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PHOTO: CONTRIBUTED

**Dr. Florence Barton, a member of St. Saviour's Anglican Church in Penticton, B.C., is a retired veterinarian, a pilot and flight instructor, and author of more than a dozen detective novels.**

## An Anglican of versatile talents

**She has a big heart for the downtrodden.**

—The Rev. Mike Stuchbery, incumbent, St. Philip's Anglican Church (Etobicoke)

By Diana Swift

Dr. Florence Barton is living testimony to the fact that some people are simply born more broadly gifted than others—and they put those gifts to maximum use.

Born in Drumheller, Alta., the B.C.-based octogenarian is a retired veterinarian, a pilot and flight instructor, and the author of more than a dozen detective novels. She is also a convert to Anglicanism and a dedicated member of St. Saviour's Anglican Church in Penticton, B.C., where she has “served as just about everything,” including chair of the church council.

The Rev. Mike Stuchbery, who worked with her at St. Saviour's when he was rector there, recalls Barton as “forthright and easy to work with. She has a serious side but also a sense of humour,” says Stuchbery, now the incumbent at St. Philip's Anglican

Church (Etobicoke), diocese of Toronto.

Barton, who writes under the name Anne Barton, published her first crime novel, *The Evil That We Do*, in 1996 at age 64, while still practising veterinary medicine. After retiring in 1998, she devoted herself to penning two separate series plus several independent novels, the latest of which is *The Simple Life Is Murder*.

Brought up without religion, the 86-year-old Barton discovered Anglicanism in 1988, when a chance side trip during a professional convention in England took her to Exeter Cathedral. “I was very impressed with the service there—the lay readers, the sermon, the music and the pageantry,” Barton says. “I realized you didn't have to adhere to a lot of dogma to be a Christian and I thought, ‘I could really go to a church like this.’”

A lifelong fan of detective fiction,

See *Mystery*, p. 12

## Primate to Cuba's Episcopal church: This isn't goodbye



Tali Folkins  
STAFF WRITER

The Anglican Church of Canada will continue to have some sort of a relationship with the church in Cuba even if—as appears likely—it becomes a diocese of the U.S.-based Episcopal Church (TEC), says Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

TEC's General Convention is expected to vote this July on a resolution to reintegrate the Episcopal Church in Cuba after the Cuban church voted to return to TEC three years ago. The resolution, drafted by a task force set up by TEC and composed of members both of the Episcopal and the Cuban church, seems likely to pass, Hiltz said in an interview March 5.

“I think all the indicators are that the task force...are supporting—and wholeheartedly supporting—the reintegration, and the resolution that they've drafted, which has several parts, speaks very clearly of wanting to move ahead with this,” said Hiltz, who attended the Cuban church's annual synod February 23-25. “Like any resolution, there's never a guarantee that it's going to pass; I'm anticipating it will pass.”

In the meantime, TEC has already been

See *Episcopalians*, p. 9

### ▲ Welcome sign at Holy Trinity Episcopal Cathedral, in Havana

PHOTO: EPISCOPAL NEWS SERVICE

## Grise Fiord's only church lost to fire

Joelle Kidd  
STAFF WRITER

Parishioners of St. Peter's Anglican Church in Grise Fiord, Nunavut, are continuing to hold services in “an old two-storey house,” following a February 27 fire that rendered their church building unusable.

“Of course, people are feeling sad about it,” the Rev. Jimmy Qaapik, deacon at St. Peter's, told the *Anglican Journal* when reached by phone March 21.

Qaapik says that attendance at the church could be anywhere from five to 10 people to as many as 25, with more people

See *St. Peter's*, p. 7

PM# 40069670

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A place to call home



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Tapping a Trappist tradition



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YouTube

## OTTAWA ▶

# Diocese considers sites for affordable housing

Tali Folkins  
STAFF WRITER

The diocese of Ottawa is considering tearing down some of its existing churches and replacing them with complexes that would include, among other things, affordable housing units, its director of mission says.

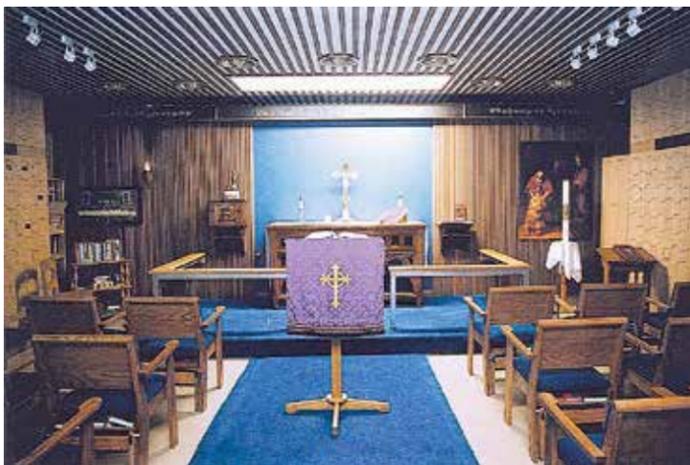
“We’re looking at some properties where there could be a complete demolition of the entire church property site, with a whole new campus emerging that would include a worshipping community but also a number of other community partners, creating a hub that would include...affordable housing,” says Archdeacon PJ Hobbs.

One of these properties, he says, is Julian of Norwich Anglican Church in Ottawa’s Nepean neighbourhood, which could be torn down to enable the construction of anywhere from 40 to 80 affordable housing units.

Julian of Norwich was one of two sites the diocese chose for feasibility studies on the practical considerations of redeveloping them for affordable housing. The other is Trinity Anglican Church, in Old Ottawa South. Trinity, he says, is now in the process of discerning how to respond to the study, but Julian of Norwich has decided to look in more detail at the project—examining, for example, who they might partner with, how to make use of some of the site’s commercial potential and getting an architectural design done.

The diocese was able to do the two studies, along with a survey looking at affordable housing possibilities, with the help of a \$75,000 grant from the Ontario Trillium Foundation, a granting agency of the Ontario government.

A task force created by the diocese in 2015 set the goal of creating at least 125 new units by the time the diocese



▲ The chapel of Julian of Norwich Anglican Church, Ottawa. The church could be torn down and redeveloped for affordable housing.

PHOTO: CONTRIBUTED

celebrates its 125th anniversary in 2021—and Hobbs says he expects the diocese will succeed.

Not all of the projects the diocese is now looking at, Hobbs cautions, are likely to have been completed by 2021. They will require partnerships with public sources of funding as well as private donations.

The diocese wants its housing projects to be about more than simply giving economically disadvantaged people a place to live. It also wants to ensure the people who live in these new spaces have access to support services and a community they can belong to—one need, he says, that the church is uniquely posed to fill. “We are an engine for community—when we do our work well, and when we’re at our best, we create and expand community.”

Hobbs says the current task force arose out of a resolution at the 2014 diocesan synod. That resolution in turn, was spurred by a resolution at the 2013 Joint Assembly of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, committing the two churches to take action against homelessness.

Hobbs says one of the most important recent developments in creating affordable housing across the Anglican Church of Canada was the repurposing of St. Matthew’s Anglican Church in Winnipeg—which had seating space for 1,200 people—into WestEnd Commons, a complex with 26 units of affordable housing for families plus a neighbourhood resource centre and a space for worship. Construction on the \$7.5-million project took place from 2012 to 2014, when the first families moved in.

