

ANGLICAN JOURNAL

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ANNA PAYNE-KRZYZANOWSKI

From the cross to the tomb

The journey to Easter always goes through the pain, suffering and loneliness of the cross and yet, Madeline L'Engle writes, "Easter is always the answer to 'My God, my God, why hast thou forsaken me!'" A reflection follows on p. 3.

A CALL TO DO THINGS DIFFERENTLY

Less reliance on standing committees and more on task forces, a review of the size and function of General Synod, increased partnership with dioceses and other churches, an "overhaul" of the national church's communications strategy and a review of the national stewardship initiative.

These are but a few of the wide-ranging, as well as immediate and long-term, changes that were identified in the national consultation convened by Archbishop Fred Hiltz, primate of the Anglican Church of Canada, Jan. 8 to



MARITES N. SISON

Archbishop Fred Hiltz and David Jones, General Synod Chancellor

10 in Mississauga, Ont.

Forty participants gathered "to identify desirable changes in the structures and roles by

which the Anglican Church of Canada carries out its ministry in the service to God's mission," as mandated by the General Synod strategic plan, Vision 2019. Participants included lay, clergy and bishops from all regions of Canada, and various generations, as well as representatives from the Anglican Council of Indigenous Peoples (ACIP) and the Evangelical Lutheran Church in Canada (ELCIC).

A working group—drawn from the participants—has been appointed and it will submit "a more substantial report with specific recom-

See **WORKING**, p. 8

JOINT ASSEMBLY TO GATHER

In 2001, after many years of discussion, the Anglican Church of Canada (ACC) broke new ecumenical ground by entering into full communion with the Evangelical Lutheran Church in Canada (ELCIC). Called the Waterloo Declaration, the agreement was signed during the two churches' respective national meetings in Waterloo, Ont.

Now in their 12th year of common mission—which includes sending representatives to each other's executive councils—the ACC and ELCIC are poised to take another giant step: a full joint assembly to be held this July, as the triennial General Synod and its biennial ELCIC equivalent, National Convention, take



SPECIAL COVERAGE

place simultaneously at the new Ottawa Convention Centre.

"We live in a world where a lot of forces are conspiring to divide us and break people apart," says the Rev. Dr. Michael Pryse, bishop of the ELCIC's Eastern Synod and co-chair of the ACC-ELCIC joint commission. "This is a significant step toward trying to put God's world back together."

Pryse adds that this con-
See **FOR THE LOVE**, p. 11



6 Justin Welby, tweets and all



YOUTH VIEW
How will we translate the gospel?

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Coltrane: God's Mind in that Music

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B.C. BISHOP AUTHORIZES SAME-SEX BLESSINGS



Cowan
The blessing of civil marriages between same-gender couples can now take place in the Anglican diocese of British Columbia. On Jan. 3, British Columbia Bishop James Cowan announced he has authorized the blessing of same-sex unions in response to a request made by diocesan synod in March 2010. By a majority vote of about 95 per cent, the synod had requested the bishop “at a time he judges appropriate, to grant permission for clergy whose conscience permits to bless duly solemnized and registered

civil marriages between same-sex couples, where one party is baptized...” Blessings will be subject to guidelines—among these, that they will be granted only in parishes “where a majority decision of Vestry requests such a status from the bishop.” The parish must also make its request to the bishop in writing, and such a request must be renewed each time a new incumbent is appointed and takes office. In his guidelines, Cowan emphasized that a blessing should not be construed as a solemnization of matrimony in the church. “The Anglican Church of Canada does not recognize as marriage civil contracts between persons of

the same gender,” he wrote. Only incumbents of parishes where permission for blessings is granted will be permitted to bless. Cowan has authorized the blessing rite of the diocese of New Westminster for use in his diocese. No member of the diocese, lay or ordained, shall be required to act against their conscience on the matter of same-sex blessings. In a letter sent to parishes, Bishop Cowan expressed the hope that “the model of respect and unity” that characterized discussions around human sexuality at the 2010 General Synod of the Anglican Church of Canada will follow implementation of the new guidelines. —MARITES N. SISON

GENERAL SYNOD TREASURER ANNOUNCED



Goschy
The Council of General Synod (CoGS) has approved the appointment of Hanna Goschy as the new treasurer and chief financial

officer of the Anglican Church of Canada’s General Synod. Last October, Goschy, then the General Synod controller, was appointed acting treasurer after the resignation of Michèle George. A search committee recommended Goschy’s name to the primate, Archbishop Fred

Hiltz, who then submitted it to CoGS for approval. A certified management accountant, Goschy was previously chief financial officer for YMCA Canada. She has also worked as senior accountant for Transamerica Life Canada as senior control officer for Manulife Financial. —M.S.



The Anglican-run Choooutla Indian Residential School in Carcross, Yukon, shut its doors on June 30, 1969.

500 ATTEND TRC EVENT

Kwanlin Dun First Nation Chief Rick O’Brien has urged Indian residential school survivors not to let the “hard history” of the schools hold them back, saying they must move forward for the sake of their children and grandchildren. O’Brien, a second-generation residential school survivor, spoke at the Yukon regional Truth and Reconciliation event held Jan. 14 to 15 in Whitehorse. An estimated 500 people attended the event, co-hosted by the Truth and Reconciliation Commission of Canada (TRC) and the Council of Yukon First

Nations. They included former students and their families, TRC commissioners, federal government officials and representatives of churches (including the Anglican Church of Canada) that operated residential schools. In his closing remarks, TRC chair Justice Murray Sinclair spoke about the intergenerational effect of the schools. “The children of survivors are also suffering. We will be dealing with this ongoing legacy,” he said, citing how children and grandchildren of survivors are growing up with no sense of culture, language or tribal affiliation. —M. S.

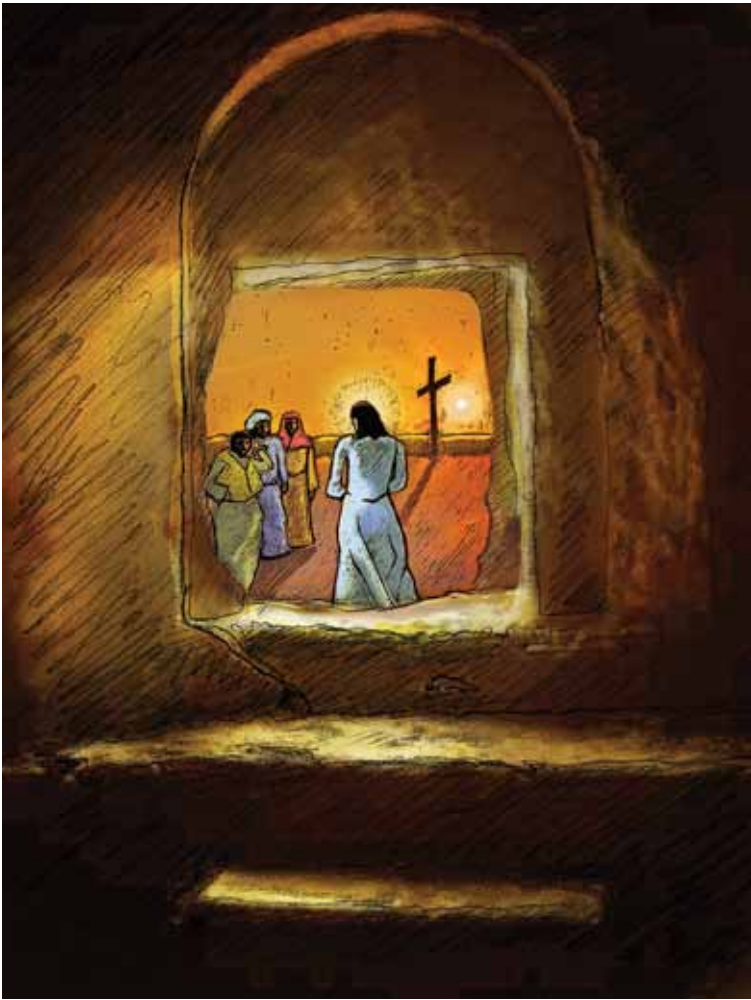
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ANNA PAYNE-KRZYZANOWSKI
And very early on the first day of the week, when the sun had risen, they went to the tomb. —Mark 16:2

