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IMAGE: DESIGNSOUL/SHUTTERSTOCK

Prayer at Epiphany JANUARY 6

GOD OF PILGRIMS, teach us to recognize your dwelling-place in the love, generosity, and support of those with whom we share our journey, and help us to worship you in our response to those who need our care; for all the world is your temple and every human heart is a sign of your presence, made known to us in Jesus Christ our Lord.

—Book of Alternative Services, p. 818

Can Anglicans ‘walk together’ on marriage canon amendment?

We have to at some point make a decision, but how do we do it in a way that recognizes our differences and keeps us together?

—Canon (lay) David Jones, chancellor of General Synod

Joelle Kidd
STAFF WRITER

A desire to stay together as a church, despite a diverse range of understandings of what marriage is and should be.

That theme arose consistently during discussions across three sessions at the November meeting of Council of General Synod (CoGS) regarding the proposed amendment to the marriage canon.

But exactly how this “theme,” or aim, may be fulfilled is more complicated.

In a session titled “Marriage Canon: Way Forward, Next Steps” on November 25, CoGS members began to consider the potential for an acknowledgement of a variety of understandings of marriage within the Anglican Church of Canada.

At the meeting, CoGS members broke into table groups to discuss the questions, “Do you think it would be helpful if in considering the change to the canon, it would

News Analysis

See *Myriad*, p. 8

CoGS ponders shift to digital for newspapers, new mandate for Journal



Tali Folkins
STAFF WRITER

Mississauga, Ont.

General Synod can be expected to vote in July on a proposed “gradual exit strategy from print” for the *Anglican Journal* and other church print publications, as well as a revised mandate for the Journal that might not include editorial independence, following a series of votes by Council of General Synod (CoGS).

After a decision two years ago by the diocese of Rupert’s Land to make its newspaper online-only, a working group of the national church was formed to consider a number of questions about the Journal, including whether it should continue to exist in print and whether its staff should be free to determine the newspaper’s content independently. This past

See *Report*, p. 9

▲ **Meghan Kilty, the Anglican Church of Canada’s communications director, delivered a report on a new communications strategy that envisions a “single digital channel for stories and news about the church.”**

PHOTO: SASKIA ROWLEY

Evolution of interfaith friendships led to powerful experience of ‘dialogue’

Church, synagogue and mosque unite to combat hate and stereotypes

Tali Folkins
STAFF WRITER

Elyse Goldstein, it seems, is a popular preacher at St. Anne’s Anglican Church, in central Toronto.

“My people love Elyse’s preaching,” Canon Gary van der

Meer, incumbent at St. Anne’s, says with a wide grin. “Oh my goodness, if I could just have her fill in for me whenever I’m sick, the church would be full!”

You might say she’d be an unusual choice for a fill-in Anglican priest. Goldstein is in fact the founding and current rabbi of City Shul, a Reform Jewish synagogue a 45-minute walk away. Then again, you might also call van der Meer an unusual choice to preach at a synagogue. But to

■ See related story, p. 10



▲ **Imam Shabir Ally, Rabbi Elyse Goldstein and Canon Gary van der Meer believe their friendship sends a message of inter-religious harmony to wider society.**

PHOTO: TALI FOLKINS

the congregation of City Shul, he’s become a familiar face.

“I now know people by sight who are from City Shul, and they know me—they make a mistake and call me ‘Rabbi Gary’ sometimes, and I think it’s a big compliment,” he says.

For about three years, Goldstein and van der Meer, who is also the diocese of Toronto’s interfaith officer, have been doing

See *‘We’re*, p. 13

PM# 40069670



2 An important notice to our readers



4 Domestic tyranny amid pasta bowls



6 A Twelve Step program of honesty, celebration, struggle

SPIRITUAL PRACTICES ▶

Taking care of your faith life

Centre for Spiritual Growth blends ancient, contemplative tradition with modern life

PHOTO: JOSHUA EARLE/SHUTTERSTOCK



▲ Wendy Passmore says her passion is to “recover...the contemplative tradition in our Christian world.”

PHOTO: CONTRIBUTED

Joelle Kidd
STAFF WRITER

Reintroducing the spiritual practices of ancient Christian traditions to those within and outside of the church community is the focus of the new Centre for Spiritual Growth, with workshops on topics like the Enneagram—a self-discovery aid based on the studies of ancient Christian monastics—Christian mindfulness and the teachings of St. Francis of Assisi.

The centre, supported by and housed in St. James’ Anglican Church in Orillia, Ont., is the brainchild of Wendy Passmore, a spiritual director who says it represents ideas that have been percolating in her mind for years.

Passmore’s experience with spiritual direction began when she found herself burnt out. She’d been running a drop-in ministry in Mississauga, Ont., for a decade and didn’t know how to give herself “some self-care.” She began to meet with a spiritual director and discovered a love of retreats.

After completing a master’s degree in ministry and spirituality at Regis College, the Jesuit college at Toronto School of Theology, Passmore became a spiritual director herself, and helped lead a retreat centre for Capuchin friars, a Franciscan order.

Her experience with retreat centres led Passmore to a new vision:

“Spiritual direction is really tending to your faith life and to your experience of God... [It’s asking], ‘How’s my relationship with God right now? Am I listening to where I might be encouraged to be moving, or am I aware of God’s presence acting in my life?’”

—Wendy Passmore

how to bring the spiritual depth and contemplation of retreats into parish life. “Can we have sort of a retreat ministry happening out of a parish?”

The workshops and programs offered at the Centre for Spiritual Growth explore this integration with daily church life. Starting this January, Passmore will be co-leading, with the Rev. Elizabeth Morley, a “Franciscan Retreat in Daily Life,” a six-week series that includes an introductory session on Franciscan spirituality and weekly meetings with a spiritual director. “We’re hoping to introduce people to having a spiritual director and tending to their inner life in prayer on a daily basis,” says Passmore.

Spiritual direction typically involves meeting once a month, one-on-one, with your spiritual director, Passmore says. “There’s a bit of a difference from counselling. Spiritual direction is really tending to your faith life and to your experience of God... [It’s asking], ‘How’s my relationship with God right now? Am I listening to where I might be encouraged to be moving, or am I aware of God’s presence acting in my life?’”

The retreat includes teachings on prayer and contemplation, and advice on topics like “creating sacred space for your at-home retreat experience.” Weekly focuses include topics drawn from the teachings of St. Francis, like peacemaking and reconciliation, respect and love of all creation, and Franciscan techniques of

spiritual discernment.

Passmore says her passion is to “recover...the contemplative tradition in our Christian world,” saying that she sees many people longing “to be grounded and centred, and to know that I’m of value and that I’m worthwhile and I’m loved...Often we’re running out there trying to find that, that longing to be met, but if we can bring people into a place where they can just be comfortable in themselves and in the quiet, they can know that they are the beloved, just in who they are. Because that’s how God created them.”

Christianity can offer this, she says. “We have such a rich history of this in our Christianity, but it’s been buried. So to recover that, I guess that excites me... We’re not just [heady], but we do have this contemplative tradition that we can connect to.”

Since launching in September, Passmore says they have offered several workshops and have gotten a good response. Between 15 and 20 people attended the first workshops, some from the community and some from as far as Toronto. “Our hope is that it will provide opportunities for people in and outside St. James, so when I look at the people who came...less than half are from St. James. So that’s good, that’s what our hope and dream is, that we’ll become a place where people feel comfortable to come.”

The centre also has an advisory group made up of Morley, who is a spiritual director and retired Anglican priest, and Faye Oei, a lawyer who “brings a more global/universal perspective of how to reach out to those who are seeking a spiritual path.” Oei and Morley will also lead workshops and help to facilitate retreats.

Passmore says she has felt the support of the parish and St. James’ priest, Canon John Anderson, since launching the centre. “I just feel because I’m so much a part of the community of St. James, that there’s just such amazing support for the vision of this. Not that everyone’s going to be a part of it, or come to the stuff, but they’re there to cheer it on, shall we say.”

Along with the Franciscan retreat this year, the centre will be holding retreat days, a movie night, workshops on the Enneagram and a three-part series on women mystics.

Information on upcoming workshops at the Centre for Spiritual Growth is available at stjamesorillia.com or by emailing spiritualgrowthcentre@stjamesorillia.com. ■



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JAN2019

New Journal editor



STAFF

Steve Tustin is the new editor of the *Anglican Journal*. He is a former senior editor at *The Globe and Mail* and a former assistant managing editor of *The Toronto Star*. In addition, he served as city editor, weekend editor and sports editor at *The Star*. “I’m looking forward to hearing from Journal readers across all of our platforms (digital/social media/print) regarding Journal content, and in particular the kind of stories they like and where and how they like to read them,” says Tustin. He can be reached at stustin@national.anglican.ca. ■

▲ “Be sure to follow us, and share, at anglicanjournal.com, Facebook and on Twitter @ [anglicanjournal](https://twitter.com/anglicanjournal).”
—Steve Tustin, Journal Editor

PHOTO: SASKIA ROWLEY

FINANCIAL ▶

‘Turbulent times’ ahead for national church



“There’s always a conversation about what work needs to be done, what’s the best way for that work to be done, that’s without restructuring,” General Synod treasurer Hanna Goschy told Council of General Synod (CoGS) November 23. “That will have to continue.”

PHOTO: SASKIA ROWLEY

Church anticipates continuing decline in financial contributions from dioceses

Tali Folkins
STAFF WRITER

Mississauga, Ont.