Canon Cathy Campbell, who was incumbent at the church during much of this process and until her retirement in January 2016, says she’s pleased with how the project has turned out. “The neighbourhood resource centre is self-sustaining, the tenants are happy living there, there’s good community, there’s good spirit and the facility serves the wider neighbourhood.”

WestEnd Commons was the subject of a three-year case study by the Canadian Centre for Policy Alternatives, a public policy research group. The study points out funding challenges facing the Commons, but reports a range of benefits enjoyed by its tenants, including stronger social networks, reduced isolation, improved mental health and greater financial stability.

Campbell says the church should set itself the challenge of setting aside a certain portion of all the property it sells for affordable housing.

“There is no money to be made, revenue to be generated, from affordable housing, but there’s a tremendous increase in social well-being and in the health of neighbourhoods,” she says. “Is that part of our mission as a church? I would say absolutely.” ■

“When we do our work well, and when we’re at our best, we create and expand community.”

—Archdeacon PJ Hobbs, director of mission, diocese of Ottawa

## A time to pray and a time to repent

By ACNS

Plans for a season of repentance and prayer across the Anglican Communion next year have been put forward by a task group set up after the Primates’ Meeting in 2016.



IMAGE: THOOM/SHUTTERSTOCK

### ▲ A gift for a broken world

The season would be launched with the publication of a specific prayer and would run from Pentecost until late in 2019.

The group, which met in London, England, in March, said prayers would focus on individual provinces week by week. Materials to support the initiative will be gathered and distributed by the Anglican Communion Office.

Archbishop Ian Ernest, from the Church of the Province of the Indian Ocean, said the season would be the Communion’s gift to a world in pain. “The world knows brokenness,” he said. “The Anglican Communion has had its struggles and its brokenness, too. So, this is our response: our belief that prayer will help us to grow and to love in spite of differences.”

The task group, established at the request of primates, aims to restore relationships and rebuild mutual trust and responsibility across the Communion. ■

## Happy Mother’s Day



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# Are 'thoughts and prayers' enough?

## Backlash grows over pledges of support

Tali Folkins  
STAFF WRITER

There's value in praying to effect change—but if our prayers don't affect our actions, something might be amiss, some Canadian Anglicans say.

Since the mass shooting February 14 at a high school in Parkland, Fla., news articles have reported a backlash on social media against the practice of pledging prayer. A story on CNN six days after the shooting, for example, reported a mushrooming of Internet memes mocking promises of "thoughts and prayers." The story attributed the barrage of ridicule partly to the fact that many pledges of prayer for the victims of the shooting had been made by prominent opponents of stricter gun-control laws.

The Rev. Lizette Larson-Miller, a professor of theology at Huron University College at Western University in London, Ont., and the keynote speaker at an upcoming Anglican-Lutheran conference on responding to disaster through worship, says the trend speaks to "exhaustion and, I think, a sort of righteous anger" with the way prayers are sometimes pledged. To many people, "it almost seems rote and a very empty promise—'Well, we'll hold you in our prayers,'—which then becomes a substitute for actually doing something," she says.

Br. James Koester, a Canadian monk who is brother superior of the Society of Saint John the Evangelist (SSJE), an Anglican monastic community based in Cambridge, Mass., shares some of these feelings.

"I get really miffed at—after all these shootings here in the States—politicians who say, 'Our thoughts and prayers are with you,' but they refuse to do anything about gun control," he says. "I don't think you can separate prayer from action. I think prayer ultimately calls forth from us a response."

The Rev. Laura Marie Piotrowicz, a member of the executive committee of the Anglican Fellowship of Prayer (Canada), says the pledging of prayers as "almost political currency" reminds her of Jesus' condemnation of showy prayer, and exhortation to pray in private, in Matthew 6:5–6.

"When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others," the passage reads. "Truly I tell you, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you."

But prayer, says Piotrowicz, has to do with more than just our inner life.

"I believe that 'thoughts and prayers' are not a completed response—they are the start of a response," she says. Our prayers show we have a "commitment to carefully and purposefully discern how our lives might align with the will of God," she says, and they should inspire us to action.

For Christians, Larson-Miller says, the current reaction against these pledges opens up a complex question, because although Christians may be opposed to promises of prayer without other action,



▲ Members of Teens for Gun Reform stage a rally outside the White House. The organization was created by students in the Washington, D.C. area, in the wake of the February 14 shooting in Parkland, Fla.

PHOTO: LORIE SHAULL/  
WIKIMEDIA COMMONS



PHOTO: HUMBERTO VIDAL/SHUTTERSTOCK

Participants of a run/walk event honouring 17 victims of the February 14 shooting at Marjory Stoneman Douglas High School, in Parkland, Fla., leave candles, flowers and stuffed toys by the school's fence.

they're also taught that prayer does work—that prayer by itself is action.

"There's sort of two sides, aren't there? There's the fundamental Christian understanding and belief, that I would certainly hold also, that prayer does do something; it's efficacious," she says. "But it can't be just sort of a pro forma response that then says, 'Well, now I'm off the hook.'"

If prayer works, how does it work?

Koester says that because God is unchangeable, prayer is really about changing the person praying, not trying to sway God to make things other than they are. SSJE founder the Rev. Richard Benson, he says, was fond of the scriptural passage describing the Magi returning home from Bethlehem a different way than they had come, and drawing from it a conclusion about prayer and its effects on us.

"They literally went home another way, but they also figuratively went home another way because their encounter with Jesus changed them," Koester says. It's the same with prayer, he adds. "We can't come into the presence of God, or share in the divine life of God, without somehow or other being changed by it. And that change is manifested by becoming a person of peace, or a person of love, or a person of

reconciliation or whatever it is that you are praying for."

Similarly, for Piotrowicz, prayer is about learning the will of God, and being inspired to act on it.

"We know that thoughts and prayers on their own will not stop bullets or prevent floods or provide safe drinking water," she says. However, she adds, prayer can still make a difference by motivating us to advocacy or other forms of concrete action.

For her part, Larson-Miller sees the story of Jesus' encounter with the Canaanite woman (Matthew 15:21–28) as a "fascinating" suggestion that God might be swayed by human entreaty. Initially reluctant to heal the woman's daughter, on the grounds that he was sent to help only the people of Israel, Jesus eventually grants the woman's request when she persists.

Larson-Miller also says she sees individual and communal prayer—and even secular rituals that are prayer-like—as a way for people to continue a kind of conversation initiated by God. Prayer, she says, is really a response to God, and by showing their concerns about justice or peace by lighting candles, protesting or building memorials, people are "bringing about the fullness of the reign of God." ■

### Web Exclusives

To access stories exclusive to the web, go to [anglicanjournal.com](http://anglicanjournal.com)

• *Episcopalians organize against gun violence*

• *Teens, not adults, lead Episcopalians in gun-violence protest and marches*

## VOICES ▶



By Nissa Basbaum

**F**ROM 1979 TO 1980, I lived and served as a lay pastor in a small village church in England. During that time, I co-authored a church pantomime, a take-off on Cinderella. Our Cinderella was Nicholas, the assistant curate at St. Mary's, who was so overworked that he had neither the time nor the permission of the rector to go to the ball.

One phrase from the lyrics of one of the songs has never left me. Sung to the tune of "You've Got to Pick a Pocket or Two" from the musical *Oliver*, our song was entitled "You've Got to Save a Soul or Two" and the phrase was, "In this church, one thing counts, in the pews, large amounts; I recall we started small...Nick, you have to save a soul or two...Nick, you

▲ **A church's success should not be measured only by the number of people in the pews, writes the author.**

IMAGE: LORELYN MEDINA/SHUTTERSTOCK

have to save a soul or two."