‘To follow’ and then ‘to go’

DAVID TORRAVILLE

“My God, my God, why have you forsaken me?”—Matthew 27:46; Mark 15:34

No passage of scripture affirms my faith in the power of the living God to know my soul more than this passage of abandonment. No one who has not lost a child can know that pain; no one who has not watched a beloved disappear into the fog of Alzheimer’s can know that helplessness; no one who has not felt forsaken by friends, by family, by church and by God can know that emptiness.

It comforts me to know that the God who walks beside us walks with us, even in those most painful moments and deepest torments. It comforts me to know that Jesus knows what it is to be forsaken.

But the story does not end with Jesus forsaken, or with a band of frightened, dispirited followers; it does not end on

a cross or in a tomb. Indeed, it does not end with the revelation to John, or with the Church Fathers, or at any other point in church history. The story of Jesus is the story of the kingdom, which Jesus proclaimed and which we are invited to live. In journeying through the forsakenness of Good Friday into the hope of Easter, there is an expectation; there is the call of Jesus for us to join in the kingdom journey.

For many of us, the foundation of our Good Friday devotion and Easter celebration is in the scripture, in the memory and the retelling and re-experiencing—through liturgy, through sacrament, prayer and music. These are, however, an empty devotion and a hollow celebration, unless they are accompanied by the renewal of our passion for the kingdom.

The hope of Easter is the resurrection—not simply remembered as past event

or even proclaimed as future hope, but lived as an ongoing journey, as a process of deepening faith and expanding service. It is an ongoing adventure, perhaps calling us, like Peter, “where we do not wish to go.”

We must not imagine that, at some past time, we reached a point where we had reached perfection. We must not spend our energy trying to return to that point, but must always have the courage of the disciple “to follow” and then “to go.” As individuals and as church, we have always been on this journey, and with God’s help we will continue.

May the God who knows the abandonment of Good Friday, through the grace of the resurrection, walk with us into the joy of Easter, as we journey together toward the fullness of the kingdom.

FREDERICK DAVID TORRAVILLE is bishop of the diocese of Central Newfoundland.

BISHOP RECEIVES QUEEN’S MEDAL

On Feb. 2, the Anglican Church of Canada’s first National Indigenous Bishop Mark MacDonald received the Queen’s Diamond Jubilee Medal at Queen’s Park, Toronto.

Created to mark the 2012 celebrations of the 60th anniversary of Her Majesty Queen Elizabeth’s accession to the throne as Queen of Canada, the medal honours the achievements of Canadians who have made significant contributions to the country.

MacDonald was recognized for his “spiritual leadership while serving Aboriginal communities and his contributions to environmental awareness of Canadians,” said NDP MP Craig Scott (Toronto-Danforth), who nominated MacDonald.

“I am very blessed and surprised to receive this honour and very grateful to Craig Scott for his nomination,” said MacDonald in an interview. “It means a lot at a number of levels to me, some very personal, but, most important, [the

award] recognizes and honours the vision of the elders for the future of the People of the Land.”

MacDonald was nominated “for his unique role of leadership on behalf of First Nations and Inuit communities in their work towards reconciliation with, and self-governance within the Anglican Church and Canada itself,” an announcement from the national church’s indigenous ministries department stated.

—MARITES N. SISON



BRENDA GARVEY

FAITHFUL SERVICE
Diocese of Ontario Bishop Michael Oulton (right) bestows the title of honorary canon on the Rev. Stan Whitehouse, who celebrated his 60th year as an Anglican priest last December.



Gift planning workshop inspires generous bequests

Eileen and three of her friends recently participated in a gift planning workshop in their parish church, held in cooperation with General Synod’s Resources for Mission staff. They were certainly impressed with a key message: have a valid Will and review it regularly.

So all three decided to seek legal counsel, as circumstances for each have changed in recent years — and so have their priorities. Eileen, particularly, has become quite involved in the life of her church and especially appreciates the outreach ministry developing in the local community and far beyond. She values being part of a healthy, disciple-

making community of faith, and is so thankful for God’s many blessings to her and her family.

Eileen has shared the ingredients of her new Will with her close friends and rector. She has set aside funds to help her grandchildren’s education fund, and has made a bequest of 10% to her parish for outreach ministry, 10% to General Synod as an undesignated gift, and 10% to the Heart and Stroke Foundation. She feels very comfortable with her decisions and is grateful for the opportunity to be generous and to make a difference in the lives of others.

For more information about Wills and bequests, and other forms of gift planning, please contact



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General Synod of The Anglican Church of Canada
80 Hayden St., Toronto, ON M4Y 3G2 • Telephone 416.924.9199 ext. 268
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or your diocesan gift planning consultant

Needed: a resurgence of the spirit of Halifax

A. PAUL FEHELEY

Over the past 138 years, the *Anglican Journal* has been well served by gifted, dedicated and talented staff and editors. My hope as I initiate my work as the interim managing editor is to maintain the high standard of excellence that has been a hallmark of the Journal and to continue to express the full range of opinions within the Anglican church that is rightly demanded of an editorially independent publication.

I embark on my new duties with this March issue and it is, by any measure, an extraordinary time to begin.

At the end of the month, as individuals and as communities, we walk the Via Dolorosa—the way of the cross—with our Lord, and experience both Christ’s Good Friday suffering and death on the cross and the glory of his Easter resurrection.

In Canterbury Cathedral on March 21, Justin Welby will be enthroned as Archbishop of Canterbury and bless us with his ministry of leadership, teaching and reconciliation. Mid-month, the Council of General Synod, the governing body between General Synods, meets for the last time before



the church assembles in Ottawa for both a Joint Assembly with our brothers and sisters from the Evangelical Lutheran Church in Canada and our own General Synod.

I may be in the minority, but I truly enjoy General Synod meetings. I have had the honour of attending three as a delegate and two as a General Synod staff person. To meet, talk, share, eat, worship, pray and study with other Anglicans who are part of my church, but in vastly different contexts across the country, has been a blessing.

To see young people energized and to meet aboriginal partners, to be inspired by both Canadian and international guests and to listen to debates and discussions in the decision-making process of synod is

This is neither the first nor the last time that the church will face significant challenges but the question remains...

a privilege that I wish every Anglican could experience. A unique energy and synergy is created when the church comes together under the guidance of the Holy Spirit to take counsel in its work and mission. The 2010 General Synod meeting in Halifax was a wonderful example of this; over nine days and through many prayerful discussions, discernment and debate, the synod achieved a remarkable consensus in producing the pastoral statement on sexuality.

The Ottawa meeting will span five days—six sessions and a banquet are reserved for Joint Assembly and five sessions for Anglicans to meet as the General Synod. The Joint Assembly will provide important times of learning and inspiration.

