort across the board to nurture and form them in such a way that their ministries are enriched by their holiness of life,



▲ L-R: The Rev. Joanne Mercer, Mary Conliffe and Brandon Bishop Bill Cliff exchange views on training priests locally.

PHOTO: ANDRÉ FORGET

their own devotion to Christ," he said.

The formation of such a character requires a "partnership between the churches and the schools," Hiltz told the gathering.

Among the tools Hiltz commended to the gathering were The Anglican Communion Approach to Theological Education, a report presented by Theological Education for the Anglican Communion at the meeting of the Anglican Consultative Council in 2012, and the Competencies for the Or-

mination to the Priesthood in the Anglican Church of Canada, a series of guidelines produced by the Primate's Commission on Theological Education and Formation for Presbyteral Ministry in 2013.

He praised both documents for stressing the relationship between theological education and the health of the church, but noted that "no document from the synod or Communion will ever be adopted holus bolus." To have value, they will need to be adapted for use in a particular context, he said.

Hiltz also stressed that these competencies are insufficient if a candidate or priest is not passionate about his or her faith. "People can detect pretty quickly whether... someone is exercising their pastoral skills, or someone... is doing that out of a heart that beats with the love of Christ."

Of special importance for Hiltz was that priests be passionate in their celebration of the Eucharist, and that they be "spiritually prepared and ready for this awesome moment [in the Eucharist] when the body of Christ is re-membered, brought back together." ■

Priests overburdened by growing list of responsibilities

Continued from p. 1

tian history. Anglicans need to acknowledge that "priests serve the church, but they are not the church," he said.

Harrison's presentation was the first of the four-day gathering called Equipping the Saints: A National Gathering on Local Initiatives in Theological Education for Priestly Ministry.

Organized by the Rev. Eileen Scully, director of the national church's faith, worship and ministry department, the conference was designed to provide a forum for discussing alternatives to the MDiv as a way of training priests, and to talk about the place of priests trained through alternative programs in the Canadian church.

Harrison noted that over the past 500 years, priests have been expected to take on an ever-growing list of duties. Not only are they asked to be sacramental ministers and preachers, they are also trained to be teachers, scholars, leaders, counsellors and social justice advocates.

Through the MDiv, seminaries have attempted to equip candidates for the priesthood with the skills they need to discharge all of these responsibilities.

The result, Harrison said, is a church



PHOTO: ANDRÉ FORGET

L-R: Rupert's Land Bishop Don Phillips and Prof. Pierre-Alain Giffard, Saint Paul University

that tends to place too much responsibility for too many things on the shoulders of its priests.

"I wonder whether the effort to cover all of those bases through priestly preparation may have been a mistake," he said. "I wonder whether we have, unintentionally, contributed to the sense that the church is primarily a priestly organization rather than a community of all the baptized."

At the same time, the Canadian Anglican church also has a long history as a missionary church, in which it has often been impossible to expect every priest to hold an

MDiv and attend seminary for three years, he said.

"We have a substantial history of ordaining people without the MDiv degree or equivalent," Harrison said. This history is a reminder that Canadian Anglicans have long had to be flexible and attentive to their local contexts when it comes to training and recognizing ministers, he said.

Harrison closed his talk by posing four questions he believes the church must grapple with as it considers the future of training for ministry.

First, is it possible to imagine priests who are not trained to fulfill all the above-mentioned roles, and if so, under what circumstances might this be acceptable? Second, is the pressure created by needing to fill all these roles a distraction from the imperative to evangelize and create disciples? Third, should the training of priests be considered in relation to the training of deacons and lay people? Finally, what impact should the growth of less traditional forms of ministry have on the formation of priests?

Harrison did not provide answers to these questions, but said he hoped they would guide the discussion at the conference.

Debates over theological education and the formation of priests in the Anglican Church of Canada are nothing new. As Harrison and Scully both noted, they have been going on for the past 20 years.

In 1998, the Anglican church held a series of consultations on discernment for ministry with the intention of creating "national standards" for theological education and priestly formation. This led to a theological education commission that looked at how candidates are prepared for ministry.

In 2007, General Synod passed a motion calling for a national gathering to formulate a strategic plan for the future of ordained ministry in Canada, which led to a conference in 2010. This in turn spurred the creation of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry at the General Synod later that same year.

Over the course of the following triennium, the commission created a series of guidelines for those in the early stages of candidacy to the priesthood, for priests themselves, for bishops and archdeacons who need to evaluate the ministry of their priests, and for theological education programs. Its work was presented to General Synod 2013 as the Competencies for the Ordination to the Priesthood in the Anglican Church of Canada.

The competencies explicitly signalled a shift away from the notion of "standards" for theological education, toward a more fluid, adaptable model.

In an interview, Scully said she believes there is no longer much will to see a nationally applicable set of standards enforced, and does not expect this conference to produce a new set of competencies.

Instead, she wants to connect people working in different parts of the church to foster greater co-operation and sharing of information.

"I would be happy to see some very concrete partnerships develop amongst dioceses [and] between dioceses and schools," she said. Several dioceses have already created local ministry training programs, which other dioceses may want to adapt or learn from, she noted.

"We can't...create a one-size-fits-all program," Scully said. ■

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Exploring alternatives to seminary education

André Forget
STAFF WRITER

Niagara Falls, Ont.

As dioceses struggle to provide adequate ministry to communities that cannot afford full-time priests, church leaders and theological colleges in the Anglican Church of Canada are exploring new ways to train priests and ministers locally, from mentorship programs to weekend classes to peer-to-peer learning.

Anglicans engaged in alternative forms of theological education across Canada shared their experiences of creating ministry education programs that do not rely on candidates pursuing a traditional MDiv at a conference called Equipping the Saints: A National Gathering on Local Initiatives in Theological Education for Priestly Ministry, which met February 13-17.

Though the presenters represented disparate and culturally unique areas such as Central Newfoundland, rural Saskatchewan and interior British Columbia, several themes emerged.

One was the importance of using the talents and skills already present among clergy and lay people of the diocese.

For example, the Rev. Shawn Sanford Beck, education and training co-ordinator for the diocese of Saskatoon, explained that his diocese is using seminary-trained priests to help teach locally-trained ministers. "If you are at an MDiv level, you should be qualified to be helping others who are not working at an MDiv level," he said. "I see our whole diocese as a faculty."

