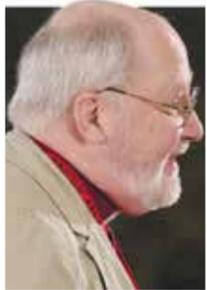


ANGLICAN JOURNAL

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Retired bishop leaves church



▲ Former bishop of Caledonia, William Anderson

FILE PHOTO: ART BABYCH

Anderson blames 'liberal drift'; joins breakaway group in Canada

Tali Folkins
STAFF WRITER

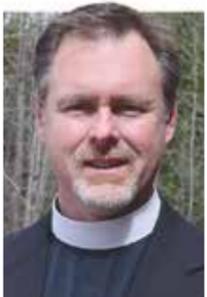
William Anderson, who retired as bishop of Caledonia at the end of 2016, has confirmed that he left the Anglican Church of Canada to join the Anglican Network in Canada (ANiC), a breakaway grouping of theologically conservative churches.

"Last week, I transferred," Anderson said November 22, adding that he had had "ongoing concerns for a long time about the direction things have been going in the Anglican Church of Canada," but that the overturning of the Rev. Jacob Worley's
See Privett, p. 16



IMAGE: THOOM/SHUTTERSTOCK

Caledonia fires priest 'without cause'



▲ The Rev. Jacob Worley, former bishop-elect of Caledonia and rector of the Parish of Bulkley Valley, was terminated effective November 30.

PHOTO: CONTRIBUTED

Joelle Kidd
STAFF WRITER

The Rev. Jacob Worley, whose election as bishop of the diocese of Caledonia was not upheld in May by the provincial House of Bishops of British Columbia and Yukon, has been fired from his position as a priest effective November 30, 2017.

The termination was made "without cause," according to a statement released by diocesan administrator, the Rev. Gwen Andrews.

Andrews declined to make further comments, but wrote in the statement that the decision was made by Archbishop John Privett, metropolitan (senior bishop) of the ecclesiastical province of British Columbia and Yukon, "in consultation with those in leadership positions in the Diocese and in prayerful consideration of what is in the best interests of the Worley family and the future of the Diocese."

Worley could not be reached for comment. But in an interview with *The Anglican Planet*, Worley said he received notice of his termination November 10 in a letter and a phone call from Privett. According to *The Anglican Planet*, Worley asked what the reason was for his termination, but Privett declined to give
See Decision, p. 15

Shine forth

January 6 is the Feast of the Epiphany, when Jesus makes himself known to the world as the son of God. It is also celebrated as a time when the Magi come to adore the Christ child.

\$700K raised so far for Anglican Healing Fund



▲ Archdeacon Michael Thompson

PHOTO: TALI FOLKINS

Tali Folkins
STAFF WRITER

To date, roughly \$700,000 has been raised in 2017 for the Anglican Fund for Healing and Reconciliation, Council of General Synod (CoGS) heard November 10.

Voting electronically in December 2016, CoGS resolved that in 2017 the undesignated proceeds of Giving with Grace, General Synod's annual fundraising campaign, would go to the Healing Fund, which provides money to Indigenous healing projects across Canada.

These undesignated proceeds, plus donations earmarked specifically for the fund and other gifts from individuals and dioceses, now total about \$700,000, Archdeacon Michael Thompson, general secretary of General Synod, told CoGS. This means fundraisers are well on their way to reaching the target of \$1 million in 2017 for the fund, he said.

If \$1 million is raised for the fund, Thompson said, it should be able to support projects to the tune of about \$200,000 per year over the next five years. This amount is less than the fund has spent annually in the past, he said, but it would allow continued support, especially for Indigenous language recovery programs, which are now the fund's main focus.

The fund, created in 1992 when the harmful legacy of the Indian residential schools came to light, was originally intended to disburse the last of its money in 2019. However, by June 2017, it was almost entirely depleted, Healing Fund co-ordinator Esther Wesley told CoGS when it met last summer. Also by then, she said, roughly \$275,000 had been raised for the fund by Giving with Grace.

Since the Healing Fund began, it has funded more than 705 projects totalling just over \$8 million. ■



4
Picture-perfect



PM# 40069670

CANADA ▶

Woman sues priest, church over assaults

Joelle Kidd
STAFF WRITER

A woman who claims a priest in the diocese of Fredericton tried to kill her is suing him, the Anglican Church of Canada, the diocese of Fredericton and the Corporation of the Anglican Parish of St. Stephen (Christ Church Anglican), in St. Stephen, N.B.

Cynthia Mae Moore claims that she and the Rev. William Morton, who was rector at the Anglican Parish of St. Stephen, had an extra-marital affair between February 2012 and December 2015.

She alleges that on Nov. 24, 2015, while she was visiting Morton at his house, he threatened to skin her alive and he scraped her breasts with a box cutter, according to a statement of claim filed with the Court of Queen's Bench in Saint John, N.B., October 2.

After she left, Moore alleges that Morton came to her house and attempted to kill her. "He succeeded in cutting her breasts and abdomen with a box cutter," the statement of claim reads.

Moore alleges that on December 8, 2015, Morton attacked her again and "attempted to kill her with a knife to her throat."

According to the CBC, that same day, Morton was arrested and charged with two counts of assault with a weapon after "the St. Stephen RCMP received a 911 call about a disturbance involving a man and a woman, shortly before 1 a.m." Morton, who pleaded not guilty to the charges, was ordered to undergo a 30-day psychiatric assessment. He later changed his pleas to guilty of both offences on August 23, 2016.

On October 25, 2016, Morton was convicted on two counts of assault with a weapon in relation to these incidents and received two 15-month conditional sentences, to be served concurrently, and



▲ Cynthia Mae Moore's statement of claim was filed with the Court of Queen's Bench in Saint John, N.B.

PHOTO: CORGARASHU/SHUTTERSTOCK

was ordered to pay a victim fine surcharge of \$100 for each offence.

The statement of claim asserts that Morton breached his fiduciary relationship with Moore as her spiritual leader and counsellor when he "took advantage of her vulnerability and commenced a sexual affair, which ended in the horrific assaults on her person."

According to the document, Moore was having marital problems and began counselling sessions with Morton around March 2008.

As a result of Morton's actions, her "faith and trust in the Anglican church have been damaged," according to Moore, who says she was employed part-time at the church office, and also served as a volunteer greeter, reader and head server. She "has not been able to worship at Christ Church, Saint Stephen, has lost the sense of community she once had as a member of the Defendant Church and she struggles with feelings of betrayal by the Defendant Church," according to the statement of claim.

The statement of claim also alleges that Moore suffers ongoing psychological injury

from the incidents, including PTSD (post-traumatic stress disorder) and suicidal ideation, and has been unable to work.

The suit names the Anglican Parish of St. Stephen, the diocese of Fredericton and the Anglican Church of Canada as "vicariously liable" for Morton's actions, claiming "it was or ought to have been aware" of Morton's alcohol abuse and "took no steps to oversee or supervise the Defendant Morton in his role as a clergyman, knowing that in such a role it was usual and normal for parishioners to seek counselling and place trust and reliance in the clergy."

Meghan Kilty, the Anglican Church of Canada's communication director, declined to comment on the lawsuit.

In an email to the *Anglican Journal*, diocese of Fredericton communications officer Giselle McKnight also declined to comment, citing the impending court process. While no statements of defence had been filed as of press time, a Notice of Intent to Defend was filed November 2.

Morton is listed as "clergy on leave" in the diocese's church directory; the diocese has also advertised a position for priest/rector in the Anglican Parish of St. Stephen.

The Saint Croix Courier reported that during his sentencing, Judge Henrik Tønning determined Morton, who had no previous criminal record, "did not present a danger to the community" and "was satisfied nothing like this will happen again as he is receiving the treatment he needs."

The conditions of Morton's sentence included attending a rehabilitation program, abstaining from alcohol, continuing counselling, living under house arrest for the first five months of his sentence and having no contact with Moore. ■

CANADA ▶

Bishops ask for National Housing Day prayers

Tali Folkins
STAFF WRITER

Leaders of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) asked for prayers with the approach of National Housing Day 2017, November 22, and the expected announcement of a national housing strategy by the federal government.

National Housing Day is a chance for Canadians to reflect and learn about homelessness, and for members of the two churches to reflect on their calling as Christians and to pray for affordable housing, said a joint letter issued November 17, by Archbishop Fred Hiltz, primate of the Anglican Church of Canada, ELCIC National Bishop Susan Johnson and National Indigenous Anglican Bishop Mark MacDonald.

More than 235,000 Canadians are homeless at some point each year, the bishops stated, with up to 35,000 homeless on any given night. Thousands more, they continued, live in "precarious" housing that they struggle to afford or that is unsafe or inadequate for them. In Canada, a disproportionate number of Indigenous people are homeless.

Eliminating homelessness, the bishops said, will require collaboration among



▲ A homeless man sleeps on a sidewalk in downtown Toronto.

PHOTO: SHUTTERSTOCK

government, faith communities, the private sector and civil society—one they expected to be ensured partly by a federal housing strategy released November 22.

The bishops encouraged Canadian Anglicans and Lutherans to "lift up" National Housing Day, to advocate for improved housing for those in need of it "and to pray for the action necessary to address this need." They commended a prayer that thanks the "Creator" for the gifts of "land and neighbours and all our relations," and asks that the Creator "inspire our hearts and minds that we may

discern where and how we can make a difference."

The prayer then asks for "courage and wisdom to transform unjust structures of society and to work for reconciliation" and that the Creator "inspire our actions, that we may promote equitable and innovative approaches to the challenges that we share." As well as the homeless and underhoused, the prayer singles out refugees for remembrance.

November 22 has been recognized as National Housing Day in Canada since 2000. ■

Anglicans or aliens?

By John Longhurst

(This article first appeared in the Winnipeg Free Press.)

AS SOMEONE WHO didn't grow up in the Anglican church, I can't tell an alb from a surplice from a chasuble from a stole.

After attending an Anglican church for a few years now, I am more familiar with those clerical vestments. But I still couldn't pass a test on what each one was—or what they represent.

For people like me in England, it soon may not matter.

The Anglican church in that country recently decided to let priests wear “lay garments”—normal clothes—rather than traditional vestments while conducting services.

One reason given for the change is how British society as a whole is more casual in its dress.

But another reason is because of how non-churchgoers—young people in particular—might be put off by the ornate robes; seeing people wearing them may make them look alien and disconnected from modern-day life.

Whether or not that's true, there's no doubt that most Canadians today wouldn't be familiar with Anglican clergy vestments.

Vestments have their origin in the ordinary street clothes from Roman times. In the Anglican church, they are worn by bishops, priests, lay readers and others involved in worship services.

While they make the wearers stand out to people unfamiliar with vestments, their role is actually to obscure them—to put the focus on the ministry they are providing, and on to Christ.

How do Anglican clergy in Winnipeg feel about vestments? I posed that question to a few of them.

“I'm not aware of any national directives of what [clergy] should wear or not wear,” says Donald Phillips, the bishop of Rupert's Land.

“There is no written code in the diocese. It is assumed that priests know what to wear,” (the standard priestly wear) although “nobody says they have to wear it. But it's understood.”

For Phillips, vestments provide an appropriate sense of “mystique or solemnity,” although he acknowledges there might be “some wisdom” in what is happening in England.

“People have drifted away from church,” he says, adding that churches need to be more welcoming of newcomers. “But I'm not sure dispensing with the vestments will change that.”