At its meeting last fall, the Council of General Synod decided not to

lengthen the meeting of General Synod but instead to allow longer individual sessions. The challenges that decision presents will be to not exhaust the delegates and to ensure that there is sufficient time to deal with the vital issues before the church. A partial list of these substantial matters would include significant changes in our structures, the continuation of standing committees, the size and function of General Synod itself, aboriginal concerns, financial issues and the pursuit of ministry in the service of God’s mission.

The agenda in Ottawa is crucial, and not one to simply rush through with an eye on the clock. General Synod will need a resurgence of the spirit that it achieved in Halifax to properly chart our future ministry and mission. This is neither the first nor the last time that the church will face significant challenges, but the question remains: with such decisive and essential issues before the church, will there be enough time to deal with them effectively?

ARCHDEACON A. PAUL FEHELEY is interim managing editor of the *Anglican Journal*.

LETTERS

DON’T KILL THE JOURNAL

As a lifelong journalist and corporate communicator, I couldn’t agree more with outgoing Journal editor Kristin Jenkins’s plea for the national church not to imminently further starve or kill the print version of the *Anglican Journal* as a part of its seemingly never-ending restructurings! [*Choosing Door Number Two*, Feb. 2013, p. 2]

While we in this Anglican household are more than well equipped with the information technology needed to access web-only church communications, we still prefer the handy, more universally user-friendly tabloids—the printed Journal and its welcome companion insert, the Ottawa diocesan newspaper *CrossTalk*.

Communications are the very lifeblood of our troubled, shrinking church as we struggle to reinvent our stuffy, outmoded structures, redefine our message and ultimately survive as a structured faith group.

Please, National Church, leave the Journal as it is!

Mike Bryan
Stittsville, Ont.

NOUWEN’S ADVICE

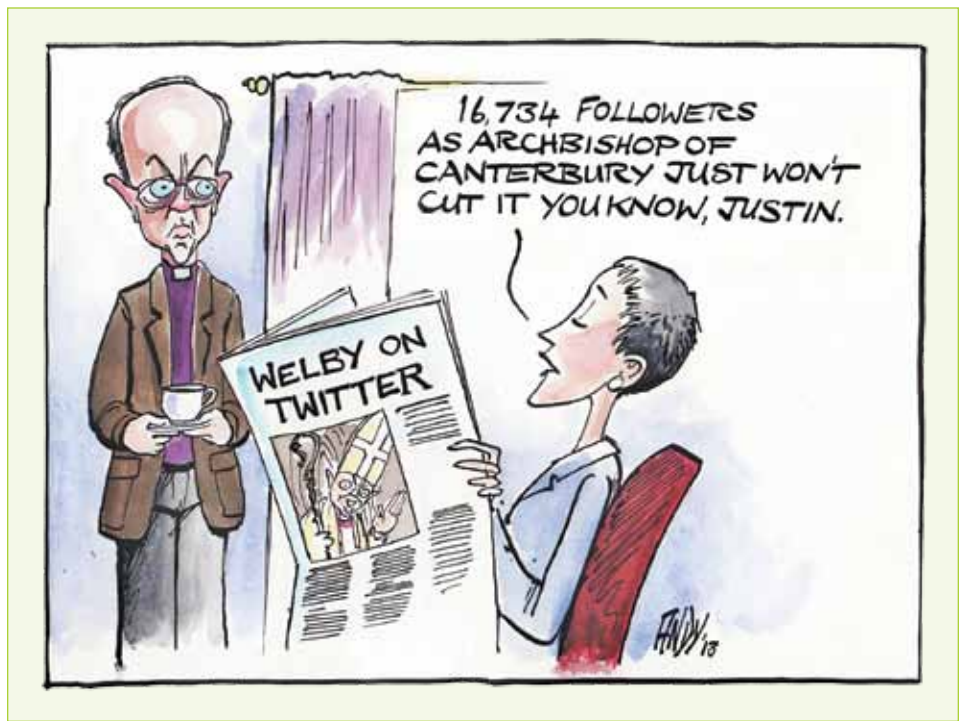
“It is a painful fact to realize how poorly prepared most Christian leaders prove to be when they are invited to be spiritual leaders in the true sense. Most of them are used to thinking in terms of large-scale organization, getting people together in churches, schools and hospitals, and running the show as a circus director. They have become unfamiliar with, and even somewhat afraid of, the deep and significant movements of the spirit”—Henri H. J. Nouwen, *The Wounded Healer* (Image Books, 1979, 37-8).

These words from one of the great spiritual theologians of our time, Fr. Henri Nouwen, are the best commentary available on the restructuring of the Anglican church in Canada as described on page one of the *Anglican Journal*, Jan. 2013.

Dr. Walter Klaassen
Saskatoon

ST. WALMART?

I took the January *Anglican Journal* out of our mailbox, glanced at it and groaned inwardly. It’s ironic, but fairly typical of the Anglican Church of



DAVID ANDERSON [HTTP://DAVIDANDERSONILLUSTRATION.COM](http://DAVIDANDERSONILLUSTRATION.COM)

Canada, that at the top of the front page, the words “Council of General Synod looks to the future” is printed over a never-never bucolic scene of a village with a spired church building at its centre. How about printing it over an image of a new subdivision on the outskirts of Toronto with a shopping mall at its centre? That is what the fu-

ture looks like for most Canadians, but it’s a future that the Anglican church ignores in its imagery. Might that have something to do with its steadily diminishing relevance in Canada and with the steadily decreasing revenue that is such a worry to General Synod?

Garth van der Kamp
Saskatoon

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Canada

Justin

FRED HILTZ

In just a few weeks, I will travel to England for the enthronement—or, as we in Canada say, “the seating”—of the new Archbishop of Canterbury, which will take place on March 21. On that day in our calendar of holy men and women, we commemorate the life and labours of Archbishop Thomas Cranmer, the chief architect of the principle of common prayer in the language of the people.

Justin Welby will be the 105th servant of God to occupy the chair of Augustine, who arrived in England in



will be present. As he is one of the instruments of our Communion

597 AD.

As Welby will be enthroned as Archbishop of the diocese of Canterbury and Primate of All England, bishops, clergy and laity from across the United Kingdom

worldwide, the primates and other dignitaries from the member churches will be there. Leaders of many other churches and representatives of major world religions will also attend.

Occasions such as this remind us of our deep roots in the faith and the continuity of the church through time. They remind us of our rich heritage, our common vocation and the bonds of affection by which we are drawn together in the service of the gospel, though in very diverse missional contexts.

As I represent our beloved church at this historic “seating,” I will carry



MARKS OF MISSION

share the good news
teach new believers
help people in need
work to make things fairer
look after the planet

MARKS OF MISSION ADAPTED FROM MARKETING THE ANGLICAN WAY BY RODERICK MACKIN

our very best wishes for the new archbishop and the pledge of our prayers. In all the joys and burdens of the ministry entrusted to him, may he know the dew of God’s freshly fallen grace, day by day.

ARCHBISHOP FRED HILTZ is primate of the Anglican Church of Canada.

WALKING TOGETHER

Blessed freedom

MARK MACDONALD

The shape of Anglican life has always been determined by two primary concerns: to be faithful to the fundamental elements of the apostolic church and to embody that saving faith in the contexts in which its church communities are found. The church affirms that this is not only the responsibility of the local church but also a freedom given by divine command.

