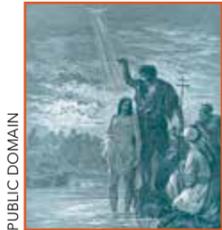




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Shehata to lead influential Diocese of Egypt

BY MARK MICHAEL

THE RT. REV. Samy Fawzy Shehata, Area Bishop of North Africa, has been elected Coadjutor Bishop of Egypt, and will succeed Bishop Mouneer Anis when he retires.

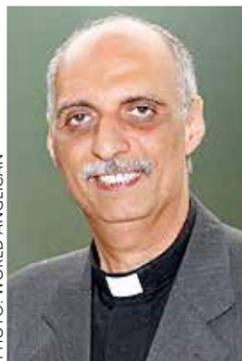
The Diocese of Egypt has been a strategic leader among Anglicans in the Global South, and Shehata will play a central role in the establishment of the Anglican Communion's newest province, the Province of Alexandria, which will include the Diocese of Egypt and three dioceses in North Africa and the Horn of Africa created through its mission work.

Shehata was elected on April 22 in Cairo, receiving 73 percent of the vote. Bishop Anis, who reached the province's mandatory retirement age of 70 in early April, told the Anglican Communion News Service, "The election was done in prayerful spirit. I am grateful to the nomination committee who worked very hard to insure a very transparent election. Please pray for Bishop Samy as he prepares to take the full responsibility of overseeing the diocese [in] the coming months..."

Shehata has served as the first Arab bishop in North Africa since 2017, when he succeeded English missionary Bill Musk. He was formerly dean of St. Mark's Pro-Cathedral in Alexandria, and served as principal of the Alexandria School of Theology, which trains ministers for service throughout the region. He earned a doctorate in theology from the University of Birmingham in 2002, and has represented the region in ecumenical work with the Orthodox churches and in the dialogue with the Al-Ahzar, Cairo's ven-

erable and influential Islamic university.

Shehata served on the Global South Anglicans' Study Group on Enhancing Ecclesial Responsibility, which prepared a covenantal structure for deepened fellowship that was adopted in principle by the Global South Anglicans at their meeting last October in Cairo.



Samy Fawzy Shehata

Anis served as chair of the primates' council of the Global South Anglicans and has been its primary spokesman for the last several years. He stepped down as chair at last October's meeting. Anis, who has been Bishop of Egypt since 2000, served additionally as president bishop (primate) of the Episcopal Church in Jerusalem and the Middle East from 2007 to 2017, when he was succeeded by the current primate, Michael Lewis. Bishop Anis' own commitment to reconciliation

between the Communion's conservative and progressive provinces has shaped the moderate tone of the group's public statements.

The Diocese of Egypt has generally steered a middle course during the Anglican realignment, maintaining a commitment to involvement in the Communion's Canterbury-based instruments of unity. Anis consistently participated in primates' meetings during his ten years as archbishop of the Province of Jerusalem and the Middle East, and as part of that province, Egypt sent a delegate to the most recent Anglican Consultative Council Meeting in 2019. The diocese also, though, has a close relationship with the Anglican Church in North America, and that church's archbishop, Foley Beach, participated in Bishop

Shehata's consecration in 2017.

While Anis publicly refused to participate in the initial gathering of GAFCON in Jerusalem in 2008, citing a concern about the group being dominated by "Northern" (i.e. American and Australian) leadership, he also withdrew from participating in the 2016 Anglican Consultative Council Meeting. He protested in the

latter case that the participation of Connecticut bishop Ian Douglas on the body's steering committee violated the consequences outlined for the Episcopal Church by the Anglican primates in response to General Convention's decision to authorize same-sex marriages. TAP

—Reprinted with permission of The Living Church



PHOTO: SUE CARELESS

O all ye works of the Lord, bless ye the Lord: praise him, and magnify him for ever. —Benedicite BCP., p.26.

Seven Anglican dioceses affected

Ontario Anglicans denied in-person worship until fall

COMMENT BY SUE CARELESS

THE ONTARIO House of Bishops in the Anglican Church of Canada has ruled that all churches in the ecclesiastical province of Ontario will remain closed for "in-person worship until at least September, regardless of where the government of Ontario is with its reopening plan." The decision affects over 70,000 Anglicans in seven dioceses: Algoma, Huron, Moosonee, Niagara, Ontario, Ottawa and Toronto.

Questions are being raised about whether there could have been a week-by-week evaluation of when to open churches as well as region-by-region decisions in consultation with local public health units.

In contrast, the Ontario government has ruled that, effective June 12th, all places of worship in the province will be permitted to open with physical distancing in place and attendance limited to no more than 30 per cent of the building capacity to ensure the safety of worshippers.

Instead in their June 1st pastoral letter, the Ontario House of Bishops invited parishioners "to observe a summer sabbath rest." The use

of this phrase is curious – maybe even ironic – in that biblically sabbath rest, described clearly in the Fourth Commandment, refers to rest from work not rest from worship.

"The well-being and safety of all our parishioners and the communities we serve is uppermost in our hearts and minds," wrote

Archbishop Anne Germond, metropolitan of Ontario.

"Online worship services, food banks and other essential outreach

and community ministries taking place in church buildings will continue, as they have been in recent months." Ten other bishops signed the letter.

Is the Ontario House of Bishops' decision too sweeping? Too much an overreach of episcopal power? Abp. Germond's letter states, "This decision was made in consultation with public health experts..." Yes, public health officials would need to be consulted but surely in a more timely and local way?

The other three ecclesiastical provinces have issued no such ban. Instead individual dioceses are structuring their own detailed step-by-step approach to modified in-person worship, with definite limits on the size of gath-

erings and a recognition that some parishes may be able to reopen before others in the same diocese, but that all must observe strict public health protocols. One wonders if the Ontario bishops will allow drive-in worship?

It will be interesting to follow the opening process of other denominations, particularly the Anglican Network in Canada, as well as the Baptist and Roman Catholic churches. Will Anglican Church of Canada members who find themselves closed out of their own churches, for what will amount to six months by September, visit churches that do open? Will they perhaps remain in them permanently? Or will many ACC members drop out of church completely? The pastoral letter encourages the continuation of online services, but after three months of such worship, many are becoming restless for the real thing.

In the seven dioceses affected, there are about 635 parishes that will have to keep their doors closed to in-person public worship, shutting out about 820 congregations. While 182,000 people in total are officially on Anglican parish rolls in these dioceses, the number who would regularly worship in these church communities would more likely be somewhere between 70,000 and 95,000 people. TAP

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The Anglican Planet

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The Pandemic's Impact

on the Church and its Outreach

BY SUE CARELESS

EVERY CHURCH has its shut-ins, those members often forgotten or never known by most of the congregation but hopefully remembered by the clergy and visited regularly by someone on the pastoral team. The COVID-19 pandemic made virtually every church member a shut-in and clergy could only visit us online or by phone.

As we go to press the lockdown restrictions are easing up in various stages and regions. But it probably won't be quite church (or society) as usual, especially with the threat of a second wave of infections – at least not until an effective vaccine is discovered.

New mothers are taught to have skin-to-skin contact with their newborns to encourage bonding. Even as adults we crave some physical contact with at least a few people. Handshakes have probably gone out of favour forever, for some at least. Hugs may only be possible this year with close family and friends.

There are plenty of questions and only a few clues as to how the new normal might look for the Church. And the ramifications go well beyond Sunday services, although we will begin there.

Some key factors to consider: The COVID-19 virus seems to spread more easily in enclosed, indoor spaces than outside in the open air. Singing and shouting project droplets further than normal talking does. Also, the longer you are exposed to the virus, the more likely you are to become infected with it. Children with no underlying health issues rarely seem to be adversely affected but it is not clear if they can transmit the virus.

The more local and smaller a meeting, usually the safer it is and the less risk it poses when members disperse. When gatherings involve many people from great distances, there is more risk of catching the virus *en route*, especially in the close quarters of a train or plane, and of then spreading the virus not only at the gathering but to their communities when they return home.

Worship Services

Some churches are holding drive-in services in church parking lots. Clergy officiate in the open air at a safe distance while worshippers tune their car radios to hear the service being broadcast from a short-range FM transmitter, and sing and pray along. While they can smile and wave at fellow parishioners, they are instructed not leave their vehicles.

Health authorities are setting limits on the total number of people who can gather at one time, so an extra service might need to be offered.

To ensure social distancing of 2 metres (or 6 1/2 feet) for non-household members, some pews will need to be roped off or taped off.