Paul Johnson, rector and dean at St. John's Cathedral—the mother church for the diocese—prefers to always wear them: the alb, stole, cassock, surplice and chasuble.

“I like to wear vestments for the symbolism,” he says. “It's a visible reminder of what we believe, similar to the stained glass windows.”

He does dispense with the chasuble, a heavy poncho-like garment, in July and August, however. “It's just too hot, and the cathedral isn't air-conditioned,” he says.

For him, staying with the traditional “is a good place for me, and it's what the congregation expects.”

Jamie Howison is the priest at saint benedict's table, an Anglican worshipping community in Winnipeg. St. Ben's, as it is known, offers a looser and less formal style



PHOTO: WILDONIT/SHUTTERSTOCK



PHOTO: MARGARET GLIDDEN

Pastor Barbara Groote of Ascension Lutheran Church and the Rev. Heather Liddell, assistant curate at Holy Trinity Anglican Church, pause from administering ashes at Edmonton's Century Park LRT station.



Alb

Surplice

Chasuble

Stole

▲ **Most Canadians today would not be familiar with Anglican vestments.**

PHOTOS: CONTRIBUTED

of Anglican worship. What's his take on vestments?

“Not only would I go without vestments, I do so on a semi-regular basis,” he says of what he wears for presiding over communion at house services, family camps, retreats and the church's child-friendly service.

For him, it's “all about context.” Vestments in a house communion or at camp “simply feel overdone and really rather overly-earnest,” he says. But for the regular Sunday evening worship service, “they fit.”

For him, an apt analogy is mealtime. Some days “it's grilled cheese sandwiches and soup at the kitchen table, and some days it is a more formal celebratory meal,” he says.

For the former, “paper napkins and ragged placemats are fine, but for the latter, you set the dining room table with linens and use your best serving dishes, and you quite probably dress differently as well.”

At a practical (and tongue-in-cheek) level, vestments mean he “never has to think about what I will wear to church”—unlike ministers in other traditions, who have to worry about their clothing choice each Sunday.

On a more serious note, “Every time I put that stole across my shoulders I am aware that it symbolizes the ‘yoke’ of my work and vocation,” he says.

“What a privilege, and what a marvellous burden.”

John Longhurst is a freelance faith page columnist for the Winnipeg Free Press.



PHOTO: THOOM/SHUTTERSTOCK

CLERICAL VESTMENTS: A welcome reminder of faith or off-putting?

Here's what some Canadian Anglicans said on Facebook (comments have been edited for brevity):

Brad Smith

I choose to wear vestments for three reasons. The ritual of donning the vestments is a reminder to me of my sacramental ministry. The second is that vestments “obscure”: it's not about me at the front, so they make it more about the office than the individual. Finally, since we sing and pray about worshipping the Lord in the beauty of holiness, well-executed vestments in a beautiful church with excellent liturgy engage our sense of beauty and elevate the worship experience in a way that a business suit cannot.

Lenore Clarke Moules

I am an Anglican priest leaning to the Anglo-Catholic end of the spectrum. I love all the vestments so long as they are an aid to worship, and not the object of worship.

Eva Webster

Every time I see a chasuble being worn I think of Jesus' crucifixion and his coat without seams for which the soldiers cast lots.

Brooke Sales-Lee

I love them. I have always attended churches where the clergy are in vestments, and now that I serve at the altar, there is something very special about setting aside my “normal” clothes, putting on a cassock and knowing that now I am not just Brooke, but that I am doing a very particular job with sacred meaning. I find myself more careful, reflective and conscious of my impact on others once I'm in cassock and surplice. It signals we are part of something outside of and bigger than ourselves. I'm under 30, and my friends who have considered coming to my church after years of rejecting church-going do so because they miss the beauty of church (buildings, music and, yes, vestments) and because they see that I and others in my church aren't hypocritically throwing stones but working actively to try to make the world better.

Evan Sean Smith

Vestments represent the beauty of Christ and the sacredness of the sacraments, and have scriptural connection to the vestments of the Old Testament priests. I've been to non-Anglican churches that don't use vestments [and] I can honestly say I prefer vestments and traditional liturgical worship.

Tony Houghton

I would be more concerned about what they believe and preach than what they wear.

“People have drifted away from church. But I'm not sure dispensing with the vestments will change that.”

—Donald Phillips, bishop of the diocese of Rupert's Land

Web Exclusives

To access stories exclusive to the web, go to anglicanjournal.com

• *Anglican charity shop blesses a village with its profits*

VOICES ▶

Pursuing the Garden of Eden

By Nissa Basbaum



MY CHILDREN grew up when the phrase “hothouse babies” was popularized. The term described the offspring of parents who enrolled their kids in every available extracurricular activity. I would be lying if I said I haven’t got residual guilt for not being one of those parents, yet the reality was that my husband and I had neither the inclination nor the money to offer our children an

endless number of out-of-school activities. Indeed, I was somewhat relieved when a friend of mine suggested that hothouse babies were like hothouse tomatoes. “They look good but don’t have much flavour.”

I try to make a habit of shopping at the farmers’ market. Besides the fact that local produce is better than imported, I like to support local growers. Really nothing earth-shattering or surprising here; I am not a woman before her time but a woman who has fallen in step with her time because it makes sense to me. It is also because I am a sucker for beautiful fruits and vegetables. Only recently, though, did I discover that, even at the farmers’ market, the

hothouse tomato syndrome is alive and well.

As peach season was coming to an end, I purchased several of the last of these beauties from one of the many organic stalls at the market. I bought what the farmer had marked down and called seconds; sure, they didn’t look perfect, but they tasted incredible. As she calculated the price, she told me she had a hard time convincing people of this. “They want their produce picture-perfect,” she said, “and if I put any of these in with the regularly-priced fruit, they think I’m trying to get away with something.”

As I walked away from her stall, I thought about this desire for

perfection and realized that what many of us haven’t figured out is that what we’re looking for is a product we can’t have—pesticide-free fruits and vegetables with the look of those that are sprayed.

It may be that until we reach the point of recognizing that the real thing is not the perfect thing, we will continue to pursue a world that we think we want in favour of one that we really do want and, beyond this, a world that doesn’t really exist.

Hothouse tomatoes, after all, look good but have no flavour.

Nissa Basbaum is dean of the Cathedral Church of St. Michael and All Angels, diocese of Kootenay.

LETTERS ▶

‘Bonds of affection,’ not sanctions, please

I read Archbishop Fred Hiltz’s comments about the recent meeting of the primates (*Hiltz expects sanctions on Canadian church if it approves same-sex marriage*, anglicanjournal.com, Oct. 13, 2017).

He’s right, sanctions are not what Primates’ Meetings are about. Nothing changes. In 1977, at the Lambeth Conference, they wanted to be called “The House of Primates.” Ten years later, they wanted to be the Anglican Consultative Council (ACC). In 1993, they held their meeting in the same venue as the ACC and sat in on most sessions of the council—not silently, either.

There always seems to be pressure to have some kind of central governance, while our polity insists that we are a loose-knit communion of provinces bound together by “bonds of affection,” to use Archbishop Desmond Tutu’s apt phrase.

Bishop (ret.) Douglas Hambidge
Delta, B.C.

Don’t perpetuate stigma

I am fatigued from imploring others to not use the word “schizophreni(c)a” when describing any situation with no connection to this mental illness. John Bird in *Regaining our soul* (Opinion, Nov. 2017, p. 4) has confused it with the concept of dualism or a split personality—another popular simplification to the word “schizoid.”

Either word perpetuates the stigma of those with a serious mental illness. I have worked with many who are struggling to live with schizophrenia, which has many features having no connection to a split personality/dualism. They are very much whole children of God.

N.H. Clarke
Retired mental health chaplain
Kingston, Ont.



IMAGE: PHOELIXDE/
SHUTTERSTOCK

Keep print Journal

With respect to your questions in the *Anglican Journal* editorial, September 2017 issue (*Will you drop us a line?*, p. 4):

I read pretty much every word of the *Journal* and the *Diocesan Times* every month in the print edition. I plan to continue doing this. If I were getting stories by email, I probably wouldn’t read them at all, or very little of them, anyway. I spend a lot of time online as it is and I don’t want my recreational reading to be online. All the other print newsletters I get from various organizations, I read. The online ones I never read.

And yes, the *Journal* should definitely maintain its editorial independence. That is what makes it such a good newspaper. I don’t want a newsletter but a newspaper, with good investigative journalism. Yes, you occasionally make mistakes. So what? You correct them when they’re brought to your attention. But what you write is not propaganda, but analysis of the state of our church.

The Rev. Michelle Bull
Halifax

Stop sending the paper

As a way of controlling your costs, I request that you discontinue sending me the *Anglican Journal*. At this point, it has received a brief perusal and prompt consignment to the recycling bin.

While I do not intend any disrespect, I do wish to communicate my strong disappointment with the content of the publication. The complete absence of content related

to the dogmas of the Christian faith is truly alarming, particularly alongside coverage of Anglican moves to disregard Christian standards of personal and social morality by particular branches of the Communion. The *Journal* seems to presume that virtually all members of the Communion are politically progressive and religiously very liberal, which is neither the case nor will be conducive to the continued health of the church.

Apart from these issues, of particular concern was the lack of coverage of the suffering of our fellow Christians around the world, while space was granted to progressive political causes not clearly linked to a Christian readership.

I would have continued to read and been prepared to support the *Journal* had space been given to those with a more traditional Anglican viewpoint. As this is not the case, it seemed appropriate to send this message, both to give a sense of those within the church not represented by its organs and to remove the cost burden of sending it to the unreceptive. I am under no illusion that this letter will change anything, but it is sent nevertheless out of courtesy and concern.

Jeremiah Gibbons
Winnipeg



IMAGE: MJOSEDESIGN/SHUTTERSTOCK



IMAGE: SEASONTIME/
SHUTTERSTOCK

Picture Your Faith

Do you have photographs that illustrate “Interconnection”? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is January 19.

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ART DIRECTOR: Saskia Rowley
ASSISTANT TO THE EDITOR: Janet Thomas
STAFF WRITERS: Tali Folkins
Joelle Kidd
GRAPHIC DESIGNER: Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Mirella Ross
Fe Bautista
Marlina Farales

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CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglicanjournal.com;
Meghan Kilty, Director of General Synod Communication and Information Resources:
mkilty@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.

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Larry Gee
593 Balmby Beach Rd.,
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COME AND SEE ▶



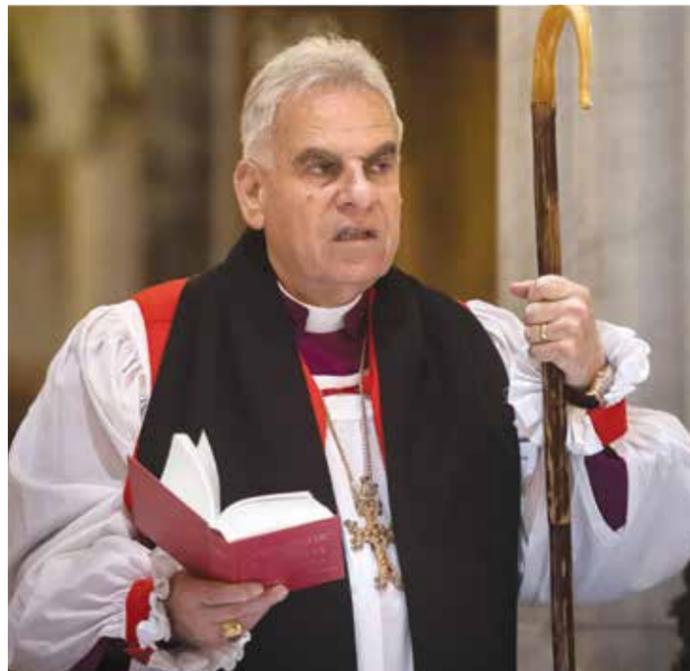
‘What makes the Holy Land holy?’

