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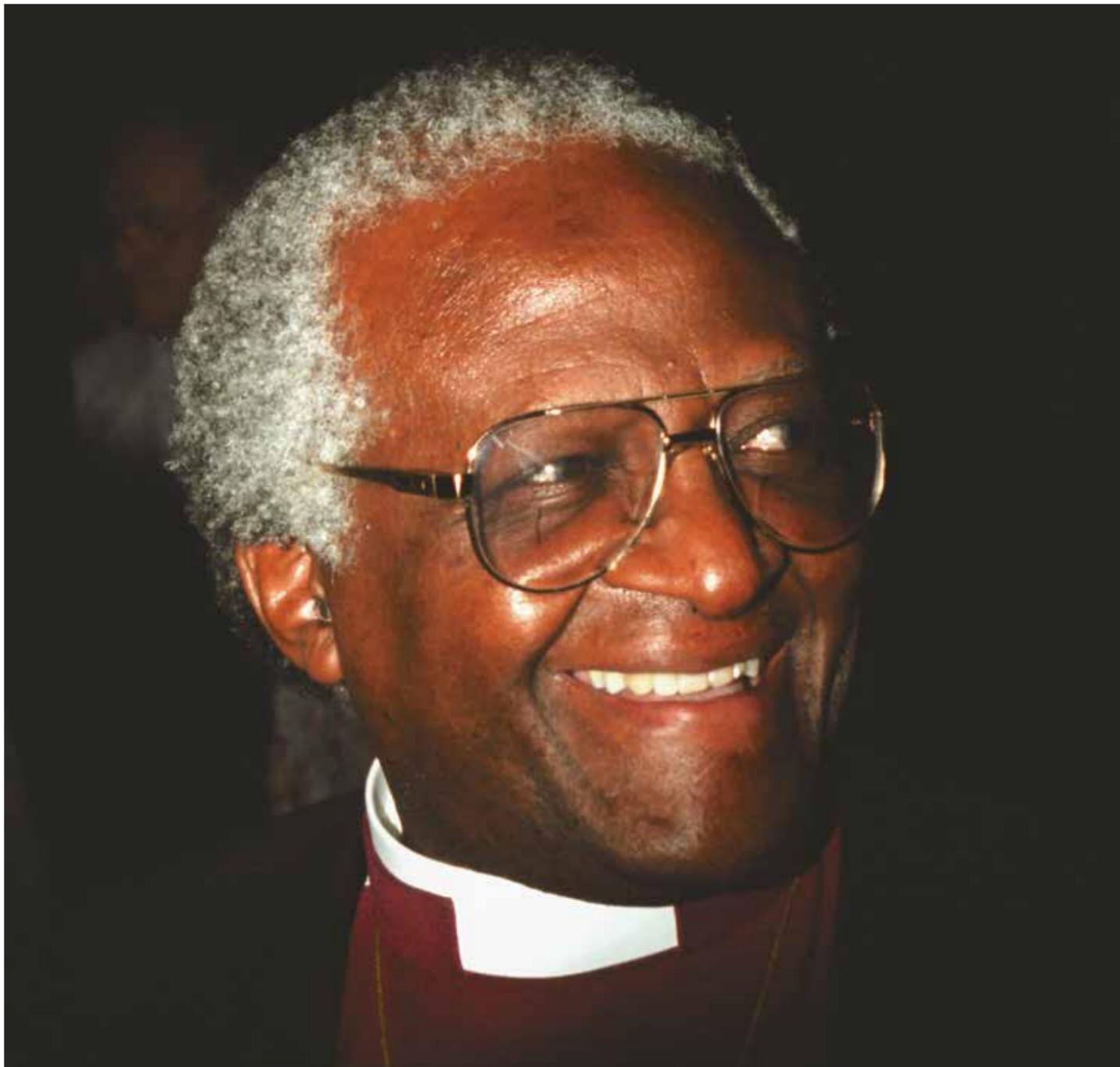


PHOTO: BART SHERKOW/SHUTTERSTOCK

Desmond Tutu remembered

Anglicans in Canada and around the world mourned the death Dec. 26 of Desmond Tutu, archbishop of Cape Town, anti-apartheid activist and chair of South Africa's Truth and Reconciliation Commission. For coverage in brief, see p. 2 of this issue; as of press time, the *Journal* was preparing a more in-depth story to run online, at anglicanjournal.com.

'Racism is very bad for your health'

A conversation with psychologist Myrna Lashley

“Canadians think that this doesn't exist ... and they feel very attacked when that's pointed out to them.”

—Myrna Lashley

Matt Gardner
STAFF WRITER

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, has made anti-racism a priority during her tenure as leader of the church. The Dismantling Racism Task Force, with support from the Council of General Synod, is currently in the process of updating the church's Charter for Racial Justice.

