

ANGLICAN JOURNAL

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VOL. 145 NO. 4 APRIL 2019



IMAGE: THOOM/SHUTTERSTOCK

Seeing with Easter eyes

“As we look through the world with Easter eyes, we see our choices are made in the midst of spiritual crisis.” See reflection on p. 4.

WORLD ▶

The invitation process has also needed to take account of the Anglican Communion’s position on marriage, which is that it is the lifelong union of a man and a woman.

—Anglican Communion Secretary General Josiah Idowu-Fearon

Same-sex spouses not invited to next year’s Lambeth Conference of bishops

Mary Frances Schjonberg
EPISCOPAL NEWS SERVICE

Archbishop of Canterbury Justin Welby is not inviting same-sex spouses to the 2020 Lambeth Conference of bishops.

Public word of Welby’s decision came in an Anglican Communion News Service blog post by Anglican Communion Secretary General Josiah Idowu-Fearon. He wrote that “invitations have been sent to every active bishop” because “that is how it should be—we are recognizing that all those consecrated into the office of bishop should be able to attend.” Those invitations traditionally come from the Archbishop of Canterbury.

“But the invitation process has also needed to take account of the Anglican Communion’s position on marriage, which is that it is the lifelong union of a man and a woman,” Idowu-Fearon wrote. “That is the position as set out in Resolution I.10 of the 1998 Lambeth Conference. Given this, it would be inappropriate for same-sex spouses to be invited to the conference.”

Idowu-Fearon said that the archbishop of Canterbury “has had a series of private conversations by phone or by exchanges of



▲ Kevin Robertson, area bishop of York-Scarborough, may not bring his spouse, Mohan Sharma, to Lambeth 2020.

PHOTO: EPISCOPAL NEWS SERVICE

letter with the few individuals to whom this applies.”

Resolution I.10 was passed by the conference in 1998 after heated debate.

The Episcopal Church currently has one actively serving bishop who has a same-sex spouse. The Rt. Rev. Mary Glasspool was elected as bishop suffragan of the Diocese of Los Angeles in December 2009 and consecrated May 2010. She has been bishop assistant in the Diocese of New York since April 2016. She is married to Becki Sander, her partner of more than 30 years.

Glasspool told Episcopal News Service February 18 in a telephone interview that she received a letter from Welby on Dec. 4, 2018, in which he said that he was writing to her “directly as I feel I owe you an explanation of my decision not to invite your spouse to the Lambeth Conference, a decision that I am well aware will cause you pain, which I regret deeply.”

Welby met with Glasspool and Sander in September when he visited Trinity Wall Street. She called it a get-acquainted session, which did not touch on the Lambeth Conference.

See Two, p. 2

‘God just places the call on your heart’

Theology students aspire to an uncertain future

Tali Folkins
STAFF WRITER

Christine Ivy always knew that becoming a priest would mean uncertain career prospects. But she began to experience this uncertainty in a particularly direct way the year before last, when she began her current role as part-time lay pastor at Holy Trinity Anglican Church in Thornhill, Ont.

“I did a lot of soul-searching when I started at this position, because I am in a parish that is probably on average 65 and over, and is shrinking,” she says.

“I was like, ‘Am I signing on to a sinking ship?’”

Ivy, 32, who graduated in May 2018 with a Master of Divinity (MDiv) from

See Hearing, p. 10



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WORLD ▶

“Young people are watching us. If they haven’t written all of Christianity off as homophobic, they do find The Episcopal Church inviting and inclusive.”

—Bishop Mary Glasspool

Two bishops’ spouses denied invitation to Lambeth 2020

Continued from p. 1

Glasspool said she and Sander, New York Bishop Andy Dietsche and New York Bishop Suffragan Allen Shin “have been praying about this and talking about this” since receiving the letter. Presiding Bishop Michael Curry also met with Glasspool and Sander to discuss Welby’s letter. “One of my takeaways was how can we make a positive, creative, responsive witness to the love of God in Jesus Christ our Lord,” she said about how they and the church should respond to his decision.

Both Glasspool and Sander replied to Welby in separate letters later in December. Glasspool said her two-page letter to Welby, parts of which she read to ENS, told him about her 30-year experience in The Episcopal Church “and where the church has come,” and evoked Martin Luther King Jr.’s Letter from Birmingham Jail, especially his emphasis on just and unjust laws.

“When will the church accept to it the gift of the LGBTQ community?” she asked Welby. “Young people are watching us. If they haven’t written off all of Christianity for being homophobic, they do find The Episcopal Church inviting and inclusive.”

She told the archbishop, “the important thing I want to say is it’s about love. I am talking about people who love one another and look to the church to support them in their lifelong marriage where the values of faithfulness, respect, dignity, truth-telling, monogamy, and the love that is our loving God’s gift to all of us are upheld.

“After a lifetime of discussion, I am relatively confident that The Episcopal Church will never again turn its back on the LGBTQ community. Will the same be said of Lambeth 2020?”

The bishop said that she expects to attend Lambeth 2020, and she has asked Sander to come with her for support. “The issue is will she be included in the conversation,” Glasspool said.

Area bishop of York-Scarborough in the diocese of Toronto, Kevin Robertson married Mohan Sharma on December 28, 2018. The diocese congratulated him



▲ Spouses who attended the 2008 Lambeth Conference of bishops pose July 25 on the University of Kent campus in Canterbury.

PHOTO: EPISCOPAL NEWS SERVICE/ ANGLICAN ARCHIVE

on his marriage, which was attended by Archbishop Colin Johnson, then-diocesan bishop of Toronto; and his successor, Andrew Asbil, who was installed as diocesan bishop January 13.

Robertson said in a telephone interview with ENS February 18 that Welby told him in person that Sharma would not be invited. Robertson was at Lambeth Palace, Welby’s official London residence, on February 7 as part of an annual 10-day new-bishop orientation run by Canterbury Cathedral when he was summoned to Welby’s office.

“He said to me there are only two of you in the communion in this situation, you and Mary, and he said if I invite your spouses to the Lambeth Conference, there won’t be a Lambeth Conference,” Robertson said.

Welby, Robertson said, seemed to be “willing to invite me and Mary, but that it was too much of a step to invite our spouses as well.”

Their conversation came on the same day that Nigerian Archbishop Nicholas Okoh, the primate of the Anglican Church of Nigeria and the chairman of the Global Anglican Future Conference, or GAFCON, issued a “warning” saying that he expected that Robertson “and his partner will be attending [Lambeth] and received in good standing.”

Okoh said, “With great sadness we therefore have to conclude that the Lambeth Conference of 2020 will itself be an obstacle

to the gospel by embracing teaching and a pattern of life which are profoundly at odds with the biblical witness and the apostolic Christianity through the ages.”

Robertson said the refusal to invite his and Glasspool’s spouses is “hurtful.” He said he and Sharma, who have two children, have been together for 10 years.

“I actually find it quite offensive. I know that’s a strong word, but I’m aware the Anglican Communion is not of one mind around marriage,” he said. “However, the decision to invite all the other spouses without inviting ours, I think, sends a very clear message about the way that same-sex relationships are regarded in the communion. I think that’s a troubling sign.”

Robertson said his first instinct was not to go with Lambeth without his spouse. While he has not made a final decision, he said that, at the moment, he thinks it’s important for all of the bishops who will find themselves in this position to go so that their voices are at the table.

“It’s so important to being in the process of building relationships, that that is only way we are going to get through this,” Robertson said.

“Frankly, it’s why I am so disappointed about the spouses not being invited. If we’re going to get through this, it will be because people come to know bishops in same-sex relationships and realize that we’re people too. It’s not by keeping people away. I think that’s the worst thing to do.”

The General Synod of the Anglican Church of Canada is scheduled to vote in July 2019 on changing its marriage canon to allow same-sex marriage.

The Lambeth Conference is a periodic gathering of bishops from across the Anglican Communion, which the Archbishop of Canterbury calls and issues invitations for. The last gathering was in 2008. The July 23–Aug. 2, 2020 gathering will be held, as is tradition, in Canterbury, England, with most of the sessions at the University of Kent. ■

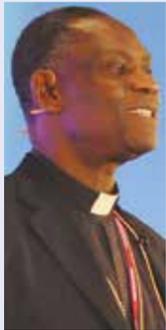
The Rev. Mary Frances Schjonberg is the Episcopal News Service’s senior editor and reporter.

Secretary general addresses Lambeth decision

Josiah Idowu-Fearon

ANGLICAN COMMUNION NEWS SERVICE

The Secretary General of the Anglican Communion, Archbishop Josiah Idowu-Fearon, sets out his thoughts on the Lambeth Conference in 2020 and addresses a misunderstanding that he says has emerged in some online blogs.



▲ Archbishop Josiah Idowu-Fearon, secretary general of the Anglican Communion

PHOTO: GLOBAL PEACE FORUM

AS I travel around the Communion, it has been encouraging to see the level of excitement and enthusiasm growing about next year’s Lambeth Conference. The conference team has now received bookings from 27 different provinces. Bishops and spouses from around the world are signing up all the time and it is clear that momentum is building.

I am also excited about the conference. The theme of being God’s people for God’s world is so important at a time when so much of our world is hurting. We are a

resurrection people who have been transformed by God. And, as the Archbishop of Canterbury says in his video about his vision for the conference, we are to be key in God’s transformation of the world around us. It is going to be wonderful to see bishops and spouses come from across the globe to be part of this amazing event.

I need to clarify a misunderstanding that has arisen. Invitations have been sent to every active bishop. That is how it should be—we are recognising that all those consecrated into the office of bishop should be able to attend. But the invitation process has also needed to take account of the Anglican Communion’s position on marriage, which is that it is the lifelong union of a man and a woman. That is the position as set out in Resolution I.10 of the 1998 Lambeth Conference. Given this, it would be inappropriate for same-sex spouses to be invited to

the conference. The Archbishop of Canterbury has had a series of private conversations by phone or by exchanges of letter with the few individuals to whom this applies.

The design group, which comprises members from all of the regions of the Communion, is continuing its work on the programme under the wise chairmanship of Archbishop Thabo Makgoba. In his video he has spoken of creating a “beautiful rhythm” of gathering together to pray, worship, walk and talk, wrestle with issues, break bread and reflect. He also makes an important point about difference. The Communion has always had what he calls “push and pull” on issues and this should not be a distraction—it is something to be celebrated. The Conference is not a meeting of like-minded people; it is space in which we can gather to express difference. And so everyone who is invited should come.

The design group’s task is not easy: there are so many issues competing for space in the programme. A number of important subjects will be discussed including mission and evangelism; reconciliation; economic justice. Human sexuality will also be one of them.

As the months go by there will be lots of information, comment and speculation about the Lambeth Conference. In his latest video, Archbishop Justin talks about how bishops can be preparing and stresses the importance of prayer. He urges us especially to pray for those we might disagree with and resist being swayed by gossip and rumour. Instead he advises us to try to find out the truth.

