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PHOTO: MILOS TOSIC

'Your Grace': National Indigenous Anglican Bishop Mark MacDonald is installed as national Indigenous Anglican archbishop after General Synod approves formation of a self-determining Indigenous church.

Self-determined Indigenous church lays its groundwork at General Synod

Amongst celebration and gestures of reconciliation, church hears governance outline, funding questions

Joelle Kidd
STAFF WRITER

Vancouver

The 42nd General Synod was an historic one for Indigenous Anglicans.

The meeting saw the creation of a self-determining Indigenous Anglican church; the national Indigenous Anglican bishop bestowed with the title of archbishop; an apology from the primate for "spiritual harm" the church has inflicted on Indigenous peoples; and several motions related to strengthening the church's commitment to operating in accordance with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

The self-determination measures passed

by General Synod allow the National Indigenous Ministry to make changes to matters specified in Canon XXII without requiring General Synod to amend the canon.

The resolution also changed the title of the national Indigenous Anglican bishop to archbishop. After the motion was carried, Mark MacDonald was installed and given a metropolitan cross by Hiltz in an emotional ceremony.

As the Indigenous church moves forward with an expanded ability for self-governance, building a strong funding strategy and implementing a framework for "governance and pastoral leadership"

See **SELF-DETERMINATION WORK**, p. 7

Marriage vote failure ripples through church

As some dioceses embrace 'local option' to bless same-sex marriages, others affirm traditional view

Matt Gardner
STAFF WRITER

Vancouver

General Synod's failure to pass a resolution to amend the marriage canon to expressly allow solemnization of same-sex marriage, followed by a communiqué from the House of Bishops effectively commending diocesan-based decisions on the matter, has triggered a wave of responses across the Anglican Church of Canada. Bishops, clergy, laity, officers and deacons alike have weighed in with concerns about the decision. Some bishops, including then-Primate-elect Linda Nicholls in her capacity as bishop of Huron, have outlined plans to exercise a "local option" for same-sex marriage in their dioceses.

Resolution A052-R2, for the second

See **STATEMENTS**, p. 6

New primate foresees time of change for national church

Change is always painful—it doesn't matter what change. It means losses and it means gains.

—Linda Nicholls,
primate of the
Anglican Church of
Canada

Tali Folkins
STAFF WRITER

Vancouver

The Anglican Church of Canada's new primate says her top priority will be a review of the church's mission and ministry—a re-examination of its role that could result in "painful" change for some as the church adjusts to challenging times.

Linda Nicholls, bishop of the diocese of Huron, was elected the church's 14th primate in Vancouver on July 13, partway through General Synod. She is the first woman in the history of the Anglican Church of Canada to hold the position.

Nicholls was elected on the fourth ballot, with 64.2% of lay votes and 71.1% of votes among the clergy. Jane Alexander, bishop of the diocese of Edmonton, was the only other nominee remaining. Alexander received 35.8% of lay votes and

See **NICHOLLS**, p. 8



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The thinning out of distinctively Christian living has led some to look for something more.

Intentional obedience

Life together under the Word

By Annette Brownlee

EACH FALL at Wycliffe College, I teach “Life Together,” a required first-term MDiv course. We read classics in living the Christian faith in community: the desert fathers, Jean Vanier’s works about L’Arche, Dietrich Bonhoeffer’s *Life Together* and *The Rule of St. Benedict*.

There’s a lot of interest in living in intentional Christian community across the church, and our students reflect this. Each year several people come to Wycliffe having lived in some kind of intentional community. Some continue to do so while in Toronto or go on to do so after graduation—at L’Arche communities across Canada, “move-in” communities in the Greater Toronto Area, Ascension House in Edmonton, the Community of St. Anselm at Lambeth Palace or small communities of young families sharing a common home.

Why do they do it? They are looking for a way to live with other Christians in a shared life beyond what they find in their local congregations. Many (but not all) are single and want Christian sisters and brothers with whom to share their dedication to be disciples of Christ in a confusing and hostile world. They are seeking to be of one mind and heart with others in Jesus Christ (Acts 4: 32). But their communities have not always become what they had hoped for, in large part because the individual commitments of the members impeded the development of a common life. There was not enough common prayer or eating together. There were not sufficient common expectations around personal space and cleanliness. The balance between their own lives and schedules and their shared life hadn’t worked out well.

There is confusion over what distinguishes “intentional” Christian community from other forms of Christian community. This confusion leads to a failure to establish a sufficient common life, the very thing many are looking for.

“Intentional Christian community is life under the Word and is described and measured by what its members do together daily: eat together, pray together, hear the Word together, break bread together and share their goods and labour.”

—The Rev. Annette Brownlee, chaplain and professor of pastoral theology at Wycliffe College

All forms of Christian community are a response to Christ, who gathers us in his name and in his one Body. But these forms vary. Reading both *The Rule of St. Benedict* and Bonhoeffer’s *Life Together* is a good way to lessen the confusion around the distinction between intentional Christian community and other forms of Christian community. Reading them together is helpful. The two write for and about different conceptions of intentional Christian community. Benedict, in the sixth century, was creating a rule for vowed monastic community; the 73 short chapters of his rule became the basis of Western monasticism. Bonhoeffer led a seminary of young men preparing for ministry in the Confessing Church of Germany from 1935 until 1938, when the Gestapo shut it down. *Life Together* constitutes his notes on their common life and the vision behind it. The young men living in this intentional community planned to marry, have families and serve congregations which refused to subordinate the Word of God to Hitler.

Bonhoeffer and Benedict share the same framework, coming out of a shared reading of Scripture, understanding of human nature and the divine reality of life together in Christ. Intentional Christian community is life under the Word and is described and measured by what its members do together daily: eat together, pray together, hear the Word together, break bread together and share their goods and labour. *Obedience to coming together daily under the Word is the foundation of all intentional Christian community, whatever its shape.* It is through obedience to this rhythm of life together under the Word that individuals develop the freedom to hear and respond to Christ.

Something sets intentional Christian communities apart—and it’s not just that they do things differently. All the baptized receive their vocation from the apostles, who responded to the outpouring of the Holy Spirit at the first Pentecost. “They were continually devoting themselves to the apostles’ teaching, and the fellowship

and the breaking of bread and the prayers” (Acts 2:42). We all carry this forward as we enter the faith. “Will you continue in the apostles’ teaching, fellowship in the breaking of bread, and in the prayers?” the church asks all new Christians in the baptismal covenant (*Book of Alternative Services*, p. 159).

All Christians are called to this vocation, but, it seems, many do not exercise it on any regular basis. Many families do not pray together regularly. Many do not even say grace at dinner. Or eat dinner together. Or read Scripture together. Do most congregations have a common rhythm outside of Sunday morning? At Wycliffe we struggle to instill in students the rhythm of gathering daily in the chapel for prayer. The increasing popularity of part-time studies, distance education and online classes—now the norm in most seminaries—makes this even harder. These challenges aren’t new, but the thinning out of a recognizably distinctive Christian form of life in congregations, families and the larger communities in which we live has led some to look for something more. That “more”—that which distinguishes intentional Christian community from other forms of Christian community—is the *obedience* of members in coming together daily under the Word. To eat together, pray together, break bread together, hear and study the Scripture together. Obedience to daily life under the Word is the challenge and measure of all Christian community—be it a family, a congregation, a monastery or convent, a seminary or an apartment shared with Christian friends.

Obedience is the path to freedom, and obedience to daily rhythms is based on an understanding of how the Holy Spirit binds us to Christ. All the things we hope for in Christ—love of sister or brother, sharing a common mind, faithful discipleship, saving one’s soul, working for justice—are translated into the prosaic reality of the quotidian. Both Bonhoeffer and Benedict write of such goals. But the daily rhythm is not a means to these ends: *it is the shape of life in Christ*, as received from the apostles at the first Pentecost. Both are keen observers of human nature and put no stock in our capacity to love our sister or brother untethered from what we do together daily. Both were creating communities in ages of violence and darkness. Obedience is the defining characteristic of intentional communities which have endured and flourished. An obedient life together under the Word is the root system that holds together our fraught attempts to love each other. These daily activities prevent the erosion of the soil of Christian community in times of drought, flood and fire. They are the soil in which the freedom to love God and neighbor takes root.

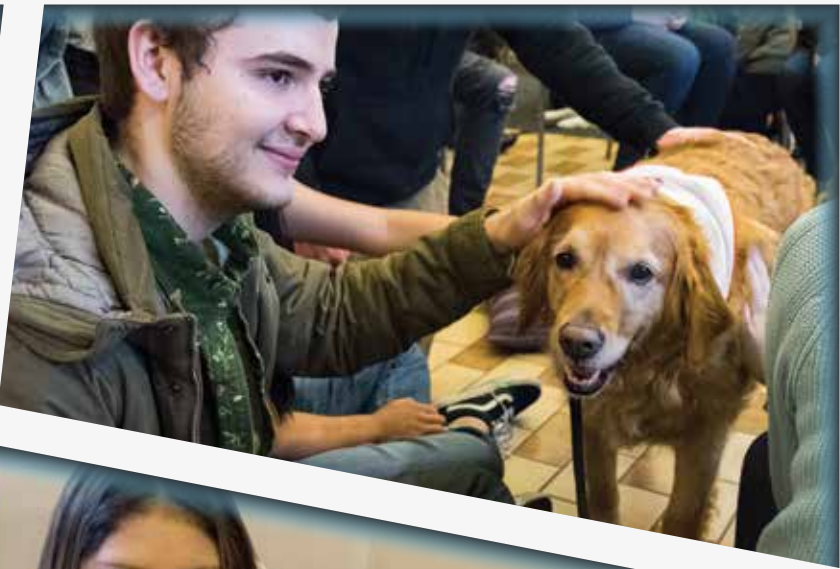
Christ promises us nothing less than this freedom. It is a promise and goal worth seeking with our whole hearts. Young people today are to be commended for looking for it in intentional Christian communities. Christ’s own life tells us that obedience to God’s Word and will cannot be skirted. St. Benedict and Bonhoeffer tell us this obedience is found right under our noses, day by day with one another. In an era and church in which we seem to have forgotten this, intentional communities of obedience to the Word are necessary reminders of this truth and promise. ■

The Rev. Annette Brownlee is chaplain and professor of pastoral theology at Wycliffe College at the University of Toronto.

LIFE
 TOGETHER ▶

“I think students are just really hungry for authentic spirituality.... The students that I come across are just really hungry for more meaning and depth in their life.

—The Rev. Ruth Dantzer



◀ On Tuesdays, about 150 University of Victoria students gather for the Pet Café and Laughter Meditation, hosted at the university’s interfaith chapel. Once a year, though, when Anglican chaplain Ruth Dantzer brings baby goats to campus, almost 1,000 students show up. “It’s like this huge campus event.... It’s getting quite a reputation through the city, actually.”

PHOTOS: CONTRIBUTED

Chaplaincy innovations bring students together

Joelle Kidd
 STAFF WRITER

The University of Victoria’s interfaith chapel has been called the “happiest place on campus,” Anglican chaplain Ruth Dantzer says. That’s because every Tuesday, close to 150 students gather to snack on treats, pet cuddly animals and laugh together during the weekly Pet Café and Laughter Meditation. “It’s been the most popular program, attracting more students than any other program in the history of the interfaith

chapel,” says Dantzer. Once a year, in the spring, when Dantzer brings baby goats to campus, almost 1,000 students show up. “It’s like this huge campus event.... It’s getting quite a reputation through the city, actually.” The idea grew out of a desire to create a program that would attract a large number of students to the chapel, which is slightly outside the “main hub” of buildings on the campus. “From what I saw, programs weren’t actually that well attended, so I was just trying to think up something that would bring people to the interfaith chapel that maybe normally wouldn’t come. I

wanted everyone on campus to know the resources that are available.” Dantzer contacted two organizations in Victoria that provide certified therapy animals—Pacific Animal Therapy Society (PATs) and St. John’s Ambulance Therapy Dog Program—who were excited to bring in therapy dogs. Then she asked local parishes to provide cookies, coffee and tea to create a café-like atmosphere. Since animals are not allowed inside the chapel sanctuary, Dantzer had the idea of using the space for drop-in laughter meditation. See UNIVERSITY CALLS, p. 17

FROM THE PRIMATE ▶



Living—together—as the body of Christ

Linda Nicholls

I BEGAN TO write this, my first column for the *Anglican Journal*, on the plane heading back home after General Synod. My head and heart are full of intense, exhilarating and painful moments from the previous week, as the Anglican Church of Canada gathered together to discern the work God has given us to undertake. That discernment called us to work together as a community.

