



# A child is born

Sunday, December 3, marks the season of Advent, the first of four Sundays preceding Christmas Day. For Christians around the world, it is a period of expectant and hopeful waiting for the birth of Jesus Christ, the “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isaiah 9:6).



PHOTO: JANET BEST

Bishop Mary Irwin-Gibson, diocese of Montreal

## Bishops decry Bill 62



▲ Bishop Bruce Myers, diocese of Quebec

PHOTO: JESSE DYMOND

Tali Folkins  
STAFF WRITER

Quebec’s recently-passed Bill 62, which bans the wearing of niqabs and other face coverings to people both providing and receiving government services, could ultimately threaten the safety of the province’s Muslims, say Quebec’s Anglican and Lutheran bishops.

“To be secular means to be pluralistic, allowing freedom of belief both in one’s private and public life,” says Mary Irwin-

See *Niqab*, p. 7

## Possible scenario for 2019

### Hiltz: Sanctions likely if marriage canon is amended

Tali Folkins  
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, says sanctions will likely be placed on the church by the primates of the Anglican Communion if it proceeds to amend the marriage canon (church law) to allow same-sex marriages.

He also questions whether the primates, by taking these punitive measures, are moving beyond the original purpose of their yearly meetings.

“Oh, yes,” Hiltz replied October 12 when asked by the *Anglican Journal* if he expected the primates would impose sanctions on the

Canadian church if a motion to amend the marriage canon passes its required second reading at General Synod in 2019.

Hiltz had just returned from the 2017 meeting of primates from across the Anglican Communion held in Canterbury, England, October 2-6. On the second day of the meeting, the Scottish Episcopal Church, which voted in June to allow same-sex marriages, agreed to accept the same “consequences” that the primates had imposed on The Episcopal Church (TEC) in 2016 after its decision to allow same-sex marriages.

The sanctions ban the churches from representing the Anglican Communion in ecumenical and interfaith bodies and taking part in internal standing committees or “in decision-making on any issues pertaining to doctrine or polity” for three years.

Primates from Nigeria, Rwanda

and Uganda did not attend this year’s meeting because they felt order had not been restored to the Communion after the previous meeting in 2016. Asked whether he thought those primates felt the sanctions hadn’t gone far enough, Hiltz said, “I think so.”

Nevertheless, Hiltz said he felt many Canadian Anglicans would feel the effects of such sanctions on the Canadian church. “We wouldn’t have the privilege or the blessing of being able to have people on our ecumenical dialogues, for example, of a Communion nature,” he said. “There are people in our church that are very gifted and graced for that kind of work, and for us to be in a position where someone says, ‘Well, sorry, you can’t be there anymore’...I think that would be received with great disappointment.”

Some Canadian Anglicans,

See *Canadian*, p. 7



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Wishing you a blessed Christmas



WORLD ▶

# Toronto priest marks Reformation in Germany

Tali Folkins  
STAFF WRITER

An Anglican priest who took part in a Reformation commemoration in Wittenberg, Germany, this summer says she was deeply impressed by the way it combined contemporary expressions of the gospel with a setting steeped in history.

“The Evangelical Church in Germany just did this incredible job of making Wittenberg into a real contemporary pilgrimage place,” says the Rev. Dawn Leger, pastor at First Evangelical Lutheran Church in downtown Toronto. (Leger is an ordained Anglican priest, but the full communion agreement between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada [ELCIC] allows clergy of each denomination to serve at the churches of the other.)

Leger was among five Canadian Lutheran clergy who spent a week this August in Wittenberg, where Martin Luther touched off the Reformation by (at least according to one account) nailing a copy of his defiant *Ninety-Five Theses* to the door of the city’s All Saints’ Church in 1517. The five were representing the ELCIC at the German church’s Reformation Summer, which marked the 500th anniversary of that event. The commemoration featured



▲ The Rev. Dawn Leger lights a candle while leading an activity on Canadian Indigenous history at a Reformation event.

PHOTO: EVANGELISCHE KIRCHE IN DEUTSCHLAND

delegations from three different churches around the world every week.

Amid historic buildings, including not only All Saints’ but another Wittenberg church where Luther served as pastor, were a range of exhibits that attracted the attention of commemoration participants and townspeople alike, Leger says. They included the world’s largest Bible side-by-side with a dime-sized “nano-Bible”; an exhibit about the current refugee crisis, featuring wicker boats on a pond; a prison converted into an art space, its former cells filled with contemporary artwork dealing

with Luther’s legacy; and an indoor space for recreating the experience of baptism: first, a room with womb-like chairs that encouraged a fetal position; another room that, with the use of massive video screens, created an overwhelming impression of immersion in water; and a third room featuring an ancient baptismal font, where participants could be signed with the cross and blessed.

The Canadian delegation, Leger says, gave presentations showcasing the cultural diversity of the Canadian church and its full communion agreement with the Anglican Church of Canada.

It also hosted the KAIROS Blanket Exercise, an activity meant to educate participants about the history of Indigenous and non-Indigenous relations in Canada. Leger says she found giving the Blanket Exercise in Germany, with participants from around the world, a powerful experience. In discussions afterward, she says, parallels were drawn between the experience of children in Indian residential schools and Jews in the Holocaust, in that both were victims of dehumanizing social experiments.

Leger says one thing she’ll take away from the commemoration is the need for the church to express itself in modern ways even while remaining rooted in its tradition. ■

ANGELICAN / LUTHERAN EDITION

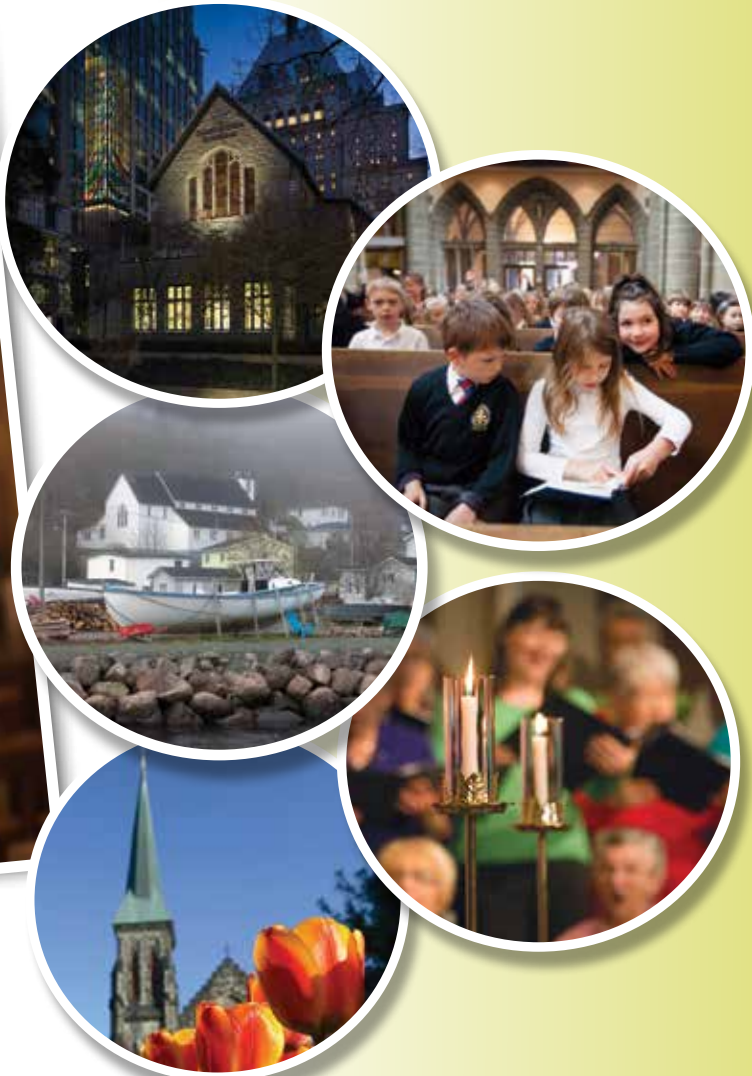
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## QU'APPELLE ▶



▲ Logo of GetLiturgized, which provides online liturgical resources for youth ministry

PHOTO: GETLITURGIZED.COM

# Youth ministry for the digital age

Joelle Kidd  
STAFF WRITER

One night, Luke Johnson remembers, the St. Aidan Anglican Church youth group was holding their final meeting of the year. The meeting was a casual one, and Johnson told the group he would just pray to wrap up the evening. “This one kid, who’s not from an Anglican church, said, ‘Wait, what? Aren’t we going to sing the Lord’s Prayer and say that ‘Glory to God’ thing that we say?’ ”

Johnson was surprised at the insistence, and led the group in Compline (evening prayers). “After doing the Lord’s Prayer and the Doxology, most of the kids had tears in their eyes, because these words that we’d said week after week after week to each other took on a kind of corporate meaning...it just made it very profound for them, I think.”

Johnson, the youth minister at St. Aidan Anglican Church in Moose Jaw, Sask., diocese of Qu’Appelle, has spent the past five years creating liturgical resources for use in youth ministry, and disseminating them through a website called GetLiturgized.

The aim is to provide youth ministry leaders with liturgical resources to engage young people. The site now has 28 complines, 48 discussion-based studies, and lists of spiritual practices and Bible-based activities available to anyone with just a few clicks.

With an educational background in biblical studies, focused on biblical languages, youth ministry was not the path Johnson had been envisioning for himself. “When my church approached me to start the youth ministry about five years ago, I was a little shocked by it. I told them, ‘I’m trained in biblical exegesis. I’m deeply introverted. And you want me to be the person that’s in the room with all the young people?’ ”

In a diocese with no other long-term youth ministries and unable to find quality materials online, he found himself lacking resources. He began writing studies for the youth.

Johnson took the group through in-depth studies of the books of Revelation and Exodus. He also developed a 10-minute compline with youth in mind.

Many youth, especially those who come from families not connected to church, don’t know how to pray, says Johnson. “I struggled for two years with, ‘How do you



SCREEN CAPTURE: YOUTH MINISTRY PROMO ON YOUTUBE; PHOTO: JENNIFER JOHNSON

(Above and below) Members of the youth group at St. Aidan Anglican Church in Moose Jaw, Sask.



▲ Luke Johnson, youth minister at St. Aidan Anglican Church, diocese of Qu’Appelle

PHOTO: CONTRIBUTED



get a bunch of teenagers to pray?’ And it didn’t go well for the first couple of years. There was a lot of awkward silence...over that time, I experimented a lot and came up with the formula that I use now for compline construction,” he says. “I’ve found, even a bit weirdly, that the unchurched kids are the ones who connect most deeply with it, because this is prayer to them.”