I invite you to join me in praying for the bishops, their spouses and all those involved in the conference that it will honour the Lord God and be a blessing to His precious Anglican Communion. ■

‘Our people are still so much in need of healing’

The new coordinator of the Anglican Healing Fund: on residential schools, trauma and recovery

LAST NOVEMBER, there was a new leader at the Anglican Church of Canada’s national office: Martha Many Grey Horses had arrived to take up her new role as coordinator of the Anglican Healing Fund, which gives grants to support the recovery of Indigenous people from the Indian Residential School system. (Esther Wesley, who had served in the role since 2001, retired in December 2018.)

Tali Folkins
STAFF WRITER

Many Grey Horses, who holds a doctorate in educational thought and socio-cultural studies from Arbour University, brings with her decades of experience in fields including education administration, teaching and grants management. Most recently she served as contractor-director of health and social programs at Vuntut Gwitchin First Nation, Yukon Territory. The *Anglican Journal* sat down with Martha Many Grey Horses to learn more about her and to hear her thoughts on the potential of the Healing Fund to make a difference.

This interview has been edited for brevity.

What attracted you to this position?

The word “healing,” because I’ve travelled that road before, and continue to travel it—in terms of my personal healing, and in terms of reaching out to help my peers. In the ‘80s, I did a lot of work in communities in western Canada as a consultant in human and community development. So I felt like it just pulled at me. I knew that as a coordinator, I would be able to offer some insight into what the applicants are doing with their projects.

What residential school did you attend?

It was St. Paul’s Anglican Indian Residential School, and it was located on my reserve [Kainai First Nation, Alta]. I started at five and I ran away from there when I was 12.

What happened when you ran away?

I was going through suffering at the residential school, and it was starting to get really unbearable. They used corporal punishment. Even if you did not do the actual wrongful act, you still got punished for somebody else’s wrongdoing. We all dreaded that, without saying it to one another. There were abuses that were taking place between students; it wasn’t just with the adults.

We didn’t live that far from the school. So I just ran through the fields.

My father, especially, understood why. I had been talking about it for some time before I ran away. I didn’t tell him I was going to run away—I was telling him that it was really bad, that I wanted to get away from there. So the next day they went to see the Anglican minister and my father made up his mind he wasn’t going to let me go back. And I agreed that I would not



“Healing impacts you in every aspect of your life, just like the pain impacts every aspect of your life: physically, psychologically, mentally and of course emotionally, and spiritually,” says Anglican Healing Fund Co-ordinator Martha Many Grey Horses.

PHOTO: TALI FOLKINS

miss school, I would get good grades and I would finish high school. So I did all three. I didn’t go back to the residential school. I went to a public school.

What role has the Anglican church played in your life since then?

There was a time as a youngster when I was really attracted to the teachings, the rituals of the Anglican faith. So I went to the minister and I asked if I could be confirmed. There’s a period of time when everything I did, it was a prayer. If I played, there was a prayer. If I went sliding, there was a prayer. If I went for a walk, there was a prayer. About that same time—I was probably about 10—my sister and I were initiated as keepers of medicine pipe bundles and that transfer ceremony took place in a big tribal encampment, so all the elders were there, the whole tribe witnessed that transfer. I had a strong attraction to spirituality.

Have you practiced both of these traditions throughout your life?

After I ran away I kept on going to church whenever I could. And my parents never rejected or pushed away the Anglican faith. There was no tension between the two ways to the Creator. In my family we had ceremonies, but we also had no problems with going to church. These, I feel, were life-giving principles in action.

And then later on in my healing journey I realized that my issue with the Anglican church is not with the religious teachings, it’s with the staff that were working [at the residential school] and other students. When that distinction was made I felt a sense of freedom to know exactly what my issues are.

There was a lot of internalized oppression going on in the residential school. We learned those patterns as children and now we still play them out in our communities. You oppress yourself by putting yourself down. But then you oppress other people by ridiculing, by shaming, by belittling them or bullying them.

Our people are still so much in need of healing. It takes a long time—it’s not

a one-time event. And healing impacts you in every aspect of your life, just like the pain impacts every aspect of your life: physically, psychologically, mentally and of course emotionally, and spiritually, in your own relationship to yourself and in your relationship to other people.

What kind of an impact can the Healing Fund make, in your view?

Learning more about your emotions, how to manage them, how to process them—that to me is the heart of the healing.

One of the ways that I and many Native people have been hurt in residential schools was languages. In my generation, we went into the residential school not knowing how to speak English. And then we couldn’t speak our native language. We were punished, and we were certainly discouraged from speaking it. So that is called language oppression, because you’re not able to articulate yourself in a language that you grew up with. And that’s where the deep-seated shame gets embedded into your system.

The speakers need to be engaged in the healing of that language oppression. And it has to happen now. It should have happened yesterday, because, you know, we’re dying off, the ones that are still fluent in the language. We’re going really fast.

I think the other part of it to me is the cultural component. What we were doing in the ‘80s was working closely with the elders. The people that we worked with, we encouraged them to bring in their elders and have the ceremonial aspect, the prayers, be incorporated. The elders were open to a diversity of spiritual activity, and Catholic priests would be a part of our workshop. So we were dealing with the issues around the residential school experience but [also] the connection to the community, and with the family, because people are still grieving over family issues.

I’m really grateful to be in this position. It’s good to be here and continue to help my peers that are out there, and their children and grandchildren. My family are very grateful that I am working here. ■

REFLECTION ▶

Easter eyes: life in the midst of spiritual crisis



Michael Thompson
GUEST COLUMNIST

WHEN, ON FRIDAY, at the cross, the centurion gasps, “Truly this man was God’s Son,” he is not only telling us what his heart says about Jesus. He is also telling us what his heart says about spiritual authority in Jerusalem, a city in crisis, contested by two divine figures. It was under the banner of one of those divine figures, Augustus Caesar, known as “Saviour,” “god” and “Prince of Peace” that the centurion had entered the city the previous Sunday. And on the same (Palm) Sunday Jesus had entered Jerusalem through another gate and under the banner of another Lord—Yahweh. Two claims to divine spiritual authority over Jerusalem were made that Sunday. One, the claim of Caesar, is represented by the Roman governor, Pilate, and the Roman army. The other, the claim of Yahweh, is embodied by a Galilean rabbi and his followers. Now that rabbi’s body hangs lifeless on the cross. Still, the centurion’s heart tells him that this is the victory of Yahweh. “This man was God’s Son.”

The temple authorities believed that Jesus’ death would eliminate the threat he posed to their authority. All week long, they had plotted his capture, but they had been afraid to arrest him publicly because of the crowds who supported and surrounded him. Finally, they arrest him at night (away from the supportive crowds), hurry him in front of a different crowd, and secure his conviction. With Pilate as their gormless puppet, they appeal to the power of the Caesar (Saviour, Prince of Peace, god) who commands death. In a chilling irony, it is Pilate, who serves at the will of Caesar, who tries to save the life of Jesus—“I find no case against him,” while the “paid crowds,” ostensibly the servants of Yahweh, the Lord who saves life, shout



COLLAGE: THOOM AND IURII/SHUTTERSTOCK

“Crucify him!” As any demagogue will tell you, all it takes is the right crowd.

There is blood and suffering, payback time for Jesus’ harsh critique of the temple (“den of thieves”), where religious authorities hide behind a veneer of spiritual respectability. This is vindication for them, the end of Jesus. There is grief and confusion, betrayal, denial, and a tender vignette among Jesus, John and Mary—“Behold your mother, behold your son.” And then, “It is finished.”

Except it isn’t. On Sunday, the rolled-back stone, the paralyzed guards, astonished women, running disciples. Some One who isn’t the gardener after all speaks Mary’s name in love. Some One who isn’t dead after all passes into a locked room and shows his wounded hands and feet. Two grieving disciples trudge homeward and are joined by some One who isn’t a stranger after all and, breaking their bread, makes it holy and them whole. Peter has three chances to take back three denials (“Peter, do you love me?”) after

sharing breakfast with some One who forgives, and even more than that, risks the whole enterprise once more on a frail and flawed Peter—“Feed my sheep.”

The empire will not know you and speak your name in love. The market will not bear wounds for your sake and mine. Demagogues will not remind you that the sharing of bread is a holy joy; instead they frame it as theft by taxes. The economy will not forgive you and trust you and heal your purpose. As we look at the world through Easter eyes, we begin to notice that the choices before us are not simply a matter of comfort, preference or personal well-being. They are choices in the midst of a spiritual crisis. Gods who do not call themselves gods lay claim to spiritual authority, demand our obedient fear. “Just the way things are” is one of their names, along with “let’s get real here” and “you have to look out for number one.” They talk tough and move fast and look strong and seem to prevail, as Caesar seemed to prevail in the execution of Jesus. But there is always a centurion, who comes into the story with invincible Lord Caesar but leaves with broken Lord Jesus. There are always two women on their way to the last place on earth, who stumble into the meadow of heaven and an empty tomb.

There is always One who speaks the name of the earth and all creatures in love. There is always One who stands wounded and in harm’s way for the sake of another. There is always One who bears witness to the holy joy that comes from sharing bread. There is always One who speaks into human frailty and flaws the word that heals the broken past and restores a purposeful future. That One, once dead by the brute power of Caesar, is alive by the love of Yahweh. “He is going ahead of you to Galilee. There you will see him.” ■

Archdeacon Michael Thompson is general secretary of the Anglican Church of Canada.

LETTERS ▶

A need for visionary leadership in the Church

I read with great interest the article by Bishop Mark in the January edition of the *Anglican Journal* (“Acknowledging the painful errors of our past,” p. 5). I want to express my deep appreciation to Bishop Mark for writing with such courage, insight and honesty. His word to the Church both as an institution and as individual followers of Jesus needs to be listened to and acted upon. The question, however, arises as to how one can actually stop the wheels of the Church machine when those in leadership have a vested interest in maintaining the status quo.

As a member of the Anglican Church for over 30 years, I have been part of numerous visioning exercises where, along with fellow



PHOTO: 32PIXELS/SHUTTERSTOCK

congregants, I have been invited to imagine what the future church might look like. After reading Bishop Mark’s urgent appeal to “step back and begin the procedure of clean-up and hygiene,” I wonder what the impact would be in our communities if each church hung a large sign out front that simply read, “Temporarily closed for divine renovations.”

Steve Smith
Peterborough, Ont.

Congratulations Albert Dumont

I want to congratulate those concerned with the appointment of Albert Dumont as Algonquin spiritual teacher in residence at the cathedral in Ottawa. In my opinion, this goes well beyond the now common-

place announcement that acknowledges “We are on the unceded lands of...” What a wonderfully creative way to move forward in our call to action of the Truth and Reconciliation Commission.

Pauline Barrett
Vancouver, B.C.

Print is nice but unnecessary

Re: “Reader would not read digital-only Journal” (Dec. 2018, p. 5), I have to respectfully disagree. The digital version is very nice. Easy to access—I signed up for news alerts and, voila, I have the February issue. And no paper to recycle.