Meanwhile, dioceses have been undertaking anti-racism work of their own. The diocese of Montreal on Oct. 1-2 hosted an anti-racism workshop led by Myrna Lashley, a professor at McGill University's department of psychiatry. Originally from Barbados, Lashley has served as a director of the Canadian Race Relations Foundation and as a psychological consultant to First Nations and Jewish communities.

The *Anglican Journal* spoke to Lashley about the church's historic role in propagating racism, its current efforts to fight it and the relationship between racism and mental health. This interview has been edited for length and clarity.

Q. How would you compare the history of anti-Black racism in Canada and the United States?

A. One is more recognized than the other. We didn't have plantations here, but we certainly had people who were enslaved. We had some horrible things—we didn't call them Jim Crow laws, but we treated [them] as such. We had officially segregated schools.

We just have to look and see what's been done to the Indigenous people with the

See 'PEOPLE,' p. 3

Pandemic challenges hospital chaplains

Matt Gardner
STAFF WRITER

A pair of Anglican and Lutheran hospital chaplains say the pandemic has meant a “new world” of exhaustion for them—but also life-giving work that has transcended conventional boundaries of denomination and faith.

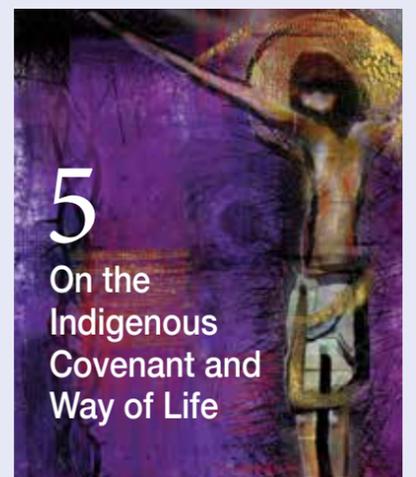
The Rev. Tracey Stagg is an Anglican vocational deacon and spiritual health practitioner for Alberta Health Services at the Red Deer Regional Health Centre; the Rev. Dwight Biggs is a Lutheran minister and leader of spiritual care at the Royal Victoria Regional Health Centre in Barrie, Ont. Both report feeling exhausted from their heavy workloads during the pandemic, which they say caused a massive increase in demand for the kind of help they provide.

“We've all flipped into a new world,” Stagg says. “There's a lot of grief. There's a lot of anger. There's a lot of frustration.”

The heightened need for spiritual care has been exacerbated, they say, by difficulties such as the absence of

See 'WE CARED,' p. 2

INSIDE



5
On the Indigenous Covenant and Way of Life



Anglican Foundation grants top \$1 million

COMPANIONS
IN FAITH ▶

This is the fourth in a series of seven in which Matt Gardner, Anglican Journal staff writer, presents Anglican and Lutheran perspectives about matters of mutual importance.



PHOTO: ANGLICAN DIOCESE OF CALGARY VIMEO CHANNEL

The Rev. Tracey Stagg



PHOTO: CONTRIBUTED

The Rev. Dwight Biggs

'We cared for whoever was near us'

Continued from p. 1

volunteers to support them when greater restrictions are placed on hospitals.

"Some days I'm not sure that I can do one more day," Stagg says.

But the pandemic has also meant a new kind of hospital ministry. Giving comfort to people facing sickness and death has a way of bridging differences between faith traditions, they say, but this has been particularly true during the pandemic.

"COVID doesn't discriminate against who it attacks," says Biggs.

When the pandemic hit, Stagg says, "We, I, did what needed to be done. We cared for whoever was near us ... We just became very flexible in whatever needed to be done, in whatever faith language it needed to be spoken in. We did whatever we could do to bring honour and peace and care.

"I am there to walk with them, and to support them," Stagg says of patients and their families.

She describes being present to support a Muslim woman who was sobbing and praying in Arabic as her husband neared death, as "sacred" and a "blessing."

"Did it matter to her in her faith tradition that I wasn't an imam?" Stagg recalls. "No, because that's not

PHOTO: TETYANA AFANASYEVA

really what was going to be important at that time. It was about the grief. It was about acknowledging her, her family, her husband, her faith."

Biggs says he has offered Lutheran rites when a Roman Catholic priest is unavailable.

"I check with [Catholic patients] to see if that would be OK," Biggs says. "If they wanted to do the rosary prayers or Hail Mary, if I'm comfortable with that, which I am, [I] pray with them and perhaps I'd ask them to pray it [too] ... I draw upon what I know while being respectful of where they're at."

Because spiritual care in hospitals so frequently crosses religious and denominational barriers under normal circumstances, the full communion partnership between the Anglican Church of Canada and Evangelical Lutheran

Church in Canada plays less of a role in their work than in other ministries of the two churches, Stagg and Biggs say.