By Fred Hiltz

THAT WAS THE TITLE of a public address given by Suheil Dawani, the archbishop and primate of the province of Jerusalem and the Middle East, at McGill University in October. With much love for the Holy Land and its people, he described Jerusalem itself as knowing great measures of beauty and sorrow by comparison with the rest of the world.

He reminded us that the beauty of the land lies not only in its history and in the holy sites dear to Judaism, Christianity and Islam, but in the people themselves. He reminded us that the sorrow of the land lies in its long history of one conquest and occupation after another. “It has,” he said, “been fought over for 2,000 years.” Its peoples know only too well the suffering and sorrows that come with war and religious persecution.

Suheil is held high in regard as a bridge-builder among the heads of churches in Jerusalem and the leaders of all three Abrahamic faith traditions. His heart beats with a passion for reconciliation and a lasting peace, with justice for all. He is deeply respected for his perseverance in enabling the church to be a “moderating



▲ Archbishop Suheil Dawani

PHOTO: MAZUR/CATHOLICNEWS.ORG.UK

and mediating presence.” He sees much of the church’s ministry as offering place and welcome, education and learning, health care and rehabilitation. The diocese of Jerusalem is renowned for its schools, open to students of all faith traditions; and its hospitals and clinics, open to everyone in need of medical attention. Suheil reminds us that these ministry priorities are

continually inspired by an abiding regard for the teaching and healing for which our Lord’s ministry is remembered in every account of the gospel.

In 1948, the Christian population in Jerusalem was about 27%. Today, it is less than 1%. In 1967, there were 30,000 Palestinian Christians in Jerusalem. Today, there are 6,000. Notwithstanding these statistics, the devotion of Christians in proclaiming the gospel of Christ in word and in deed remains undaunted. Many people in the land of the Holy One are grateful for their ministries in the name of Jesus—whether they call him Prophet, Teacher or Lord.

This month, I will travel to the Holy Land with the advisory council of the Canadian Companions of Jerusalem. The visit is in the interest of strengthening our church’s ties with the church there. It is an opportunity to meet with many whom Suheil affectionately speaks of as “the living stones” of the Holy Land. They are indeed among the great host of all those who “make the Holy Land holy” to this day. ■

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

WALKING TOGETHER ▶



A return to spiritual formation

By Mark MacDonald

THE EARLY CHRISTIAN church spent the greatest portion of its time on matters of spiritual formation. Every aspect of teaching and practice was oriented toward shaping people who would reflect the life of Christ in their daily living. Although this was a special concern for those desiring baptism, it was also a general theme of the teaching and practices associated with every Christian gathering. Our Christian ancestors considered it a great challenge to live in a way that was counter to the broader culture. Every Christian needed to be shaped by the way of Jesus, if there was to be any hope of living faithfully in the midst of direct and indirect opposition of the larger society.

This concern for spiritual formation has never been completely lost or forgotten. It subsists in our contemporary attempts to provide orientation for those who wish to be baptized or confirmed. It appears in the moral and spiritual teaching of our weekly Christian gatherings. But spiritual formation has an element that would be seen as quite foreign to the early church.



▲ “Today, society has a diminishing memory of Christian teaching.”

PHOTO: IGOR STEVANOVIH/SHUTTERSTOCK

We leave much of the formation of attitude, spirituality and daily practice to our participation in the larger culture.

It is not hard to understand why this is so. Our contemporary church is only a short time away from a period when the broader culture was much more influenced by Christian thought and practice. During those years, formation happened through regular and common participation in a number of different societal organizations and institutions. It was possible to approach spiritual formation in the church as a kind of finishing school, affirming much that was already there in

the culture and adding a distinctive, often denominational, flavour to the whole. The spiritual formation associated with the church assisted participation in the larger culture; it was a part of being a good citizen. In turn, it was expected and hoped that daily living in society would be mutually reinforcing with church life.

Today, society has a diminishing memory of Christian teaching. The mainstream values of our culture of money would be quite troublesome to our Christian ancestors. We seem, however, to follow the now out-of-date practice of letting most of our formation happen outside of our Christian faith. Our imaginations and values are greatly shaped by our immersion in the broader culture, which, through technology, has become all-encompassing in a way that our ancestors would find unimaginable. If we are to reclaim our souls, we need to return to the early church’s focus on spiritual formation. ■

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

LETTERS ▶



IMAGE: DIZAIN/SHUTTERSTOCK

Confronting overconsumption

Bishop Mark MacDonald (*Learning to live right*, Sept. 2017, p. 5) is right. Overconsumption in the Western world is a core driver of and contributor to world poverty and climate injustice.

Our demands spur imports and encourage practices like clear cutting, and while it may be argued that such activities stimulate local economic growth, at some point (even already overdue) we must look at the longer-term impact. The link that he pinpoints between over-stocked households and “spiritual emptiness” is as near as anyone has so far dared to come, and it is a matter that we must all recognize, accept and act upon.

However, here precisely is the rub: where to start? Who is blameless enough to cast the first

stone? This is not government’s problem: it is our problem, laid at the door of each and every one of us. The foremost activity of the environmental motto, the Three R’s, is reduce, but that is the nemesis of government. To orchestrate (as Bishop MacDonald suggests) a “spiritual revolution,” just among Christian communities, could (through its endeavour to repair damage) merely identify our church as the prime instigator of the very poverty and climate injustice that it wishes to eradicate. What is needed is a concerted approach that involves everyone who can be counted as “guilty” in this seriously disturbing matter.

Elizabeth Griffin
Victoria

Hats off to PWRDF



Kudos to the gift planners at the Primate’s World Relief and Development Fund.

They have recognized that donors have different priorities—some believe that a cash gift is the most suitable and versatile; others prefer gifts in kind: goats, medicine, rabbits, seeds, etc.

By offering us the fall gift guide in the October issue of the *Anglican Journal*, they have greatly diversified the choices available to us. Well done. We hope this will generate more giving to our beloved fund, which has served us so well for many years.

Bill Ashwell
Victoria

Workshop teaches creative ways to pray

Joelle Kidd
STAFF WRITER

Blowing bubbles, bouncing balloons and flying paper airplanes: these may not be the images that spring to mind when thinking about prayer. But for attendees of a workshop on “Messy Prayer,” creative ways to pray were the order of the day.

The workshop was led by Jane Hird-Rutter, a regional co-ordinator for Messy Church on Vancouver Island and the lower mainland of B.C., as part of the Messy Church Canada Conference, which took place October 26-27 at Wycliffe College in Toronto.

Messy Church services vary in structure, but typically include an activity time, which involves a range of crafts and games meant to illustrate biblical themes, a hot meal and a time of celebration, which often includes singing and storytelling. Hird-Rutter’s workshop centred around incorporating prayer throughout this type of service.

Many suggestions were made about how to integrate prayer into the activity time by creating interactive, participatory prayer actions. Books available through the Bible Reading Fellowship (BRF), including *Messy Church* (vols. 1–3) and *Messy Prayer*, give examples of these types of prayers, from bubble blowing to paper airplane-flying. Other suggestions included “using a map, pray for areas around our home” and “taste a grape and pray we can help someone today.” Attendees were encouraged to create and share their own ways of praying.

Hird-Rutter ran a Messy Church for five years through St. Catherine’s Anglican Church in Port Coquitlam, B.C. After moving to Vancouver Island and joining St. Peter’s Anglican Church in Quamichan, B.C., she and her husband started a second Messy Church. She recalled the service in



▲ Congregants at St. Peter’s Anglican Church in Quamichan, B.C., pray while bouncing balloons.

PHOTO: MARK HIRD-RUTTER

which they introduced Messy Church to St. Peter’s by doing a prayer activity: bouncing balloons all over the sanctuary. “Every time someone sang ‘Pass it on,’ you had to bat a balloon, and say a little prayer.

“I sort of went into coffee afterward thinking, ‘Uh oh.’ And we did get some complaints. Would you like to hear the complaint? ‘It’s not fair, I didn’t get enough balloons!’”

Other suggestions from workshop participants included praying to music, writing prayers on blocks and building with them, and writing prayers on ribbons and making a chain.

“I think so many people think that prayer is ‘talking to God.’ The other side of prayer is listening to God and hearing what God wants,” Hird-Rutter said. Prayer, she added, is a “conversation.”

In a setting focused on introducing those unfamiliar with the concept of church, as well as families with children, these creative ideas allow participants to have fun and get comfortable praying. “Most people will get

up and read a prayer, and they’re comfortable with that, but for some people, if you want them to get up and say a prayer, there isn’t always that comfort level. It’s not something that they’re used to,” one workshop participant pointed out.

This topic was broached during the conference’s keynote address as well by Messy Church founder Lucy Moore, who is a member of the Church of England’s Liturgical Commission. Moore was invited to the commission “so that we can work together to interpret the liturgies for a Messy Church setting,” she said. While Moore expressed eagerness to incorporate communion into Messy Church, she noted the issues with translating traditional liturgy to the all-ages inclusive setting: “If it’s too wordy, then that’s a problem for Messy Churches—if you have to read this thing...most of the congregation can’t read yet.”

Hird-Rutter sees creative prayer as an opportunity to connect with and include the children who attend Messy Church. In one case she shared, prayer was used to connect with two boys who were disruptive and unable to focus during church. At one Messy Church service, her husband, Mark Hird-Rutter, devised an activity called “Morse code prayer,” in which simple prayers were spelled out in Morse code using flashlights. The boys loved it. “That was the only craft they did all day. They were there for over an hour,” she said.

“Usually when you go into a church setting, you sit and somebody prays at you... somebody lays hands on you, or sometimes you have books that have rote prayers in them. How much more exciting is it, though, to throw a paper airplane, or to eat a grape you’ve had a prayer over?”

That’s the beauty of Messy Church, said Hird-Rutter. “You can pray any way you want to.” ■

Web Exclusives

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• *These churches may be messy, but they’re organized around Christ*

• *Federal government and railway owner face off, Brandon bishop just wants Churchill line fixed*

‘Messy Seniors’ brings church to the people

Joelle Kidd
STAFF WRITER

Holy Trinity Anglican Church in Edmonton, Alta., thought Messy Church would be a perfect fit. The largest church in its diocese, Holy Trinity runs children’s and youth programs and has an active congregation.

It seemed like a good idea. The all-ages monthly service centred around craft activities, storytelling and sharing a meal; kids and grown-ups enjoyed the biblical learning activities. “We built blanket forts in the sanctuary, we packed lunches for our trip with the three Magi,” recalled the Rev. Heather Liddell, assistant curate at Holy Trinity, during a workshop she led October 27 at the Messy Church Canada Conference at Wycliffe College in Toronto, Ont.

While kids and families were a target audience of Messy Church, Liddell and her team tried intentionally to include single people, childless adults and seniors in the ministry. Eventually, they noticed, these groups were far more interested in attending the Messy Church than the young families were. “We realized a traditional Messy wasn’t the best fit for our context when we admitted that every session was a struggle,” Liddell wrote in an email to the *Anglican Journal*. The team at Holy Trinity realized they had launched the program without thinking about who was in their communi-



▲ The Rev. Heather Liddell shares the story of “Messy Seniors” at the Messy Church Canada Conference October 27 at Wycliffe College in Toronto.

