Bishops worry about gay marriage vote fallout

Tali Folkins
STAFF WRITER

Some bishops have expressed concern about the possibility that some priests may go ahead and marry gay couples in the event that a resolution changing the marriage canon to allow same-gender marriages is rejected at General Synod this summer, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

“If it’s not approved, then, as we sometimes say...there could be some ‘civil disobedience’ on the part of clergy and parishes, and the bishops are going to have to handle that, because all of us that are ordained make a solemn promise to conform to the doctrine, discipline and worship of the Anglican Church of Canada,” Hiltz said. Hiltz made the comments during an interview about the House of Bishops meeting April 4–8.

Asked to clarify if by “civil disobedience” he meant same-gender marriages in defiance of a “no” vote, Hiltz replied, “That’s a possibility. Bishops are aware of that. We’re mindful of our need to reach out to those who are going to be hurt or offended by a decision of General Synod.”

Whatever the outcome of the vote at the General Synod meeting July 7–12, Hiltz said, the bishops need to be aware that the

Common praise


Assisted-dying bill draws praise, criticism from Anglicans, other Canadians

André Forget
STAFF WRITER

While the government tabled legislation April 14 to clarify the laws around doctor-assisted death, responses from some members of the Anglican Church of Canada’s task force on assisted dying show that the church—and Canadian society—remain divided about how widely available this measure should be.

Canon Eric Beresford, the ethicist who chairs the task force, said he felt the government “tried very hard to balance a number of things,” and commended the decision to exclude children from the purview of the act.

Another member of the task force, however, suggested its restrictiveness is a problem. Juliet Guichon, a lawyer and assistant professor at the University of Calgary’s school of medicine, argued that in its current form the bill is unconstitutional.

“What the government has done is it has made the class [of people eligible for assisted dying] more narrow than the court [did]—in other words, the government is restricting the rights of Canadians,” she said. By limiting assisted dying to those whose deaths are “reasonably foreseeable,” the government is going against the Supreme Court ruling, which did not require that a person be close to approaching death to be eligible, said Guichon.

Bill C-14 was crafted in response to

See related stories on pages 8, 9 and 10.

General Synod a mix of joys, challenges

Tali Folkins
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, says he hopes a prayerful spirit will prevail at General Synod this July, despite the tensions likely to be stirred by discussions of, and voting on, same-sex marriage.

“No doubt, in this synod there will be some stress and some strain, but I hope and pray that in the grace of the waters of baptism in which we have been made one with Christ, that we will be able to continue to do our work in synod and that we’ll know that in the midst of it all, we are, in fact, members one of another.”
Reconciliation efforts gain grassroots support

Tali Folkins
STAFF WRITER

As the one-year anniversary of the Truth and Reconciliation Commission’s release of its 94 Calls to Action approaches this June 2, some Anglican dioceses and parishes are finding their own ways of recognizing the church’s role in the Indian residential school system and striving for reconciliation with the victims of that system.

On April 18, Bishop Michael Bird of the diocese of Niagara announced the appointment of Canon Valerie Kerr, rector of St. John the Evangelist in Niagara Falls, Ont., to a new position: archdeacon for truth, reconciliation and Indigenous ministry.

In a statement, the bishop's office said Kerr would be tasked with helping the diocese implement the national church’s commitment to truth and reconciliation. This ministry would also include “teaching, building relationships and fostering healing and reconciliation between Indigenous and non-Indigenous peoples.”

Kerr, a Mohawk woman who has served as an Anglican priest for more than a decade, told the Niagara Falls Review that Bird's offer of the appointment had left her without words. “I said, ‘Bishop, not very often I’m speechless, but I don’t know what to say,’” Kerr said.

Meanwhile, across Canada dioceses are using funds returned to them under the Indian Residential Schools Settlement Agreement (IRSSA) for a number of initiatives, according to a statement released April 29 by the Anglican Church of Canada’s national office. The diocese of Toronto, for example, is beginning a new endowment fund to support Indigenous ministry; the diocese of Central Newfoundland is funding research into the early history of Beothuk people and the Anglican church; and the diocese of Nova Scotia and Prince Edward Island has returned the funds it received back to the national office, to be used by the Anglican Fund for Healing and Reconciliation.

Not all of this reconciliation work is being done at the national and diocesan levels. Since this March, at All Saints Anglican Church in Erin, Ont., the entire 94 Calls to Action are being read aloud during worship, and prayers offered “for those in leadership to respond faithfully to the calls,” says Canon Susan Wilson, rector at All Saints. The idea, Wilson says, came from a parishioner who asked what All Saints was doing in response to the release of the report of the Truth and Reconciliation Commission (TRC).

Others have responded positively to the collective reading of the Calls to Action, Wilson says. As well, the parish is planning to publicly read the UN Declaration on the Rights of Indigenous Peoples.

Wilson says she also hopes to host a blanket exercise—an interactive tool intended for teaching the history of Indigenous and non-Indigenous relations in Canada—in the community. “It may be a small thing that we are doing in our small church, but I believe that it is touching lives and changing hearts.”

Since last fall, most of the $2.8 million that the church’s national office had set aside for healing under the IRSSA has been returned to the dioceses that contributed the money, under the terms of the agreement. This is because, under that agreement, the national office would have needed that money, under the terms of the agreement.

General Synod then earmarked its own contribution to the reserve fund—$324,834—for the Anglican Fund for Healing and Reconciliation. According to the national office statement, most of the dioceses that received refunds are using them to “respond to the challenge of justice and right relations among Indigenous and non-Indigenous Canadians, or to support the ongoing national initiative of the Healing Fund.”

The $2.8 million, which was the subject of national media coverage, is part of a total settlement package of $15.7 million reached between the Anglican Church of Canada and other parties to the IRSSA.

PWRDF appoints development veteran as new director

Staff

On June 13, William Postma, who has been working in international development since 1991, will assume the role of executive director of The Primate’s World Relief and Development Fund (PWRDF), the relief and development agency of the Anglican Church of Canada.

Postma recently served as the vice-president, programs and research, at Pathways to Education, a non-government organization that helps youth from low-income communities finish high school and transition into post-secondary education or the workforce. He has also worked with Save the Children Canada, World Vision and the Christian Reformed World Relief Committee. He is the chair of Citizens for Public Justice, a faith-based organization that advocates for social and ecological justice in Canadian public policy.

In a press release, Maureen Lawrence, vice-president of the PWRDF board and leader of the search committee, said the fund “looks forward to working with Will because of his wide and varied experience in areas of concern to PWRDF.”