During the summer, services might be better held outside in the shade.

Shorter than usual services would mean less time exposed to the virus and less need to use the washrooms.

Congregants should consider wearing face masks and possibly gloves.

Greeters should wear masks and gloves and avoid any physical contact. If used at all, bulletins could be picked up by each church member from a pile, rather than being passed out.

There should be a limit on the number of officiants, and servers might be let go until October.

Any musicians, especially those with wind instruments, should be at a safe distance from each other and the congregation. Choir and choir practice should be dropped for the summer and not resume again until October.

There should be fewer hymns, if any, and no sung canticles. Hymnals and prayer books should not be shared.

If the "kiss of peace" is practiced, it should be done with no physical contact, substituting smiles, nods and waves at a distance for hugs and handshakes. There should be no moving around from pew to pew mid-service.

Morning and Evening Prayer and the Litany might be considered for the main service. (Only in the last fifty years has weekly communion become a common practice at the main Sunday service. In the 1960s Holy Communion would only be held once or twice a month.)

A "spiritual Eucharist" could be encouraged with the proper instruction ahead of time. (See p. 584 of The Book of Common Prayer.)

If there is a physical Eucharist, there should be no common cup or shared loaf but only communion wafers.

Passing a collection plate is too risky. A secure collection box or the use of direct e-deposit should be encouraged instead.

There should be plenty of hand sanitizer available and all common areas must be cleaned and disinfected after each service.

Any coffee hour (except online) might be altogether too risky. If it is deemed necessary for fellowship, it should be held outside and involve no actual refreshment. The food and drink itself isn't the risk but touching shared cups and dishes is. Coffee hour also increases the odds that people will want to congregate too closely and will need to use the (usually small) church washrooms.

There are plenty of questions and only a few clues as to how the new normal might look for the Church. And the ramifications go well beyond Sunday services...



Many churches are holding services and meetings online or via video-conferencing.

Restrooms should be clean and well-stocked with paper towels, soap and toilet paper. The main risk comes from washrooms that are small, crowded and poorly ventilated. There isn't yet sufficient data to know if there's risk from toilet flushes aerosolizing the virus so best to put the lid down before flushing.

Services should be recorded and broadcast for those who are still housebound. For those who feel unsafe at church, more family prayer at home should be encouraged. No one should be shamed for not attending church in person.

Other Parish Programs & Services

The Nursery and Seniors While some older parishioners like to help in the nursery and Sunday school, this may not be a good time to do so. Churches are wonderful intergenerational institutions but seniors will still need some extra protection at this time, without being shelved away and forgotten.

Sunday school Older teachers and those with underlying health issues are more at risk of contracting the virus. More teachers and younger ones will be needed this fall. Hopefully the virus will not interfere with the Christmas pageant.

Youth groups tend to close in the summer, or meet less frequently. While young people seem less vulnerable to the virus, it might still be wise to split into smaller groups by age.

Vacation Bible School More of the VBS program should be held outdoors, but in the shade and during mornings or early evenings when it is cooler. The fresh air would be safer than indoor spaces.

Christian camps have a huge impact on the spiritual formation of youth. Ontario and several other provinces are not allowing summer residential camps. (Day camps are permitted.) This is an unfortunate but necessary measure. Child and youth leaders might try to find creative online ways to connect with young people this summer.

Weekly Bible study groups usually involve up to a dozen people from different households meeting in a private home. Often such groups don't meet over the summer but it might be wise to delay start-up in the fall until October.

Counselling Much of a minister's workload involves counselling and this has only increased during the pandemic. The lockdown has added to the pressure and stress on many marriages and families, especially with job loss and where there were already abusive relationships. Physical and substance abuse, divorce and suicide rates are expected to rise the longer the lockdown is in place and while the economy struggles to recover.

The Rector's discretionary fund is designed to meet the special needs of a struggling church member or family. With enormous household debt and widespread job

loss post-pandemic, there will be far more needs and fewer resources. Those who have not suffered financially during this crisis might consider donating extra to this fund.

Clergy visits to prisons, hospitals and retirement homes. In Canada no clergy (not even chaplains) have been allowed to enter prisons, hospitals and long-term care homes to comfort the sick and dying. When they are permitted to re-enter, they should follow the necessary safety protocols. Until then, perhaps window visits at LTC homes could be arranged with the family's permission.

Weddings May and June are favourite months for weddings but given that during lockdown no more than five people could be present at the ceremony (bride, groom, officiant and two witnesses), most have been postponed. Receptions were out of the question. As restrictions ease on large gatherings there are still extra dangers with weddings and funerals. Family and friends often travel from great distances by train or plane and at the reception are likely to be very physically expressive with not only handshakes but also hugs and kisses. Alcohol will also make people forget about any social distancing.

A marriage preparation course is a requirement for an Anglican marriage in Canada. These may have to be conducted in part online.

Funerals While to date over seven thousand Canadians have died from COVID-19, let alone from other illnesses that went untreated during the pandemic, even the immediate family could not be at the bedside of those dying in hospitals or care facilities. Currently funerals in Ontario are restricted to ten people. Hopefully, a larger gathering to remember the deceased could be held at a later date.

Church picnics, usually an end-of-June event, might be better postponed until September, if held at all.

Parish retreats, usually an overnight fall event, would be safer moved to spring of 2021.

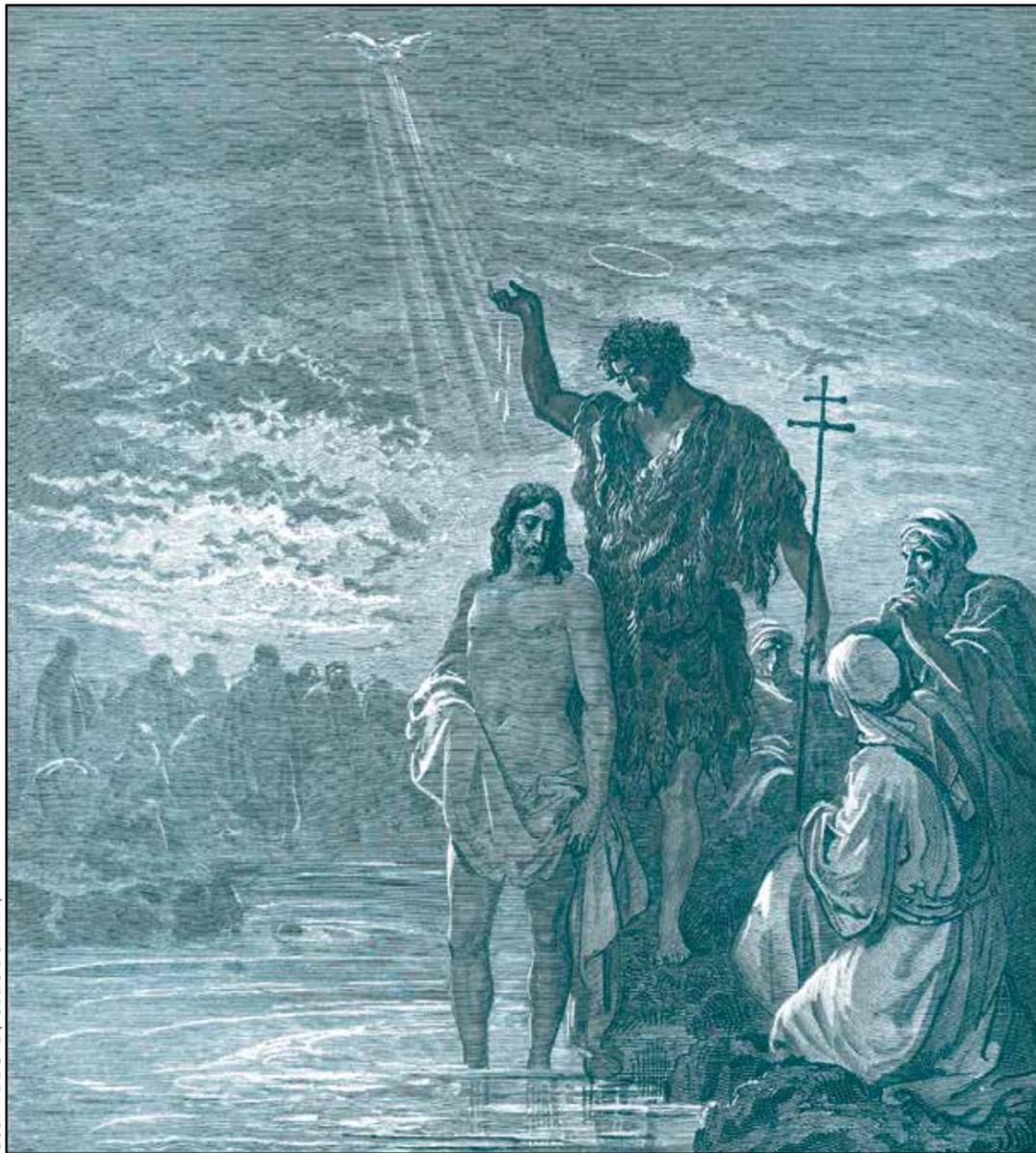
Fundraising church suppers such as strawberry socials, which are particularly popular in rural communities, may have to be take-out this year, if held at all.