Johnson, who is a web developer, soon began putting the materials he wrote online. “I felt kind of a compulsion to put it out somewhere.” He wanted to create resources that were easy for others to use and adapt for their own church groups.

Each of the past two years, the project has been the recipient of an Anglican Foundation of Canada grant of \$10,000, which has allowed Johnson to build the website platform strategically.

“The Foundation funds for impact,” says

executive director Canon Judy Rois, and in the case of GetLiturgized, “We saw this as being a very accessible resource for youth across the country.”

Rois says the project caught the attention of the board of directors for its innovation and creativity.

This innovation comes not just through the site’s web-based format, but through the liturgy itself, says Rois. “In traditional liturgical books, you open [them] up, and the service is there.”

The complines provided by GetLiturgized, however, allow for more flexibility. “You don’t have to conform to a strict, set pattern. There’s room to tailor it to one’s audience, one’s culture, one’s social setting...it’s less top-down, more hands-on,” says Rois.

All resources are available free on the GetLiturgized website (GetLiturgized.com), and can be accessed by anyone. Johnson sees technology as a way for churches and ministries to reach out. “Connection is at the heart of it. You want to be connecting with people, and not just in an online form.”

Rois is excited to see innovation in the church focused around youth. “They’re the ones that are going to push the church forward, and they’re pushing it forward in completely new ways than generations before.” ■

## BRITISH COLUMBIA ▶



▲ Bishop Logan McMenamie

PHOTO: BRAMWELL RYAN

# Bishop of B.C. takes side in fish-farming dispute

Tali Folkins  
STAFF WRITER

Logan McMenamie, bishop of the diocese of British Columbia, is calling on the federal and B.C. governments to shut down fish-farming operations on traditional territories of the Musgamagw Dzawadañuxw First Nation, one of the province’s Indigenous peoples.

According to a press statement released by the diocese September 26, McMenamie travelled to Gilford Island, one of the islands between Vancouver Island and the mainland, to meet with the Musgamagw Dzawadañuxw chief and council September 24. He told them “the diocese of British Columbia honours the First Nations’ right to decide who enters their traditional territories,” and called on the federal and provincial governments to revoke the permits of aquaculture



ILLUSTRATION: BIRDSIGNS/SHUTTERSTOCK

Indigenous communities say fish farms threaten wild fish stocks.

companies operating on these territories.

Tensions between some Indigenous communities and fish farms in the area have been intensifying recently. In late summer, members of the Musgamakw Dzawadañuxw, ‘Namgis and other First Nations occupied two fish farms belonging to Marine Harvest, a Norwegian fish farming company. The protesters say the fish-farming operations threaten wild fish stocks, and that the company never signed

agreements with their communities to operate on their traditional territories.

The provincial government grants companies the right to use Crown land, while the license to fish-farm is issued by Fisheries and Oceans Canada. Marine Harvest says it is willing to “discuss a long-term solution” with Indigenous groups and is asking both levels of government to intervene in the dispute.

Some concerns about fish-farming were heightened this summer after pens holding an estimated 305,000 Atlantic salmon were damaged at a fish farm in the San Juan Islands, a Washington State island chain that faces Vancouver Island, allowing some of the fish to escape. Some people worry the presence of Atlantic salmon could threaten the existence of Pacific salmon native to the area, or that diseases could spread from farmed fish to wild stock. ■



FROM THE EDITOR ▶



# The arrival of God’s love

Marites N. Sison

**C**HRISTMAS is upon us. For some, it hasn’t come soon enough—that time of year when one can pause, cast aside the horrible months just past and celebrate the arrival of the child born for us.

For others, however, Christmas is not that time of year when “there’s plenty of cheer.” Our story *Blue Christmas services offer comfort on the longest night* (p. 9) looks into a ministry that addresses the reality that not everyone feels celebratory or upbeat for various reasons, including the loss of a loved one or a relationship, joblessness, depression, illness and poverty. The service, embraced by many denominations and open to all, provides a restful space for the weary and offers the message that we are not alone in our grief.

The weight of the world has been a heavy one to bear in 2017, what with the pileup of deadly climate and weather disasters, terrorist attacks, mass shootings, an escalating refugee crisis, threats of racism and fascism around the world.

But as *The ‘saddest and yet the happiest Christmas’* (p. 8) reminds us, disasters—whether natural or manmade—are an unfortunate fact of life, but how we respond to them can make all the

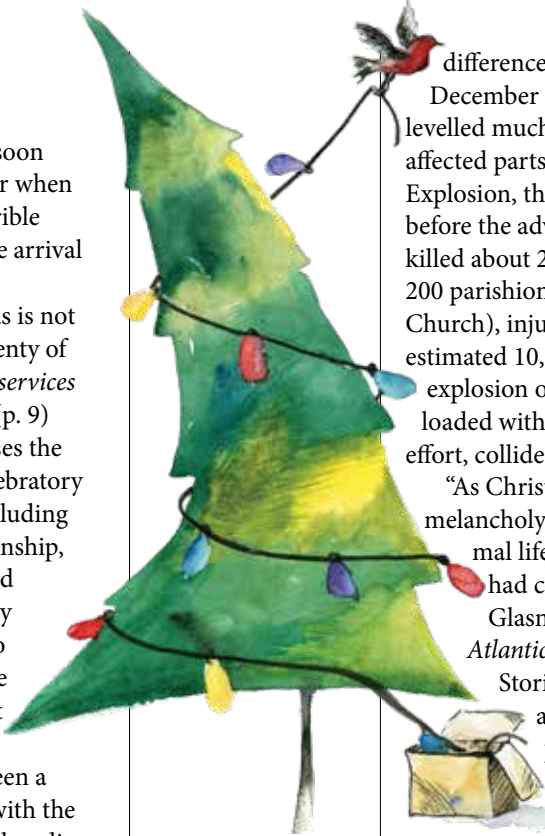


ILLUSTRATION: AKVARELLA/SHUTTERSTOCK

difference. One hundred years ago on December 6, 1917, a massive explosion levelled much of Halifax’s north end and affected parts of Dartmouth. The Halifax Explosion, the largest manmade blast before the advent of nuclear weapons, killed about 2,000 people (including 200 parishioners of St. Mark’s Anglican Church), injured 9,000 others and left an estimated 10,000 children homeless. The explosion occurred when two ships, one loaded with explosives for the French war effort, collided in Halifax Harbour.

“As Christmas approached, a cloud of melancholy hung over the city. Normal life, as Haligonians knew it, had ceased to exist,” writes Joyce Glasner in her book, *Christmas in Atlantic Canada*, from the Amazing Stories series. “The usual hustle and bustle of Christmas shopping, concerts, sleigh rides, and skating parties had vanished. The festive lighting and window displays of years gone by were also non-existent. Almost every window in the area had been shattered in the explosion.”

A choice had to be made: succumb to despair, even anger, or dare to hope? On December 20, a group of the city’s merchants and residents hastily organized Santa Claus Limited, with a mandate “to

collect and distribute ‘Christmas cheer’” to the city’s homeless children, writes Glasner. Appeals for donations were made in *The Halifax Herald*, Christmas trees quickly put up in shelters and hospitals, and doctors asked to dress up as Santa. “On December 25, the shelters all served Christmas dinner to their patrons, and the relief committee distributed food to victims who weren’t staying in shelters. That day, Santa visited each and every shelter and hospital to distribute gifts to the children,” Glasner writes. There was, in the end, an outpouring of generosity from folks in Canada, the U.S. and around the world, that made it “the saddest and yet the happiest Christmas.”

Many of us will recognize elements in that story being replicated whenever calamities strike around the world today—acts of love and kindness emerge in the wake of devastation, overcoming fear, restoring hope and bringing light in the darkest moments. Problems don’t magically disappear, but we receive comfort and strength in knowing that we are not alone.

As we are reminded each Christmas, the birth of Jesus is the arrival of God’s love and peace in the world.

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From all of us at the *Anglican Journal*, Merry Christmas. ■

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

LETTERS ▶

## ‘We shouldn’t be ashamed of the Good News’

In the Letters to the Editor of the Sept. 2017 edition (*Misguided campaign*), p. 5, Keith Nunn contends that praying for everyone to “come to know Jesus” is in essence the claim that all non-Christians “are dead wrong and have nothing to offer from their beliefs.” Associating this practice of prayer with the Crusades, colonialism and the Inquisition, the author asks the Anglican Church of Canada to re-evaluate what evangelism really means.

However, the real problem isn’t praying for others to come to Jesus, but black-and-white thinking. The author assumes that Christians must either think everyone must be Christian or that every tradition has equal value. But it’s not the case that if Christianity is true, other religions are simply true or false. Religions consist of images, rituals, myths, metaphors and ideas, all of which approximate reality, more or less. An alternative to the author’s pluralism says that while the revelation of God in Christ is the most accurate window into God, other religions contain truth as partial glimpses and foreshadowings. They’re neither wholly true nor wholly false. Other religions are a *preparatio*

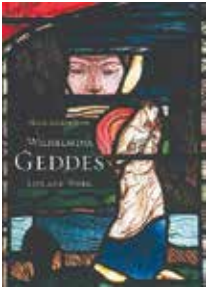
*evangelica* (preparation for the gospel), full of truth that all Christians can appreciate, recognize and learn from. But this is entirely consistent with also believing that all revelations have their fulfillment in Christ, and that we shouldn’t be ashamed of the Good News and our desire that others will come to be loved just as we’ve first been loved.

Associating the simple act of loving prayer with colonialism and crusade isn’t social justice; it’s moral nihilism. We Christians believe God was in Christ reconciling the world to himself. This isn’t imperialism of other cultures, but their redemption, and we reveal our lack of compassion if we don’t bring such Good News to those we love out of a misguided conception of “respect.”

Michael Fitzpatrick  
Victoria

### Stained glass windows: Decorative and inspiring

I was fascinated with Patricia Robertson’s article (*The little-known ‘greatest stained glass artist of our time’*, Sept. 2017, p. 19) on a memorial window in St. Bartholomew’s



▲ Book cover of *Wilhelmina Geddes: Life and Work*  
PHOTO: FOUR COURTS DUBLIN PRESS

Anglican Church, Ottawa, and the brief but touching account of the artist, Wilhelmina Geddes, of Northern Ireland.