The local church is sometimes understood as the local parish and sometimes as an ecclesiastical province, but it is generally approached from the level of the diocese. The local church, however, is always based on the authority of the presence of the Risen Christ, wherever two or three are gathered together in his name. The life that is revealed in the life, death and resurrection of Jesus must become the lived experience—the Word made flesh—of the community in its context.

Today, the Anglican Church of Canada has an urgent need to live into this mandate and freedom. The massive cultural and societal change in our context demands a deep and extensive reflection on the meaning of our faith in this time. This has special force for indigenous churches. Freed from the restrictions of colonial expectation, it is especially important for them to embody the Word of God in indigenous life-ways.

We will be guided and encouraged in these endeavors by the Christian understanding of freedom. Freedom, in the Christian understanding, is the capacity to become what God intended us to be, to become a part of God’s trajectory in creation. In contrast to its definition in modern thought, freedom is not limited to the capacity for autonomy, though this is often a necessary component of freedom. Freedom, through submission to God’s will, is the fulfilment of the unique vocation that we have as creatures, as communities, within the plan of God for creation. This is the exciting challenge, and the critical command, addressed to our churches today.

BISHOP MARK MACDONALD is national indigenous bishop of the Anglican Church of Canada.



“Freedom is the capacity to become what God intended us to be, to become a part of God’s trajectory in creation.”

LETTERS

NEW EDITOR

Forty years is a long time to remain a committed reader of a publication. I first began reading *The Canadian Churchman/Anglican Journal* in the Glace Bay Public Library when I was in high school. This letter, if it makes it to print, joins the several communications I’ve sent off to Church House protesting the appointment of the primate’s principal secretary as interim managing editor of the *Journal* (Feb. *Journal*). Placing a high-ranking church bureaucrat with sensitive responsibilities to the primate in a journalism role is a really bad decision. It has implications for editorial independence, conflict of interest and transparency. Judging by the comments on the *Anglican Journal* website, I’m far from alone in my concern about the wisdom of this appointment. If the print edition survives the current financial crisis, I’ll happily return as a reader once a professional journalist is on the job as editor.

The Rev. Canon Rod Gillis (retired)
Halifax

EARTHKEEPER

The IdleNoMore movement challenges us all who are not First Nations peoples to understand the responsibilities of our government’s relationship to the original treaties as well as the effect of the recent omnibus bill’s dismantling of environmental protections to care for this land.

I believe we are called as Christians to understand the deep underlying connections between being an “earthkeeper” and being neighbour to our aboriginal sisters and brothers.

Diane Marshall
Toronto

KEEP THE NEWS COMING

I have just read *Driving a hard bargain* [Editorial, Jan. 2013, p. 2]. Sorry to hear about the budget cuts, but everyone is affected, regardless of where we work. Anglicans in Canada are a diminishing group. The few who are “active” at whatever spiritual and financial level are asked to support a myriad of causes: our parish, our diocese, the *Anglican*

Journal, our diocesan paper, the Primate’s World Relief and Development Fund. The problem is that the support base is getting too small to finance an infrastructure that has remained much as it has been for decades, despite trimming here and there. Can the church sustain the number of bishops we support, churches, etc.?

In terms of the *Journal*’s future, I commend you for looking at creative ways to carry on. But as the *Journal* continues to shrink, at some point you will lose the critical mass needed to carry on. None of us want your news next year to be that the *AJ* is folding because of financial uncertainty.

David Collins
Victoria, B.C.

‘A POINT OF CONNECTION’

I am writing in response to readers’ comments about United Church of Canada moderator the Rev. Dr. Gary Paterson [United Church elects gay leader, Oct. 2012, p. 1]. One reader was deeply offended and could not see anything inspiring about such a story. Another was upset that Gary’s sexuality was given such a prominent place in the story.

As a 33-year-old lesbian (one of a very small number of gay people in my church), knowing that Gary, a prominent person in a mainline Christian domination, is someone “like me” is extremely inspiring and encouraging. I understand intellectually that a person’s sexuality need not be, and should not be, made to be a big deal, but emotionally it is a point of connection and hope for someone who has felt excluded not only within the Christian religion but from society as a whole.

Jennifer Hall
Vernon, B.C.

TRUTH IN ADVERTISING?

I was somewhat surprised and then perturbed when I opened the Jan. 2013 *Anglican Journal* and was confronted by an insert urging, “Saint Brother André, pray for us.” On reading further, simply out of curiosity, I was invited to pray, “Your loving friendship with Jesus, Joseph and Mary makes you a powerful intercessor with the Holy Father.” (That title



BRADFORDDEXCHANGE.CA/ANDRE

Brother André Bessette, a Canadian lay brother of the Congregation of Holy Cross, canonized by Pope Benedict XVI on Oct. 17, 2010

is used for the Pope. Is that what it meant?) We are also told, “Tens of thousands of believers credit the intercession of Brother André for their miraculous recoveries.”

That may well be, but the inclusion of this misleading, sentimental advertisement is an insult to our collective intelligence and an affront to our doctrinal integrity. It is absolutely contrary to what we profess to believe. I was taught, “There is one God, and one mediator between God and man, the man Christ Jesus” (1 Tim. 2:5). I have never found it necessary or even desirable to employ a middleman, and to even think that Anglicans would buy into this tawdry stuff is questionable.

For how many pieces of silver did we sell our doctrinal integrity?

The Rev. Canon Lettie James
Montreal

GREEN ANGLICANS

Sharing resources is critical in parishes today facing shrinking dollars and membership. If possible, could you share info on the greening of parishes and solar energy conversion in parishes? Any shared info could help, including available federal funding.

Ann Winkels
Arcadia, N.S.

Editor’s note: *The General Synod staff person responsible for environmental questions is Henriette Thompson, 80 Hayden St., Toronto, ON M4Y 3G2, (416) 924-9199, ext. 213, email: hthompson@national.anglican.ca*



JUSTIN WELBY QUOTE, UNQUOTE

“I feel a massive sense of privilege at being one of those responsible for the leadership of the church in a time of spiritual hunger...”

—Opening statement on his appointment as Archbishop of Canterbury, Nov. 9, 2012

“God comes to us through the breaches and wounds of our lives because he comes in utter vulnerability.”

—Sermon at Durham Cathedral, Dec. 25, 2012

“The church gets lots of things wrong, it always has, always will, because it is full of human beings. But at its heart is the good news that when Jesus came, God came to be with us, to offer us hope and joy and purpose and love beyond all we can measure.”

—Final message as Bishop of Durham, Dec. 20, 2012

“It wasn’t an easy upbringing. Living with someone who’s got an alcohol dependency is complicated, to put it at its mildest...He was very affectionate, brilliant intellectually but quite demanding.”

—On his experiences growing up with an alcoholic father, *The Telegraph*, Nov. 24, 2012

“It has been said: ‘The loss of a division is a statistic, the death of an individual is a tragedy.’ We could say the same today about unemployment. It is something which, except for the bravest and toughest, wears people down, and through it our economy tells its victims the lie that they are worth nothing.”

—Opinion piece as guest editor of *Northern Echo*, January 12, 2013



JUSTIN WELBY IN 140 CHARACTERS



Luke in the Canterbury Gospels

THE WORD OF GOD

When Archbishop Justin Welby takes his oath as Archbishop of Canterbury, he will be holding the ancient St. Augustine Gospels, which many Anglicans refer to as “the Canterbury Gospels.”