In high school, in the midst of the cliques and divisions that inevitably grow as teenagers form their identity, I found a home in the community of Christian young people in InterVarsity Christian Fellowship (IVCF). These young people welcomed all—the geeks and the cool kids, the jocks and the artists! Everyone was included as they lived out that primary command to love God and love your neighbour as yourself.

From that time I knew that Christian community is a gift that must be nurtured and protected. I experienced it again when I lived and worked at Woodstock Christian School in India, an international boarding school. Students and staff came from all over the world and lived together in community. All had left family and familiarity, and we needed each other especially in the midst of international political tensions that directly touched our lives. Differences of race, culture and



▲ “In the midst of both rejoicing and agonized pain at General Synod, we continued to worship together: lifting our voices in song; praying together; reflecting on scripture together; and sitting together as children of God.”

PHOTO: GEOFF HOWE

language stretched us to live together with compassion, to seek understanding and to discover joy in relationships we had not expected. I continue to seek and find this kind of community in Christ in ecumenical dialogues, nationally and internationally, and within our beloved Anglican Communion.

We are called by our baptism to love of God and each other. St. Paul (1 Cor. 12) vividly describes our community as the “body of Christ” in which all have a place and a purpose. Other passages call us to love in word and action so that the world will see something of God in our midst (1 John 4; Romans 12:4-13).

In a world that increasingly seeks to polarize people into rigid camps, marked by hatred or rejection of the other, we are

called to be a community in which love is stronger than hate; in which disagreement on an issue does not demand separation; in which uniformity is not demanded; in which diversity is our teacher; in which we all acknowledge our own limitations and seek in good conscience to respond to God’s call.

In the midst of both rejoicing and agonized pain at General Synod, we continued to worship together: lifting our voices in song; praying together; reflecting on scripture together; and sitting together as children of God—all called by name, all forgiven, all valued, all needed in community together. St. Paul’s image of the body reminds us that no one is more important than the other; the body functions when all exercise their gifts for the sake of the whole. We do not yet live perfectly as the body of Christ, and we have wounded each other. However, I see the signs of hope as we grow into our calling.

Our witness to the world demands that we build communities, rooted in Christ, where all are welcomed and valued as we each and together respond to the gospel. When we fail to live up to our calling in community, we veil the light of Christ. When we do it well, the light of Christ shines strong and clear, inviting others to join us in the adventure of faith that brings wholeness of life. ■

Archbishop Linda Nicholls is the primate of the Anglican Church of Canada.

WALKING TOGETHER ▶



We are not human without community

By Mark MacDonald

MANY EVENTS AND IDEAS that swirl around us in these days are a great challenge to life. Our time contains a compelling call to revisit, as individuals and as peoples, that most basic question: what does it mean to be human?

Technological advances are a part of this re-thinking. A growing gap between rich and poor, a rapidly changing climate and a degrading ecology are perhaps an even greater portion of what confronts us. We are being urged to look at cultural assumptions and practices with renewed eyes. As with every age, we need to affirm, in our own context, what it is to be human.

The ecological and human crisis that faces us today is a striking and urgent part of our context. Through this crisis we are relearning three related and essential ideas:

One: Community is an essential part of what it means to be human. We are not human without community.

Two: This community not only includes the rest of humanity—it also includes the



▲ “In Eucharist, we see our humanity revealed in a community of compassion, in a communion of creation and in a way of life that is sharing.”

PHOTO: GEOFF HOWE

rest of creation. We are not human without the rest of creation.

Three: The life of community is sustained by sharing. We are not human without sharing.

Jesus prophetically unveils and brings to life these truths of our existence in that ceremony he gave us, the Holy Eucharist. In Eucharist, we see our humanity revealed in a community of compassion, in a communion of creation and in a way of life that is sharing. Our ancient pattern of worship calls us to live a life of renewed

humanity in the face of the many challenges that accompany these days and this time. In Jesus’ death and resurrection, so vividly experienced in Eucharist, we see this renewed humanity and community of creation as our calling and destiny. In this moment and movement God meets us.

Let us rise up, let us be raised to meet God and to meet our true selves, our true humanity. ■

Archbishop Mark MacDonald is national Indigenous archbishop of the Anglican Church of Canada.

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2018 Anglican Journal Appeal raises \$474,489

Staff

Last year’s Anglican Journal Appeal, the *Journal’s* annual donation campaign, raised \$474,489 and boasted its highest-ever average donation, \$56.

The total of the 2018 appeal was a 1.4% drop from the previous year, which raised \$479,958. The average donation in 2017 was \$55.

The 2018 appeal shows the continuation of a trend in which fewer donors are giving, but those who do are making larger donations.

“The average donation has increased faster than inflation since 1999, even as the overall number of donors has shrunk,” *Anglican Journal* editorial supervisor Matthew Townsend writes in his September appeal letter. This increase shows generosity “which has, without question, kept the *Journal* and [the] diocesan publications going.”

The average donation in 1999 was \$42, when expressed in 2019 dollars; if that average had not increased every year, the 2018 appeal would have raised only \$356,664, more than \$100,000 less than its actual total.

The year 2000 saw a huge spike in both number of donors and total amount raised, due to the advent of direct mailing to previous donors, according to Beverly Murphy, senior communications manager and business manager for the *Journal*. Average donation has increased fairly steadily ever since.

Townsend writes that he hopes to see an average donation of \$60 for the 2019



▲ **The first issue of *EPIPHANIES*, a new digital magazine from the *Anglican Journal*, focuses on creation. This August issue offers in-depth reporting on the theology of bees, church greening, climate change in the North and food security in Newfoundland and Labrador.**

PHOTO: ANGLICAN JOURNAL

appeal.

Proceeds of the appeal, minus expenses, are shared between the *Anglican Journal* and the diocesan newspapers.

Since beginning in 1994, the appeal has raised a total of \$10.8 million, with \$3.8 million distributed to diocesan publications.

These donations account for roughly a quarter of the *Journal’s* budget. Other income sources include a Heritage Canada grant, distribution and advertising revenue and funding from General Synod.

Opt-in deadline extended

The deadline to confirm your subscription to the *Anglican Journal* has been extended to Oct. 31, 2019. The original deadline, set for the end of June,

was pushed back to accommodate more confirmations and to allow time for staff to do all the work needed to complete the opt-in program.

If you have yet to confirm your subscription, you can still do so by mail, online or by phone.

“This is a big project, and I’m grateful to the national church office for proceeding with care and compassion. We’ve become aware—through many confirmation notes—that the *Journal* is an important source of contact and companionship for many people in the church,” says Townsend. “While we work to ensure the printed paper is getting to people who need it, we’re also trying to innovate and experiment. In August we released *EPIPHANIES*, a digital-only magazine from the *Anglican Journal*.” ■

LETTERS ▶

‘Three generations gone’ after vote

As we awaited a statement from the House of Bishops, I wanted you to know both my children (21 and 23 years of age) spoke to me after the vote and stated they will not be returning to our church. They were already very fringe Anglicans, so this was the nail in the coffin.

My mother is a 78-year-old archdeacon who cannot believe we failed to affirm many of her parishioners once again, and my 79-year-old father, a cradle Anglican, walked away a while ago and will not return after this decision. Three generations of Anglicans gone or damaged. It’s important that the national House of Bishops understands what this vote has done. Not the laity, not the clergy. The house.

No statement of unity can fix this. And to be honest, I do not particularly care what is said at this point unless it affirms our LGBTQ2 family. It won’t get my family back to our church.

As prolocutor of the ecclesiastical province of Ontario, I have to ask myself if I can be part of an institution that excludes. One that says some of my family, my youth and many of my friends don’t count. Some rise up to continue the fight for equality, others have given up and faded away. I’m not sure which I am yet.

There was an ability to offer choice, breadth and diversity of opinions while being together. It was not taken. The vote was “no.” The vote was to hold hostages. And that vote makes me question who and what we are.

Laura Walton
 Nottawa, Ont. (diocese of Toronto)



▲ **Maurice Tomlinson wore his “extra gay” shoes to church the day after General Synod’s failure to pass an amendment to the marriage canon. Tomlinson says he and his husband felt love and concern from the congregation.**

PHOTO: MAURICE TOMLINSON

Quick dissension invites anarchy

As regrettable as the defeat of the marriage canon measure is to most Canadian Anglicans, the vote was conducted correctly by the rules of synod. No doubt the issue will be revisited and a more positive outcome will emerge in due time. What puzzles me is how quickly some diocesan bishops announced that they would allow or continue to permit same-sex marriage in church in defiance of the canons. Most organizations have rules in order to conduct business in an orderly and democratic way. To act differently is to invite anarchy.

Not everyone agrees with every article in their respective rule book. But does that give licence to disregard that with which one does not agree? I would hate to think that the church would devolve into an organization that offers only à la carte rules: if you don’t like this one, try that one!

David B. Collins
 Victoria, B.C.

Acts of grace keep us faithful and proud

Sunday, July 14, was tough for my husband, the Rev. Tom Decker, and me. We were scheduled to serve at St. James’ in Kingston, the parish church where we volunteer. Tom was the celebrant at mass; I was the lay reader.

We drove to church that morning still feeling very upset over the decision by General Synod to deny the

validity of our marriage. We felt like frauds going to worship with this denomination that continues to reject the legitimacy of our love. But, we were blessed by the overwhelming show of love and concern from our parish, including Fr. Don Ford, who acknowledged the pain of the vote in his homily, as well as a married lesbian in the congregation who said how proud she was to see Tom and me serving that day. Several said that they loved my “extra gay” shoes that I wore below my alb as my act of silent protest!

These acts of grace reminded us that we have a place in the church, even while a minority of our church family wrestles with this fact. Tom and I remain faithful and proud Anglicans, and we hope our presence and witness will one day help the church to reflect the radical, inclusive love of Christ.

Maurice Tomlinson and the Rev. Tom Decker
 Kingston, Ont.

Bishops heeded God’s will

I would like to express my heartfelt thanks to the courageous 14 bishops who voted against the resolution to amend the marriage canon. They listened respectfully and, in the end, stood firm and chose to lead, faithfully, in the way of the cross.

The numbers made clear how many wanted this change to happen. If ever a synodical vote exemplified the words of our Lord on Gethsemane, “Not my will but yours,” this is it. It remains to see what tactics will now be employed to avoid the suffering, by those who are determined to have their own way.

The Rev. Michelle Ferguson
 Sturgeon Falls, Ont.

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.

General Synod votes to review governance structures

Matt Gardner
STAFF WRITER

Vancouver
An amended motion for a constitutional review passed on the last day of General Synod 2019, setting the stage for a thorough examination of the body's governance structures.

Resolution C005, as amended, directs the Council of General Synod to review the composition of membership and the rules of order and procedure of General Synod, and to bring forward any recommended changes for consideration to General Synod 2022.

The original motion, which did not include a review of the rules of order and procedure, was moved by Monique Stone and seconded by Beth Bretzlaff. Stone noted that the Anglican Church of Canada was in the midst of significant organizational change with the election of a new primate, shift to a new strategic plan and



▲ A moment of prayer after the marriage vote.