Stagg says she doesn't really feel the impact of full communion in her ministry at the hospital, beyond a special familiarity and comfort with the Lutheran church as a whole.

The close connection of the two churches might mean more, they say, for Anglican and Lutheran patients.

"When I think of people I know from within my own Anglican church, I suspect that if they were in hospital and there wasn't an Anglican available, that a Lutheran would bring that comfort—because for 20 years, there've been ways that we, in small communities and larger communities, have been trying to work together," she says.

Biggs says an Anglican patient may smile a little when he identifies himself as Lutheran, because of the feeling of connection it brings.

Despite the challenges brought by the pandemic, both Stagg and Biggs are committed to continuing their ministry.

"I know that there is no other sacred place that I would be," Stagg says.

"Even when I come home and just crash at the end of the day," Biggs says, "I can't see myself doing anything else at this time." ■

DEATHS ▶

'The world is different because of this man'

Sean Frankling
STAFF WRITER

Anglican leaders in Canada and around the world mourned the Dec. 26 death of Desmond Tutu, archbishop of Cape Town, internationally renowned civil rights leader, coordinator of nonviolent opposition to apartheid and leader of South Africa's Truth and Reconciliation Commission.

"Surely in this man—this Christian—we saw someone who embodied his baptismal faith fully and passionately," Archbishop Linda Nicholls, primate of the Anglican Church of Canada, wrote in her sermon for New Year's Day. Nicholls described Tutu as "always exuding joy in life; attentive to all whom he met—rich or poor, Black or white or brown, young or old; challenging to any practice of injustice wherever it was found; and faith-filled."

In an email to the *Journal*, Nicholls said she considered Tutu an aspirational example for Anglicans as the church continues to struggle with its role in the residential school system. "In a time when our Church has been rightly humbled for its past failures, Archbishop Desmond Tutu was the living sign of what we are called to



▲ Tutu marked his 90th birthday at Cape Town's St. George's Cathedral, Oct. 7, 2021, with wife Leah Tutu (centre) and sister Gloria Radebe (left).

PHOTO: POETRY PHOTOGRAPHY/SHUTTERSTOCK

be at our best," she wrote.

On the day of Tutu's death, National Indigenous Archbishop Mark MacDonald recalled Tutu's compassion and concern for Indigenous affairs when the South African visited Canada.

"For Indigenous Peoples in Turtle Island and the Circumpolar Arctic, he was someone who knew who they are and what they have gone through," MacDonald wrote on his Facebook page. "He showed

the love of Jesus in the way he treated those who disagreed with him, which was such a powerful part of his moral and spiritual authority."

Also on Facebook, Archbishop of Canterbury Justin Welby wrote, "The death of Archbishop Desmond Tutu (always known as Arch) is news that we receive with profound sadness—but also with profound gratitude as we reflect upon his life ... Arch's love transformed the lives of politicians and priests, township dwellers and world leaders. The world is different because of this man."

Tutu admonished the use of violence by both the state and its detractors while also encouraging Western nations to understand violence from the oppressed as a symptom of the hopelessness and frustration of South Africa's Black majority. Under his leadership, the South African Truth and Reconciliation Commission provided an influential example in exposing and addressing harm and division on a national scale.

St. George's Cathedral held a funeral mass for Tutu on Jan. 1, 2022 in Cape Town, the diocese where he served as Archbishop from 1986 to 1996. He was 90 years old. ■

ANTI-RACISM ▶

‘People are forced to internalize a lot of the pain’

Continued from p. 1

residential schools and then being kicked off their land. Look at what the Maritimers did to the Black Empire Loyalists and how awfully they were treated, and what happened to Africville. Out on the Prairies, we know that we’ve got instances of the Klan at work. But Canadians think that this doesn’t exist. I think a lot of them don’t know and they feel very attacked when that’s pointed out to them.

Q. What role has the church played in propagating systemic racism?

A. The Church of England and the [Roman] Catholic Church were very involved in the slave trade. They invested in the enslavement of people. *[Editor’s note: The Church of England-affiliated United Society for the Propagation of the Gospel owned slave-worked plantations in Barbados in the 18th and early 19th centuries, and individual Anglicans were involved in the trade in various ways. In 2006, the Church of England’s General Synod apologized for the the church’s role in slavery.]* A lot of the manor houses in England were built because [of] money derived from the slave trade. Some of those people then came over to Canada. James McGill, the founder of McGill University, owned slaves here.

All these people would tell you that they were Christians. They went to church every Sunday. Anglicans and Catholics made the sign of the cross and talked about doing good and saw themselves as good people. But of course, they saw Black people and Indigenous people as not equal to white people.