Local talent

The Rev. Joanne Mercer, a professor at Queen's College in St. John's, Nfld., is also turning to local talent to spearhead theological education in the diocese of Central Newfoundland, where she serves as rector of the parish of Twillingate.

Queen's has entered into a partnership with the diocese and Twillingate to help provide theological education to local Anglicans. This arrangement is made possible, in part, because her parish already includes several members with graduate degrees in theology, who have taken on some of the teaching.

In her presentation, Mercer cautioned against putting too much emphasis on training explicitly for the priesthood.

Mercer said many people interested in theological education do not necessarily see themselves becoming priests—but this sometimes changes once they've had the opportunity to pursue studies.

"People come for one kind of education, and often stay for another," she said.

If the church sees local theological education only as being a tool for training priests, instead of an option for any lay person interested in deepening their understanding of Christianity, it may unwittingly turn away potential ministers, she said.

Archbishop John Privett, diocesan bishop of Kootenay and metropolitan of the ecclesiastical province of British Columbia, who is heavily involved in running the Kootenay School of Ministry, agreed.

He said that in his experience, there are many people who might feel a vocation to the priesthood who simply have not had a chance to pursue an MDiv.

Because the Kootenay School of Min-



▲ Participants discuss tensions between new and old models for preparing candidates for the priesthood.

PHOTOS: ANDRÉ FORGET

istry is a seminary "without bricks and mortar"—one that brings teaching to local communities rather than requiring students to be resident at a college or university—these potential ministers can receive the training they need to serve the church.

'Equally valid ordination'

Privett noted, however, that diocesan leaders need to work to ensure tensions don't arise between locally-trained clergy and

their seminary-trained counterparts, who sometimes see locally-trained priests as a threat to their own livelihoods.

He added that diocesan leaders also need to ensure that locally-trained clergy are seen as having an equally valid ordination, and not viewed as second-class ministers.

Privett was not the only presenter to acknowledge the general concern that exists about the credentials of locally-trained clergy; others noted that some Anglicans question whether candidates trained in a local context have the same qualifications as seminary-trained clergy.

However, as many of the presenters made clear, locally-raised clergy are hardly a novelty in the Canadian church.

Archdeacon Catherine Harper, co-ordinator of the Qu'Appelle School of Mission and Ministry in the diocese of Qu'Appelle, noted that in the early days of the diocese, the difficulty of providing traditional forms of theological education meant that requirements for ordination were more flexible.

She said her diocese always struggled, historically, to find priests who were able and willing to serve. She added that this history informs how the diocese is approaching contemporary challenges.

"If we look at our past, it definitely has informed what we're doing at present," she said, noting that the Qu'Appelle School of Mission and Ministry, by offering weekend and intensive courses, is being consistent with the kind of ministry training offered at various points in the diocese's past.

The Rev. Iain Luke, principal of the College of Emmanuel and St. Chad in Saskatoon, agreed, noting that in western Canada, communities often went without full-time priests for years.

"People know how to be church, and look for how clergy might enhance and equip them to do that," he said, adding that this is how he sees the mission of Emmanuel and St. Chad in the 21st century. ■

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CHILDREN'S
MINISTRY ▶



▲ Godly Play is a method of spiritual formation that allows children to draw their own conclusions about Christian stories, such as the parable of the mustard seed.

IMAGE: PHOTOSTOCK

Tali Folkins
STAFF WRITER

IN A ROOM in the basement of St. George's-on-the-Hill, in Etobicoke, Ont., Canon Andrew Sheldon carefully opens a gold-coloured box before a group of children. He takes out pieces of yellow and green felt, and unrolls the green felt on the yellow, until a trunk and branches appear. As he does, he tells the parable of the mustard seed.

Sheldon invites the children to help place little wooden birds among the branches. Then he invites them to reflect.

"I wonder if this bird is happy?" he asks. "I wonder who this person is who planted the seed?"

"Joseph?" says one child. "Any of the prophets?" volunteers another.

Sheldon asks, "And what could the seeds really be?"

Maybe people, because people get bigger as they grow, says another child.

Anybody expecting Sheldon to explain to the children what they ought to make of the parable would be disappointed. That's because this morning, like every Sunday morning at St. George's, the children are doing Godly Play—a method of spiritual formation that encourages children to draw their own conclusions about Christian stories, based on the knowledge of God they are believed to already possess. Since 2003, when it first arrived in Canada, Godly Play has slowly been spreading across the Anglican and other churches, and now forms the basis of children's ministry in a number of parishes across the country.

At the heart of Godly Play, Sheldon says, is the idea that children have an innate sense of God.

"They're not empty vessels that need to be filled," he says. "They're actually full—full of God, full of spirit. They're fully formed spiritual beings."

Children lack only the language to express their spirituality, according to this theory. The aim of Godly Play, Sheldon says, is to provide them with the vocabulary they need. It does this using stories, which are told with the help of toy-like objects of wood, cloth and other materials.

The Godly Play room at St. George's is lined with shelves containing these materials. There's an ark, with wooden animals of all kinds standing beside it. A sand-filled tray lies ready to do duty as a desert for figurines to be marched across. Flat, gold-coloured boxes hold materials for parables.

These materials are essential to Godly Play, because they help listeners connect emotionally to the stories, Sheldon says.

Critical, too, says Sheldon, are the questions, which are designed to help listeners find their own meaning and identity in the stories. The storyteller might wonder aloud, for example, what part of the story the children liked the best; whether there's any part of the story that could be removed without the listener losing anything he or she needs; and what in the story is about the listener. There's no right or wrong answer.

Godly Play has been essentially the life's work of its creator, the Rev. Jerome Berryman, an Episcopalian priest who

Godly Play sees child as 'full of God, full of spirit'



Five-year-old Mila McKenzie explores materials used in the Godly Play program at St. George's-on-the-Hill, Etobicoke, Ont.

PHOTO: TALI FOLKINS



▲ Materials for teaching parables are kept in a gold-coloured box, to suggest that parables are both precious and can be hard to get into.