Whenever I visit a church, I try to take a moment to observe the stained glass windows. Sometimes they are merely decorative, an amber glow of sunshine in the sanctuary, but the truly inspiring are filled with biblical lessons, symbols, tributes and testimonies that I suspect are often overlooked in this busy age we live in.

Mark Hymers  
Fredericton

### A question about Indigenous church membership

Re: *Indigenous church possible by 2019, says primate* (Sept. 20, 2017, [anglicanjournal.com](http://anglicanjournal.com))

In 2019, do I get a choice about whether I become a member of the “new” Indigenous church, or do I have to remain a member of my diocese of Moosonee? I have friends on both sides of this question. I am not a First Nations person, however.

Richard Moore, Deacon  
Holy Trinity Parish, Cochrane, 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.

**EDITOR:** Marites N. Sison  
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**ADVERTISING MANAGER:** Larry Gee  
**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) or mail to: Letters, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

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\$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 ▶



# Nicholas

By Fred Hiltz

WHILE IT IS well known that Nicholas (whose feast day is December 6) is the patron saint of children, it is less well known that he is also the patron saint of all those who “go down to sea in ships, and occupy their business on the great waters” (Psalm 107, verse 23).

On any given day there are about 1.5 million seafarers on some 50,000 vessels transporting 90% of the world’s cargo. Seafarers are an often-unseen lot, yet we depend on them for so much. They transport most of our food, clothing and furniture; new cars and electronic devices. They also transport potash, iron ore and coal; oil, lumber, steel and scrap metal. The men and women who crew these vessels spend very extended periods of time away from home and family.

While they all face the natural perils of the deep, some work on vessels that are not in good repair. They are, in fact,



▲ **Kathi Greening-Lawrence packs Christmas donations for seafarers.**

PHOTO: DARREN CALABRESE/ THE CANADIAN PRESS

unsafe. Some face the terror of piracy on the high seas. Some are harassed and some abused. Some are denied their pay for months on end. Even in port, some are denied shore leave.

Thankfully, Mission to Seafarers worldwide is devoted to the physical, emotional and spiritual well-being of all seafarers, regardless of race or religion. This ministry ranges from ship visits to hospitality in the stations, provision of Wi-Fi access and transport to shopping centres. Sometimes emergency health care and/or counselling are needed. In the face of abuses of their rights as seafarers,

Mission to Seafarers exercises a ministry of advocacy with appropriate authorities. In their unwavering devotion to the well-being of seafarers, numerous chaplains, station managers and volunteers often put in very long days and very long nights, too.

December is typically a busy month as the annual Christmas Shoebox Campaign gets into full swing. It involves hundreds of people who knit woollen hats, scarves, mittens and socks; and many others who provide toiletries, candy and “thinking of you” Christmas greetings. Packaged in the spirit of St. Nicholas and delivered to thousands of seafarers in ports all across Canada and around the world, these gifts invariably bring on a big smile and a few tears to them, just knowing they have not been forgotten.

As they leave port, let us, in the spirit of the guardianship of Nicholas, join every seafarer in their prayer:

“My boat is small, your sea so vast,  
Dear Lord, protect me.” ■

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

## WALKING TOGETHER ▶



# Inculturation

By Mark MacDonald

SINCE THE beginning, the church has participated in a gospel transaction between the particularities of local cultures and the universal message of Christ. This is called inculturation. At its most basic level, inculturation is understood as the “Word becoming flesh” in and through the life of the local Christian community—the Word becomes living and real in a particular context, a particular people and a particular place. This has always been at the heart of the Christian movement.

Inculturation recognizes that in every culture there are life-giving elements that are a gift from God. The gospel celebrates these, affirming and strengthening their presence in Christian identity. It is perhaps easiest to see this in the pre-Christian traditions that have become a celebrated part of Christian practice: many Christmas traditions and the observance of Lent are examples. The living Word of God—present in creation, alive in the



ILLUSTRATION: KRISTART/ SHUTTERSTOCK

proclamation of the gospel—appears to seek inculturation at all times and all places, permeating every aspect of human life. We should always look for the ways that this is happening in our local context and community.

The other side of inculturation is the challenge that the gospel brings to local cultures. Though the gospel affirms aspects of culture, it confronts others with the radical truth of God. For example, local traditions of hospitality might be adopted into the life of a Christian community; local prejudice may be confronted. In all cases, the gospel’s message and power operate to the glory of God and the benefit of the people.

Inculturation allows insight and participation into the grace and love of God within a unique context. Life is sanctified and celebrated. It is in this process that people, inside and outside of the churches, clearly witness the teaching and proclamation of Jesus. Though it is something people do, we believe

inculturation is the grace-filled work of the Spirit. It is something that we should expect, something that we have all, at one time or another, witnessed in the life of the church.

But inculturation was stunted in the Western churches’ outreach to Indigenous Peoples. Instead of inculturation, Indigenous culture was condemned in total, allowing only a foreign culture to carry the message of the gospel. The gospel was heard, but the attempt to limit the gospel’s impact to those who aggressively adopted Western culture was, and remains, a severe stumbling block.

Today, we are the blessed witnesses of the restart of inculturation among Indigenous Peoples. It is an exciting time. It will offer new avenues of healing and new insights into the way of Jesus. It may even cause a renewal of interest in inculturation in the larger church. ■

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

## LETTERS ▶



PHOTO: ABO PHOTOGRAPHY/ SHUTTERSTOCK

## Picture Your Faith

Do you have photographs that illustrate “Advent”? We invite you to share them by email to [pictureyourfaith@gmail.com](mailto:pictureyourfaith@gmail.com). Deadline for submissions is December 19.

# Whither the clergy?

I recently attended the installation of a fairly prominent cathedral’s new vicar, and was disgusted at the absence of the vested clergy. My mom and I were sitting behind the pew reserved for these personages, and it was empty. We live in a time when there are more canons of our church than there are cannons in the Tower, and it seems to me only reasonable that those who see this title as central to their clerical self-identity be required to attend the more important, and rare, services held by their cathedral. Required, because clearly no sense of duty or obligation will make them do so. And before the high temperatures of the day are offered as an excuse, I will note that my mom is 92, and this was her second service that day in a cathedral without air conditioning.

This empty pew is analogous of the current culture of our church that enables our clergy, often with the silent consent of the bishops, to belittle so much that is important to our collective identity as Anglicans.

And in that regard, it is a bellwether: clergy bemoan their dwindling, inactive congregations, but if they themselves can’t be bothered to show up, why should anyone else?

**Adam Lynde**  
Toronto

## Up for the challenge?

I highly recommend taking up the primate’s challenge to acknowledge our fears around the matter of same-sex marriage (*Good disagreement*, Sept. 2017, p. 5). We may actually be surprised at what we learn about ourselves. People may even discover that they aren’t so much afraid of members in the LGBT (Lesbian, Gay, Bisexual, Transgender) community as they are afraid for them. They find themselves deeply concerned about their greater welfare, which in my book looks a lot more like love than fear. Of course, as any parent knows all too well, love often means having the courage to say no.

**The Rev. Ross Gill**  
Kitchener, Ont.



ILLUSTRATION: LIKORBIT/ SHUTTERSTOCK

## A life-changer

Bishop John Frame (*Bishop John Timothy Frame: 1930-2017*, Oct. 2017, p. 9) was a man with a calling. After the Choooutla Indian Residential School (Carcross, Yukon) closed, he visualized an alternative school within that building. In the early ’70s, he began the Carcross Community Education Centre. High school students came from across Canada. Parent Members (teachers) were idealistic young professionals. Bishop Frame required them to accept a two-year commitment at \$50/month, under a Rule of Life.

I was one of those who responded to Bishop Frame’s vision; it changed my life. I continued to teach and became a clergy wife. I will always be thankful to Bishop Frame for believing in us. His deep caring continued until his death.

May he rest in peace, a good and faithful servant of God.

**Margery Wiig**  
Claresholm, Alta.



PRIMATES' MEETING ▶



PHOTO: ACNS

Anglican Communion primates present at the October meeting in Canterbury, England, pose for a group photo.

# Climate change a hot topic among primates

By ACNS

Disappearing islands in the South Pacific, recent hurricanes in the Caribbean and food security issues in Africa were amongst the items discussed by Anglican church leaders, along with climate change and the environment, during the Primates' Meeting in Canterbury, England.

The discussions began October 3, when the primate of the West Indies, Archbishop John Holder, briefed his colleagues on recent hurricanes in the Caribbean; it continued October 5, when the primates heard about disappearing islands in the South Pacific and food security issues in Africa.

Later, in an interview with the Anglican Communion News Service (ACNS), Holder said that he welcomed the primates' discussion on the environment, saying that it was "very important" for the church

**“Even if you take away the term ‘climate change,’ something is going wrong with the weather.”**  
—Archbishop John Holder, primate of the West Indies

to speak out on climate change. “We are connecting these two devastating hurricanes [Irma and Maria] to climate change,” he said. “We were hearing the stories from different parts of the world on climate change. And I think we are all convinced it is a fact of life.”

“Even if you take away the term ‘climate change,’ something is going wrong with the weather. The weather is becoming extremely destructive and there must be a reason for that.”

On October 5, the Archbishop of Southern Africa, Thabo Makgoba, began the session with a biblical reflection from John 1:29. He told ACNS that he finished his reflection with “a challenge, as Jesus invites us—as he said to Peter—to feed his lambs, to feed his sheep.”

He encouraged his fellow-primates to think about “caring for where the

lambs and the vulnerable are—that is, the environment” and to “make the linkage between social justice and climate justice.”

A number of primates spoke about climate change issues in their region, including Archbishop Albert Chama of Central Africa, who focused on food security; and Archbishop Winston Halapua, the bishop of Polynesia in the Anglican Church of Aotearoa, New Zealand and Polynesia, who talked about rising sea levels.

“The reflection by Archbishop Thabo was so deeply transforming—particularly in the invitation to see the world through the eyes of God,” said Archbishop George Takeli, primate of Melanesia. “That was the greatest challenge and the life-transforming invitation that was given to us...when he asked how many provinces were affected by food security and climate change—I think the whole house did raise their hand up.” ■



HOUSE OF BISHOPS ▶

# Same-sex marriage issues continue to concern bishops

## How best to prevent division discussed

Tali Folkins  
STAFF WRITER

As the halfway point between the last and the next General Synod approaches, issues around same-sex marriage continue to be a significant cause of concern among the church's bishops, says Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

“My sense is that there's a lingering kind of anxiety within the church about how we have a decent conversation about this matter at General Synod 2019,” Hiltz told the *Anglican Journal* October 30.