Q. Has the church done anything historically to fight systemic racism?

A. I think they’ve been brought screaming and kicking into the new world. The fact that the cathedral here [in Montreal] is holding this series of seminars is an indication that the church is understanding things cannot continue the way they were.

But I have to say that there has been movement. It would be a lie to say that the church hasn’t recognized things. Certainly the civil rights [movement] in the United States of the 1960s, with Martin Luther King’s “Letter from Birmingham Jail,” forced a lot of church people to look at themselves because he called out the hypocrisy. Also you had a lot of religious people marching to get rid of racism. But I think at that time it was individual church people, as opposed to the church writ large.

I think what you’ve started to see now, especially since the scandals in the residential schools and how it’s come out that these children were so badly treated, the church is now having to take a look at itself, and very often what it’s seeing isn’t



▲ “A lot of people who come into my office are talking about societal ills,” says psychologist Myrna Lashley.

PHOTO: CONTRIBUTED

pretty. But a lot of [Christians] are stepping up and saying, “We can’t hide anymore.”

Q. How do you go beyond words to transforming structures that encouraged racism?

A. It’s one thing to say you’re against racism. The question then becomes, are you anti-racist? Are you engaging in anti-racism practices? A lot of people are not.

If we’re going to keep talking about Jesus’s words, then we should get back to what he actually taught, which was, “Get out there among the poor and the sick.” Is there really a place for that sick person on the street? We say there is, but how is that person included within the body of the church?

I find that those questions can be very threatening to a lot of people. I know that we’ve never had a Black primate in the [Anglican Church of Canada]. We’ve got Indigenous bishops and female bishops and bishops of colour, but never had a non-white primate. So precisely what do we mean when we say we’re dismantling [racism]? Then we have to look at our hymnals. “Wash me and I shall be whiter than snow”? There’s a lot of that.

Q. Given your background as a psychologist, how do you connect individual experiences of racism with its systemic nature?

A. A lot of people who come into my office are talking about societal ills. They’re talking about being victims of racism and trying to figure out ways to hold on to their resilience. We as psychologists and psychiatrists have a role in society where we can say to people from a position of knowledge: this is what racism does to the human psyche, to human mental health.

For example, we look at the social determinants of health. We know that one of the big problems of people who undergo racism, sexism and all those things that affect them psychologically [is] that there are more cardiovascular issues. There are higher rates of depression, anxiety,

addiction, high levels of stress—heart disease, hypertension. We know that people are forced to internalize a lot of the pain to which they’re subjected every day, and that very often they’re afraid to speak out because they’re concerned about the consequences.

How do you tell your boss in the workplace “Don’t do that” if your boss is the perpetrator of the many microaggressions that are coming along? You have to put food on the table, you’ve got to put clothes on your back, you’ve got to support your kids. So you swallow all that anger and stress, and very often [people] go home and take it out on their partners or their family members if they don’t have other ways of coping with it.

We keep saying “Don’t fight the police.” But how many times, if you know you haven’t done something and the police come to arrest you and you say “Don’t fight it”—well, if I go along with it, are they going to punch me again? If I go along with it, am I showing that I haven’t left my slave days, that I’m still trying to appease those in authority?

Racism is very bad for your health. It’s very bad for your physical health, it’s very bad for your mental health. It’s very bad for the health of society, for all of us, because if I can’t cope, one day I might snap and you might be standing there when I snap and you might be the one that I hit—not because I hate you, but because I have no more space inside of me.

Q. What role do you see for groups such as the Anglican Council of Indigenous Peoples and Black Anglicans of Canada in creating change within the larger church?

A. They’re advocacy groups and they’re action groups. The action [is] what they’re actively doing to change things, to help people, to reach out and create safe spaces.

One thing is that for Indigenous people and Black people specifically, when they would sit down and talk to their white colleagues, often what they got back [was], “It’s all in your head.” So a lot of people have formed these groups [where] we can tell each other the truth. By telling each other the truth, we can look up ways to help each other, to change systems.

It also has the power, since there are all these groups forming, to push the message upwards and not let the priests and the bishops and the deacons just walk away and say they’re doing the work. No. If you want to be my spiritual leader, then get involved.

But they’ve got to be very careful not to allow themselves to become so distant from each other. There’s got to be a space where they can say, “These are the issues which pertain to my specific group”—and that’s fine. But at the end of the day, we then pull them together and say, “These are all the issues that pertain to all of us.” ■

“The church is now having to take a look at itself, and very often what it’s seeing isn’t pretty.”

—Myrna Lashley

Anglican Journal welcomes new staff writer



▲ Sean Frankling
PHOTO: CONTRIBUTED

Matt Gardner
STAFF WRITER

A journalist with experience freelancing for one of Canada’s largest newspapers is the newest staff writer for the *Anglican Journal*.