PHOTO: MILOS TOSIC

establishment of new church structures. "Evaluation and adaptation are key traits of success for sustainable, responsible and responsive organizations that honestly and authentically examine where they are in their current context, and how they will

move into the future," Stone said. The amendment to include rules of order and procedure was moved by David Harrison and seconded by Ian Alexander. Speaking on the proposed amendment, Harrison said that governance would be one of the main issues coming out of synod. "I think some of us have felt that we haven't had the kind of mechanisms that we might need, as the Order of Clergy or Order of Laity, to speak into this synod as the Order of Bishops has," Harrison said. Though none of the speakers directly linked Resolution C005 to the marriage canon vote, secular media drew a connection, with The Canadian Press reporting: "One of Canada's largest Christian denominations will spend the next three years considering whether to change its governance structure amid outrage that just two bishops' votes stood in the way of having same-sex marriage recognized by the church's laws." ■

Resolution Number A052-R2 Results									
Laity			Clergy			Bishop			
VOTE	#	%	VOTE	#	%	VOTE	#	%	
A. Yes	89	80.9	A. Yes	60	73.2	A. Yes	23	62.2	
B. No	21	19.1	B. No	22	26.8	B. No	14	37.8	
C. Abstain	1	-	C. Abstain	2	-	C. Abstain	2	-	

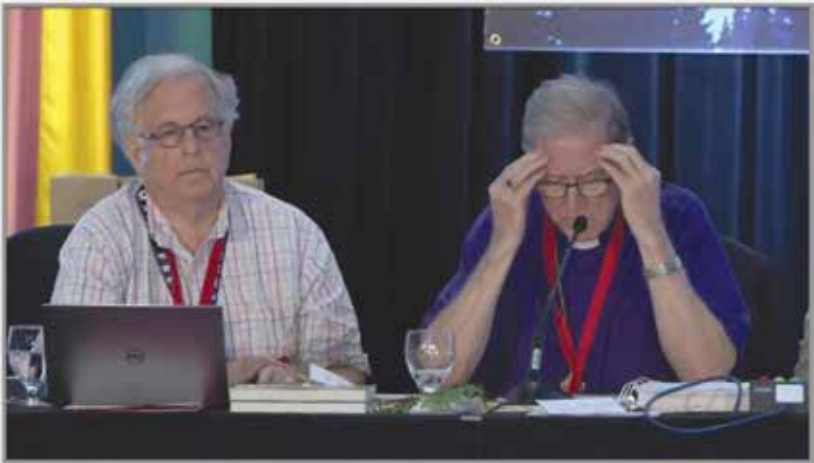


PHOTO: SCREEN SHOT FROM GS2019.ANGLICAN.CA

The results of the July 12 vote sink in among the officers of General Synod.

Statements emerge in wake of same-sex marriage vote

Continued from p. 1
reading of an amendment to Canon XXI on marriage in the church, failed to achieve a required two-thirds majority vote in all three orders of General Synod. While two-thirds of the Order of Laity (80.9%) and Order of Clergy (73.2%) voted in favour of the resolution, less than two-thirds (62.2%) voted in favour in the Order of Bishops.

The final breakdown of the vote, which took place on July 12 at the Sheraton Vancouver Wall Centre, was as follows: The Order of Laity saw 89 members (80.9%) vote "Yes" and 21 members (19.1%) vote "No," with one abstention. The Order of Clergy had 60 members (73.2%) voting "Yes," 22 members (26.8%) voting "No," and two abstentions. In the Order of Bishops, 23 members (62.2%) voted "Yes" and 14 members (37.8%) voted "No," with two abstentions.

In statements released after the vote, multiple dioceses declared their intention to perform same-sex marriages regardless of the marriage canon vote—basing their decisions on General Synod's approval of the document *A Word to the Church*, which affirms "diverse understandings of the existing marriage canon" and that some, including those who have already solemnized same-sex marriages in the church, believe "the existing canon does not prohibit same-sex marriage."

The Anglican General Synod has given us permission as an Indigenous church to determine what we'll do, and we are exercising that right.
—David Parsons, bishop of the diocese of the Arctic

The initial announcement of the vote results left many synod members visibly in shock, with some crying. Almost immediately, delegates approached the microphones and asked about the process by which General Synod could reconsider a vote. But Primate Fred Hiltz, acknowledging the "pain in this place," soon moved to dismiss synod for the night. The emotional upheaval caused by the results led to official statements from all levels of the church. First to respond on July 15 was the House of Bishops, whose members had played the decisive role in voting against the motion. "We, members of the House of Bishops of the Anglican Church of Canada, see the pain and anguish inflicted on LGBTQ2S+ people, on members of the General Synod, across the church, and in the world, as a result of the work and the vote on the matter of Canon 21, concerning marriage," the bishops' statement read. "We see your tears, we hear your cries, and we weep with you. We have caused deep hurt. We are profoundly sorry." The bishops noted that General Synod had "overwhelmingly approved" the *A Word to the Church* document and that the bishops affirmed the right of Indigenous peoples and communities to "spiritual self-determination in their discernment and decisions in all matters." But perhaps most consequential was their declaration that different levels of the church may make their own decisions on the matter of same-sex marriage.

"We are walking together," the bishops wrote, "in a way which leaves room for individual dioceses and jurisdictions of our church to proceed with same-sex marriage according to their contexts and convictions, sometimes described as 'local option.'" Prolocutor Cynthia Haines-Turner and deputy prolocutor Peter Wall next released a statement which acknowledged the "pain, hurt and anguish of many people in this General Synod and beyond, particularly in the LGBTQ2S+ community, their families and friends," and noted the support of synod for the affirmations in *A Word to the Church*. Their statement also alluded to a proposed constitutional review before the next General Synod in 2022, later adopted by General Synod as Resolution C005. The prolocutor and deputy prolocutor, it said, "strongly endorse the proposed actions of this Synod calling for work, in the next triennium, on our governance structures, size and composition of Synod, and planning for the future." A third statement came from clergy and lay delegates at General Synod, who noted that their respected orders had voted "by overwhelming majorities" in favour of the marriage canon amendment, and that they were "saddened and dismayed" that the change had been blocked by the vote in
See NO UNIVERSAL OPINION, p. 9

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PHOTOS: MILOS TOSIC

'How great Thou art!': A moment of praise and joy fills General Synod following the formation of a self-determining Indigenous Anglican church.

Self-determination work outlined by ACIP

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will likely be its immediate priorities.

In a presentation to General Synod July 12, the Anglican Council of Indigenous Peoples (ACIP) offered an outline for the work ahead.

The outline said that the Indigenous Anglican church would be based around "prophetic pastoral care," a holistic model of pastoral care that would replace "colonial pastoral care...designed to incorporate individuals into the colonial way of thinking."

The presentation outlined two priorities: the "development and formation of disciples" and "governance and pastoral leadership of the emerging Indigenous churches."

The development of disciples will come through spreading the practice of "gospel based discipleship" in which at "at least two or three [gather] with the Gospel in the centre" in Indigenous communities, to "provide a pastoral presence." Leadership circles of at least two or three—made up of ordained ministers, elders, lay readers and others—will be established in all communities that have churches or want to establish spiritual communities.

The presentation also touched on the work that will need to be done to provide leadership and training and to communicate with the wider church, such as fostering communication between various training programs and institutions; communicating important materials related to the development of the Indigenous church; and representing the Indigenous church's statements, Covenant, and goals to other areas of church leadership and partnership.

The outline also specified that the church would "respect the elders and traditional teachings and practice as part of the model of a Gospel based ministry and lifestyle."

The presentation explained the governance and leadership of the emerging Indigenous church, which include ACIP, the national Indigenous Anglican archbishop, the leadership circle and a focus group that will continue to inform these bodies. The outline stated that preparation of a Constitutional Gathering was in place to prepare for the next Sacred Circle and that

“Each Nation can now be true to the way Creator/God intended and fulfill their true destiny. They do not have to choose between their God and their culture.”

—Canon Grace Delaney

ACIP, the archbishop, the focus group and the leadership circle would identify a group to develop the final form of the document "Indigenous Spiritual Movement: Becoming What God Intends Us To Be," which was presented at Sacred Circle in 2018 and lays out the basic tenets of self-determination.

Goals for Indigenous ministries presented in the outline included to "decolonize and indigenize [the] structures that our ministries are modelled on," establish gospel-based discipleship as a foundational element of ministry structure, and to "not allow non-stipendiary ministers to suffer on their own without stipend and support."

During a press conference, MacDonald stated that addressing the issue of non-stipendiary clergy would be "one of our top priorities." To this end, General Synod also confirmed the appointment of the Jubilee Commission, a commission charged with identifying sustainable financial support for the Indigenous church. Topics the commission will be considering include strategies to move salary levels of Indigenous clergy toward parity, increased Indigenous oversight of funds for Indigenous ministries, and the possible distributions of church property sales to fund Indigenous ministry.

In addition to the self-determination measures, General Synod passed several resolutions related to reconciliation and the implementation of UNDRIP.

The first was a resolution to install the Vision Keepers as a permanent committee. The commission of Indigenous elders and youth was formed in July 2016 with a mandate to monitor the church's commitment to adopting and complying with the principles of UNDRIP, and to help the church live into the Fourth Mark of Mission ("To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation").

In a presentation to General Synod, the Vision Keepers stated that their highest priorities in implementing UNDRIP were self-determination within the church; "community level reconciliation projects and initiatives"; and increasing public advocacy efforts on "key Indigenous issues."

General Synod also passed a resolution called "The Anglican Church of Canada, the Land, and the People of the Land." The resolution affirmed several statements, including an acknowledgment that Indigenous peoples have a special relationship with the land; that the church must recognize and uphold UNDRIP, particularly in the right to free, prior and informed consent; and that the church should publicly "stand in solidarity" with Indigenous groups whose relation to the land is in danger.

On July 12, Archbishop Fred Hiltz, then-primate of the Anglican Church of Canada, formally apologized for the spiritual harm inflicted on Indigenous communities by the church.

In his apology, Hiltz spoke of the "cultural and spiritual arrogance" that the church exhibited towards Indigenous peoples, by "failing to acknowledge that as First Peoples living here for thousands of years, you had a spiritual relationship with the Creator and the Land," and "demonizing Indigenous spiritualities."

"With deep remorse on behalf of our church, I acknowledge the intergenerational trauma caused by our actions," he said.

Indigenous elders at the meeting offered a response to Hiltz's apology on the final day of General Synod.

"Each individual and each community across this vast land has had different experiences and is at different stages in the healing process. But we the Elders of General Synod 2019 believe that your words of apology will support this healing process.... We are touched to the depths of our souls by your words and commitments," the elders said.

They also noted that "no single statement of 'acceptance' is possible" on behalf of all Indigenous peoples, and that each individual has the right to accept and forgive on their own time, but that for its part ACIP would work to share the apology and "the love with which it was delivered."

The response also contained a reflection from Canon Grace Delaney, who wrote, "Each Nation can now be true to the way Creator/God intended and fulfill their true destiny. They do not have to choose between their God and their culture." ■

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“In my experience, if you focus on the money, all you do is make everybody anxious—and are seen as being only about fundraising. And that’s not who we are.”

—Archbishop Linda Nicholls, primate of the Anglican Church of Canada

Nicholls: Vision vital to change

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28.9% of the votes of the clergy.
“You have bestowed on me an honour that I can hardly imagine, and it is terrifying. But it is also a gift, to be able to walk with the whole of the Anglican Church of Canada from coast to coast to coast,” Nicholls told members of General Synod in a brief impromptu speech shortly after the results were announced.

The election began with a slate of five nominees: Alexander; Archbishop Ron Cutler, metropolitan of the ecclesiastical province of Canada and bishop of the diocese of Nova Scotia and Prince Edward Island; Archbishop Gregory Kerr-Wilson, metropolitan of the ecclesiastical province of Rupert’s Land and bishop of the diocese of Calgary; Nicholls; and Michael Oulton, bishop of the diocese of Ontario. After the second ballot, Cutler and Oulton dropped from the list, because each had received less than 10% of the votes of both houses.

In the third ballot, Kerr-Wilson received the fewest votes in both houses—15.5% of lay and 22.6% of clergy votes—and so, per rules governing the third ballot of primatial elections, was also removed from the list.

Nicholls was installed as primate in Vancouver’s Christ Church Cathedral on the final day of General Synod, July 16, succeeding Archbishop Fred Hiltz, who had served in the role since 2007.