Confirmation classes. Since youth are not at high risk of catching COVID-19, such classes may be possible this fall with proper social distancing. The Roman Catholic Church has an online catechism quiz that individuals can use to teach themselves the faith. Such a project might be worth developing for Anglicans, supplemented with in-person instruction with catechists. The Anglican Network in Canada has a fine resource called *To Be a Christian: An Anglican Catechism*, which is available both online and in print.

Community Outreach

Many parishes run **food banks and thrift shops.** The need for both will be greater because of the pandemic's See **PANDEMIC** page 6

Avoiding a Lopsided Faith



GUSTAVE DORÉ (PUBLIC DOMAIN)

Gustav Doré's *The Baptism of Jesus* (1866) portrays the Spirit's descent from heaven like a dove. A voice from heaven was heard to say, "This is my beloved Son, in whom I am well pleased."

BY BRETT CANE

CELEBRATING the Trinity? Does that excite you? Do you anticipate Trinity Sunday in the same way as Christmas or Easter? Probably not. And, perhaps, somewhere in the back of your mind, you might wonder how Trinity Sunday could possibly relate to your day-to-day life as a Christian. I feel it does, and in this reflection (which contains thoughts I have gleaned from many sources wiser and more experienced than me) I hope to show you that living the Trinity is essential to living the Christian life in all its fullness.

The point is we need to live the whole of the Trinity in order to experience God in all his fullness. When people are baptized or the blessing pronounced, it is in the name of the Father, the Son and the Holy Spirit. This is not a neat religious phrase to keep us theologically correct. It is a call to experience the whole of God. If we do not, then our faith will be lopsided, out of kilter. You see, if we focus on the Father without the Son, we may experience God as aloof and uncaring, unwilling to be involved with us. If our faith is centred primarily on the Son, that can leave us at the cross and not take us beyond to the empowering of the Spirit. Then, if we focus primarily on the Spirit, we can end up centring on

our experience of God and not God himself. But even when our faith includes the Son and the Spirit, if it is without the Father, the result can be that we only see God for his value to us and not our value to him; he becomes primarily a Servant to our needs. However, if we fully embrace God as Father, Son and Holy Spirit, then we will be balanced in our walk of faith. The Trinity calls us to enter into a relationship with God at every person of his being.

God in front, beside and within us

When we do this, we find that we experience God in front of us, beside us and within us.

The Father – God in front of us: We experience God as Father as One who is in front of us to draw us out and affirm us. "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of adoption. And by him we cry, 'Abba, Father'" (Romans 8:15). As a perfect earthly father should, God as Father tells us who we are and gives us a sense of well-being; he regulates us from a centre outside ourselves; he pulls us towards wholeness; he accustoms us to obedience. The result of this is that we find security. God as Father is God in front of us.

The Son – God beside us: We experience God as

Where are you in your experience of living the Trinity? Are you humbled by the majesty of God? Are you amazed at his grace and his love for you? Are you experiencing his power and a deepening intimacy with him?

Son as One who walks alongside us so we can get to know him. In Jesus, we know God as self-giving love: "This is how God showed his love among us: He sent his one and only Son into the world that we might live through him" (1 John 4:9). Because Jesus is a human being, we are able to draw near to God without feeling coerced or forced into belief – we are given the freedom to relate to him in faith and love. Not only that, we can get to know him as a friend and, as in any true friendship, his good points rub off on us – we become more like him: "This is eternal life: that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3). More than this, because he has become one of us, we know that he understands what we are going through: "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin" (Hebrews 4:15). Most of all, because he has identified with us, he has taken our place on the cross, bearing our sins: "For God has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins" (Colossians 1:13-14). God as Son is God beside us.

The Holy Spirit – God within us: We experience God as Holy Spirit as One who lives within us. It is through him that we encounter God's love: "God has poured out his love into our hearts by the Holy Spirit" (Romans 5:5). He transforms our "heart of stone into a heart of flesh," giving us a new desire to live fully for God: "I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezekiel 36:26, 27). He is the Spirit of life who makes effective all that Christ has won for us. As he indwells us, we receive freedom "from the law of sin and death" (Romans 8:2); we receive a new power to live the life God requires (Romans 8:5), which brings us life and peace (Romans 8:6). We experience a new intimacy with God through the Spirit "by whom we cry, 'Abba, Father'" (Romans 8:15). It is the Spirit within us who "helps us in our weakness and...intercedes for us with groans that words cannot express" (Romans 8:26). It is he who produces fruit in our lives (Galatians 5:22f) and through whom we are gifted in new and powerful ways to serve God through his Church – "To each one the manifestation of the Spirit is given for the common good" (1 Corinthians 12:7). God as Holy Spirit is God within us.

In the Trinity, we experience God in front of us, beside us, and within us.

Conclusion

Where are you in your experience of living the Trinity? Are you humbled by the majesty of God? Are you amazed at his grace and his love for you? Are you experiencing his power and a deepening intimacy with him?

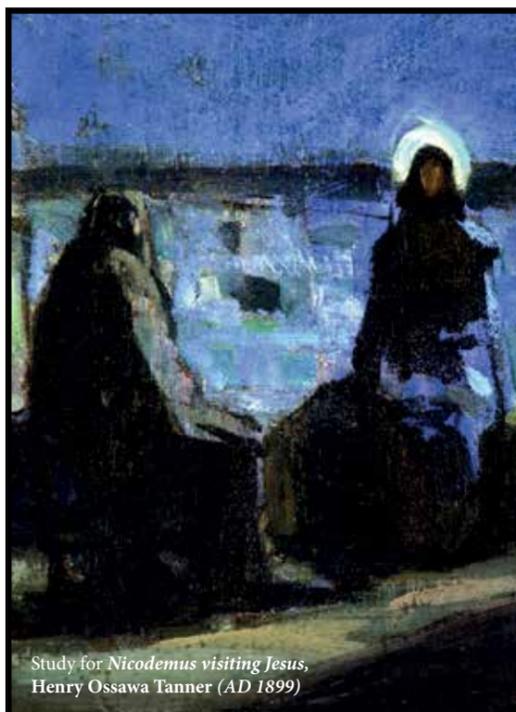
On a personal note, I came to faith from outside the Church through "Jesus" Christians and was given a zeal for evangelism and the Scriptures. The depth of both traditional and liberal Anglicanism has broadened my concept of God's majesty and his concern for the whole of creation. The dynamic encounters I have had with charismatic Christians have led me into a growing experience of intimacy with God as I encounter his power to heal at the very depths of my being.

Encounter God in all his fullness: Father, Son, and Holy Spirit!

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that this holy faith may evermore be our defence against all adversities; who livest and reignest, one God, world without end. Amen.

–The Collect for Trinity Sunday, BCP p. 214 TAP

The Rev. Dr. Brett Cane served in the dioceses of Quebec, Montreal and Rupert's Land and in retirement at Trinity, College, Bristol, UK. He now helps out in the parish of Central Saanich on Vancouver Island and each June (apart from this year!), he teaches "Anglican Studies" to ordinands at St. Frumentius' College in Gambella, Ethiopia.



Study for *Nicodemus visiting Jesus*, Henry Ossawa Tanner (AD 1899)

EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD. THAT WHICH IS BORN OF THE FLESH IS FLESH; AND THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT. MARVEL NOT THAT I SAID UNTO THEE, YE MUST BE BORN AGAIN.

ST JOHN 3:5-7

THE GOSPEL FOR TRINITY SUNDAY, BCP



The Prayer Book Society of Canada upholds the maintenance of the Prayer Book as the official standard of doctrine and worship in the Anglican Church of Canada. It seeks to foster a rediscovery of the classical Anglican way of worship, devotion and reading of Scripture, embodied in the Book of Common Prayer. Find us at prayerbook.ca and on Facebook.