A resolution to allow same-sex marriages in the church passed its first

reading at General Synod in July 2016; a required second reading will go before General Synod in 2019.

Hiltz made the comments during an interview about the meeting October 23-27 of the House of Bishops in Niagara Falls, Ont. A number of bishops expressed concerns, he said, about how same-sex conversations at the next General Synod could take place “in a way that doesn't leave people feeling marginalized, isolated, pushed out—on either side.”

Many feel that the traditional legislative process that the synod follows encourages contention, he said. A widespread concern, the primate said, has to do more generally with how those in favour and those opposed would be able to live together harmoniously afterward, whether the vote passes or fails.

Same-sex marriage, Hiltz said, was just one of a number of topics at the meeting. One highlight, he said, was a presentation by Archbishop Suheil Dawani, primate of the Anglican Province of Jerusalem and the Middle East, with whom the Anglican Church of Canada and several Canadian dioceses have ties. Dawani talked about the ministries of the diocese of Jerusalem, Hiltz said, and the need for the church there to be a “moderating and mediating influence” amid the strife that besets the Holy Land.

The bishops also heard from four speakers, including Ian Douglas, bishop of The Episcopal Church's diocese of Connecticut, on renewal in the life of the church and its relation to issues such as migrant workers, human trafficking and the growing number of elderly. ■



## PRIMATES' MEETING ►

# 'Profound shame' over church abuse failings

By ACNS

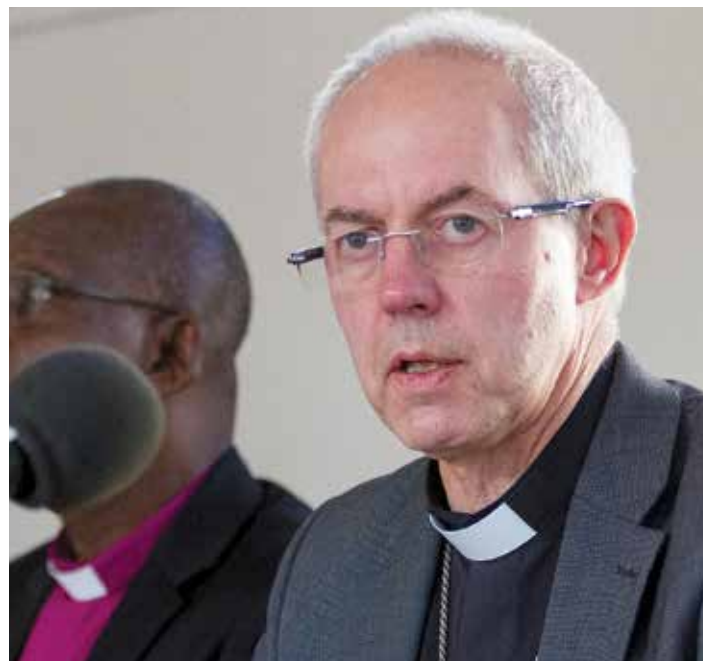
Archbishop of Canterbury Justin Welby has spoken of his "profound sense of shame" over church-based abuse of children and vulnerable adults.

Welby made the comments at a press briefing during the Primates' Meeting in Canterbury Cathedral. He had been asked about planned visits to Canterbury by groups of survivors, who want to ensure that their concerns are heard by the church leaders gathered for the meeting.

Welby said that the "extent of the legacy of abuse" was "one of the surprises" he faced when he became archbishop in 2013.

"I feel that the church—and it is widely accepted within the church—that we have a long history of significant failure," he said. "We should be held to a higher standard because we are Christians. We are a church."

"But it is also clear that the issue of abuse of children and vulnerable adults goes right through our society—almost all our major national institutions have failed in that regard. As I say, we should be at a higher standard, and my profound sense of shame at what the church has done remains and is central to my thinking about this."



▲ **Archbishop of Canterbury Justin Welby addresses a press conference.**

PHOTO: ACNS

The archbishop told journalists that he wakes up at night "thinking [of] what was done to people and our failure to respond to it properly."

The church, he said, had "a long way to go," but had made "progress in current terms" in its approach to safeguarding vulnerable people from abuse. He said that no organization could "ever afford to

say... 'that's behind us.'"

He wanted to say to survivors of abuse: "We know we did wrong. We're trying as hard as we can to get things right."

He explained that he spoke regularly with the primate of Australia, Archbishop Philip Freier, about that church's response to safeguarding, saying that "the Australian church has done a lot of work on this." A royal commission—a formal public inquiry—has recently been held in Australia to investigate institutional responses to child abuse. A statutory public inquiry—the Independent Inquiry into Child Sexual Abuse (IICSA)—is currently undertaking a similar investigation in England and Wales.

Welby said that "in response to discussions with survivors and seeing the need for it," he had written to the British home secretary—now Prime Minister Theresa May—before IICSA was created to call for a public inquiry and to urge "that the Church of England should be one of the first" organizations to be investigated.

Together, the Church of England and the Church in Wales, form "the Anglican church strand" of the IICSA inquiry. Hearings in the Anglican strand are expected to begin early next year. ■

## Canadian Anglicans to host regional meeting

Continued from p. 1

he said, believe the Anglican Church of Canada shouldn't amend the marriage canon because of the impact they think it would have on the church's place in the Communion.

Some Anglicans are also wondering, he said, what will happen when the three-year period of sanctions placed on TEC is up—whether it will be extended. This three-year period will come to an end in January 2019—not long before the Anglican Church of Canada's General Synod that summer.

Hiltz expressed some dissatisfaction with the idea of censuring a church because of its position on a single issue.

In a reflection on the Primates' Meeting released October 12, Hiltz said he sometimes wondered if the Primates' Meetings had "moved definitively beyond"

the intent envisaged for them when they were established in 1978, as a forum for—in the words of Donald Coggan, then-Archbishop of Canterbury—"leisurely thought, prayer and deep consultation" and as a channel "through which the voice of the member churches are heard, and real interchange of heart can take place."

On the whole, however, Hiltz wrote, "conversations in this meeting of the Primates were characterized by a measure of respect and grace that was most encouraging." The primates, he said, reaffirmed their commitment to remaining in communion with each other; their concerns about "cross-border interventions," in which provinces involve themselves in the parishes of other provinces without their consent; and the principles of courtesy and collaboration even amidst inter-Communion tensions.

In his reflection, Hiltz also noted the wide range of issues the primates discussed, both internal and external to the church, including evangelism, food security, the refugee crisis, human trafficking, reconciliation, climate change and interfaith dialogue. Hiltz said he spoke of the need in Canada for reconciliation with Indigenous peoples.

The primates agreed to have regional meetings next year, Hiltz said, adding that he himself would be hosting the meeting for the Americas, slated for November 2018.

In his reflection, Hiltz used a current £60 million (\$99.5 million Cdn) restoration project now underway at Canterbury Cathedral, seat of the Archbishop of Canterbury, as a symbol of the constant "rebuilding" to which Christian individuals and the church as a whole are called. ■

## QUEBEC ►



▲ **Warda Naili, of Montreal, wears a niqab in one of the city's parks.**

PHOTO: GRAHAM HUGHES/THE CANADIAN PRESS

## 'Niqab ban' could put Muslims at risk, say bishops

Continued from p. 1

Gibson, Anglican bishop of Montreal; Bruce Myers, Anglican bishop of Quebec; and Michael Pryse, bishop of the Eastern Synod of the Evangelical Lutheran Church in Canada in a joint statement released October 30. "The provisions of Bill 62, however they are applied, unnecessarily put that fundamental freedom—and potentially people's security—at risk."

The bishops say that although the law was "veiled as a question of identification and security," it in fact "implicitly targets" Muslims, whose religious freedom is guaranteed in Quebec's Charter of Human Rights and Freedoms.

Just when Quebecers are turning to their governments and other public institutions to protect vulnerable minorities—in the wake of threatening or violent incidents like the January 29 shooting at Quebec City's Grand Mosque—Bill 62 is helping foster "a climate of suspicion and fear" that threatens the safety of Quebec Muslims, the bishops say. Six people were killed and 19 injured, several of them

children, during the incident.

"We invite our elected leaders, and all Quebecers, to join us in trying to foster a safe and welcoming environment for all who make Quebec their home, whatever their culture or religion," the bishops' statement concludes.

In an interview, Myers said the three bishops were moved to issue the statement by worries about a tendency in the province "to treat the Muslim minority...with fear and suspicion"—a worry that was heightened by the passing of Bill 62 October 18. "Our fear is that it may be creating further problems for an already vulnerable minority."

Recent world trends and events have shown that the words and deeds of policy-makers can have an effect on the behaviour of individuals, Myers said. In the United States, for example, a "quantifiable rise in violence of different kinds, and aggression against minority groups," he said, is being attributed by some people to the "tone and conduct" of current President Donald Trump.

While it would probably be difficult to draw a

one-to-one connection between a law like Bill 62 and violent or threatening acts against minorities, Myers said, it's fair to say that such legislation contributes to "a climate where it's somehow OK to not just be suspicious of, but to be hostile against, a visibly different group of people in our midst."

The bill's official title describes it as intended "to foster adherence to State religious neutrality." But Myers called it "a solution in search of a problem," since the total number of Muslim women in Quebec who wear face-covering niqabs or burqas is unlikely to be more than 100, out of a province of eight million.

Asked if the bishops thought the law should be repealed, Myers said, "We're looking ahead to a provincial election next year, and that [joint statement] was framed as an invitation, because I think we would like to encourage a different kind of discourse in the public square on these kinds of questions."

It's not likely opposition parties in the province would support a repeal of the law, he said, because the position of the two main opposition parties is that the bill does not go far enough. ■



FOCUS:  
YULETIDE  
SEASON ▶



PHOTO: COURTESY OF THE NOVA SCOTIA MUSEUM, HALIFAX/NSM#Z3887/ADAM HARTLING

Clock found in wreckage of the 1917 Halifax Explosion

The ‘saddest and yet the happiest Christmas’

Joelle Kidd  
STAFF WRITER

On the morning of December 6, 1917, what was at that time history’s largest man-made explosion erupted in Halifax harbour. Caused when a French cargo ship carrying explosives collided with a Norwegian vessel, it levelled the entire north end of the city. About 2,000 people were killed, 9,000 injured and hundreds blinded.