Postma succeeds Adele Finney, who announced her retirement after serving as executive director since 2010.

“The mission of God is global, but it is worked out in every local community.”

—Bishop James Tengatenga, past Chair of the Anglican Consultative Council

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ACW advocacy for the North a long tradition

Tall Fokin
Stuart Wortman

Not long ago, some Anglican Church Women (ACW) members in the diocese of New Westminster began to doubt the value of their Northern Bales program, which has seen large packages of mostly used clothing shipped north to help the needy in Yukon every year since the late 1940s. “We began to wonder—do they really want us to continue this project after all these years? Or is this becoming somewhat passé, but they don’t know quite how to say, ‘Don’t send it anymore?’” says Margaret Warwick, diocese of New Westminster ACW president.

They needed to worry. On holiday in the Yukon, former ACW president Sheila Puls decided to stop by at some of the communities that received the bales—and got a reception, Warwick says, that left her feeling overwhelmed.

When she identified herself as ACW from the diocese of New Westminster, “it was like the long-lost family member had come home—there were hugs and kisses, and cheers,” Warwick says.

In other communities, Puls discovered, the arrival of the bales from the South is so eagerly anticipated that no one is allowed to open a bale until everyone is present. “It certainly made us feel that our work is worthwhile,” Warwick says.

Currently the ACW of the diocese sends roughly 75 bales of warm clothing and bedding, three times a year, to northern parishes, Warwick says. The crates are shipped to Whitehorse by trucking company Canadian Freightways, which, since the program began, has charged the ACW half price, amounting to an annual savings of roughly $2,300, she says. Receiving parishes send someone to Whitehorse to pick up the crates; the clothing is then unloaded and sold in parish-run thrift stores.

It’s no surprise the bales from the New Westminster ACW—and similar donations from ACWs across Canada—are so appreciated in the North, says Council of the North (CoN) chair Bishop Michael Hawkins of the diocese of Saskatchewan. “In a lot of our communities, people just can’t afford clothing—it’s an extra expense,” he says.

Clothing donations are just one of many ways ACW groups across the country are providing much-needed help to northern parishes. In early 2015, the ACW of the diocese of Nova Scotia and Prince Edward Island presented a cheque for $9,000—the fruit of a year of fundraising—to the CoN to support a theological training program in Arviat, Nunavut.

The origins of both the ACW and the CoN go back to the very beginnings of the Anglican church in Canada, Hawkins says; both started fundamentally as missionary societies, with the ACW a traditional supporter of the church’s work in the North and West.

Today, he says, the members of ACW remain “our strongest and most consistent supporters in terms of prayer, in terms of communication, and in terms of giving” both cash and in-kind donations.

The CoN, a grouping of 11 financially-assisted dioceses, parishes and an archdeaconry, covers most of Canada. “The challenges, the needs and the demands of ministry in the North are perhaps the greatest in the country,” Hawkins says. The CoN includes some of Canada’s most socially and economically challenged communities, with a high demand for the church’s ministry. But, he says, operating a church in the North means an expensive struggle with geography. “Travel costs can be ‘astronomical,’” given that communities are often far-flung and accessible only by airplane, he says. “It can cost $100,000 to fly people in for a meeting, for a synod and the like, and it also means that pastoral care for people can be terribly expensive.”

Because of the expense of travel, colleagues in the North might go three years without seeing one another, he says.

In financial terms alone, the ACW supports the North in a number of different ways. From 2010 to 2015, Hawkins says, 58 ACW groups across Canada—at the diocesan, deanery and congregational levels—have made financial gifts to the CoN totalling $93,589.95.

But this figure, he notes, does not include gifts made by ACWs directly to northern dioceses, congregations, projects and missions. ACW donations are an important source of funding for the Northern Clergy Families Fund, from which 24 gifts of $950 a year are sent to the families of needy northern clergy. “The ACW of the diocese of Toronto makes an annual contribution to the CoN; its gift for 2015 totalled $10,000.”

But even the smallest ACW group that sends hand-knit mittens, a small monetary contribution or prayers deserves to be celebrated, Hawkins says. The support provided by the ACW means so much more, he says. “There’s a sense of partnership which extends through all of this, and a sense of people’s concern and of being one—that despite the differences and despite the distances, there is a unity,” he says.

This support ultimately depends, says Cynthia Pilichos, past president of the diocese of Nova Scotia and Prince Edward Island’s ACW, on the efforts of individual ACWs. “There’s no question when you look at the activity of the women in the diocese—and in many cases, these women are quite senior at this point—they are phenomenal fundraisers,” she says.

Often, Pilichos says, their methods aren’t sophisticated—bake sales, turkey dinners and other types of time-honoured events:

“The secret is in their energy, talent, experience and commitment.” The church has been a huge part of their life from birth, and the idea of giving and just offering themselves and doing this ministry is second nature to them,” Pilichos says. “They don’t just do one thing and say, ‘Phew!’—they’re always looking at what is the next thing that we need to do.”

Bible Readings

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See the September Bible-readings on p. 11

PHOTO: SHEILA PULS

Members of the New Westminster Anglican Church Women (ACW) load Northern Bales for needy parishes in the Yukon.

Clockwise from front-left are: Mary McIntyre, Vera Morgan, Susan Cummings, Lorraine Pentecost, Ann Adair-Austin, Audrey Hunter, Lesley Goodbrand and Marjorie Henry.

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PHOTO: LEMBAYA SHUTTERSTOCK

Day     Reading

Day     Reading

Day     Reading

Day     Reading
The church at its worst, or best?

Words of wisdom from an unlikely source

The most pithy response I can imagine to your story, Order of Bishops unlikely to support gay marriage (April 2016, p.1), comes from an unlikely source: Kareem Abdul-Jabbar, six-time NBA champion.

In the March 28, 2016 issue of TIME Magazine, he writes, “We fear change so much that we fight it, even when change reflects our founding principles. We just have to push against the push, only harder.”

Jean Gower
Kingston, Ont.

Unsustainable consumption

Two letters in the March 16 issue (Why the silence? and The plank in the eye, p. 4), which defend the value of fossil fuels and the benefits accruing from associated industries, accuse both the Anglican Journal and church leadership of hypocrisy. The actual sin is not hypocrisy, but misconception.

The facts (and there are enough facts) demonstrate unequivocally that something is happening, reversibly or irreversibly, to the world’s climate, through causes that may be either natural or induced, whatever are the interfering anthropogenic factors, have reason to be grateful that our experience of my own family has given me pause when I considered the ongoing discussion of proposed changes to the marriage canon.