Karen Whitelock
Saskatoon, Sask.

The Anglican Journal welcomes letters to the editor.

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

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875.
Anglican Journal is the national news magazine of the Anglican Church of Canada.
It has an independent editorial policy and is published by the Anglican Journal Co-ordinating Committee.

EDITOR: (vacant)
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PUBLISHER: The Anglican Journal Co-ordinating Committee
The Anglican Journal is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada for our publishing activities.
LETTERS: letters@anglicanjournal.com
or mail to: Letters, Anglican Journal,
80 Hayden St., Toronto, ON M4Y 3G2

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Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc.
PUBLICATIONS MAIL AGREEMENT NO. 40069670

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SUBSCRIPTION RATE:
\$10 a year in Canada, \$17 in U.S. and overseas.
Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.

ISSN-0847-978X CIRCULATION: 117,500

We acknowledge the financial support of the Government of Canada.

Funded by the Government of Canada

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COME AND SEE ▶



PHOTO: ROMOLO TAVANI/SHUTTERSTOCK

'The eyes of our faith'

By Fred Hiltz

IN A NUMBER of the stories of the Resurrection we see a pattern in which “the eyes of the disciples are kept from recognizing the Risen Lord” (Luke 24:16). In his yearning that they may know he is risen, he speaks a word or does some deed that enables them to recognize him.

Mary Magdalene mistakes him for the gardener. Through a veil of tears, borne of grief over his death, she does not recognize him. He speaks her name and they are reunited in joy.

Thomas cannot believe the testimony of the disciples that the Lord has appeared to them. A week later, Jesus invites Thomas to touch his wounds and they are reunited in peace.

The two disciples walking to Emmaus find themselves accompanied by another traveller. Drawn into their conversation, he invites them to continue talking about the

*O God,
Your Son made himself known to his disciples
In the breaking of bread.
Open the eyes of our faith,
That we may see him in his redeeming work,
Who is alive and reigns with you and the Holy Spirit,
One God, now and forever.*

—Book of Alternative Services, p. 338

things that had happened in Jerusalem in recent days. As they continue walking, he helps them understand those things from the perspective of the Scriptures. As evening approaches, they ask if he will stay with them. When he breaks bread with them, they are reunited in a communion that makes their hearts burn within them.

Peter and a few other disciples go fishing, but they catch nothing. From the shoreline comes a voice directing them to cast the net to the right side of the boat. The haul is

enormous. Most of them do not recognize that it is Jesus—only the beloved disciple. He knows that voice even through the morning fog. When they all get to shore, they see that he has prepared breakfast for them. “None of them dared to ask him, ‘Who are you?’ because now they all knew it was the Lord” (John 21:12).

Saul of Tarsus does not recognize who is speaking to him on the road to Damascus. He asks, “Who are you, Lord?” and the Lord tells him of his plan for Saul’s ministry as apostle to the Gentiles. Scales fall from his eyes and he lives to serve the Risen Lord.

As I recall these stories throughout the festival of Easter, I find myself thinking about our own eyes, and how they are sometimes kept from recognizing the Risen Lord in our midst. We seem at times to be so preoccupied with worry about the Church and its future; with anxiety about decline in membership, attendance at worship, and revenues to support our ministries. At times we are overwhelmed with a longing for what is no more, and with uncertainty over what will be.

The gospel of the Risen Lord invites us to hear his voice afresh, be it in some garden, or some upper room, from across a table or some distant shoreline, along some road or path less travelled.

In these weeks of Easter let us take heart in knowing that he is going ahead of us (Matthew 28:8); that he is sending the Spirit to strengthen and teach and guide us (John 16:12); that he will be with us always, to the end of the age (Matthew 28:20). Alleluia! Alleluia! Alleluia! ■

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

WALKING TOGETHER ▶



Sacrificial love

By Mark MacDonald

JESUS, IN HIS LIFE, death and resurrection, is the centre point of Creation and history. He is unique in a way that no other event or person is unique. The arc of his life—still unfolding before us as we await the Second Coming—provides meaning to all things. In his story we encounter something new and, in one way, completely unrepeatable.

In other ways, however, we can say that this is the story of every moment and particle of Creation. As Paul explains (see especially Ephesians 1 and Colossians 1), the deep meaning of Creation was hidden, but God has chosen to reveal in the story of Jesus the full meaning and purpose of life—the trajectory and God’s movement in history and Creation towards New Life. The life, death and resurrection of Jesus are not only unique moments in history, they also present the inner workings of all moments. The story of Jesus reveals aspects of life that are often obscured and lost to our view; it is as much a part of the mundane and everyday as it is of events that tower over history.

Though there are many aspects to this revelation of the presence of God in the mundane, there is one that stands out for me. It is something that the teaching of Indigenous elders and Indigenous stories have highlighted for me in a prophetic way. I speak here of the aspect of the centre point of history that can be described as sacrificial love.

Sacrificial love is found in all things, all elements of Creation, and at the heart of all that is life giving. From birth to death, all creatures find their purpose, meaning and hope in sacrificial love. It is



IMAGE: ANDY DEAN PHOTOGRAPHY

“Without sacrificial love—both in the giving and receiving—there is no joy and no fulfillment.”

found in parents and grandparents, loved ones and friends, and the many aspects of Creation that give life to us in sacrificial love, as in the plants and animals that are the food that makes our life possible. Without sacrificial love—both in the giving and receiving—there is no joy and no fulfillment. Though much of modern life and its values obscure it, the depth and height of life in Creation is found in sacrificial love, so perfectly phrased in the life, death, and resurrection of Jesus. ■

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



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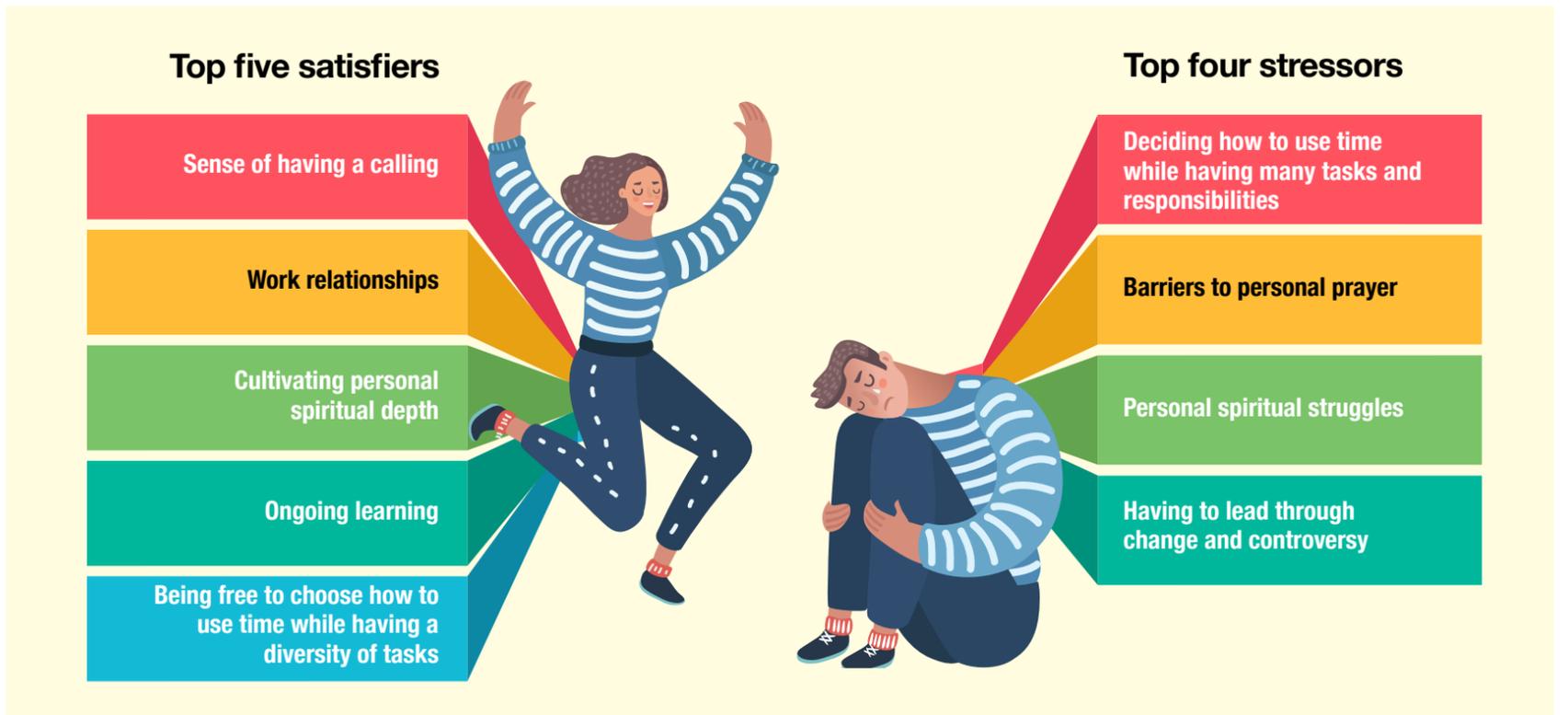
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The team's research revealed five most common "core" (i.e., both highly positive and highly frequent) satisfiers among participants, and four most common core stressors.

Wycliffe team develops wellness assessment tool for people in ministry

Resource measures satisfiers and stressors of ministry life

Tali Folkins
STAFF WRITER

A research project at the University of Toronto's Wycliffe College has resulted in the development of a wellness self-assessment tool for people involved in ministry.

Participants in the Wellness Project @ Wycliffe—who can be lay or ordained, as long as they are involved in ministry—answer a set of online questionnaires; their responses are then turned into a summary report that they can use as a guide to making changes in their lives to prevent burnout and improve their well-being.

The tool, says project head Wanda Malcolm, a professor of pastoral psychology at Wycliffe, incorporates an important innovation: unlike other ways of evaluating on-the-job wellness, it takes into account the causes of satisfaction as well as stress.

"Ours is the first measure that I'm aware of that actually looks at them together and can provide a stress-and-satisfaction index," Malcolm says.

"It's like zooming in on the specifics about 'what I find satisfying and stressful, so that I can get a handle on where I might want to put some of my energy, to see if I can make some positive changes.'"

The project began in 2014 out of a desire only to gather and study data, but its focus shifted when Malcolm and her team discovered they could use the information from the questionnaires to create actionable reports for people. These reports, she says, can help guide participants' life decisions by raising their awareness of how they're being affected by various aspects of ministry life.

"We've had people take their report to their spiritual director and use it as a resource in the work they're doing," she says. "I know at least one participant who



▲ "We put more of ourselves into the things we deem sacred, and that means we hold back less of ourselves," Malcolm says. "It's part of what makes people in ministry vulnerable to the effects of stress."