In her book, *Christmas in Atlantic Canada: Heartwarming Legends, Tales, and Traditions*, Joyce Glasner reveals the scope of this tragedy: “At the worst possible time of year, 20,000 people found themselves homeless and destitute. Many had lost everything in the blast. There was hardly a family in the city that wasn’t affected in one way or another by the disaster. But those who suffered most, perhaps, were the children. Many children lost one or both parents in the explosion. Hundreds of others were separated from their parents in the chaos following the blast, some never to be reunited. Still others were wounded and hospitalized. All in all, it was estimated that 10,000 children were left homeless that December.”

Christmas as usual was nowhere to be seen. Gone were the holiday decorations and window displays of previous years; the explosion had shattered nearly every window in the area, and there was a glass shortage. As Glasner describes, “the windows of the buildings that were still standing had been boarded up in an effort to keep out the cold, snow, and looters.”

The darkest times, however, can foster resilience. On December 20, a group of the city’s merchants and concerned citizens formed Santa Claus Limited, to deliver hope to the city’s homeless children.

They placed an appeal for donations in *The Halifax Herald* and got to work. Trees and decorations went up in shelters and hospitals, and volunteers and doctors donned Santa suits. On Christmas Day, “the shelters all served Christmas dinner to their patrons, and the relief committee distributed food to victims who weren’t staying in shelters. That day, Santa visited each and every shelter and hospital to distribute gifts to the children.”

Christmas 1917 in Halifax was a time of loss, but it was also a time of generosity. Help came from across the continent: relief trains and medical units from the United States, aid from Canadian cities and donations from individual citizens.

In the words of one charitable giver, “This has been the saddest and yet the happiest Christmas I ever spent.” ■

Heartwarming children’s books rework an ancient theme

Tali Folkins  
STAFF WRITER

CHILDREN LOVE CHRISTMAS, so it’s hardly surprising that there’s a wealth of Christmas books for kids. We all know the classics: the perennially popular *Visit from St. Nicholas* (“’Twas the Night Before Christmas”), which first appeared in 1823; and of course, Charles Dickens’s *A Christmas Carol* (1843) has long been a favourite for young and old. More recently, books like Dr. Seuss’s *How the Grinch Stole Christmas!*, published in 1957, or Chris Van Allsburg’s 1985 *Polar Express* seem on their way to joining the list of established favourites. Meanwhile, authors and illustrators are continuing to rework Christmas as a theme for children’s books. Here’s a sampling of offerings:

*Christmas Is Here* (Simon & Schuster, 2010) retells the story of Christmas through the eyes of a young boy going to watch a re-enacted nativity scene outdoors on a snowy Christmas Eve. A glimpse of the baby in the manger and verses from the Bible recounting the story of the first Christmas spur the boy’s imagination, and he is taken back to ancient Bethlehem, where he sees the shepherds, angel, stable and holy family. Illustrations by Lauren Castillo lend a childlike innocence both to the boy’s outing with his family and the Bethlehem scene. There’s no text beyond the biblical passage, but the book doesn’t seem to suffer for it, and parents are likely to enjoy explaining their way through the book.

*Jack and the Manger*, published in 2010 by Running the Goat Books & Broad­sides, is a children’s Christmas book with a Newfoundland accent. Written by Andy Jones, whom Canadians may remember from the CODCO television comedy series, the book retells the nativity story, with some off-the-wall differences. In addition to Jesus, Mary, Joseph and the other characters from the gospel, this one includes Jack, a quintessential Newfoundlander. The story is narrated as though it were a Newfoundland folk tale, with all the particularities of local speech and lore. Illustrations, by Slovenian-born Darka Erdelji, are especially memorable; they bring a child’s open-eyed sense of wonder to this quirky retelling.

The words to the uniquely Canadian “Huron Carol,” which is set to a traditional French tune, were originally written in the Huron language, probably by Jesuit missionary Father Jean de Brébeuf, around 1641. In 1926, writer Jesse Edgar Middleton wrote an English version in which the nativity story actually takes place among the Huron people. At least two children’s books dealing with this classic carol have been published in recent years. *The Huron Carol* (Groundwood Books, 2006) features the Middleton version, with illustrations, each spread over two pages, by artist Ian Wallace for every line of text. Wallace’s pictures are imaginative and beautiful, and mirror the carol’s Indigenous-themed Christian spirituality. There is sheet music at the back of the book, plus Huron and French words to the carol’s first verse.

*An Aboriginal Carol*, published in 2008 by Red Deer Press, is the result of a collaboration among Métis writer David Bouchard, Aboriginal artist Moses Beaver and Inuit singer Susan Aglukark. Bouchard reworks Middleton’s version, expanding its Indigenous themes; in this account, the baby, found in “a lone abandoned tipi” is Deganawideh, the Peacemaker, who is, according to one First Nations tradition, the reincarnation of Christ. A translation of Bouchard’s lyrics into Inuktitut, by Aglukark, accompanies the text, and a CD that comes with the text features a performance of the song by Aglukark. Beaver’s paintings, where animal and human forms seem to morph into one another, evoke a winter night in which nature seems full of spirit.

*Pippin the Christmas Pig* (Scholastic Canada, 2003) is a touching Christmas-themed fable about how an under-appreciated pig comes to bring her fellow barnyard animals to a deeper understanding of Christmas. Noddy is made to feel that all the other animals played a role in the Christmas story, except for pigs. Dejected, she goes for a walk in the blizzard—and returns with some very special guests. The cute but meaningful story, written by veteran Canadian children’s author Jean Little, is likely to spur children to reflection, and Werner Zimmermann’s illustrations make you feel the snug coziness of an old-style barn and the chilly swirl of a snowstorm. *Pippin the Christmas Pig*, which the publisher recommends for children ages four to eight, is the most text-heavy book in this sampling.

*When Christmas Feels Like Home* (Albert Whitman & Company, 2013) tells the story of how Eduardo, a little Mexican boy who moves to the United States with his family, comes gradually to accept his new home. Bit by bit, Eduardo, who arrives in the summer, gets accustomed to American ways, all the while looking forward to Christmas. When it arrives, he assembles a nativity scene from pieces he had carved in Mexico with his grandfather, and finally feels at home. The heartwarming story, which includes occasional words and phrases in Spanish, was written by Gretchen Griffith; endearing illustrations are by Carolina Farias. ■

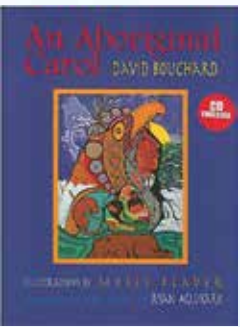






ILLUSTRATION: WENTING LI

Joelle Kidd  
STAFF WRITER

**F**OR THOSE experiencing grief, loss or hardship, the Christmas season is far from the most wonderful time of the year. Typical holiday festivities—merry carol singing, decorating, gathering with family and purchasing gifts—emphasize joy and cheer, leaving little room for pain and grief.

In response, some churches offer special services leading up to Christmas that accommodate those for whom the season is trying and difficult.

These services, called Blue Christmas or Longest Night services, emphasize the pain of loss felt by many at this time of year, and offer a somber, gentle space to gather. Symbolically, many of these services are held on or around December 21, the date of the winter solstice, the longest night of the year.

St. Paul's Anglican Church in Jarvis, Ont., has been holding Blue Christmas services for the past decade. "This is designed specifically for people for whom Christmas is not a happy time," says Canon Richard Moore, who began the services 10 years ago after adapting the idea from a United Church minister he had worked with. The service, he says, is meant as a way to acknowledge the birth of Christ without the joyful, celebratory trappings of a typical Christmas service, which can be painful for those coping with loss.

"The constant refrains on radio and television, in shopping malls and churches, about the happiness of the season, about getting together with family and friends, reminds many people of what they have lost. The anguish of the death of a loved one can make us feel alone in the midst of the celebrating and joy," the liturgy for St. Paul's service reads. "We need the space and time to acknowledge our sadness; we need to know that we are not alone. We need

encouragement to live the days ahead of us."

St. Mary's Anglican Church in Ponoka, Alta., began holding a Blue Christmas service about 15 years ago in collaboration with the local United Church, says the Rev. Donna Willer, who has been with the church since 2013. Willer has continued the tradition, and sees the service as an important expression of grief. "The service is very important, as it gives them [attendees] permission to grieve openly, offers hope and comfort—consolation that they are not alone in their grief—and that others care, most especially Christ."

Maxine Jonson, a parishioner at St. Mary's, had never attended the Blue Christmas service, as it fell on her wedding anniversary, December 21. Last year, her husband passed away after a two-decade battle with early onset Alzheimer's disease. She attended the service for the first time that year, and is looking forward to attending again. "Our secular world is so busy and noisy all year round," she wrote in an

email. She praised the quiet, reflective nature of the service: "The service is simple and focused on our Lord... We light candles and focus on our personal needs in an atmosphere of quiet contemplation." This quietness "restores our hearts and enables us to carry on."

Another parishioner, George Crowhurst, will be attending the service this year and lighting a candle for his wife. A volunteer with Victim Services for many years, he has encouraged individuals to attend the service, which he says offers a "quiet time for meditation [and] reflection."

The service is open to anyone, and often non-church-goers and even those who practice other religions attend.

At St. Paul's, the service is meant to be ecumenical in nature and open to any worshipper who needs it, regardless of denomination. "We don't get that many people out," says Moore, noting that it is typical to have only around a half-dozen attendees. But, he says, the numbers don't matter. "I just do it because I think it's important."

While attendees are often coping

with the loss of a loved one, Moore says, there are many types of grief that are expressed in these services. "It could be the loss of a child, it could be the loss of a marriage...any sort of substantial loss. Any loss like that creates a hole in our life."

The service at St. Paul's includes a candle lighting ceremony done in memory of those who have been lost, which in turn symbolizes resilience and hope. Congregants are invited during the service to come forward, light a candle and place it in a bowl of water. While the bowl symbolizes feelings of loss and pain, the liturgy states that the candles act as a reminder that loved ones' "presence is still with us...A symbol of what they meant to us, how they loved us, and formed us, and can never be taken away."

"Grieving with others is so valuable because one will be offered empathy, comfort, prayer, Scripture and temporary or long-term relationship," Willer wrote, in an email. "The Church of Christ is relational." While Willer believes it is important to face pain and sadness, "and not tuck it away on a shelf, hoping someday it will go away," she believes that Christ offers hope.

"Christ suffered for us once on the cross, [and] he suffers with us in our sorrow." She cites Matthew 11:28 as an important Scripture to this service: "Come to me, all who are heavy laden, and I will give you rest."