PHOTO: JOELLE KIDD

ty and who it was designed to serve.

The team decided to pull census data for the area. They were surprised to find that almost no kids lived nearby. “What we found was a lot of really lonely seniors,” Liddell told conference attendees.

The area is populated with retirement and assisted living homes. “We started asking the question, ‘What would Messy Church look like with them?’”

The answer to that question became Canada’s first Messy Church ministry directed toward senior citizens. (“Messy Vintage,” a U.K. initiative, offers something similar.)

“Messy Seniors” is held in a high-needs home for seniors with advanced dementia and Alzheimer’s.

Using the core values of Messy Church—Christ-centred, for all ages, creativity, hospitality and celebration—Liddell and her team adapted the program for a new setting.

The context had its challenges; care home rules prevent bringing in outside food, for example, meaning they were unable to follow the typical Messy Church model of eating a hot meal together. With so many attendees struggling with arthritis or failing eyesight, crafts that require dexterity or heavy reading were not ideal. However, because of Messy Church’s “free-flowing structure,” Liddell says, it was easy to adapt for different needs. What’s

more, she says, it brought together children and seniors. “It is precisely that intergenerational piece that is so important and so often missing from our church’s [across the Communion] approaches to care for seniors.”

In fact, at the “Messy Seniors” Church, kids lead the service as “trained volunteers.” Empowering children to lead the church activities “gives them the opportunity to interact with someone they wouldn’t have a chance to in their regular lives.”

“Is there any better picture of the kingdom of heaven than a little girl helping a wheelchair-bound man in his 90s—whose family is far away and too busy to visit very often—tie knots [that his fingers are too arthritic to make] in a simple star mobile while talking about God’s promise to make Abraham’s descendants more numerous than the stars?”

Our society, Liddell says, has “sequestered the aging process,” and kids don’t get much chance to spend time with the elderly. “It is mostly a fear of the unknown—once kids start interacting with the elderly, they realize not only how fun they can be, but that they’re people, too.”

She adds, “Life is messy, and getting older is difficult. It changes our perspectives any time we step out of our comfort zones and encounter a new aspect of life. It’s the same if you’re 6, 10, 25 or 90.” ■

WORLD ▶

Week of Prayer tackles freedom from slavery

Joelle Kidd
STAFF WRITER

This year's Week of Prayer for Christian Unity will focus on freedom from slavery, with prayer topics that are of special importance to the Caribbean. These topics include the plight of Haitian refugees, human trafficking, violence, the debt crisis and credit union movement, strengthening families and colonial reconciliation.

Developed by an ecumenical team in the Caribbean, the theme for the week, "Your right hand, O Lord, glorious in power" (Exodus 15:6), represents the abolition of enslavement in its many forms, according to background material included in the 2018 Week of Prayer resource booklet.

Exodus 15:1-21, the song of Moses and Miriam, was chosen as a motif because of its themes of triumph over oppression, it adds. The Week of Prayer for Christian Unity began in 1908 as an observance of the Roman Catholic Church. It was adopted after the formation of the World Council of Churches (WCC) in 1948 by many denominations. It traditionally takes place every year from January 18-25 in the northern hemisphere and during the Pentecost season in the southern hemisphere.

The choice of theme reflects the Caribbean's colonized past, from the islands' Indigenous inhabitants who were enslaved and, in some cases, exterminated, to the African slave trade and the "indentureship" of people from India and China. "The contemporary Caribbean is deeply marked by the dehumanizing project of colonial exploitation. In their aggressive pursuit of mercantile gains, the colonizers codified brutal systems which traded human beings and their forced labour," says the resource booklet.

"Very regrettably, during five hundred



years of colonialism and enslavement, Christian missionary activity in the region, with the exception of a few outstanding examples, was closely tied to this dehumanizing system and in many ways rationalized and reinforced it. Whereas those who brought the Bible to the region used scriptures to justify the subjugation of a people in bondage, in the hands of the enslaved, it became an inspiration, an

▲ **A worshipper lights a candle at last year's Week of Prayer gathering at the Basilica of Our Lady of Perpetual Help, Boston.**

PHOTO: GEORGE MARTELL/THE PILOT MEDIA GROUP

assurance that God was on their side, and that God would lead them to freedom."

The chosen passage from Exodus also has resonance in the area because of its themes of overcoming oppression. It was adapted as a hymn, "The Right Hand of God," at the Caribbean Conference of Churches in 1981 and "has become an 'anthem' of the ecumenical movement in the region," the booklet explains.

The resources include an order of service for an ecumenical worship service to take place during the Week of Prayer, which includes the singing of "The Right Hand of God," as well as the symbolic breaking of a chain. Worshippers will drop chains from their hands as a symbol of escaping enslavement. During a reading of intercessory prayers, they will link arms to form a "human chain," transforming this symbol of oppression into one of hope and community. ■

Web Exclusives

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• *Archbishop of Canterbury joins Pope in calling for 'status quo' in Jerusalem*

OBITUARY



John Meade,
1972-2017

Joelle Kidd
STAFF WRITER

Archdeacon John Meade, coadjutor bishop-elect of the diocese of Western Newfoundland, died early in the morning of November 29, 2017. He was 45.

Meade had been in the hospital throughout the summer, but "faced his deteriorating medical situation with a calm faith," according to a statement by the ecclesiastical province of Canada.

Western Newfoundland Bishop Percy Coffin said Meade "certainly was a dedicated person to his task—unwavering, unfaltering. He was just so committed."

It was "a great sadness" that Meade was never consecrated as bishop, Coffin said. Meade, who was elected at a diocesan synod held in June 2017, was to have succeeded Coffin, who at press time, was scheduled to retire at the end of December.

After his election, Meade shared his history of struggling with Crohn's disease, a chronic inflammatory disorder, that at that time was in remission. Meade said he was "very humbled," by his election and expressed a passion for a collaborative approach to leadership.

Meade served in various parishes in the dioceses of Western Newfoundland and Central Newfoundland, before becoming executive archdeacon and assistant to the bishop of Western Newfoundland in 2013.

He is survived by his wife of 15 years, Kelly. ■

ANGLICAN FOUNDATION OF CANADA

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Hiltz: Church needs to know its purpose

Tali Folkins
STAFF WRITER

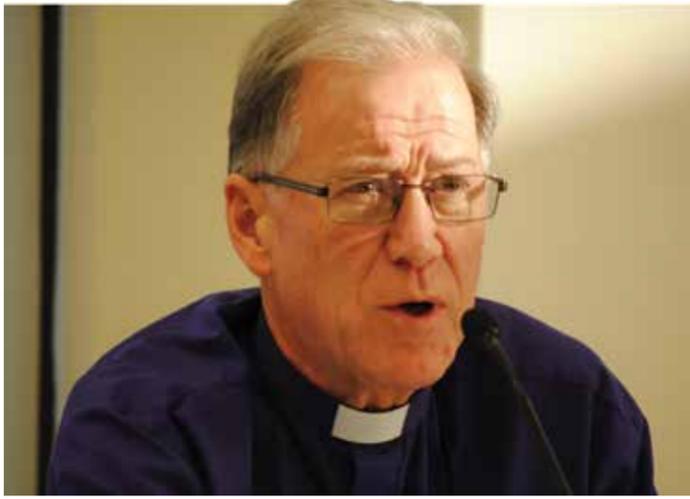
Mississauga, Ont.

A number of issues now confronting the Anglican Church of Canada, ranging from discussions on the marriage canon to the question of a self-determining Indigenous church, are calling it to be more attentive than ever to its purpose, Archbishop Fred Hiltz, primate of the church, said November 10.

“More than ever, we need to be mindful of who we are and what we are about—who we are as the body of Christ, and what that means for our regard for one another, how we work together, how we enable the church’s commitment to God’s mission in the world,” Hiltz said in a report to Council of General Synod (CoGS).

Hiltz made the comment in an address that began and ended by wondering what St. Paul might think of the church, what advice he might give it and how he might pray for it.

On the church’s deliberation over changing its marriage canon to allow same-sex marriage, for example, Paul might remind it of his counsel to the Ephesians to be “humble and gentle and patient with one another, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:2–3), he said.



▲ Archbishop Fred Hiltz, primate of the Anglican Church of Canada

PHOTO: TALI FOLKINS

In an interview with the *Anglican Journal*, Hiltz said it was partly the idea of the importance of good leadership in the church at this point in its history that had prompted him to imagine what the apostle might think if he were to look at it “with a penetrating eye.”

Said Hiltz, “We’re at a time in our church when the leadership is really very critical on a number of fronts: what kind of leadership do we provide to the church in terms of its engagement around the marriage canon? What kind of leadership are we providing in terms of self-determination initiatives? What kind of leadership are we offering around being the church in

the world in the public square? What kind of leadership are we offering in terms of a discipleship that’s mature, fulsome, growing, committed to life?”

Hiltz also spoke of a great diversity of views expressed about the church in the correspondence he receives. Some of these letters and emails commend the church for its work on issues of public concern, such as Bill C262, a bill before the House of Commons as of press time that would align the laws of Canada with the United Nations Declaration on the Rights of Indigenous Peoples. Other correspondence, he said, is critical of his leadership and is even “nasty, rude and quite hateful.” But all of these forms of feedback, he said, can be seen as useful.

“Whatever the nature of the correspondence, respectful or not, it is a read on the church. It’s a read on where our priorities are. It’s a read on our leadership,” he said.

Hiltz concluded his address by speculating that St. Paul might pray for the Canadian church as he prayed for the Ephesians, “that we understand the incredible greatness of God’s power—that we might have power to comprehend how wide, and how long, and how high and how deep is God’s love for us in Christ; that we be filled with that knowledge, and in and through it, live our lives and do the work to which God calls us.” ■

Dioceses, provinces urged to discuss marriage motion

Tali Folkins
STAFF WRITER

Council of General Synod (CoGS) is asking leaders of the Anglican Church of Canada to encourage discussion, within provinces and dioceses, of the same-sex marriage amendment now awaiting its second reading at General Synod 2019.

A resolution approved by CoGS November 12 requests the primate as well as the prolocutor of the national church “to communicate with the Metropolitans and Provincial Prolocutors, and diocesan bishops and synods to encourage full consideration of the matter be given prior to General Synod 2019.”

The resolution arose out of discussion the previous day on the marriage canon. Members were asked by Archdeacon Lynne McNaughton, chair of CoGS working group on the canon, to gather in table groups by their ecclesiastical provinces and write down any questions they had about either the resolution to change the canon or the process of discussing the resolution that the dioceses and provinces are to undertake before its second reading. The working group, she said, would compile answers to their questions in a “fact sheet” to be given to provinces, dioceses and members of General Synod 2019.

In July 2016, a resolution to amend the marriage canon to allow for same-sex marriages passed its first reading at General Synod. According to the Anglican Church of Canada’s Declaration of Principles, changes to canons dealing with doctrine—such as the marriage canon, for example—must be “referred for consideration to diocesan and provincial synods, following the first approval of the General Synod.”

One question raised by the table group of the province of Canada was whether there was “a mechanism for accountability to ensure that the dioceses and provinces



▲ Council of General Synod members reflect on “respectful conversation” practices during a discussion on the marriage canon November 12.