That song and, indeed, the entire script was intended to be just a bit of fun; as with so many other things, though, true words are often said in jest. The rector's desire to fill the pews and save souls wasn't far from the truth. It was the late 1970s. The Church of England was experiencing decline, and the people from our village church were not immune to feelings of insecurity caused by their own church's decline. The rector, a taskmaster at the best of times, was prone to puritanism, feeding the congregation's insecurity, and keen to work himself and everyone else into the ground in his attempt to increase St. Mary's Sunday worship numbers. Size mattered!

I returned to Canada in 1980 and was ordained in 1984. Since then, I have often felt like Nicholas in that pantomime. We work ourselves into a frenzy, coaxing

people into church to fill the pews, hoping against hope that this is how we will save their souls. It doesn't help that mainline churches have witnessed the rise of the non-denominational "box churches," hankering after their extraordinary numbers and ostensible success. Apparently, size still matters!

As I move towards retirement, I realize that, indeed, size does matter, but not in the way we might think. I am attracted by remnant theology where success is not measured by quantity. The remnant church offers *enormous* possibilities for the growth of something new, possibilities that could sadly be missed if our focus is on the accumulation of large numbers. ■

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

## LETTERS ▶



PHOTO: MADHU SHESHARAM/UNSPLASH

## Picture Your Faith

Do you have photographs that illustrate "Majesty"? We invite you to share them by email to [pictureyourfaith@gmail.com](mailto:pictureyourfaith@gmail.com). Deadline for submissions is May 24.

## Anglican-Mennonite dialogue will yield positive outcome

This is a good news story for sure (*Canadian Anglicans, Mennonites meet for first-ever formal dialogue*, [anglicanjournal.com](http://anglicanjournal.com), Feb. 14, 2018).

It is uplifting to read about projects that are actually interested in building up relationships among people of faith. Advancing issues of peace and justice is just one possible outcome of this project.

**Rod Gillis**

### A church's fate

I read your editorial *What happens when a church closes?* (March 2018, p. 4) with great interest.

Our church will close progressively during the last week of March, then a new amalgamated church should be inaugurated on a different side during Easter Sunday, April 1.

It seemed to me that your story touched on four aspects, all of which we are wrestling with as we go through the shut-down phase: what happens to the hardware that was part of the church building and

*The Anglican Journal welcomes letters to the editor. Letters go to Marites (Tess) Sison, editor, and Meghan Kilty, General Synod director of communication.*

*Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.*

provides something of a means to maintain memories? What happens to the building itself as it impacts the local community? What happened to the individuals who comprised the church that met at that place? How did Christ's mission continue in that locale as "church" once the building there closed?

As we are still in the midst of this, we are perhaps a bit too early for your challenge (to send photographs, reflections or anecdotes). But if I have understood it correctly, I'll ask colleagues to keep a lookout and make a point of "memorializing" such happenings so that we might be able to contribute something in the future.

**Simon Hartropp**  
Church of the Resurrection, Valois, Que.

### Scripture says

It was somewhat surprising to read that the primate of Canada would wonder how St. Paul might view the issue of same-sex marriage, considering that Paul's letters

seem rather clear on the matter.

I believe that Paul's advice to the church would be, "Do not be deceived." The apostle's views are recorded in Rom. 1:26-7 and 1 Cor. 6:9-10. Also in his letters are Paul's opinions on whether divorced people are to remarry (1 Cor. 7:10-11), as well as on the ordination of women (1 Tim. 2:12), praying for the conversion of the Jews (Rom. 10:1) and the taking of communion by unbaptized people (1 Cor. 11:28-9).

Even the "controversy" over the Rev. Jacob Worley's dismissal (*Caledonia fires priest 'without cause'*, Jan. 2018, p. 1) might be addressed by 1 Cor. 3:7-8.

As Paul writes in Eph. 6:17, the word of God is the sword of the Spirit, and the helmet of salvation. People fought and died so we might be able to read it in the common tongue.

I'd like to ask that more people open up their Bibles and read it for themselves. And I'd be pleased if the *Anglican Journal* might direct more attention to Scripture as well.

**Ian Poole**  
Nanaimo, B.C.

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Canada

COME AND SEE ▶



# 'We wish to see Jesus'

By Fred Hiltz

**I**N MANY CHURCHES, these words are etched on a brass plaque or penned on a piece of parchment near the pulpit. They are from the 12th chapter of the Gospel according to John. Some Greeks who have heard of Jesus and his teaching wish to meet him. They bring their request to Philip, who takes it to Andrew and together they take it to Jesus. What follows is an exchange in which Jesus says he welcomes all who want to meet him. He goes on to say that all who want to serve him must abide by his teaching. Then he assures all who trust in him that where he is, there they will be also (John 12:26).

These words "we wish to see Jesus" remind the preacher that he/she is to proclaim Christ and his gospel. In many respects, the desire of those who come week by week to hear the Word of God is the same desire of the Greeks. They want to see Jesus. They want, as Richard of Chichester prayed, "to know him more clearly, to love him more dearly, to follow him more nearly." The preacher's task is to open up the text for the day in a manner



▲ **Plaque on the pulpit at Toronto's Cathedral Church of St. James: "Sir, we would see Jesus"**

PHOTO: SASKIA ROWLEY

that the people are drawn into it and find their own place within it—called, taught, transformed, comforted, stretched, summoned and graced with some new insight.

Insofar as these words "we wish to see Jesus" apply to the preacher, they apply to all of us. They raise questions like these: how do we receive those who in their quest "to see Jesus" are checking us out? How do we welcome and accompany

them? Can they see Jesus in us? Can they see in this little household of faith a joyous proclaiming of the gospel, not only within the beauty of the liturgy, but in the neighbourhood in which we are set? Can they see Jesus in our attentiveness to the poor, in our work for justice, in our care for the Earth?

I think these words "we wish to see Jesus" also speak to the church national. In the past 10 years, Anglicans in Canada have described themselves as "a people seeking to know, love and follow Jesus in serving God's mission in the world." The "seeking" reminds us that our calling as a church is aspirational. We aspire "to see Jesus" and to live his gospel with joy and integrity.

In this very spirit, I will in coming months be inviting Anglicans across Canada into a time of heart-to-heart conversations about our life in Jesus and our work in his name. Everyone will have opportunity to be engaged. Stay tuned... ■

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

WALKING TOGETHER ▶



# Mission from the margins

By Mark MacDonald

**"G**OD CHOSE WHAT is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God" (1 Corinthians 1:27–29).

Over the past few decades, there has been a profound change in the way that Christian churches understand and speak about mission, something long overdue. Among the churches of a Western cultural framework, mission was often distorted, even deformed, by the ideologies associated with colonial expansion of Euro-North American power and culture. Some of the consequences are horrific.

Mission, in the colonial model, was viewed as the work of the church. Faith and resources were to be sent from a powerful and stable centre to what was viewed as humanity's margins. Mission was often seen as "civilizing" peoples and taming the wilderness.