Believed to have been written in Italy in the sixth century and presented by Pope Gregory the Great to St. Augustine for his mission to England in 597 AD, these gospels are considered to be the oldest surviving Latin illustrated gospels.

The gospels are in safe-keeping at the Parker Library of Corpus Christi College in Cambridge, and are part of a collection donated by Archbishop of Canterbury Matthew Parker (1559 to 1575) in 1575.

The master and librarian of Corpus Christi College will bring the gospels to Canterbury Cathedral, which is done whenever a dean or an archbishop is installed in the cathedral, said the dean of Canterbury Cathedral, Robert Willis. —M.S.

On March 21, 2013, the Most Rev. Justin Welby will be enthroned as the 105th Archbishop of Canterbury in a ceremony both steeped in tradition and geared to the times.

About 2,000 local and international guests have been invited to the ceremony in Canterbury Cathedral. Founded in 597 AD, historic Canterbury Cathedral is the mother church of the Anglican Communion and seat of the Archbishop of Canterbury.

The enthronement of the spiritual head of the 85-million-strong Anglican Communion, Primate of All England and bishop of the diocese of Canterbury, is usually held on a date with sacred significance. March 21 is no exception.

March 21 is the feast day of St. Benedict of Monte Cassino, a significant figure for both the cathedral and Welby himself, who is an oblate of the Order of Benedict. A thousand years ago, the cathedral was a Benedictine monastery, said Robert Willis, dean of Canterbury Cathedral.

March 21 is also the feast day of Thomas Cranmer—martyr, architect of the English Reformation and Archbishop of Canterbury during the reign of King Henry VIII.

It is also an auspicious date to begin one’s official life in



Archbishop Welby meets the Queen at Durham Castle in July 2012.

London’s Lambeth Palace and across the Anglican Communion, said Willis. Two days after his enthronement, the new Archbishop of Canterbury will lead his diocese into Holy Week and Easter Sunday.

The enthronement ceremony will begin at 3 p.m. with a series of processions that will include local and international church leaders, U.K. political leaders and other guests.

Willis will then address the gathering, and a letters patent from Her Majesty Queen Elizabeth II, Supreme Governor of the Church of England, will be read. This authorizes Willis and cathedral community representatives to go to the church’s west door to greet the archbishop, who will be waiting outside.

Two enthronements will follow: the first by the Ven. Sheila Watson, archdeacon of Canterbury, who will enthrone Welby as bishop of the diocese of Canterbury. In the second enthronement, Willis will lead Welby up to the chair of St. Augustine to enthrone him as Archbishop of Canterbury and Primate of All England.

During the service, Welby will read the gospel and preach from the throne of Augustine. But he will also have had a role in preparations leading up to the ceremony. He has helped choose the music, for instance. “It looks as though the ‘Te Deum’ [an ancient hymn of praise] will be sung to the setting of Benjamin Britten in C, because it is the centenary this year of the birth of [this] great British composer,” said Willis.

Welby will also wear a cope and mitre of his own choosing. “There are no enthronement robes specific to Canterbury,” said Willis, adding that when Archbishop Rowan Williams was enthroned in 2003, he was robbed in a cope and mitre provided by the Church in Wales.

As dictated by history, Welby will carry a Canterbury crozier, which has been passed down to generations of Archbishops of Canterbury. Last December 30, when Rowan Williams gave his final bless-

ing in the cathedral as Archbishop of Canterbury, Willis had taken that same crozier from him and laid it on the altar.

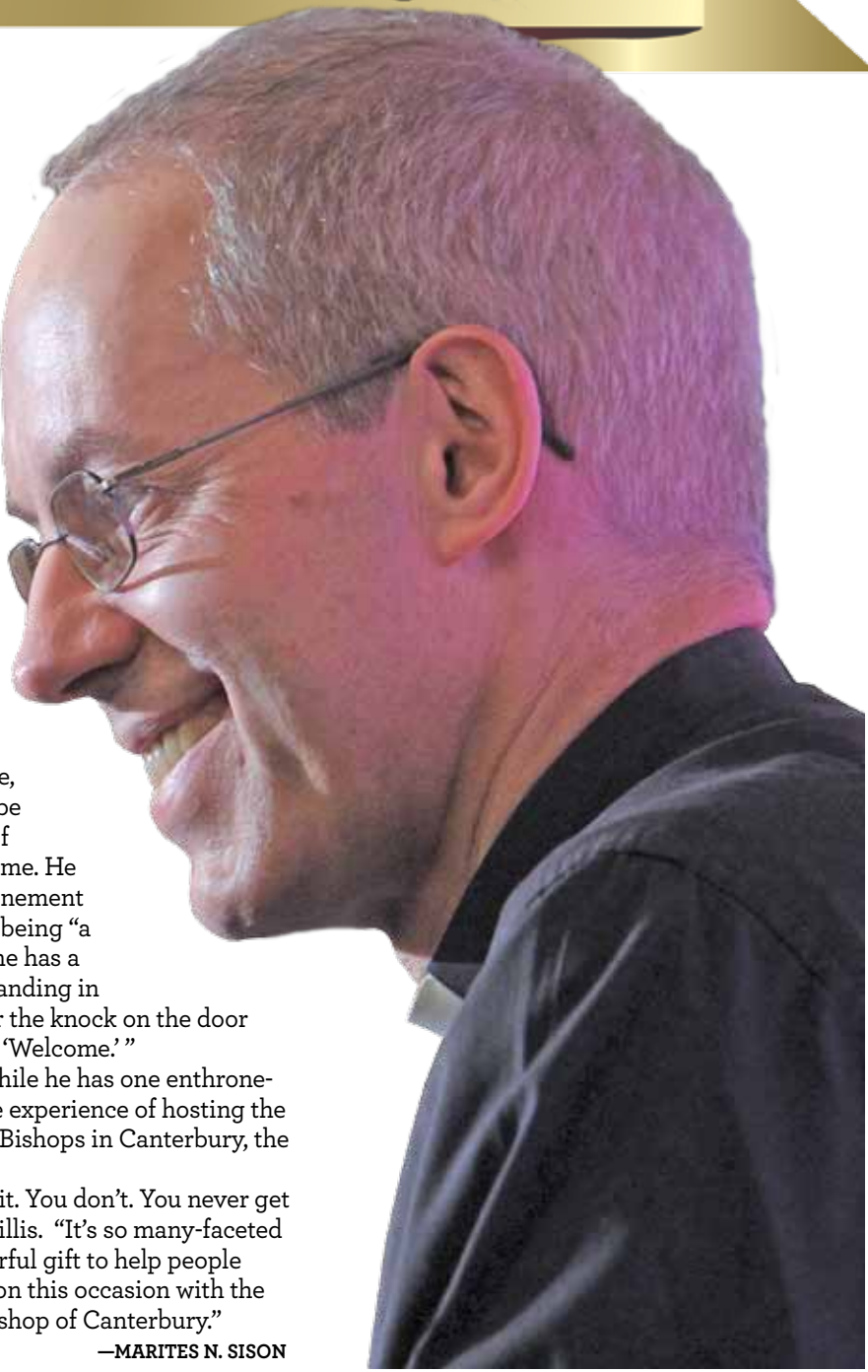
The Canterbury Cathedral choir, led by Dr. David Flood, will lead the music, which includes hymns from other parts of the Communion. British composer Michael Berkeley has also been commissioned to compose an anthem based on the first words of the Rule of St. Benedict. (The Rule of Benedict is a book of precepts for monks on how to live a Christian life.)