PHOTO: TALI FOLKINS

are being faithful to the call to consider the marriage canon amendment”; another asked how the status of their considerations of it was to be shared with the rest of the church.

After discussion of these and other questions, CoGS planning team co-chair Dean Peter Wall asked if the council might consider a resolution about discussion of the marriage canon resolution in the provinces. The resolution was later presented by the Rev. David Burrows (province of Canada), with a clause calling for a report-back by November 2018 added. The resolution was further amended to include dioceses as well as provinces, and was then adopted by consensus.

In their provincial table groups on November 11, CoGS members raised questions about the procedure for the marriage canon amendment’s second reading. They asked, for example, whether the resolution could be amended, and what would happen if it is tabled at General Synod 2019.

In response, Chancellor Canon (lay)

David Jones replied that the resolution can be amended, and that such amendments would require a simple majority to be approved (unlike the resolution itself, which will require a two-thirds majority in the three Houses of Bishops, Clergy and Laity). General Synod could also vote to table the motion, which means postponing it to later in the session; however, Jones added, a variant of tabling is to postpone it indefinitely or to the next General Synod. In this case, he said, the resolution would effectively fail, since it needs to be approved by two successive General Synods in order to pass.

A second session on the marriage canon, also led by McNaughton, was meant to instruct members on how they might conduct “respectful conversation” on the controversial resolution.

McNaughton recommended a number of practices, all based on the idea of seeing the goal of conversation as understanding rather than changing another person’s mind. ■



PHOTO: TALI FOLKINS

Holy encounter

At CoGS, Caroline Chum, Randall Fairey, Archbishop Fred Hiltz and Bishop Mark MacDonald read the gospel account of the Road to Emmaus.



▲ Almost all dioceses are “having some conversations” about their own financial future, Athabasca Bishop Fraser Lawton, financial management committee member, tells Council of General Synod.

PHOTO: TALI FOLKINS

If revenue declines, ‘very hard decisions’ over money likely

Tali Folkins
STAFF WRITER

Mississauga, Ont.

The likelihood that the church’s revenue will stagnate in coming years means it might want to think carefully about its priorities, Fraser Lawton, bishop of the diocese of Athabasca and a member of the financial management committee, said in a presentation to Council of General Synod (CoGS) November 11.

“The trends as we go forward, looking ahead over a number of years, suggest that we need to be mindful of what appears to be a probability of declining income,” Lawton said. “It might be wise for us to think about what are the critical things... Why do we exist as General Synod? What is our purpose, what is the priority in terms of funding?”

More than 90% of General Synod’s net income comes from the dioceses, Lawton said, but almost all of them are “having some conversations” about their own financial future. Given this, he said, “if everything continues as is, the day is going to come when we’re going to have to make some very hard decisions.”

In a presentation on the proposed 2018 budget, General Synod Treasurer Hanna Goschy noted that over the past few years, diocesan contributions had “hovered” in the range of \$8.4-\$8.5 million, but added that it would be very important to keep an eye on the level of giving in future years.

A document on the 2018 budget presented to CoGS states that earlier this year, “a number of dioceses signaled inability to give at the same level as they had in previous years.” A total of \$8.42 million in diocesan giving is forecast for this year, with \$8.31 million budgeted for next year. For 2022, \$8.19 million is projected.

Despite this forecast decline in diocesan contributions, slight surpluses are projected for this year through 2022, the document states.

For 2017, a surplus of \$26,800 is forecast—and this is after a number of transfers to and from internally restricted funds, such as a transfer of \$460,000 to the Anglican Fund for Healing and Reconciliation, are taken into account; the projected surplus before these transfers, Goschy said, is \$408,000.

The main reason for this surplus, she said, was expense savings; a number of

General Synod positions were unfilled for the time covered by the budget, resulting in savings from salaries and benefits.

The proposed budget for 2018 projects total revenue at \$10.9 million, down from the \$11.1 million forecast for 2017.

One of the significant items in the 2018 budget is the hiring of two new full-time suicide prevention workers in the Indigenous ministries department, Lawton said. These positions, he said, were highly needed.

In a question-and-answer session after the presentations by Lawton and Goschy, John Chapman, bishop of Ottawa, said that like many dioceses, his own was facing shrinking contributions from parishes but increasing demands for ministry. He asked what plans the national church had to raise money in new ways—echoing a similar question he had brought before CoGS two years earlier.

In response, Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, noted, first, that a meeting of the current session of CoGS would “begin a conversation” about the principles and values the church brings to its decision-making in light of the financial challenges it’s facing. It’s important that CoGS have such a discussion, he said, “before we reach the kind of crisis that might come, and all of a sudden we’re making panicky decisions that aren’t well-developed.”

(At a meeting that took place the following day, Thompson asked CoGS members in table groups to discuss, in addition to the principles and values they thought should be considered, a second question of who they thought the management team, financial management committee and CoGS itself should consult as they “consider the financial future.” The table groups wrote down their responses, which were then collected.)

Second, Thompson said, a new director of the church’s department of resources for mission was scheduled to start work November 27, and would be tasked with, among other things, “thinking through the development of resource streams” and collaborating with dioceses and other national ministries in revenue generation.

The proposed 2018 budget was approved by CoGS November 12. ■

Human trafficking advocacy to focus on Indigenous victims



Tali Folkins
STAFF WRITER

The Anglican Church of Canada’s work on human trafficking will likely focus on the issue as it affects victimized Indigenous people, Ryan Weston, the church’s lead animator of public witness for social and ecological justice, told Council of General Synod (CoGS) November 11.

In a presentation to the council, Weston related the work the national church has been undertaking to fight human trafficking since CoGS voted last June to endorse an anti-human trafficking resolution passed by the Anglican Consultative Council in 2012.

A reference group, formed to help identify what the church’s next steps should be, met and concluded that the problem of human trafficking is actually too vast for the church to tackle without focusing its efforts in key areas. (One U.S.-based advocacy group, Weston said, recently identified 25 different forms of human trafficking.)

“There was a recognition, I think, that we as a church cannot actively address every form of human trafficking...so we thought together [about] where are we best positioned and most engaged currently,” he said.

It was decided that the church should focus on fighting human trafficking in its connection with missing and murdered Indigenous “women and girls, and men and boys,” Weston said. The anti-human trafficking ministry, he said, will continue trying to raise awareness of this problem while also supporting Indigenous communities that are struggling with it, particularly as work proceeds in the ongoing National Inquiry into Missing and Murdered Indigenous Women and Girls launched by the federal government in September 2016.

The church will also focus on the issue of sexual exploitation, which is related, he said, since an estimated 50% of the women and girls being trafficked for sex in Canada are Indigenous. (The most common age at which females become involved in sex trafficking in Canada, he said, is 14.)

A third focus of the work, Weston said, will be issues around the federal government’s Temporary Foreign Worker Program, which allows Canadian employers to hire foreigners for short-term work.

According to a federal government fact sheet, more than 192,000 temporary foreign workers came to Canada in 2011. ■

▲ An estimated 50% of the women and girls being trafficked for sex in Canada are Indigenous, says Ryan Weston, lead animator of public witness for social and ecological justice.

PHOTO: TALI FOLKINS



In other news

PHOTO: MICHAEL HELD/UNSPLASH.COM

■ In its role as board of management of the Missionary Society of the Anglican Church of Canada, Council of General Synod passed a resolution making a number of changes to the application used in interest-free vehicle loans offered to clergy and lay workers serving in Council of the North dioceses. The maximum loan was increased from \$13,000 to \$16,000; the period of loan repayment was increased from 40 to 48 months; and the requirement that a lien be put on the vehicle by the Missionary Society was removed. Also, a reference to “clergyman” in the application was changed to “cleric.” ■

First report on Journal expected in spring

Tali Folkins
STAFF WRITER

Mississauga, Ont.

A group looking into whether the *Anglican Journal* should continue to exist in print form and be free to determine its own content is expected to release its preliminary results this spring, Council of General Synod (CoGS) heard November 10.

Since last spring, a joint working group of the Anglican Journal and Communications and Information Resources co-ordinating committees has been discussing these and other questions regarding the newspaper. The working group was struck after a decision in fall 2016 by the diocese of Rupert's Land that it no longer wanted the print version of the *Anglican Journal* distributed among its parishioners, citing its desire to focus on online communications and environmental concerns.

(Traditionally, the paper has been distributed together with diocesan newspapers; parishioners in dioceses that produce print versions of their diocesan newspaper receive it together with a copy of the newspaper. But even those without diocesan newspapers receive the Journal.)

The joint working group was formed to come up with a response to the decision by the diocese of Rupert's Land as well as any similar decisions that may be made by other dioceses in the future, working group member Ian Alexander said in a presentation to CoGS. As members of the working group pondered this question, they also realized it gave them the chance



▲ Ian Alexander, member of a joint working group reviewing the *Anglican Journal*, says the group hopes to make its final recommendations to Council of General Synod in November 2018.

PHOTO: TALI FOLKINS

to “test some of the assumptions that various people may have about the Journal itself, particularly given financial realities and given the desire of the church to have a national, co-ordinated and integrated communications strategy,” he said. As a result, it is also looking into the desirability of keeping the Journal editorially independent—free to determine its own content without external direction.

One major part of the group's work is conducting surveys of Canadian Anglicans. Currently it is surveying the publishers of the diocesan papers (the bishops); the editors of these papers; and members of CoGS and senior staff, Alexander said. It is considering surveying the members of General Synod and a representative sample of church members as a whole.

It is also hoping to do research and analysis into areas such as how people are

using media today and how other denominations are handling their news, he said.

Table group discussion after Alexander's presentation focused on what factors should guide the group as it develops options for distributing diocesan papers and the *Anglican Journal*; and the importance of its editorial independence and its being mailed to all Anglicans free of charge.

On the first point, one table group said cost should be a key consideration; another questioned whether it was sustainable to try to distribute the Journal to everyone. Others said the ease of reading a print version of the paper should be considered, since not everyone in the country has good Internet connectivity and some are not even online. Others pointed out the diversity of reading habits, saying “one size does not fit all.”

Another group said printed surveys should be going out at the parish level, to make sure the group has heard from everyone who will be affected.

In the second part of table group discussion, two of the seven groups said they placed great value on the Journal's editorial freedom. “Editorial independence is the most important part to protect because we do not want it to be perceived as the mouthpiece of the Anglican church,” one table spokesperson said.

“It's important to hear stories we might not want to hear...the truth sets us free,” said another.

Two other groups reported disagreeing strongly—in one case, “passionately” on the matter. Another proposed asking in what way the Journal is “a positive value to our overall communications strategy.”

One table group argued that the Journal's editorial independence was crucial to ensuring it qualifies for the Heritage Canada grant it now receives; another proposed looking into the question of whether the grant in fact requires it to be editorially independent.

The Journal receives an annual grant of roughly \$400,000 from Heritage Canada's Canada Periodical Fund for magazines, non-daily newspapers and digital periodicals. The grant constitutes 20.9% of the Journal's annual budget. Additional sources of income include funding from General Synod (30.4%), the annual Anglican Journal Appeal (25%), advertising revenue (11.2%), distribution income (11.4%) and other (0.59%).

Several table groups also expressed concern that many Canadian Anglicans don't fully understand the Journal's editorial independence. Some people are sometimes confused by the way the paper covers church news, since they assume it's the church's official voice, one table representative said.

Views on the question of the Journal's distribution were similarly mixed, with some saying it ought to continue to be distributed with the diocesan papers, and others saying Anglicans should be able to opt out. One table group suggested looking into a paid subscription model for the paper.