Today, there is a remarkable consensus among the churches that declares, in contrast to the colonial model, that it is God's mission that truly matters in creation and history. God's mission is the Holy Trinity's unfolding plan for creation-wide salvation and renewal; the movement of God in history and creation, definitively revealed and actualized in Christ's life, death and resurrection. The ongoing and unfolding life of the Living Word of God, animated and embodied by the Holy Spirit, is experienced in all times and places—moving creation towards the flourishing of life. The church's task is to join, live and proclaim God's mission, unveiling the inner realities that animate all that is. This is where truth, justice and love live and breathe. We are moving towards God's ultimate reconciliation of all that is, in and through the Living Word of God.



ILLUSTRATION: NINA EZHIK/SHUTTERSTOCK

▲ **The renewal of churches requires shifts in the understanding of mission, writes the author.**

Accompanied by the emphasis on God's mission is the emerging concept of "mission from the margins." (See the document of the Commission on World Mission and Evangelism of the World Council of Churches, *Together towards Life*—<https://goo.gl/wYgn8L>)

Mission from the margins is the recovery of a prominent theme of Scripture and

the early church. This recovery suggests an essential shift in the thinking and practice of the Christian churches. Instead of mission from the centre to the margins, mission is proceeding from the margins; those on the margins are the vital and essential agents of mission. Further, the margins are the vibrant centre of God's presence and work in the world. We have seen this, in so many ways, in the recent history of the churches around the world. The shift of the spiritual and demographic centre of the church, from Europe and North America, is only one part of the multi-sided change in the life of the church universal.

These two shifts in the understanding of mission provide a prophetic challenge to the established churches of a Western cultural framework. The challenge calls all who bear the name Christian to listen carefully to what God is saying to us from the margins. The renewal of the churches is certainly related, in a fundamental and primary way, to this discernment of God's voice. ■

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

LETTERS

**Unfair situation**

I wish to register my support for Bishop Mark MacDonald's plea for salaries for Indigenous ministers (*Urgent discipleship*, March, p. 5).

Ever since I heard of this glaring unfairness, I have been horrified and have done my bit to support them. How can we expect them to [address] all the problems of their parishioners while trying to provide for their own families?

**Mabel Haourt**  
Airdrie, Alta.

**Show us same respect**

After reading a decade and more of *Anglican Journal* articles on truth and reconciliation, I believe it is important to point out the disrespect paid by educated Anglicans towards Inuit and Métis who are in fact Indigenous, Native, Aboriginal, and yes, First Peoples.

In future, please show me and any other Elders from my culture the same respect you show to Status First Nations people. Be aware that you must mention us, the Inuit and the Métis, when you refer to First Nations, if you are elaborating on matters that affect all three of our cultures. We Métis and Inuit are also Native, Aboriginal, First Peoples and Indigenous; not to put too fine a point on a definition that appears most often to be used only for First Nations.

Not only am I a contemporary of Fraser Valley, B.C., Elders—Terry Prest, Eddie Gardner, Dr. Sonny McAlsie and Shirley Hardman, and others—I am a world Indigenous Elder, and teacher of my culture, of North American history, and am a seventh-generation Métis. My ancestors were ministers of faith and also governors of peoples in the territories before, and that were left after, two smallpox epidemics that decimated most of my First Nations relatives, and that led to formation of the (White) country you and I call home today.

**Rene Inkster**  
Retired University of the Fraser Valley Métis Elder

## BRITISH COLUMBIA ▶



▲ The Rev. Rob Crosby-Shearer

PHOTO: CONTRIBUTED

# Neo-monastic group brews 'Trappist' ale

## Project helps pay bills, build relationships with community

Tali Folkins  
STAFF WRITER

A small spiritual community in Victoria, B.C., is paying its bills partly with the help of a centuries-old tradition: monastic brewing.

Since summer 2016, the Emmaus Community, a joint ministry of the Anglican Church of Canada and the United Church of Canada, has been crafting traditional Belgian abbey-style beer, along with an assortment of non-alcoholic cordials and kombuchas (fermented teas).

Making these drinks, says co-prior the Rev. Rob Crosby-Shearer, is only a small part of what the Emmaus Community does, and the output is tiny—he refers to the brewing project as a “nano-brewery.” The community produces one batch a month of 150 or so bottles.

But it serves a double role, he says, of helping the community build relationships with local people, and supplementing its income.

The Emmaus Community gives the beer away, because it's not licensed to sell it. Donations are accepted, and while it's difficult to pinpoint what proportion of the donations received by the community have been spurred by offerings of beer, Crosby-Shearer says this figure could be as high as \$5,000 per year, or close to 10% of the Emmaus Community's annual budget.

The Emmaus Community began about three years ago, inspired by the neo-monastic movement, which seeks to develop forms of Christian community suited to the current age. The Emmaus Community's co-founders include Crosby-Shearer and his wife, Meagan, both of whom had earlier spearheaded a Toronto new monastic project, the Jeremiah Community. Most Emmaus Community members live in their own dwellings rather than a central building, but they follow a “rule of life” and take vows of prayer, presence and simplicity. The community now has about 10 covenanted members, Crosby-Shearer says, with other people affiliated in some way, either as novices or companions, and it also reaches about 30-40 people per week through a church plant that it started in the neighbourhood.

The community was initially funded by grants both from the United Church of Canada and the Anglican Foundation of Canada as well as the diocese of British Columbia. Through its own fundraising, the group has come to “wean itself off” most of those grants, says Crosby-Shearer. In the meantime, it also began to look at social enterprise as another means of paying for itself, and eventually the idea of brewing beer was born.

The community was particularly drawn to the idea of making beer in the traditional style of Trappist monks, and started researching monastic brewing practices. It purchased a few thousand dollars' worth of equipment and recruited as a mentor the Rev. Craig Hiebert, an amateur brewer who serves as incumbent at St. Mary the Virgin Anglican Church in nearby Oak Bay, B.C. It began brewing using Trappist recipes and even the same yeast strains they use, Crosby-Shearer says, and, although the community is not legally allowed to call its beer “Trappist,” it strives to brew it according to



PHOTO: CONTRIBUTED

Emmaus Community members and visitors, including B.C. Bishop Logan McMenamie, right

▶ A joint Anglican-United ministry, the Emmaus Community is inspired by the new monastic movement, which seeks to develop forms of Christian life suited to the current age.

PHOTO: CONTRIBUTED



PHOTO: ANDREW STEPHENS-RENNIE

Saint Alban's Tripel Ale is the Emmaus brewing team's main offering.

Trappist principles.

In the Trappist brewing tradition, as outlined on the website of the International Trappist Association, the beer must be brewed within a monastery; brewing must not be the main goal of the monastery; the brewery “should witness to the business practices proper to a monastic way of life”; and whatever proceeds are left from the sale of beer, once the living expenses and upkeep of the monastery are paid for, must be given to people in need.

The Emmaus brewing team's main offering is what it calls Saint Alban's Ale, which is a Belgian *tripel*—a relatively hard, heavy type of beer with a sweet, rich taste, he says. It also produces a lighter, more summery ale, to which it has given the name Saint Clare's *Matersbier*.

While the community has no immediate plans to actually acquire a licence and sell



PHOTO: CONTRIBUTED

Community members take vows of prayer, presence and simplicity.

the beverages, it is not ruling out this possibility, Crosby-Shearer says.

“As a kind of church-planting model, I think we do need to get more innovative and go above ground with some of these social and community enterprise ideas,” he says. “We're at a point where we could conceivably be done with grants in a year or two, and at that point we might want to say, ‘How do we expand?’”