Some tough decisions will likely have to be made by leaders of the Anglican Church of Canada in the years ahead as it faces a possible downward turn in contributions from dioceses, the church’s treasurer says.

“I think we’re entering a turning point, and some more turbulent times in proportional giving,” General Synod treasurer Hanna Goschy told Council of General Synod (CoGS) in a presentation on the budget November 23.

Over the course of 2018, she said, several dioceses let the national church know that they would not be able to contribute as much money as initially planned. As a result, the church is expecting that proportional gifts from dioceses—the source of more than 90% of its core revenue—will be down in 2018 by about \$303,000 from what had been projected, bringing total revenue for the year to a currently forecast \$10,629,000.

A deficit of only about \$14,000 is forecast for the year—mostly because the national church found ways to save on expenses in a number of ministry areas, Goschy said.

The church is anticipating contributions from dioceses will continue to decline in coming years, she said, meaning six-figure deficits are anticipated for the years 2022 and 2023.

A budget document released to CoGS shows projected deficits of \$205,024 and \$244,382 for 2022 and 2023 respectively.

A sharp downward turn in diocesan



▲ Cynthia Haines-Turner, prolocutor of General Synod, introduces a vote on the 2019 budget at the CoGS meeting November 24.

PHOTO: SASKIA ROWLEY

contributions would mark something of a departure from the pattern of diocesan contributions since 2008, which has been “relatively stable”—though contributions have even shrunk by \$416,000 since 2016, she said.

Apart from the possibility of falling revenue from dioceses, the national church is also facing uncertainty around the cost of the planned self-determining Indigenous church, Goschy said. It seems likely the Anglican Church of Canada will have to make significant changes in the way it does things to prepare financially for 2022 and 2023.

“Before we get to those years, we’re going to have to do a lot of work to balance

the budget at that time,” she said. “If it’s just [a shortfall of] \$100,000, we can do some manipulations, and it’s easier to manage, but when we’re talking several hundred thousand dollars, some other things are going to have to happen.”

For 2019, a small surplus—just under \$3,000—is projected. The church was able to balance its budget for 2019 essentially by not filling some positions left vacant by retiring or resigning employees, she said.

“There’s always a conversation about what work needs to be done, what’s the best way for that work to be done, that’s without restructuring,” she said. “That will have to continue.” ■

VOICES ▶



The care of body and soul

Nissa Basbaum
GUEST COLUMNIST

REFLECTING my penchant for all things edible, I have several food magazine subscriptions and, just like Anglican church newsletters and newspapers, these magazines are seasonal or, to use a church word, liturgical. The highlights of the liturgical food calendar include Easter, Mother’s Day, summer barbecue days, Thanksgiving and Christmas. Also prominent, however, is the January “hold-back” issue; that is, hold back on everything, but particularly on food and money. The message is indisputable: retreat from the indulgences of the previous season. One element of this restraint, however, is marketed as a “taking-on” rather than a “holding-back.” This, of course, is the introduction into our lives (or re-introduction, as the case may be) of physical exercise. In amongst all the articles on light and healthy cooking are the pictures of rather lithe and slender women showing me how to twist my body into various contortions, apparently intended to make me feel better about myself and to add years onto my life.

When I was younger, I participated in aerobic classes at the local community centre. It didn’t take me long to figure out that these classes were quite similar to the church services I presided over on a

Sunday morning. While one is fitness for the body and the other is fitness for the soul, both instill similar responses and encourage similar results. Not surprisingly, however, our society is much more inclined to focus on physical rather than spiritual fitness. While we can see our bodies deteriorate before us, our souls remain a hidden mystery, one that, too often, we seem to ignore. If the January message in food magazines encourages physical fitness, then the church message at this time of the year might also encourage fitness: spiritual fitness. Souls, like bodies, need nourishment.

It is a fact that physical fitness flourishes through routine and consistency. It doesn’t take long before a few days of languishing turns into a week, and a week quickly turns into several weeks. Before we know it, all our resolutions have gone out the window and we are no longer taking care of our bodies. Church worship is much the same, also flourishing through routine and consistency. Perhaps this is the time of year to give thoughtful consideration to the care and feeding of our souls, and regular church worship might be a good place to start. ■

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



ILLUSTRATION: GRASSHOPPER/SHUTTERSTOCK

Six pasta bowls and domestic tyranny



Michelle Hauser
GUEST COLUMNIST

PANIC HAD LEFT the man no room to be polite. An abrupt tap on my shoulder was all he could manage before getting down to business: “Is this a pasta bowl?”

It’s not the first time I’ve been singled out in a thrift store. My basket screams savvy second-hand shopper. When it comes to discerning trash from treasure, I have a knack for making sense of the great mess of other people’s stuff.

I turned to look at the man. He was in his mid-60s, lean with a great tuft of hair, some of which was standing straight on end. “It’s not exactly a pasta bowl,” I said, glancing at the ceramic soup bowl in his hand, “but you could use it for pasta, in a pinch.”

He shook his head, exasperated. “She wants *six* pasta bowls!” he exclaimed before turning on his heels and ordering me to follow: “Come,” he said, “come with me!” My natural instinct as concerns elders is obedience. So I did as I was told and followed the man to where the sets of dishes—or the remains of what were once sets of dishes—were stacked.

For the record, a pasta bowl is the perfect marriage of a bowl and a plate. It has enough depth to contain sauces and liquids, but is still shallow enough to maximize the noodle-to-cheese exposure ratio.

My stressed-out stranger was clearly in a rush, so I quickly began scanning the

“For nearly two decades now I have had a love-hate relationship with King Solomon’s virtuous woman (Proverbs 31:10–30). I have aspired to her strength of character but have seen the darker side of an obsession with industry and productivity in the worldly striving with which she can become conflated.”

ILLUSTRATION:
ELZZA/SHUTTERSTOCK



display, looking for something that might appease his wife—the “she” he had referred to earlier.

If you haven’t thrifted in a while, second-hand stores are overflowing with the late 20th-century’s most popular everyday dishware. It’s a tactile trip down memory lane, courtesy of the patterns of the past. Here Corelle’s Butterfly Gold might take you, quite unexpectedly, back to your grandmother’s kitchen, with a damp tea towel in your hand, wondering when you can go back outside and play.

“Maybe this will work?” I said to the man after much nostalgic rummaging, showing him a stoneware bowl—restaurant chic with squared edges.

“Are there six of them?” he asked.

“No,” I said, attempting to explain that the pasta bowl is a relatively recent phenomena and it’s rare for someone to dump a full set. “Somebody breaks one, and that’s when they come here. The best you can hope for is five.”

“She wants six!” he barked. No less and absolutely no more, which is why he vetoed my next two prospects, sets of six accompanied by other dishes his wife didn’t want or need. I suggested he try a discount retailer of new housewares where customer satisfaction includes selling things in even numbers. But this, too, was shot down. “My wife won’t hear of it,” he said. “Too expensive!” She had insisted he find a “bargain.”

I started to wonder what kind of scolding was in store for this man if he dared to

go home without a perfectly matched, nearly free, set of six pasta bowls. It got me thinking about my own experience with domestic tyranny—equal measures giving and receiving—and the variety of forms it takes.

There’s the classic *My Way Is The Only Way*: reloading the dishwasher, reorganizing the couch cushions, rewashing the laundry because the right scent wasn’t spun into the wash. Do these behaviours qualify as sins of pride and arrogance?

This pasta bowl business was a clear-cut case of marriage’s *Mission Impossible*: where the database of possibilities is so vast and expectations are so high and precise that the probability of success is slim to none. It was like me sending my husband to buy pantyhose without an engineering systems diagram for help: “Does she want shapers or control tops, black or nightshade, sheer or opaque, medium or total control, sandal toe or reinforced?”

For nearly two decades now I have had a love-hate relationship with King Solomon’s virtuous woman (Proverbs 31:10–30). I have aspired to her strength of character but have seen the darker side of an obsession with industry and productivity in the worldly striving with which she can become conflated.

It is good to have strong arms to harvest abundant fruit, uphold high standards and prepare delightful and inventive pastas, but not if you’re going to beat your family about the head with them.

I once forced my husband to return three pounds of no-name butter because he lacked the intuition to know that local, freshly-churned butter was the only acceptable butter for holiday shortbread cookies. I rejected his gift—it wasn’t good enough for me. Food preparation had become an idol.

Back at the thrift shop, the 1970s knits were calling to me. I had offered my friend a diligent search and all known solutions to his pasta bowl problem, and so I did what any Good Samaritan might have done and quietly crept away.

I will never know if he achieved his mission. Company was coming that night, he’d said. His wife probably had to choose between plates or bowls. The perfect marriage between the two might have had to wait a little longer. ■

Michelle Hauser is an award-winning freelance columnist and freelance writer. Her work includes contributions to The National Post, The Globe and Mail, The Kingston Whig-Standard and numerous other publications. She and her husband, Mark, live in Napanee, Ont., with their son Joseph, and worship at St. Mary Magdalene. She can be reached at mhauser@hotmail.ca.

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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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COME AND SEE ▶



Celebrating the Baptism of the Lord

By Fred Hiltz

IN NOVEMBER last year, I was in Amman, Jordan, for the *Majma* (synod) of the Episcopal Diocese of Jerusalem. While there, I had the privilege with other members of the advisory council of the Canadian Companions of that diocese to visit the beautifully preserved site of our Lord's baptism. From the Jordanian side of the river, the walk to the water's edge is a simple gravel path. The river itself is considerably shallower than it would have been at the time when John was preaching and baptizing.