IMAGE: PHOTOSTOCK/SHUTTERSTOCK

turns 80 this year. Berryman worked for close to two decades on developing a method of spiritual formation for children based on the innate knowledge he believed children to have, borrowing much from the Montessori approach to teaching. In the 1990s, he started travelling and training others in his method, and finally, in the early 2000s, Berryman began publishing his first instructional books in Godly Play.

From The Episcopal Church (TEC), based in the United States, Godly Play has been expanding in many countries around the world, Sheldon says. It spread, first from TEC, then to other mainline Protestant churches in the U.S., and then to Roman Catholic and evangelical denominations. As the Godly Play Foundation's advocate for international development, Sheldon has played a role in this expansion.

In the Anglican Church of Canada, Sheldon says, Godly Play has become popular in "pockets"—most noticeably on the Atlantic and Pacific coasts. In Newfoundland, the method has grown "like wildfire," and is popular in the Maritimes, too; it has also been heartily embraced by the diocese of New Westminster. St. George's is one of a number of churches in the Toronto area that have adopted it.

New Westminster Bishop Melissa Skelton says Godly Play deepened her own sense of engagement with Scripture, and her ability to wonder, when she used it in her parish work. This often seems to happen, she says.

"In places where it takes hold, we see a kind of vitality in children's formation as

well as the renewal of the spirituality of the adults involved in those programs, so we think it has a bit of a ripple effect."

Caitlin Beck, children and youth ministries co-ordinator for the diocese of New Westminster, says 18 parishes now use Godly Play, out of 66 in the diocese. Just over two years ago, the diocese created a grant program to help parishes fund it.

Apart from its foundation on a unique theology of childhood, Beck says, Godly Play also offers an impressive "support structure" to parishes that want to adopt it—not just books and other materials, but a foundation that provides training and a YouTube channel, for example.

Beck says she's amazed at the "profound engagement" children seem to have with Godly Play. She cautions, however, that children—especially those who have never encountered a Montessori approach to education—may find the open-endedness of Godly Play disorienting at first. Because of the training involved, it may also mean a considerable investment of time and energy for parish workers who want to try it, she adds.

Godly Play is now being used in more than a quarter of the diocese of Eastern Newfoundland and Labrador's 37 parishes, says Bishop Geoff Peddle. He says the method seems to work well with children because its Montessori-based approach helps them learn through all their senses. He also likes its emphasis on story, which, Peddle adds, seems to suit Newfoundland culture especially well.

"We're a very oral culture here, with stories and recitations and songs, and I think Godly Play taps into that," he says. ■



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**FOCUS:
REFUGEES**

Refugee resettlement needs 'unprecedented'

André Forget
STAFF WRITER

The diocese of British Columbia has urged Ottawa to increase its targets for refugee resettlement to allow at least 7,000 more refugees to enter the country this year.

In a statement released February 7, the diocese noted that Canada has set a target for 25,000 refugees to be resettled in 2017, compared to the previous year's target of 44,800.

Given the "unprecedented need for refugee resettlement" in the wake of a U.S. government executive order suspending refugee admissions for 120 days, the statement urged Ottawa to "continue to show leadership" in refugee resettlement. "We recognize that we cannot fill the vacuum the U.S. government has left, but we must do what we can." (See related stories, pp. 1, 9.)

Using statistics from Immigration, Refugees and Citizenship Canada (IRCC), the statement noted that of the 25,000 refugees to be resettled in Canada, the government plans to sponsor 7,500. Of the remainder, 16,000 will be sponsored privately, and 1,500 will be Blended Visa Office-Referred refugees (BVOR), supported by both government and private sponsors.

These numbers indicate a significant decline from the targets set in 2016, when, according to IRCC, the government promised to resettle 25,000 government-assisted refugees, and help support 3,000 BVOR refugees.

The statement called on Canada to increase resettlement efforts so that government and BVOR refugee sponsorships in 2017 are "at least equal to" the number of privately sponsored refugees.



▲ A group of sponsors working with St. Mary the Virgin Anglican Church in Oak Bay, B.C., greets refugees at Victoria International Airport. PHOTO: DIOCESE OF BRITISH COLUMBIA

Following the U.S. executive order, Canadian Prime Minister Justin Trudeau tweeted that Canada would welcome those "fleeing persecution, terror & war," but his government has yet to announce any changes to its refugee resettlement targets.

The diocese said it is currently sponsoring 268 refugees, an effort being supported by "over 500" volunteers. This includes a partnership with the Islamic Centre of Nanaimo and Al-Iman Mosque in Victoria that has focused on supporting Muslim refugees.

In an interview, diocesan communications officer Catherine Pate said that while

the diocese has been involved in refugee work for some time, in 2016 it took the additional step of hiring a refugee co-ordinator, Rebecca Siebert.

"There is a lot of energy in the diocese for refugee resettlement and support," said Pate, noting that the diocese sees refugee resettlement as part of a larger commitment to local and global reconciliation efforts.

Pate and Siebert both noted that the energy behind the statement came predominantly from volunteers involved in working with and advocating on behalf of refugees. ■

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• *Bishop seeks 'high priority' for most needy in federal budget*

Canada urged to scrap safe country agreement with U.S.

Continued from p. 1

policies on refugees and migrants.

"Given the current political climate in the United States, it is important to say that while both our countries recognize the need for measures ensuring homeland security, we also stand up for the long established policies that welcome migrants and refugees," they said.

The bishops said they are not claiming these policies are "beyond reform." But "fair and generous policies," they said, both strengthen the economy and follow biblical teaching as they understand it.

"Fair and generous action and deliberations" on refugees and migrants, the bishops said, "are from our perspective, deeply grounded in the Law of Moses, in the teaching of the Prophets and in the Gospel of Jesus."

The circumstances that force people to flee their homelands are among the reasons why millions of people have, for the past 2,000 years, sought the "compassion and justice" of God by praying to Jesus, the bishops continued. The danger faced by refugees is often so great that they often don't even survive the journey to their destination, they added.

Meanwhile, refugee advocates speaking on behalf of several Christian and civil society groups said Canada should expand its refugee resettlement efforts following the Trump administration's January 27 executive order attempting to suspend refugee acceptance to the United States for 120 days.