My mother divorced my father in the 1930s, a time when divorce was not as commonplace as it is today, nor as easily obtained. Thirty years later, she met a man with whom she fell in love and wished to marry. This was obviously not the carefree whim of a young girl. My future stepfather, in keeping with the custom of the time, and my permission to marry her. That I joyfully granted. But it was a great shock for us all when we were informed that on account of her divorce, my mother could not be married in the Anglican church.

As I have entered my 90th year, I am willing to concede that I hold many of the views and occasional prejudices of my generation. But when I remember the experience of my own family, I cannot help but reflect that there are no doubt many Anglicans who, from personal experience or the knowledge of that of family and friends, have reason to be grateful that our church’s position on the marriage canon has not, in fact, been immutable. Rather, that position has allowed for change and growth, not simply in response to changes in social mores, but in order to answer that call to love and compassion that Christ requires of us all.

Roma Page Lynde
Toronto

Maritess N. Sison
EDITOR

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Roma Page Lynde
Toronto

Maritess N. Sison
EDITOR
It’s time for Anglicans to consider Plan B: Repeal the marriage canon

I write in support of a wise letter by Anton Lovnik (Good Time, April 2016, p. 4), who wrote, “The difference between our [same-sex] civil marriage having been blessed, compared to being married in the church building, is not enough cause for dividing our Communion.”

After the wedding and blessing of my son and his wife the same way in 2014, I couldn’t agree more. On the other hand, homosexuals have not been treated well by the church, and so I also sympathize with those who prefer to improve our even-handedness.

In view of the bishops’ statement in February that they have multiple sympathies, which all the parents and godparents lined up in front of the font, our darling Leah and her parents, Nathan and Melissa, were in the middle.

As I took her in my arms, I poured three generous handfuls of water over her dear little head. Using the oil of chrism, I traced the sign of the cross on her forehead and marked her as “Christ’s own forever.” Then, with great delight, I walked her down the aisle and up into the chancel so that everyone could see and welcome her. She seemed to enjoy the stroll as much as they did. Since that happy day I have thought much about the nature of our baptism. Inasmuch as it is a spiritual birth and incorporation into the Body of Christ, it is for us a way of life, reflective of the vows we make. We believe in God and we worship God. We endeavour to walk humbly with God, and when we stray, as we all do, we make our way back to God. We must show compassion toward those in need and work hard for what is good and right and just for all people. We are called to tend God’s creation with regard for our children.

This way of living asks much of us and we can only respond trusting in the grace of God to keep us centred and strong. It is good that from time to time we have opportunities to renew our vows and feel afresh the water of baptism through a joyful and extravagant aspering of the entire congregation.

As I cherish the delight of Leah’s baptism, and the blessing bestowed in that sacred moment, I am reminded of how I must pray for her and set the best example of a life lived according to the church’s prayer. “…Sustain her, O Lord, in your Holy Spirit. Give her an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Amen.” (3 John, Alternative Services, Holy Baptism, p. 160)

Archbishop Fred Hiltz is primate of the Anglican Church of Canada.
Bishop, cathedral back Victoria tent city

André Forget

STAFF WRITER

The diocese of British Columbia is working to find land where micro-housing for the tent city that has sprung up across the street from downtown Victoria’s Christ Church Cathedral can be built, says Bishop Logan McMenamie.

“We’ve been looking as a diocese at property we have,” McMenamie said in a phone interview. He explained that the synod office set up an asset management department after it started disestablishing parishes, and that he has asked the asset manager “to make it a priority” to look at where micro-housing could be built.

The tent city—dubbed Tent City by its residents—mushroomed in October 2015, after a group of homeless Victorians set up camp on the courthouse lawn at the northwest corner of Quadra Street and Burdett Avenue.

Despite several attempts on the part of the government to evict the campers, the community that formed around the tent city has resisted attempts to force its relocation, turning to advocacy groups.

It also found an ally in what at first appeared, for many of the campers, to be an unlikely place: the gothic Anglican cathedral.

The connection between the cathedral and the tent city began simply enough. The Rev. Nancy Ford, Christ Church Cathedral’s dean to the city, decided to stop by the camp and see what was going on. She met a woman named Catherine, who was raking leaves. “So we had a conversation, and I talked with some of the others…I made a habit of going over every few days,” Ford recalled.

As the number of tents grew, the cathedral began providing coffee and food in the mornings, a place to warm up in the evenings, and occasionally hosting dinners. In turn, the community gave Ford and other cathedral clergy a place in the daily talking circles.

“(The Cathedral) has been a family for us,” homelessness advocate and former camp resident Joseph John “C.J.” Reville said in an interview over the phone.

Like many in the encampment, Reville, 44, has had a life full of ups and downs. Born in Toronto’s East York neighbourhood, he left home at 16 after a “falling-out” with his parents. He landed in Victoria in 1994, and took up an itinerant lifestyle, travelling around the island and lower mainland B.C., and sometimes picking fruit in the Okanagan valley during the summer. He has gotten off the street “a whole bunch of times,” but Reville said most of his adult life has been spent marginally housed or not housed at all.

Living in the tent city, he says, allowed him a measure of stability.

While there are issues of substance abuse and aggression in the camp (one resident died of a drug overdose in late 2015), he was quick to point out that these problems are not limited to the street community. “Seeing it happen outside the front door of my tent is no different from hearing it down the hall of my low-budget apartment rental,” he said.

Reville said a sense of paternalism on the part of the government, and an unwillingness to actually view the tent city as a partner, instead of a problem to be managed, has exacerbated the situation.

“I think tent cities are necessary at this point,” he says. “We don’t have housing—even if we had rent money for everybody in this camp right now, with subsidies and everything else, Victoria offers a 0.6% availability rate on rentals.”

The province has shown some willingness to confront the housing dilemma. A former youth detention facility in View Royal, a community in the Greater Victoria Area, was repurposed to provide spaces for camping and housing, and the Mt. Edwards Court housing facility, not far from the camp, has been opened to provide housing for a few dozen people.

Rich Coleman, the housing minister for B.C., told the Canadian Press that the province has housing for everyone living in the tent city—the problem is that the campers don’t want to move into it.

Reville has taken up the government’s offer of space at the View Royal facility, but around 100 campers have remained, and he thinks what they want is land reasonably close to the city, serviced with electricity and plumbing, where citizens can erect their own dwellings.