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Summer Reads

Probably only a few of us have read as much as we had hoped to during the spring lockdown. But there is still the summer ahead and our inveterate West Coast reviewers have some intriguing suggestions for us.



PHOTO: SUE CARELESS

Julie Lane Gay is a writer and editor who lives in Vancouver with her husband Craig and their four children. She attends St John's, Vancouver.

The Dutch House

Ann Patchett
Harper Collins, 2019

One of the highlights of summer is a good novel, a story that whisks us off into someone else's world with likable characters uncovering deeper truths. *The Dutch House* is a fairy tale of sorts, complete with endearing, abandoned children and a wicked step-mother. It's the fifty-year saga of siblings Danny and Maeve Conroy, growing up in an elegant Pennsylvanian home, a house where they start in one family, get shoved into another, and are then dropped into yet one more.

Danny, a smart, likable doctor – and the tale's narrator – reflects often on the gravitational pull of the house, "...like swallows, like salmon, we were the helpless captives of our migratory patterns." It's his story of finding the clues that might have made their home and family stable. His search mirrors how relationships and houses morph into idols, giving them power to shape us. As Danny realizes, these ideals become a "misunderstanding that I knew wasn't true but was still, for a moment, wildly convincing." Isn't that how idols work? *The Dutch House* is also the story of the goodness that can be found when we let go of the families and homes and lives we wanted and savour what arises in their stead.

Open and Unafraid: The Psalms as a Guide to Life

W. David O. Taylor
Nelson Books, 2020

Early in the COVID-19 pandemic, friends invited us to join them in saying Psalm 46 daily as an act of soli-

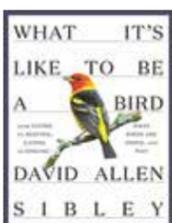
Caring for Our Planet

As concerned as I am about the environment, books about the degradation of our planet often leave me paralyzed. It's so hard to hear all the horrific facts. Yet when I read about the wonders of our planet – trees, air, plants, animals, stars – I find myself not just cheered and awed by God's creativity but revitalized, ready to persevere in preserving this planet. –J.L.G.

What It's Like to be a Bird: From Flying to Nesting, Eating to Singing – What Birds are Doing and Why

David Allen Sibley
Alfred A. Knopf, 2020

What It's Like to be a Bird is written and illustrated by renowned ornithologist and artist David Allen Sibley. His famous



field guides reside on most birders' shelves but this one is a hybrid: a fun introduction and a reference book.

Sibley offers an extensive annotated list of birds' traits – vision, feathers, foraging, migration and more – and follows these with short essays on ninety-six species of well-known birds. Who knew that the Wild Turkey can crush walnuts in its gizzard and the Surf Scoter can crush clams?

Buzz, Sting, Bite: Why We Need Insects

Anne Sverdrup-Thygeson (Translated by Lucy Moffatt)
Simon and Schuster, 2019

I dislike mosquitos (though I'm quite sure they like me), but *Buzz, Sting, Bite* raises them from annoying (and sometimes lethal) pests to truly interesting subjects. Did you know that mosquitos have mutated such that there are different varieties living in London's Piccadilly Line than in the Tube's Central Line? For readers of the Old Testament, there's a look at the Israelite's manna. Dragonflies led the way to inventing drones and Black Fire Beetles offer ways to detect rising heat. Anne Sverdrup-Thygeson, a professor of conservation biology in Norway, makes bugs fun.



First, Catch: Study of a Spring Meal

Thomas Eagle
Grove Press, 2020

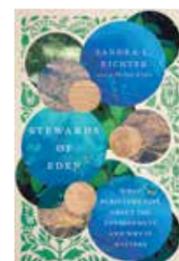
First, Catch is a poetic meander through the preparation of an elaborate spring feast, which pauses to look at not just the ingredients, but also traditions such as pickling and fermentation, farming practices and changing food preferences. Thomas Eagle, a British chef and fermenter (did you know that was a profession?) is an appealing enthusiast of salt, vegetables, anchovies and vinegar. He makes a strong case for eating rabbits and deer rather than chicken and cows – and insists they are equally delicious. For the foodie in your life who loves to read, *First, Catch* is a wonderful present.



Stewards of Eden: What Scripture Says About the Environment and Why It Matters

Sandra L. Richter
InterVarsity Academic, 2020

If you care about the planet, consider Sandra Richter's excellent introduction and overview. She's an Old Testament professor at Westmont College with a deep knowledge of Scripture, as well as environmental history and practices. She's familiar with the ways we both harm and care for our planet, but she isn't depressing. As Richter reiterates in her brief appendix, we need to carry on with hope, and she follows this with an excellent list of how we can start or broaden our efforts.



clarity in faith. For me it segued into studying the Psalms every morning, and several friends suggested David Taylor's *Open and Unafraid: The Psalms as a Guide for Life*. I was reluctant as Taylor (a theologian and Anglican priest) is a huge fan of the Bible paraphrase, *The Message*, and I'm not (though I love Eugene Peterson's other books).

I'm glad I persevered. If you're spending the summer traveling in the Psalms, this could be your annotated trail map. Taylor leads you in – making you at home in these poems – appealing to both your mind and your heart. He begins with short chapters covering the Psalms' history, poetic form (my stumbling block), honesty, communal nature and models of prayer. He helps you over those hurdles of pleas for violence and rambunctious dancing in the temple.

Taylor delves into nine themes: sadness, anger, joy, enemies, justice, death, life, nations and creation. Each chapter combines personal reflection (including some fine passages on the author's struggle with infertility), scriptural exegesis, biblical history, theology and cultural reflection. Taylor ends each chapter with questions and exercises (these would be great in a small group) as ways to settle in more deeply, to find God in the Psalms. One exercise in the chapter on the Nations suggested reading Psalm 91 aloud alongside headlines of world news – a valuable practice for me, if not the world.

Where Goodness Still Grows: Reclaiming Virtue in an Age of Hypocrisy

Amy Peterson
W Publishing Group (an imprint of Thomas Nelson), 2020

People in the Evangelical "movement" of the last fifty years, particularly in North America, have made some poor choices—some were antithetical to Scripture. We have rightly been accused of idolizing marriage and family and electing political candidates whose immoral behavior was

well documented. Too often we have modeled pragmatism and judgment instead of humility, generosity and forgiveness.

Amy Peterson is an American millennial who grew up "in a conservative, evangelical homeschooling family in the South.... You wouldn't have thought we were weird, just maybe slightly outside the mainstream." *Where Goodness Still Grows* is Peterson's traverse from being deeply disheartened by Evangelical faith and culture to becoming a thoughtful activist to heal and cleanse it. She wants "to see virtue as a tool for cultivating wisdom, not a weapon to wield against enemies."

Peterson has not left God, nor the Church. She is deeply committed to both, with great love. Her chapters cover nine biblical virtues – from hospitality to discernment to hope – and in each one, she "reimagines," within the truth of Scripture, what each of these virtues are meant to look like, from inviting over the new co-worker, to gardening public spaces as a declaration of hope, to taking silent days so our speech might be more loving.

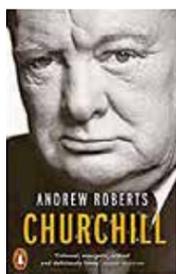
Where Goodness still Grows is an excellent book for understanding the disillusionment that many who grew up in the 1980s and 1990s feel toward Evangelicalism, and is a starting place for those of us still theologically-rooted in Evangelicalism to become vessels to support their way back.

Bill Reimer is the manager, and has been for many years, of the Regent College Bookstore, one of North America's largest surviving theological bookstores. He attends St John's Vancouver.

Churchill: Walking with Destiny

Andrew Roberts
Penguin, 2018

In the long line of Churchill biographies, this is one to be reckoned with. Weighing in at 3.6 pounds, I could only sample sections of the book before returning it to the read-



ers'-in-waiting line at the Vancouver Public Library. The "Destiny" in the title makes one wonder if Andrew Roberts is using it as a proxy for Providence,

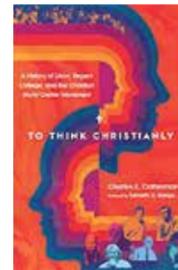
even if he only admits to using it in a deistic sense of fate. In the introduction, the author quotes a one-time minister in Churchill's war cabinet as saying after the war that the one instance in which he thought that he could "see the finger of God in contemporary history" was Churchill's arrival as Prime Minister at a "precise moment in 1940." Hmm. Roberts is guarded on this and emphasizes that Churchill was skeptical of Christianity although he allows that on at least one occasion, his wife Clementine recalled that when he became Prime Minister, Churchill said "God had created him for that purpose."