In her first interview with the *Anglican Journal* as primate, two days after the installation, Nicholls said her first priority would be to get started on a strategic review of the national church’s ministry and mission. The review, mandated by General Synod after a vote July 14, is to be undertaken by the Council of General Synod (CoGS), which the primate chairs, and is to culminate in the presentation of a strategic plan to General Synod when it next meets in 2022.

The process, Nicholls said, is likely to bring improvements as well as change that some will find difficult.

“I think people in general find it easiest to stay with what we’ve always done, because change is always painful—it doesn’t matter what change,” she said. “It means losses and it means gains. And sometimes we can’t see the gains because we’re too busy grieving the losses. And so, until we can see that the gains will be life-giving for us in new ways, we’re reluctant.”

A resolution calling for the strategic review arose from CoGS itself, after the presentation of a draft 2018 financial statement at the council’s March meeting. Members of the 2016-2019 CoGS, concerned by a significant decline in contributions from the dioceses to the national church, wanted to ensure that the council that succeeded them would be directed to a strategic review by General Synod.

Nicholls said she wanted to consult with a wide variety of people: national church staff, plus bishops and other Anglicans at the diocesan level.

“General Synod has to be responsive to what dioceses are experiencing,” she said. “If dioceses don’t have the resources to share with General Synod, then General



PHOTO: GEOFF HOWE

Nicholls blesses General Synod as it gathers for worship on July 16, during her installation as primate.



▲ **Worship during the installation ceremony**
PHOTO: GEOFF HOWE

Synod has to retool itself in some way.”
(The term “General Synod” can refer both to the national meeting of Canadian Anglicans, held every three years, and to the national church as such, since the national church consists of the General Synod plus its various ministries.)
Nicholls said she also hoped to hear from “other people who can bring to us wisdom about organizational structure and help us to think out of the box.”
Members of the United Church of Canada and the Evangelical Lutheran Church in Canada might be particularly helpful to consult in that regard, she said, since both these churches had undergone “massive restructuring” recently.
The serious financial concerns facing the church, Nicholls said, should not, however, push it to prioritize money over vision.
“In my experience, if you focus on the money, all you do is make everybody anxious—and are seen as being only about fundraising. And that’s not who we are,” she said.
“We need to relearn that joy that comes because we’re not constantly worrying.... So you start with a sense of vision for what God has called you to do and be in your community, and then you ask, ‘What do we need to do that?’—and then you say, ‘Do we have enough of that, and if we don’t, what would we do about it? Maybe we need to sell a building.’
“If you challenge people with a vision, people will find resources. They will raise them, they will find them, they will give them if they feel passionately about the purpose and the value of what’s being set before them. I’ve seen it time and again, where parishes have been transformed by that.”
Nicholls’s installation came at the end of a General Synod that had been, she said, something of an emotional rollercoaster

for her—not only because of her election halfway through it.
There were moments, on the one hand, of intense pain—such as the failure of a resolution to allow same-sex marriages. The church, she said, will now have to work on healing after that divisive vote; the bishops will need to listen to and support one another—and the church will also need to work to restore relationships with those outside it who now perceive it as homophobic.
“I think it will have damaged our reputation in the community, absolutely,” she said. “It will make it difficult particularly for people who have LGBTQ2S+ family members. It will put barriers up that will take some work to break down.”
But General Synod was also marked by wonderful milestones for the church, Nicholls added: a number of resolutions furthering the development of the self-determining Indigenous Anglican church; the apology for spiritual harm done to Indigenous peoples; and the first reading of a resolution on a prayer for reconciliation with the Jews. The synod also voted to adopt the affirmations in *A Word to the Church*, a document commended to it by CoGS in March. The text affirms Indigenous rights to self-determination around same-sex marriage and the existence of different understandings among Canadian Anglicans of the marriage canon and of marriage itself. It also affirms their commitment to “presume good faith” in those who hold other understandings of marriage, and to “walk together” despite their disagreements on the issue.
“I think we’re beginning to see people recognizing that [*A Word to the Church*] is much more helpful to us than had been initially realized—that in its description of where we are and what we can affirm, it gives us a way to move forward together,” Nicholls said.
By recognizing the diversity of opinion that exists in the church, the primate said, General Synod’s endorsement of the document opens the way to “local option”—the ability of dioceses and other church jurisdictions to make their own decisions about same-sex marriage.
“I think that was a huge step,” she said. “It’s basically saying, ‘We can live with local option in certain places as long as we are not required to affirm that with a vote and

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Primate looks to work ahead

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a change to the canon.' That seems to be a place where people are able to rest."

At the same time, Nicholls said, the wide range of views around marriage among Canadian Anglicans—a diversity she said she became especially familiar with as a member of the Commission on the Marriage Canon—suggests to her the church may not be done talking about it.

"There may be further work, at some point, on marriage that we want to do," she said. "Do we believe that a single theology of marriage is essential to our life as a church?"

Many Canadian Anglicans have emerged from the same-sex marriage debate, she said, with the question—also raised by the 2010 General Synod—of whether the church should stop solemnizing marriages altogether. And the church may find itself more receptive to the idea than it was then, she adds.

"So few people are doing weddings in churches now. I've known young clergy who very rarely get to do a wedding, ever," she said. "When I was first ordained, you could, on some Saturdays, have two weddings. These days you're lucky if you'd have one in a year."

One of the biggest tasks now facing the church, Nicholls said, is its ongoing work with Indigenous people—completing the development of a self-determining Indigenous church within the Anglican Church of Canada, for example. This, of course, will be the work primarily of the Anglican Council of Indigenous Peoples



▲ Procession before Nicholls's installation as primate

PHOTO: GEOFF HOWE

(ACIP), she said, and of Mark MacDonald, national Indigenous Anglican archbishop. But Nicholls said she trusted she would be involved in conversations around it, and that the truly Indigenous ways of discernment and decision-making that she expected to result from this process would be "a gift to the whole church for us to see."

Asked how long she expected to be primate, Nicholls replied that the precise length of her tenure remained to be worked out. It would depend partly, she said, on the needs of the national church and partly on the interpretation of the canon on the primate, which states the primate can hold office until reaching the age of 70. Her 70th birthday, Nicholls said, would fall shortly before the 2025 General Synod; but the canon, she added, does not seem entirely clear on whether the primate must resign by his or her 70th birthday at the latest, or at any point in his or her 70th

year. The most she would serve, she said, would be two triennia.

Nicholls said she was tentatively expecting to officially end her work as bishop of the diocese of Huron September 30, and so anticipated some overlap in her work and responsibilities until that time. Because of the high cost of housing in Toronto, Nicholls is not planning to actually move to the city, but rather to remain in London and commute on the train several days per week, working the rest of the time from home.

Nicholls, who has described herself as a "cradle Anglican," grew up in Calgary, Vancouver and Toronto. She earned bachelor's degrees in both music and education at the University of Toronto, where she was active in the Inter-Varsity Christian Fellowship of Canada. She then taught music and math at the Woodstock International Christian School in northern India from 1977 to 1982—an experience she has said shaped her spirituality.

Ordained a priest in 1986, she served a number of parishes in southern Ontario and completed a doctor of ministry degree at the University of Toronto's Wycliffe College in 2002. Nicholls was elected suffragan (assistant) bishop in the diocese of Toronto in 2007, becoming the Anglican Church of Canada's fourth female bishop. She was elected coadjutor bishop of the diocese of Huron in February 2016, succeeding diocesan bishop Robert Bennett when he retired that November.

Nicholls has sat on numerous church bodies, including the Commission on the Marriage Canon and the Faith, Worship and Ministry Committee. She has also served as co-chair of the Anglican-Roman Catholic Dialogue of Canada. Following the first reading, in 2016, of the resolution on changing the marriage canon, Nicholls, then still coadjutor bishop of the diocese of Huron, and then-diocesan bishop Bennett announced they would allow same-sex marriage as a pastoral measure. ■

No universal opinion in Anglican church on same-sex marriage

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the Order of Bishops.

The lay and clergy delegates who signed the statement affirmed "the full inclusion of LGBTQ2S+ people in the life, leadership, liturgies and sacraments, including marriage, of the Anglican Church of Canada." Basing their statement on *A Word to the Church*, they affirmed that "same sex marriage can and will proceed by local option." They apologized for the "hurt and harm that has been caused by the actions of this Synod and by our church to LGBTQ2S+ people" and called for the church to "end this harm."

As the vote revealed, the Anglican Church of Canada is not of universal opinion on same-sex marriage. On July 18, the Arctic House of Bishops—which includes some of the most outspoken opponents of the failed marriage canon amendment—released a statement declaring that General Synod "has given us permission to decide for ourselves what direction we should take. We choose now to walk as the self-determining Anglican Church of Canada in the Arctic."

Concerns that this statement meant the diocese might be leaving the church prompted a clarifying statement from the Arctic bishops: "The Diocese of the Arctic remains a diocese within the Anglican Church of Canada, but must distance

itself from those who violate the marriage canon. The implication of this is a state of 'impaired communion.' By using the phrase 'self-determining,' we are reserving the right not to affirm or submit to decisions that violate the doctrine of the church on marriage."

Speaking to the *Anglican Journal*, Bishop David Parsons highlighted the mission statement of the Arctic diocese and its right to self-determination in line with biblical teachings.

"We have not left," Parsons reiterated. "We are following the teachings that have gone down through the centuries...ever since the missionaries first came to the Arctic and brought the gospel which we as Arctic people embrace. We're continuing that, and as weak as we are, we will continue to seek God."

"The Anglican General Synod has given us permission as an Indigenous church to determine what we'll do, and we are exercising that right," he added. "I would be very sad to hear if the Anglican Church of Canada, because we are now exercising that right, did anything to try to kick us out. The problem is, we're not leaving. But we're not following false teachings."

The Association of Anglican Deacons in Canada board released its own statement on July 20, noting that the process and decision on the marriage

canon vote had been "shocking, hurtful, frustrating and deeply disappointing" for many deacons.

The statement expressed confusion over the failure to change the canon by a "small minority of our church," whom they described as "holding the church back from joyfully offering everyone, without restriction, the sacrament of marriage. This 'no' to same sex marriage seems devastating to our work as Deacons." It pointed again to the affirmations in *A Word to the Church*, the continued blessing of same-sex marriages using the "local option," and forthcoming efforts to review the governance structures of General Synod.

In the wake of the vote, bishops and archbishops in numerous dioceses expressed their plans to offer marriage rites to same-sex couples through the local option, all citing the affirmations in *A Word to the Church*.

Among these diocesan leaders was Archbishop Ron Cutler, who said in a Facebook post that he would use his episcopal authority to do so in the diocese of Nova Scotia and Prince Edward Island. Archbishop Melissa Skelton released a pastoral letter saying that she would authorize the marriage of same-sex couples within the diocese of New Westminster beginning Aug. 1, subject to certain conditions such as the approval of

parish councils. Bishop John Chapman declared in a statement that the diocese of Ottawa would continue the practice of allowing same-sex marriage with the bishop's permission.

Of these diocesan statements, perhaps the most significant was that of then-Primate-elect Linda Nicholls. In a statement to the diocese of Huron, Nicholls authorized marriage to same-sex couples as a pastoral local option starting Aug. 1 in her capacity as diocesan bishop, under certain guidelines. These include stipulations that no parish be required to perform same-sex marriages if it does not wish to do so, and that clergy have the provision by canon to refuse to perform a marriage due to reason of conscience.

"Our church has a wonderful diversity in so many areas of its life," Nicholls wrote. "That diversity also leads to tensions but I can promise you that the bishops, clergy and laity of our church are committed to living together with love and grace as we continue to learn from one another and seek a path that honours God."

The first reading of the marriage canon amendment passed at General Synod in 2016—but only just. The misclassification of a single vote initially led to the body to believe the resolution had failed when, in fact, it had passed. ■

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Editorial note:

This in-depth article first appeared on anglicanjournal.com on July 15, in the course of General Synod 2019.