PHOTO: CONTRIBUTED

looked at their report and said, "It's time for me to retire. I've known that I wasn't enjoying ministry life, but now that I see it here in black and white, I realize that."

In a forthcoming paper, to be published in the *Journal of Psychology and Theology*, Malcolm and her two co-researchers, Karen Coetzee and Elizabeth Fisher, report on their findings. They conclude that the questionnaires they've developed are valid and reliable ways of measuring the core stressors and satisfiers of ministry life, and that they could therefore potentially benefit people researching clergy wellness.

The team's research has convinced them that people in ministry life need to take into account the things they find satisfying—not just the things that stress them out—as well as how these things interact with one another, if they want a true picture of how they're doing.

"The biggest thing that came out of our research, that I really think is important, is that it is not stress alone that is going to erode the goodness of ministry life" or build it up, she says. "It's the relationship between stress and satisfaction."

If satisfaction is low, there's less to counteract the stressors. On the other hand, Malcolm says, "When satisfaction outweighs stress, there's a lot of resources that are at work offsetting the effects of the stress... We will willingly take up the task of doing something that carries a fair bit of stress for us if we know that the ultimate outcome is going to be really satisfying."

It's an important distinction to make, she says, because it can be easy for people in ministry to forget how important these sources of pleasure are to their well-being.

"We naturally get caught up in the task of trying to eliminate unnecessary stress, but sometimes we do that forgetting that there are good things that we should also be guarding and protecting," she says.

Sometimes the same thing can be a cause of both satisfaction and stress; for example, having a sense that one is living out a vocation can be life-giving because of the great significance that someone

called to ministry life might attach to their work—but that very sense of the work's importance could make the possibility of failure at it seem all the more threatening.

"We put more of ourselves into the things we deem sacred, and that means we hold back less of ourselves," she says. "It's part of what makes people in ministry vulnerable to the effects of stress."

Similarly, of the 194 people Malcolm and her team surveyed for the research paper, 71% found personal prayer was a "core" or important satisfier, but 45% also found that barriers to personal prayer—not having enough time to pray, not feeling motivated to pray or doubting that God was hearing their prayers—were a core stressor. For many respondents, the time considerations around ministry life were important causes of both stress and satisfaction.

The team's research revealed five most common "core" (i.e., both highly positive and highly frequent) satisfiers among participants: their sense of having a calling; their work relationships; cultivating their personal spiritual depth; ongoing learning; and being free to choose how to use their time while having a diversity of tasks. Participants reported four core stressors: deciding how to use their time while having many tasks and responsibilities; barriers to personal prayer; personal spiritual struggles; and having to lead through change and controversy. Of participants in the study summarized by the research paper, 56% were ordained. Twenty-nine per cent were Anglican or Episcopalian, 21% were Salvation Army and 8% were Baptist; the rest included people from other denominations and people who identified as non-denominational or did not indicate their denomination.

Malcolm and her team are continuing their research, and invite people who are active in churches or community ministry, including chaplains, to take part in the project. Participation is free of charge.

More information on the project can be found at: wycliffewellnessproject.com. ■



“It's like zooming in on the specifics about 'what I find satisfying and stressful... to see if I can make some positive changes.'”

—Wanda Malcolm, professor of pastoral psychology, Wycliffe College

Trafficking victims further shackled by debt

Financial institutions working to address the problem

Joelle Kidd
STAFF WRITER

A woman and a man enter a bank together and request to take out a loan in the woman's name. She signs the required documents. When asked for her ID, the man she is with produces it.

The scene is common and seems innocuous. But, says Richard Dunwoody of AFO Ventures, who has 30 years' experience in the credit and banking industries, it could be hiding something sinister.

The scenario above is one of many that Dunwoody says his eyes were opened to after learning about the surprising ways human trafficking and debt are interrelated.

Dunwoody is part of Project Recover, a public-private anti-human trafficking partnership of people in the banking and credit lending industries and advocates like the Canadian Centre to End Human Trafficking (CCEHT).

A Canadian problem

Human trafficking is a growing concern in Canada. According to Statistics Canada, 1,220 police-reported instances of human trafficking occurred in Canada between 2009 and 2016, and the number and rate of human trafficking incidents have increased steadily since 2010. (Due to its hidden nature, trafficking is difficult to measure, the agency notes, and the increase may be due in part to increased effort and resources into the investigation of such offences.) Ninety-five per cent of victims in police-reported cases were women, and most victims (72%) were under 25 years of age.

For some survivors of trafficking, the effects on their psyches and bodies are coupled with lasting debt.

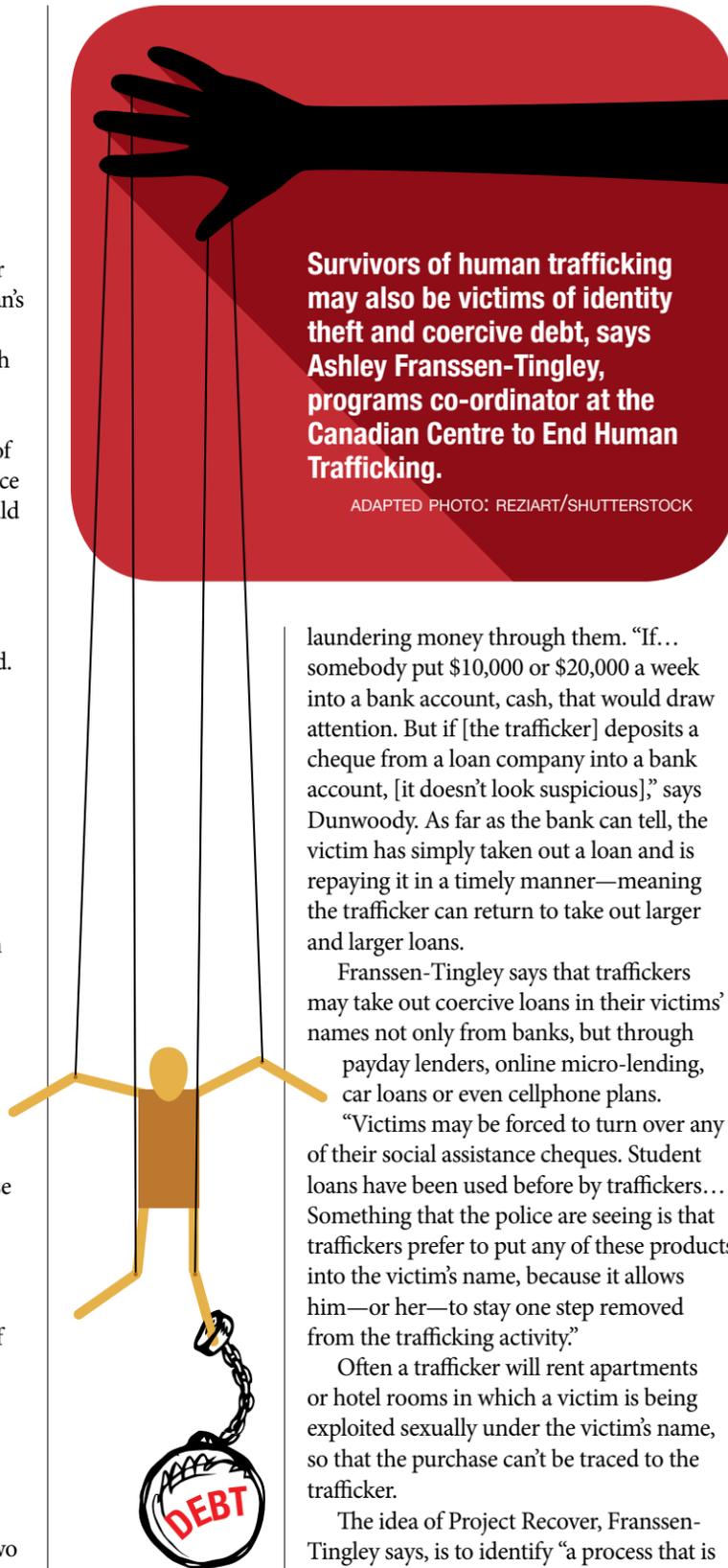
Ashley Franssen-Tingley, who is programs co-ordinator at CCEHT and is working with Project Recover, identifies two different types of debt that can be incurred when someone is trafficked. The first is straightforward identity theft, in which the trafficker takes out loans or opens accounts in the victim's name. The second is "coercive debt," which she says is more difficult to identify. In such instances, the trafficking victim is the one who makes the transaction or takes out the loan, but does so under pressure from her trafficker.

"Fraudulent debt, when it's able to be proven that the identity was taken... [is] probably easier... to identify and have resolved or investigated by law enforcement. What's really tricky is the coercive piece," says Franssen-Tingley.

Traffickers can also use drugs and alcohol to debt-bond their victims. In other cases, employees may be indentured. In the case of women working in massage parlours, for example, there may be exorbitant and unaffordable "exit fees" the woman must pay in order to quit. Similar tactics, Franssen-Tingley notes, have also been used to exploit victims of forced labour and labour trafficking.

Sex trafficking and coercive debt

Often, Dunwoody says, a trafficker will take out a loan in the victim's name, and then use proceeds from the victim's sexual exploitation to pay the loan, effectively



Survivors of human trafficking may also be victims of identity theft and coercive debt, says Ashley Franssen-Tingley, programs co-ordinator at the Canadian Centre to End Human Trafficking.

ADAPTED PHOTO: REZIART/SHUTTERSTOCK

laundering money through them. "If... somebody put \$10,000 or \$20,000 a week into a bank account, cash, that would draw attention. But if [the trafficker] deposits a cheque from a loan company into a bank account, [it doesn't look suspicious]," says Dunwoody. As far as the bank can tell, the victim has simply taken out a loan and is repaying it in a timely manner—meaning the trafficker can return to take out larger and larger loans.

Franssen-Tingley says that traffickers may take out coercive loans in their victims' names not only from banks, but through payday lenders, online micro-lending, car loans or even cellphone plans.

"Victims may be forced to turn over any of their social assistance cheques. Student loans have been used before by traffickers... Something that the police are seeing is that traffickers prefer to put any of these products into the victim's name, because it allows him—or her—to stay one step removed from the trafficking activity."

Often a trafficker will rent apartments or hotel rooms in which a victim is being exploited sexually under the victim's name, so that the purchase can't be traced to the trafficker.

The idea of Project Recover, Franssen-Tingley says, is to identify "a process that is streamlined so that victims can navigate all of these issues that are related to the debt that's been incurred, fraudulently or through coercion."

Project Recover's aim is to find ways to help survivors with their personal finances in the aftermath of human trafficking, as well as develop efficient solutions to shut down and freeze credit products that have been exploited in this way.

Addressing the issues

When social service providers do an intake assessment with a survivor, Franssen-Tingley says, they look at a hierarchy of needs, prioritizing health and safety. However, issues like coercive debt might be overlooked. "What [the counsellors and the victim] can do is request their credit reports and review them early on, change mailing addresses, change PINs and passwords, close down any accounts that have been utilized." Addressing the issue early can help stop any additional exploitation and the accumulation of more interest on those debts, she says.