For the Christian reader Churchill can be an enigma. The pacifist would be quick to condemn the area bombing of German cities during World War II while others would never forgive his part in the Gallipoli fiasco. Some Christians will be open to seeing God at work in Churchill's life in the way that it was preserved, the leadership training that he received in both the triumphs and failures of his younger years, and then in that great moment when he came to power at a time when Hitler needed to be stopped. On this side of the demise of the British Empire, Churchill is out-of-step in his advocacy of it. But one could ask counterfactually whether Hitler could have been stopped apart from that empire? Certainly America would have been a barrier to world domination but the question begs to be asked. Roberts coyly points out the span and complexity of Churchill's life: "In the year that Churchill was born a British general forced King Koffee of the Ashanti to end human sacrifice; in 1965, the year he died, the Beatles released "Ticket to Ride." Yes, "Interesting Times" writ large. For a different take on Churchill's faith by his grandson see: *God & Churchill: How the Great Leader's Sense of Divine Destiny Changed His Troubled World and Offers Hope for Ours* by Jonathan Sandys & Wallace Henley, Tyndale, 2015.

To Think Christianly: A History of L'Abri, Regent College, and the Christian Study Movement

Charles E. Cotherman
IVP, 2020

The 1960s saw a Baby Boom come of age at a time of cultural crisis. While many shed the Christian beliefs that they had grown up with, those who remained, along with some who were converts to the faith, often yearned for more authentic expressions of thoughtful and historic Christianity. Two meccas for such young folk were L'Abri in Switzerland, led by an American pastor, Francis Schaeffer, and Regent College in Vancouver, led by the Oxford geographer, James Houston. While differing in important ways, both sought to be places of study within communal settings that placed emphasis upon the "personal" and places where students were free to ask questions, since "all truth was God's truth." Both Schaeffer and Houston were deeply pastoral and emphasized the importance of prayer, with Houston placing a special emphasis on friendship with God, knowledge of the self and, out of this, an openness to one another. Neither were places of training for professional clergy, although Regent was a graduate school with a formal course of studies designed for laity. The late 1960s and early 1970s were times of a host of "start-up" activities including efforts to reproduce variations of a L'Abri or a Regent in other settings. "Study centres" is a flexible description that Cotherman uses to describe The Ligonier Valley Study Centre in Pennsylvania, established in 1971, The C.S. Lewis Institute in College Park, Maryland established in 1976, New College established in Berkeley in 1978, and on down to the present which has seen a cluster of study centres being planted on the periphery of major universities in the U.S. Cotherman has told a faithful story of a quest to "think Christianly." May this story help inspire a new generation of young Christians to plant communities of learning and devotion that are adapted to new and challenging times.



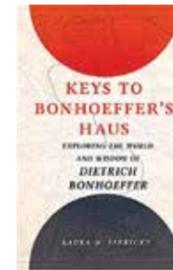
Keys to Bonhoeffer's Haus: Exploring the World and Wisdom of Dietrich Bonhoeffer

Laura Fabrycky
Fortress, 2020

In the summer of 2016, Laura Fabrycky moved with her husband, a U.S. Foreign Service officer, and her young children to Berlin. Finding that they lived a short distance from the Bonhoeffer Haus – Marienburger Allee no. 43 – she made an appointment for her family to have a tour, the week of the US Presidential Election. Rather than a museum, Fabrycky sensed a home. On her fourth visit she joked to the guide that she was visiting so often that she should become a guide herself. The guide responded that, "Yes!" she should. Before long she was handed the key

to the house and began her work as a volunteer. The book is a record of her reflections on her own life and story through her encounter with the life of Bonhoeffer. While

the reader learns details about Bonhoeffer, the book is a spiritual memoir. Her collected insights she metaphorically calls "keys" – for example: *When we hold on to the truth, we find the truth holds on to us, even when we are tempted to despair.* She takes us through the house and beyond to important places in Bonhoeffer's life. "Place" is a constant theme as is the importance of "civic housekeeping" – love of neighbour, including those different from us, is expressed in the small details of life. Fabrycky's training in political theory adds nuance to her cultural insights both past and present. There is much for a Christian to ponder in the pages of this finely written book. An immediate takeaway for me was that I purchased an English copy of the annual daily meditation book, *Die Losungen*, published by the Moravian community and used faithfully by Bonhoeffer, that pairs an Old Testament and a New Testament verse. Daily meditation on short scriptural passages was a practice of Bonhoeffer and his circle of Confessing Church pastors, and is one for us to continue in these times. TAP



TAPTribute

Peter C. Moore (1937-2020)

BY SUE CARELESS

PETER MOORE has been described as "a man who, more than any other, has promoted the witness of classical Anglican Evangelicalism in the Episcopal Church." But this formidable American spent a decade in Canada during which time he had a profound effect on the Anglican church as well.

The Rev. Dr. Moore served as rector of Little Trinity Church, a historic Anglican evangelical parish in downtown Toronto from 1985 to 1996. He was also a key figure in the Essentials movement within the Anglican Church of Canada, which was attempting in the 1990s to sustain faithfulness within that denomination. Moore spoke at the formative Essentials '94 conference held in Montreal, and his address was published as a chapter in the book *Anglican Essentials* (1995), which historian George Egerton edited.

Egerton, who worked closely with Moore in the Essentials movement, remembers him well:

"Peter had many gifts: he was deeply learned, a natural leader,



Peter Moore in Toronto in the 1990s.

a penetrating and clear communicator, compassionate in his relationships, faithful and winsome in his priesthood, and always eloquent and elegant in his person and profession. It was a joy to be with him, and experience his friendship."

Moore, 83, was the author or editor of five books, *Disarming the Secular Gods* (1989); *One Lord, One Faith: Getting Back to the Basics of your Faith in an Age of Confusion* (1994); *Can a Bishop be Wrong? Ten Scholars Challenge John Shelby Spong* (1998); *A Church to Believe In* (2nd edition 2000); and an autobiography, *From Dry Bones: Reflections on an Unpredictable Life* (2013).

In the latter he wrote: "In the unravelling of my life – and at times it truly unravelled – I discovered that people don't fall from grace. We fall into grace." During his lifetime he moved from New England to Canada to the Midwest and finally the Deep South yet he discovered "God was there already, long before I was conscious of him."

Born and raised in suburban New York City, Moore earned degrees from Yale, Oxford, Episcopal Theological Seminary and Fuller Theological Seminary.

He served for two years as vicar of an industrial parish outside of Pittsburgh. Then in 1962 Moore founded FOCUS (Fellowship of Christians in Universities and Schools), which seeks to bring Christ to students attending secular independent schools along America's East Coast. He left FOCUS in 1985 to serve in Canada but worked with FOCUS

again later as its director from 2005 to 2008.

From 1996 to 2005 he served as the dean of Trinity School for Ministry in Ambridge, Pennsylvania. In 2008 he moved to Charleston, South Carolina where he became Associate for Discipleship and scholar in residence at St. Michael's Church, in a diocese that had realigned with the Anglican Church in North America.

Since 2016 he served as director of the Anglican Leadership Institute, training leaders in the world-wide Anglican Communion. The Rev. Alfred Zadig, Rector of St Michael's, posted on the church website:

"In addition to writing books, pastoring and leading, Peter poured his life into the ancient art of mentoring the generations. Whether students at FOCUS, Trinity School for Ministry, St. Michael's Church or the bishops and clergy of the Anglican Leadership Institute, he loved coming alongside to make disciples! I therefore marvel at the fact that Peter died on the eve of Pentecost. Why? He simply lived and breathed through the power of the Holy Spirit."

His obituary in the *Charleston Post & Courier* described Moore as "a man who served under the Bible and not above it, fighting to keep the church he knew and loved in a place of obedience to Scripture. Peter also had an unrelenting passion to reach the next generation for Jesus Christ."