Specifically, there have been calls for



PHOTO: ARINDAMBANERJEE/SHUTTERSTOCK

A couple holds up a sign during a rally to welcome Syrian refugees in November.

the government to rescind the Safe Third Country Agreement (STCA) between Canada and the U.S., which allows Canadian border guards to refuse entrance to asylum-seekers crossing into the country overland from the U.S.

Gloria Nafziger, an Anglican who serves as refugee co-ordinator for Amnesty International Canada, said that while the STCA has always been problematic, recent events in the U.S. have made lifting it a priority.

"It is Amnesty's view that...the United

States no longer conforms to the [1951 UN] Refugee Convention, and as such is not a partner—or cannot be considered a partner for the purposes of the agreement," she said.

Trump's executive order is on hold after several federal courts issued temporary restraining orders blocking its enforcement. But U.S. officials are considering revising the order to circumvent the legal challenges to it, according to news reports.

The order prohibits Syrian refugees from entering the U.S. "indefinitely" and suspends the country's refugee system for 120 days. It also bars entry to the U.S. for 90 days of citizens from seven predominantly Muslim countries: Iran, Iraq, Libya, Somalia, Sudan, Syria and Yemen.

Nafziger says there is a "wonderful role" for churches to express concerns about the safety of refugees and immigrants in the U.S., and to participate in legal action challenging the STCA. "I think voices from a faith community are very, very important, in terms of speaking out against the anti-Muslim rhetoric and the hate rhetoric that is directed toward immigrants and refugees," she said.

The STCA, which took effect in 2004, requires asylum-seekers to apply for refugee status "in the first safe country they arrive in," unless they meet certain exemptions. The agreement prevents asylum-seekers from claiming refugee status at the border, but they are still able to do so if they can make a claim inland, after having already crossed into the country. Recent months have seen a sharp

increase in the number of refugees crossing the border illegally to apply for refugee status in Canada. According to a Canadian Border Services Agency spokesperson quoted by the CBC, 410 asylum-seekers crossed the border at Emerson, Man., between April and December 2016. Dozens more have arrived in 2017, according to media reports.

In 2005, the Canadian Council of Refugees and the Canadian Council of Churches (CCC) were involved in a legal challenge to the agreement, on the basis that it was unlawful since it breached the Canadian Charter of Rights and Freedoms as well as international human rights laws. The challenge was upheld by the Federal Court, but overturned by the Federal Court of Appeal in 2008. The Supreme Court refused to hear the case.

However, when the *Anglican Journal* contacted Peter Noteboom, CCC deputy general secretary, he said this time around there wasn't "full consensus" among members for the council to ask that the agreement be revoked.

Noteboom said this had less to do with disagreement about the agreement itself than with "tactics" around how the CCC should engage the issue.

The CCC did, however, send an open letter to Ahmed Hussen, minister of immigration, refugees and citizenship, asking the government to lift the cap on the number of sponsored refugees, "assess" the STCA, and ensure claimants have adequate material support while making claims. ■

FOCUS: ASYLUM- SEEKERS ▶

“We have people constantly showing up at our door, and our capacity to house them... is quite low.”

—Jenn McIntyre,
director, Romero
House

Anglicans offer refuge to asylum-seekers

André Forget
STAFF WRITER

On January 11, Hiyab, Arsema and Kidisti* stood outside the Red Cross building on Randolph Avenue in Toronto, facing a hard decision.

It was 8 p.m. They had just arrived from Montreal, and thought the Red Cross could provide them with shelter—instead, they found a sign telling them to return in the morning. It was their first night in a city they had travelled a great distance to take refuge in, and it seemed possible they might spend it homeless.

They had arrived in the United States on December 23, fleeing what they described as a difficult existence in Saudi Arabia. As Eritreans, they had no right to citizenship. As women, they were expected to conform to the nation's rigid laws governing female behaviour. As Christians, they were forced to practise their faith in secret, and risked severe punishment if their beliefs became known, according to Arsema.

Afraid that their refugee claims would be rejected in the U.S., but unable to secure visas that would allow them to fly directly to Canada, sisters Hiyab, 22, and Arsema, 26, arrived in Seattle and stayed in hotels while they researched the best way to enter Canada. Their friend, Kidisti, 26, had flown into Washington, D.C., in early December.

The three women met up in Plattsburg, N.Y., on January 10 and said they managed to enter Canada, unauthorized and undetected, by crossing the Champlain/Lacolle border—which connects Champlain, N.Y., and St. Bernard-de-Lacolle, in the town of Blackpool, Que.

They later filed inland refugee claims at the local Quebec police station. (The Safe Third Country Agreement between Canada and the United States prohibits asylum seekers entering Canada from the U.S. to make a refugee claim at the border. See related story, page 1.)

But when they arrived in Toronto, the city's shelter beds were full. Collectively, they had \$350. None had a credit card. It was getting dark, the temperature was dropping and they had nowhere to go.

A perfect storm

Every year, thousands of asylum-seekers arrive at Canada's ports of entry and file refugee claims.

The majority of refugees who come to Canada—roughly 40,000 in the past year—come through private or government sponsorship. But as a signatory to the 1951 United Nations Refugee Convention, Canada has a responsibility to provide asylum to those who would face a serious threat to their life or their freedom were they returned to their countries of origin.

As anti-immigrant rhetoric has flared south of the border, an increasing number of asylum-seekers are opting to come to Canada. Those who arrive in this manner, however, often face greater challenges than sponsored refugees. Unlike sponsored refugees, claimants do not have immediate access to government services or the support of a sponsoring community. They often turn to community refugee settlement organizations such as Toronto's Romero House, an organization founded by Catholic human rights activist Mary-Jo Leddy to help refugee claimants find support, legal aid and shelter.

“We have people constantly showing up at our door, and our capacity to house



▲ Toronto Anglicans Murray McCarthy and Martha Asselin opened their home to asylum-seekers because they said “there was a need, and there was a call by the church to do what we could.”

PHOTO: ANDRÉ FORGET

them at Romero House is quite low,” Romero House director Jenn McIntyre said. She noted that the organization's 10 apartments are “nearly always full.”

Homeless shelters are often packed and unable to accommodate refugees. As Toronto housing costs have gone up, it has become more difficult for people to move out of shelters and into market rate housing, said McIntyre. Some shelters had occupants staying an average of three months before moving on, she said. Recently, those wait times have doubled.