Dunwoody also notes that when a survivor is freed or able to escape from a trafficking situation, they will likely not be in possession of their ID. "For them to get their credit report, they can't prove who they are," he says.

Bringing more light to this issue may also encourage banks and credit lenders to train their front-line workers to look for red flags.

Franssen-Tingley says she's hoping Project Recover can develop "sensitivity" on the parts of banks and financial institutions. "It's really hard to 'prove' coercive debt. You'll look at that as, 'Well, she signed it herself, she understood the terms...' So proving that there was coercion is really challenging."

It is hard on survivors to have to prove their trafficking situation, Franssen-Tingley says, and confronting their debt can be re-traumatizing.

"Sometimes it's an exploitation that they didn't even know was happening. After the fact, when they feel like maybe they're in a better place and things are a little more stable, it's almost another way that they're victimized that can be quite shocking," she says.

Third-party advocates

One potential idea is to have a list of reputable social service providers that could act as third-party advocates on behalf of victims, to assure financial institutions that trafficking took place.

"I think there's some worry that perhaps some individuals who are not well-meaning will find out and maybe abuse any sort of policy that's been put in place," says Franssen-Tingley. The idea, she says, is to find a way to help advocate for those who have experienced coercive debt while assuring creditors that it will not lead to "an avalanche" of claims coming forward.

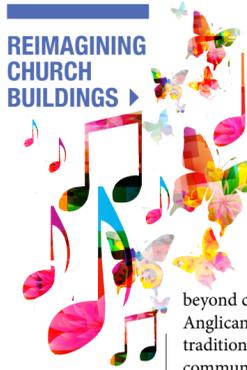
While there is currently no hard data on how prevalent the issue of coercive debt is, Franssen-Tingley says that the CCEHT is hoping to collect more data on human trafficking with the launch of a national hotline in 2019.

Franssen-Tingley says the response has been encouraging, though the project is in its infancy. "Some of these big banks, this is like a .000 per cent of their bottom line. Forgiving a debt or working with a victim to reduce the debt load isn't going to break the bank at the end of the day. But it really does come down to doing the right thing and helping young people get back on their feet so that they can be financially independent and have financial dignity and be contributing members of society again."

The Anglican Church of Canada's Council of General Synod voted in 2017 to endorse an anti-human trafficking resolution passed by the Anglican Consultative Council in 2012. Since that time, the national church has identified a plan to focus its advocacy on Missing and Murdered Indigenous Women and Girls, victims of sexual exploitation (many of whom, in Canada, are Indigenous) and Temporary Foreign Workers.

CCEHT is "thrilled that the Anglican church is shining a light" on human trafficking, especially by focusing on Indigenous communities, says Franssen-Tingley, noting that CCEHT has worked with the church on this issue in the past. "I always say, knowledge is the best way to inoculate our communities against this. You can know the red flags, and if something doesn't feel right, we can catch it when it's in the grooming and luring stage, before it moves into full exploitation."

Franssen-Tingley says she is hopeful that good things will come out of Project Recover. "Any time we can increase education and awareness on this issue, that's really good." ■



REIMAGINING CHURCH BUILDINGS

Churches transform relationships with communities through the arts

Matt Gardner
STAFF WRITER

IN A LARGELY secular era, the challenge of building relationships beyond church walls has forced many Anglican congregations to rethink their traditional approaches to fostering community.

For an increasing number of churches, the arts have become a major outreach tool in their efforts to revitalize parish life and welcome new members. Faith and art have long been intertwined in the Christian tradition, with icons, paintings, stained glass windows, and choral music historically serving as popular means to spread the gospel.

Today, art forms such as painting, music, and poetry are helping congregations reimagine their spaces while providing an appealing point of entry for local residents into the life of the church.

In Victoria, B.C., two Anglican congregations, St. Matthias and St. Peter's, Lakehill, provide examples of the different ways in which congregations are using the arts to explore spirituality and providing a welcoming space.

A non-profit arts space, the St. Matthias Chapel Gallery showcases "original artwork of a socially relevant, contemplative, and reflective nature," according to its website. The gallery is the brainchild of lead curator Nicky Rendell, an artist and nurse who has been a parishioner at St. Matthias for 20 years.

In 2017, Rendell was invited to show some of her art, inspired by St. Matthias bringing in a Syrian refugee family. The work depicted "the destruction of a culture and a civilization" resulting from Syria's ongoing civil war.

"People really responded to it, and it stimulated all sorts of conversation and reflection," she recalled. "It facilitated a whole service around grief and loss that was very much needed in the community. So I thought, 'Well, boy, there is definitely a place for art in our churches.'

"[The arts] have been in the churches for millennia. But this is certainly a new venture bringing art into the churches where you can show some really interesting socially relevant and reflective work, as opposed to iconography and religious works. I realized that it didn't need to be religious work shown in a church, and that the church was the most wonderful platform for social change and commentary and discussion."

Rendell made a proposal to transform the chapel space into an art gallery, which was wholeheartedly accepted by the parish council. A grant from the diocesan Vision Fund helped turn the vision into reality, and the gallery opened in September 2018.

Exhibits typically run for five weeks. The chapel gallery is a multi-functional space, with worship taking place amidst the displayed art. Parishioners use the space for everything from Holy Communion to book group meetings.

"We perceive [the chapel gallery] as our gift to the community," Rendell said. "It's a gift where we can facilitate community engagement. People can come to a safe

place, they can be enriched by their art, they can be informed by the art, they can enjoy company, and basically leave feeling a little bit possibly transformed or enriched at the end of the day."

"It's a place where people who are slightly skeptical about going into a church can go," she added. "A lot of people come in and they're quite surprised at the sort of symbiotic reaction that you get with art in a sacred space, because it's something that they haven't necessarily experienced before."

'Meet people where they are'

At St. Peter's Anglican Church in Lakehill, the spiritual aspects of art have found expression in the Life Spirit Art Studio, a weekly ministry led on a volunteer basis by parishioner Jane Palliser.

Every Wednesday from noon to 3 p.m., Palliser hosts a small group meeting in which participants access their creativity by making art. Participants gather in a circle and find inspiration in a poem, music, or lecture, after which Palliser will introduce a new technique or method that the group can draw upon in free art activity.

With a background in education and human services, Palliser views art as a soundboard for expression and introspection. She believes the visual language of art can serve as a complement to a church in which "the oral tradition is very prevalent."

"For those of us who learn differently, who experience their spirituality not just through a Sunday church service, but through our everyday life and through especially creative activities, I felt that the diocese, the church, should be open to the fact that we all have experiences and grow in different ways through different activities," Palliser says.

"There's such a drive for an experience of spirituality with the world out there that somehow, this has to be acknowledged in the traditional Christian church. And many who are driving this through creativity are women.... With the church dropping in numbers, you've got to see what is relevant to the world and meet people where they are."

Most of the participants in the Life Spirit Art Studio are women. Some are Indigenous people. Some do not attend regular church services.

Resources for running the Life Spirit Art Studio, including advertising and art supplies, come in part from the Vision Fund, which the Diocese of British Columbia had made available after the closure of many churches. A \$10 drop-in fee further covers some of the costs.

Though Palliser has organized the studio for more than two years and developed her own curriculum, the

Music and visual arts are increasingly becoming outreach tools for churches' revitalization



Artwork displayed in the St. Matthias Chapel Gallery. PHOTO: CONTRIBUTED

Faith and art have long been intertwined in the Christian tradition, with icons, paintings, stained glass windows, and choral music historically serving as popular means to spread the gospel.



Students from the University of Western Ontario take part in the weekly Luke's Place coffee house at St. Luke the Evangelist. PHOTO: ADELE MILES



The heart of Luke's Place is a weekly coffee house, every Thursday night. PHOTO: ADELE MILES



Today, art forms such as painting, music, and poetry are helping congregations reimagine their spaces while providing an appealing point of entry for local residents into the life of the church.



Luke's Place often attracts students who sing or play instruments such as keyboards or guitar. PHOTO: ADELE MILES



"With the church dropping in numbers, you've got to see what is relevant to the world and meet people where they are."

—Jane Palliser
Life Spirit Art Studio



Participants in the Creative Community, formerly the Life Spirit Art Studio, work on their art. PHOTO: CONTRIBUTED

work for one person of maintaining the program has proven stressful. She hopes that the diocese might provide more support for the studio—now changing its name to the Creative Community—as a way of reaching new people.

"Jesus walked a path in everyday life, he walked through villages and towns, and he met people exactly where they are... Many people in their 30s and 40s now have no idea about the concept of God, or if they do, they don't have it in the same way as the way we were brought up in church, through the ritual of a service and the Bible. [The art studio is] a way of accessing God through a creative activity."

Opening cathedral doors

In Ontario, the arts have played a significant role in exposing churches to the wider community, particularly young people.

For the better part of a decade, Christ's Church Cathedral in Hamilton has been opening its doors as part of the community's monthly Art Crawl event, which takes place on the second Friday of every month. The Art Crawl is part of a wider transformation of the area around the cathedral, which in recent years has become saturated with artists, studios, and galleries.

During each Art Crawl, the cathedral provides guides to welcome the public

and provide information about its historic building, which with its architecture, woodwork and stained glass windows is itself a work of art. For the last four years, the cathedral has also offered space for small

art exhibits. Music is another major element, with the cathedral's organist performing for visitors.

Interacting with the hundreds of visitors who come to the cathedral during each art crawl—or the 11,000 who attend during the weekend-long event known as the Super Crawl—has provided a way for it to connect with residents and artists and discuss their work around social justice, such as outreach to the poor through the St. Matthew's House program.

Canon Sharyn Hall, associate priest, highlighted the transformative effect that art has had both on the local economy and the cathedral itself.

"If you looked at this community...30 years ago or so, it was a very depressed area... Coming back as a retired priest, I've just been so inspired by the fact that this area is trying to regenerate itself, and it has been art that has sort of been the spark."

She added, "We're situated right in the middle of downtown Hamilton, and we have become very much a part of the whole arts scene that's taking place, as well as social justice issues... It's

important to us that we are connected to our neighbours."

Coffee and community

At the church of St. Luke the Evangelist in London, Ont., connecting Anglicans to their neighbourhood through the arts has become the lynchpin of a new form of university ministry. Known as Luke's Place, the ministry is a response to the university community that has grown up around the property of what once a village church for the village of Broughdale.

With St. Luke's now located in the heart of the University of Western Ontario, the church partnered with Huron University College in September 2018 to launch Luke's Place, which Canon Adèle Miles describes as "a base or a developing base for fresh expressions in ministry aimed at the university community, the 18–30 population." The Anglican Foundation recently provided a \$15,000 grant for Luke's Place to help fund its first year of operation.

The heart of Luke's Place thus far is a weekly coffee house, which takes place every Thursday night. At the coffee house, the church invites students to come and tell stories, recite poems, play music, and engage in conversations with members of the congregation.