“It’s quite a simple service, really,” said Willis, who will be enthroning an Archbishop of Canterbury for the second time. He recalled his first—the enthronement of Archbishop Williams—as being “a happy occasion,” adding, “one has a great sense of humility in standing in front of that door waiting for the knock on the door and being the one who says, ‘Welcome.’”

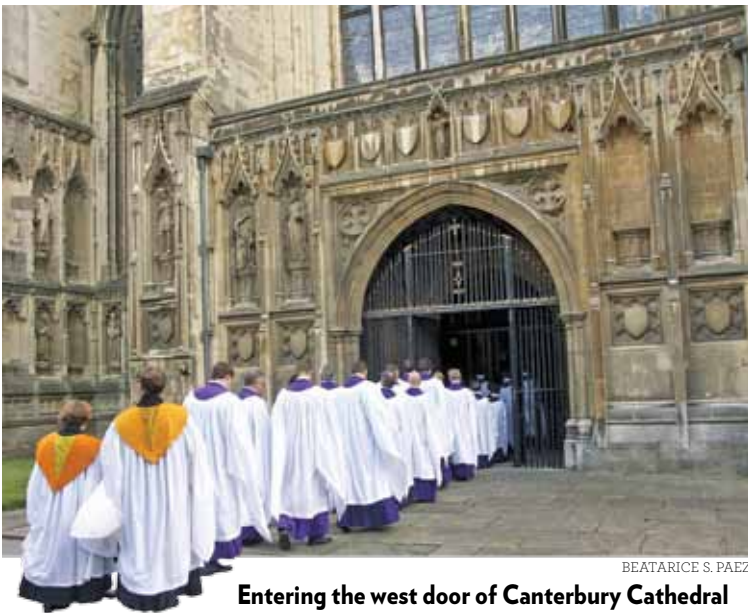
He acknowledged that, while he has one enthronement under his belt, plus the experience of hosting the last Lambeth Conference of Bishops in Canterbury, the novelty never wears off.

“I could say I got used to it. You don’t. You never get used to Canterbury,” said Willis. “It’s so many-faceted that it is constantly a wonderful gift to help people share, and never more than on this occasion with the enthronement of the Archbishop of Canterbury.”

—MARITES N. SISON



CREDIT



BEATRICE S. PAEZ

Entering the west door of Canterbury Cathedral

EVERYONE BUT THE QUEEN

As Supreme Governor of the Church of England, Her Majesty Queen Elizabeth II is always invited to the enthronement of a new Archbishop of Canterbury.

She does not attend, however, and instead sends a member of the Royal Family in her place. The Prince of Wales will grace the enthronement on March 21 of Archbishop Justin Welby as the 105th Archbishop of Canterbury.

“She’s invited, but it’s really the Archbishop’s day,” explained the Dean of Canter-

bury Robert Willis, when asked why the Queen does not attend the historic event.

About 2,000 have been invited to the service at the medieval Canterbury Cathedral, including Welby’s wife, Caroline, their five children, and other family members.

Invitees include diocesan bishops from the Church of England, Church of England officials, civil leaders, U.K. Prime Minister David Cameron and members of his cabinet, leaders of various denominations and faiths, primates and

other leaders of the Anglican Communion, ambassadors of nations that have a primate present at the ceremony, members of the cathedral congregation and volunteers.

“The event is massively oversubscribed. There are many, many people who would love to be there,” said Willis.

A special service will be held for the cathedral congregation two days after Welby’s enthronement, on Saturday, March 23, at 11 a.m.

The ceremony will be broadcast live by the BBC. —M.S.

BY THE NUMBERS



105 Archbishops of Canterbury appointed so far from a period dating back more than 1,400 years ago to Augustine of Canterbury



270 Parishes that the Archbishop of Canterbury will oversee as bishop of the diocese of Canterbury



57 Archbishop Welby’s age



2,000 Seating capacity at Canterbury Cathedral for the enthronement ceremonies

38 Primates from Anglican provinces in communion with the See of Canterbury expected to attend the enthronement



5 Number of children that Archbishop Welby and his wife, Caroline, have



Justin Welby @Bishopofdurham 18 Oct Back in Liverpool, to do panel on can aid save Africa? Think not by itself but fair and just trade, breaking history of exploitation can.

Justin Welby @Bishopofdurham 21 Sept Off to see first grandchild, amazing gift and powerful source of flow of time in a good way. Suppose am same as all other grandparents.

Justin Welby @Bishopofdurham 19 Sept Really fun evening with R-C Bishop and other N-E church leaders and Papal Nuncio. All different, same Lord. Diversity within fellowship.

Justin Welby @Bishopofdurham 27 Feb Suicide bomber in Jos Nigeria kills three, very bad step downwards. Suicide rare in Nigeria, Jos a vulnerable city. Pray for peace.

—M.S.



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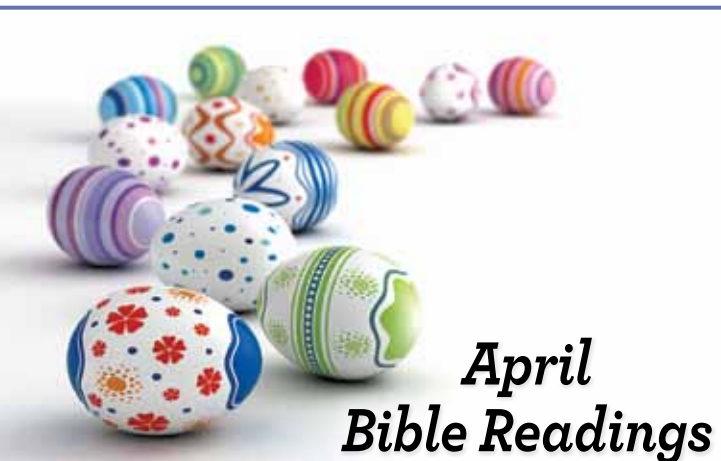
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April Bible Readings

DAY	READING	DAY	READING
01	Luke 24.13-35	16	Psalm 30.1-12
02	Romans 8.18-39	17	Daniel 9.1-19
03	Romans 10.5-21	18	Job 42.1-17
04	1 Corinth. 15.1-19	19	Psalm 23.1-6
05	1 Corinth. 15.20-41	20	Acts 9.32-43
06	1 Corinth. 15.42-58	21	John 10.7-30
07	John 20.19-31	22	Revelation 11.1-19
08	Psalm 118.1-16	23	Revelation 19.5-21
09	Psalm 118.17-29	24	Revelation 21.1-21
10	Job 19.13-29	25	Mark 16.9-20
11	Revelation 1.1-20	26	John 13.31-38
12	Hebrews 1.1-14	27	Psalm 145.1-21
13	Acts 5.17-42	28	Psalm 148.1-14
14	John 21.1-19	29	Acts 15.36-16.15
15	Revelation 5.1-14	30	Revelation 21.22-22.5

ACROSS CANADA + THE COMMUNION

SHARING THE GOOD NEWS IN RUPERT'S LAND

As anticipation of July's joint Anglican-Lutheran assembly intensifies, an experimental issue of *Rupert's Land News* (RLN) features contributors from both churches (rupert-land.ca/wp-content/uploads/RLN-January-2013.pdf).

"By the time Joint Assembly happens, our readers should already know that the Anglicans and the Lutherans of this region have a relationship," says Terence Moore, RLN editor.