Currently, everyone who makes a financial contribution to the Anglican Church of Canada, including the Journal's Annual Appeal, is entitled to receive the Journal and the newspaper of their diocese.

A final report to CoGS, including recommendations for the future of the Journal, is expected this fall, Alexander said. ■

See related story, *The Anglican Journal and editorial independence: A Primer*, p. 13

Bible Readings February 2018



DAY READING

- 1 Job 6.14-30
- 2 Luke 2.22-40
- 3 Job 7.1-21
- 4 **Mark 1.29-45**
- 5 1 Corinthians 9.1-14
- 6 1 Corinthians 9.15-27
- 7 1 Corinthians 10.1-17
- 8 2 Kings 2.1-18
- 9 Deuteronomy 34.1-12
- 10 Mark 9.2-13
- 11 **Mark 9.14-29**
- 12 Psalm 50.1-23
- 13 1 Corinthians 12.12-31a
- 14 1 Corinthians 12.31b-13.13
- 15 Joel 2.1-17
- 16 Joel 2.18-3.8
- 17 Genesis 9.1-17
- 18 **Isaiah 8.1-20**
- 19 Genesis 16.1-15
- 20 Genesis 17.1-16
- 21 Genesis 17.17-18.15
- 22 Genesis 18.16-33
- 23 Psalm 22.1-15
- 24 Psalm 22.16-31
- 25 **Romans 4.1-25**
- 26 Exodus 20.1-17
- 27 1 Corinthians 1.10-31
- 28 Psalm 19.1-14

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Self-determination motion to come in 2019

Tali Folkins
STAFF WRITER

Indigenous leaders in the Anglican Church of Canada are hoping to bring a resolution regarding self-determination before General Synod when it next meets in summer 2019, Council of General Synod (CoGS) heard November 11.

Since a national consultation session on Indigenous Anglican self-determination in Pinawa, Man., last September, two Indigenous Anglican leadership groups have been discussing the next steps toward a self-determining Anglican spiritual entity, National Indigenous Anglican Bishop Mark MacDonald and Indigenous ministries co-ordinator Canon Ginny Doctor said in a presentation to CoGS. These are the Indigenous House of Bishops Leadership Circle (IHBLC)—which is a committee of the Anglican Council of Indigenous Peoples (ACIP)—and an ACIP focus group formed last fall tasked solely with working out the details of self-determination.

At CoGS, MacDonald, Doctor and three other Indigenous members of CoGS—the Rev. Vincent Solomon (province of Rupert's Land), Canon Grace Delaney (province of Ontario) and Caroline Chum (ACIP)—as well as IHBLC member Donna Bomberry, presented a document summarizing these discussions and outlining a number of objectives. Among them is to “change the Church structure by amending Canon XXII to move further toward an ‘entity’ or a Fifth Province.”

Canon XXII, approved by General Synod in 2010, provides official recognition of “the structures through which the National Indigenous Ministry may be a self-determining community within the Anglican



▲ The Rev. Vincent Solomon listens as National Indigenous Anglican Bishop Mark MacDonald briefs CoGS about plans for a self-determining Indigenous Anglican church.

PHOTO: TALI FOLKINS

Church of Canada.”

The document outlines a series of steps through which the Indigenous leaders plan to achieve this goal, starting with the naming of an “Indigenous Governance Working Group,” by the end of February 2018, tasked with specifying the necessary changes to the church structure. According to the schedule outlined in the document, these changes are to be presented for Sacred Circle to approve next summer; and, if approved, to CoGS next November and then to General Synod in summer 2019.

Legislative change is just one of several priorities the document identifies. Others include sending out teams to inform Indigenous communities across the country about the gospel and self-determination; continuing to provide suicide prevention services and Indigenous catechist training; and boosting support to non-stipendiary Indigenous clergy (through, among other measures, the taking of an “inventory” of non-stipendiary clergy

followed by a move to “identify sources for funding to begin paying clergy identified as most in need by their bishop”).

In a question-and-answer session after the presentation, John Rye (province of Rupert's Land) asked how plans for paying Indigenous non-stipendiary clergy would fit with current Council of the North policy that new paid positions cannot be created among its member dioceses.

In response, MacDonald said he expected Sacred Circle to bring a plan for Indigenous ministry to the national church.

Larry Robertson, bishop of Yukon, then asked whether the move to fund non-stipendiary Indigenous priests would take place primarily in certain geographical areas mentioned at the Pinawa consultation session, or more broadly across the country.

MacDonald replied that he imagined there would be “two tracks” by which this process would take place: one nationwide, “that would have to have a lot of consultation built into it,” and another that would involve a relatively small group of people who would serve as the “nucleus of a national Indigenous ministry.”

In an address, Hiltz said he hoped the canon would be changed in 2019 to further the development envisaged in the Covenant of 1994, when Anglican Indigenous leaders agreed to work toward a self-determining church. “My deep hope, friends, is that when we come to General Synod in 2019—that will be the 25th anniversary of the covenant—that one of the great headlines out of that synod will be a moment to celebrate,” he said. “There will be other headlines, you can be sure. But I hope they do not eclipse this one that I hope for.” ■

Removal of prayer for conversion of the Jews to be revisited at General Synod

Tali Folkins
STAFF WRITER

Another resolution to remove a prayer for the conversion of the Jews from the *Book of Common Prayer* is likely to come before General Synod in 2019, after a decision made by Council of General Synod (CoGS) November 11.

A resolution to remove the prayer was put to General Synod for a first reading in 2016, but failed narrowly to get the two-thirds approval it needed in all three houses after receiving the support of more than 70% of clergy and laity, but just 65.63% of bishops.

In a presentation to CoGS November 11, Bruce Myers, bishop of Quebec, said the resolution may have failed partly because some members of synod may not have fully understood the context of the resolution. It was introduced then as a housekeeping matter, he said, because General Synod voted to delete a similar collect from the prayer book in 1992, but for some reason, this prayer was overlooked at that time.

When they voted on it in 2016, Myers said, many members of General Synod may not have been aware of “substantial years-long theological reflection and dialogue,” both within the Anglican Church of Canada and between it and Canadian Jewish groups, that had led to the 1992 resolution.

Removing the prayer, Myers said, would not only eliminate the inconsistency of deleting one prayer for the conversion of the Jews and keeping another; it would also “represent a small but meaningful gesture

in the growth of...important interfaith relationships” the church has been cultivating with Jewish groups in recent years. Myers proposed that another resolution to delete it be put to General Synod, coming this time from CoGS instead of the working group charged with housekeeping resolutions, and that enough historical and theological information be included with it for members of synod to “make a more fully informed decision.”

Cynthia Haines-Turner, prolocutor of General Synod, suggested that Myers work with another CoGS member to draft a resolution on the prayer for the next meeting of CoGS, with the understanding that CoGS would then present it to General Synod with the appropriate background information. Archbishop Fred Hiltz, primate of the Anglican Church of Canada, put a motion to this effect before CoGS, which was then approved by consensus.

When the resolution was debated in General Synod in 2016, Archdeacon Alan Perry, of the diocese of Edmonton, said the prayer was objectionable because it singled out the Jews for conversion.

“That’s an extraordinarily difficult thing for our Jewish brothers and sisters to hear, or to see in our prayer book,” said Perry. “And so it seems to me that it is entirely compatible with the trajectory of our Jewish-Christian dialogue, and with our developing good relations with our Jewish brothers and sisters, to remove this prayer.”

But Michael Hawkins, bishop of Saskatchewan, said the prayer was in fact different from the collect removed in 1992

in a number of ways, and its deletion should not have been introduced as a housekeeping motion.

“The motion didn’t come from [the] Faith, Worship, and Ministry [department of the office of General Synod]; it didn’t come out of a particular study; there wasn’t an adequate rationale for it,” Hawkins said. “I’m certainly prepared to consider the removal of it, but I think to find it buried in the housekeeping motions is something I wouldn’t like to see happen again.”

If the resolution is approved by General Synod in 2019, it will require a second reading in 2022, since rules of the Anglican Church of Canada require resolutions dealing with an amendment to a canon (church law) be approved by two consecutive General Synods. Removing the prayer for the conversion of the Jews would require a motion to amend Canon XIV, *The Book of Common Prayer*.

The prayer, found on page 41 of the 1962 edition of the *Book of Common Prayer*, reads:

4. For the Conversion of the Jews.
O God, who didst choose Israel to be thine inheritance: Look, we beseech thee, upon thine ancient people; open their hearts that they may see and confess the Lord Jesus to be thy Son and their true Messiah, and, believing, they may have life through his Name. Take away all pride and prejudice in us that may hinder their understanding of the Gospel, and hasten the time when all Israel shall be saved; through the merits of the same Jesus Christ our Lord. Amen. ■



▲ Removing the prayer for the conversion of the Jews would require a motion to amend Canon XIV, *The Book of Common Prayer*.

FILE PHOTO

CANADA ▶



Tali Folkins
STAFF WRITER

From the beginning, Protestants have tended to read their Bibles both for personal inspiration and to help them argue about God—and a healthy Christianity requires a good balance of the two, a U.K. historian of religion says.

“It seems to me that unless an inspirational encounter with Scripture is what’s driving your Christianity, then you’re in deep trouble,” Alec Ryrie, a professor at Durham University and author of *Protestants: The Radicals Who Made the Modern World*, said in an interview with the *Anglican Journal* October 13. “But equally, unless you’re willing to allow a more sort of textually precise encounter with Scripture to regulate and manage your inspiration, then you’re likely to veer off into idiosyncrasy or craziness. So you need both.”

Ryrie was one of four speakers at *Mission and the Bible in the Wake of the Reformation*, a conference held at the University of Toronto’s Wycliffe College October 13. In his talk, “Lovers and Brawlers: Protestants and their Bibles from the Reformation to the Present,” Ryrie contended that Protestantism from its origins was marked by two very different ways of reading the Bible.

Borrowing images suggested by one of the reformers’ Roman Catholic opponents, the Dutch humanist Desiderius Erasmus, Ryrie said Protestant readers of the Bible have often tended to come off as either “lovers” or “brawlers”—though most are, in fact, both at the same time.

For example, because of their insistence on the authority of Scripture alone to back up their arguments, the early Protestant reformers can seem at times to be reading the Bible in a particularly “combat-ready” way, eager to use it as a weapon in theological disputes, he said. It’s an approach that lends itself to entrenched positions, he added, but the early reformers probably needed this approach to enable their movement to survive against the onslaughts of the church, which was attempting to suppress it. “It seems plain to me that Protestantism could never have survived to prosper as it has if it hadn’t done

Bible-readers can be both ‘lovers’ and ‘brawlers’



▲ Do you see the Bible as a weapon in theological disputes or “the secret testimony of the Spirit”?

ILLUSTRATION: YAFIT/SHUTTERSTOCK

some trench-digging... Luther turned Scripture into a weapon because he badly needed weapons,” Ryrie said.

Alongside this approach, however, was a more personal way of reading the Bible based on the reformers’ encounters with it as individuals, Ryrie said. For example, the reformer Jean Calvin wrote that on reading Scripture, believers sense “the secret testimony of the Spirit” and “feel that the undoubted power of his divine majesty lives and breathes there.”

The Bible encountered in this very intimate way, Ryrie said, “isn’t weaponized Scripture—this isn’t something you can hit people over the head with until they’re compelled to acknowledge it. This is Scripture for lovers, who can talk in rapturous terms about the vision before them, but who cannot, in the end, compel anyone else to see it.”