St. Luke's already has links with the music program at the university, with its director of music and two choral scholars part of the Faculty of Music at Western. Working with the university, the church has brought in music students to help facilitate the coffee house, such as by offering guitar lessons and helping the church produce advertising for the event.

In the case of the coffee house, the arts serve as a gateway for building a sense of community and friendship with the students.

"We wanted to make it a faith-welcoming place where students could gather and build relations of trust, where they could have conversations about things that were important to them, and to us, that we might actually begin to do things to work together to make a difference in God's world," Miles said.

Through their participation in the coffee house, both students and parishioners have drawn closer together. Carol Gauvreau, a member of the parish council and active lay person at Luke's Place, said the event often attracts students who sing or play instruments such as keyboards or guitar.

"Sometimes ... we'd have people come and they'd written a song and they wanted to see an audience reaction—and in a safe place, because I know everybody felt very safe there," Gauvreau said.

Julia Buker, a Western student currently doing her master's degree in vocal performance, attends Luke's Place regularly. She appreciates the chance to have conversations at the coffee house and "get to know people you wouldn't necessarily talk to otherwise."

"I like the people," Buker said. "I like Adèle, I like the social aspects of it, and I love how they're reaching out to the community and really getting the community involved." ■

VOCATIONS ▶

Hearing the call in a secular age

Continued from p. 1

the University of Toronto's Wycliffe College after seven years of combined part-time study and work, says she realizes that many congregations are facing challenges, and that as her career unfolds she may need a backup plan for finding paid work.

But these things don't bother her, she says. "I just trust that if God has led me this far, he will continue to show me the way," she says.

Tom Hubschmid, 27, is finishing his final semester of coursework for a Master of Theological Studies (MTS) degree at Trinity College, also at the University of Toronto. Originally intending on a career as a professor of theology, Hubschmid is now considering the priesthood as well, though he believes job prospects for both are bleak. He says his bishop has told him aspiring priests in the church can no longer necessarily expect full-time positions for the church throughout their working lives.

"I have no certainty about my career," he says. "I wish I had more. I wish I had more assurance about being able to pay off my loans... I've had to be prepared to be poor, essentially."

But Hubschmid seems undaunted. He says he welcomes the prospect of being a theologian for a church that, though in decline, is seeking renewal and a deepening of its belief.

"I'm trusting that God will provide," he says.

Like Ivy and Hubschmid, Caleb Upton, now in the second year of his MDiv at Trinity, has several years of university schooling; his includes a Master of Theology (MTh) at the University of Edinburgh. And like Hubschmid, Upton, 27, also faces a combination of student debt and uncertain job prospects. For the last three years, he's served coffee at Starbucks, sold books at Indigo and worked night shifts to pay the bills despite having a graduate degree from one of the world's most highly regarded theological schools. Similar experiences are common for people his age nowadays, he says, especially if their background is in the liberal arts.

"When you've studied humanities your whole life, you're either studying or you're working part-time, and you are drowned in tens of thousands of dollars of debt even if you're highly skilled. It's taken much longer for people in my generation to actually come into real sustainable jobs," he says.

Still, his sense of mission and purpose, Upton says, doesn't depend on his finding a paid position as a priest.

"It doesn't actually affect what will happen to me in terms of my role in the world," he says. "It's of concern to me because that's how I hope to make my income, but it's secondary to my spiritual journey."

Recent decades have seen many Canadian faith communities facing increasing challenges. According to a 2013 study by Pew Research Center, the proportion of Canadian adults who said they attended religious services at least once a month fell from 43% in 1986 to 27% in 2010. The societal shift has meant church closures in many denominations. In the Anglican Church of Canada the total



Christine Ivy

PHOTO: TALI FOLKINS



Tom Hubschmid

PHOTO: TALI FOLKINS



Caleb Upton

PHOTO: TALI FOLKINS

“I just trust that if God has led me this far, he will continue to show me the way.”

—Christine Ivy, recent graduate

number of congregations sat above 3,000 through the 1970s and 1980s, according to General Synod statistics; the most recent count shows a total of 2,206 congregations in 2017, says General Synod statistics officer the Rev. Neil Elliot.

With this trend has come a decrease in resources; members of the Council of General Synod last November, for example, were warned that the national church may be facing “turbulent times” in coming years as dioceses find themselves increasingly unable to contribute as much as they have in the past.

At a time when closing churches and diminishing funds raise questions about the ability of the priesthood to provide a lifetime of full-time paid work, the *Anglican Journal* talked to three current and recent theological students to find out why they aspire to it anyway.

‘It’s the thing I need to be doing’

Ivy says she has always loved studying the Bible, and decided to take courses in theology initially just out of interest, without intending to become a cleric. As she studied, she says, she became increasingly involved in lay ministry and felt a call to priesthood. On the suggestion of her spiritual advisor, she recently took up the practice at the end of each day of reflecting on what she was most thankful for, and found she kept coming back to the worship, teaching and counseling she was doing at Holy Trinity.

“When I was actually doing the things that are the most pastoral, that’s when I was the most fulfilled, and I do believe that God works through our heart and our desires—he’s put those in us to lead us to where we’re supposed to go,” she says. “I don’t think it’ll be easy most of the time, but... it’s the thing I need to be doing.”

The message of the gospels, Ivy says, is needed now more than ever, because the

“I really, really love Jesus Christ. I love the gospels. I love scripture. And the interpretation of scripture, the building of doctrine and disagreements about doctrine. I love prayer. Christian community.”

Tom Hubschmid, student

notion that individuals can be spiritually self-reliant—despite its prevalence today—leads ultimately to a dead end.

“When we don’t have a relationship with God, we live in this closed system where the deepest truth is what we can find within ourselves, and then it just kind of stops,” she says. “In my opinion it’s kind of hopeless, because if there is no God, or if there is no Christ who came to be one of us and died on the cross and rose again, then we are just at the mercy of each other, and ourselves... We really do need something transcendent to give us a higher purpose.”

“I think the world—especially in 2019—desperately needs to know Jesus Christ,” she says.

Ivy says her sense of being called to the work has overridden her initial concern about serving a shrinking congregation in a faith community facing many challenges.

“Even if I was ordained and sent to a church to essentially close it down, those people, whether they’re 85 or 25, still

Evangelically-raised students ‘come home’ to Anglican tradition

Tali Folkins
STAFF WRITER

When the *Anglican Journal* spoke with Christine Ivy, Tom Hubschmid and Caleb Upton it became apparent that they had something in common: all three aspiring priests had come to Anglicanism in their adulthood after an upbringing in more evangelical denominations.

Upton, who was raised in what he calls a non-denominational Baptist home, says the order and regularity of the *Book of Common Prayer* (BCP) became a spiritual lifeline to him when he discovered it in university.

“I credit the daily office with really saving my spiritual life,” he says. “It’s very encompassing of all sorts of different emotions... You submit to it, and it works on you... It actually brings everything that I am to it.”

The churches he had attended before becoming an Anglican,

Upton says, base spiritual life on one’s own inspiration and feelings, making it difficult to feel connected to God at moments when one isn’t inspired. But the BCP’s daily office, he says, give him the discipline of regular structure on which he’s been able to train his prayer life to grow—a kind of spiritual “trellis,” as he puts it.

Hubschmid, who was raised in the Evangelical Missionary Church of Canada, a church with Anabaptist origins, was, as of press time, about to start confirmation classes in Anglicanism. He says his movement to Anglicanism began after he started attending a church in Lethbridge, Alta., where he was attending university at the time.

“When I went to the Anglican church it felt oddly like coming home, even though it was so different from what I was used to,” he says. “I haven’t really looked back since.”

Hubschmid says he likes that

Anglican worship is much more active than worship at his previous church, which involved mostly just listening and singing.

“What I found with liturgical worship was that it was a kind of spiritual workout,” he says. “This engaging of one’s body, kneeling, standing, saying creeds, walking to the front, kneeling at the rail, receiving the elements of the Eucharist in your hands—it was extremely refreshing and nourishing; the physicality of it, and the consistency.”

Hubschmid also likes what he calls Anglicanism’s “loyalty to the deep sources of our faith,” the teachings of the church fathers and the medieval theologians.

“Maybe some of this sense of coming home is that I feel as if I’m involved in something that goes way beyond my knowledge of history,” he says. “It’s just a deep tradition.”

Ivy says she grew up in a family

that practiced a “generic” sort of evangelical Christianity, attending different types of evangelical churches depending on where they lived at the time. She traces much of her attraction to Anglicanism to her attendance at Wycliffe, where, she says, she “fell in love” with a rich liturgical tradition she had never before encountered. Ivy also likes the fact that Anglicanism forms a global communion with deep historical roots running ultimately back to the early Christian church. And she prefers the regularity of Anglican worship to the more spontaneous forms of service she attended when she was growing up.

“I just really appreciate how, almost by doing things the same every week... you’re allowed to pay more attention to what I think is important, which is Jesus Christ,” she says. “You’re not reinventing the wheel—it’s not about preferences and personalities, necessarily.”

“There’s something about the rootedness of it that I think I was searching for—a deeper kind of spirituality that is more meditative,” she says.

Ivy also appreciates the brevity and thoughtfulness of Anglican sermons. Growing up, she says, sermons were typically 45 minutes long—and not all of them were inspiring.

Upton, Hubschmid and Ivy all say they know other former evangelicals who have joined the Anglican church, and that it’s part of a wider trend of evangelicals toward more liturgical forms of worship.

Judy Rois, who, in addition to serving as executive director of the Anglican Foundation of Canada, teaches homiletics at Trinity College and Queen’s College in St. John’s, N.L., says she’s seen many students from evangelical backgrounds become interested in Anglicanism.

Rois says it’s often partly because they see in Anglicanism a more “expansive” theology—based on the “three-legged stool” of reason, tradition and scripture—than they’re used to. The tendency, she says, was actually noted and described in a 1985 book, *Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church*, by Robert Webber. ■

matter, and God loves them, and helping them worship God and know God is what I’ve been called to do,” she says. “I really don’t know what God has in store for this particular parish in the next few years. But I do feel like he wants me there right now.”

‘A heart for people who struggle with faith’

Asked why teaching and preaching Christian theology is so important to him, Hubschmid seems stumped at first. He concedes that it’s a good question, and pauses for a moment.

“All I can say is that my whole life I’ve been obsessed with Christian belief,” he says, adding, with a laugh, that he believes himself to have an “oddly religious disposition.”

“I’ve thought in the past that, Christian or not, I would be obsessed with religious belief and practice,” he says. “But also, I just—I really, really love Jesus Christ. I love the gospels. I love scripture. And the interpretation of scripture, the building of doctrine and disagreements about doctrine. I love prayer. Christian community.”

Hubschmid also says he sees potential for growth in the church, having recently witnessed two especially vibrant and growing Anglican congregations, for example, in his home diocese of Calgary.