▲ Archdeacon Dawna Wall, a chaplain to General Synod and rector of St. Michael and All Angels' Church in Royal Oak, B.C., leads delegates in prayer after the July 12 vote.

PHOTO: MILOS TOSIC



PHOTOS: MILOS TOSIC

While around 78% of laity and clergy at General Synod voted in favour of Resolution A052-R2, which would have expressly allowed for same-sex marriage in the Anglican Church of Canada, the measure fell short by a handful of votes among bishops. Grief and shock visibly overcame the gathering as the result was announced.

Church grapples with pain after marriage canon vote

MATT GARDNER
STAFF WRITER

Vancouver

"Our children are crying."

That was how Primate Fred Hiltz—paraphrasing the observation of delegate Michael Chartrand—described the pain in the room following the failure of the 42nd General Synod to pass a resolution amending the marriage canon, which would have allowed for the solemnization of same-sex marriage.

"Those words are going to haunt the Anglican Church for a long time," says Sydney

Brouillard-Coyle, a youth delegate from the diocese of Huron who identifies as gender non-conforming, queer and asexual. Though members of General Synod had long been preparing for upheaval after the vote on July 12 no matter the outcome, when the results finally came, the anguish it caused for LGBTQ Anglican youth almost defies description.

Waiting for the vote results to come in, Lyds Keesmaat-Walsh—a member of the Church of the Redeemer in Toronto who identifies as non-binary, agender and transmasculine, queer in their sexuality—and who, like Brouillard-Coyle, uses they/ them pronouns—was "overcome with fear like I have never known before, and I've gone through multiple coming-outs."

When the results appeared, and it became clear that the resolution had failed to secure the required two-thirds majority in the Order of Bishops, Keesmaat-Walsh, 20, felt a grief that they had only experienced once before, when a close friend was killed in a shooting.

"The sound that came out of my mouth was not a sound I knew I could make," they say. "And I collapsed. I completely collapsed into Bishop Andrew [Asbill]'s chest. I'm very grateful he was there."

As the tears flowed, seeing a delegate nearby that they believed had not voted in favour of the motion proved too much to bear. "I looked across the table ... and I knew I could not stay in this room any longer. And I got up and I fled."

The pain felt by queer youth delegates may have been particularly intense, but it was not unique. Across General Synod, pain and grief were the overwhelming emotions that followed the vote, both among those who voted for the resolution and those who voted against it.

Even as the church struggled with the aftermath of the vote, new developments suggested that the matter is far from

over. Almost immediately after the vote, delegates came up to the microphone to ask what their options were for reconsidering a decision at General Synod. LGBTQ youth delegates led a protest at the next day's worship service before the election of a new primate. And many voices indicate they will continue their struggle for the Anglican Church of Canada to recognize same-sex marriage.

Queer youth take action

In the immediate aftermath of the vote results being announced, young LGBTQ Anglicans were overcome by intense sadness and despair. Yet out of necessity, they forced themselves to turn to an even more pressing concern: ensuring the safety of their fellow queer youth.

"I could hear the screams and the wails from other people as the news started to sink in," recalls Brouillard-Coyle, 19.

"When I saw one of the other youth delegates run towards the door, that's when I just knew the severity of the situation," they add. "And that's when I started running."

Outside the Grand Ballroom, a group of youth delegates were on the floor sobbing. In the chaotic conditions at that time, Keesmaat-Walsh variously comforted fellow delegates, responded to text messages on their phone from concerned friends and family—and frantically tried to find youth delegates who were less secure in their sexuality or had recently come out, but were nowhere to be found.

Concern for the youths' safety was very real. Speaking at the microphone before results were announced, Keesmaat-Walsh told synod members about the suicidal thoughts and self-harm urges they had struggled with after General Synod 2016, when due to a voting error, it appeared as though the first reading of the marriage canon resolution had failed.

To their immense relief, their fellow youths were alive and well. But the feeling left its mark. "That level of fear is something I never want to feel again," Keesmaat-Walsh says.

At this juncture, feelings of anger predominated. Some queer youth proposed staging a walkout, so General Synod "could see who they were driving away from the church." Yet the mood soon turned into a resolve to stay.

"A couple of youth brought up that *no, this is our home, and they can't drive us away, and we're not going anywhere*," says Brouillard-Coyle.

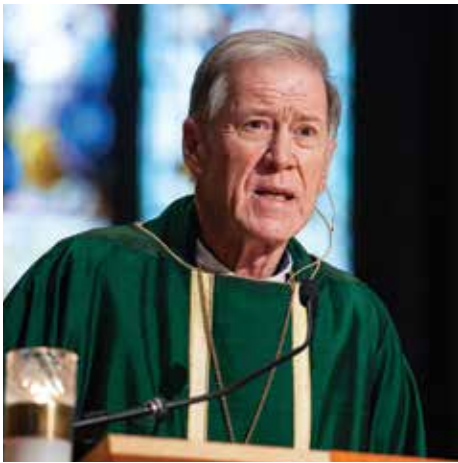
Joining hands, the youth recalled a round that they had learned to sing during



▲ Sydney Brouillard-Coyle (left) and Lyds Keesmaat-Walsh (right) hold hands as they sing in protest during the worship service preceding the primatial election.

► Archbishop Fred Hiltz

PHOTOS: MILOS TOSIC



their orientation at General Synod: "Love, love, love, love / People we are made for love / Love your neighbour, love yourself, and love your God." Other delegates began singing along, taking photos or videos, or hugging the youth. That positive reaction, Brouillard-Coyle says, instilled a determination to continue their dissent

"until this is resolved."

The next morning, the youth planned a spur-of-the-moment protest at the worship service in Christ Church Cathedral before the primatial election.

Keesmaat-Walsh wore a T-shirt with the logo for Equally Anglican, an LGBTQ group within the church, and a transgender pride flag as a cape. Brouillard-Coyle sported dyed hair evoking the rainbow pride flag. Another youth delegate joined them wearing a bisexual pride flag as a cape. All three joined hands outside the cathedral and began singing their "Love" round as synod members filed in for worship.

Some members joined them in song, while others simply watched. Because some delegates had been inside before the protest and had not heard the song, the trio resolved to enter the cathedral holding hands and singing so all could hear them. Unbeknownst to them, they say, Hiltz was in the middle of speaking

when they came in.

"I've heard people speculating that the primate put us up to this," Keesmaat-Walsh says. "He had no idea we were doing this. I want to make that very clear. This was us."

After singing a few lines, the youth stopped. One member in the pews, they recall, told them to listen to their primate. Using vocal projection techniques they had learned as a "theatre kid," Keesmaat-Walsh declared loudly, "I've never been more heartbroken." Then they sat in the pews.

During the service, they left the cathedral to check on the safety of a fellow youth they had not heard from since midnight. Returning from the hotel and wondering if they had missed the Eucharist, they decided not to receive the sacrament as a protest.

As synod members filed forward during the Eucharist, Keesmaat-Walsh and Brouillard-Coyle joined the line where Hiltz was offering the bread. Upon standing in front of the primate, they each kept their hands by their sides, took deep breaths and said, "In a church where I am not worthy of one sacrament, I am not worthy of any of them."

In that moment, Keesmaat-Walsh says, "I saw the primate's heart break."

"We saw the pain on his face," Brouillard-Coyle adds. "Even afterwards, when he was clearing the table.... He does his best to hide it, but I could see it in his eyes."

Immediately after the service, the pair approached Hiltz to make clear that none of their interruptions were meant to be disrespectful to him. They thanked him for his allyship, expressed their gratitude for the heartbreak they saw in his eyes, and for standing with them in the best way he could. In their recollection, the primate's main concern was for the youth.

"We both have great respect for Fred Hiltz.... He came back [and] he went straight to us, which I am very grateful for," Keesmaat-Walsh says.

"He's a very good man.... We told him about why we had had to leave the service earlier, for parts, and he was very concerned.... His primary concern was that we were all safe, which when I spoke to him last night after the vote was also his primary concern.... [for] us and our safety."

The pair were heartened that the two final candidates for the new primate, Bishop Linda Nicholls and Bishop Jane Alexander, are individuals they consider allies. Nicholls, now primate-elect, quickly messaged Keesmaat-Walsh following the announcement of the marriage canon vote results.

"She messaged me last night [after the

vote] right away. I am very grateful that Linda Nicholls is our new primate."

Grief on all sides

The day after the marriage canon vote saw the whole of General Synod reckoning with the grief and pain in its wake.

A sense of sadness was felt among delegates who had spoken against the resolution to amend the marriage canon and voted against it. Even while maintaining the conviction that they had been correct to do so, the hurt that pervaded General Synod after the vote also affected them.

"I'm deeply grieved by the pain and the division that this entire process has caused," says Bishop Joey Royal, a vocal opponent of amending the marriage canon. "But not passing this marriage canon change was the right decision. And saying that does not invalidate my love for LGBTQ people."

Royal acknowledges that many LGBTQ people disagree. "Of course, and they're free to disagree," he says. "But I'm giving my perspective on that."

In a sign of remorse over tensions that had found expression on the floor of General Synod on the night of the marriage canon vote, Bishop David Parsons went before synod members on July 13 and apologized for his reactions the previous evening.

Speaking to the *Journal* afterward, Parsons said he, too, felt sorrow at the pain that followed the marriage canon vote.

"We make decisions at General Synod," he said. "We have difference of opinion, but we're allowed to talk. And there needs to be time to be able to talk.... I'm deeply hurt by the hurt it seems I've caused. That word 'seems' seems as if I'm playing it down. I'm not.... There's no rejoicing in my heart whatsoever."

As he had previously, in putting forward his views on the marriage canon amendment, Parsons reiterated his adherence to the Bible.

"Scripture prevents me from doing what I want to do," Parsons said. "What I would like to do is allow same-sex marriage. I hope you take me in context with this.... Scripture prevents me from operating on my own will. I have no authority to go against the Scripture, and if I don't have Scripture, I have no authority to go on."

He added, "I stand under the authority of Jesus, who's called me, that he's the one and only saviour—and he gives me no permission to condemn anybody. He gives me no permission to not allow anybody to count. Jesus says to every one

See SAME-SEX MARRIAGE, p. 12

Same-sex marriage vote prompts spectrum of responses, calls to prayer

Continued from p. 11

of us, 'You count.' And that's always been my message.... I always care for people. I always love people, and I don't hate anybody. But scripture condemns me for many of my thoughts and practices. And so for the last 40 years, I've been in the process of transformation, of the renewing of my mind."

The role of the bishops

In her sermon at Christ Church Cathedral the morning after the marriage canon vote, Bishop Lynne McNaughton described the day's reading from Ezekiel 34 as "an indictment of shepherds who don't care for their sheep." Jesus, she said, views himself as the "good shepherd who came to bind up the broken-hearted, seek the lost, rescue the scattered and the outcast. The good shepherd calls us each by name.... The namer whispers to the broken-hearted, 'You are precious, honoured and loved.'"

"How do we hear this?" she asked. "How do we hear this as we get up after an agonizing night at General Synod when we move from the high of yesterday morning moving to the Indigenous self-determination, through the afternoon of making affirmations of how we can live well in our diversity, to the excruciating pain of last night's close vote?"

McNaughton moved onto the subject of bishops, a relevant topic for many upset about the vote results. While the Order of Laity and Order of Clergy both saw the required two-thirds majority in favour of the marriage canon amendment, the Order of Bishops did not meet that threshold.

"Church leaders have taken on the pastoral metaphor from Scripture that pastors and bishops are shepherds.... There's a danger when human beings take on this metaphor and forget that Jesus is the good shepherd," McNaughton said.

After this article was first published online, the House of Bishops met together at General Synod and released a joint statement on the marriage canon vote. Other statements from church leaders followed (see "Marriage vote failure ripples through church," page 1).

Indigenous perspectives

The pain after the marriage canon vote made July 12 an emotional roller coaster for General Synod—marking a significant comedown after widespread elation felt that morning as members voted almost unanimously for the establishment of a self-determining Indigenous church as part of the Anglican Church of Canada.