"In all this darkness, there's light at the end of the tunnel—and it's not another train coming. There's the light of comfort that's coming down," says Moore. "I think more than anything else, that's the heart of it."

Moore likens the pain of losing someone to a physical scar, saying, "It never really goes away." But in a season dense with emotion, a recognition of that pain brings some hope and comfort to those who mourn. ■



PEOPLE ▶



▲ Archbishop Colin Johnson  
PHOTO: MICHAEL HUDSON

# A busy time of transition

## Archbishop Colin Johnson announces retirement

**Joelle Kidd**  
STAFF WRITER

Archbishop Colin R. Johnson has announced that he will retire as bishop of Toronto at the end of December 2018.

Johnson has requested the election of a coadjutor bishop for the diocese next year, and plans to step down from his role as the metropolitan of Ontario at the next provincial synod, which will take place in October 2018.

For Johnson, who turned 65 in November, the decision partially

came from a consideration of the years ahead. The General Synod in 2019 and Lambeth Conference in 2020 will be a time to plan for the future and build relationships between bishops. “The bishop needs to be in place long enough to have a good solid experience of his or her own diocese before going to the Lambeth Conference,” he said.

Johnson was elected suffragan bishop of Toronto in 2003, diocesan bishop in 2004 and metropolitan of the ecclesiastical province of Ontario in 2009; he became bishop of the diocese of

Moosonee in 2014.

In this time, Johnson said he developed a team of volunteers to work as coaches and facilitators with parishes, ran a successful campaign to fund the diocese’s ministry and increased the diocese’s commitment to intercultural ministry and social justice. Johnson repeatedly urged lawmakers to address poverty and attend to the needs of the marginalized.

His diocese has also been one of three that have offered same-sex marriages since 2016.

Johnson recently celebrated his 40th anniversary of ordination, the entirety of which has been spent as a cleric in the diocese of Toronto. “It’s certainly been home,” he said. ■



PHOTO: CONTRIBUTED

## Bishop-elect David Lehmann, diocese of Caledonia

## Caledonia synod elects Arctic priest as new diocesan bishop

**Joelle Kidd**  
STAFF WRITER

The Rev. David Lehmann, regional dean of the Upper Mackenzie, in the diocese of the Arctic, has been elected bishop of the diocese of Caledonia.

He was elected on the 20th ballot, the full canonical run of an episcopal election, October 25. His consecration has been scheduled for Jan. 18, 2018.

Lehmann, who is also the incumbent at St. John’s Anglican Church in Fort Smith, N.W.T., said he was “utterly overwhelmed” by the results of the election.

Lehmann is the second bishop elected to the diocese since the retirement of Bishop William Anderson in December 2016. Another election was held following the May 15 ruling of the ecclesiastical province of British Columbia and Yukon’s House of Bishops to block the consecration of the Rev. Jake Worley as bishop of Caledonia.

When four separate people approached him to run for bishop, Lehmann said he decided to let his name stand. “I thought, if the Holy Spirit is speaking to them, then I should respect that and allow my name to stand.” Lehmann said his approach has always been not to go out searching for ministry opportunities. “The ministries you’re called to come to you.”

In response to a search committee question about the needs that the diocese of Caledonia ought to address in the next five years, Lehmann wrote that his areas of focus over the coming years would be discipleship, vocations and evangelism.

He told the *Anglican Journal* that he is looking forward to “getting to know a part of B.C. that I don’t know...Being in a role of being able to support and encourage ministry in remote areas in British Columbia, and trying to help build in a time in which the church has been declining.”

Lehmann received a BA in history and religious studies from Camrose Lutheran College and an MDiv from Wycliffe College. He is completing a doctorate of ministry from Trinity School for Ministry in Ambridge, Pa.

He has served in the Anglican Parish of Fort Saskatchewan, Anglican Parishes of Cold Lake, Bonnyville, St. Paul & Ashmont and the Anglican Deh Cho Parish, Fort Smith. He co-ordinated the licensing and training of lay readers in the diocese of Edmonton. He also served as a naval officer in the Canadian Armed Forces from 1991 to 2010. ■



▲ Bishop Michael Bird  
PHOTO: ANDRÉ FORGET

## Niagara’s Michael Bird to take new position in Ottawa

**Tali Folkins**  
STAFF WRITER

Michael Bird, who has served as bishop of Niagara since 2008, will be stepping down as of June 1, 2018 to take up a “new, yet-to-be announced ministry position” with the diocese of Ottawa, the diocese of Niagara has announced.


Bird said one of the highlights of his near-decade as bishop was the putting together, soon after

he arrived, of a diocesan vision with the people of the diocese, and seeing that vision take shape over the following years. The vision, he said, was “a strong statement about some things that were really important to us in our life as a diocese,” including “prophetic justice-making,” leadership, stewardship and life-changing worship.

Bird said he found it a great privilege to have advocated with the diocese for a more inclusive

church and to walk with marginalized people. Niagara was one of three dioceses in which same-sex marriages have been performed before the required second reading in 2019 of a resolution to change the Anglican Church of Canada’s marriage canon.

Bird said he was also greatly pleased by the emergence of more interactive, innovative and lively Sunday morning services in the diocese. ■



### Bible Readings January 2018

DAY READING	
<input type="checkbox"/> 1	1 Kings 8.22-40
<input type="checkbox"/> 2	1 Kings 8.41-61
<input type="checkbox"/> 3	Ephesians 1.1-23
<input type="checkbox"/> 4	Ephesians 2.1-22
<input type="checkbox"/> 5	Ephesians 3.1-21
<input type="checkbox"/> 6	Matthew 2.1-12
<input type="checkbox"/> 7	Mark 1.1-13
<input type="checkbox"/> 8	Acts 10.30-48
<input type="checkbox"/> 9	Acts 19.1-20
<input type="checkbox"/> 10	Psalms 40.1-17
<input type="checkbox"/> 11	Matthew 2.13-23
<input type="checkbox"/> 12	1 Samuel 2.12-36
<input type="checkbox"/> 13	1 Samuel 3.1-21
<input type="checkbox"/> 14	John 1.35-51
<input type="checkbox"/> 15	Jonah 1.1-17
<input type="checkbox"/> 16	Jonah 2.1-3.10
<input type="checkbox"/> 17	Jonah 4.1-11
<input type="checkbox"/> 18	Mark 8.22-9.1
<input type="checkbox"/> 19	Ephesians 4.1-16
<input type="checkbox"/> 20	Ephesians 4.17-32
<input type="checkbox"/> 21	Mark 1.14-28
<input type="checkbox"/> 22	1 Corinthians 7.1-16
<input type="checkbox"/> 23	1 Corinthians 7.17-34
<input type="checkbox"/> 24	1 Corinthians 7.35-8.13
<input type="checkbox"/> 25	Acts 26.1-18
<input type="checkbox"/> 26	Acts 26.19-32
<input type="checkbox"/> 27	Psalms 95.1-11
<input type="checkbox"/> 28	Deuteronomy 18.1-22
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## CANADA ►

# Chapman calls for 'rights-based' National Housing Strategy

By Art Babych

An Anglican bishop, along with a coalition of leading anti-poverty and housing advocates, has urged the federal government to adopt a "rights-based" approach to its National Housing Strategy and poverty reduction strategies.

"We come together today to send a clear and consistent message to the federal government regarding the need for a rights-based approach to addressing housing, food and justice for all, particularly among the First Peoples of this great nation," said Bishop John Chapman, who took part in a press conference on Parliament Hill October 16, the eve of the United Nations' International Day for the Eradication of Poverty.

"This is not just the work of charity," said Chapman. "We are discussing human



▲ Ottawa Bishop John Chapman

PHOTO: ART BABYCH

dignity, the beauty and wonder of every human being, the unique gift a person brings to our civil society."

A human rights approach is the most effective framework if Canada expects to address the socio-economic disadvantage suffered by millions who are homeless, inadequately housed and living in poverty, said Leilani Farha, the United Nations Special Rapporteur on the Right to Adequate Housing and the executive director of Canada Without Poverty, who was also present at the press conference. "It would also ensure people could exercise their rights through new accountability mechanisms for all levels of government—a feature missing from current policies on poverty and housing."

Farha said Canada is a "lucky country" that has a stable democracy, the 10th larg-

est GDP in the world and is fiscally strong. "Yet here today, we have very persistent and high rates of poverty at close to five million people... we have at least 235,000 people who are homeless in a year [and] close to 900,000 people using food banks every month."

The problem is that governments in Canada "have failed to address the situation as an urgent crisis," said Farha. "They have failed to see and acknowledge that these are life-and-death matters and they have failed to see these as violations of human rights."

The federal government's 2017 budget proposes to spend more than \$11.2 billion over 11 years on a first-ever National Housing Strategy. ■

Art Babych is a freelance journalist based in Ottawa.

**I wanted the people of Churchill to know they are not forgotten.**

—William G. Cliff, bishop of the diocese of Brandon

## Cliff asks federal government to repair rail line to Churchill

Joelle Kidd  
STAFF WRITER

Bishop William G. Cliff, of the diocese of Brandon, has written a letter to Prime Minister Justin Trudeau calling on the federal government to make provisions for the repair of a Manitoba rail line.

The line, which runs to the northern Manitoba town of Churchill, was washed out in May by severe flooding. It is the sole transport connection to the south of the province, leaving flight as the only option to import goods and materials.

During a pastoral visit to the parish of St. Paul's Anglican Church, in Churchill, Cliff said he witnessed the stresses faced by communities that depend on the rail line. "There's no way into Churchill other than



▲ Brandon Bishop William G. Cliff

PHOTO: CONTRIBUTED

flying in, and everyone up there has been cut off from family and friends," he said, noting that airfare prices cost as much as \$1,200 a ticket. The added cost of transporting goods by plane has made prices of everyday necessities prohibitively high. A can of cola at the Northern Store now costs \$2.25, Cliff says. "This is a matter of making the ordinary things of life inaccessible, because of price," he said, adding that the northern area is now "even more isolated."

Contention has swirled around the line since the spring, with OmniTRAX, Inc., the Denver-based company that owns the line, refusing to pay to repair the tracks. It continued to dig in despite an ultimatum issued October 13 by the federal government to restore service to the line within

30 days or be subject to a lawsuit for breach of contract. The company has declared that it is unable to fulfill its contract, citing severe flooding, which it says amounts to a force majeure.