Many Canadians today need to hear solid arguments for Christianity, he says, because they’ve grown up in a society that subtly teaches them that religion is outdated. He thinks this ends up leaving them spiritually vulnerable.

“The existential life of our time is difficult—there’s so few sources of satisfying meaning and purpose,” he says. “We’re easily sucked into consumerism, we’re easily made just like pawns in a capitalist market, reduced to buyers, reduced to consumers, and not really regarded as souls.”

At theological school, Hubschmid says, he came to realize that many of the contemporary arguments against Christianity can be effectively countered by some of the church’s oldest—though not widely known or understood—teachings.

He says he’s known many people who grew up with attitudes of skepticism toward religion, and now find that something is missing from their lives, yet are unsure what to do about that. Part of his sense of mission, he says, comes from a sense of compassion he feels for people in that situation.

“I want to be a theologian in my time, which is a time in which either God is being forgotten, or faith is just a real struggle for people,” he says. “They just don’t have the knowledge or resources to even really approach the church—it’s just so foreign and strange to them, and suspect.”

“I guess I could put it this way: It doesn’t really sound that academic, but I have a heart for people who struggle with faith... I just love these people.”

‘Cut out from our source’

Upton, too, entered university with the goal of getting a PhD. He wanted to eventually make use of his learning and his credentials to speak publicly in defence of Christianity, both in the university and beyond, to a wider, secular audience. But while pursuing his MTh, he says, academic life began to seem “stale” in comparison to the lay ministry he had been doing for a number of churches.

“I looked over the course of my life thus far and I saw that... I wanted to work in the church and become actually a minister of the gospel—that I actually wanted to preach

and not lecture; I wanted to counsel people and not grade papers,” he says.

Upton says the world needs to hear the gospel because its problems—political polarization in the United States, for example, or troubled relations between Indigenous and non-Indigenous peoples in Canada—will never be solved as long as they are explained in purely secular terms.

“Any big complicated political or social issue can ultimately boil down to the problem that people have spiritually within themselves and between each other,” he says. “The problem is fundamentally in humanity itself... We’re actually deeply cut off from our source of who we’re supposed to be as human beings, and that [source] is God.”

Christianity, he says, offers the ultimate remedy for a troubled humanity, “because it seeks to unite human life and divine life together, to transform human life by having the divine life of Christ lived in us.”

Upton says he believes everyone eventually has to give themselves to something unconditionally, and for him this something was Christianity. That, he says, is why he’s pursuing ordination, and he says if he is ordained, he will always see himself as a priest doing ministry regardless of the prospects of the church as an institution.

“In some sense whether there’s any [church] buildings around is important to me; but in another way it doesn’t actually affect... what my role in the world will be,” he says.

‘People don’t get into ministry for the paycheck’

Helping young people understand God’s call was the focus of a retreat organized this past February 2 by the University of Guelph’s Ecumenical Campus Ministry, a university chaplaincy supported by the Anglican Church of Canada, the Presbyterian Church of Canada and the United Church of Canada. A small handful of students gathered at a Guelph-area retreat and conference centre for a day of exercises dealing with vocations in a broad sense, not only to paid positions, says Andrew Hyde, a lay minister with the United Church and chaplain of the campus ministry.

Hyde says that when he meets someone interested in a career as an ordained minister or priest, he’s often struck by the unique personal history behind each vocation.

“There’s always a really interesting and compelling story behind all of those trajectories,” he says. Often, he says, students are interested in exploring the possibility of settings other than congregational ministry—chaplaincies, for example—at least partly out of a desire to find work in areas where the church is growing.

“I think part of it is trying to figure out where there’s life in the church,” he says. “It’s like, ‘Do I want to commit my entire vocation to closing down churches?’ And that’s kind of depressing. But there are pockets of the church where there’s life and we experience energy and momentum, and it’s not always in a congregation.”

Some students, he says, seem drawn to the work even if it means working with parishes facing the end of their existence, simply because they feel called to it.

“Sometimes God puts it on your heart that you need to walk with a congregation, even if they’re closing,” he says. “People don’t get into ministry for the paycheck, and they don’t necessarily get into it for a glamorous lifestyle, or anything like that. Sometimes God just places the call on your heart, and you feel bound to respond to it.” ■

CANADA ▶

Journal requests confirmation from subscribers



PHOTO: SEBRA/SHUTTERSTOCK

Joelle Kidd
STAFF WRITER

Readers of the *Anglican Journal* are required to confirm their subscriptions by mail, online, by phone or by email to continue to receive the print edition of the paper beyond the June 2019 issue.

The joint working group on print publications of the Anglican Church of Canada, made up of the Anglican Journal coordinating committee and the communications and information resources coordinating committee, suggested to the Council of General Synod (CoGS) in November that the church could save a sizable amount of money on postage by verifying that people on the Journal's subscriber list actually want to receive the paper.

According to Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, when a recent survey of a large number of Journal subscribers was mailed out, 10% were returned as "unknown at this address." If 10% of addresses in the Journal's subscription database are out of date, removing them could save thousands of dollars in postage, Thompson says.

The Journal's total postage expenditure in 2017 was \$949,594. This cost is expected to rise, with a postage increase set for 2019 by Canada post. (The Journal receives a variable grant of approximately \$455,000 from Heritage Canada to help defray this cost, and a \$240,000 contribution from the dioceses that mail a paper with the *Anglican Journal*.)

The total budget of the *Anglican Journal* is more than \$1.8 million per year. Income



▲ **There are four ways to confirm that you want to continue to receive the Anglican Journal and your diocesan newspaper. Instructions are on the bottom of p. 1.**

PHOTO: BARTOLOMIEJ PIETRYZK

sources include donations through the Anglican Journal Appeal and funding from General Synod, which contributed more than \$700,000 in 2018.

The initiative is to ensure the Journal's subscription list is "as accurate as possible," says the Rev. Karen Egan, co-chair of the working group and chair of the communications and information resources coordinating committee.

According to the working group's final report to CoGS, the survey found that one in four Anglicans said they would prefer not to receive the *Anglican Journal* in print. Removing those from the subscription list could save about \$100,000 annually in printing and postage costs, the report stated.

In an email interview with the Journal, Thompson said that the subscription database "[has been] maintained by means of the circulation to each parish of a printed list of parish members currently on the subscriber list. Parishes are then required to remove those no longer on the parish's list, and to write in the names of new subscribers."

Taking into consideration readers who cannot, for whatever reason, access the

paper online was important to the working group, Egan says. "That's one of the main reasons why at this point we did not recommend the paper stop being printed."

For people who can't opt in online, there will be several ways to do so, she says, in order to "cover everybody." Readers can confirm their subscription by mail (see p.1), emailing yes@national.anglican.ca, submitting an online form at anglicanjournal.com/yes, or calling the toll-free number 1-866-333-0959. Mail-in forms will be included in the January through May issues of the Journal.

"I am thinking of this primarily as a means to ensure that we are good stewards of the generosity of the church—dioceses and donors to the Journal Appeal," says Thompson.

"The costs of the Journal are going up, and what the committee is really dedicated to is making sure that the Journal is supported, and supported in terms of staff and editorial costs, and not entirely overwhelmed by printing and distribution costs, which are really high...it's really all about making the Journal as healthy as possible," says Egan.

In November 2018, CoGS voted to recommend to General Synod in July that the *Anglican Journal* and diocesan papers adopt a "transition strategy" from paper to digital for 2019-2022, but continue to distribute the Journal in print for the time being.

The *Anglican Journal* is published 10 times per year and is available in print or online at anglicanjournal.com. It has been published since 1875 and is the oldest and largest religious publication in Canada. ■

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Indigenous leaders craft resolutions on self-determining church, marriage canon

Meetings also focus on funding of Indigenous church

Tali Folkins
STAFF WRITER

Indigenous Anglican leaders in Canada have drafted a number of resolutions they hope will be voted on at General Synod when it meets this July, including one that would effectively create a self-determining church within the Anglican Church of Canada, National Indigenous Anglican Bishop Mark MacDonald said after a February 20–24 meeting of the Anglican Council of Indigenous Peoples (ACIP).

The resolution is an amendment to the Anglican Church of Canada's Canon XXII, which deals with its Indigenous ministry. Specifically, MacDonald said, it amends the section of the Canon devoted to Sacred Circle, the synod-like gathering of Indigenous Canadian Anglicans.

"It would essentially allow Sacred Circle to make its own changes without having to go through the process of getting permission from General Synod, which is what it does now," MacDonald said. "It would give Sacred Circle a status that is not exactly the same as, but not dissimilar to, the status of one of the ecclesiastical provinces."



▲ The proposed resolution, MacDonald said, "would essentially allow Sacred Circle to make its own changes without having to go through the process of getting permission from General Synod."

PHOTO: ART BABYCH

The content of the resolution arises out of a set of ideas and vision of ACIP on what it wanted in terms of self-determination and sovereignty for the church. Proposed wording of the resolution was discussed at a number of other meetings of Indigenous Anglicans, including a January 17-18 gathering of the Indigenous House of Bishops Leadership Circle (a group which includes the Indigenous bishops and other Indigenous Anglican leaders) as well as the February meeting of ACIP.

As of press time, Indigenous leaders were hoping the Council of General Synod (CoGS), scheduled to meet March 14-17, would discuss the draft resolution and forward it to General Synod for

consideration, MacDonald said.

The resolution was one of a number that ACIP was sending to CoGS. Another resolution, MacDonald said, would amend Canon XXI, the marriage canon, to recognize that Indigenous people "have a right to make their own decisions, in their own time," on marriage.

At the last meeting of CoGS, in November, MacDonald said Indigenous Canadian Anglicans were hoping to be "somehow bracketed" in the discussion about amending the marriage canon to allow same-sex marriages to honour Indigenous decision making.

Another proposed resolution ACIP was sending to CoGS, he said, would give a voice and vote at General Synod to a certain number of ACIP members.

Indigenous Anglican leaders have also been discussing the long-term funding of the self-determining Indigenous church, MacDonald said, particularly in northern Manitoba and northern Saskatchewan. They have, he said, approached a number of different organizations for funding, and are hoping to receive more donations from individuals.