Moore, who died from cancer on May 30, is survived by his wife, Sandra; their three adult children: Jennifer Moore, the Rev. Kate Norris (the Rev. Sean Norris), and David Moore (Alexandra Moore); and two grandchildren. Moore's family has requested that in lieu of flowers donations in his honour may be offered to FOCUS or Trinity School for Ministry. TAP

Grasping the BCP Anew

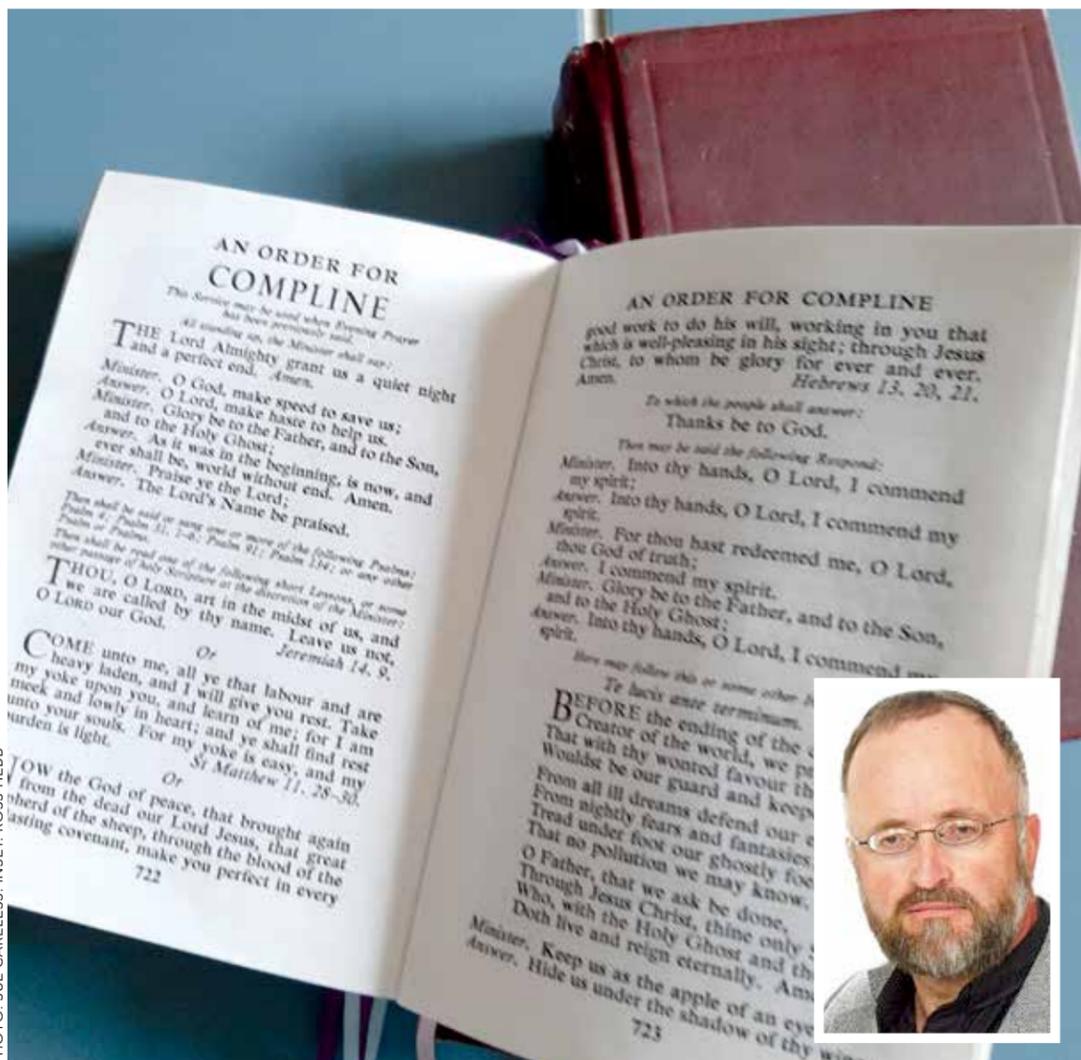


PHOTO: SUE CARELESS. INSET: ROSS HEBB

In May, theologian **Ross Hebb** talked with **Sue Careless** about his series of six instructional videos, which teach lay people how to pray several services in the Book of Common Prayer that do not require the presence of a priest. Dr. Hebb is rector of St Peter's in Fredericton, New Brunswick.

TAP: With Holy Communion often the only church service held in many parishes each Sunday, many Anglicans are not familiar with the daily services of Morning and Evening Prayer that older generations of Anglicans heard regularly in the past. Now, during the current lockdown, you are uncovering some buried treasures, including the service of Compline and the Litany as well as Noonday Prayers and Prayers for Family Devotions. What prompted you to make these videos?

RH: Three reasons: First, it seemed plenty of clergy were 'doing' e-services while church buildings were closed during the pandemic, so there was no sense clogging up that market with yet another offering.

Secondly, there was the sense that this lockdown might be an opportunity for folks to do 'the good they had neglected to do,' namely to realize their long-intended desire to actually say Prayer Book services at home. After all they could no longer claim not to have sufficient time. However, I also realized from experience that Anglicans did not necessarily know how to do the services themselves. Hence the need for the videos.

There is also a broader, theological consideration. The ethos of Anglicanism is participatory worship, give and take, versicles and responses, such as "The Lord be with you - And with Thy spirit!" Anglican worship has always been this way; everyone is to follow, to share in and to participate. Children learn this even as toddlers playing in the pews. It is not just cute that they say the 'Amen.' It is actually the first step in learning to worship their God! All this e-worship, although good and necessary for the time being, has the regrettable (and unintended collateral effect) of leading us down the road further to becoming

only viewers and an audience, not fellow worshippers. The videos are designed to thwart this process and to give worship back to each individual believer!

TAP: Which service would be the best place to start for someone who has not used the BCP in their daily devotions?

RH: Evening Prayer. It is shorter, designed for late in the day when there is more time but nonetheless teaches all the necessary tools of finding psalms and lessons that can be applied to other services, especially Morning Prayer.

TAP: And which might be the last?

RH: The Litany - but it is very suitable for challenging times like right now!

TAP: What if someone doesn't own a Prayer book?

RH: Barely an inconvenience - the Prayer Book, like the Bible, is wholly available for free online at prayerbook.ca. I include the necessary link at the end of each video.

TAP: What is your next project?

RH: A new video series on YouTube, six ten-minute sessions on "How We Got the Prayer Book" - a brief history of its compilation and transmission over the last 400 years.

TAP: Since you are both a theologian and an historian, that is quite exciting.

The Prayer Book contains so much of our Western Spiritual tradition - a tradition as rich, as broad and as fulfilling as any that exists. The Prayer Book, too, although now usually forgotten, is the very hinge and essence of Anglicanism. We did not have 'Confessions' as the Lutherans and Presbyterians, nor do we rely on a top-down structure as did Rome, but Anglicans had the Prayer Book which contained Scripture, doctrine, devotion and a unique spirituality. **TAP**

The Book of Common Prayer is not just a service book, or a compilation of old prayers, but the keystone of an entire spiritual heritage of which we are the beneficiaries.

- **For how to say Family Prayers see:** youtube.com/watch?v=YhTF2frmRRw&feature=share
- **For how to say Compline see:** youtube.com/watch?v=Uqxzcze4mE
- **For Noon Prayers see:** youtube.com/watch?v=FLpmGSESTMU&feature=share&fbclid=IwAR0bAopi_7t0UYoaEYi24pmjyUu21-qPlQB_sd8169wQ7jCTfxSUZOpmMQdo
- **For how to say the Litany see:** youtube.com/watch?v=LVwNP4Y8No
- **For how to pray Evening Prayer see:** facebook.com/261404490696310/videos/1086031931770722
- **For how to pray Morning Prayer see:** facebook.com/261404490696310/videos/2622456091410411

Dr. Ross Hebb no sooner completed his video series on services in the BCP than he started another set on *How We Came to Have the Book of Common Prayer* (BCP - 1962 Canadian edition.)

IT IS NO SMALL challenge to cover one hundred years in a ten-minute talk but Dr. Hebb does so with wit and gusto. He is a superb teacher: knowledgeable, succinct and engaging. Each of the six videos will be released on YouTube on a weekly basis, giving the series the potential of a global audience. Whether or not you are familiar with the BCP, or with history for that matter, do yourself a favour and check the series out this summer. You'll be glad you did.

As Dr. Hebb explains in his own words:

"The series traces the creation and transmission of this truly unique spiritual heritage. Much more than just a collection of worship services, the Prayer Book is the best single compilation of a distinct Western Christian spiritual tradition. While the Reformation obviously forms the backdrop to its creation, the series is not a history of the Reformation but of the BCP. While mention is made of various historical periods, such as the Caroline and the Victorian, focus remains on the Prayer Book, and not on particular eras. Again, mention is made of various '-isms' such as Deism and Tractarianism (and their influence on the BCP), but the videos avoid the pitfalls of falling for too many '-isms.' Finally, while necessarily discussing certain individuals such as Archbishop Cranmer, King Charles I, and Bishops Seabury, Selwyn and Medley, the series avoids detailed biographies. The goal throughout is to maintain an emphasis on the central figure - The Book of Common Prayer.