For asylum-seekers arriving in the city, this has created a perfect storm.

A room to spare

On the night of January 11, however, Hiyab, Arsema and Kidisti got lucky. After a good deal of searching, they found a hotel that would rent them a room for \$144, and let them cover the deposit in cash.

When they returned to the Red Cross the next day, they were told their only option was a homeless shelter. The three women, afraid this would mean separation and already far outside of their comfort zone, said they would go anywhere else, even a police station.

The Red Cross called Romero House and asked if anyone could house the women. By day's end, Romero House found them a caseworker, who whisked them north to Toronto's Leaside neighbourhood, where they were met by Murray McCarthy and Martha Asselin on the front steps of what would become their first home in Toronto.

Sitting in their living room several weeks later, Asselin and McCarthy said that they first heard about the problem of refugees facing homelessness while reading *The Anglican*, the diocese of Toronto's newspaper.

Archbishop Colin Johnson, diocesan bishop of Toronto and metropolitan of the ecclesiastical province of Ontario, had written an impassioned plea in the January 2017 issue, asking Torontonians if they “had a room to spare” to temporarily house recently arrived asylum-seekers.

In his column, Johnson related an incident in which a refugee family had ended up sleeping in a park, and urged Anglicans to open their homes.

“We need this emergency response now, even as we continue to work for more accessible and affordable housing for all,” he wrote.

Johnson named Romero House as one of the key organizations helping refugees settle in the city, and encouraged those interested to get in touch. The diocese also released a video making the same appeal.

With their three children no longer living at home, McCarthy said it was an easy decision to make.

“There was a need, and there was a call by the church to do what we could, and we felt we had the capacity to do that,” he said.

The arrangement is temporary—Hiyab, Kidisti and Arsema hope to move into their own apartment in the near future—but it has allowed them space and room to take their bearings and prepare for their refugee hearing.

“We are lucky and blessed to be here,” said Hiyab. “Not a lot of people get this chance.”

McCarthy and Asselin are not the only ones so far to have opened their homes. McIntyre said three Anglican individuals and families have also taken in temporary refugees, including an Anglican priest, the Rev. Jeffrey Metcalfe, who was instrumental in orchestrating the diocesan call-out.

Metcalfe, who has a 17-year-old Afghan refugee staying in a spare room in his apartment, said that the experience is much less disruptive than he had expected it would be. “He just feels like part of the family, to be honest,” he said, adding that the young man has become good friends with his own 18-month-old daughter.

Metcalfe and McIntyre both said that while the initiative has borne fruit, longer-term solutions are needed. The city needs to provide more shelter spaces, but it also needs to create more affordable housing.

“It is a national crisis, and to solve it is going to take planning,” said Metcalfe. Zoning changes that require developers to build more diverse forms of housing, and provide more affordable housing, might be a way of laying the groundwork, he said.

Uncertain future

For Hiyab, Arsema and Kidisti, the future is not yet secure. Like all asylum-seekers who make claims on Canadian soil, there is a chance that the judge hearing their case will decide it is unfounded, and order them deported back to Saudi Arabia.

But despite this uncertainty, all three are preoccupied with their plans for the future.

Hiyab wants to go to university to study design and fashion. Arsema holds a degree in business administration, but hopes to continue on to higher education while working. Kidisti wants to be a nurse.

“Being Christian, to live there [Saudi Arabia] is like hell on earth,” Arsema said. “Every day we wake up and thank God... People [in Toronto] are so friendly and helpful—it's a beautiful city. We love it.” ■

*Names have been altered and no photos taken of the interviewees at their request. At press time, they had not had their hearings at the Immigration and Refugee Board, and were concerned about being identified should their claims be rejected and they be deported to Saudi Arabia.



IMAGE: ROUTE55/SHUTTERSTOCK

PEOPLE ▶

Archbishop Percy Coffin announces retirement

Tali Folkins
STAFF WRITER

Archbishop Percy Coffin, metropolitan of the ecclesiastical province of Canada since 2014 and bishop of the diocese of Western Newfoundland since 2003, is planning to retire following the election of a successor this summer.

An election to pick a co-adjutor bishop for the diocese will be held in Corner Brook, Nfld., June 3. The date of the election of his successor as metropolitan will be decided by the provincial executive.

Coffin, 64, said a number of factors were behind the decision, “I’ve reached the age, and it’ll be 14 years, and it’s very tiring work,” he said. “It’s time for somebody else to lead as well...I think I’ve done what I can and I’m grateful for it. It’s been a good ride and I’d like to go on this note.”

Coffin said he greatly admired all the people who worked to keep the church running in his diocese during his time as bishop, and priest, when it was facing the enormous challenge of dramatic out-migration. One of Coffin’s first appointments as parish priest was in 1992, not long after the federal government’s declaration of a moratorium on the cod fishery, a traditional mainstay of the Newfoundland economy.

The most memorable time of his career in ordained ministry, Coffin said, was his first appointment as parish priest, when he served communities along the coast of southeast Labrador from 1985-1988. “I met the richness of the people, and there I realized what ministry means,” he said. Their richness, Coffin said, lay in the spirit they showed in harsh weather and other adversity.

Coffin said he would especially cherish his memories of presiding over confirmations and ordinations. He also enjoyed the fellowship he experienced with other bishops, beyond the differences they might experience from time to time, he said. ■



PHOTO: CONTRIBUTED

Archbishop Percy Coffin: “It’s been a good ride.”

National office appoints lead animator

Tali Folkins
STAFF WRITER

The Anglican Church of Canada’s newly named lead animator of public witness for social and ecological justice says he’s looking forward to supporting the church’s social and environmental work on a local level.

“There’s appeal in...getting an opportunity to see the church in other parts of the country, and see what the culture is, and to be a part of supporting local efforts around the country,” says Ryan Weston, who who has served in a similar capacity—social justice and advocacy consultant—at the diocese of Toronto since mid-2014.

Weston began his new job March 1. He succeeded Henriette Thompson, who stepped down March 31, 2016.