The trajectory of the day was no different for Indigenous delegates, who shared in the grief felt by the rest of General Synod when they met together as an Indigenous caucus.

"Despite the joy of the morning, the mood was very sad, because people were moved by the pain that they saw in the whole room," National Indigenous Anglican Archbishop Mark MacDonald says. "Indigenous people were very, very concerned, particularly about the pain of the young people."

Indigenous delegates voted both for and against the marriage canon resolution. But even among those who had voted against, MacDonald says, "There was no celebration of victory, there was no sense of 'Isn't this great?' There wasn't even much of a memory of what had happened before,



Brouillard-Coyle (left) and Keesmaat-Walsh will decline sacrament where same-sex marriage is disallowed.

PHOTOS: GEOFF HOWE



▲ **MacDonald:** "There's an assumption there that all Indigenous bishops, for instance, voted against the marriage canon change. That's not true at all."

PHOTO: GEOFF HOWE

despite how important and monumental that was. People were overcome by the emotional pain that they saw in the people, and that really was one of the dominant moods."

However, with emotions running high in the day after the vote, an uglier undercurrent began to develop.

"We have heard from certain people quite negative, at times hostile reactions to Indigenous people in the Anglican Church of Canada because of the way that they voted," MacDonald says.

"There's an assumption there that all Indigenous bishops, for instance, voted against the marriage canon change. That's not true at all.

"We are concerned about the implications of that kind of scapegoating, and we're trying to deal with it as gently and serenely as possible."

MacDonald and reconciliation animator Melanie Delva view the results of the marriage canon vote as a reconciliation issue.

MacDonald says that the aftermath of the vote reveals an undertow of "racial opinions and ideas," colonial assumptions, and scapegoating that are hindrances

to reconciliation, with people making "misjudgement and mischaracterizations of Indigenous people as a whole" and suggesting that "self-determination is great, as long as you do what we tell you to do."

Delva says that "the results of the vote on the marriage canon is a 'reconciliation issue' in the same way that all decisions the church makes are 'reconciliation issues.'"

Self-determination, she says, "means that for some, abstention is the right choice. For some, a no vote is the right choice. For some, a yes vote is the right choice. Self-determination does not mean Indigenous peoples do not participate in the life and processes of the wider church. It means that as per [the United Nations Declaration on the Rights of Indigenous Peoples], they do so within the context of free, prior and informed consent.

"In the wake of this [vote], much more education will be necessary in order for us to walk humbly together in what has the potential to be an amazing incarnation of Jesus' power to heal and restore."



Thomas Roach spent General Synod weaving prayers written by delegates into a collaborative artwork.

PHOTO: GEOFF HOWE

A view from the military ordinarate

Among lay delegates at General Synod, a different perspective on the marriage canon vote comes from Petty Officer Second Class (PO2) Bob Fearnley, a musician by trade currently posted at CFB Esquimalt with the Naden Band of the Royal Canadian Navy.

A lay member of the Anglican Military Ordinarate, Fearnley feels a "deep sense of disappointment" at the results of the marriage canon vote. He draws a comparison to the apology by Hiltz at General Synod 2019 for spiritual harm inflicted on Indigenous peoples, saying, "I feel that we'd missed a great opportunity to make sure that we weren't going to have to apologize again for something that we had done to the people who are in the midst of us."

Fearnley's military background also puts the marriage canon vote in the context of generations of Canadian soldiers.

"They died for freedoms that they never even could have imagined would be possible in this day and age.... I would never leave the church, because you can't leave if things don't go your way.... But it felt as if we had dishonoured the sacrifice of our glorious dead," he says.

"What would I say, looking into the eyes of a gay [armed forces] member, who would die beside me for the exact same thing I would, and tell him that the institution that I'm a part of yet again had failed him?" Fearnley asks.

"It's tough," he adds. "But I have to make sure that I also remember...people who would have voted or who did vote against the marriage canon would also have died alongside me."

Prayers for the church

With the wounds from the July 12 vote still fresh, synod members turned to their faith in God for solace in trying times.

For Keesmaat-Walsh, prayer is difficult in the vote's aftermath. They recall the words their father told them before they left for



▲ **P02 Bob Fearnley:** "At the same time that I'm disappointed that this vote went the way it did, it has only strengthened my resolve going forward to enact this change."

PHOTO: MATT GARDNER

Vancouver to attend General Synod.

"I know that God loves me. And I know I belong in the kingdom of God.... The last thing my dad said to me before I left, when he dropped me off at the bus to go catch my flight, was: 'Remember, the kingdom of God and the Anglican Church are not the same thing. When the church is at its best, you can get glimpses of the kingdom. But the Anglican Church of Canada is not the kingdom of God.' And I'm trying to hold onto that knowing that in the kingdom, I belong."

Holding on is not always easy—a harsh feeling to experience for a young person devoted to their church.

"I'm the church geek.... Before I had a cellphone, when in doubt, people would call the church if they couldn't get a hold of me, because I was probably there," Keesmaat-Walsh says. "That's my life. The church is my whole world.... But I'm done. I am done with people who come up to you and say, 'I am sorry for your pain,' when they were part of the voting that gave me pain.... Right now, I'm too angry to pray, and I hate that. I want to be close to God right now."

Brouillard-Coyle and Keesmaat-Walsh intend to continue their struggle for the

recognition of same-sex marriages in the church. In protest, they will not receive the sacrament in any parish or diocese that does not solemnize same-sex marriage, and encourage others to do the same. They find inspiration in LGBTQ Anglicans before them and gratitude for their bishops who supported them after the vote result.

"People need to be praying for the queer Anglicans and queer Christians in their lives, because this will affect other denominations," Keesmaat-Walsh says. "For all the queer Christians in their lives, they need to be reaching out to them, making sure that they are safe, making sure that if they need to be alone, that's respected—but if there are dangers for them to be alone, they have somebody with them. People need to pray that we will know that we are beloved children of God and that we belong in this church. People need to pray that the hearts of the House of Bishops will be softened.... Pray for the children in queer families, who are seeing a church say that their parents' love isn't valid."

"We're never going to stop fighting.... We're not backing down," they add. "We are going to keep fighting until [same-sex marriage is recognized]. The only question is, how much pain and how many lives lost have to happen before we get there? It's not a question of if the Anglican Church has marriage equality. It's when, and how much do we have to go through first."

For those who voted against the marriage canon resolution, the call to prayer also rings out. Expressing a desire for the church to move away from politics, Royal says that Anglicans should "talk about the gospel, talk about Jesus, talk about reconciliation with God and each other."

For many Indigenous delegates, prayers for unity and reconciliation remain paramount in the wake of the marriage canon vote and the new reality of a self-determining Indigenous church.

"We want to find balance," MacDonald says. "Indigenous people are not looking for some kind of veto over what happens here, and as is typical of Indigenous people, there is quite a bit of tolerance of the ambiguity that exists in the Anglican Church of Canada."

"We're hoping that we can get back to focusing on some of the urgent issues of our day and age, and that we can find some common ground in reconciliation and in mission."

For individuals, prayers for unity remain strong even among those who were dismayed by the result of the marriage canon vote. In his own case, Fearnley is praying that he can let go of the hurt and disappointment he feels and try to turn those emotions into something positive.

"At the same time that I'm disappointed that this vote went the way it did, it has only strengthened my resolve going forward to enact this change, which I believe should have been done now," he says. "But if it can't be done now, then it must be done in the future."

He adds, "I'm praying for our unity, as all of us are, I'm sure, and that there is a way forward for us all to walk together, and to make sure that even though we have this disagreement, that we can still progress and grow together.... I'm just hoping that we can gain a perspective on this where we won't have to argue about this anymore, and that we can serve everyone equally and faithfully." ■

GENERAL
SYNOD 2019 ▶

Journal, communications changes approved

Matthew Townsend
SUPERVISOR, EDITORIAL

Vancouver

The 42nd General Synod approved changes to the organization of the two committees that have overseen the communications and storytelling efforts of the Anglican Church of Canada, unifying two committees into one and adopting changes related to the mandate, governance and editorial policy of the *Anglican Journal*.

“Resolution A090 – Communications Coordinating Committee,” moved by Chancellor David Jones and seconded by Cynthia Haines-Turner, prolocutor of the church, passed virtually unanimously on July 15.

The three components of the resolution—which were all adopted by the Council of General Synod (CoGS) in March and commended to General Synod for ratification—direct CoGS to amalgamate the Communications and Information Resources Coordinating Committee and the *Anglican Journal* Coordinating Committee into a new Communications Coordinating Committee. It also enacts terms of reference for the committee adopted by CoGS, as well as the “provisions adopted by Council of General Synod with respect to the mandate, governance, editorial policy and editorial board for the *Anglican Journal*.”

In short, these provisions, as they concern the *Journal*, establish an editorial board for the publication; afford greater flexibility to the church in adjusting distribution methods for the *Journal* and other communications tools; and declare General Synod as the publisher of the *Journal*, with the editor reporting to the executive director of communications and seeking input from the Communications Coordinating Committee, as well as journalistic input from the editorial board. A refined editorial policy states that the



▲ **Bishop William Cliff:** “This work has been an enormous task, and we have been assisted over the last three years by members of General Synod, by members of CoGS, by the bishops, by interested parties, by editors, by people from all across the church as we have been asking some very difficult questions.”

PHOTO: GEOFF HOWE

Journal “is a journalistic enterprise, and as such is expected to adhere to the highest standards of journalistic responsibility, accuracy, fairness, accountability and transparency. Its journalism is fact-based, fact-checked and in-depth, tackling important issues, asking and answering difficult questions.”

The policy also commits the *Journal* to representing the “widest possible diversity of information and opinion across the Anglican Church of Canada,” while it “promotes informed engagement by Anglicans in the life of their church, and nurtures healthy self-reflection, respectful dialogue and constructive debate.”

Reference to “editorial independence” is absent from the revised policy and mandate. The previous mandate of the *Journal*, as specified in the handbook of General Synod, was to be “a national newspaper of interest to the members of the Anglican Church of Canada, with an independent editorial policy and not being an official voice of or for the church.” The new mandate reads, “the General Synod shall produce and distribute journalistic content of interest to the members of the Anglican Church of Canada, whose purpose is to connect and reflect the Church to internal and external audiences,

providing a forum for the full range of voices and views across the Church.” The motion was addressed by three people at General Synod: Bishop William Cliff, chair of the *Anglican Journal* Coordinating Committee; the Rev. Karen Egan, chair of the Communications and Information Resources Coordinating Committee; and Ian Alexander, who served in a joint working group to consider the future of the *Journal*.

Alexander offered a 30-minute presentation on the significant work that led to Resolution A090. He began his presentation by addressing concerns that the committee had been developing a plan to eliminate printed copies of the *Anglican Journal*. “I think, for a while, some people thought that our working group was set up to take the Anglican Church out of the print publication business,” he said. “I hope they don’t think that anymore.”

Alexander’s presentation delved into the three specific recommendations within the resolution and how they were developed. He noted that the plan called for a gradual exit from print, with a consultative approach taken among diocesan papers and improvements to the *Journal*’s subscriber list and annual appeal.

Changes to the editorial mandate and policy came, Alexander said, after content analysis suggested that editorial independence was not a significant factor in the *Journal*’s editorial direction and that the majority surveyed—65%—believed the *Journal* should be the official voice of the Anglican Church of Canada. The new mandate, he said, would encourage the *Journal* to be a diverse forum; help it use appropriate and cost-effective technologies; and encourage exchange of information across the church. Meanwhile, the policy would hold the *Journal* to high journalistic standards, ensure fact-based reporting and bring important issues and difficult questions to the fore. ■

Reconciliation with the Jews prayer passes first reading

Matt Gardner
STAFF WRITER

Vancouver

An effort to remove a prayer for conversion of the Jews from the *Book of Common Prayer* (BCP) and to replace it with one for reconciliation with the Jews has passed its first major hurdle at General Synod.