RLN increased its January 2013 run of 4,070 by 2,800 copies, which were hand-delivered



COURTESY OF RLN

Rupert's Land News, Jan. 2013

to members of the 39 Lutheran congregations within Rupert's Land. "The entire marginal

cost was less than \$400," says Moore, who co-edited the issue with Rick Scherger, communications co-ordinator for the Lutheran synod of Manitoba Northwestern Ontario. "The two bishops will decide who picks up what."

Contributors include the two respective bishops, the Lutheran dean of the diocese of Rupert's Land and a Lutheran pastor. If interest warrants, the experiment may be repeated. "The distribution is difficult, so we will not decide this lightly," says Moore.

—DIANA SWIFT

PARTICIPANTS REFLECT ON CONSULTATION

The national consultation was challenging, but it has opened up new possibilities for the future of the Anglican Church of Canada, according to some participants.

"There were a lot of creative, doable ideas that came to surface," said Archbishop David Ashdown, diocese of Keewatin bishop and metropolitan of the ecclesiastical province of Rupert's Land.

Ashdown was enthused with the recommendation



Hamilton

Sister Amy Hamilton, of the Sisterhood of St. John the Divine, echoed a similar sentiment, saying it was time to get back into the community and engage people on all levels of the church.

to enter into agreements with dioceses, and other parts of the church, around ministries.

Hamilton and the Rev. Jeffrey Metcalfe, incumbent of the Parish of the Magdalen Islands, diocese of Quebec, said the recommendation to strengthen and expand relationships with Lutheran and other churches resonated with them.

"We're all very hopeful and willing to move it forward, knowing that we're not part of a sinking ship; we're excited about new possibilities," said Hamilton. —MARITES N. SISON

WORKING TOWARD BALANCED 2014 BUDGET

Continued from p. 1

mendations to CoGS [Council of General Synod, the church's governing body in between General Synods]," said Hiltz. It will be up to CoGS whether to act on the recommendations.

Proposed changes will

have "no immediate implications" for General Synod staff, but Hiltz said adjustments are to be anticipated over time because of General Synod's "financial realities" and the commitment made by CoGS to a balanced budget for 2014.

He noted that the consultation was made more urgent by the church's precarious finances. It was set "in the context of a longer journey to structural renewal and budget equilibrium for the church," he said.

—M. S.



IN LOVING MEMORY

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TAIZÉ COMMUNITY

Young Christians gathered in Rome for Taizé's European meeting, described as one of the largest ecumenical gatherings in the world.

40,000 YOUTH PRAY

Archbishop Rowan Williams has expressed the hope that young Christians will, through prayers and meditation, deepen their reliance on God's trust and "take the risks of trusting others" to join them in "the work of God's kingdom."

Williams, who retired as Archbishop of Canterbury on Dec. 31, sent the message to an estimated 40,000 Catholic, Protestant and Orthodox youth who took part in the European meeting of the Taizé community held

in Rome Dec. 28 to Jan. 2. Taizé is an ecumenical monastic order that attracts many young people around the world, drawn by its reflective practice focusing on peace, love and reconciliation.

"...Small acts of trustfulness can make a great difference," said Williams, as he paid tribute to young people who helped clear the rubble and provide emergency care when Christchurch, New Zealand, was hit by a devastating earthquake in 2011. —MARITES N. SISON

Translating the gospel

ANDREW STEPHENS-RENNIE

One day, several years ago, I walked into the office and a well-meaning colleague pointed me out to a guest, saying, "Hey, there's the youth!"

Inwardly I groaned. My heart sank. At 30 years old, I thought that I brought more than my age to the table. The truth is that I was the youngest person in the office at that time. Yet I cared deeply about the church and its ability to more effectively minister amongst young postmoderns.

For such ministry to be successful, it seemed a translator was required.

This insight became clear to me during a late-afternoon conversation with the Rev. Canon Dr. Bill Prentice, the now-retired director of community ministries in the diocese of Ottawa. Bouncing ideas around about the shape of campus ministry in the 21st century, we worked hard to understand each other; we talked about the theology of the church and what it might look like when put into practice.

Our perspectives were different. Informed by our own



“Young people are not bored by theology. They are bored by theology that doesn't matter.”

—*The Theological Turn in Youth Ministry*

experiences, our formation in different denominational contexts and a generational gap, we had to expend some effort to more fully understand one another. It took time, intentionality and a desire to learn. Today, we sometimes half-jokingly refer to our conversations as cross-cultural dialogue.


Our church today faces such cross-cultural challenges. In a postmodern, pluralistic and multicultural society, how will we translate the gospel into languages that are comprehensible to those unlike ourselves? And how will we do so when we still struggle to articulate the good news of Jesus Christ to people who appear to be just like us?

Our church needs translators. We need people who can translate and proclaim the

good news of God's kingdom. So often we hear the complaint that young people are bored of church. And yet, theologians Kenda Creasy Dean and Andrew Root announce in their book, *The Theological Turn in Youth Ministry*, "Young people are not bored by theology. They are bored by theology that doesn't matter."

I wonder: if young people aren't bored by relevant theology, how could we best teach, baptize and nurture these new believers? And perhaps just as important: how could we invite them into a story, a community and a theology that truly matters?

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.




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ARTS AND CULTURE

THEOLOGY IN COLTRANE'S JAZZ

Jazz great John Coltrane's music may not usually be thought of as spiritual or religious music, but the Rev. Jamie Howison's new book, *God's Mind in That Music*, explores its spiritual influences and themes.

Howison, the founding pastor at saint benedict's table in Winnipeg, says Coltrane, born in 1927 in the Deep South, was particularly influenced by the church because he grew up in the home of his grandfather, who was an African Methodist Episcopal Zion preacher. That influence continued throughout his life and music. "In the last five years of his life, he basically said everything he did musically was prayer," says Howison. The spiritual themes are clearly intentional in the titles of songs such as "The Father, the Son and the Holy Ghost," "Ascension" and "A Love Supreme."

AGUN ZAGUN/WIKIMEDIA COMMONS

GOD'S MIND IN THAT MUSIC
By Jamie Howison
Cascade Books, 2012
237 pages
ISBN: 9781620321560

The book comes with a listening guide. Howison explores various spiritual themes in individual pieces of music, and there are chapters on improvisation, love, brokenness and the movement to peace, lament, grace and the trinity.

—LEIGH ANNE WILLIAMS

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FOR THE LOVE OF THE WORLD

Continued from p. 1

current meeting of two denominations' highest legislative bodies will provide a unique public witness under the thematic banner Together for the Love of the World. "The two denominations are not merging, but when we combine in this way, our capacity for mission as churches is enhanced."

The two groups—about 600 Lutherans and 400 Anglicans—will separate into denomination-specific sessions in closed-off sections of a large convention centre room, but will come together in the open room for their joint agenda, which relates primarily to issues of mission. "We will worship, eat and party together and also participate together in a public liturgical procession planned to end on Parliament Hill," says Pryse.

The guiding principle for the July assembly is that the two denominations will do everything they can together, separating only for business exclusive to one or the other. "All of the reporting from the Primate's World



Development Fund and Canadian Lutheran World Relief, for example, as well as work on our international relationships, is being done together," says the Very Rev. Peter Wall, joint commission co-chair and dean of the diocese of Niagara.

Speaking at the assembly will be the Rev. Dr. Christopher Duraisingh, a professor of applied theology at Episcopal Divinity School in Cambridge, Mass., who will deliver the opening keynote address and also reflect on the entire proceedings at

the close. Other international guests will include representatives from the Anglican Communion, the Lutheran World Federation, the World Council of Churches, the Evangelical Lutheran Church in America and The Episcopal Church in the United States of America.