Thompson’s actual title was “director of public witness for social and ecological justice.” Archdeacon Michael Thompson, the national church’s general secretary, says the title was changed to emphasize that the position is not chiefly about coming up with church policies or statements on issues, but rather “encouraging, supporting and resourcing local attention to the church’s public witness.”



▲ Ryan Weston will work with local churches.

PHOTO: MICHAEL HUDSON

Weston says he sees a big part of his job as bringing the voice of the primate on social justice issues “into other pockets of the church, and creat[ing] opportunities for that voice to speak.”

The position has traditionally included work in a range of areas, including the

environment, homelessness, peace and Indigenous/non-Indigenous reconciliation. Last November, however, the church announced plans to hire a “reconciliation animator,” and Weston will not be directly responsible for reconciliation work, Thompson says.

Weston’s previous jobs included animator for Central Ontario at Development and Peace, an international development agency; and recruitment co-ordinator for the Society of Saint Vincent de Paul, a Roman Catholic charity. ■

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Bible Readings May 2017

DAY	READING	DAY	READING
<input type="checkbox"/> 01	John 14.1-14	<input type="checkbox"/> 16	1 Peter 3.8-22
<input type="checkbox"/> 02	Acts 2.40-47	<input type="checkbox"/> 17	Psalm 66.1-20
<input type="checkbox"/> 03	1 Peter 2.4-25	<input type="checkbox"/> 18	Acts 15.22-35
<input type="checkbox"/> 04	Proverbs 30.7-32	<input type="checkbox"/> 19	Acts 17.1-15
<input type="checkbox"/> 05	Psalm 23.1-6	<input type="checkbox"/> 20	Acts 17.16-34
<input type="checkbox"/> 06	John 10.1-10	<input type="checkbox"/> 21	John 14.15-31
<input type="checkbox"/> 07	Ezekiel 34.1-15	<input type="checkbox"/> 22	Ephesians 1.1-23
<input type="checkbox"/> 08	Ezekiel 34.16-31	<input type="checkbox"/> 23	Psalm 47.1-9
<input type="checkbox"/> 09	Acts 6.8-7.8	<input type="checkbox"/> 24	Acts 1.1-11
<input type="checkbox"/> 10	Acts 7.9-34	<input type="checkbox"/> 25	Luke 24.36-53
<input type="checkbox"/> 11	Acts 7.35-8.1a	<input type="checkbox"/> 26	1 Peter 4.1-19
<input type="checkbox"/> 12	Psalm 31.1-24	<input type="checkbox"/> 27	1 Peter 5.1-14
<input type="checkbox"/> 13	Acts 1.12-26	<input type="checkbox"/> 28	John 17.1-11
<input type="checkbox"/> 14	Proverbs 31.10-31	<input type="checkbox"/> 29	1 Samuel 1.1-18
<input type="checkbox"/> 15	John 15.1-17	<input type="checkbox"/> 30	1 Samuel 1.19-2.11
		<input type="checkbox"/> 31	Luke 1.39-56

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IQUALUIT ►

U.S. priest learns Inuktitut in 1.5 years

Tali Folkins
STAFF WRITER

Two and a half years ago, the Rev. Rebecca Osborn had never heard of the diocese of the Arctic. This winter, now an assistant priest at St. Jude's Cathedral in Iqaluit, Nunavut, she delivered her first sermon in Inuktitut—and hopes she will be there long enough to give many more.

“We certainly want to stay in the North, want to stay in the diocese,” says Osborn, who moved to Iqaluit from Pittsburgh with her husband, Jared, also a priest, and their two young children in August 2015. The city of some 7,000 people now feels like home to them, she says.

It all began, as she told the CBC in January, with pizza. She happened to have a craving for pizza on the same evening an information session on the North—with pizza on the menu—was being held at her seminary.

She and Jared had been considering going overseas for many years, she says, but had never considered the North. But the information session changed that.

“It just sort of stuck in our minds,” she says.

The Osborns got in touch with the diocese, and had online video chats with diocesan bishop David Parsons and suffragan bishop Darren McCartney. The bishops challenged them to visit Iqaluit to check it out, and they did.

“We just kind of fell in love with it, and we felt a lot of affinity with the people and the culture,” she says. “And they liked us, so they invited us to stay.”

They returned to pack up their things, and in a matter of months, they had moved.

“It did happen kind of quickly—it was about 10 months in between hearing that the diocese existed and moving up here,” she says. She and Jared share the assistant



▲ **The Rev. Rebecca Osborn rides in a *quamutiik*, or sled, with the son of a friend outside Iqaluit, Nunavut.**

PHOTO: BISHOP DARREN MCCARTNEY

priest position at the cathedral.

Osborn says they have found the people very welcoming, and they enjoy the closely-knit community. They also like what they find to be a slower pace of life, and the opportunity to discover the Inuit language and culture.

Part of the North's appeal to them, however, Osborn says she finds hard to explain. It reminds her, she says, of someone who's spent his or her whole life dreaming up the perfect spouse based on set criteria—only to end up making a choice based on a flash of insight instead.

“You think you know what you want, but then when you actually meet the person, sometimes it just happens really fast—like, ‘Of course, they're right’—even though you never knew that person,” she says. “It felt like that—it felt like we wanted this kind of experience our whole lives, but we didn't know the specifics.”

Osborn got a basis in Inuktitut by taking courses at a local language school, and still

works on it every day. She now answers her office phone in Inuktitut, and is able to have basic conversations in the language—to talk about the weather or to ask people she's visiting in the hospital how they're feeling, and to offer up prayers. She gave her first Inuktitut sermon this January, relying only on St. Jude's Dean Jonas Allooooloo, a Native speaker, to look it over beforehand for anything that didn't make sense.