On July 15, a resolution to amend Canon XIV passed its first reading at the 42nd General Synod of the Anglican Church of Canada. The amendment would delete prayer number four in “Prayers and Thanksgivings upon Several Occasions” from use and future printings of the BCP, and replace it with a prayer entitled “For Reconciliation with the Jews.”

The resolution passed by nearly unanimous votes in all three orders. In the Order of Laity, 103 members (99%) voted “Yes” and one member (1%) voted “No.” In the Order of Clergy, 77 members (100%) voted “Yes.” In the Order of Bishops, 35 members (100%) voted “Yes,” with one abstention. The amendment will require a second reading at the next General Synod in 2022 before the prayer for reconciliation with the Jews can replace the current prayer in the BCP.

Bishop Bruce Myers brought forward the resolution to General Synod 2019,



▲ **Archbishop Fred Hiltz (left) presents Rabbi Adam Stein with a gift and signed copy of Resolution A051-R2, “Prayer for Reconciliation with the Jewish People”**

PHOTO: BRIAN BUKOWSKI

having spearheaded efforts to delete the prayer “For the Conversion of the Jews” from the BCP and replace it with one more suited to contemporary relations between the church and the Jewish people.

In his presentation to General Synod on the need to amend the BCP, Myers put the prayer for reconciliation with the Jews in the context of the history of persecution against Jews, from forced conversion to pogroms, deportations and the genocide of the Holocaust. Myers also highlighted the rich, shared faith tradition of Judaism and Christianity.

Rather than simply expunging that prayer from the BCP, Myers led an effort to replace it with one that would reflect

contemporary Anglican engagement with the Jewish people, expressing sentiments similar to the Good Friday liturgy in the *Book of Alternative Services* but in a literary style consistent with the BCP.

The new prayer “For Reconciliation with the Jews” has been approved by the Prayer Book Society of Canada (PBSC), whose president, Gordon Maitland, crafted the prayer along with Anglican priest and PBSC member Chris Dow. That process was undertaken in consultation with the Canadian Rabbinic Caucus, a representative body of ordained Jewish leaders from across the country.

Rabbi Adam Stein, associate rabbi of Beth Israel Synagogue, spoke to General Synod about the significance of the new prayer, praising both its stylistic qualities and the hope and friendship it offered to Jews at a time of rising anti-Semitism.

“Seeing things through the eyes of others is powerful,” he said. “It’s clear to me that the Anglican community is seeing its prayer book partially through the eyes of the Jewish community, and understanding how these words can impact us. I think it can only strengthen your own understanding and commitment to your faith, as well as strengthen the relations between our two communities.” ■

GENERAL
SYNOD 2019

General Synod elects prolocutor, deputy prolocutor;
CoGS members named

Tali Folkins
STAFF WRITER

Vancouver

The Rev. Karen Egan, who has served as director of pastoral studies at Montreal Diocesan Theological College since 2013, was elected prolocutor of General Synod Friday, July 12. Judith Moses, who has extensive experience in the Canadian public service as well as numerous bodies of the Anglican Church of Canada, was elected deputy prolocutor.

Egan succeeds Cynthia Haines-Turner, who was elected prolocutor at the last General Synod in 2016 and whose term ends with the current General Synod.

The prolocutor chairs meetings of General Synod and the Council of General Synod (CoGS) in the primate's stead if needed. He or she also serves on the planning and agenda committee of both bodies.

General Synod chose Egan over five other nominees: Canon David Harrison, of the diocese of Toronto; Haroldine Neil-Burchert, of the diocese of Ontario; Archdeacon Alan Perry, of the diocese of Edmonton; Archdeacon Tanya Phibbs, of the diocese of Huron; and Laura Walton, of the diocese of Toronto. Egan was elected on the third ballot, with 117 of 233 votes cast.

"Karen brings to the position of



PHOTOS: MONTREAL DIO, MATTHEW TOWNSEND
Egan, left, and Moses, right, were elected July 12.

prolocutor lots of experience, having served as a member of the Council of General Synod's planning and agenda team for quite some time," Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said after the results were announced. "She's done incredible work as a member of CoGS, so we look forward to her leadership."

Egan, a graduate of Montreal Diocesan Theological College, was ordained in 2003, after which she served as a parish priest in the diocese for ten years. She has also served the national church as chair of the Communications and Information Resources Coordinating Committee.

Moses succeeds Lynne McNaughton, bishop of the diocese of Kootenay, elected deputy prolocutor in 2013.

Moses was elected on the third ballot, with 181 of 232 votes. She was nominated along with five others:

Canon Ian Alexander, of the diocese of British Columbia; Siobhan Bennett, of the diocese of Niagara; Neil-Burchert; Scott Potter, of the diocese of Quebec; and Walton.

"You will bring many, many gifts to this office," Hiltz addressed Moses after the vote. "We are very happy."

Moses has worked for the federal government as a senior assistant deputy minister in the Department of Agriculture and Agri-Food Canada, and has served in the Privy Council Office. She was for a time acting head of the Indian Commission of Ontario. Moses has served on numerous committees of the Anglican Church of Canada, including the Anglican Council of Indigenous Peoples and the Vision Keepers; she is also currently chair of the Jubilee Commission, tasked with finding sources of funding for the self-determining Indigenous Anglican church within the Anglican Church of Canada.

In addition, General Synod elected the following members to serve on CoGS:

Province of British Columbia and Yukon

- Lynne McNaughton, Bishop
- Marnie Peterson, Clergy
- Ian Alexander, Laity
- Jody Walker, Laity
- Dale Drozda, Youth

Province of Canada

- David Edwards, Bishop
- Paulette Bugden, Clergy
- Margaret Jenniex, Laity
- Ann Cumyn, Laity
- Scott Potter, Youth

Province of Ontario

- Andrew Asbil, Bishop
- Valerie Kerr, Clergy
- Kim Chadsey, Laity
- Hugh Mackenzie, Laity
- Lyds Keesmaat-Walsh, Youth

Province of Rupert's Land

- Gregory Kerr-Wilson, Bishop
- Joey Royal, Bishop
- Amos Winter, Clergy
- Freda Lepine, Laity
- Michael Siebert, Laity
- Chris Wood, Laity
- Luke Gobbett, Youth

Anglican Council of Indigenous People

- The Rev. Canon Dr. Murray Still
- Sheba McKay

Anglican Military Ordinariate

- Major The Rev. Dennis F G Newhook

Evangelical Lutheran Church in Canada:

To be named in September

O come let us adore him

O come let us adore him

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Bible Readings October 2019

DAY	READING	DAY	READING
<input type="checkbox"/> 1	Lamentations 1:1-22	<input type="checkbox"/> 17	Psalm 119:89-104
<input type="checkbox"/> 2	Lamentations 2:1-22	<input type="checkbox"/> 18	Luke 1:1-4
<input type="checkbox"/> 3	Lamentations 3:1-24	<input type="checkbox"/> 19	Luke 18:1-17
<input type="checkbox"/> 4	Lamentations 3:25-45	<input type="checkbox"/> 20	Psalms 121:1-122:9
<input type="checkbox"/> 5	Lamentations 3:46-66	<input type="checkbox"/> 21	Jeremiah 14:1-22
<input type="checkbox"/> 6	Luke 17:1-10	<input type="checkbox"/> 22	Psalm 65:1-13
<input type="checkbox"/> 7	Lamentations 4:1-22	<input type="checkbox"/> 23	Psalm 84:1-12
<input type="checkbox"/> 8	Lamentations 5:1-22	<input type="checkbox"/> 24	Joel 2:18-32
<input type="checkbox"/> 9	Psalms 110:1-111:10	<input type="checkbox"/> 25	Luke 8:40-56
<input type="checkbox"/> 10	2 Kings 5:1-19a	<input type="checkbox"/> 26	Luke 18:18-30
<input type="checkbox"/> 11	2 Kings 5:19b-27	<input type="checkbox"/> 27	Luke 18:31-43
<input type="checkbox"/> 12	2 Timothy 2:1-13	<input type="checkbox"/> 28	Jude 1-25
<input type="checkbox"/> 13	Luke 17:11-19	<input type="checkbox"/> 29	Habakkuk 1:1-11
<input type="checkbox"/> 14	Psalm 66:1-20	<input type="checkbox"/> 30	Habakkuk 2:5-20
<input type="checkbox"/> 15	Jeremiah 31:23-40	<input type="checkbox"/> 31	Psalm 46:1-11
<input type="checkbox"/> 16	Genesis 32:9-32		

“I really encountered God as a person for the first time. I also learned to listen to myself a little more and recognize some of those things that God has given me that I hadn’t necessarily identified as a gift.”

—Melissa Ritz

Discovering God in the rhythm of prayer

A Canadian Anglican reflects on a year spent ‘in God’s time’ at Lambeth Palace

Tali Folkins
STAFF WRITER

Since 2015, Archbishop of Canterbury Justin Welby has been inviting young people from across the world to spend “a year in God’s time” with the Community of St. Anselm, a program in communal spiritual living. For 10 months of the year, participants live at Lambeth Palace, London, Welby’s official residence and office, praying, studying and worshipping together while serving the local community through volunteer work. In its 2018-2019 year, the community had its first Canadian member: Melissa Ritz, 29, an Anglican from Edmonton. The *Anglican Journal* spoke with Ritz to learn more about her experience of what Lambeth Palace calls “a daring experiment in following Christ.”

How did you come to be involved in the Community of St. Anselm?

I did an MDiv at Wycliffe College from 2014 to 2017, and during that time I began to be interested in community life. In one of my courses, in my third year, we watched a few videos that the first cohort of St. Anselm had done. I just remember that day. I think my class was in the morning, and all the rest of that day I couldn’t get it out of my head—I just sort of had a hunger for it. And so I started looking into St. Anselm and alongsider programs, decided to apply at St. Anselm—and got in, unexpectedly!

When I was doing my MDiv, I lived in residence all three years—and I came to realize that a lot of my life had been quite lonely. And so living with people and eating with people and having that daily connection was something that was really good and new for me. Every time in class we’d talk about the Rule of St. Benedict, for instance, I was like, “Nope, this isn’t for me”—but as we’d talk about it I’d get different feelings on it. It was something that I think God was moving me towards. But it took me a while to figure out that that was what I was going to do next.

How was the experience for you?

I think overall it was a good thing for me to have done. I met God in a different way there, and I got to know myself in quite a different way. It was challenging in ways that I didn’t quite expect. I knew there would be challenges because I’m highly introverted, and living with people is always a bit of a challenge. It was very intense a lot of the time. But I’m really glad I did it. I’ve definitely made friends and connections that will last for a long time.

How did you come to meet God in a new way?

A lot of my spiritual life prior to this year



PHOTO: CONTRIBUTED

Melissa Ritz (centre) became the first Canadian member of the Community of St. Anselm, Lambeth Palace.



▲ **“I knew there would be challenges because I’m highly introverted, and living with people is always a bit of a challenge. It was very intense a lot of the time. But I’m really glad I did it. I’ve definitely made friends and connections that will last for a long time,” says Ritz of life in the community.**

PHOTO: CONTRIBUTED

was caught up more in academic pursuits. I met God a lot in Bible study and just digging into scripture, but my prayer life was really sporadic and kind of poor. Our daily rhythm [at the Community of St. Anselm] involved two times a day of personal prayer in addition to the daily office and noon Eucharist. And then we had a week-long silent retreat, and then we did the Ignatian exercises, which is a 30-day silent retreat. I think in that time I really encountered God as a person for the first time. I also learned to listen to myself a little more and recognize some of those things that God has given me that I hadn’t necessarily identified as a gift—to sit with myself and listen to what my heart and my body are telling me, and just to bring that before God, and to start trusting some of my own instincts.

So it was through the discipline of regular prayer that you made these discoveries?

Certainly I don’t think you can pray for several hours every day and nothing happens! But I think also, just spending that much time with other people, you can’t hide as much. We each had a spiritual companion, and just having that person to sort of mirror back what I was saying and how I was reacting to things. I think that change was sort of a gradual one—it was one that as I got to the end of the year and was reviewing things I thought, you know, I’m handling this situation differently than I

would have three or four months ago.