Each of these approaches has its weaknesses, Ryrie said. On the one hand, the disputer’s reading of Scripture has been associated with literalism and fundamentalism; on the other hand, he said, feeling-based approaches to Christianity have led at times to the abandonment of the religion’s grounding in Scripture, “to a willingness eventually to let go of your biblical moorings altogether.”

Christians should realize, Ryrie said, that these two apparently opposed ways to read the Bible are, in fact, intimately connected with one another.

“On the one side, a theological argument

which is advanced in polemical-textual terms usually—always?—has an inspirational-devotional conviction underpinning it: that’s why it matters,” he said. “On the other side, an inspirational-devotional conviction usually and quickly ends up resorting to polemical-textual arguments, and it has to, if it’s going to move on from being one believer’s private experience to having any

sort of institutional expression, or to prevent it from veering off into wild idiosyncrasy.”

Much of the bitterness around some of the controversies facing the church today—debates around human sexuality, for example—is probably traceable to people falling into one of these ways of reading the Bible to the exclusion of the other, Ryrie told the *Anglican Journal*.

“Either allowing your own personal or spiritual experience to ride roughshod over traditional text or allowing a particular textual interpretation to squash people’s actual encounter with God—I think we see both of these things happening,” he said.

More progress could probably be made in these discussions, he said, if people were open about the personal experience with Scripture that underlies their at-times entrenched positions—their approach to it as lovers, one might say, that underlies their approach to it as brawlers.

“The question we don’t ask nearly enough in the midst of our theological disagreements is, ‘Why do you feel so strongly about this?’ Because when people get really angry about something, it’s rarely just because they’re disagreeing about the reading of a text, but because for them something more fundamental, something that touches them more closely, seems to be at stake,” he said. “It’s important, if we’re going to be honest and constructive in those discussions, to bring those things out into the open and work out what it is that really makes us care about those issues.” ■

▲ “The question we don’t ask nearly enough in the midst of our theological disagreements is, ‘Why do you feel so strongly about this?’” says Alec Ryrie, historian of religion at Durham University, U.K.

PHOTO: TALI FOLKINS

CANADA ▶

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• *Advocacy, on-the-ground action bring greater justice for women, Anglican group hears*

Hiltz urges prime minister to support Bill C-262

Joelle Kidd
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has written a letter to Prime Minister Justin Trudeau in support of Bill C-262, which would act “to ensure that the laws of Canada are in harmony with the United Nations Declaration on the Rights of Indigenous Peoples” (UNDRIP).

“As parties to the Indian Residential Schools Settlement Agreement, I believe we have a common obligation to ensure that genuine reconciliation in Canada becomes a reality,” wrote Hiltz in his letter. “The Truth and Reconciliation Commission of Canada has stated that the UNDRIP is key to this reconciliation.”

Canada officially adopted the UN declaration in May 2016. Bill C-262 would ensure that principles set out in the declaration are enshrined within Canada’s laws, and would require the Government of Canada to, in consultation with Indigenous peoples, “develop and implement a national action plan to achieve the objectives of the



▲ The church endorsed the UN Declaration on the Rights of Indigenous Peoples in 2010.

PHOTO: MARITES SISON

United Nations Declaration on the Rights of Indigenous Peoples.”

The Anglican Church of Canada’s General Synod endorsed the UNDRIP in 2010.

In his letter, Hiltz references the statement he released in March 2016 in which he “asked that the UNDRIP be read in parishes annually on the Sunday closest to National Aboriginal Day” and that the

declaration be “part of preparation for baptism and confirmation in our churches.”

The letter also highlights a new body created by the Anglican Church of Canada, the Vision Keepers, a council of Indigenous elders and youth who monitor the church’s ongoing words and actions in regard to its UNDRIP endorsement, as well as the new position of reconciliation animator, a role that involves implementing the church’s response to the TRC’s Calls to Action, and working to ensure the church honours the UNDRIP.

“Our work is far from finished, but we are on the road,” Hiltz wrote.

Hiltz also noted the Liberal government’s progress in supporting the declaration, and Indigenous and Northern Affairs Minister Carolyn Bennett’s remarks at the UN Permanent Forum, in which she stated the government’s intent to create a working group to review federal laws and policies related to Indigenous peoples.

“It seems to me that passage of Bill C-262 would be the way to make this promise a reality,” Hiltz concluded. ■

The Anglican Journal and editorial independence

A PRIMER

Tali Folkins
STAFF WRITER

When Council of General Synod (CoGS) met this November, it heard a presentation on a committee now reviewing, among other things, the policy of editorial independence that governs the *Anglican Journal*. Some members of CoGS expressed confusion about this policy. Some Canadian Anglicans, the council heard, are puzzled by the way the newspaper at times covers news, because they assume that it's the church's official voice. (See related story, p. 10.)

Indeed, the Journal—unlike some (but certainly not all) church publications—is not a separate entity from the church it reports on. Formally, its publisher is the Anglican Journal Co-ordinating Committee, a committee of General Synod, and its staff are employees of the church's national office, part of the communications and information resources department. On that department's website, the paper is described as a “ministry” of the church.

The Journal costs about \$2 million to publish annually and funds come from various sources: General Synod (30.4%), the Anglican Journal Appeal (25%), a grant from Heritage Canada's Canada Periodical Fund (20.9%), advertising revenue (11.2%), distribution income (11.4%) and others (0.59%).

Not an official voice of or for the church

Telling only “good news” stories about the church, however, is not how the church has defined the Journal's job. Its mandate is to be “a national newspaper of interest to the members of the Anglican Church of Canada, with an independent editorial policy and not being an official voice of or for the church.” This means the Journal's editor and staff are tasked with serving the interest of readers, and the editor is free to decide what goes into the paper without direction from anyone outside it, even leaders of the church.

How did this combination—editorial independence with organizational dependence—come to be?

The Journal's predecessor, a 19th-century newspaper called the *Dominion Churchman*, was fully independent. In 1875, the *Dominion Churchman* (whose roots may go further back) was privately owned and made money by charging for subscriptions, at \$2 per year.

After the death of its proprietor in 1912, ownership of the paper—now known as the *Canadian Churchman*—changed hands a number of times. By 1946, its circulation was dropping and the paper was in debt. At General Synod that year, a resolution was adopted that would result, two years later, in the purchase of the *Canadian Churchman* by the Anglican Church of Canada's General Board of Religious Education.

The resolution's wording suggests synod wanted to keep the *Canadian Churchman* afloat because it saw value in it as a publication serving the church Canada-wide. It states that General Synod “feels strongly the need of such a Church paper as can serve as the organ of the whole church,”



▲ The newspaper's policy of editorial independence, among other matters, is being reviewed by a committee of General Synod.

ILLUSTRATION:
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but also considered it “inadvisable” that synod itself take on the responsibility of publishing a national paper. Meanwhile, the resolution noted, “recognition must be given to the fact that for seventy-five years the *Canadian Churchman* has endeavored to give loyal service to the Church people of Canada.”

Despite synod's stated need of a newspaper that would serve as an “organ” of the church, the resolution also specified that in the development of a policy for a church-owned *Canadian Churchman*, it would be “understood that editorial freedom shall be safeguarded.”

‘A doubter, an informed critic, a vigilant friend’

In the decades that followed, the precise role of the paper continued to occupy church decision-makers. In 1955, General Synod resolved to look into replacing the *Canadian Churchman* and other church periodicals with a single publication, and in 1958, a committee tasked with looking into the matter recommended a monthly newspaper (keeping the name *Canadian Churchman*) that would “serve the promotional interests of the Departments of General Synod.” The paper's other stated aims do not mention editorial independence, though they specify that the new *Canadian Churchman* “should stimulate the interest and courage of our church people by a vital editorial presentation of our faith, and its relevance to man, his needs and his problems in the world today.” The proposal was approved by General Synod in 1959.

By as early as 1961, editor Canon Gordon Baker began questioning the role of the paper as purely promotional. In a report to the National Executive Council (the

forerunner of Council of General Synod), Baker argued that reporting, sometimes controversially, on issues that are “uppermost in people's minds” was part of the paper's other mandate of “stimulating” its readers.

By the mid-1970s, the *Canadian Churchman*'s treatment of subjects such as the ordination of women, homosexuality and communist China was attracting accusations of bias and of sowing division in the church. At the request of the House of Bishops and the diocese of Qu'Appelle, the paper's board and staff prepared an editorial policy and code of ethics. The editorial policy, endorsed by the Executive Council in 1977, spelled out that “*Canadian Churchman* is the national newspaper of the Anglican Church of Canada, but it is not the official voice of that church,” and referred to it as “an independent newspaper.” The code of ethics stated that the paper “should hold itself free of any obligation save that of fidelity to the public good.”

An earlier draft of this policy, written in 1976 by Norman Smith, a member of the paper's board of trustees, provides an insight into why the board felt the *Canadian Churchman*'s editorial independence was important. The paper should not be the church's official voice, Smith wrote, because “a live church must...embrace rather than stifle argument and righteous indignation, else its rules and ways will be imposed from the top.” The *Canadian Churchman*, he wrote, should thus present the news “without fear or favour,” and serve the church as “something of a Watchman on the Wall, a Town Crier, an Ombudsman, a bit of a doubter, an informed critic and a wise and vigilant friend.”

A similar argument was voiced about the *Anglican Journal*—as it has been known since 1990—35 years later by Archbishop Colin Johnson, bishop of the diocese of Toronto and metropolitan of the ecclesiastical province of Ontario.

“Editorial independence is important, even if annoying; it provides vibrancy on the part of the church,” Johnson said before CoGS in 2011, when it was debating a motion to return the paper to the fold of General Synod after a nine-year period of existence as a separately incorporated body.

No unanimous opinion

Opinion on the Journal's role has not always been unanimous, however. For example, speaking also at the 2011 debate at CoGS, Canon Gene Packwood, of the ecclesiastical province of Rupert's Land, said a Journal that was independent editorially but not organizationally would put church leadership in a difficult bind.

“[If] I'm being asked, as CoGS, to oversee [the Journal's] policies, I'm going to be responsible for something I can't direct,” he said.

CoGS would approve the un-incorporation of the Journal, but it also approved terms of reference for the Journal that preserved its editorial independence, and these would be confirmed by General Synod in 2013. ■

CANADA ▶

Cathedrals join international reconciliation network

By Art Babych

Two Anglican cathedrals in Ontario have joined the Community of the Cross of Nails (CCN), a reconciliation ministry of the Church of England's Coventry Cathedral.

CCN is an international network of 220 active partners in more than 40 countries who are committed to a shared ministry of reconciliation. The community was formed in 1974, the result of a commitment made by the former provost of Coventry Cathedral, Richard Howard, "not to seek revenge, but to strive for forgiveness" following the destruction of the cathedral in 1940, according to the CCN website.

Sarah Hills, Canon for Reconciliation at Coventry Cathedral, presented a Cross of Nails to the congregations of Christ Church Cathedral in Ottawa and St. George's Cathedral in Kingston, Ont., at separate services November 5.



▲ Canon Sarah Hills and Dean Shane Parker

PHOTO: ART BABYCH

The cross represents three medieval roof nails removed from the rubble of St. Michael's Cathedral in Coventry after it was destroyed by German bombs on the night of Nov. 14, 1940. The Cross of Nails has since become "a powerful and inspirational symbol worldwide of reconciliation and peace," according to CCN.