It is a demand that McMenamie supports. “Shelters don’t work—they’re not safe places, and once you say ‘shelter,’ most of the people who are living in the street community will turn away,” he says. “[The tent city community] have homes—their homes are tents and structures. What they’re asking for is a piece of land…where they can realize their dream.”

McMenamie has spoken on behalf of the campers with various B.C. officials. He has also sought meetings with Coleman and Premier Christy Clarke—so far, unsuccessfully.

McMenamie says the diocese doesn’t have any property in Greater Victoria that would be “appropriate” for encampment. But he said the process of finding diocesan properties suitable for micro-housing will continue.

Anglicans, Lutherans launch ‘find a church’ website

Tali Folkins

STAFF WRITER

A newly-launched website allows Canadian Lutherans and Anglicans to find a place to worship through a few clicks of a mouse, or a few taps on their phone or tablet.

Findachurch.ca is the result of collaboration between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC).

The Anglicans had for some time been considering a church locator site; ELCIC already had one, but wanted to improve it, says Brian Bukowski, General Synod’s web manager, in a story published by anglican.ca, the Anglican Church of Canada’s official website.

Findachurch.ca allows users to search for Anglican and Lutheran churches, or Anglican churches only, or Lutheran churches only. Once a church name has been input and the “Search” button is clicked or tapped, a list of matches pops up, together with a map of their location. Users can also narrow their searches, or browse, by diocese, synod, province, address, postal code or other keyword.

The site also includes a “Find a Parish” feature, which allows users to search for ELCIC clergy only; in future, this feature may be expanded, says Bukowski.

Users are invited to submit their feedback on the site, using contact information for the Anglican Church of Canada web team on the site’s “Contact” page.

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Saint Paul University is the founding college of the University of Ottawa (1848), with which it has been academically federated since 1965.
Anglican, Lutheran youth event in P.E.I. draws sell-out crowd

This summer’s Canadian Lutheran Anglican Youth (CLAY) gathering will be packed to the rafters, an organizer says—partly because more Anglicans will be attending than ever before.

“What we’ve seen at this point in time is that the Anglican commitment has increased, and we rejoice in that because it’s really enacting what we believe around full communion,” says CLAY 2016 chair, Rev. David Burrows. Some 850 people—about 850 youth participants and around 100 volunteers—are expected to attend CLAY 2016, organizers say. Since this is the event’s maximum capacity, no new registrations will be accepted.

Registration for this year’s CLAY is 55% higher than in 2014 and 33% higher than CLAY 2012, organizers say. The event, which happens every two years, began in the 1960s as an Evangelical Lutheran Church in Canada (ELCIC) youth gathering but was opened to Anglicans in 2010. Since then, only roughly a tenth of attendants have been Anglican—with the exception of this year, Burrows says. For CLAY 2016, slated for August 17–21 on the campus of the University of Prince Edward Island, almost one quarter—200 of 850—of the youth participants will be Anglican.

One reason for the increased Anglican interest in CLAY, Burrows says, is that the word has been getting out. “Within the Anglican context, there’s been some steady growth since 2010 of sharing and disseminating the information of what has happened at previous CLAY,” he says.

As Anglican youth gain CLAY experience, they tend to become more committed to the event, he says.

The venue also seems to be a factor, he says. “It’s in Prince Edward Island, which does not have any representation from the [ELCIC], so it’s a space and a place of ministry where the Lutheran church has not been. And so I think some of the interest…lies within both Lutharians and Anglicans in that context to come together and share with folks and with people in creative ways.”

Other draws could be the engaging speakers the event has featured in recent years and a new element in the program—ministry projects, which allow participants to share their experience in ministry and take home what they’ve learned to apply it in their own parishes, says Burrows.

A much bigger CLAY, Burrows says, is likely to mean a more exciting and more inspiring gathering, as people feed off one another’s enthusiasm.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has referred to CLAY as “the most hope-filled expression” of the full communion relationship that the Anglican Church of Canada and the ELCIC have enjoyed since 2001. Participants worship, listen to presentations, sing, dance and enjoy other social events with one another.

The theme of CLAY this year is “Not for Sale,” which, according to the gathering’s website (claygathering.ca), will be explored in three ways: salvation not for sale; human beings not for sale; and creation not for sale.

ACC meeting emphasizes unity, community

The April 8–19 meeting of the Anglican Consultative Council (ACC) in Lusaka, Zambia, was marked by a sense of unity and common purpose, according to Canadian delegates Bishop Jane Alexander and Suzanne Lawson.

“There was a definite sense of being together as a family of churches,” said Alexander, “[and] a real desire to talk about the things that brought us together and connected us.”

There had been some uncertainty leading up to the meeting about whether or not disciplinary measures would be imposed on The Episcopal Church (TEC) following a call from the Primates’ Meeting in January 2016 for TEC to face “consequences” for its decision to perform same-sex marriages. But, the ACC declined to impose any sanctions.

Nor, according to Alexander and Lawson, was there much discussion of Canada’s upcoming vote on same-sex marriage—which, both admitted, came as a surprise.

“Nobody asked me [about it],” said Lawson. “I was all ready to engage, [but] no—I think people were just delighting in the relationships that were being built.”

Alexander said this refusal to sanction TEC was consistent with the tone of the meeting, which emphasized work being done across the Anglican Communion, particularly initiatives around evangelism and discipleship, climate justice and the Bible in the Life of the Church Project.

The work around the Bible struck Lawson as being particularly exciting, and she noted that the Anglican Communion office has prepared a website that will likely be online by the end of June. According to Alexander, the website will contain “over a hundred” resources, such as Bible studies geared toward helping parishes and individuals engage with Scripture.

Discussions around evangelism and discipleship also struck a chord, to the extent that the schedule was rearranged to allow more time for them, said Alexander.

“[Discipleship] is important for us in a context that is increasingly secular, but it is also really important in contexts around the world where Christians are under persecution or other religions are on the rise,” she noted.

The meeting also showcased the Anglican Communion’s ecumenical relationships, with partners from the Coptic, Orthodox, Catholic and Old Catholic churches present as well.

The meeting saw the election of Alexander to the ACC’s standing committee, which means she will be involved in the council’s work for the next three to four years until its meeting in 2019.

“I’m quite excited about it. I love the Communion, and the standing committee is really quite a representation of the Communion,” she said, adding that one of the major priorities in the coming years will be developing a better communication strategy so that Anglicans are more aware of the work their church is involved in around the world.

“If we don’t share our own story, someone else will tell it, and it might not exactly be the real story of the Communion.”

The Canadian delegation also included Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, who went in place of Archdeacon Harry Huskins, procurator of General Synod, and Archdeacon Paul Febeley, the primate’s principal secretary, who headed the ACC communications team.