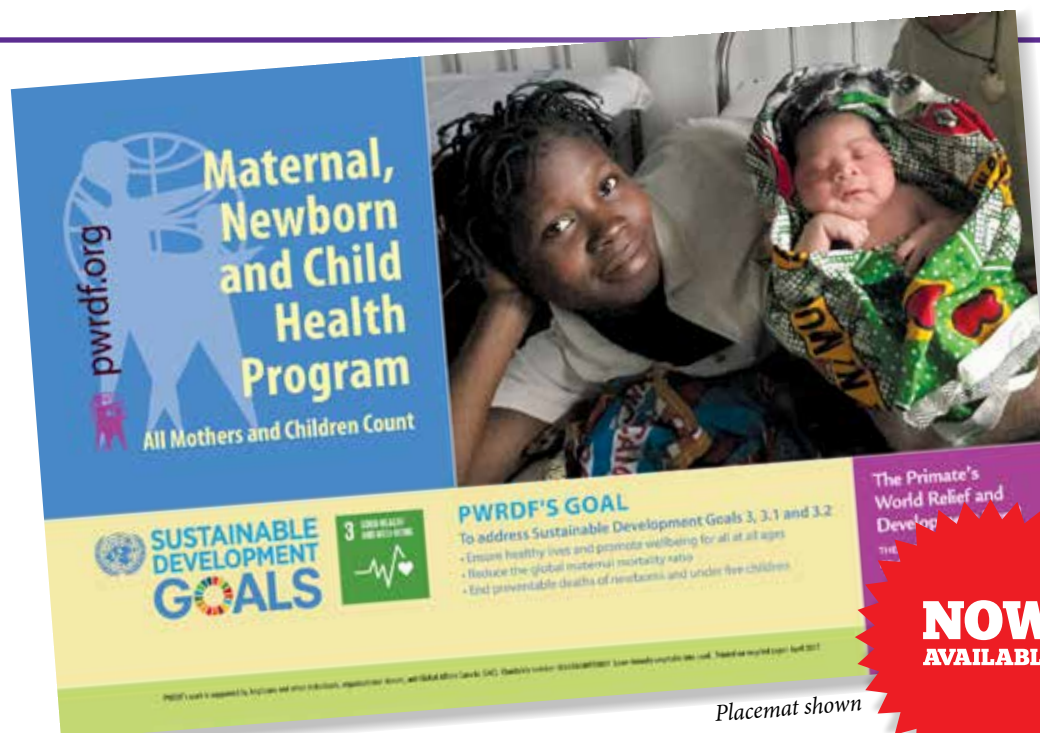
Jared is also learning the language, Osborn says, but was not able to take the courses. He is not yet able to preach sermons, but he is able to celebrate Inuktitut Eucharists and do readings.

Osborn says she's enjoyed the challenge of learning Inuktitut, which is very different from English, not only in vocabulary but in structure also.

“It's not just a matter of learning new words. You kind of have to reorganize your thoughts, and that's a really long process!” she says.

Osborn says she believes all languages, including Inuktitut, will be spoken in heaven. Her education in the language, she says, has shed some light for her on why Inuit people tend to interrupt less than southerners. Sometimes, Osborn says, what English expresses in a whole sentence, Inuktitut will say in a single word, with many prefixes and suffixes attached. The indication of who is doing the action doesn't come until the end of the word—so anyone who interrupts will miss something essential.

In the South, she says, “We're kind of trying to rush people along, so we cut people off, but the Inuit way of doing it is, you wait until someone's done speaking and you pause to make sure they're done. And now I understand why—it's because you have to make sure that you got the whole word, or else you won't understand what they're saying!” ■



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WORLD ▶



▲ Protest rally in London, U.K., to raise awareness about human trafficking

IMAGE: JOHN GOMEZ/SHUTTERSTOCK

Faith leaders pledge to fight modern slavery

Tali Folkins
STAFF WRITER

Rani was sold into slavery when she was just 12. For eight years, until she escaped, she worked without pay or a day off, sleeping on the floor and rarely getting outside.

Rani, now an anti-slavery campaigner, lived her experience with slavery not in some developing world sweatshop, but in private homes in the U.K., attendees at a forum on modern slavery, held February 6-7 in Istanbul, learned.

Alastair Redfern, bishop of the Church of England’s diocese of Derby, told Rani’s story to the scholars, policy-makers and others gathered at the forum, which was co-sponsored by the Ecumenical Patriarch—the most prominent

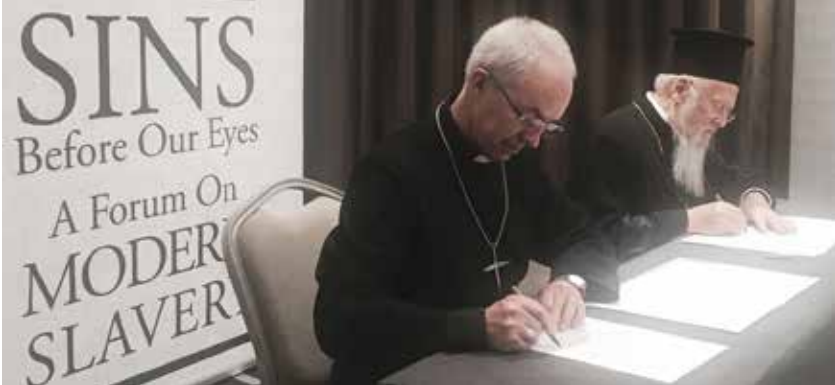


PHOTO: LAMBETH PALACE

L-R: Archbishop of Canterbury Justin Welby and Ecumenical Patriarch Bartholomew I of Constantinople sign a joint declaration on modern slavery.

patriarch of the world’s Orthodox Christians—and the Church of England.

On the last day of the conference, Archbishop of Canterbury Justin Welby and His All-Holiness

Bartholomew of Constantinople, the Ecumenical Patriarch, signed a joint declaration on modern slavery. They pledged to condemn human enslavement in all its forms, appeal to governments to put strict anti-

slavery laws in place, and establish a joint task force that would recommend ways for both churches to collaborate against slavery.

The forum explored modern slavery and labour exploitation in a variety of forms, including in the “supply chains” that provide people with the goods and services they consume; domestic servitude; prostitution; cyber exploitation; and organ trafficking.

According to the International Labour Organization (ILO), almost 21 million people work in forced labour. Of these, about 19 million are enslaved by individuals or companies, and about 2 million by states or rebel groups. Of those in the first category, 4.5 million are sex slaves. ■

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CANADA ▶

Joint meeting postponed due to busy agendas

Continued from p. 1

Anglican Church of Canada, say organizers from both churches have been working to put the plan in place, with Vancouver chosen as host city.

However, Hiltz and Johnson say they now foresee a number of challenges standing in the way of a 2019 Joint Assembly—including insufficiencies of money and of time, given the busy agendas expected for both General Synod and the ELCIC's National Convention, and the difficulty of finding appropriate meeting places.