At Christ Church Cathedral, Hills gave

a sermon based on the work of CCN, and led the liturgy for receiving the Cross of Nails, which included the congregation's affirmation of commitment to the ministry of reconciliation.

Hills then presented the Cross of Nails to Shane Parker, dean of the cathedral, asking church members to "guard this cross as a symbol of your strength to work and pray for peace, justice and reconciliation, and live at peace with all people as far as it depends on you."

Parker said the hope is that a Canadian branch, board or chapter of CCN would be formed. It could help to "strengthen the linkages in Canada for those who are working for peace and reconciliation and to strengthen our bonds through Coventry to the rest of the world, in a sense." ■

Art Babych is a freelance journalist in Ottawa.

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Decision to fire priest 'not precipitous'

Continued from p. 1
him one.

In a telephone interview with the *Anglican Journal*, Privett stated that he made the decision, as he has episcopal authority during a vacancy, but that he "did not act alone," rather in consultation with the diocesan leadership. Privett initially declined to speak further about the reasons behind the termination, saying, "I don't think it's appropriate to speak about personnel matters. Those are confidential. What I can say, though, is that it was not precipitous."

Privett later wrote a letter to the diocese saying that since the matter was being widely discussed on social media, he had to explain Worley's termination. It "was not based on any particular theological point of view," he said. "Our church and this Diocese will always welcome clergy and parishioners from a wide range of faith perspectives and theological views that fall within the breadth of our Anglican tradition."

Privett added that the diocese voluntarily provided a severance package to Worley that was larger than that required by law, which, he said, would leave him free to apply for other positions. "Without cause" normally means an employee's dismissal was not the result of misconduct on his or her part, and it requires from the employer either a minimum amount of advance notice or severance pay, or a combination of both.

Privett also said he believed there was now no immediate need for the Worleys to leave Canada. According to an *Anglican Planet* story, Worley and his family, who are Americans, had 10 days to leave the country after his last day of employment.

Worley, who until his termination was rector of the Parish of Bulkley Valley, was elected bishop of Caledonia earlier this year. However, he was not consecrated as bishop, after a ruling by the House of Bishops of the ecclesiastical province of British Columbia and Yukon. The bishops said their decision was based on Worley's involvement with the Anglican Mission in America (AMiA), a grouping of theologically conservative churches that was originally a mission of the Anglican province of Rwanda. According to the bishops, Worley's involvement with a church plant



▲ **Founded in 1879, the diocese of Caledonia has 22 congregations.**

PHOTO: SASKIA ROWLEY

in the geographical jurisdiction of The Episcopal Church was made without the permission of The Episcopal Church. This violates Resolution 72 of the 1998 Lambeth Conference, according to the bishops, who objected to Worley's election on the grounds that he "teaches or holds, or within five years previously taught or held, anything contrary to the Doctrine of Discipline of the Anglican Church of Canada."

A new election was held in late October, and the Rev. David Lehmann was elected bishop.

When asked about the reaction to the news of Worley's dismissal, Privett said he hasn't heard much from the diocese, but knows there are "a few individuals who are annoyed and upset."

The Anglican Communion Alliance (ACA), an organization of lay and clergy that according to its website "affirms classical Anglicanism within the Anglican Church of Canada," has responded with a statement, which reads in part, "we are deeply concerned for both the wellbeing of Worley and his family, and the rebuilding of trust within that diocese."

The statement was issued by Sharon Dewey Hetke, national director of the ACA and author of the interview with Worley published by *The Anglican Planet*.

"Last May, many Canadian Anglicans were dismayed by the sloppy procedural path that led to the Provincial [House of Bishops'] majority decision rejecting Caledonia's choice of Worley for bishop," the statement reads. It asserts that Worley "asked how he could be acceptable as a priest but not a bishop" and was told he was a priest in good standing. "This standing has not been revoked and so Worley and others have expressed shock at last week's firing in the interim between local diocesan bishops."

Hetke's statement questions "the motivations behind" Worley's dismissal and "whether or not traditionally-minded clergy can count on fair treatment."

Privett said he was "somewhat surprised" to see an interview with Worley in *The Anglican Planet*. (*The Anglican Planet* is not a publication of the Anglican Church of Canada.) In the interview, which reportedly took place in May but was published November 10, Worley said that the House of Bishops "couldn't accept me as a bishop because I planted a church within the boundaries of the Episcopal Church in the diocese of the Rio Grande, and that I won't say I'm sorry I did it," adding that he felt he could not apologize for the church because "the Lord moved in a mighty way there."

In response to these statements, Privett said, "That was news to me when I saw that article. I mean, he's free to make his own statements, but our decision was made before that statement." ■

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Nancy Mallett: Curator, keeper of history, powerhouse

By Diana Swift

WHEN I FIRST met Nancy Mallett, ODT, curator of the museum and archives that bear her name at Toronto's Cathedral Church of St. James, she was the organizing genius behind an international conference and exhibition on the history of the crèche, hosted by the cathedral in November 2011. She was 82.

Since then, she has launched several major undertakings, perhaps most notably Canada's first-ever exhibit on the history of the military chaplaincy in commemoration of the 100th year anniversary of the outbreak of the First World War in 1914. And she has also masterminded exhibits on truth and reconciliation and Black history, with unyielding standards.

"Nancy is very particular when it comes to presentations," says Kathy Grant, president of Legacy Voices, a group dedicated to the preservation of Canadian Black military history, who worked with Mallett on the 2017 Black history exhibit. "You give Nancy a little and she asks for more and more because integrity is everything to her and she wants things to be bulletproof."

Now 88, Mallett shows no signs of slowing down, putting in longer workdays and weeks in the Nancy Mallett Museum and Archives as an unpaid volunteer than many career-building 40-year-olds. "I'm just glad to have a focus and a place to go to every day," she says.

This year, she was deep into another



▲ Nancy Mallett, 88, shows no signs of slowing down as a church volunteer.

PHOTO: CONTRIBUTED

project—the 500th anniversary of the Protestant Reformation, for which she and her archives committee volunteers mounted an October exhibition marking Martin Luther's nailing of his *Ninety-five Theses* to the door of Wittenberg's All Saints' Church.

Mallett is "a whirlwind and an inspiration," says Canon David Brinton, the cathedral's retired sub-dean and vicar. "Nancy has been a remarkable presence here for some 20 years, playing a huge role in reviving our archives and museum... initiating an imaginative series of exhibits and other programs of historical, artistic, theological, ecumenical and social

significance—not just to the cathedral community, but to this neighbourhood, city and province."

Mallett also ran the cathedral's Sunday school for five years, a natural role given that she spent decades in Toronto's inner-city public schools. She started as a kindergarten teacher, then moved into the grades, eventually becoming a principal consultant and teacher of teachers. One of her areas of expertise was the critical importance of children's play and public parks and playgrounds, and Mallett became a sought-after speaker on this topic, travelling across Canada and to Europe, Russia and Japan.

Her interest in archives and exhibits came to the fore when she began volunteering for special exhibits at the Art Gallery of Ontario and walking tours at the Royal Ontario Museum. Retiring from teaching in 1988, the once United Church member was invited to a service at the cathedral.

That chance service led her to confirmation and a spiritual home in the Anglican church. "I felt this is where I belonged, this is where I wanted to be." And there she has stayed, taking over the reorganization of the cathedral archives in the late 1990s and helping create strong ties between St. James and local business and other downtown organizations.

In 2013, Mallett's work as preserver of history was recognized with a Governor General's Caring Canadian Award. ■

Diana Swift is a Toronto freelance writer.

Privett: 'I feel a great loss, but respect [Anderson's] decision'

Continued from p. 1

election as bishop last May, followed by his firing in November, together served as "the final straw."

Worley, who until his termination was serving as rector of the Parish of Bulkley Valley, was elected bishop last April. But the House of Bishops of the ecclesiastical province of British Columbia and Yukon refused to consecrate him, citing work he had performed for the province of Rwanda in the geographical jurisdiction of The Episcopal Church (TEC). In 2007, Worley planted a church in New Mexico as a missionary for the province of Rwanda. The bishops said Worley believed it was acceptable for him to do this work without the permission of TEC. This belief, they said, was "contrary to the Doctrine or Discipline of the Anglican Church of Canada." In early November, Worley was fired from his position. (See related story, p.1.)

Anderson said he found the reasons the bishops gave for their decision not to consecrate Worley "extremely feeble," adding that Worley was a properly ordained priest in the diocese of Caledonia when he was elected bishop. (In an interview with the *Anglican Journal* last May, Privett said that before Worley's election he had assumed Worley to be a priest of good standing according to the canons of the diocese, but that once he was elected it fell to the provincial bishops to then vet him as a potential bishop according to provincial canons, and that this vetting process led to their decision.)

The ruling was also inconsistent, Anderson said, with decisions made elsewhere in the Anglican Church of Canada. For example, he said, provincial bishops have



▲ Archbishop John Privett, metropolitan of the ecclesiastical province of British Columbia and Yukon

PHOTO: ART BABYCH

consecrated an openly gay man as suffragan bishop in the diocese of Toronto, even though Resolution 1.10, passed by the Lambeth Conference of Bishops in 1998, states that the bishops "cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions."

Kevin Robertson, an openly gay man who lives with a male partner, was consecrated area bishop of York-Scarborough, in the diocese of Toronto, last January. (An official protest had been lodged against Robertson's candidacy. But Archbishop Colin Johnson, diocesan bishop of Toronto, maintained that Robertson was a priest licensed by and in good standing in the diocese and his election proceeded.)

Anderson said he believed the real reason for Worley's being blocked as bishop and then being fired lay with his views. "I think the issue was much more, quite frankly, the fact that he represented a conservative stream of theological thought that was offensive to the extremely liberal drift of the bishops of the provincial house."

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, declined to comment on Anderson's switch to ANiC and his justification for it.

Privett could not be reached for comment. However, in a statement posted on the diocese of Caledonia website, dated Nov. 23, 2017, he addressed both Worley's termination and Anderson's departure.

Worley's termination "was not based on any particular theological point of view," Privett said. "Our church and this Diocese will always welcome clergy and parishioners from a wide range of faith perspec-

tives and theological views that fall within the breadth of our Anglican tradition."

Privett said he was writing "with great sadness" to let members of the diocese know he had received a letter from Anderson relinquishing the exercise of his ministry in the Anglican Church of Canada. "I feel a great loss, but respect his decision," he said.

Privett noted that although ANiC uses the name "Anglican," "it is not a church with which we [the Anglican Church of Canada] is in communion nor is it part of the worldwide Anglican Communion." But, he said, "we seek to have positive ecumenical relationships with them as brothers and sisters in Christ."

Anderson said he joined ANiC despite the fact that it has no parish in Terrace, B.C., where he lives. "I look at the work that ANiC is doing...and it lines up very much with what I was taught Anglicanism was about when I converted to the Anglican church back in the 1960s, in terms of adherence to the classic principles of Anglicanism," he said.

Established in 2005, ANiC became a diocese in the Anglican Church in North America, a grouping of theologically conservative Anglican churches in the United States and Canada, in 2009.

Anderson becomes the fourth former bishop of the Anglican Church of Canada to have joined ANiC. Ronald Ferris, retired bishop of Algoma, joined in 2009; Malcolm Harding, former bishop of Brandon, and Donald Harvey, retired bishop of Eastern Newfoundland and Labrador, both left the church in 2007 to join ANiC. ■