Sean Frankling officially joined the *Journal* team on Jan. 4, bringing

experience in both print and digital media. A graduate of Carleton University’s journalism program, Frankling has written numerous articles for the *Toronto Star* since 2020. He previously wrote scripts for WatchMojo, one of Canada’s largest YouTube channels; handled

communications and social media for non-profit ABC Life Literacy Canada and hosted a biweekly podcast as his own creative project.

Frankling is also a member of Little Trinity Anglican Church in Toronto.

“I’ve been going to an Anglican church since I was baptized at one

as an infant,” Frankling says. “The purpose of journalism is to serve communities. This is a community I’m a part of, and I’m happy to have the opportunity to serve it.”

Frankling replaces former staff writer Tali Folkins, who was named editor in October 2021. ■



On steering past the spireas —and surrendering our burdens

Let your eyes look straight ahead;
fix your gaze directly before you.
Proverbs 4:25

By Michelle Hauser

THE MYRIAD ATTEMPTS to back out of my long, narrow driveway are embarrassingly comical. It's shameful to me, certainly, because we live on a busy street and there are a lot of witnesses. But it's hilarious to my son, in the passenger seat, shaking with laughter as I steer directly *into*, versus *alongside*, my reference points. First spirea, then brick wall, then spirea, then brick wall. And on and on it goes for a full 75 feet.

The only solution I have found is to look dead ahead. When I stare unblinkingly at the bullseye which is my neighbour's plastic storage shelter and drive, albeit slowly, the straight reverse is doable. When I look too long, or too hard, at what's behind, the bushes and the brick wall beckon.

Having spent most of 2021 thinking about and living in the past—and feeling pinned to the wall, emotionally and spiritually, because of it—I find the metaphor too powerful to be ignored.

Anecdotal research would indicate I'm not alone. I know many people for whom the past has been undeniably present during this pandemic. Sure, we pay lip service to taking things “one day at a time” because planning ahead, for anything, seems next to impossible. The trouble with today, especially with so little tomorrow to distract one's attention, is that yesterday takes centre stage more often than it should.

And then there has been the collapse of in-person contact with coping communities. From the church to the water cooler and all points in between, a pre-pandemic world held countless opportunities for laughter, spontaneous conversations and so many human interactions that contributed to an overall sense of wholeness and forward momentum.

And if the pandemic itself wasn't enough, I've spent the last couple of years hyper-attentively watching my son's progress through adolescence, which seems to have triggered a regression into the most jagged parts of my own. As Joe intensifies his bond with his father—thanks



PHOTO: CHRISTINE HOI

to a relationship built on love and rational discipline versus fear and an unpredictable temper—the mother in me celebrates while the inner child feels insanely jealous.

For many years, since his death in 2005, I had a recurring dream about my father. The venues were always different, but the storyline was consistent: Dad is alive again and back in town—but for one night only and I need to get to the diner/truck stop/pool hall to see him. The dream itself centres on the challenge of getting there and overcoming the many surreal obstacles that dreamers face.

For years the journey, while chaotic, would result in my reaching the destination just in the nick of time. There I would find my dad, well again and happy, with that familiar warm smile that reflected the peaceful side of his character.

It was once a very comforting dream, but for the past year I have been unable to find him, not even once.

I didn't always know what to say to my father during the few months before his death when he was wrestling with his own past. He was awash with regret, mostly about his heavy-handedness with his children. In not having spared the rod he wasn't parenting the *best* way he knew how, but the *only* way he knew how.

In the palliative care ward, I comforted my father naively, relying on anemic clichés about the past being in the past and all

having been forgiven and forgotten. I didn't have a child of my own then and I could not have imagined the eventual side effects of breaking a generations-long chain of corporal punishment. I knew better and so I have done better. Isn't that enough? Why am I so angry now?

I spent more mornings than I can count in 2021 still lost in the night at the break of dawn looking for a peaceful resolution that I can no longer find. It's more of a primal scream than a resolution to say I must find a way to fix my gaze directly before me in 2022.

These days I pray to have faith enough to place these things at the foot of the cross and thank God for the gifts that have been given to me through my earthly father. The good is to be treasured, the burdens are to be surrendered.

To spend any more of my life looking back is to choose to travel a road that ends with a brick wall. ■

Michelle Hauser is an award-winning freelance columnist, writer and not-for-profit communications consultant. Her work includes contributions to *The National Post*, *The Globe and Mail*, *The Kingston Whig-Standard* and numerous other publications. She and her husband, Mark, live in Napanee, Ont., with their son Joseph, and worship at St. Mary Magdalene. She can be reached at mhauser@hotmail.ca.