"Our folks are very generous, but they are the poorest people in Canada, so their capacity is a little bit less than some congregations might have," MacDonald says. "They respond generously to our needs, when asked in a culturally appropriate way." ■

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May 2019



DAY READING

- 01 John 14.1-14
- 02 Psalms 107.1-22
- 03 Psalms 107.23-43
- 04 1 Peter 3.8-4.6
- 05 **John 21.1-25**
- 06 Revelation 7.1-17
- 07 Acts 9.32-43
- 08 Ezekiel 34.11-31
- 09 Psalms 23.1-6
- 10 Zechariah 10.1-12
- 11 John 10.1-21
- 12 **John 10.22-42**
- 13 John 15.1-17
- 14 Acts 1.12-26
- 15 Acts 11.1-18
- 16 Acts 11.19-30

DAY READING

- 17 Revelation 21.1-14
- 18 Revelation 21.15-27
- 19 **John 13.21-38**
- 20 Psalms 148.1-14
- 21 Psalms 67.1-7
- 22 Revelation 22.1-21
- 23 Joshua 10.1-27
- 24 Joshua 10.28-43
- 25 Acts 15.36-16.15
- 26 **John 14.15-31**
- 27 Joshua 11.1-23
- 28 Joshua 12.1-24
- 29 Joshua 13.1-14
- 30 Acts 1.1-11
- 31 Luke 1.39-56

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: THOOM/SHUTTERSTOCK

Major donation boosts suicide prevention program

New \$200,000 donation to General Synod's Indigenous ministries provides hope

Matt Gardner
STAFF WRITER

Efforts to address the suicide crisis in Indigenous communities have received a major boost in the form of a \$200,000 donation, gifted by an Ottawa-based Anglican known for her support of charitable causes.

Joan, who asked that her last name not be printed, is a long-time parishioner at All Saints Anglican Church Westboro, and a supporter of local programs such as Cornerstone Housing for Women and the youth program at the Royal Ottawa Mental Health Centre. For the last decade Joan—who is more than 100 years old—has made annual donations to Anglican ministries, through gifts of Bank of Nova Scotia shares accumulated through her life.

Speaking from her retirement home in Ottawa, where she was recovering after



PHOTO: WITTHAYA LOVE/SHUTTERSTOCK

Music instruction bolsters self-esteem, identity, and reduces risk.

suffering a recent fall down a flight of stairs, Joan summarized the reason behind her six-figure donation: “I had the money to spare, and I wanted to share it with people who were most in need.”

Her donation represents a “real shot in the arm” to the spiritual crisis affecting Indigenous communities, Indigenous ministries coordinator Canon Ginny Doctor said. Starting this year, the money will be used to fund programs to help prevent

suicide—the foremost being a music program that has proved highly successful through camps in communities such as Six Nations of the Grand River and Whitehorse.

With the additional resources provided by Joan's donation, Indigenous ministries plans to bring music instruction to remote communities without access to such programs, such as Kingfisher Lake in the Indigenous Spiritual Ministry of Mishamikoweesh. Running a week-long

music camp typically costs between \$30,000 and \$50,000, which covers the cost of musical instruments, instructors, and allowing the community to host.

Music played a noteworthy role in Joan's own life. Born in London, England, she often sang in school choirs as a young woman, and later church choirs. During the Second World War, Joan married her husband George, a Canadian soldier and mechanical engineer. The couple eventually moved back to Canada and raised a family.

Joan has long had an interest in Canada's northern communities. In her youth, she read books such as Jack London's *White Fang*, and was fascinated by accounts of Inuit and First Nations—Indigenous peoples for whom, she noted, “Canada [had] destroyed their way of living, to a large extent” by taking their land.

Joan first heard of the Anglican Church music programs through her friend the Rev. Richard Vroom, retired gift planning officer for the Diocese of Ottawa.

“My number-one interest was to help

Continued on p. 15

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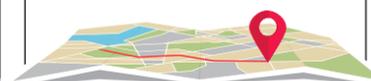
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PHOTO: ART BABYCH

L-R: Indigenous Ministries Coordinator Canon Ginny Doctor, the Rev. Richard Vroom, donor Joan, and Resources for Mission Director Deborah Barretto meet up in Ottawa.

Continued from p. 10

[prevent] the young people from killing [themselves], giving them an interest in living [...] I did read that they had started this program of bands and so on for music programs, which apparently had been very successful," Joan said. "The numbers had increased tremendously, and that had had a strong influence on reducing the number of young people who did kill themselves."

The intergenerational trauma of colonization and the residential school system are a major factor driving high rates of suicide in Indigenous communities.

By giving Indigenous youth a chance to learn an instrument and reclaim their cultures, such as by singing songs in their traditional languages, music camps can help empower young people and reduce the risk of depression and suicide.

"When [people] say, 'Oh yeah, I can sing that song in Cree' [...] just a simple song will really empower those people,"

Doctor said, adding, "They'll hear it and say, 'Wow, I can do this, and I'm going to do more.'"

Besides funding music camps and instruction, part of Joan's donation will be put aside in an endowment, with the hope that more people will donate and make programs such as the music camps sustainable in the long run.

Doctor praised Joan as "the epitome of what a Christian woman should be like," while Resources for Mission director Deborah Barretto expressed hope that Joan's donation would inspire others across the country to support programs such as suicide prevention.

"We definitely need more donors like [Joan], because a really valuable program like the music program for Indigenous Ministries now gets to expand across the country and in northern communities," Barretto said. "That's really exciting for us." ■

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Toronto Havergal College has been preparing young women to make a difference since 1894. Founded on Anglican values and traditions, the school community gathers with the Chaplain for Morning Prayers three times weekly. A special highlight is our traditional Carol Service held at St. Paul's Anglican Church, the school's original parish. Today Havergal girls develop into extraordinary young women with inquiring minds, global capability and self-awareness. They are encouraged to investigate and explore the world around them while discovering their own unique capabilities. As Old Girls, they will join our proud continuum of 9,500 alumnae who are connected to each other and the world. To learn more about the Havergal difference, visit www.havergal.on.ca or contact the Admission Office at (416) 482.4724 or admissions@havergal.on.ca.

THE CENTRE FOR CHRISTIAN STUDIES

In a time of spiritual seeking, leadership that reaches out and connects is needed more than ever. THE CENTRE FOR CHRISTIAN STUDIES offers community-based theological education grounded in the life and ministry of Jesus in the Anglican and United Churches. In a two-week, intensive "Learning on Purpose" course, you can learn about yourself as a leader, lay the foundation for group facilitation, and understand ministry through the lenses of pastoral care, education and social justice. You can explore what it means to be a deacon in the Anglican tradition in a course called "Ministering by Word & Example". Or, if you are lay or already ordained, our program offers rich life-long learning opportunities in an open, diverse and creative environment. The world is hungry for spiritual connection. Courses are coming up so don't wait. Visit ccsonline.ca today to register.

ATLANTIC SCHOOL OF THEOLOGY

An ecumenical university serving Christ's mission, shapes effective and faithful ordained and lay leaders and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity degree (honors, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, Graduate Certificate in Theological Studies, Diploma in Youth Ministry, and Diploma Program in the New Evangelization. AST is located in Halifax, Nova Scotia, and facilities include a student residence, a chapel, and a library with over 86,000 volumes.

Academic Department
Telephone: 902-423-5592,
Email: academic@asttheology.ns.ca,
Website: www.asttheology.ns.ca.

COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Principal: Rev. Dr. Iain Luke

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HURON UNIVERSITY COLLEGE

Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more.

Huron offers BA programs in Religion & Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Studies, Psychology, and a range of additional programs.

Huron's Faculty of Theology provides the highest quality theological education through its undergraduate (BA-Religion & Theology), professional (M.Div. and MTS), and graduate (MA Theology) degree programs, and through its diploma (LTh) and continuing education programs.

Huron's students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds.

To arrange a visit or for more information, please contact us!

Email: huron@uwo.ca
Telephone: (519) 438-7224
Website: www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a community of scholars and ministers offering programs designed to help students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact: The Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. info@montrealdio.ca www.montrealdio.ca

QUEEN'S COLLEGE FACULTY OF THEOLOGY

has been preparing people for ministry since 1841. We now offer full time and part time programs for women and men preparing for ordained and non-ordained ministries in the Church. We have on-campus, on-line and correspondence courses that help students complete M.Div., MTS, M. Th, B. Th., Associate, Diploma and Certificate programs. We collaborate and partner with other denominations to strengthen our programs and the learning experience. We provide monthly Continuing Education Sessions for Clergy and Pastoral Workers on topics of current interest and concern. Our programs are built on theological education, pastoral training and supervision, spiritual development, participation in faith-based learning community, and a vibrant chapel life. Queen's is situated on the campus of Memorial University in St. John's, NL. For more information about our programs contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL A1B 3R6. queens@mun.ca, www.queenscollegenl.ca (709) 753-0116, Toll free (877) 753-0116.

RENISON UNIVERSITY COLLEGE

is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplains, our safe and inclusive residence community, and full-time social workers exclusively for Renison students. Explore your faith with our lay ministry courses through the Renison Institute of Ministry or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison Email: renison@uwaterloo.ca

SAINT PAUL UNIVERSITY

Faculty of Theology ANGLICAN STUDIES PROGRAM

Do you want to become an effective pastoral leader? The Master of Divinity (M.Div.) at Saint Paul University may be for you. Saint Paul University has been preparing Anglicans for ordination for over 30 years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. In addition to courses in theology, scripture, liturgy, and pastoral practice, the program offers specialized courses in leadership, conflict studies, inter-religious dialogue, and contextual theology. Fully accredited by the Association of Theological Schools, the Faculty of Theology offers not only the M.Div. (Anglican Studies) and Master of Theological Studies (MTS), but also bachelors, masters, and doctoral programs.

For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4; (613) 236-1393, ext. 2427/1-800-637-6859. www.ustpaul.ca

THORNELOE UNIVERSITY

Sudbury, Ontario An innovative and thriving Anglican College within Laurentian University, our Motion Picture Arts, Ancient Studies, Theatre Arts, Women's, Gender and Sexuality Studies, and Religious Studies programs lead to Laurentian University degrees. We also offer Theology at the Bachelor's, Diploma, and Certificate level. Programs available on campus and by distance education. Call for details and a course calendar. Information: The President, Thorneloe University, 935 Ramsey Lake Rd, Sudbury ON P3E 2C6
Phone: 1-866-846-7635 Fax: 705-673-4979
Email: president@thorneloe.ca
Website: www.thorneloe.ca

TRINITY COLLEGE

Offers dynamic and sophisticated theological programs, focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God's church. Trinity is rooted in the liberal catholic tradition of the Anglican Church, while embracing a variety of expressions of Christianity, including a vibrant Eastern Orthodox community. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs:

M.Div., MTS, MA, ThM, DMin and Ph.D. Short-course certificate programs are available, with concentrations that include Anglican Studies, Orthodox Studies, and Diaconal Ministry.

For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

VANCOUVER SCHOOL OF THEOLOGY

is called to educate and form thoughtful, engaged and generous disciples of Jesus Christ for service to the church and the world in the 21st century. A theological education at VST combines the love of scholarship, courage to take up the issues of our time and readiness to collaborate with our local and global neighbours for the good of God's world. VST strives to cultivate a community where hospitality, generosity and imagination infuse our common life. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time on the basis of the deep resource of faith. They don't rush to thin relevance, but linger with scripture, tradition and scholarship to expand our common imaginative repertoire. Our students learn together with and from our Indigenous partners and those of other world religions. To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

WYCLIFFE COLLEGE

at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Innovative programs have been introduced such as the **Master of Divinity (MDIV)** and the **Master of Theological Studies in Development (MTSD)**. The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3547 for further information.

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