The Rev. David Burrows, CLAY 2016 chair

Participants at the Canadian Lutheran Anglican Youth (CLAY) event will worship, listen to presentations, sing, dance and enjoy other social events with one another.
Tal Tfolkins  
staff writer  
When it comes to hospitality events at General Synod this July, diversity will be the overarching theme, an organizer says. “It’s not just to have diversity in the church; it’s really our diversity,” says Laura Walton, executive director of the committees for General Synod 2016. “So when we were looking at a theme, we thought about what it means to be about Toronto, and who are we ministering to, and who is doing the ministry? And the diversity that we are talking about is all local, all found with a 100-km range.”

“People will feel like they are part of something that really is our diversity,” she said. While delegates should go into General Synod for the first time should be aware of the fact that the dioceses of Toronto and Moosonee are part of the ecclesiastical province of Ontario, and will be represented by their bishops, the diocese includes more than just the city of Toronto—it self—stretches northeast, for example, to Algoma-Opibika-Nipigon and northwestern Ontario and Neskantaga. It is this fact that the diocese includes rural as well as urban parishes is something organizers hope to express through what Walton calls a “100-km meal” at the closing banquet in the evening of July 12.

“The chef will be looking for food that is all local, all grown within a 100-km range, so it will all be from the diocese of Toronto, very, very fresh,” she says. The banquet will likely be highlighted by comments from several prominent folks, prime minister of the Anglican Church of Canada, and some closing prayers from the archbishop. The high point of the banquet: entertainment by a jazz ensemble led by Kate Fotios, a Juno Award-winning clarinetist. One of the local arrangements General Synod 2016’s social coordinator says should not feel like they have to “do more” and should be mindful of their own needs and limitations. “Don’t hesitate to take some time for yourself every day—either back in your rooms or outside for a walk,” she said.

“It’s my hope you can enjoy your experience and make more going back to work in the community for me. For me, sometimes I have to just disappear and close the door.”

About 250 delegates will gather for the final meeting of Canadian Anglicans.

André Forget  
staff writer  
What is an aspiring minister to do when the authority of the church tells you to go against the dictates of her conscience? It was this dilemma that drove Michelle Bull to stand up against the Anglican Church of Canada and bring Resolution C003, asking the Anglican Church of Canada to allow same-sex marriages. “I know it’s going to be challenging—but sometimes it’s the first step on the path toward ordination,” she said. “I want to bring something to the church that I think is a good thing to do.”

IfI am going to bring change, it needs to be not just to disappear and close the door.”

Among the Rocks play put on during the synod called the church to look at the world around us. “I thought, ‘Wow—that’s a young woman writing about same-sex marriage in the context of the Anglican church, we saw her input to the synod as a way to bring the church back to the issues of truth and reconciliation.”

But the worship will also reflect the diversity of the church. Tatarinic said, July 10, the day on which matters of particular concern to Indigenous Anglicans will be discussed, the Sunday morning Eucharist will be planned and led by Indigenous leaders.

“It has been a great opportunity to work with the Indigenous leaders,” she said. “We have tried very much to be attentive to that conversation, in bringing big pieces of art that we are doing together, it is all in terms of truth and reconciliation.”

Resolution C003: The inside story

André Forget  
staff writer  
What is an aspiring minister to do when the authority of the church tells you to go against the dictates of her conscience? It was this dilemma that drove Michelle Bull to stand up against the Anglican Church of Canada and bring Resolution C003, asking the Anglican Church of Canada to allow same-sex marriages. “I know it’s going to be challenging—but sometimes it’s the first step on the path toward ordination,” she said. “I want to bring something to the church that I think is a good thing to do.”

IfI am going to bring change, it needs to be
A sampling of to-do items at Synod 2016

Role of deacons

General Synod 2016 will consider legislation dealing with the role of deacons in the Anglican Church of Canada.

A resolution brought forward by the faith, worship and ministry (FWM) co-ordinating committee asks General Synod to receive The Iona Report (and the Competencies of the Diaconate it includes) and commend it to the dioceses to be studied and reviewed, with feedback to be submitted by October 2018.

The Iona Report is part of a much larger renewal of the diaconate in the Canadian Anglican church that has been taking place since the 1980s, explained the Rev. Eileen Scully, FWM diocesan task force chair. For much of Anglican history, the diaconate was seen simply as a step toward priesthood, but more recently it has been championed as a distinct ministry in its own right—one especially directed toward “those living at the margins of systems and society,” as the report puts it.

But while Canada has had an association of Anglican deacons since 2000, Scully noted that in many parts of the church, the diaconate is still not well understood.

“In [Deacons] are marginalized in most places in the life of the church—many of them do not have voice, let alone vote, at synods,” she explained. “It is very difficult for them to be recognized in a lot of places as being an authentic ministry and a fully ordinated ministry of the church.”

As the number of deacons in Canada has increased, the need for a set of common standards has become more urgent, said Scully. This eventually led to a call at General Synod 2013 for the creation of a task force that would develop the national theological vision statement and set of competencies for the diaconate that would eventually become The Iona Report.

The resolution also requests that the primate convene a study of the report within the House of Bishops and report back to FWM, and that a revised liturgical text for the ordination of a deacon be prepared in time for General Synod 2019.

—André Forget

Dialogue with Mennonites

Anglicans and Mennonites in Canada haven’t historically had much to do with each other, but that could change if General Synod votes to adopt a resolution put forward by the faith, worship and ministry co-ordinating committee to enter into a five-year, bilateral dialogue with Mennonite Church Canada.

Archdeacon Bruce Myers, until recently the Anglican Church of Canada’s co-ordinator for ecumenical and interfaith relations, said this would be the first time the Anglican Church of Canada has engaged in a bilateral dialogue with a denomination from the Anabaptist tradition.

“The Anglican Church of Canada, is increasingly…becoming a church on the margins, a church away from the centres of power, when historically we were a church of empire, establishment and privilege,” said Myers.

The nature of the Canadian church’s relationship to the Cuban church is widely thought to be uncertain as the church in Cuba prepares to return to The Episcopal Church, the Anglican Church of Canada and the Anglican province of Brazil, on the other hand, are moving toward re-establishing a formal relationship after a lapse of six years.

Hiltz said that as he reflected recently on the upcoming General Synod, the words from an Anglican night prayer came repeatedly to mind: “What has been done has not historically had much to do with each other, but that could change if General Synod votes to adopt a resolution put forward by the faith, worship and ministry co-ordinating committee to enter into a five-year, bilateral dialogue with Mennonite Church Canada.”