On the west bank of the river in the Palestinian Territories, a number of people were being baptized, all of them surrounded by family and friends supporting them in their decision. One group was quite charismatic. They cheered and clapped as their kin and friends made their threefold immersion into the murky, brown water of this ancient river. Another group was much more quiet, prayerfully watching as a priest poured copious amounts of water in threefold fashion over the head of each one being baptized. Another group was joyfully singing that great old evangelical hymn



▲ "The water was cool and refreshing. I felt renewed." – Fred Hiltz

PHOTO: FRED HILTZ

"I Have Decided to Follow Jesus," with its familiar refrain, "No turning back, no turning back!"

On the Jordanian side of the river where we were, a number of pilgrims were wading into the water, too. Some

drew handfuls to their face, a sign of their yearning for renewal in the manner of life to which baptism calls us all. It was not long before I found myself among them... The water was cool and refreshing. I felt renewed. It was an experience that I will never forget.

As we celebrate the Baptism of Our Lord, we remember the Father's delight in him and the Spirit's resting upon him in the bodily form of a dove. We remember, too, his subsequent obedience to the Father's will for the sake of our redemption. With humility, we "remember always that our baptism represents unto us our profession; which is, to follow our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we...die from sin, and rise again unto righteousness, continually mortifying all evil desires, and daily increasing in all virtue and godliness of living" (*Book of Common Prayer*, p. 530).

In our endeavour to be faithful in this calling, let us pray for God's grace, day by day. ■

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

WALKING TOGETHER ▶



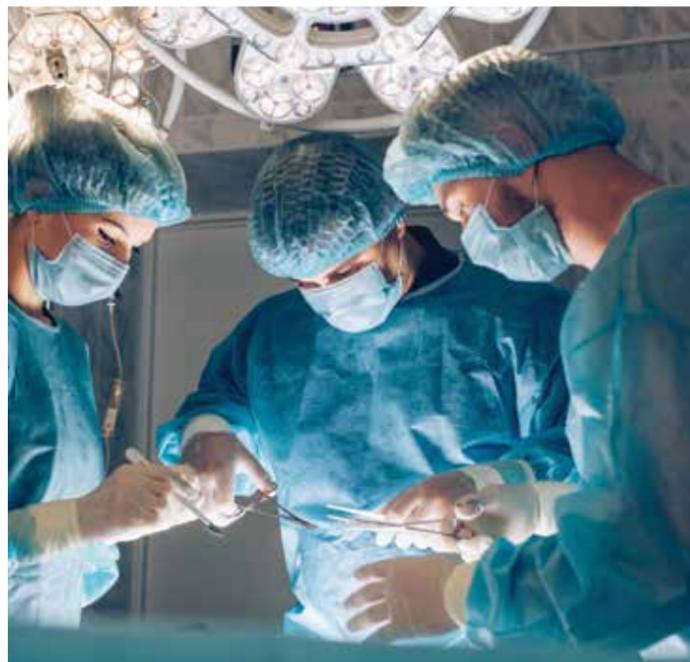
Acknowledging the painful errors of our past

It's now time to turn to Jesus with a child-like trust and need

By Mark MacDonald

A FEW decades ago, I heard a classmate-friend give a comparison and an example that has been clinging to me since. He had been a conscientious objector serving as a medic in Vietnam. Speaking of the intense preparations to be ready for surgeries in the battlefield environment, he described the dismay of what he called "breaking technique." If someone nicked their surgical gloves with a knife or some other instrument, they would say, "I have broken technique." Everyone at the table would then have to step back, take off their gloves and go through the process of washing up and preparing again, so that they might preserve hygiene and follow proper technique. The pressure not to admit that you had broken technique, he said, was intense and powerful. If you announced it, your whole team was angry and frustrated. Often, he said, they would throw instruments at the person who broke technique.

He used this illustration to describe the situation of the church in the modern world. The church has broken technique and must step back and begin the procedure



▲ "The church has broken technique and must step back and begin the procedure of cleanup and hygiene that will allow it to proceed with its work." – Mark MacDonald

PHOTO: SATYRENKO/SHUTTERSTOCK

of cleanup and hygiene that will allow it to proceed with its work. The pressure to resist this need is intense and almost irresistible. But the church must do it for the good of all.

I have thought about this comparison often over the years, but more than ever over the past few years. The church, and one could also say the churches, has made some deep and painful errors in the past, many of them coming to life now. Never, in my life, has there been so much distrust for the churches, their interests and their integrity. We have participated in a way of life that has obscured the connection of

Jesus to our work and efforts. The simple teachings of our saviour often seem far away from the preoccupations of our institutions. In the process, the general feeling is that Christianity tolerates violence, bigotry and hatred. This is a painful and dangerous situation. It is not just that our reputation has taken a hit; it is more awful that we have interfered with people's perceptions of Jesus.

At a time when so many need faith, we have made it seem illusive, unobtainable and undesirable—we have given the impression that Jesus is hostile to humanity.

We have hurt many people in the process: the victims of clergy abuse, Indigenous Peoples and others who are in marginalized ethnic groups or categories, as well as women and those who are members of sexual minorities—to name just a few. It is clear that we must begin again. Certainly, it is a call to treat "the other" better, but it is also a thoroughgoing call to repentance. This is not just a call to try harder. It is, I think, a call to trust more deeply, listen to the gospel more simply and carefully, and to turn to Jesus with a child-like trust and with admittance of a child-like need.

I expect to get some pushback on this, though I hope not. It is a time to step back from the table of our normal pursuits and to discuss how we will return to the simple purity of our beginnings in the gospel. There is nothing more urgent. ■

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

LETTERS ▶



IMAGE: STARDYKE/SHUTTERSTOCK

A plea for the proper funding of prison chaplaincy

I am writing from Mountain Institution, where I am serving a five-and-a-half-year sentence. I work as the chaplain's clerk.

I grew up in Chilliwack, B.C., in an abusive home. When I was 18, I moved to Saskatchewan. I soon turned to drugs and alcohol. I have taken responsibility for my actions.

Since my incarceration I have done very well. I have grown closer to God. I am enrolled at Thorneloe University in Sudbury, Ont., working on my bachelor of theology [and] hope to get a degree in pastoral care and addictions counselling. With these tools, I hope to reach out to others and bring them in a loving relationship with Our Lord and

Saviour Jesus Christ.

Within prison, it is very hard to get the help one needs. The government and the church should step in and help the healing process by properly funding chaplaincy within prison. People who are cared for learn to care for others, and what better way to show people they are

loved than to share the love of our Lord Jesus Christ!

If there is any advice, help or inspirational literature you may be able to offer, I know Mountain's spiritual community would be forever grateful.

Jordan Carrie 884402E
Mountain Institution
PO Box 1200, Agassiz, B.C. V0M 1A0

Twelve Step Eucharist bridges recovery and faith

“We’re all in recovery of some sort,” says Canon Nancy Ford

Joelle Kidd
STAFF WRITER

Canon Nancy Ford, deacon to the city at Christ Church Cathedral in Victoria, B.C., was well-acquainted with the concept of Alcoholics Anonymous (AA) thanks to years of working as a counsellor. But the more she thought about it, she realized the meetings, though often hosted in churches, always seemed to take place in church basements or halls. “The integration into any kind of faith community, if people wished, wasn’t present... As part of being church, I wondered, what are we offering for folk who are engaged with that kind of healing process?”

For about the past five years, the cathedral has been offering an answer to this question through a weekly Twelve Step Recovery Eucharist.

In her early days as deacon, Ford says, she dug into learning about the community surrounding the cathedral in downtown Victoria. The area garnered national attention in 2015 when a tent city sprang up across the street from the cathedral. Victoria has also seen a huge spike in illicit drug overdoses as the opioid epidemic continues; a recent B.C. coroner’s report noted that the city was one of three townships in the province experiencing the highest number of illicit drug overdoses in 2018.