Possibly, at that point, the community might then decide it wants to step up its production of beer and license the brewery as a business to fund its ministry, he says. In the meantime, it's more focused on growing that ministry, which includes various forms of “re-imagining church in this day and age,” including a possible co-housing project.

“As an emerging community, we have all these sort of audacious dreams,” Crosby-Shearer says. ■

### Web Exclusives

To access stories exclusive to the web, go to [anglicanjournal.com](http://anglicanjournal.com)

• Brazil takes 'decisive step towards gender equality' with election of first female bishop

• Primate asks for Lenten prayers for Congo, South Sudan

ONTARIO ▶

# Priest's YouTube spoofs draw congregants



▲ "I think online is so powerful now that you ignore it at your peril," says the Rev. Lee Lambert, who creates YouTube videos about church.

PHOTO: CONTRIBUTED

**Tali Folkins**  
STAFF WRITER

It's a video to make your hair stand on end. Creepy sounds and whispers lend an eerie feeling to dizzyingly quick shots of a church interior—stained glass, an ornately carved baptismal font.

"In 1856...they first gathered...and to this place they still return," we're told as images appear of mysterious personages peering from an old photograph, a church building and an ominous shadow on the grass.

You might be forgiven for thinking you're watching a trailer for a horror movie about some nightmarish cult, and the chilling warning that next flashes across the screen, "This Sunday...say your prayers," might not help.

But this video isn't about a horror film. It's actually a tongue-in-cheek invitation to worship at St. Mary's Anglican Church, in Russell, Ont., and it ends on a friendly note: "Won't you join us?"

The video is one of three created since last year by the Rev. Lee Lambert, priest at St. Mary's. Lambert, who has a background in comedy and film, says he came up with the idea partly in the hope of countering what he says is a common misconception about churchgoing Christians.

"I think one of the reputations Christians have overall is of not being particularly funny, or not liking humour, and this kind of dispels that for anybody who might be slightly intimidated," he says.

Another video spoofs drug ads, while touting the benefits of baptism. "Christian baptism is a non-invasive procedure requiring a single commitment. There is no need for a second dose," a calm voice intones. "Lowered anxiety levels and a pervasive sense of well-being have been reported. In rare cases, people have experi-



▲ The "scary" invitation to worship at St. Mary's Anglican Church ends on a friendly note.

IMAGE: SASKIA ROWLEY

enced euphoria."

Lambert says he hopes the humour in the videos will also help counter the at-times unfavourable way that organized religion is depicted in the media.

"People see the buildings from the outside, and what they know of Christianity or organized religion is from movies and shows, and that's often a negative depiction," he says. "It's to take the hex off... It's just to say, 'Look, it's not a cult—it's a community of really nice people, and we do some good work, and here it is.'"

Lambert says the videos have resulted in a few extra people visiting St. Mary's. "The best part of it is, you get an introduction to people," he says. "People will come up and...they'll say, 'I saw the videos online,' or [they] heard about the videos, and then you have a conversation you never would have had."

He says he hasn't encountered any unfavourable reactions to the videos.

The YouTube project isn't Lambert's first foray into the worlds of comedy and film. For about three years, starting during his

last year of high school, he began doing sketch and improvisational comedy with a now-defunct Ottawa troupe called Skit Row. He then acted in commercials and had minor roles in a number of movies, including the 1990 film *Mr. & Mrs. Bridge*, starring Paul Newman and Joanne Woodward. In the late 1990s, he wrote *Canvas of Conflict*, a documentary on the art of the First World War, which aired on the CBC's *Adrienne Clarkson Presents*.

Lambert had always been a churchgoer, and while working in film he also felt a calling to the priesthood. He eventually entered divinity school and was ordained when he was in his early 30s.

It wasn't as dramatic a career change as it might sound, he says.

"You'd think, 'Well, that's quite the change,' but...the liturgy on Sunday morning is a type of drama," he says, the Eucharist, for example, being a re-enactment of the Last Supper. "It is a play, in a way...and I think it's important to bring the natural drama out in that, so it is effective on a spiritual level."

Lambert made the videos, each of which runs about a minute, with some help from volunteers, including his 10-year-old daughter.

The Internet has become so dominant in people's lives now that the church has to make good use of it if it wants to attract people, he says. It's also important for the church to get online because misconceptions about organized religion seem especially predominant on the Internet, he adds.

"You can't keep using the same approaches if those approaches have failed to work in the last 40 years. You simply need to change them," he says. "I think online is so powerful now that you ignore it at your peril." ■

## St. Peter's, Nunavut hopes to rebuild

Continued from p. 1

attending on holidays like Christmas and Easter.

St. Peter's was the only church in the Inuit hamlet of Grise Fiord, which has a population of about 130.

The RCMP has determined that the fire was accidental, identifying embers from the wood stove, which had been used in the church during the day, as the source of the blaze, according to *Nunatsiaq News*. Volunteer firefighter Marty Kuluguqtuq told *Nunatsiaq News* that he and other firefighters were able to salvage a keyboard, some sound equipment and documents, such as marriage and baptism certificates and confirmation letters, from the church.

Qaapik says that about a quarter of the building was damaged by the fire, particularly the walls, ceiling and electrical system. However, smoke and water damage have rendered the entire church, including the chairs and furniture that were inside, unusable. While putting out the fire, Qaapik says, firefighters had to break some of the church's windows.

For now, the parish is meeting in "an old two-storey house," says Qaapik. He says parishioners are thankful "from the bottom of our hearts" to the property owners, Oogliit Sannavik Building, who "have generously offered it freely for



▲ This photo of St. Peter's Anglican Church in Grise Fiord, Nunavut, was taken in 2011. The building caught fire the evening of February 27, 2018.

PHOTO: FRANK REARDON

Sunday services."

Though there are hopes to rebuild the church, Qaapik says they are waiting on an insurance report and an assessment of the cost to repair the damages.

Qaapik says he has received many calls from people who would like to help with rebuilding efforts, including companies in Resolute Bay that have offered to send carpenters and electricians.

"If the church was to be rebuilt, we were told that it could be done and up and running before December, before Christmas," says Qaapik. "We'd like to believe that, but [we] don't know if it will happen." ■



CONTRIBUTED

Logo for 15th assembly

### Lambeth Conference 2020 theme unveiled

By ACNS

The theme for the Lambeth Conference in 2020 is "God's Church for God's World: walking, listening and witnessing together." Details have been announced on a new web page.

The Lambeth Conference will take place from July 24 to August 3, 2020 at the University of Kent in Canterbury. More than 900 bishops from around the world will be invited to attend, along with their spouses.

Conference CEO Phil George said the new web page was a sign that momentum was building.

"I am excited at the way the conference is coming together," he said. "The creation of this web page is a step forward—but it is only the beginning. The new site we are putting together will have a wealth of extra information on it and will be updated regularly with news, videos and other information." ■

Web Exclusives

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• New leader of Maori church in Aotearoa, New Zealand and Polynesia

PEOPLE ▶

# 'Profoundly honoured' to be elected bishop of Niagara



▲ Bishop-elect Susan Bell

PHOTO: MICHAEL HUDSON

**Joelle Kidd**  
STAFF WRITER

Canon Susan Bell was elected coadjutor bishop of the diocese of Niagara March 3.

As coadjutor bishop, she will automatically become the 12th bishop of Niagara—the first woman to hold that title since the diocese was founded in 1875—when the current bishop, Michael Bird, steps down in June.