In his letter to Trudeau, Cliff wrote, "I am asking that you force OmniTRAX to fix the line according to its contractual obligations, or alternatively, nationalize the line and seek other parties which would be interested in the communities that are served, rather than in the simple bottom line mathematics which seem to be ascendant at this point."

By writing the letter, Cliff said in an interview, "I wanted the people of Churchill to know that they are not forgotten. That there is support for them." ■

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## CALGARY ►

# Allow same-sex blessings, synod asks bishop

**Tali Folkins**  
STAFF WRITER

The synod of the diocese of Calgary has asked the diocesan bishop to allow the blessing of same-sex unions.

On October 14, a motion was put before the synod requesting the bishop “to grant permission to any clergy who may wish to bless the unions of faithful, committed, Christian same sex couples.” The motion also asks “that in requesting such permission, clergy and lay people of the Diocese of Calgary shall be entrusted to follow their consciences.”

The vote passed with 57.4% of votes, Archbishop Gregory Kerr-Wilson, diocesan bishop of Calgary and metropolitan of the ecclesiastical province of Rupert’s Land, confirmed October 20.

Because the motion did not concern a change to the canons (church laws) of the diocese, and because it came from the floor, members voted together rather than by order.

As of press time, Kerr-Wilson had said he expected to announce his decision on the request in mid-November.

An earlier version proposed simply “that clergy and lay people of the Diocese of Calgary be entrusted to follow their consciences when making decisions about the spiritual and pastoral practices offered to same sex couples, including the ability of clergy to decide whether or not to bless the unions of faithful, committed, Christian same-sex couples.”

However, this was considered beyond the scope of synod, and the motion was



▲ **Archbishop Gregory Kerr-Wilson, pictured here at General Synod 2016, was to announce his decision on the blessing of same-sex unions in mid-November.**

PHOTO: ART BABYCH

amended to request the bishop to grant his permission, says the Rev. Brian Pearson, rector of St. Stephen’s Anglican Church in Calgary, a supporter of the motion who was present at synod.

The blessing of a same-sex couple involves a different rite from a church marriage. Since 2002, more than one-third of the Anglican Church of Canada’s 30 dioceses have moved forward with same-sex blessings.

A motion to amend the marriage canon to allow same-sex marriages passed its required first reading at General Synod in 2016, and will need to be ratified at General Synod’s next meeting in 2019 to become church law.

Both Kerr-Wilson and Pearson say that, despite high levels of anxiety and tension

around the issue, the debate in synod was respectful.

“I have to say, I was very pleased with the delegates of the diocese of Calgary, who conducted the conversation on it in a very respectful and gentle way,” Kerr-Wilson said. “That was excellent.”

Said Pearson, “The tensions you could cut with a knife, but the actual debate was very respectful... There’s so much at stake in this for people, in this diocese as elsewhere, that the discipline of those who presented the motion and those who spoke, both to it and against it, indicated if there was anything hopeful outside the vote itself, it was that it didn’t get personal.”

Pearson was among a number of clergy in the diocese who received a warning from the bishop after jointly blessing the civil marriage of a non-heterosexual couple (a woman and her transgendered partner) last year.

The motion on blessings was put forth during a synod that was focused on the theme of Indigenous/non-Indigenous reconciliation and healing.

Highlights, say Kerr-Wilson and Pearson, were presentations by Lydia Mamakwa, bishop of the Indigenous Spiritual Ministry of Mishamikoweesh, and Sidney Black, Indigenous Bishop for Treaty 7 territory in the diocese of Calgary. The synod also passed a motion directing diocesan council to focus its energies over the next triennium on developing a mission plan for the diocese. ■

## CANADA ►

## Faith motivates Hiroshima survivor’s anti-nuke activism

**Tali Folkins**  
STAFF WRITER

It was 72 years ago, when Setsuko Thurlow was just 13, that she somehow escaped death after the United States dropped an atomic bomb on her home city, Hiroshima, Japan. Now 85, Thurlow has spent much of her time campaigning to abolish nuclear weapons—and her religious faith has been an important factor in motivating her, she says.

“After the experience, I struggled emotionally, psychologically, spiritually,” she says. “I kept asking why, why, why America could do something inhumane, horrible like this—a Christian country... I struggled with this issue... but somehow I became very involved with religious teaching” and church activism, she says. Since then, her spirituality—she is a member of the United Church of Canada—along with a number of what she terms “environmental” factors, have been crucial drivers of her activism, she says.

Thurlow’s efforts will be recognized this month, when she travels to Oslo, Norway, to jointly accept a Nobel Peace Prize on behalf of the International Campaign to Abolish Nuclear Weapons (ICAN), along with Beatrice Fihn, ICAN’s executive director. ICAN, a coalition of 468 organizations in 101 countries, was awarded the prize October 6, in recognition of its work drawing attention to the “catastrophic” potential of nuclear weapons and pushing for the United Nations Treaty on the Prohibition of Nuclear Weapons, which was adopted this July by 122 countries. Thurlow has been involved in ICAN since it was founded in 2007, and took part in



▲ **This month, Setsuko Thurlow will travel to Oslo, Norway, to jointly accept a Nobel Peace Prize on behalf of the International Campaign to Abolish Nuclear Weapons (ICAN).**

PHOTO: TALI FOLKINS

negotiations leading to the adoption of the treaty.

On the morning the bomb was dropped, Thurlow was in school. The building collapsed, and she was pinned under some debris, she says. A complete stranger helped free her. She never saw his face, because the ruined school was in total darkness—the particles in the air stirred up by the explosion blotted out much of the sunlight, she says.

Her classmates were less lucky.

“The building... was already on fire—that means about 30 girls who were with me in the same room practically all burned alive,” she says. “I knew people were around me, because I could hear my classmates asking, ‘God, help me,’ ‘Mother, help me.’ In the total darkness, I heard those voices around me.”

Finding her way outside, she saw people with flesh hanging from their bones, or part of their bodies missing, people carrying their own eyeballs or with their

intestines hanging out.

Thurlow says some people have told her that perhaps God kept her alive because he had a mission for her, to fight to eliminate nuclear weapons. But she resists the idea.

“I don’t want to say that,” she says. “God does not play that kind of game. I feel I was simply lucky.”

Speaking in a news conference given by ICAN in Toronto October 27, Thurlow said being asked to receive the prize was a great surprise, and that she felt at once proud and humbled by it. But she remains deeply concerned about nuclear weapons, especially given the recent increase in tensions between North Korea and the United States.

“We are experiencing that danger right now, when two impulsive, irresponsible leaders have been exchanging threatening remarks,” she said.

And she also joined fellow ICAN members in calling on Canada to sign the treaty.

All nine of the countries now known or believed to have nuclear weapons, and Canada along with every NATO member except the Netherlands, boycotted the negotiations, according to the CBC. In a joint statement, the U.S., the U.K. and France said they did not intend to ever become party to the treaty. The ban, they said, was “incompatible with the policy of nuclear deterrence” and thus “will not enhance any country’s security, nor international peace and security. It will do the exact opposite.”

Prime Minister Trudeau has not yet congratulated ICAN for being awarded the prize nor reached out to Thurlow, said ICAN international steering group member Ray Acheson. ■



## EDMONTON ►



PHOTO: DAVE VON BIEKER

**“What Bernice Sees” exhibit on display at the diocese of Edmonton’s Bleeding Heart Art Space**

# Art from the heart



PHOTO: JANET SUTANTO

**“Artists sometimes have a hard time in the church, because the nature of art is, I think, to ask questions, and to pull things apart.”**

—Dave Von Bieker, arts chaplain at Bleeding Heart Art Space and St. Faith’s Anglican Church

**Joelle Kidd**  
STAFF WRITER

A ministry in the diocese of Edmonton is practicing the art of community.

Bleeding Heart Art Space is a gallery and community space in Edmonton’s inner city. Partnered with St. Faith’s Anglican Church, the space acts as a bridge both between artists in the community and the worlds of art and faith.

“I’ve also always had a passion to see creativity strengthened in the church,” says Dave Von Bieker, arts chaplain of Bleeding Heart Art Space and St. Faith’s Anglican Church. A singer-songwriter, Von Bieker long struggled with the tension between his faith and his artistic practice. “I felt like my art would have to suffer for my faith, or my faith would have to suffer for my art, one or the other.”

His aim is to bring faith into artistic spaces and help other artists “who might feel that same dichotomy...to discover that God is creative, after all.”

The gallery is situated on Alberta Avenue, one of Edmonton’s oldest neighbourhoods. An area known for crime, drugs and prostitution, it has been undergoing a revitalization thanks to the arts community, spurred by local organization Arts on the Ave, and has become known for its galleries and yearly arts festivals.

Bleeding Heart began in 2012 as a project of Pentecostal church plant Urban Bridge Church. When the church dissolved in 2014, they struck up a partnership with St. Faith’s, which is across the street. Von Bieker’s role is to help integrate the two communities. On the first Sunday of every month, he runs a Bleeding Heart Service, an arts-infused liturgy that incorporates the gallery’s current work as well as music, poetry and interactive artistic elements.

The gallery does not receive financial support from St. Faith’s, relying on private donations and some art sales. An outdoor installation in 2016 by the Rev. Lori Calkins, which was facilitated by the art space and the diocese’s Indigenous Ministries, received a grant from the Anglican Foundation of Canada.

For Pam Baergen, Bleeding Heart’s artistic director, the gallery’s greatest impact is in creating a community with space for both faith and art. “There are many artists who feel on the fringes of Christian community, or they just don’t feel like their gifts can be used.”

The gallery works hard to walk the line between inclusivity and striving for excellence, Von Bieker says. While Baergen’s role is to ensure gallery programming matches the project’s



PHOTO: DAVE VON BIEKER

**“There are many artists who feel on the fringes of Christian community,” says artistic director Pam Baergen.**



**▲ At Bleeding Heart’s ArtLucks, participants bring a piece of artwork and a dish to share.**

PHOTO: DAVE VON BIEKER

mission, exhibit selections are made by jury. The space allows for six to eight shows per year (though in the past year they received upwards of 30 submissions), and balances selections among five categories: social justice, liturgical, community, emerging artist and professional artist.

Exhibits offer meaningful opportunities to engage with the neighbourhood. The annual Open Walls exhibit, styled after an “open mic” night, allows anyone, regardless of experience or age, to submit one piece of artwork.