—André Forget
By Nandy Heule

In the wake of racial unrest and recent police violence in America, the Rev. Kelly Brown Douglas wrote her latest book with “the crying heart of a mother and the restless soul of a theologian.” Douglas serves as an associate priest at Holy Comforter Episcopal Church in Washington, D.C., and she is professor of religion at Goucher College, near Baltimore, Md. Essence Magazine has named Brown Douglas among America’s “most distinguished religious thinkers.”

Your most recent book, Stand Your Ground: Black Bodies and the Justice of God is deeply personal. You write in the book that you asked yourself how you were going to raise your son to cherish his black self in a society that told him he had no value. What would you tell minority mothers today? In Canada, there is a high incidence of suicide among youth of the Attawapiskat First Nation in Ontario. When I was writing this book, I was truly wrestling with my faith. What is the message of God in times like these? How can we protect our children? The statistics project a life of death for our children. These are the images we need to fight so they don’t become a self-fulfilling prophecy. I told my son Desmond (now age 23) from the day he was born, “There’s nothing greater than you [except God]. You are a sacred child of God.” While the world may call him many things, God will always call him God’s child.

You talk about a black faith. Can you explain? In America, slavery didn’t introduce blacks to God. Oral traditions kept alive knowledge about the nature of God. Storytelling helped black slaves recognize the God of the Exodus story as the God they already knew. Black faith isn’t about “I’m going to wait for God to rescue me.” The Christian faith has always been a narrative of resistance that empowers black people. You state that faith communities must lead the way in confronting the “myth of Anglo-Saxon/white superiority” in order to bring about racial healing. What is the message such as the Anglican church do today? Have your race conversations between yourselves. You should have that conversation among yourselves, but it should flow out of your struggle for justice. First, let me [as a black woman] meet you where I am already fighting in some way for justice. Just do the work of being church. Then, don’t worry about minorities feeling out of your struggle for justice. First, let me [as a black woman] meet you where I am already fighting in some way for justice. Just do the work of being church. Then, don’t worry about minorities feeling out of your struggle for justice. First, let me [as a black woman] meet you where I am already fighting in some way for justice. Just do the work of being church.

You talk extensively about “moral memory,” which you say demands that we recognize the past we carry within us, the past we want to carry within us and the past we need to make right. The Truth and Reconciliation Commission of Canada recently released its final report. Do you think this type of exercise can develop moral memory? Reconciliation is about going into the pit, telling the truth and finding each other on the other side so we can meet again. Reconciliation also means repentance. This means we need to turn around and change systems that promote white supremacy. The commission’s work can only develop moral memory if it leads to just actions that change structures and violent systems.

You say your latest book is your “refusal to be consoled until the justice that is God’s is made real in the world.” What keeps you hopeful? I believe in God. That’s what keeps me hopeful. I truly believe racial inequality isn’t what God wants to be God’s justice.

Nandy Heule is a writer and communications consultant in Toronto. She can be reached at @nandyheule

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**Bible Readings**

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**5A’s of Food Security**

1. **Availability**
   - Food is available to all people at all times

2. **Accessibility**
   - People have economic and physical access to food

3. **Acceptability**
   - Food is culturally acceptable

4. **Appropriate**
   - Nutritious, free from harmful chemicals

5. **Agency**
   - People have the ability to influence policies or processes that affect their lives

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Photo: Anchor Graphics

**Stand Your Ground: Black Bodies and the Justice of God**

Book cover by Margo Humphrey

Photo: Anchor Graphics

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The Rev. Kelly Brown Douglas: “The Christian faith has always been a narrative of resistance that empowers black people.”
Five to receive Anglican Award of Merit

Tall Fokinns

This year, five people are being honoured with the Anglican Award of Merit, which recognizes lay people for their outstanding contributions to the life and work of the Anglican Church of Canada.

During its spring meeting, Council of General Synod (CoGS) voted to approve a resolution naming the following awardees: Jennifer Henry, an ecumenical social justice advocate; Suzanne Lawton, a representative to the Anglican Consultative Council; Trevor J.D. Powell, a church archivist; David Stovel, a portfolio manager and justice for a number of church benefit plans; and Peter A. Whitmore, a judge and former chancellor of the diocese of Qu’Appelle.

“I was honoured that those who nominated me are colleagues I so deeply respect,” Henry said. “We have a shared commitment to the ecumenical justice movement that is stronger than the sum of its parts.”

Henry, executive director of ecumenical social justice group KAIROS Canada, has worked as a social justice advocate for more than 20 years. She serves on the Good Jobs Roundtable, an initiative led by private-sector union Unifor; the Prime’s Commission on Discovery, Reconciliation and Justice; and the board of the Center and Library for the Bible and Social Justice.

Lawton, who has participated in three meetings of the Anglican Consultative Council, said she felt both honoured and humbled to have been named a recipient.

“I have gradually and sometimes bumptiously become who I am because of those within the church who, over my whole life, have taught, mentored and encouraged me,” Lawton said. “In many ways, it should be their reward. I receive it to acknowledge the gratitude I feel towards them and towards this wonderful, complex church in which we live out our ministry together as Anglicans.”

Powell has served as archivist and registrar for the diocese of Qu’Appelle and archivist for the ecclesiastical province of Rupert’s Land. He was also cited for the leadership role he played among diocesan archivists across Canada in providing access to records related to Canada’s Truth and Reconciliation Commission (TRC) and the Indian Residential Schools Settlement Agreement.

Said Powell, “I’m thrilled at being selected to receive this national honour. It’s not often that one has the opportunity to contribute to the work of the church at the diocesan, provincial and national levels.”

Stovel, vice-president and portfolio manager at RBC Wealth Management, said he was “truly honoured” to receive the award.

Stovel described the board of trustees of the General Synod Pension Plan, on which he sits, as “without a doubt, the most professional and competent board that I know.”

Added Stovel, “My involvement over the years has been personally rewarding, and I have appreciated the opportunity to contribute to the financial well-being of the clergy.”

Whitmore, a justice of the Court of Appeal for Saskatchewan, has also served as vice-chancellor and chancellor of the diocese of Qu’Appelle. His award recognized, among other things, the role he played for the diocese and General Synod in working out a settlement agreement for residential school survivors.

Homecare, palliative care get funding

Continued from p. 1

Carter v. Canada, the landmark Supreme Court decision in February 2015, which struck down as unconstitutional the laws prohibiting physician-assisted dying.