An electoral synod convened at Christ's Church Cathedral in Hamilton, Ont., elected Bell on the fifth ballot. Her election was "unanimously confirmed" March 5 by the House of Bishops of the ecclesiastical province of Ontario. Her consecration as bishop is planned for May 5.

Reached by phone, Bell says letting her name stand for nomination was about answering a call—literally. When she received a phone call saying that she had been nominated, she says, it was "pretty much out of the blue." But throughout a process of "prayerful discernment," she says she felt "an inner urging that this was the right thing to do."

Bell, 51, is canon missionary for the diocese of Toronto, an honorary assistant at the Cathedral of St. James, Toronto, and an associate priest at the parish of St. Martin-in-the-Fields, Toronto.

Bell says the core principle of her leadership style is to "listen, very deeply." As canon missionary, she says she has

learned a "missional methodology": to look for where God is already working and to join in.

Bell says she hopes to expand on "wonderful" work that is already going on, highlighting the ministry to seasonal workers in the Niagara Peninsula and the Mandarin ministry in Oakville, Ont.

Bell, who worked for 10 years as a school chaplain at Havergal College in Toronto, is also looking forward to working with youth in the diocese.

Bell says she is "profoundly honoured" to be the diocese's first woman bishop, and says she hopes that her election will be an encouragement for other women considering leadership in the church. "It makes me proud of our church," she says.

"I was raised by a very strong woman, my mom. She was a single parent. I think that some of this—well, much of it—is as a result of her wonderful parenting and tremendous support," says Bell. She is also thankful for the support of her husband, Tom, and her four children, Emily, Nicolas, Andrew and Olivia.

Ordained in 1997, she holds a BA from McMaster University and an MDiv from the University of Toronto's Wycliffe College, and is currently a PhD candidate in church history at St. Michael's College within the Toronto School of Theology. ■



PHOTO: ANGLICAN TAONGA

## Bishop of Christchurch Victoria Matthews

### Victoria Matthews to step down

#### Anglican Journal Staff

Victoria Matthews, a Canadian Anglican who once served as bishop of Edmonton, is stepping down as bishop of Christchurch in the Anglican Church in Aotearoa, New Zealand and Polynesia.

Matthews announced she will resign May 1, after discerning through prayer that God wanted her "to lay down this particular position of leadership."

In a statement to her diocese, Matthews said, "I'm not retiring and I'm not in ill health, I am merely following

where my Saviour is leading me, wherever that may be."

Matthews said it had been an "extraordinary privilege" for her to serve as bishop. "This beautiful diocese has been through many challenges brought about by earthquakes, wind, fire and floods," Matthews said. "But through it all, people have been their best selves by helping others, working together and finding new ways of doing things."

In 2011, an earthquake struck Christchurch, partially destroying its cathedral. ■

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# Episcopalians likely to reintegrate Cuban church

Continued from p. 1

taking measures to prepare for the possible return of the Cuban church, Hiltz said. There's discussion, for example, within TEC on providing financial assistance to the Cuban church in the form of "block grants," which the U.S.-based church provides to dioceses in need.

TEC is also planning to put together a working group tasked with "seeing the transition through as smoothly and effectively as possible," he said.

The Cuban church was founded as a missionary diocese of TEC in 1901, but relations between Cuba and the United States worsened after the Cuban Revolution of 1959, and travel and communication between the two countries became difficult. In 1967, the Cuban diocese became "extra provincial," outside of the structure of TEC. A new body, the Metropolitan Council of Cuba—consisting of the primate of the West Indies, the presiding bishop of TEC and the primate of Canada, the council's chairperson—was set up to guide the Cuban church "in matters of faith and order."

The Anglican Church of Canada has continued to have a close relationship with the Episcopal Church in Cuba ever since; the Cuban church's diocesan council has said the Anglican Church of Canada "was like a mother who held the church in Cuba in her arms," Hiltz said.

In financial terms, the Canadian church's support for the Episcopal Church in Cuba has a core budget of \$65,000 each year, said Andrea Mann, the Anglican Church of Canada's director of global relations. The money is used for a number of purposes, including topping up stipends to Cuban clergy; helping the Cuban church support an ecumenical seminary in Matanzas; the distance education of theological students; and youth Christian education, she said.

The Canadian church also provides funding in response to special requests,



▲ **Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Bishop Griselda Delgado del Carpio, of the Episcopal Church of Cuba**

PHOTO: ANDREA MANN

such as urgently needed church repair, said Mann.

If the Episcopal Church in Cuba becomes once more a diocese of TEC, responsibility for supporting this type of work would pass from the Anglican Church of Canada to TEC, Hiltz said.

Discussions now going on within TEC about future block grants to the Cuban church, Hiltz said, are a sign of commitment to support it if it becomes once more a diocese of the U.S.-based church. Nevertheless, there's some concern among members of the Cuban church about how the change will affect its relationship with the Canadian church.

"There's a kind of a mix of emotion—there's a great sense of anticipation about being reintegrated into TEC, and they can see some of the advantages of that," he said. At the same time, he said, many members of the Cuban church are "a little anxious about [their] relationship with the Anglican Church of Canada because, as they will say themselves, the Anglican Church of Canada accompanied them for so long."

Still, Hiltz said, no matter what decision is made about the Episcopal Church in Cuba this summer, some connection with the Anglican Church of Canada will remain.

"There will always be a relationship between our church and Cuba," he said.

The Canadian church, Mann said, is in the process of working out precisely how it will collaborate with the Cuban church in the future. The question is complicated, she said, by the fact that if the Cuban church rejoins TEC, it will be a diocese that is part of a province, and normally provinces of the Anglican Communion deal with other provinces, not with dioceses. But it's possible that the Anglican Church of Canada will continue to partner with a future diocese of Cuba in areas such as eradicating human trafficking and slavery, and in providing theological formation and continuing education for Cuban clergy, Mann said.

As the Anglican Church of Canada prepares for this change in its connection with the Cuban church, its relationship with the Episcopal Anglican Church of Brazil is continuing to develop, Hiltz and Mann said. This spring, Mann said, she and Linda Nicholls, bishop of Huron, will be travelling to Brazil to attend the synod of the Brazilian church, with the goal of learning more about the ministries that the two churches could partner on. (Nicholls was scheduled to visit Brazil in April to attend the consecration of Canon Marinez Santos Bassotto as bishop of Amazonia—the Brazilian church's first female bishop.)

Hiltz also said he has begun to prepare for a meeting he will be hosting of primates from the Americas and the Caribbean, scheduled for November 2018. The meeting, announced last October, is one of a series of regional meetings of primates that will take place across the Anglican Communion in advance of the 2020 Lambeth Conference.