"The series nonetheless required a framework and I opted for a distinctly chronological one. Video # 1 is devoted to a consideration of the need for printed, 'bookish' or set forms of worship as opposed to free form or extemporaneous styles of prayer and praise. It surveys both Old and New Testament examples of written-down worship and then 15 centuries of the development of this tradition. Videos 2 through 6 each focus on a particular century, namely, the 16th, 17th, 18th, 19th and 20th. Video # 6 discusses not only the eclipse of the Prayer Book in the 20th century and its present status in Canada but also proposes a hopeful outlook on its future." **TAP**

FROM P.2 PANDEMIC

effect on the economy but many of the volunteers are older parishioners. Social distancing will need to be respected along with the use of masks and gloves.

Community suppers for the needy may need to be take-out only or, if sit-down, respecting proper social distancing. Again, volunteers should wear masks and gloves.

Many city churches offer the **Out-of-the-Cold program** for the homeless from November through

March each year. More spacing will now be required, not only at tables but also for those sleeping over. Mattresses will need to be spaced further apart. While meals might be eaten in shifts, sleeping cannot be. Instead more churches will need to offer the program.

Allotment gardens generally allow enough physical distancing and present less risk, being outdoors. Should more churches offer their property for such gardens? Certainly, any green space on church property will be a welcome place for apartment

and condo dwellers to enjoy.

Now, more than ever, every parish needs a **parish nurse**. For more information see the Canadian Association of Parish Nursing Ministry at www.capnm.ca.

Short-term Mission trips, especially if they involve flight, should be cancelled this year because of travel bans and flight risks.

Long-term Missionaries: Some missionaries returned home during the pandemic, but others stayed in the field. Furlough visits in which missionaries raise support in their

home country may need to be postponed this year but supporters of such missions will need to be more generous than ever.

Governance

Where large in-person gatherings are deemed absolutely necessary this year, preliminary COVID-19 testing should be mandatory for all participants. At the very least, body temperature scanning should be undertaken daily. Handshakes and other physical contact should be avoided and physical distancing respected.

At particular risk would be the gathering of the **House of Bishops**, which meets spring and fall in the Greater Toronto area. Although there are only just over 30 bishops, support staff are involved as well and many of the bishops travel by plane from remote areas of the country, where the virus is not yet virulent, to a high-risk urban area. The fall meeting might best be carried out by conference call, which would also keep costs down.

Council of General Synod
See **PANDEMIC** page 7

7TheEditorial

Moving Forward?



THE GLOBAL effect of the 2020 coronavirus on the church will only be known 40 years from now, and even then only in the broadest of strokes measured in crude and secular terms. I think it is generally acknowledged, however, that measured along those lines the church will be hit hard. Churches being closed for Sunday worship has a significant effect on the collection plate. But even after they are reopened certain factors will work against the viability of our churches. Our economy is taking a big hit, and will continue to limp for the foreseeable future, which again will govern people's financial participation in the local church. But perhaps what will be even more devastating is the longer churches are closed the less relevance they have. People no longer see the effect of ministry in their communities; people find other resources of spiritual fulfillment through online services or other means. As is the case with a great many other institutions, many are discovering that they can make do without heading out once a week.

A recent article in *The Economist* suggested that as many as one in five churches generally and one in three mainline churches could be shuttered permanently in the next 18 months. Not surprisingly the article suggests that the churches that will be the hardest hit are those who were already experiencing decline, thus accelerating the eventual decline that mainline churches were already facing.

Perhaps more surprising is the suggestion that large evangelical churches, which many smaller churches regard as towers of strength, are also quite vulnerable in these times. With large overheads and multi-staff salaries these models are quite vulnerable to a downturn in attendance and donations.

Which churches are best prepared to survive the effects of COVID-19? Small congregations which are not particularly tied to their buildings and whose clergy are willing to be bi-vocational. Churches whose model is sufficiently flexible and whose members are robust enough to respond creatively to the challenges presented by the pandemic.

We are grateful of course to see the gradual reopening of churches across the country. As we go to press most provinces are allowing churches to reopen with restrictions such as limiting certain activities, restricting attendance by absolute number or percentage of capacity, and of course strictly following social distancing guidelines. This has been a difficult number of months,

and while understandable, and while it is certainly important that we obey those in authority, I think most of us are ready to begin fellowshiping in person again.

This does beg the question as to why the Ecclesiastical Province of Ontario has made the decision to extend the church closure to nearly twice the length of time that the Government of Ontario deems necessary [See story on p. 1]. On the first of June the Ontario House of Bishops released a statement announcing a sabbath for in-person worship, stating that "...regardless of where the Government of Ontario is with its reopening plan, our churches will not be reopening for in-person worship until at least September."

The letter put out by Archbishop Anne Germond on behalf of the Bishops of Ontario calls the church to a time of 'sacred sabbath rest' - inspired by the witness of scripture, and sees this time as an opportunity 'to discern what our worship patterns, stewardship practices, and parish ministries might look like going forward.' Certainly, a great deal of discernment will be required as the church moves forward; however, the rationale for taking a summer off from worship seems unclear. Moreover, given that the Province of Ontario and its health officials have determined that gathering to worship is safe within certain established parameters, it is not at all clear that the church is at liberty to set aside its duty to worship or the command not to neglect meeting together.

The patience of Christians has been severely tested in these last few months, and despite the reservations of many, we have been obedient to the civil authorities. This is a good thing. But it has been costly. Internet church is no replacement for Christians gathering together for mutual encouragement and to be strengthened by hearing the word of God together and fellowshiping in Holy Communion. By suspending in-person worship for an additional three months, the Provincial House of Bishops is communicating and legislating a diminished priority for gathering for worship and this is surely the worst possible time to send out such a message.

We would strongly urge the Bishops of Ontario to revisit this policy, and to allow for churches in regions where the threat of COVID-19 transmission is very low to resume worship provided they comply with provincial guidelines. If they refuse to do this, the bishops should not be surprised that some sheep within their flock will wander to where they might be fed in person. TAP

The rationale for taking a summer off from worship seems unclear.

Be sure to check our website over the summer for new articles and ideas:
www.anglicanplanet.net

FROM P.6 PANDEMIC

(GoGS) meets twice a year between General Synod and its members are drawn from across the country. This fall it should meet online.

Diocesan synods usually meet annually, and could occur at any time in the year. Since they are large gatherings of well over a hundred people, from both rural and urban communities, some synods may have to be delayed until the spring of 2021.

The Anglican Network in Canada was due to hold its annual National Synod this November in Abbotsford, B.C. On June 8th its bishops and ANiC Council decided it would be wiser to host the Synod online.

At last July's **General Synod** almost 240 Anglicans from across Canada met in Vancouver to elect a new leader for the Anglican Church of Canada and to conduct other business. In fact, close to 400 people gathered at the General Synod when you include not only voting delegates but also support staff, media, observers and exhibitors. This summer health authorities would not have permitted a gathering on that scale. General Synod meets every three years, the next one being in 2022 in Calgary. Hopefully a vaccine will be available by then but it may still be wise not to hold a lengthy Synod. Six days should suffice.

Many **First Nations communities** are using travel bans and are

strictly limiting entry into their communities to prevent the entry and spread of the virus. Indigenous Ministries organized an online **Gospel Jamboree** in early June for Anglicans across the country. Unfortunately the Indigenous Anglican **Sacred Circle** had to be cancelled this year.

Parish Councils could be run as a conference call. The local **Parish Vestry**, which any member of the parish may attend, is usually not held until November so hopefully the risks of contagion would be low.

Financial Strains Should clergy and other church staff take a pay cut, since many of their parishioners have been laid off? Yet clergy may be working harder,

especially with additional counselling, and the sexton will be doing more cleaning and sanitizing. Should clergy and churches seek some form of government assistance?

Churches that have remained closed for three months could lose up to one quarter of their yearly income. Once in-person services begin again will congregants give only a small top-up, rather than a significant tithe?

Church rentals to daycares and community groups provide a substantial source of income for many congregations but do they also pose a significant public health risk? Should such rentals resume in the fall?

Congregations in cottage country: Summer cottagers often help support rural churches in cottage country. But if cottagers self-isolate this summer, will those rural congregations survive?