A big part of my struggle this year was that the things that I had identified as my vocation, or the places that I really felt alive, I didn’t get to do a lot of. I found that really hard, because I couldn’t express myself in the way that I was used to. I had to figure out who am I without that.

Two days a week we were assigned to a charity to volunteer at. I was at L’Arche, which, if you don’t know, is a community of people with learning disabilities living with people without. These people didn’t care where I came from, or whatever—they just cared that I was sitting with them. And so I think [it was] coming to know different parts of myself—that even when I’m not in this academic intellectual pursuit, I am still someone who loves and is loved.

What was it like to live at Lambeth Palace?

It’s a bit odd, because it’s both private and public at the same time. There are people who work there, so there’s always people around and sometimes you’d walk into the courtyard and find yourself in the middle of a bunch of important people arriving for a meeting. Because there’s a wall and it’s kind of enclosed, sometimes you’d forget that you were in central London. So stepping out the front door was always a bit of a shock, especially stepping into a group of tourists!

[Archbishop of Canterbury Justin Welby], when he’s around, will often lead the daily offices, he’ll take Eucharist sometimes, and once or twice in the year he and [his wife] Caroline have

the whole community over to their flat for dinner. We saw him a fair amount.

What are your plans now?

This year I am taking as a discernment year. I think ordination isn’t on the table for right now. It was a possibility, but I wasn’t really sure, and so I was intentional about thinking about that this past year. In fact, what came out of this year was, I am hoping to go back to school and maybe pursue a doctorate in theology. I think I recognized just how important the intellectual part of my faith is to my spiritual life. This year is just about spending a bit of time on my own, letting some of what I’ve learned settle into place—figuring out how to live like a normal person again!

Would you recommend the Community of St. Anselm to others?

It was definitely a transformative year. I can see how it definitely wouldn’t be for everyone. I think I’d caution people who are applying that their primary desire needs to be to seek God, rather than this experience of monastic life, because I think it’s very different from an experience you’ll get as an alongsider at an established community, for instance. The idea is less about forming monastic people and more about forming prayerful people—teaching how to pray in your daily life, and instilling this rhythm, and this habit, of seeking God regularly. ■

This article has been edited for length.

LIFE TOGETHER ▶



▲ Since starting the pet café, all the chapel's programs have seen growth in attendance from students, Dantzer says.

PHOTO: CONTRIBUTED

Continued from p. 3

She reached out to the local laughter yoga community and found instructor Gene Furbee, who now leads the weekly drop-in class.

Since starting the pet café, Dantzer says all the chapel's programs have seen growth in attendance.

University chaplaincy is often about thinking creatively, Dantzer says. "I feel like you have to be creative and really think outside the box these days to bring people in, especially young people, into a religious-based environment."

For Dantzer, the chaplaincy at University of Victoria has been her "passion and love."

After getting her MDiv, Dantzer first worked as a chaplain in a trauma hospital in the United States and then at an addiction treatment centre on Vancouver Island.

"You know, chaplaincy in those kinds of environments is very beautiful but very intense. As a mom with two young kids I was looking for something... more life-giving. When this position became available it really felt like my dream job in many ways."

Dantzer was hired in January 2017, after the diocese decided to make the chaplaincy a diocesan program rather than a responsibility of the rector of St. George the Martyr, Cadboro Bay, which is near the University campus.

"When I was nominated to the position... I became a member of diocesan staff," says Dantzer. "I think it's better having that separation... [With] how parishes are, there's always so much to do." This way, Dantzer says she is able to focus wholly on the chaplaincy.

Dantzer operates out of the multi-faith chapel on campus, home base for around 15 chaplains coming from different Christian denominations and religious traditions.

"It's a really amazing model," says Dantzer. The chapel is shared between all these religious traditions, and the space is relatively neutral. "You can't pinpoint any one tradition... Hundreds of Muslims come in to pray on Friday afternoon, and before that there's a Catholic mass and Buddhist meditation. So it's really this fluid and accommodating space."

Weekly, Dantzer helps run Wine Before Supper, an ecumenical communion service she hosts with Lutheran, Presbyterian and United Church of Canada chaplains in the interfaith chapel.

There is also a program called Sundays@5 that takes place at St. George's. "They offer a...no-strings-attached, free meal every Sunday that's home cooked by parishioners," says Dantzer. "A really beautiful place for community building and free food."

This year, Dantzer launched a new program which culminated in taking a group of students to walk part of the Camino de Santiago in Spain.

Eight students, Dantzer and the University's United Church chaplain went on the trip. "We met all year, actually... It was a formation group, really—telling our stories, looking at different things that we've struggled with in religion and spirituality, setting intentions for the pilgrimage itself. We formed a really beautiful community before we even went on the Camino, and then we walked the Camino together." All told, the group spent two weeks in Spain, staying at a monastery and walking the pilgrimage path. "It was a really powerful and beautiful experience," says



PHOTO: CONTRIBUTED

Dantzer.

Dantzer was able to offer the program thanks to a grant from the diocese of BC's Vision Fund, which covered much of the students' trip expenses.

"I think lifelong friendships were made," she adds. The group of students came from a variety of Christian backgrounds, including Anglican, Roman Catholic and United Church. "A lot had lost touch with their Christian roots, actually, and were exploring more the Eastern traditions, and through this pilgrimage their Christian faith really became kind of renewed." The value of the group was creating a safe space to ask questions, Dantzer says, some "that may have caused them to leave the church in the first place."

While many Anglican students seek out Dantzer as a chaplain, she says she also sees students and staff from a variety of backgrounds who are "exploring and seeking."

Dantzer offers spiritual direction as a free service for any student of the university. "It's a beautiful way for me to meet regularly with people and walk with them on their journey... with their relationship with God, or... their spiritual path."

Dantzer also oversees programs like "meditate with the mystics"—a contemplative centring prayer time based on the writings of Christian mystics that she co-runs with the United Church chaplain—choral evensong, and promoting the John Albert Hall lecture series.

"On any given term I'm probably juggling, I want to say, between seven to nine programs and events and workshops and things like that," she says.

More traditionally Anglican and religious programs attract lower numbers than more generally spiritual events like yoga, meditation or the pet café. "Say, choral evensong or Catholic mass, it's more in the 30-person range, 30 to 40, rather than the hundreds that the other ones see. So we've definitely noticed that trend," says Dantzer.

Dantzer says she loves working in

a multi-faith environment. "It's such a privilege to... work alongside these different chaplains who are coming... from very different perspectives and worldviews. I love that engagement and the dialogue that happens in a multi-faith team, and how we can support each other."

As Anglican chaplain, Dantzer says it's not her job to "make Anglicans."

"I'm a representative of the Anglican church, and I speak from that background, but I really just welcome and embrace anyone who is looking for more meaning and answers to the tricky questions... I also really feel that my job is never to provide answers for them, but it's just to walk alongside them as they struggle with the questions that they have and [try] to make meaning. And then I can give them different tools that have helped me in my life and spiritual path."

The University of Victoria "has such a strong inclusion policy, so I really make sure that people from all backgrounds and orientations, that everyone feels welcome to all the programs that I offer... [I] just really want people to know that there's a place for them on campus."

University is a profound time of formation and transformation, says Dantzer, a time when young people are seeking spiritual meaning. "I think students are just really hungry for authentic spirituality... The students that I come across are just really hungry for more meaning and depth in their life." ■

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GENERAL
SYNOD 2019 ▶



▲ In 2018, the Anglican Church of Canada experienced the largest single-year decrease in contributions from the dioceses since 1994, Bishop Fraser Lawton told General Synod.

PHOTO: PUBLIC DOMAIN

Revenue declines as proportional giving, investment income decrease in 2018, General Synod hears

Matthew Townsend
SUPERVISOR, EDITORIAL

Tali Folkins
STAFF WRITER

Vancouver
In 2018, the Anglican Church of Canada experienced a fall in revenues due to declining contributions from dioceses, poor market performance and a decrease in giving, General Synod heard Monday, July 15.

The national church's audited financial statements for the year show that overall revenue was \$11.1 million, down by \$800,000—7%—from 2017, Fraser Lawton, bishop of the diocese of Athabasca and a member of the financial management committee, told General Synod.

The decline in revenue was due chiefly to a decrease in proportional gifts from the dioceses—the money they forward to the national church every year, which makes up 83% of the church's revenue. In 2018,

proportional gifts sank to \$7,898,264 from \$8,416,738 the previous year—a total decline of \$519,000, the audited financial statement for 2018 shows.

It was the largest decrease in proportional gifts the national church had suffered in a single year since 1994, Lawton said.

“This was a cause for some discussion, and certainly catches our attention,” he said. “Seven dioceses decreased their contributions to General Synod, and the evidence is that dioceses are struggling to meet their proportional giving commitments.” Although there is a set rate at which dioceses are asked to give to the national church, their contributions are entirely voluntary; some give less than the rate stipulates because they're not able to give the total amount every year.

“Contributions from dioceses are a key driver for revenues,” Hanna Goschy, treasurer and chief financial officer for the church, told

the *Journal* in an interview after General Synod. “When diocesan revenue decreases, the contributions to General Synod decrease. Some dioceses are struggling to meet their commitments, [so] they decreased over the prior year. Resources for Mission also decreased by \$180,000, and there was an investment loss of almost \$300,000.”

Goschy said the investment loss was due to stock market losses in 2018 and that the market had recovered in 2019.

Expenses in 2018 were \$11.8 million—\$400,000 more than the prior year, Lawton said in his presentation, citing rounded figures from the statements. Goschy told the *Journal* that this increase was anticipated and budgeted for. “There was a planned deficit on core operations of \$522,000. The actual deficit was \$442,000, which meant we did better than budget on core operations.”

The deficiency of revenues over expenses for the year, Lawton said, was \$735,322 before transfers from internally designated funds in reserve. “There are reserves set up for major initiatives that are large and don't happen every year,” Goschy said. “Two examples are the meeting of General Synod and the meeting of Sacred Circle. They're both triennial events.”

Efforts to develop a strategy related to revenue losses also emerged at General Synod.

Lawton noted that General Synod had passed, on July 14, a resolution directing the Council of General Synod (CoGS) to address questions about what kind of work the national church should focus on given the financial difficulties faced by the dioceses, which support it. Similarly, a second resolution passed on the same day asks CoGS to undertake a strategic planning process to consider its own mission and ministry. ■

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CHURCH HOUSE ▶

National office's communications staff sees changes

Tali Folkins
STAFF WRITER

The Anglican Church of Canada's director of communications and senior communicator both left their positions in July.

Meghan Kilty, director of communications, stepped down July 19 from the role she has filled for more than four years.

In an interview with the *Anglican Journal*, Kilty said there were a number of reasons why it made sense for her to move on now.

"I think that there's never a good time to leave—and at the same time, I think we're at a point now where it's OK for me to hand off to another leader who will step into this role," she said. "We've dealt with a lot of change and work around the *Journal*, we've built up a more strategic



▲ Kilty, left, and Murphy, right, both left General Synod staff in July.

PHOTOS: TALI FOLKINS, CONTRIBUTED



positive momentum."

Kilty will be moving on to serve as the first director of communications and a member of the senior leadership team of Victoria University in the University of Toronto, which includes Victoria College and Emmanuel College, a seminary associated with the United Church of Canada.

Senior Communicator Beverly

capacity across the department, particularly when it comes to digital. We have plans to roll some new web designs and a single news channel come the fall. So there is a lot of really

Murphy's last day at General Synod was July 26, after 37 years serving the ministries of the national church.

Murphy began working for the Anglican Church of Canada in 1982. In that time she worked with the *Anglican Journal* and the Communications and Information Resources department, "working through a progression of roles of greater responsibility developing supervisory and managerial skills along the way," an announcement from the church says. "She was a key person during the vacancy that followed Sam Carrier's death. She has served well and leaves with many accomplishments and contributions to celebrate."

A position description for the director of communications role was listed on jobs. anglican.ca shortly before General Synod, with an anticipated start in September. ■

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