The coming event is raising expectations across the country. "What I actually hope is for Anglicans and Lutherans to find a way to incarnate the full communion," says the Rev. Christian Schreiner, a Lutheran

pastor from Bavaria who is dean of Holy Trinity Anglican Cathedral in Quebec City, where there are no Lutheran churches. "We committed to do everything together that can be done together, and this is an opportunity to really live up to that promise." In his view, the assembly will send a powerful message to the world. "At a time when you hear so much talk about divisions, even schisms in the church of God, here are two churches that venture to incarnate their full communion." —DIANA SWIFT

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an ecumenical university serving Christ's mission, cultivates excellence in graduate-level theological education and research, creative and faithful formation for lay and ordained ministries, and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity degree (honors, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, Graduate Certificate in Theological Studies, Adult Education Certificate in Theological Studies, and Diploma in Youth Ministry. AST is located in Halifax, Nova Scotia, and facilities include a student residence, a chapel, and a library with over 86,000 volumes. *Academic Department* telephone: (902)423-5592, email: academicoffice@asttheology.ns.ca, website: www.asttheology.ns.ca.

THE CENTRE FOR CHRISTIAN STUDIES

is a national theological school of the Anglican and United Churches offering community based education. CCS offers two-week Leadership Development Modules, and year-long certificate programs in Pastoral Care, Education and Social Justice Ministry, preparing people for lay, diaconal and related ministries. CCS is committed to a theology of justice and to contextual education. Students at CCS learn through integration of experience and academics, intentional community building and personal growth and transformation. For more information about the Centre for Christian Studies please visit our website at www.ccsnline.ca or call us at (204) 783-4490.

COLLEGE OF EMMANUEL AND ST. CHAD

Be a part of the only ecumenical theological school in Canada where Anglicans, Lutherans, and United Church partners study and worship together on the same campus. We are proud members of the Saskatoon Theological Union, affiliated with the University of Saskatchewan. Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of bible study, and solid community formation for

strong congregational leadership in a changing world. Degrees offered: B.Th., D.Min in Rural Ministry and Community Development, L.Th., M.Div. in Youth Ministry, M.T.S., S.T.M., some on-line courses available. Principal: The Rev. Terry Wiebe. Contact: Lisa McInnis, Registrar 114 Seminary Crescent, Saskatoon, SK S7N 0X3 Phone: (306) 975-1558 Fax: (306) 934-2683 E-mail: esc.registrar@usask.ca Website: www.usask.ca/stu/emmanuel

HAVERGAL COLLEGE

Haverгал College has been preparing young women to make a difference since 1894. Founded on Anglican values and traditions, the school community gathers with the Chaplain for Morning Prayers three times weekly. A special highlight is our traditional Carol Service held at St. Paul's Anglican Church, the school's original parish. Today Haverгал girls develop into extraordinary young women with inquiring minds, global capability and self-awareness. They are encouraged to investigate and explore the world around them while discovering their own unique capabilities. As Old Girls, they will join our proud continuum of 8,000 alumnae who are networked to each other and the world. To learn more about the Haverгал difference, visit www.haverгал.on.ca or contact the Admission Office at (416) 482-4724 or admissions@haverгал.on.ca.

HURON UNIVERSITY COLLEGE

London, Ontario Whether you're seeking personal development, a critical graduate research environment, or ministry skills for ordination, Huron can accommodate your needs. Affiliated with The University of Western Ontario, the Faculty of Theology is ATS accredited. Offering: B.Th., M.Div., MTS, MA degrees; Lay Certificate; and spring or summer youth program, "Ask & Imagine." For info: Dean of Theology, 1349 Western Rd., London, ON, N6G 1H3. Email: srice@uwo.ca Phone: (519) 438-7224, x289. Web: www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE, affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a community of scholars and ministers offering programs designed to help

students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact: The Principal, 3473 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. www.dio-mdtc.ca.

QUEEN'S COLLEGE

More than academics. More than community. Queen's College offers students the opportunity to integrate knowledge, skills and experience with personal spirituality in preparation for a life of faith. Situated on the campus of Memorial University, St. John's, NL, we are a degree granting institution and an associate member of the Association of Theological Schools offering programs in M.Div., M.T.S., B.Th., B.Th. (by distance), A.Th. (by distance) as well as Diplomas in Theology and Ministry, Pastoral Care, and Youth Ministry. To learn more about this unique educational experience contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL, A1B 3R6, or telephone toll free 877-753-0116 or check our website at <http://www.mun.ca/queens/>.

SAINT PAUL UNIVERSITY Faculty of Theology ANGLICAN STUDIES PROGRAM

Academic and pastoral formation take place in the unique setting of a Roman Catholic University with a cross-cultural, bilingual milieu. The program prepares candidates for both lay and ordained ministries in the Anglican Church. Academic formation is pursued through the undergraduate civil Bachelor of Theology (B.Th.) and the Master in Pastoral Theology (M.P.Th.) Programs of the Faculty of Theology. The Faculty also offers an eight-course certificate in Anglican Studies. Director: Prof. Kevin Flynn, 223 Main, Ottawa, ON K1S 1C4 Phone: (613) 236-1393, Ext. 2427 anglicanstudies@ustpaul.ca www.ustpaul.ca

THORNELOE UNIVERSITY Sudbury, Ontario An innovative and thriving Anglican College within

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

TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master's and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology, consciously reflective of the liturgy and the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

TRINITY COLLEGE SCHOOL,

Established in 1865, TCS is one of Canada's oldest and most respected educational institutions. The School places a balanced emphasis on academics, service learning, athletics and the arts—as both a long-held TCS tradition and a rethought, reinvigorated approach to 21st century education. TCS, a caring and supportive educational community, exists to prepare young men and women to thrive in university and beyond. This community values developing habits of the heart and mind and continues the tradition of beginning each day with a chapel service before heading off to classes. Our supportive and close-knit community of students, parents, alumni, staff and friends make the School on the Hill a truly special place.

To set up a visit or obtain more information, please contact the Admissions Office at (905) 885-3209 or Email: admissions@tcs.on.ca

VANCOUVER SCHOOL OF THEOLOGY

Fully accredited by the Association of Theological Schools, VST is a multi-denominational graduate theological college that serves the leadership needs of Christian communities across North America and beyond. VST offers an M.Div., Native Ministries M.Div. by extension, MA in Theological Studies, Master of Theology, MA in Public and Pastoral Leadership, MA in Indigenous and Inter-religious Studies, Master of Theology in Indigenous and Inter-religious Studies, diplomas in denominational and graduate studies, and a variety of certificate programs, continuing education program and summer school programs. VST programs can fit into most schedules and fulfill a diverse range of learning needs, including distance education. Alongside the Centre for Christian Leadership, the establishment of the Iona Pacific Inter-religious Centre and the Indigenous Studies Centre provide the context for ongoing collaboration and partnership within our inter-religious and First Nations communities. Engaging public events, workshops and January Intensives round out VST's offerings. Consider an education at Vancouver School of Theology and find out more by visiting our website at www.vst.edu or emailing possibilities@vst.edu.

WYCLIFFE COLLEGE, at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Innovative programs have been introduced such as the **Master of Divinity for Pioneer Ministries** and the **Master of Theological Studies in Urban and International Development**. The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available.

Visit us at www.wycliffecollege.ca or telephone (416) 946-3547 for further information.

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