Archbishop of Canterbury Justin Welby is expected to attend the meeting, which will take place in Toronto. ■

Web Exclusives

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• *Church leaders welcome Korean Peninsula peace moves*

• *New municipal tax measures 'threaten churches' ministry in Jerusalem,' leaders say*



## Bible Readings June 2018

DAY READING

- 01 2 Corinthians 4.1-15
- 02 Mark 2.1-12
- 03 **Mark 2.23-3.6**
- 04 2 Corinth. 4.16-5.10
- 05 Psalm 138.1-8
- 06 Psalm 140 1-13
- 07 1 Samuel 8.1-22
- 08 1 Samuel 10.1-26
- 09 1 Samuel 11.1-15
- 10 **Mark 3.7-35**
- 11 Acts 11.19-30
- 12 Acts 13.1-25
- 13 Acts 13.26-52
- 14 Acts 14.21-15.5
- 15 Psalm 20.1-9
- 16 Mark 4.1-20

DAY READING

- 17 **Proverbs 10.1-14**
- 18 Mark 4.21-41
- 19 2 Corinthians 6.1-7.1
- 20 1 Samuel 15.10-35
- 21 1 Samuel 16.1-23
- 22 1 Samuel 17.1-19
- 23 1 Samuel 17.20-40
- 24 **Luke 1.57-80**
- 25 1 Samuel 17.41-18.5
- 26 1 Samuel 31.1-13
- 27 2 Samuel 1.17-27
- 28 Mark 5.21-43
- 29 Acts 15.6-21
- 30 Acts 15.22-41

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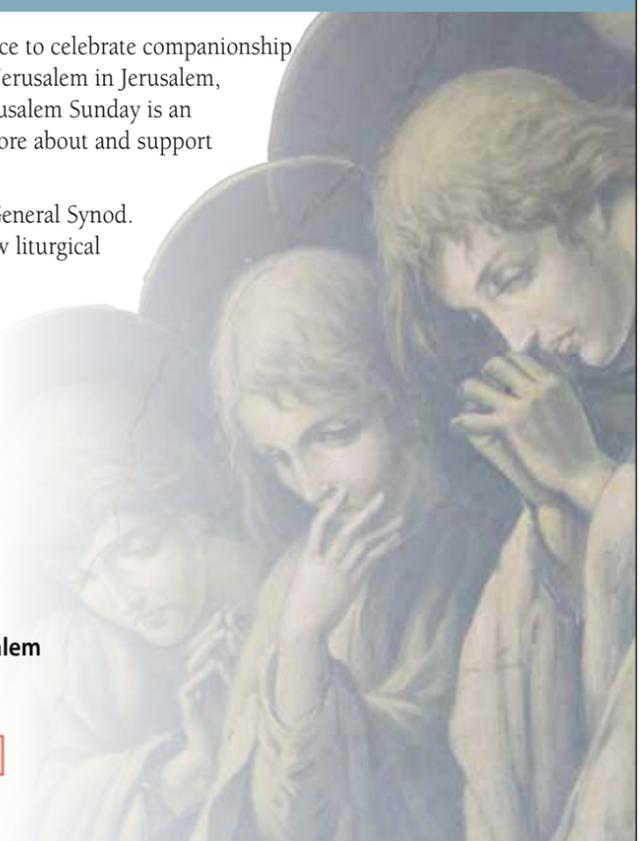
## JERUSALEM SUNDAY • May 13, 2018

Jerusalem Sunday is an annual church observance to celebrate companionship in God's mission with the Episcopal Diocese of Jerusalem in Jerusalem, Israel, Palestine, Jordan, Lebanon and Syria. Jerusalem Sunday is an opportunity for Anglicans in Canada to learn more about and support God's mission in the Diocese of Jerusalem.

The Companions of Jerusalem is a ministry of General Synod. Each year, the Companions Council ensures new liturgical resources are prepared, including preaching notes, prayers and suggested hymns. Jerusalem Sunday 2018 lifts up the ministries of women with the theme Mothers of Jerusalem and will gather a special offering for the hydrotherapy program of the diocese's Jerusalem Princess Basma Center for Children with Disabilities.

Find out how your parish can celebrate Jerusalem Sunday 2018 and become a Companion of Jerusalem.

<https://www.anglican.ca/gr/provinces/jerusalem>



## PEOPLE ▶



PHOTO: CONTRIBUTED

▲ **Donald Phillips was elected bishop in 2000.**

## Bishop of Rupert's Land to retire

Diocese of Rupert's Land Bishop Donald Phillips plans to retire this fall, after the election of a coadjutor bishop in June.

Phillips, 63, says the decision was "more personal than diocesan," coming as it did after his wife's retirement last summer.

Phillips says that he has worked for the past year or two to put "people and programs in place for sustainability," and that he feels he will be leaving the diocese in "reasonably good shape."

Phillips, who was elected bishop in 2000, says of his 18 years as bishop, he considers the last six his favourite, due to both his greater wealth of experience and a slow shift in the "culture" of the diocese. "I would say

the diocese is less anxious, less fearful and more trusting than it was when I began."

Phillips says he's been glad to see the achievements of his diocese in the area of Indigenous ministries and reconciliation—"There's a lot more to do, but I'm pleased with where that has gone"—and collaboration with the Evangelical Lutheran Church in Canada's Manitoba/Northern Ontario Synod, which shares offices with the diocese of Rupert's Land. He is also proud of the diocese's emphasis on discipleship, which it began to stress in 2012.

Phillips says he won't just be "going off into the sunset." He hopes to teach some theology courses part-time. ■

—Joelle Kidd

## George Cram dies at 79

George Holtby Cram, a former secretary of the Primate's World Relief and Development Fund (PWRDF), died March 16. He was 79.



PHOTO: GENERAL SYNOD ARCHIVES

Cram served the Anglican Church of Canada in a variety of roles from 1968 to 1989, when he stepped down as PWRDF secretary. Cram was known for his expertise in international development and his advocacy for refugees and human rights.

Cram worked for a time for the Latin American Working Group (LAWG), which focused on social justice issues in Latin America. During the rule of Augusto Pinochet in Chile, the group was instrumental in the eventual granting of

Canadian visas to some political prisoners. Cram himself travelled to Chile to select the prisoners to be released.

During his tenure, PWRDF set up a network of volunteer diocesan refugee co-ordinators. The network exists to this day, raising awareness of refugees and mobilizing Anglicans to sponsor them.

Cram served the church both internationally and nationally. He was a projects officer for PWRDF before becoming its secretary and deputy-director of world mission.

Cram worked for the Canadian Council for Refugees, as president of in 1980. He was a refugee consultant and a member of the Immigration and Refugee Board of Canada for 10 years. He was also treasurer for AURA, an Anglican-United refugee advocacy group based in Toronto. ■

—Tali Folkins

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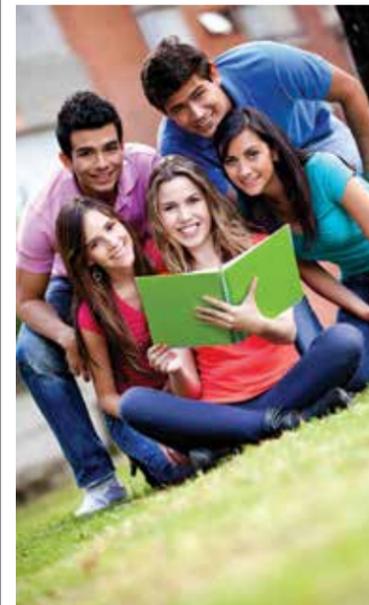
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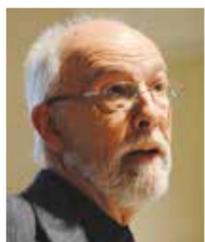
# C.S. Lewis's fantasies offer window to divine mysteries

## Writer's fictional works are 'art and theology,' says scholar



▲ Eastern Orthodox scholar Edith Humphrey

PHOTO: TALI FOLKINS



▲ John Bowen, professor emeritus at Wycliffe College, Toronto

PHOTO: TALI FOLKINS

**Tali Folkins**  
STAFF WRITER

Their unique appeal to the imagination allows the stories of C.S. Lewis to reach us in ways that ordinary discourse about God often can't, attendees at a January 25 event dedicated to the writer of the much-beloved Narnia chronicles heard.