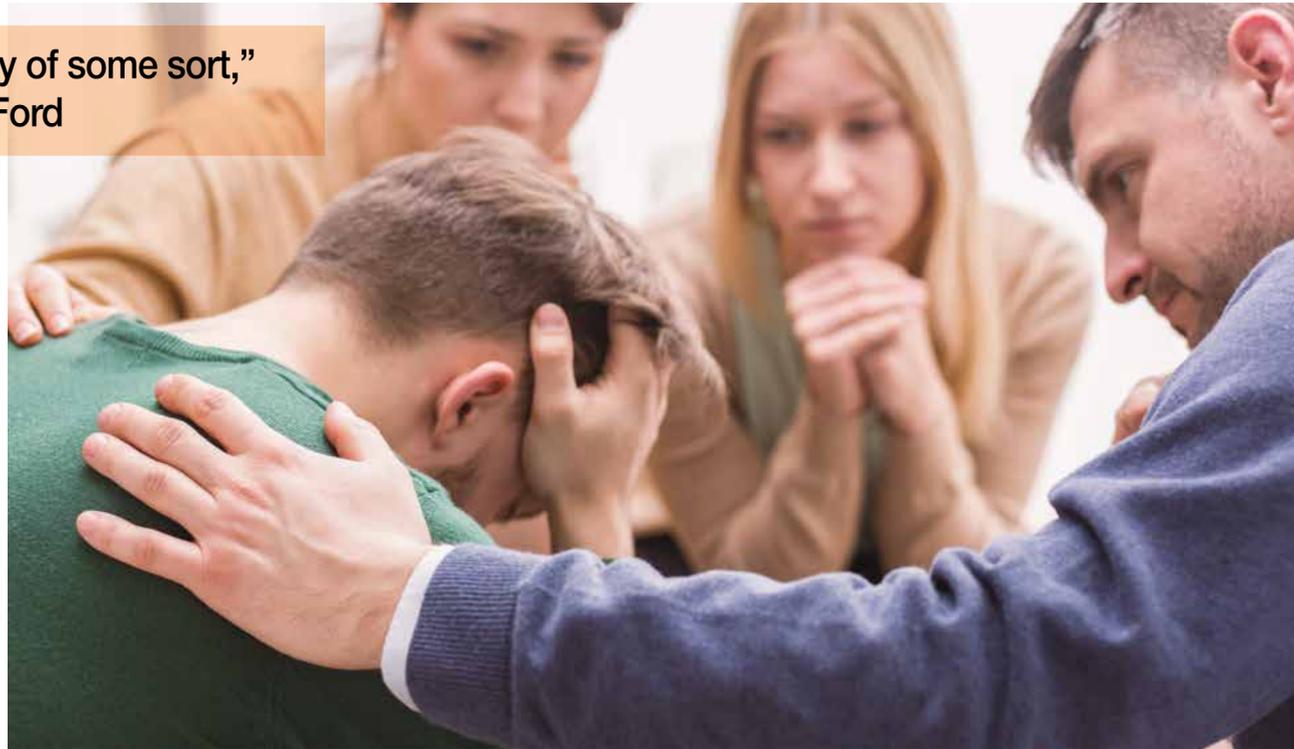
While learning about the area, Ford attended a local conference where she met others working in local government and non-profit agencies. Through a connection with an agency that worked with people experiencing substance use challenges, Ford was invited to attend an open Alcoholics Anonymous meeting.

“[I] was deeply touched by the nature of how community forms in AA groups; the honesty, the celebration and—well, yes, we know about struggles. But I discovered there was a joy there.”

Inspired to create a bridge between church and recovery communities, Ford developed the liturgy for the Twelve Step Eucharist, collaborating with Anglican priest and psychologist Canon Martin Brokenleg. She also consulted with then-Church of Christ the King dean Logan McMenamie (now bishop of the diocese of British Columbia) and current cathedral dean Ansley Tucker.

The Twelve Steps are incorporated into the liturgy during the Prayers of the People, first in the traditional Twelve Steps language and followed by a prayerful response. Step 8, for instance, in the liturgy reads, “We made a list of all persons we had harmed, and became willing to make amends to them all,” followed by the prayer, “Encircle all who suffer from any grief or trouble. We offer all those on our hearts and minds to you.” The reading of the step is followed by a time of silence, for prayer and reflection.

“What I’ve noticed is that over time, people, when there’s a silence after Step 8, they live into it. Even if they’re not really church. That silence has become important,” says Ford. After The Peace, she adds, “Sometimes people... will gather around the altar and feel that continuing moment of community.”



▲ **Open and non-judgmental, the Eucharist at Christ Church is a safe space for people of all beliefs.**

PHOTO:
PHOTOGRAPHEE.EU/
SHUTTERSTOCK



PHOTO: JOELLE KIDD

Christ Church Cathedral (above) provides the setting for integrating into the faith community those who seek 12 Step recovery as part of the healing process.

The liturgy also differs from a traditional Eucharist in that instead of a homily, there is a time for discussion and conversation, which Ford says often leads to some quite deep theological reflection.

Ford notes that whoever is presiding each week makes clear that “to receive communion in one kind is to receive it in both,” a consideration particularly for those in recovery from alcohol use. Blessings are also available for anyone who might choose not to receive communion. The service is open to anyone, says Ford, whether they are formally in recovery or not. “Personally, I believe... we’re all in recovery of some sort,” she says.

“We have people who come on a regular basis for whom substance abuse is not an issue. They find the meditations and the prayerful time together very, very powerful, and they like to attend. We have folks who are beginning recovery, folk who are deep in recovery.”

Chris Pitman worships at Christ Church

Cathedral. He has been in recovery for a few years, with three years of sobriety under his belt. About a year ago, he says, he saw an advertisement in the church for the Twelve Step Eucharist. Serendipitously, around that time a close friend who was going through his own struggles with addiction came to Pitman asking if he could join him at church.

“[He] said that he felt faith was giving me something—a strength in my recovery that he was wanting within his own,” Pitman says. The two men went to the service together and have been attending ever since.

“We loved it. It was absolutely amazing... both of us had been to churches in the past in our recovery and had some bad taste from it. There was quite a bit of the addiction-as-morality issue, some shaming involved.

“I think a really simplified version of recovery to a lot of people that don’t understand was, ‘Well, why can’t you just stop?

language, are the ones who find consistency and acceptance,” says Ford. She has observed “that people have found a lifeline to sobriety through the consistency” of attending the service.

Pitman says that since he began attending, he has found a sense of community. “A year later we’re standing and chatting a lot more outside, we’re telling each other parts of our life stories and our hopes and dreams, and what’s going on in our lives right now.”

Ford says that recovery is not about success or failure; it’s a day-to-day journey, and requires support. “I remember someone saying in a training, ‘Well, I think I was in and out of stabilization 12 or 13 times,’” she recalls. What inspired that person in his recovery was not a certain program, but the compassion of those lending support, says Ford, who saw him “not as an addict or a drunk or whatever that horrible language is, but as a person.” This is the motivation, for Ford, the knowledge that “each person is a child of God. Each person is on a journey that we know nothing about.”

Through connections with a local organization that supports people with substance use issues, Ford connected with Taryn Strong, a yoga teacher who now teaches a weekly yoga-for-recovery class at the cathedral after the service.

Strong and her mother, Dawn Nickel, are the founders of SheRecovers, a “recovery and empowerment platform for women.” What began as a blog and a Facebook page in 2011 is now a collection of resources, events, workshops, retreats and coaching.

Strong, who identifies as being in recovery from substance use disorder, self-harm, disordered eating, trauma and co-dependency, has been teaching yoga since 2007. Though she found Twelve Steps programs didn’t work for her personally, she discovered that yoga was helpful in her journey of recovery. When she began teaching at a detox facility in Victoria, she quickly began to find ways to cater her teaching to those in recovery. Since then she has also completed training in trauma-informed and Twelve Step recovery yoga teaching.

Recovery programs, Strong says, “have gotten really good at addressing the mind and the spirit. If someone’s entering recovery, they can go to a Twelve Step meeting, maybe find church, which is so beautiful... But we’ve forgotten about the body.”

Yoga, she says, can help people connect to their body. It can also be empowering for people who have struggled with addiction or dependencies to feel that they are fully in control of their body.

As part of offering a trauma-informed class, Strong says she avoids triggers by not using physical touch to correct students’ poses and using inviting rather than commanding language.

At its core, she says, yoga and Twelve Step programs have very similar philosophies around recovery. “They both see addiction as a spiritual crisis needing a spiritual solution.” Both frame addiction as disconnection, she says, whether from a higher power, our own bodies or each other, and recovery as a reconnection with spirituality, self and community.

The Twelve Step program was created by Alcoholics Anonymous, which was started in the 1930s in Akron, Ohio. The steps have since been adapted for support groups for those in recovery from other substances and addictions. ■

Joelle Kidd email: jkidd@national.anglican.ca

The Twelve Steps

These are the Twelve Steps used in Canon Nancy Ford’s program at Christ Church Cathedral, each with an appropriate prayer.

STEP 1 We admitted we were powerless over our addiction, that our lives had become unmanageable.

We ask the Holy One to disturb us with truth, comfort us in our afflictions and unite us in love.

STEP 2 We came to believe that a Power greater than ourselves could restore us to sanity.

Help us to remember you are always with us. Open our ears to listen as you express yourself in others.

STEP 3 We made a decision to turn our will and our lives over to the care of God as we understand God.

Sustain in us the desire to stop our misuse of substances, such as food, alcohol, drugs, money, sex, or gambling.

STEP 4 We made a searching and fearless moral inventory.

As fears cause us to stumble, comfort us with love and forgiveness.

STEP 5 We admitted to God, to ourselves and to another human being the exact nature of our wrongs.

Hold in your healing love, ourselves and all others for whom addictions and brokenness have wounded friends and family.

STEP 6 We were entirely ready to have God remove all these defects of character.

It is the deep love of God that offers the peace we seek.

STEP 7 We humbly asked God to remove our shortcomings.

Creator of all, in your loving kindness and great compassion, blot out our offenses and enfold us in your mercy and wholeness.

STEP 8 We made a list of all persons we had harmed, and became willing to make amends to them all.

Encircle all who suffer from any grief or trouble. We offer all those on our hearts and minds to you.

STEP 9 We made direct amends to such people wherever possible, except when to do so would injure them or others.

Give us your grace in all we do to make amends.

STEP 10 We continue to take personal inventory, and when we are wrong, promptly admit it.

Holy One, help us through awareness of our defects to discover your eternal care for us.

STEP 11 We sought through prayer and meditation to improve our conscious contact with God, as we understand him, praying only for knowledge of God’s will for us and the power to carry that out.

Holy One, you are our shepherd, guiding our feet on the path that returns us to you.