The court gave the Canadian government 12 months (later extended to 16 months) to craft legislation governing the circumstances in which medically assisted death could happen. This period ends June 6, allowing seven weeks for the bill to pass through the House of Commons and the Senate.

The proposed legislation limits assisted dying to adults who are suffering intolerably from a “serious and incurable illness, disease or disability,” are in an “advanced state of irreversible decline in capability” and whose natural death has become “reasonably foreseeable.”

Critics argued that it fails to comply with the Supreme Court’s ruling that assisted dying should be available to anyone suffering from a “grievous and irremediable medical condition [including an illness, disease or disability] that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition.”

In an irony that Guichon was quick to point out, under the current legislation, Kathleen “Kay” Carter—the plaintiff under whose name the Carter decision was brought—may not have been able to receive medical assistance in dying.

“Carter did not have a condition that both caused her suffering and would cause her death,” she explained. “The condition [spinal stenosis] caused her intolerable suffering, but it was not a condition that was going to lead to her death in the near future.”

The vagueness of the term “reasonably foreseeable” has also raised the ire of the BC Civil Liberties Association (BCCLA), one of the plaintiffs in Carter v. Canada, and assisted-dying rights group Dying with Dignity.

Meanwhile, the government’s promise to spend $3 billion over the next five years for homecare and expanded palliative care was received positively by various quarters.

Beresford said the announcement was “wonderful news,” and suggested that with assisted dying now an option, strong palliative care is more important than ever.

“One of the things that the task group said throughout was that without some real commitment to palliative care, providing the option of physician-assisted dying wasn’t providing a choice,” he said.

In the meantime, Beresford said the assisted dying task force should help keep Anglicans focused on the underlying issues. “Our role as Anglicans within that world is to continue to ask the question of how does this broadening constitute care or not?” he said. “Is it really an expression of care for the suffering individual, or does it actually have an impact of making the individuals vulnerable?”
Intentional community to open in Vancouver

Tali Folkins
STAFF WRITER

A Vancouver rectory is set to become one of the newest of a number of intentional communities recently planned or launched by Anglicans in Canada.

This September, St. Margaret's Cedar Cottage, an Anglican church in East Vancouver, will launch its first 11-month program at Hineni House, a small spiritual community intended for young adults.

A goal of the program is to encourage an “open spirituality,” and applicants don’t need to be Anglican or even believe in God at all to be accepted, says program director Anita Laura Fonseca. The hope, above all, is that the program will enable Hineni House members to discern their vocation, whether that is conceptualized in religious terms or not.

“Even though we are a faith community and spiritual practices will be a part of it...if people come from no faith and consider themselves to be atheists, for example, we would use the resources that we have to help them in their discernment journey, which doesn’t necessarily have to be a spiritual journey,” she says.

The idea for Hineni House arose about five years ago, Fonseca says, when St. Margaret's Cedar Cottage was pondering what to do with its rectory. Eventually the parish settled on a discernment program for people in the 18–30 age range, partly inspired by the Episcopal Service Corps, a network of intentional communities for young adults that is affiliated with The Episcopal Church.

“That just seemed to work perfectly with what the church wants to offer,” she says. In support of the project, St. Margaret’s Cedar Cottage received a grant of $10,000 from the Anglican Foundation for youth leadership development projects, says Anglican Foundation executive administrator Scott Brubacher. “This project of intentional communal living, service to the community and spiritual discernment, fit with the mandate,” he says.

Up to five participants will stay at Hineni House each year. Alongside their regular work or studies, residents will join a program of discernment and conflict resolution, including retreats and workshops, with Hineni House’s spiritual directors, pastoral counsellors and mentors. The cost of $700 includes rent, internet and all programming, counselling and retreats.

Hineni House will join a number of new Anglican-originated intentional communities for young people in Canada. In 2014, the parish of Christ Church in Edmonton and the diocese of Edmonton jointly launched Ascension House, a six-person community for people ages 18–25. The Companions on the Way program, an initiative of the Sisters of St. John the Divine (SSJD) in Toronto aimed at women ages 22–40, is slated to start this September.

A particularly high-profile international program is the Community of St. Anselm at Lambeth Palace, official residence of the Archbishop of Canterbury, which launched with 16 young adults last September.

The Rev. Scott Sharram, Ascension House director, says there may be something of a movement afoot, as many people today—perhaps younger people especially—are becoming aware that “we need to try to live together in a different way, because it’s not sustainable to all just be islands unto ourselves...We’re seeing some of the limitations of being able to do that—economically, and environmentally, and relationally, and perhaps even spiritually.”

Sharram says it’s too early, however, to say how successful this movement will be. And indeed, both Fonseca and Canon Sr. Constance Joanna Geever, co-ordinator of SSJD’s program, say response to their programs has not been what they would have hoped.

Fonseca says it’s possible some would-be applicants may be feeling a bit deterred by the newsiness of the program. What many people may not realize, she says, is that this newness presents the program’s first set of residents with a unique opportunity to make their mark.

“We’re going to figure it out with whoever comes first,” she says. “They’re the ones that are going to help us shape not just the community they’ll be in, but the entire program.”

One challenge facing organizers of Ascension House, Sharram says, has been to balance participants’ desire to shape the community with the need for some sort of rule of life.

“We have found that a bit of challenge—how to give a little bit of freedom and a little bit of internal direction in setting the course, but not just letting it devolve into everyone doing their own thing, which sort of misses the point,” he says.

His advice for anyone setting up a new intentional community?

“Try to talk to as many people as you can who are far enough along the road in this type of thing;” he says. “Don’t try to reinvent the wheel.”

Bishop Andrews to head Wycliffe College

Tali Folkins
STAFF WRITER

Bishop Stephen Andrews, of the diocese of Algoma, has been named the next principal of Wycliffe College, the Toronto theological school recently announced.

“Stephen brings to the job an exceptional blend of scholarship, leadership and pastoral care,” Bishop Bob Hallam, chair of Wycliffe’s board of trustees and search committee, said in a statement released April 21. “His leadership will allow Wycliffe to continue to bring innovative change to theological education.”

Asked by the Anglican Journal what had attracted him to the position, Andrews said, “I’m both a parish priest and an academic, and I’ve had a conviction that theology needs to be worked out in the church for the church, and that’s the primary role of theological college—to prepare church leaders who can carry on the work of theology in the context of the local parish.”

One of his priorities as principal, Andrews said, will be to build links to the wider church—something he hoped his existing good relationships with other bishops would facilitate.