Will more churches close? Will folk who have got out of the habit of church going for 3 months return? Some churchgoers tend to be lax in summer attendance so three months away from church because of lockdown could stretch out to five. Or will more people search for hope in faith communities? Will some have discovered a church through an online visit and follow it up in person?

Seminaries might have to switch to online courses for the fall semester but will students decide to take a year off and wait for in-person classes to resume? With only online courses offered, will students live at home and skip residence and the community-building that such accommodation offers? If so, seminaries will lose income generated

from residence and onsite meal plans.

Valuing everyone: Christians are to value intrinsically every person as created in the image of God but we too easily imitate the world and show greater respect to professionals

and the wealthy. Yet this pandemic has taught us not just to respect doctors but also nurses, paramedics, personal support workers, cleaners, grocery store clerks and taxi, delivery and truck drivers. All of these essential workers have been under-

paid and, until now, undervalued. Will we remember to value and properly reimburse them post-pandemic? Will we continue to advocate for the homeless, the prisoner, the marginalized and the refugee who have been hit so hard by the pandemic?

Hopefully those who have managed to keep their jobs and save money during the lockdown (perhaps through not commuting, nor dining in restaurants or taking expensive holidays) would consider contributing extra funds to the many churches, charities and missions that are struggling desperately to keep up with the enormous demands placed on them by the pandemic. TAP

Join us!

St. Chad's Anglican Church
Anglican Network in Canada



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info@stchads.ca

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Amos Winter



SUPPLIED PHOTO

The Rev. Amos Winter is a priest in the Indigenous Spiritual Ministry of Mishamikoweesh, which is headquartered in Kingfisher Lake, 350 km north of Sioux Lookout in Northwestern Ontario. **Sharon Dewey Hetke** recently talked with him about his ministry, about the pandemic's impact on his community, and about his experience as a General Synod delegate last July in Vancouver.

TAP: *There has been special concern for Indigenous communities during the pandemic, especially those in remote areas – I believe your community is accessible by air all year, and by waterways in summer and ice roads in winter. Have there been any cases of COVID-19 in Kingfisher Lake?*

AW: No. We had some tests done, less than 10, and they were all negative.

TAP: *Can you tell me about the communities that you serve?*

AW: Where I am in Kingfisher Lake is kind of a Mishamikoweesh headquarters. We have 22 communities that we care for in northwestern Ontario and in northern Manitoba.

TAP: *So do you travel to minister to different communities?*

AW: We have a priest in each of those communities, but when I'm asked to travel to the communities, I do. We are all non-stipendiary.

TAP: *Then do you have other work to support yourself?*

AW: Yes, as non-stipendiary priests, we have to work outside of the church to make a living. We do that and that's hard: we basically work Monday to Friday at another job, then on the weekend, we do a lot of ministry work. I work for a mine that is near here – I am a liaison that helps people get employment with the mine, making sure they have the training and certifications. But the chiefs and the leadership of the mine have closed it down right now because of the virus.

TAP: *So that they didn't have workers coming in and out?*

AW: Yes... probably only 40% of the employees of the mine are from the five nearby First Nations (which is lower than it should be). With the airline, we used to have regular scheduled service – four flights a day to bring in outside workers. But now we only have 2 flights a week, and just for essential travel, nothing personal.

TAP: *Have you had to stop church services?*

AW: We had to shut down the gatherings, but the services are broadcast on the radio once a week. The elders really wanted us to continue.

TAP: *Since the lockdown have you had to conduct any funerals?*

AW: We had one just over a week ago and it was so sad, only 10 people could attend. It was so sad. We like to do a wake service and all of that. And now everything must be from a distance. Normally there's the wake service and the day after, the funeral. It could be anywhere from two hours, to three or four hours. With a lot of singing.

TAP: *There are also a lot of concerns about mental health issues with this lockdown and the pandemic. Do you have any thoughts about how all of this is affecting people in terms of mental health without being able to have church services and school?*

AW: I think that's affecting everybody. Here in Kingfisher Lake, we had a mini-Gospel Jamboree on the radio last night, and only four or five people could go in at a time.

And we had young and old singing one or two songs each time. So that tells me they're really looking forward to the regular church services.

And, of course, for the youth, they are not at school; it's closed. Our local school only goes up to Grade eight but all the high school students were shipped back home early from Sioux Lookout at March break.

So the youth are getting restless too. They have been playing volleyball at the beach. They're there all day, until the evening and then at night they're still just wandering around, running around, playing hide-and-seek, because we're a small community, about 600. Everybody knows everybody.

TAP: *This must be hard on the young people – a combination of isolation and boredom.*

AW: In April everybody was ice fishing, so people were occupied; we were able to keep busy. Whether it was snow or rain, they were ice fishing. And after the ice fishing, when the geese migrate north, we did some hunting for about two weeks. That was good. Not everyone likes to hunt with a rifle or a shotgun. But some like to fish instead. But the ice is almost gone now, and the kids are starting to get bored so hopefully regular things can happen again.

TAP: *You mentioned going out on the land and hunting. Do you go out by yourself or do you go with other people?*

AW: It's part of our traditional practices. I like to be out on the land, and hunt. We also go with someone else – you cannot go alone. That's what the elders tell us. We take a snow machine across the lake, then we set up a blind where the geese are flying by. That's how we do it.

TAP: *Can you tell me a little bit about becoming a priest? How long have you been ordained?*

AW: A long time! 22 years. Bishop Gordon Beardy ordained me deacon, and in 2006 I was priested by Bp. David Ash-down.

TAP: *What drew you to the priesthood? Were you always someone who was in church and involved in the faith or did you feel a call to ministry?*

AW: My mom used to take me to the church from when I was a little child. She was in the choir; she and my dad were churchgoers. So I've followed their example throughout my childhood and early teenage years and so on. It's part of my life, and it has always been.

TAP: *I met you in person for the first time last summer in Vancouver. Have you been a delegate to General Synod before and how did you find it this time?*

AW: I think that was my fifth one. I had mixed feelings when the General Synod was over. I felt that our bishops were just being pushed around. That's what I felt. You know, for me, we respect our bishops. And they don't get that sometimes. Those are some of the things I thought

when the meeting was over.

TAP: *Do you mean the Indigenous bishops in particular?*

AW: No, I'm talking about the bishops in general.

You know, I'll give you an example. I'm speaking from our side of the story. In our communities, we have elders and we have leaders and the leader is the chief. So the chief is like the shepherd of the flock of the community. We have entrusted him or her to lead the people. When he does something, we follow suit. Same with the elders. On the one side are the elders and they advise the chief. If an elder speaks and the chief speaks, we don't try to manipulate them or walk over them, or push around them. And I know some of the bishops at General Synod, I know some bishops were crying.

TAP: *It was a stressful two weeks – I bet you were happy to get home.*

AW: Yes. We had a big meeting happening with a lot of chiefs gathered. But when I got home, I went out on my boat as soon as I could!

TAP: *I'd like to hear a bit more about your congregation. How many people come to church on a Sunday usually?*

AW: In the mornings it's in our language, Oji-Cree, and usually there's a group of 20 elders. In the evening we have an English BAS service, and 30 or 40 come, and it's all youth.

TAP: *Oh, that's great. So they like to come in the evening better? They probably want to sleep in in the morning, just like the teenagers in my house!*

AW: I have two teenagers (my own kids) that were shipped back from high school in March, so they're getting bored. And there's a lot of music at that service.

TAP: *Do you lead the music or play guitar or any other instrument?*

AW: I play a bit of guitar, not much, but anybody that plays just takes it and during the Communion they sing a couple of songs.

TAP: *What would you say is one of the biggest challenges that you find in your ministry and then one of the greatest rewards?*

AW: The most rewarding thing is probably when I see the youth coming to church.

Because they don't really get involved with the church anymore, not like 10 or 15 years ago. So when I see them coming to church and taking the holy sacrament, that's when I feel whole, when I see that. The most disappointing thing is when I see my fellow clergy people struggling so hard to meet their needs. Some work hard and struggle hard with ministry work and when they don't have enough to support their families, that's the painful part for me. And yet we want to do ministry, because we have that call.

TAP: *You know, I think a lot of other people would give up, but it amazes me. I used to work for the Council of the North, so I know those stories of non-stipendiary ministry and it's really amazing. They love their communities and they know there's a need.*

AW: That's the most disappointing matter that I always think of. But these people, the clergy still go on. That's the blessing as well at the same time – for the whole area. **TAP**

The most rewarding thing is probably when I see the youth coming to church.

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