STEP 12 Having had a spiritual awakening as the result of these steps, we try to carry this message to those addicted, and to practice these principles in all our affairs.

God grant us the serenity to accept the things we cannot change, the courage to change the things we can, and the wisdom to know the difference.



For more coverage, go to anglicanjournal.com

Indigenous marriage talk may ease tensions

Tali Folkins

STAFF WRITER

As the November meeting of Council of General Synod (CoGS) approached, it was clear that the same-sex marriage debate and the Indigenous Anglican community would be the two biggest agenda items.

News Analysis

After all, they've been the Anglican Church of Canada's twin obsessions for many years now, and debate on both is expected to come to a head at General Synod this July. That's when Canadian Anglicans will vote for the required second time on a resolution to allow same-sex marriages; it's also expected they'll vote on a proposed amendment formally establishing an Indigenous Anglican church within the Anglican Church of Canada.

What was harder to foresee was that the show at CoGS would be stolen by a talk that blended these issues—and may announce a breakthrough in easing tensions across the church.

In a November 24 session headlined as dealing with the relation of the marriage canon to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), National Indigenous Anglican Bishop Mark MacDonald delved into what he saw as the reasons both for the opposition of many of the church's Indigenous members to same-sex marriage, and the inability of many of their non-Indigenous counterparts in the church to understand this.



▲ **“We aren’t demanding a veto,” MacDonald said. “We are asking, I think, to be somehow bracketed in this discussion.”**

PHOTO: SASKIA ROWLEY

The talk, delivered in MacDonald's typical extemporaneous style—with hardly a glance at notes though it spanned almost an hour—opened with a disarming admission of personal vulnerability, and a plea for understanding.

“I can predict, based on my experience, that some people will get angry based on what I have to say,” he said. However, he added, “I think that if you understood what I am going to say, you would not be angry.”

MacDonald also said he expected to receive “hate mail” after the talk, and be

branded both a liberal and a homophobe by people on opposite sides of the debate.

Indigenous understanding of marriage, he said, is more complicated and sophisticated than most Canadians realize. Unlike wider society, which sees marriage as essentially involving two people, Indigenous people traditionally see it as a communal rite reflecting a shared understanding of creation.

“The emphasis in this is on the ceremony, not the couple,” MacDonald said. “It is a ceremony in the community, in which

See ‘I’m, p. 11

Myriad of questions remain around marriage canon resolution

Continued from p.1

include an expression of acknowledgement of and respect for a continuing variety of understanding of marriage within the Anglican Church of Canada?” and “What might such an acknowledgement include?” All of the table groups reported back on their discussions to say that, yes, it would be helpful to name that there are different understandings and teachings of marriage.

Details of how this acknowledgement might look were more nuanced.

One group suggested that “accommodation should be made for our Indigenous brothers and sisters,” and that Indigenous communities should have the right to make their own decision on the matter.

Another group noted that as soon as accommodations are made for one point of view, questions arise about other viewpoints.

“Each of us is perceived as being marginalized depending on where you stand in the story...[if] we’re saying we’re bracketing one particular group, what happens if the motion goes in a completely different direction...maybe we need to create a bracket for someone else. If we’re walking together, how are we really going to do that?”

Another group said that whatever is proposed must be clearly laid out, to avoid legal challenges.

“We have to admit that we are different, we have different views...if we’re going to do this, both views have to be clear in saying this is part of the doctrine of our church...and we walk together in love.”

Another table pointed out that careful attention must be paid to language: “any acknowledgement should not include any explicit or implicit value judgment, namely that one form of marriage is somehow better or more virtuous than the other.”

This brings forward questions of how accommodations would be made, and



PHOTO: SASKIA ROWLEY

Members of Council of General Synod, like the Rev. David Burrows, wrestled with the complexity of finding agreement regarding amendments to the marriage canon.

for whom.

As another group asked, would certain communities or understandings of marriage be identified—if the Indigenous understanding was acknowledged, for instance, “which other understandings and teachings would be mentioned, and how many?”

As yet, these are questions without clear answers.

In an interview after the House of Bishops meeting in October, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said that the bishops had spent time discussing the possibility of an “amendment to the amendment” that would offer some protection to those whose views were not reflected in the outcome of the vote. Such an amendment would be worded, he said, to ensure that “people of a conservative view of marriage would feel absolutely free to continue to aspire to that view—teach it, uphold it and practice it...And then on the other side of the coin, that liberals would have the blessing of the church to proceed with same-gender marriages with an assurance

that people of a conservative view understand that and respect it. And that neither is imposing their view on the other.”

In short, the amendment would “protect everybody.”

According to Canon (lay) David Jones, chancellor of General Synod, after being passed at General Synod 2016, the resolution (A051) to amend the marriage canon must go into its second reading with the same language. However, the constitution does provide that the resolution can be amended at its second reading.

“It is possible that CoGS might decide at the March meeting to send an amendment...If that were to occur, General Synod 2019 would consider that amendment in the course of giving Second Reading to A051,” Jones wrote in an email. He also wrote that one might expect the House of Bishops to consider this as well, at its meeting in early January.

National Indigenous Anglican Bishop Mark MacDonald presented a detailed explanation of the views of many Indige-

nous Anglican communities on the topic of marriage to CoGS in November, adding yet another layer of nuance to the discussion. After this presentation, Hiltz suggested that there may be opportunities to hear more, both from those who hold a traditional view of marriage and from LGBTQ members of the church, before the 2019 vote.

Some in the church have lamented the need for a parliamentary system at all for the issue. Certainly, it is a tender subject. As much as it can be said that this is an issue of doctrine, it can equally be seen as an issue of humanity, and many hurts are still felt after the synod in 2016.

Yet others see the benefits of this system.

Jones, speaking at CoGS in response to MacDonald's presentation, said that he is “not discouraged at all by our legislative process,” saying, “There is some wisdom in the declaration principle that requires two readings at two successive General Synods,” which gives the church the opportunity to “listen and hear” the concerns of different groups.

“We have to at some point make a decision, but how do we do it in a way that recognizes our differences and keeps us together?” he asked.

One can imagine an alternate version of the process, more formal and judicial. Informed by the primate's emphasis on “good disagreement” and “holy manners”—on not only what is proposed but the way it is proposed—the path that instead has been followed is one that privileges the pastoral and the emotional, community and interpersonal relationships.

Obviously, what interested parties will be watching is whether prioritizing “walking together” as a church will yield a proposal that strengthens its unity by giving voice to the diversity of its body, or one that leaves no one feeling particularly satisfied. ■

**COUNCIL OF
GENERAL
SYNOD**
Nov. 23–25 ▶



PHOTO: SASKIA ROWLEY

Council members and staff, totalling 45, prepare for a Saturday afternoon session at Queen of the Apostles Renewal Centre, Mississauga, Ont.

CoGS roundup: Hiltz calls for apology for ‘spiritual abuse’ of Indigenous people

Staff

The Anglican Church of Canada should apologize to the country’s Indigenous people for having “demonized” their traditional spirituality, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, told Council of General Synod (CoGS).

“There’s a need to do something by way of an apology, and we need to do it carefully and prayerfully, and we need to do it well so that it’s meaningful,” Hiltz said. “There is a need to do this.”

The Rev. Norm Wesley, co-chair of the Anglican Council of Indigenous Peoples (ACIP), which guides Indigenous ministry in the Anglican Church of Canada, said the notion that traditional spirituality should not be discussed is widespread among many Indigenous elders, because their religion was “demonized” by European churches. But this attitude is a barrier to the establishment of an Indigenous Anglican church, he said, because, traditional Indigenous spirituality ought to play a role in it. The church, he said, has an opportunity now to apologize to Indigenous elders while they’re still alive.

Members of Jubilee Commission named

CoGS approved a list of members of the Jubilee Commission, tasked with finding funding for the future Indigenous Anglican



PHOTO: SASKIA ROWLEY

▲ **The Rev. Norm Wesley says the church has an opportunity to apologize to Indigenous elders while they’re still alive.**



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Church. Proposed for the commission by Archbishop Hiltz, and approved by CoGS, are: Riscylla Shaw, area bishop of Trent-Durham in the diocese of Toronto; Judith Moses; Canon Laverne Jacobs; the Rev. Pamela Rayment; Larry Beardy, Indigenous suffragan bishop of the Northern Manitoba Area Mission; and Archdeacon Jim Boyles.

General Synod planning committee “looking very seriously at voting matters”

The planning committee is considering options for how votes will be taken at the meeting of General Synod in July, Dean Peter Wall of the diocese of Niagara told CoGS. Wall, who is chair of the committee, reported that they were not yet ready to make a recommendation on how the vote would take place, including whether and how electronic voting would be used, but that it would be doing so at the next meeting of CoGS in March.

PWRDF report highlights organizational partnerships

As a small organization in terms of staff, there is immense value in working together with partner organizations, executive director of Primate’s World and Development Fund (PWRDF) Will Postma told CoGS. “We can go much further in our work together.”

Postma gave a presentation in which he

highlighted several projects that PWRDF is funding and overseeing in partnership with organizations such as Anglican Alliance, Episcopal Relief and Development Agency, ACT Alliance and Canadian Foodgrains Bank.

Together with Anglican Alliance, PWRDF was able to respond to the ebola crisis in West Africa and the earthquakes in the Caribbean over the past few years, Postma said.