Andrews’ last day as bishop of Algoma will be July 31, and his first day as principal August 1. Andrews, who has served as bishop of Algoma since 2009, is a Wycliffe alumnus, having received his MDiv there in 1984. He was ordained in Nova Scotia in 1986 and served as assistant curate at St. Paul’s Anglican Church, Halifax, until 1990. In 1995, he completed a PhD at Cambridge University’s Faculty of Divinity.

York-Credit Valley area bishop announces retirement

André Forget
STAFF WRITER

Philip Poole, suffragan bishop of the diocese of Toronto and area bishop of York-Credit Valley region, has announced that he will retire effective Sept. 30, 2016.

“It just feels like it is time for someone else to have the opportunity to serve the church episcopally,” said Poole, who has been bishop since 2005. Although he was elected when debates about human sexuality were raging, and declining membership was causing deep anxiety about the future of the church, Poole said he has always found reasons to be optimistic. “It’s been a challenging time, but it’s also been a remarkably creative time,” he said. “We have seen an enormous increase in missional ministry across the church. I think there’s been a real emphasis on social justice ministries from coast to coast to coast...We’re finding ways to speak to a society that is very different from the one I grew up in.”

Poole will continue to serve as a pension fund trustee and work with the Compass Rose Society, an international charity that supports the work of the Archbishop of Canterbury and the Anglican Communion. He also hopes to take up some “lifelong passion that took a backseat during his years as bishop, and looks forward to spending more time with his wife, Karen, and his children and grandchildren.”

Poole was ordained a deacon in 1977 and a priest in 1978. He completed an MTh in 1988, and served in a number of capacities in the diocese of Toronto, including as Holland Deane’s regional dean and as honorary canon at the Cathedral Church of St. James.
We’re mindful of our need to reach out to those who are going to be affected by a decision of General Synod,” says Archbishop Fred Hiltz.

PHOTO: TALI FOLKINGS

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Violence high in authoritarian regimes

By John Arkelian

TWO RECENT BOOKS explore the persecution of Christians, endemic in the world today. Of the two, The Global War on Christians by John L. Allen Jr. supplements one of oppression with more analysis. We learn, for instance, that 80% of all acts of religious discrimination in the world today are directed at Christians. It is estimated that there have been 70 million Christian martyrs since the time of Christ. Fully half of them (45 million) were killed in the 20th century, most falling victim to the twin evils of Nazism and Communism. “More Christians were killed because of their faith in the twentieth century than in all previous centuries combined.”

Allen identifies the war on Christians as “a massive, worldwide pattern of violence and oppression directed against a specific group of people.” There are myriad reasons why Christians are singled out for discrimination or outright persecution. For instance, the faithful vigorous growth (often in its Pentecostal forms) in some places is perceived to threaten “the traditionally dominant position of other religious groups or the state.” Further, its adherents are often outspoken advocates for human rights and democracy, which makes them threats to authoritarian regimes. And, the increasingly strong connections between nationalism and religion in places such as India means that Christians can be perceived as a threat to “national identity.” But what constitutes discrimination toward (or outright persecution of) Christians because they are Christians? Allen argues, “It’s not enough to consider what was in the mind of the person pulling the trigger—we also have to ponder what was in the heart of the person getting shot.” So, when a Catholic priest was murdered by the Mafia for challenging its hold on his community, “The motives of his assassins may not have had anything to do with Christianity, but [their victims’] certainly did.”

For its part, Christianity’s Faith Under Attack by Rupert Shortt is mostly expository, recounting a long litany of persecution. And what a long and shameful litany it is! All too often, persecution follows three phases: first comes disinformation, which robs prospective victims of their good reputation; that’s followed by discrimination, which relegates them to second-class status; and then comes outright persecution, be it by the state, paramilitaries, mobs or simply those from inimical groups. A great many of the places where Christians suffer discrimination and/or persecution are in countries with Muslim majorities that are also by means above singing out Christians for maltreatment. And Communist tyrannies, like those in China, North Korea, Vietnam and Laos, take second place to none in the sheer brutality of the oppression they visit upon Christians. Much of this is emblematic of humankind’s age-old proclivity for marginalizing and oppressing minorities. Sometimes religious minorities get conflated with ethnic differences or they are seen as being in the way of a state’s attempt to impose a uniform “national identity” upon its citizens. More uniquely, Communist dictatorships aspire to “political sacralization,” brazenly claiming for the state alone the attributes normally reserved for the sacred. And Christianity, with its longstanding association with justice, freedom and human rights, is perceived as a potential source of dissidence by regimes that brook no dissent.

We need to recognize the oppression under which our fellow Christians suffer in so many places in today’s world and to find meaningful ways to support their just plea: “Please let the world know we want freedom. Freedom, just freedom. Freedom to speak, freedom to worship, freedom to praise God, freedom to work, freedom to learn, freedom to write. Just freedom.”

John Arkelian is an award-winning author and journalist. Copyright ©2014 by John Arkelian
Come Experience Our World!

by Sea

SunFarer Panama Canal
Holland America • ms Zuiderdam
November 20, 2016 • February 5, 2017 • 11 Days

Christmas in the Caribbean
Holland America • ms Rotterdam
December 19, 2016 • 15 Days

Grand World Voyage
Holland America • ms Amsterdam
January 4, 2017 • up to 112 Days

President’s Cruise
Pacific Treasures and New Zealand
Holland America • ms Noordam
January 14, 2017 • 18, 20 or 33 Days

Cuba Cruise
Celestyal Cruises • Celestyal Crystal
February 19, 2017 • 12 Days

by Land

Battlefields of the Great Wars
October 8, 2016 • 13 Days

Morocco
October 16, 2016 • 17 Days

South Africa plus Victoria Falls and Chobe
October 16, 2016 • 23 Days

Polar Bears of Churchill
October 27, 2016 • 7 Days

Journey to the Holy Land
October 29, 2016 • 13 Days

Ecuador and Galapagos
November 2, 2016 • 19 Days

Costa Rica’s Natural Wonders
February 20 & March 20, 2017 • 15 Days

by River

China and Yangtze River Cruise
Beijing to Shanghai
October 12, 2016 • 17 Days

Port Wine and Flamenco
Madrid to Lisbon
April 7, 2017 • 15 Days

Waterways of the Netherlands
Including Keukenhof Gardens
Amsterdam Roundtrip
April 27, 2017 • 9 Days

Venice and the Lagoon Islands
Bologna, Verona and Lake Garda
May 7, 2017 • 11 Days

Romantic Danube
Prague to Budapest
May 20, 2017 • 12 Days