Residential school graves: Time for 'reality check,' or to 'point fingers'?

Unmarked graves not unusual

I read the article, “Bishops attend grave search at Anglican school site,” in the *Anglican Journal* (December 2021, p. 1). I believe there needs to be a reality check in terms of unmarked graves.

Visit almost any older church where there is an attached cemetery and you will find unmarked graves. We recently went looking for the grave of a relative dating back to around the 1920s. We know the grave is there, but it is not marked.

The point is that this is not solely a First Nations issue. I have visited a number of old churches in England and Scotland during my travels. One very old church in Sussex, England, I remember well. Yes, some

graves were marked but many were not, or the grave markers had fallen down or disappeared altogether. The same is true of pretty well any church I have visited

The point, I believe, is that these are cemeteries where we respect those who were buried there whether the graves are still marked or not.

Roger Emsley
Delta, B.C.

On naming the guilty

Archbishop Mark MacDonald's column (“To find life on a day like this,” November 2021, p. 5) is heartfelt but goes awry when he counsels against focusing on the identification of culprits. We need to point fingers at what he correctly calls

“colonial governments” and at the kind of indifference which bends such horrors as the unmarked graves to the passing winds of a 24-hour news cycle.

We need to stop the clock and bring ourselves to judgment. The fact that governments still go about covering up unpopular activities must be addressed and altered. The church is not excused. The Catholic seal of confession which prefers abusive clergy to the pain and suffering of the abused needs some serious rethinking. We need to isolate the culprits and should not be at all surprised when we find that they are us.

David Berlin
Founding editor, *The Walrus*
Toronto, Ont.

Correction:

The name of Tony Davis, refugee sponsorship coordinator for the diocese of British Columbia, was misspelled in December's *Anglican Journal*. We apologize for this error.

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.

SINGING WITH JOY ▶



Seeing through the pandemic's haze

By Linda Nicholls

I LEFT HOME very early that morning to prepare for the 8 a.m. Eucharist at the parish I served, driving in a dense fog. As I approached the church, I began to detect unusual shapes on the lawn where there should not be any! I was concerned, as we had a special service planned for later in the morning. Could this be rummage strewn on the lawn that no one had picked up after the sale yesterday? Was it garbage? As I came closer, the shapes resolved themselves into something that had me laughing with delight—and embarrassment. The shapes were in homage to my birthday (which was, unusually, on that Sunday)! A family of plastic lawn skunks was on one side—and my canoeing buddies had set up a tent, canoe and paddles on the other. Later, in the service during the announcements, to my utter surprise, a large “bear” threw open the back door of the church—and marched up the aisle to give me a bear hug for my birthday.

Why am I recalling this now as we emerge from the pandemic? That dense morning fog reminds me of what we face in our current time. We cannot see into the future clearly, and even what is right here now is murky. We have begun to worship in person in some places—and to sing in some again. But the pandemic is not over yet, and the long-term effects of the virus and all its impacts on us are being slowly revealed.



▲ “As the fog dissipates and the outlines of the future are revealed, may we see past our fears and be ready to welcome whatever new ways of living the gospel are revealed to us.”

PHOTO: JAMES CHEN

Not least of these are its effects on the mental health and strength of many who are weary and worried about the future.

Anxiety is high, and it can be easy to catastrophize the future, to believe it will not be better but only worse. We can fear that our churches will not survive; that our clergy will burn out and leave and that decline is inevitable; and we can sink into the grief of all the losses. This fear and grief are on top of the fears aroused by climate change disasters and personal struggles. We can find ourselves in a spiral of despair that becomes a self-fulfilling prophecy.

My birthday experience came to mind because, out of my fears and anxiety then, I discovered delight and joy. I was reminded that friends and community gather around us to bring light and hope when these are least expected; that though the fog may be dense, what lies ahead may be good and life-giving. I am equally certain that the same is true now as we emerge from the “fog” of the pandemic. We cannot

be sure there will not be hard times, but we can trust God and find delight in the reminders—however small or seemingly insignificant, or particular only to our context—of God’s presence and grace in people around us, in community and in God’s wider world and creation. It may just be that what lies ahead will be more than we could ask or imagine; that it will be encouraging and life-giving; that it will bring new life out of death—and that we will continue to be surprised by the Spirit!