Joint Lutheran Anglican Commission commends document that ‘broadens the doorway’ for recognizing ordained ministers

The Joint Lutheran Anglican Committee is commending a joint statement entitled “Memorandum of Mutual Recognition of Relations of Full Communion” to the governing bodies of its four churches, Anglican co-chair Dean Peter Wall told CoGS. The statement urges the Anglican Church of Canada, the Evangelical Lutheran Church in Canada (ELCIC), the Evangelical Lutheran Church in America (ELCA) and The Episcopal Church (TEC) to “express their commitment to full communion relationships with the other three churches so that the exchange of ministries...may be more easily facilitated,” according to a document that was provided to CoGS members. ■

Report: Transition of newspapers to digital from print to be gradual

Continued from p.1

November 23, the working group presented its report, which includes recommendations on these and other issues, as well as five proposed motions to bring to CoGS. CoGS approved all five, after a minor change to one of them.

The first three motions pertain to the future of the Journal and diocesan newspapers as print publications. They call on CoGS to recommend that General Synod:

- Adopt a paper-to-digital “transition strategy” for the Journal and diocesan papers for 2019-2022, as proposed in the report;
- Adopt the report’s recommendation to continue to distribute the *Anglican Journal* in print for three years; and
- Endorse the idea of boosting the online distribution of news at both the national and diocesan levels.

One of the concerns the report expresses about printing the newspapers is the cost, including postage. Postage, the report states, has been rising in recent years, and in 2017 total postage expenses reached \$920,000. When this figure is adjusted for a number of factors, including a contribution of \$441,000 from Heritage Canada meant to defray postage costs, plus another \$219,000 from the dioceses, the net cost to the national church for the 10 issues mailed in 2017



PHOTO: SASKIA ROWLEY

Editorial independence of the *Anglican Journal* may go to vote at General Synod.

totalled \$174,000. The church could save a considerable amount of postage money if it could “tighten up” its subscriber list by verifying that the people it mails the paper to actually want to receive it, said the group’s other co-chair, Bishop William Cliff, of the diocese of Brandon. (According to the report, the subscriber list has become outdated. See notice, p. 2.)

The net cost per subscriber of producing ten issues per year of the *Anglican Journal* was \$5.28 in 2017, the report adds.

The fourth motion deals with the *Anglican Journal*’s mandate and governance.

It calls on CoGS to instruct the working group to complete, before the next meeting of CoGS in March, an editorial mandate and set of journalistic guidelines for the newspaper, taking into account views expressed at the current meeting of CoGS.

Citing a survey of readers, the report states that although many within the church “fiercely defend” the editorial independence of the Journal, many others appear unaware of it, and others complain that it has an ideological bias and would like to see a wider diversity of views represented within it.

The *Anglican Journal*’s current mandate, as spelled out in the church canons, describes it as “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.” A draft mandate proposed for consideration in the report tasks the paper with being “a national publication of interest to the members of the Anglican Church of Canada, designed to connect and reflect the Church to internal and external audiences, providing a forum for the full range of voices and views across the Church.”

The fifth motion calls on CoGS to ask the group to prepare an amendment, to be brought before General Synod in July, to the section of the national church

canons dealing with the Anglican Journal Committee—currently the newspaper’s publisher—putting in place a number of recommendations outlined in the report. These include merging the Anglican Journal Committee into a larger committee tasked with all the communications work of the Anglican Church of Canada, replacing the committee with General Synod as the Journal’s publisher and forming an editorial review board “to assess the Journal, and all journalistic publications of the church, against their editorial mandate and journalistic guidelines.”

Also at CoGS, Meghan Kilty, the Anglican Church of Canada’s communications director, presented a report to CoGS outlining a new communications strategy for the church. There’s currently a lack of communications strategy across the church, Kilty said. Her report includes a number of objectives to achieve from 2019 until 2022. It envisages eliminating what it refers to as silos in the communications department by integrating staff—including the staff of the *Anglican Journal*—into the rest of the communications team, and moving “to a single digital channel for stories and news about the church.” ■

Tali Folkins email: tfolkins@national.anglican.ca



Bruce Myers
GUEST COLUMNIST

IF YOU STAND in the chancel of the Cathedral of the Holy Trinity in Quebec City and look straight up, you'll see four gilded Hebrew letters elaborately carved into the ceiling. Known as the tetragrammaton, they form the name for God most often used in the Hebrew Scriptures.

For the Anglicans who gather to worship there, that beautiful carving serves as a regular remembrance of Christianity's Jewish roots. As theologian Stanley Hauerwas has said, "Christians can't tell their story separate from the Jews."

We're reminded of how our Jewish and Christian stories are bound up each time we gather for a liturgy of the church, when during the Proclamation of the Word we hear a story from the Hebrew Scriptures, or we read or sing a portion of the ancient hymnbook of the Jewish people, the Psalms.

We're reminded in many of our church's eucharistic prayers, in which we hear a summary of the story of salvation—a story that turns on God's covenant with the Israelites.

And we have Jesus, a Jewish rabbi born to Jewish parents, whom we believe and teach is also God's Messiah for us, and the church's head and cornerstone.

In a part of his Sermon on the Mount, Jesus says, "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill" (Matt. 5:17).

Through most of Christian history, "fulfill" has been understood to mean "replace," as if the New Covenant established between God in Jesus Christ and all humankind somehow invalidates the covenant God made with the Israelites. Such an understanding has led over the centuries to the forced conversion of Jews, pogroms, deportations and the Holocaust.

Persecution of Jews is not a thing of the past, nor is it restricted to other parts of the world. A bloody reminder came in last October's murderous shooting rampage at the Tree of Life synagogue in Pittsburgh, Penn., during which the gunman shouted, "All Jews must die!" In Canada, there were 1,752 recorded incidents of anti-Semitism

in 2017 alone. More than a quarter of them occurred in my province, Quebec, where white supremacist groups—typically hostile to Jews, among other minority groups—are gaining ground.

▲ **"Whether we have been conscious of it or not, the prayer entitled "For the Conversion of the Jews" continues to reflect an attitude that views Judaism as fundamentally insufficient. Such an attitude does not take into account our church's renewed understanding of Christians as fellow heirs of God's covenantal promise with the Jewish people."**

IMAGE: COURTESY OF
BRUCE MYERS



ILLUSTRATION: ANINATA/
SHUTTERSTOCK

Prayer for the Conversion of the Jews (as currently in the BCP)

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.

Prayer for Reconciliation with the Jews (proposed replacement)

O GOD, who didst choose Israel to be thine inheritance: Have mercy upon us and forgive us for violence and wickedness against our brother Jacob; the arrogance of our hearts and minds hath deceived us, and shame hath covered our face. Take away all pride and prejudice in us, and grant that we, together with the people whom thou didst first make thine own, may attain to the fulness of redemption which thou has promised; to the honour and glory of thy most holy Name. Amen.

the BCP. Whether we have been conscious of it or not, the prayer entitled "For the Conversion of the Jews" (p. 41) continues to reflect an attitude that views Judaism as fundamentally insufficient. Such an attitude does not take into account our church's renewed understanding of Christians as fellow heirs of God's covenantal promise with the Jewish people.

Another prayer, "For Reconciliation with the Jews," is being offered as a replacement. Its tone is repentant, asking forgiveness for persecution of our Jewish neighbours, which has all too often been carried out in Christ's name. Rather than praying for Jews' conversion, it asks God that we Christians, "together with the people whom thou didst first make thine own, may attain to the fullness of redemption which thou hast promised."

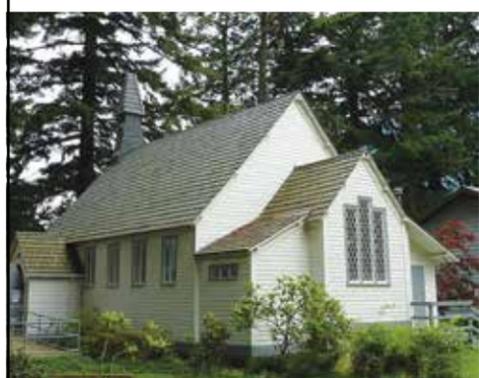
Changing this prayer does not ask us to surrender our convictions about the uniqueness of Jesus Christ. Neither does it inhibit us in seeking to make Christ known, in the hope that others will join us in following him as Saviour and Lord.

It does, however, ask us to acknowledge and repent of the church's participation in anti-Semitism, to stop singling out Jews as a target for our evangelistic efforts and to assume a humble and reconciliatory stance with our Jewish elders in the faith—for our story, and our future, is inextricably bound up with theirs. ■

Bruce Myers is bishop of Quebec diocese.



Holy Trinity, Yellowknife, NT



Christ Church, Hope, BC

AFC Awards \$305,000 in November 2018 grant cycle

November 15, 2018, TORONTO, ON—The Anglican Foundation of Canada (AFC) has announced \$305,000 in grants in support of new projects across Canada in its November cycle of awards. AFC's board of directors met in Toronto from November 14-15, 2018 to set its strategic direction and to award grants to over 65 applicants across Canada.

"The rich diversity of imaginative and creative ministry projects across our country is genuinely inspiring," said the Rev. Canon Dr. Judy Rois, AFC's executive director. "Many Canadian Anglicans from children to seniors are imagining and undertaking innovative programs to push the church forward in positive and transforming ways," she said.

In addition to infrastructure and restoration grants of \$168,000, AFC provided \$30,000 for innovative ministry projects, \$60,000 for theological education bursaries, and \$32,500 for theological formation projects.