By incorporating elements of myth, fairy tale and fantasy, the fictional works of the English Anglican writer "offer intimations of beauty and darkness, of a reality that cannot be plumbed by reason alone," Edith Humphrey, a professor at Pittsburgh Theological Seminary, told an audience gathered at the north Toronto convent of the Sisterhood of St. John the Divine.

"Luminous story," the kind Lewis wrote, is at once art and theology; "it enters by that back door of artistry into the fray of philosophical and theological exploration, tantalizing the reader with an unseen world," Humphrey said.

Lewis himself, said Humphrey, believed that myth and other imaginative forms of tale-telling are helpful to "hold back the demon of compulsive exposition," a tendency to over-explain that which to some extent defies explanation anyway; "they help the author who is dealing with mystery to 'say best what needs to be said,' as Lewis himself put it, she said.

Humphrey, author of *Further Up and Further In: Orthodox Conversations with C. S. Lewis on Scripture and Theology*, was speaking at a meeting of the Toronto chapter of the Fellowship of St. Alban and St. Sergius, an international organization



▲ A Christ-like lion is the main character in C.S. Lewis's *The Chronicles of Narnia*.

composed of Anglicans and Orthodox Christians.

Humphrey was herself a member of the Anglican Church of Canada—she served for a time on the Primate's Theological Commission, which explored various theological questions in the early 2000s—before converting to Eastern Orthodoxy.

In an interview with the *Anglican Journal*, Humphrey said some Orthodox Christians have in recent years begun to take an increased interest in Lewis's writings, perhaps because he has a "sacramental worldview"—one that sees the world as rife with symbolism for us—that has much in common with Orthodox Christianity.

Also speaking at the event was John Bowen, professor emeritus at Wycliffe College and author of *The Spirituality of Narnia: The Deeper Magic of C.S. Lewis*. Lewis's way of writing fantasy, Bowen said, can work evangelistically by drawing readers into a "liminal world" that challenges their assumptions about themselves and reality, leaving them open to a faith they may have previously dismissed.

The Narnia fantasies, he said, are what the English academic Farah Mendlesohn would call "portal quests," because they take us through a door into another world. However, Bowen said, they can also be called "intrusive fantasy"—involving the insertion of something from another world into our own—because the child characters in them are meant to take their experiences of Narnia back with them to this world. Thus, the Christ-like lion Aslan expects the children who meet him in Narnia will, on their return to everyday life, come to Jesus with a new understanding.

"This was the very reason why you were brought to Narnia, that by knowing me here for a little, you may know me better there," Aslan tells them.

And the reader, immersed in the children's experience of Aslan, returns to his or her own world similarly transformed, Bowen said.

Bowen also said, in response to a question from the audience about why Lewis chose fiction as a way to write about God, that Lewis himself said his aim in writing the Narnia books was to "get around the dragons," to side-step the guardedness many people feel when confronted with Christianity by speaking to a less defensive aspect of themselves.

"I think he sees [appealing to] the imagination as a way of subverting people's emotional, and perhaps intellectual, antagonism to the gospel," Bowen said.

C.S. Lewis (1898–1963), who taught at both Oxford and Cambridge Universities, wrote works of fiction and non-fiction, many of them dealing with Christianity. He went through a period of atheism in his youth before returning, in his early 30s, to the Anglican Christianity in which he had been raised. ■

## Former Anglican priest pleads guilty to sexual interference

**Joelle Kidd**  
STAFF WRITER

David Norton, a former Anglican priest, has pleaded guilty to one count of sexual interference against a child, which took place while he was serving as priest in the diocese of Huron.

"We are grieved by his actions and the harm that has been caused to the victim and his family and continue to pray for healing," the diocese of Huron said in a press release issued Feb. 28, 2018, the same day that Norton made his guilty plea.

It also notes that Norton, 72, "relinquished his exercise of ministry as an Anglican priest on May 2, 2016."

According to the facts of the case agreed to by the Crown and defence and read into the court record March 7, 2018, the victim, who cannot be named due to a publication ban, was abused from 1991 to 1995, when he was between the ages of nine and 13, the CBC reported.

A separate trial for similar charges involving other complainants was set to begin this past April.

In 2015, Norton was charged in connection with sexual abuse allegations from the 1970s involving three other boys. In response, then-Bishop of Huron Robert Bennett suspended Norton's permit to function as a priest. ■

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## PROFILE ▶

# Mystery novels explore faith, church politics

**“The theological themes sort of presented themselves. I didn’t choose to write a book around a theme.”**

—Dr. Florence Barton

Continued from p. 1

Barton started young with the novels of crime writing doyenne Agatha Christie. Later in life, acting on the time-honoured principle of “write what you know,” she decided to weave her professional expertise into her own mystery novels, and also to explore Anglicanism, church politics and certain theological themes. “I wanted to show people what the church is really like,” she says. For models, she took the books of Jewish crime writers such as Harry Kemelman, whose Rabbi David Small uses Talmudic reasoning to solve crimes. Along the way, he teaches readers about Orthodox Judaism. Faye Kellerman’s Detective Peter Decker series does much the same.

Her first crime series features Robin Carruthers, a flight school operator and also a hardworking Anglican church administrator, which opens the door to religious discussion. “The theological themes sort of presented themselves. I didn’t choose to write a book around a theme, though I did work on a theme once it presented itself,” she says. For example, the last book of the Robin Carruthers series, *The Devil Laughs*, explores the concept of forgiveness, and protagonist Robin discusses this fundamental Christian virtue with another character.

A second series, written under the pen name Carolyn Dale, also has an autobiographical element, focusing on Dr. Erica Merrill, a young veterinarian establishing her practice in northern



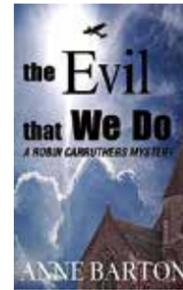
▲ **Dr. Florence Barton, who writes under the name Anne Barton, published her first crime novel, *The Evil That We Do*, in 1996 at age 64, while still practising veterinary medicine.**

PHOTO: CONTRIBUTED

Idaho and using her scientific training and animal know-how to solve crimes. As a young girl, Barton herself spent two gruelling years in the Idaho wilderness, where her father had moved the family during the Great Depression to work in the lumber industry.

Barton’s latest book, *The Simple Life Is Murder*, draws on those hardscrabble years in rural Idaho.

Barton is also known for her Christian activism. Recalls Bishop David Irving, former rector at St. Saviour’s and now bishop of Saskatoon, “She worked diligently to help anyone she could, and within the congregation she acted basically as a vocational deacon, always bringing to the fore issues in the community the



parish should be aware of and how we, as a Christian community, could help. She helped fundraise for the parish outreach program. She was always the first to put her money where her mouth was.”

Irving worked side by side with Barton to build the first units of a Habitat for Humanity project after she spearheaded the establishment of the organization’s South Okanagan chapter in 2005. Although she stepped down as president in 2007 to refocus on writing, she remains involved. “Florence is passionate about Habitat for Humanity,” says Stuchbery. “She has a big heart for the downtrodden.” ■

Diana Swift is a Toronto freelance writer.

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