Throughout Epiphany we have celebrated the ways in which God was revealed through Jesus Christ in the world—recognized by the least, the strangers and those in need. As the fog dissipates and the outlines of the future are revealed, may we see past our fears and be ready to welcome whatever new ways of living the gospel are revealed to us. ■

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

WALKING TOGETHER ▶



The fulfillment of the Sacred Circle

By Mark MacDonald

BY THE TIME you read this, the foundational documents of Sacred Circle will have been released and circulated. There are two: The Covenant, which corresponds to a constitution in the governance of Euro-Canadians, and Our Way of Life, which corresponds to a set of canons or bylaws in the governance of Euro-Canadians. They are the product of centuries of Indigenous philosophy and tradition, as well as a gathering process that has been building since 1988. It is our hope that we will be able to enact and fulfill The Covenant and Our Way of Life in the Holy Eucharist at a Sacred Circle gathering in May 2022. This will be the fruit of an Indigenous Christianity that grew quietly hidden in the Anglican Church of Canada over the past few centuries. It was quietly hidden, as it was forbidden and considered dangerous. It was persecuted, and despite this, it was the vehicle of the saving news of Jesus and the way of life that fulfilled that news.

You will find four foundational ideas in the documents. First and foremost is the



IMAGE: THOOM

commitment to putting the gospel in the Centre of our Sacred Circle gatherings, large and small. This is to be the way of our life as individual disciples, day by day, and as disciples in communion with one another. This is in concert with what elders tell us of old ways of being together. This all is made living and real by the promise of Jesus to be present where two or three are gathered together.

Second, the documents begin us in a way of being relatives as disciples of Jesus together. This making of relatives is a foundational principle and a primary characteristic of Indigenous law and life. We will endeavour, with God’s help, to be faithful to God and each other in following the teaching of Jesus. Our organization will proceed from our relations.

Third, though the Sacred Circle documents guide us in our life together as Indigenous Christians in the Anglican Church, they are not meant to command how local communities should live. They seek to enable, encourage and model a way for local communities to let the Word become flesh in their local context.

Fourth, we believe that this is the way for us to live out the essence of our Christian faith, as we have received it in Scripture and the Anglican tradition. We do not seek to escape or deny our Anglican faith; we seek to fulfill it in our own context. The persecution of Jesus, as he has been made incarnate in Indigenous life, must and will end. Those who suffered, those who died in that persecution will always have a voice in our midst. It is not a voice of hate, but it will insist on the freedom which was denied our elders and which is our gift in Christ. We cannot become what God desires by mimicking others. We must become what God intended Indigenous Christians to be. This is what the loving and strong presence of Jesus saved us for. We believe that this will be for the greater good of Indigenous life, for the greater good of all Anglicans, and, most important of all, for the glory of a saving and sovereign God. We pray that all people of goodwill will walk with us. ■

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

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Anglican Foundation gives out more than \$1 million in grants for 2021

Matt Gardner
STAFF WRITER

The Anglican Foundation of Canada (AFC) awarded more than \$1 million in grants in 2021—a total that executive director Scott Brubacher calls “extraordinary” and potentially the largest in the foundation’s 64-year history.

A precise figure was not yet available as the *Anglican Journal* was going to press, but Brubacher confirmed the total was just over \$1 million. By comparison, he said, the foundation typically grants between \$700,000 and \$800,000 per year. This year’s higher total follows the AFC disbursing almost \$650,000 in grants and bursaries to 110 recipients during its fall grant cycle.

Disbursements during a specific grant cycle normally average between \$200,000 and \$300,000, he added. “This was significantly larger than that, and that was largely due to the *Say Yes! to Kids* request for proposals.”

The AFC launched its *Say Yes! to Kids* campaign in April to fund post-pandemic ministry programs for children and young people. The campaign blew past its \$100,000 goal and had raised more than \$110,000 by its official end on June 30.

In response to *Say Yes! to Kids*, the foundation received 84 applications for post-pandemic youth programs with a total request of about \$518,000. Donations



▲ **Community members gather for fellowship at St. Luke’s Table, a downtown Ottawa drop-in centre for the homeless and those at risk of homelessness, and a recipient of AFC funding.**

PHOTO: DOMINO CREATIVE

enabled the AFC to fund 94% of those applications, awarding more than \$468,000 to 79 recipients during the fall grant cycle.

An AFC news release described these disbursements as “the largest one-time investment in youth-focused ministry the Canadian church has seen.” The grants will fund youth ministry in areas including resilience and mental health, faith formation, alleviating hunger and poverty, education enrichment, arts and music, technology, outdoor recreation and Indigenous reconciliation.

Along with grants for youth ministry, the foundation disbursed a range of regular grants during its fall cycle. Funds went towards areas such as church building repairs, community ministry programs, theological leadership and education and Indigenous Ministries. ■

Richard Johns remembered as steady presence at Church House

Matt Gardner
STAFF WRITER



Richard Johns, who served for three decades as director of personnel at Church House, died on Nov.

28 after a year of long-term care in Vancouver. He was 93 years old.