From coast to coast to coast, the donations of Canadian Anglicans are making it possible to fund ministry of all kinds: educational resources for children and youth reflective of new family formations and inclusivity, creative liturgies for trauma-sensitive congregations, youth leadership, theological education, grass-roots community projects, art installations, summer camps for young refugees new to Canada, and after-school homework clubs.

THE ANGLICAN FOUNDATION OF CANADA
80 Hayden Street, Toronto, ON M4Y 3G2
(416) 924-9199 x322 • foundation@anglicanfoundation.org

**COUNCIL OF
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Nov. 23–25 ▶

“I circulated [MacDonald’s statement] to other interested people...and I said, ‘Pay attention to this. This is really, really important.’”

—Ron Chaplin, member of General Synod and advocate for LGBTQ Anglicans

‘I’m deeply glad that I’m here and that I heard that’

Continued from p. 8

some of the most important ideas about the universe are portrayed. The male and female represent different principles. That’s why in that understanding of the ceremony, the two being different is so essential.”

Moreover, because the Anglican church looms large in many Indigenous communities—almost like a “state church”—a decision on same-sex marriage is likely to affect these communities more deeply than it will many non-Indigenous ones. Given the intensity of poverty and despair in some communities, he said, decisions on contentious topics could end up cutting deeply and having extremely serious consequences.

“When you introduce a contentious, difficult subject, it is painful, and it means that some people may die,” he said.

Despite some perceptions to the contrary, he said, not all Indigenous Canadian Anglicans are opposed to the resolution to change the marriage canon—in fact, he said, he knew of at least two Indigenous bishops who said publicly they’d support the resolution. MacDonald also said he wanted to make clear that traditional Indigenous traditions are not hostile to homosexuality.

But the UN declaration, he said, makes it clear that Indigenous people have a right “to decide and shape their own culture and ceremonies based on their history, culture and ideas.”

Most significantly, MacDonald suggested the church’s Indigenous members might be satisfied with a same-sex marriage resolution as long as a way could be found to set them apart from it.

“We aren’t demanding a veto,” MacDonald said. “What we’re claiming here is the



▲ **Indigenous understanding of marriage, MacDonald told CoGSs, is more complicated and sophisticated than most Canadians realize.**

PHOTO: JOAQUIN CORBALAN P/SHUTTERSTOCK

right to decide in an Indigenous way, and to work these things through on our own, and we are asking, I think, to be somehow bracketed in this discussion.”

His talk spurred four members of CoGS to immediately stand up to express their thanks.

“I’m deeply glad that I’m here and that I heard that, and I wish I’d heard that in 2016,” said Canon David Harrison, rector of the Church of St. Mary Magdalene in Toronto.

Church leaders sometimes talk about wanting to “avoid the mistakes of 2016,” a time when divisiveness over the issue was particularly high.

Some members of CoGS also said they felt the rest of the church needed to hear MacDonald’s talk. At least some members on both sides followed it with interest; the *Anglican Journal’s* Facebook update about it was shared both by the conservative Anglican Communion Alliance and Ron Chaplin, a long-time member of General Synod and an advocate for LGBTQ Anglicans.

“I circulated it to other interested peo-

ple...and I said, ‘Pay attention to this. This is really, really important,’ Chaplin told the *Journal* in an interview.

Chaplin said many LGBTQ Anglicans have lately been feeling there’s a “real danger” the resolution will be defeated, given that—even with the inclusion of an opt-in clause—it barely squeaked through the House of Bishops—which now contains more bishops opposed to it than in 2016.

But MacDonald’s talk, Chaplin said, seems to make clear that the desire of Indigenous Canadian Anglicans is not to dictate doctrine to the rest of the church, but to be free to have “their own pastoral process, their own decision-making process, their own process of recovery and reconciliation and finding themselves.

“It’s not to be equated with the debate among us in the South, where it has been about doctrine,” he said.

The dominant theme now, Chaplin said, seems to be a desire—with the formal creation of the Indigenous church the horizon—that neither the Indigenous Anglican community nor “southern” Anglicans torpedo the other’s agendas. “Bracketing” Indigenous Anglicans in a way that would satisfy the church’s members who are pro same-sex marriage, he said, could be a solution, and will likely be among the central concerns of the church leading up to the vote at General Synod 2019.

“We need to find an acceptable ‘out’ on this issue for the Aboriginal leadership...so they don’t see a ‘yes’ vote on the motion as somehow a threat to their plans for the Aboriginal church, that they can continue their path... without this being a stick in their spokes,” he said. “The corollary works as well. And that’s the challenge over the next few months.” ■

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Children of Canada, join our Comic Lab!

Send your pictures to knewman@christchurchcathedral.bc.ca.



IMAGE: CONTRIBUTED

Do you have a young budding artist in your family, or a grandchild who just loves colours? Help them create textures and share them with Kate Newman (details in story) so that this Comic Lab project can be completed by children across Canada.

Parents, grandparents: Your kids can help colour in a comic of the parting of the Red Sea!

Children and artists began collaborating on this beautiful story last summer in Victoria's Christ Church Cathedral. Now, children across the country are invited to help finish the story! Our comic will be published as we create it in the *Anglican Journal*.

The comic is being drawn by cartoonist Gareth Gaudin, whose previous work includes *The Perogy Cat* and *The Monster Sisters* (perogycat.com). Kate Newman, co-ordinator of children's, youth and family ministries at Christ Church Cathedral, will then "colour in" the work with colourful textures created by children across Canada.



What are textures?

Textures are different from pictures. These are simple splashes of colour that can be used to fill in the skies, desert and waters of the Red Sea. Some ideas for making textures:

- Try using crayons, paints, oil pastels—even glitter!
- Try rubbing a coloured pencil or crayon on paper over a textured surface. You can make a texture rubbing of your church floor, stone blocks or leaves collected from outside.
- Try different types of paper. You can even make your own paper from shredded church bulletins!

How to send your textures

If you have access to a scanner, use it to scan your coloured textures and email them to knewman@christchurchcathedral.bc.ca. Kate can also accept photos taken with the camera on your phone—just choose a well-lit area in your church or home to take the picture and keep your camera as steady as possible.

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Photo courtesy of Passion Play 2020 Oberammergau.



INTERFAITH ▶

'We're going to make a ring of peace around your synagogue'

The optics of us being friends is what keeps me reminded that I am part of the larger human family, not just the Jewish family.

—Rabbi Elyse Goldstein, City Shul

Continued from p.1

a preaching exchange; Goldstein has been preaching at St. Anne's on Christmas, and van der Meer at City Shul for the Jewish holy days of Rosh Hashanah and Yom Kippur. The exchange was the natural evolution, they say, of an interfaith friendship they began more than five years ago, when van der Meer first approached Goldstein after his congregation had expressed a desire to learn more about other religions.

There are actually more than two members in this circle of spiritual friends. In early 2013, van der Meer met Ilyas Ally, the son of Shabir Ally—imam at the Islamic Information & Dawah Centre International, a nearby mosque, and former host of *Let the Quran Speak*, a Toronto-produced television show on Islam—and the two discovered they shared an interest in interfaith relationships. Meanwhile, van der Meer and Goldstein had decided they wanted to move from interfaith dialogue to “trialogue,” as Shabir Ally puts it. It wasn't long before clergy and congregants from all three places of worship were meeting at St. Anne's to talk about some of the similarities of their religions, and a number of other joint activities followed: Ilyas Ally preached at St. Anne's, and discussed Christianity and Islam with its congregation. Van der Meer has attended Friday prayers at the mosque, and Goldstein has addressed its congregation—a powerful experience for her as both a woman and a Jew, she says, and one that had her wondering what her grandparents, who grew up in a climate of fear born from widespread anti-Semitism, would have made of it.

“They were Jews who had come from the old country and grew up in New York, and every other religion was scary, and against us, and going to kill us eventually,” she says.

The three clerics will often gather for coffee in a nearby espresso bar, to the bemusement—and occasional amusement—of onlookers.

“When Shabir and Gary and I have coffee at Aroma around the corner, and Shabir is in his Muslim garb and I'm in my



▲ A man reacts at a makeshift memorial outside the Tree of Life synagogue following the October 27, 2018 shooting at the Tree of Life synagogue in Pittsburgh, Penn.

PHOTO: REUTERS/CATHAL MCNAUGHTON

kipph—and I sometimes ask Gary to wear his collar—people stop and take a picture of us,” Goldstein says. “They come over to us while we're drinking our coffee: ‘Can we take a picture of a priest, an imam and a rabbi?’ It's like a [living] joke.”

It's funny, Goldstein admits—but there's a serious side to their friendship also. At a talk during the Parliament of the World's Religions, an international interfaith conference that met in Toronto November 1-7, the three talked about how the friendships between them and their respective congregations evolved, and the power they believe such relationships have to counteract hate.

The strong links that already existed among the three places of worship, for example, have made it possible for them to quickly lend support to one another in the aftermath of violent attacks. After the mass shooting at the Islamic Cultural Centre of Quebec on Sunday, Jan. 29, 2017, in which six were killed and 19 wounded, St. Anne's and City Shul organized a “ring of peace” around their friend's mosque. Other congregations heard about their plan and asked to join, and eventually, she says, 150 to 200 people gathered the following Friday to form the ring—one of at least seven formed around Toronto mosques alone.

The congregation at the Dawah Centre, Ally says, was “overwhelmed” by the message of friendship and solidarity.