"One of the realizations that has come to light is the challenge around aligning our two gatherings in a way that feels meaningful and in the best spirit of Full Communion," the statement says. "Part of this is simply the mass of work before our two national bodies in the governance of each of our churches.

"There are also logistical concerns—finding venues that work for both our churches simultaneously has proven to be a real challenge," it continues. Organizers face the additional challenge of mounting an event that is not too expensive for the ELCIC nor too time-consuming for the Anglican Church of Canada, it adds.

Hiltz and Johnson say they did not relish the possibility of rushed meetings



▲ Archbishop Fred Hiltz and ELCIC National Bishop Susan Johnson at the first Anglican-Lutheran Joint Assembly in 2013

PHOTO: ART BABYCH

and harried assembly members.

"The prospect of a Joint Assembly where we are each hurrying through agenda and scrambling on and off buses to commute to one another's venue in order to accommodate time together was not a prospect that we welcomed," the statement continues. "We are both very mindful of the need of both our churches to have adequate time to do the work they must do. Both of us would also want the maximum amount of time together in Joint Assembly."

As a result, the two national church

leaders proposed to the councils of their respective assemblies—ELCIC's National Church Council and the Anglican Church of Canada's Council of General Synod—that the assembly be rescheduled to 2022, "in a venue that will accommodate the national bodies of both our groups together, as well as providing separate meeting places for the work unique to each of our churches." They also proposed that planning for the 2022 Joint Assembly start immediately.

The proposal was passed by both councils in a vote by email, Hiltz and Johnson say. They add that they believe holding the Joint Assembly in 2022 will provide an opportunity to celebrate more than two decades of the two churches' full communion relationship.

The Anglican Church of Canada and the ELCIC voted for full communion in 2001, after more than 15 years of talks. The relationship allows members to worship and take communion in each other's churches, and clergy from each church to preside at one another's services.

Hiltz and Johnson conclude the statement by thanking God "for all who are at work in hundreds of places across our two churches to realize the Full Communion relationship that has been written so deeply on our hearts." ■

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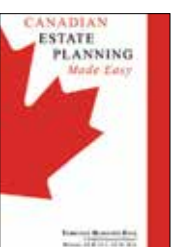
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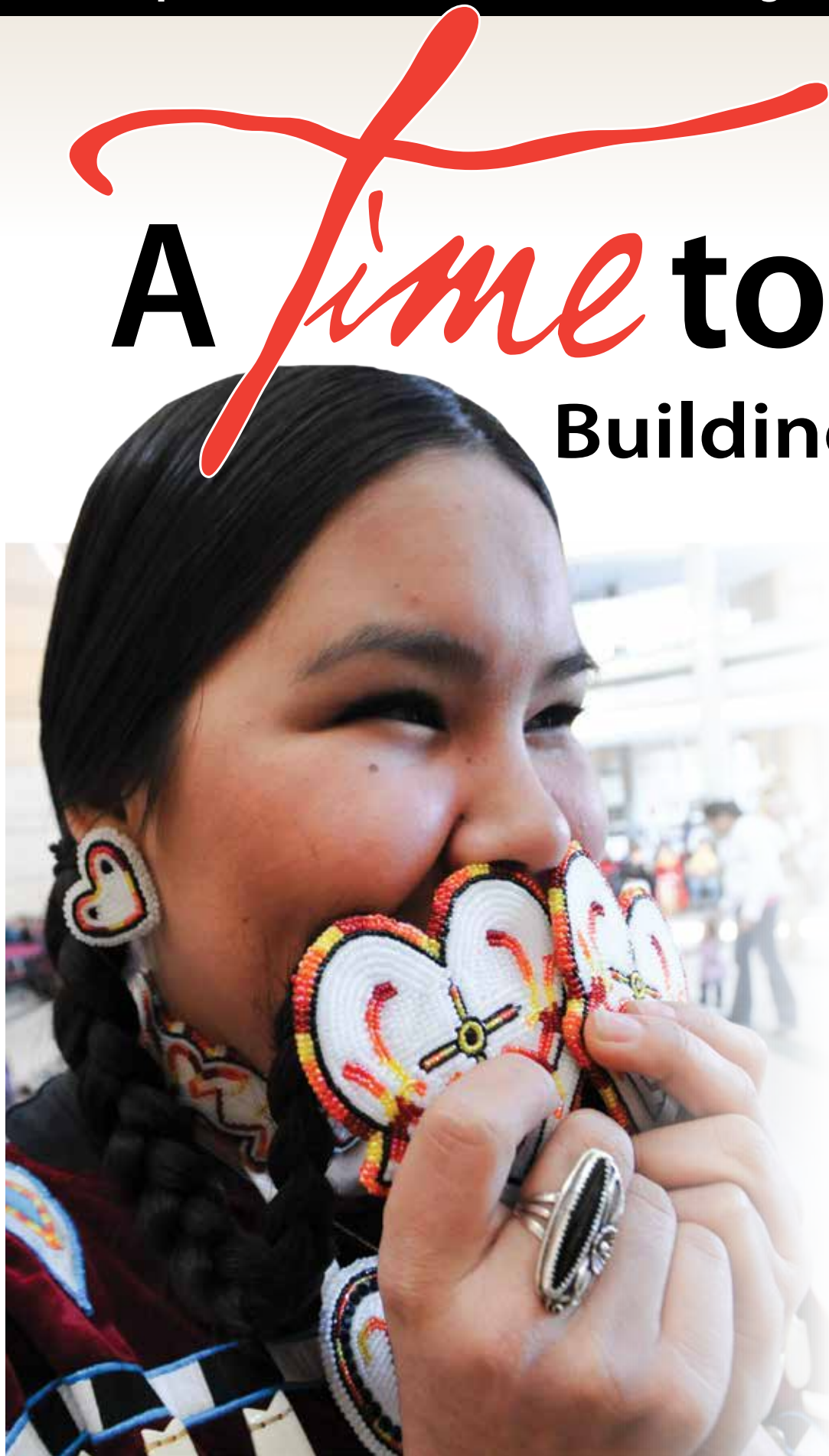
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