An Anglican priest who first served as a priest in charge in California, Johns also worked in parishes in Nicaragua and Guatemala. He spent eight years in New York City employed at the head office of The Episcopal Church, before moving to Toronto to work for the Anglican Church of Canada, according to an obituary published in the *Globe and Mail*.

Terry Brown, the church’s former Asia/Pacific mission coordinator and a retired bishop of Malaita, in the Solomon Islands, worked alongside Johns from 1985 to 1996. He remembered his late colleague as “the very steady human resources officer” at Church House.

“His door was always open for anyone who wanted to talk confidentially with him,” Brown said of Johns. “His presence made working at Church House an enjoyable experience, despite sometimes very stressful situations and relationships.”

Like Johns, former general secretary Michael Thompson spent many years working at Church House, including two years as national youth coordinator. Thompson noted in his 2019 retirement letter that he spent those two years “learning from people like Ted Scott, Celia Hannant and Richard Johns.”

Following his retirement, Johns moved to Salt Spring Island, B.C. with his wife Yvonne, and then to Vancouver after Yvonne’s death. The Anglican Parish of Salt Spring Island in its Dec. 12 service bulletin described Johns as a “much loved former member” of the parish.

In addition to his ministry, Johns was noted for his abilities as a storyteller and love of classical music and travel. He is survived by four grown children, his grandchildren and great-grandchildren.

A memorial service and celebration of life will be held at Christ Church Cathedral in Vancouver, with further details to be announced in spring 2022. ■

2022 CLAY gathering postponed until August 2023

Matt Gardner
STAFF WRITER

The next Canadian Lutheran Anglican Youth (CLAY) gathering, originally set to take place in summer 2022, will be postponed until August 2023.

Members of the CLAY National Planning Committee (NPC) made the announcement in a video message released online Dec. 13. They cited fundraising difficulties among youth groups during the COVID-19 pandemic, concern about travelling in groups and fatigue as reasons for the delay, based on feedback from church leaders, youth groups and parents.

NPC chairperson Jordan Smith said postponing the event “will give time for youth groups to reconnect, for our leaders to get the rest they need and for our planning team to organize a gathering that will take place in what we hope will be a time of more certainty.”

Sheilagh McGlynn, youth animator for the Anglican Church of Canada, acknowledged that some dismay about the postponement was likely.

“This was not an easy decision to make, and we know that there will be feelings of disappointment for so many of you who [were] looking forward to being together this summer,” McGlynn said. “We share



▲ **Young Anglicans and Lutherans at the 2018 CLAY gathering in Thunder Bay, Ont.**

PHOTO: CONTRIBUTED

these feelings of grief with you.”

Deacon Gretchen Peterson, assistant to the bishop for youth and leadership in the Evangelical Lutheran Church in Canada, stressed: “Our main focus is to ensure CLAY 2023 is meaningful, impactful and a safe experience for all.”

This will not be the first time the pandemic has affected CLAY. The gathering planned for 2020 was postponed until 2021, and then took place online only.

The NPC said it would release more details in the coming months. In the meantime it is preparing resources for youth to prepare for CLAY 2023, which is based around the theme “Ashes and Embers.” Highlight videos and recordings of keynote presentations from last summer’s online CLAY gathering will be available on YouTube in early 2022. ■



March Bible Readings

DAY READING

- 01 Exodus 34:10-35
- 02 Psalm 51
- 03 Deuteronomy 26
- 04 Romans 10
- 05 Isaiah 65:1-16
- 06 Luke 4:1-13
- 07 Psalm 91
- 08 Psalm 27

DAY READING

- 09 Philippians 3:17-4:4
- 10 Genesis 15
- 11 Hebrews 11:1-16
- 12 Exodus 33:1-14
- 13 Exodus 33:15-34:9
- 14 Luke 13:1-9
- 15 Luke 13:18-35
- 16 1 Cor. 10:1-17

DAY READING

- 17 1 Cor. 10:18-11:1
- 18 Psalm 63
- 19 Luke 2:41-52
- 20 Romans 4:1-12
- 21 Romans 4:13-25
- 22 Hebrews 11:17-31
- 23 Luke 15:1-10
- 24 Luke 15:11-32

DAY READING

- 25 Luke 1:26-38
- 26 Psalm 40
- 27 Hebrews 10:1-18
- 28 Hebrews 10:19-39
- 29 Hebrews 11:32-12:2
- 30 Psalm 126
- 31 Isaiah 43:14-28



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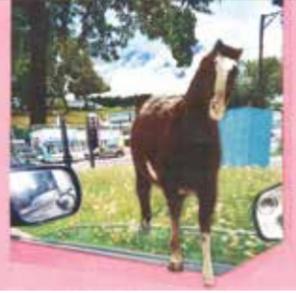
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(February 20, 2022, www.anglican.ca/ht)



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