Tragically, Dawah Centre congregants

had the opportunity to send a similar message to City Shul this fall, after a gunman opened fire on worshippers at the Tree of Life synagogue in Pittsburgh, Penn., October 27, killing 11 and injuring seven.

Once again, some 150 people gathered to show their support, this time around City Shul. Ally's comments to a local TV reporter moved her deeply, Goldstein says.

“I'll never forget the words he said to the newscaster, which just reverberate through me all the time,” she says. “He said, ‘If you want to come and attack our Jewish friends, you have to pass through us first.’ And that's what the ring of peace did. It talks about friendship, not because we're Muslim and you're Jewish, we're Christian and you're Jewish, but because we are friends.”

All three clerics concede there are limits to how far such initiatives can go in reaching the “isolated people” of whom van der Meer speaks, and in counteracting violence. But all three say they hope to make an impact nevertheless.

In the aftermath of the Tree of Life shooting, Goldstein says, dialogue and friendly relations between Christians and Jews seem especially important.

“Maybe more than the Muslims standing with us—which is super-important—is when someone who is Christian, who has this kind of hate and anti-Semitism in them, like the person who did the attack on the synagogue, knows that his religion does not stand where he stands,” she says.

Robert Bowers, who has pled not guilty to 44 charges in relation to the attack, apparently used Christian Scripture to justify his hatred for Jews. Bowers' profile on Gab, a social media platform popular with the extreme right, read, “jews are the children of satan. (john 8:44)—the lord jesus christ is come in the flesh.”

The rings of peace formed in Canada, first for Muslims and then for Jews, Ally says, were one way of demonstrating the power of interfaith friendship to the wider public.

“I think if we have this spirit of solidarity with each other, our love will prove stronger than hate,” he says. ■

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- 1 Malachi 3:1-12
- 2 Luke 2:22-40
- 3 Hebrews 2:1-18
- 4 Isaiah 6:1-13
- 5 Psalm 138:1-8
- 6 1 Corinthians 15:1-11
- 7 1 Corinthians 15:12-34
- 8 1 Corinthians 15:35-49
- 9 1 Corinthians 15:50-58
- 10 Luke 4:31-44
- 11 Luke 5:1-26
- 12 Luke 6:1-19
- 13 Psalm 1:1-6
- 14 Song of Songs 7:6-8:7

DAY READING

- 15 Jeremiah 17:1-13
- 16 1 Corinthians 1:4-17
- 17 1 Corinthians 1:18-31
- 18 Luke 6:32-49
- 19 1 Samuel 26:1-25
- 20 Genesis 45:1-13
- 21 Genesis 45:14-28
- 22 Psalm 37:1-20
- 23 Psalm 37:21-40
- 24 Psalm 103:1-22
- 25 Deuteronomy 32:1-22
- 26 Deuteronomy 32:23-44
- 27 Deuteronomy 34:1-12
- 28 2 Kings 2:1-18

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: MICHELE BERGAMI/UNSPASH.COM

OBITUARY ▶

Crockett remembered as 'giant intellect' of the church

Tali Folkins
STAFF WRITER

The Rev. Bill Crockett, who died October 29 at age 84, was a theologian whose importance shaping liturgy and thought in the church runs deeper than is often realized, says an Anglican who knew him well.

"You wouldn't know to meet him that here was a giant intellect of the Canadian church whose impact goes way beyond Vancouver, indeed across Canada and around the world," said Peter Elliott, dean of Christ Church Cathedral in Vancouver, where Crockett worshipped.

As a longtime professor at the ecumenical Vancouver School of Theology (VST), Crockett educated future leaders, not only of the Anglican but also of the United and Presbyterian churches, Elliott said. He was also a member of the Anglican Church of Canada's doctrine and worship



PHOTO: CONTRIBUTED

The Rev. Bill Crockett, pictured here with his wife, Jean, "was one of the superstars of the Canadian church...but a very self-effacing guy, quiet, with a real sense of humour," recalls Peter Elliott, dean of Vancouver's Christ Church Cathedral.

committee from 1969–1995, a group that began a series of liturgical reforms that would ultimately result in the 1985 *Book of Alternative Services*. Crockett also

played a role in shaping Anglican worship around the world through his work with the International Anglican Liturgical Consultation, a Communion-wide network for the research and discussion of liturgy.

Crockett was ordained a deacon in 1960 and a priest the following year. He served as a priest in Weston, Ont., for a year, then began doctoral work at the University of Chicago's divinity school, receiving his doctorate in 1971. Meanwhile, in 1964, he had been appointed professor at the Anglican Theological College in Vancouver, and continued in that role when the Anglican Theological College and Union College merged to form the VTS in 1971.

A celebration of his life was held at Christ Church Cathedral, Vancouver on November 24. ■



For a more detailed story on the Rev. Bill Crockett, visit us at www.anglicanjournal.com.

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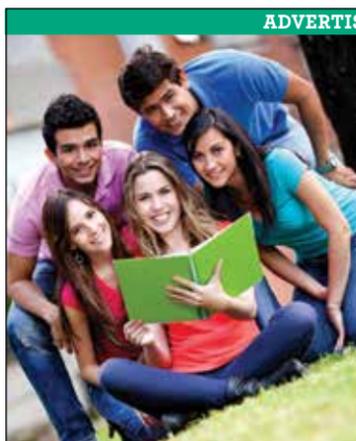
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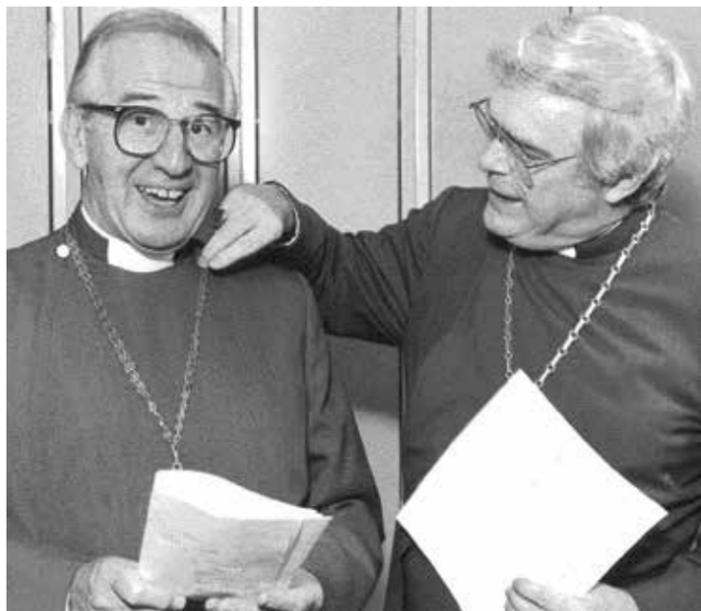


PHOTO: GENERAL SYNOD ARCHIVES

Bishop Joachim Fricker, left, shown here with Archbishop Michael Peers, former primate of the Anglican Church of Canada, “was one of those people who was always delighted to see you,” recalls Peter Wall, dean of the diocese of Niagara.

Church mourns loss of ‘liturgical genius’

Tali Folkins
STAFF WRITER

Joachim Fricker, former suffragan (assistant) bishop of the diocese of Toronto and one of the principal contributors to the *Book of Alternative Services* (BAS), will be long remembered for his gifts as a liturgist, says the priest who preached at his funeral.

“He was a liturgical genius—I think that’s not too strong a word,” says Peter Wall, dean of the diocese of Niagara, where Fricker himself once served as dean.

Fricker, who served as area bishop of the Credit Valley Episcopal Area (now known as the York-Credit Valley Episcopal Area) from 1985 until his retirement in 1993, died October 28. He was also a member of the national church’s doctrine and worship committee, which, starting in 1969, began a series of reforms to liturgy that resulted in

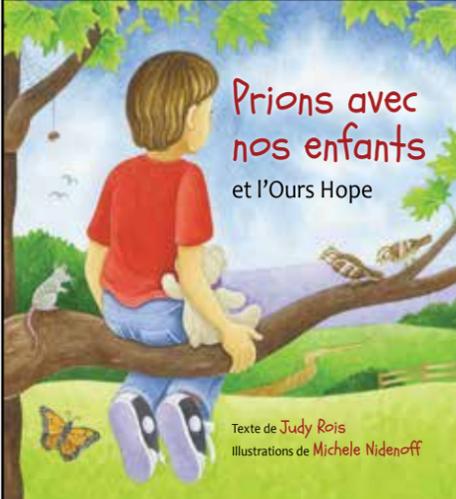
the at-times controversial 1985 BAS.

Born in 1927 in Zweibrücken, Germany, Fricker came to Canada at the age of three and was raised in Niagara Falls, Ont. He completed his licentiate in theology at Huron College in 1952 and was ordained a deacon and priest the same year. For the next few decades, Fricker served as priest at parishes in Hamilton, Welland and Dundas, Ont. He was dean of Niagara and rector of Christ’s Church Cathedral, Hamilton from 1973–1985. Fricker continued to serve after his retirement as bishop; he was associate priest at Toronto’s Church of the Redeemer until 1999, and served as interim dean at St. Paul’s Cathedral in Buffalo, New York, from 1994–95 and 2004–6.

A funeral for Fricker was held at Christ Church Cathedral, Hamilton, Ont., November 5. ■



For a more detailed story on Bishop Joachim Fricker, visit us at www.anglicanjournal.com.



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