On one occasion, the gallery curated a show of works by 70-year-old community member Bernice Caligiuri. “She’s always making some kind of different craft or art,” Von Bieker says. “And she always has a camera with her, so she’s always walking around taking photos of everything. You’ll literally be at an event, and you’ll be getting coffee or something, and she’ll just walk up out of nowhere and give you

two or three photos of yourself.” The show featured dozens of photos taken in the neighbourhood over the past 10 years as well as acrylic paintings, sculpture and poetry. It was a healing moment. “Her husband had died almost 10 years ago. And it was, from what I understand, a fairly oppressive relationship...Once he passed away, she really found art as a way to open up and express herself.”

Bleeding Heart also hosts regular “ArtLucks” in which participants each bring a piece of artwork and a dish to share. “It’s kind of show and tell for adults for a couple of hours,” says Von Bieker. “Quite often because people’s artwork is so intensely personal, and often intensely spiritual, the conversation will go to really deep places just all on its own. People start to encourage each other.”

The gallery offers an opportunity to open up conversations of many kinds. “We’re hoping that through what we exhibit, people can come into conversations about art and faith and justice and hope, even to bring up to some questions that we have related to faith,” says Baergen. The gallery does not specifically seek religious work, though she says “there are some aspects of religion and religious imagery in some of the shows we book.”

For an upcoming project, Baergen will be creating ties between churches within the diocese through commissioned pieces from local women artists based around women who appear in the gospel stories. She hopes to partner with churches to sponsor some of the commissions, as well as tour the final artworks to local churches.

“Artists sometimes have a hard time in the church, because the nature of art is, I think, to ask questions, and to pull things apart, and to investigate, right? And to push boundaries. Whereas, often the nature of our faith communities is very opposite to that. It’s a lot more about answers, and things that are comfortable, and tradition,” says Von Bieker. However, he believes in the ability of art to foster conversation and change minds. “Art has this really amazing power to kind of get behind our barriers, and sneak up on us with questions, and beauty, and meaning; stuff that we may not be expecting when we just walk in the door.”

Bleeding Heart Art Space recently moved to a slightly larger, second-floor space next door to its original location. Renovations are ongoing, as the gallery hopes to raise funds to install a community bar and open the space for co-working during the day. ■



BRANDON ▶

# Former Manitoba priest sued for alleged sexual exploitation

**Tali Folkins**  
STAFF WRITER

A former dean of the Anglican diocese of Brandon is being sued for allegedly sexually exploiting a former parishioner.

According to a CBC story published October 4, a woman (unnamed by CBC because of the nature of the allegations) alleges in a September 19 statement of claim that Nigel Packwood “exploited and misused the power, authority and discretion conferred upon him by the Diocese to gain access to confidential information about [the plaintiff] and her circumstances and to initiate and maintain illicit intimate sexual contact with, and to manipulate, control and sexually exploit [the plaintiff] for his own personal sexual gratification.”

The diocese is also named in the lawsuit, which alleges it failed to investigate and evaluate Packwood’s background and suitability as a priest.



▲ **Nigel Packwood, former dean of St. Matthew’s Cathedral, Brandon, Man.**

PHOTO: TAKEN FROM AN ISSUE OF THE MUSTARD SEED

Packwood, the document alleges, “initiated and maintained” a sexual relationship with the female parishioner after she began individual counselling sessions with him in 2001. He was serving as a priest in an Anglican church in western Manitoba at the time.

The woman alleges Packwood hugged her during counselling sessions, and that these hugs progressed to touching and fondling. He began to pressure her into having sex with him, according to the document. In 2003, he allegedly forced her into having sex in the sanctuary of the church, and also “sexually assaulted her on the church pew.”

None of the allegations have been proven in a court of law.

In a statement of defence, filed October 24, Packwood admits that he had a sexual relationship with the woman, but claims it was consensual. Packwood denies having assaulted her “sexually or otherwise.”

The statement adds, “At all material times

the plaintiff was a willing adult participant to the sexual conduct between them, and in many instances was the initiator of such sexual conduct.”

Diocese of Brandon Bishop William G. Cliff has denied the lawsuit’s allegations that the diocese knew about Packwood’s alleged wrongdoings. Cliff, who was consecrated bishop in March 2016, told the CBC he was “horrified” when the parishioner approached him about Packwood. “I asked for his resignation and he resigned, and then he renounced his ministry in the Anglican Church of Canada,” Cliff said.

In an email to the *Anglican Journal*, Cliff said that because the matter was before the courts, he couldn’t comment further. He did include, however, a letter sent to the parishes of the diocese notifying them of the statement of claim. The letter also states that the diocese intends to file a statement of defence. ■

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ARTS AND CULTURE ▶

BOOK REVIEW

CHRISTMAS WITH HOT APPLE CIDER  
 Stories from the Season of Giving and Receiving

Edited by N.J. Lindquist

That's Life! Communications, 2017

Book 5, Hot Apple Cider series

352 pages

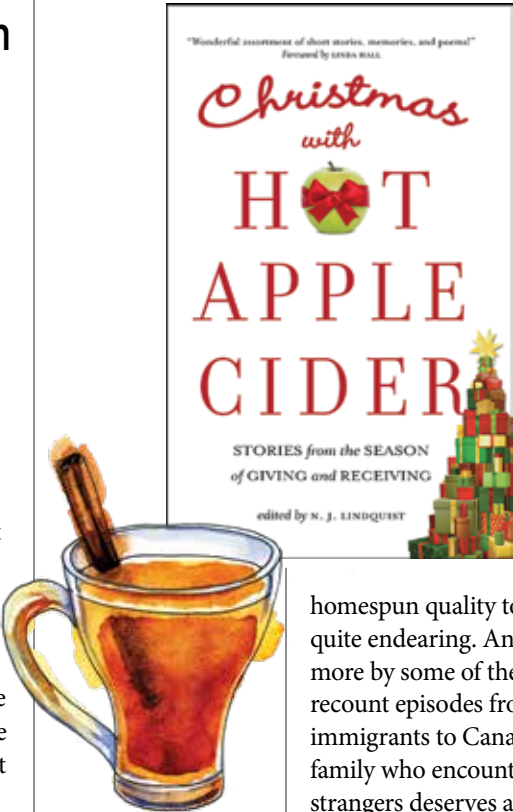
ISBN 978-1927692417

The promise and its fulfillment: Stories for Christmas

Selection offers homespun wisdom, nostalgia

By John Arkelian

“THE PROMISE AND its fulfillment”: that phrase is apt shorthand for what Christmas means to the person of faith. And those words are nicely exemplified in the book in which we found them—*Christmas with Hot Apple Cider* (That's Life! Communications, 2017). Edited by N.J. Lindquist, the anthology comprises 67 contributions by 55 Canadian writers. Most of the book's selections are mini-memoirs, short accounts of real-life events. Those non-fiction accounts are interspersed with several fictional short stories and poems and one short play. Memoir or fiction, prose or verse, they are all variations on the theme of Christmas. It's the fifth volume in the Hot Apple Cider series of anthologies that aim to uplift their readers with stories of “hope, faith, courage, and love.” Like the Chicken Soup books, they're good for the soul, rather like a spiritually-charged version of *Reader's Digest* magazine's first-person accounts. Their optimistic, uplifting tone is also reminiscent of *Ideals*, a magazine we haven't seen in ages (but that still exists), right down to their monotone seasonal illustrations. They are also kin to the Ottawa Valley



▲ Stories that are ‘good for the soul.’

ILLUSTRATION: SHUTTERSTOCK

childhood stories of former CBC Radio raconteur Mary Cook.

The selections, from writers of varying degrees of experience, range from very serviceable to very good, and the common thread, besides the Christmas theme, is a prevalent tone of warm nostalgia. There's a plain, simple,

homespun quality to these accounts that's quite endearing. And we're keen to read more by some of these authors. Several recount episodes from their childhood as immigrants to Canada. A postwar Dutch family who encounter the kindness of strangers deserves a book-length treatment. Another story authentically conjures the point of view of a child who has her first Christmas with her newly adoptive parents in 1948. The narrative voice in an account of a kitchen mishap is likewise very engaging.

Helping others is a recurring theme, with stories that involve church outreach, an orphanage in West Africa and a nursing home. Those afflicted with addiction, imprisonment or the loss of

a loved one discover hope. An umbrella becomes an impromptu Christmas tree; and a small-town mystery set in coastal Nova Scotia makes us want to read the novel-length adventures of the same plucky protagonist. Out of the mouths of babes, a young child heals an elder's sorrow. And a young woman far from home finds comfort in the spontaneous gift of a cheery apple.

There's down-to-earth wisdom here: “We can't do everything, but...we can do something. We can be the people others know they can count on.” A poem about the shepherds on the first Christmas has a nice turn of phrase, comparing the ennobling of man through the miracle of God becoming one of us to “a commoner called to court.” There's a well-written Christmas “ghost” story; an account of a full-sized Yule tree replaced by an indoor forest of eight small ones; a touching reflection on the absence of self-worth (“nothing on the outside, nothing on the inside”) and its remedy; an evocative poem about the sounds, smells and tastes of Christmas; and an amusing account of the harder-than-it-looks task of assembling a bicycle on Christmas Eve. And there's the peace that comes from rejoicing in the promise and its fulfillment. ■

John Arkelian is an award-winning author and journalist.

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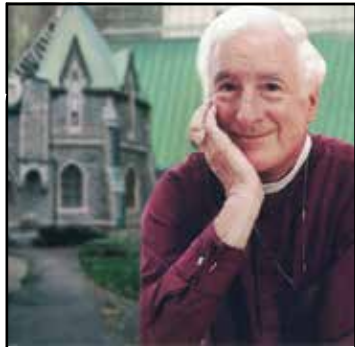
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BOOK



It Happened at the Cathedral: Letters of Bishop RF Shepherd, from 1948 to 2012, edited and illustrated by his daughter Mary Shepherd, is now in print. This unforgettable collection of letters, spanning more than 60 years of service to the Anglican Church of Canada, in Hamilton, Winnipeg, Edmonton, Montreal and Victoria, (and also several years in London, England as a curate and in Borrego Springs, California, during his retirement years), chronicles his remarkable experiences.

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

BOOK

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PERSONAL  
 Jennifer Spencer is a member of All Saints Anglican Church in Collingwood Ontario. She has been past president and secretary of the ACW, a member of the choir and a generous volunteer. Last year tragic news came and she was diagnosed with ALS, commonly known as Lou Gehrig's disease.  
 Friends mentioned that a funding website could possibly help individuals who come across unfortunate circumstances. We encourage you to look at the website [www.gofundme.com/2bmk3xg](http://www.gofundme.com/2bmk3xg) to understand this devastating illness and offer your support.

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