



PHOTO: VIANNEY CARRIERE

Indigenous covenant drafted

Sacred Circle to review at June meeting

Joelle Kidd
STAFF WRITER

The foundational documents of the planned Indigenous Anglican church have now been drafted, and Sacred Circle, the national gathering of Indigenous Anglicans, will be discussing them when it meets online June 10-12, National Indigenous Archbishop Mark MacDonald says.

Sacred Circle, he says, has been working on a covenant (similar to a constitution) and a document, similar to a set of canons, called Our Way of Life. The Anglican Council of Indigenous Peoples and Indigenous House of Bishops Leadership Circle has reviewed the first draft of these documents, which will soon be translated into some Indigenous languages. When Sacred Circle meets this month, it will discuss them, after which they will be sent back to local communities for more discussion; they'll then be the subject of another online meeting in the fall, and will be "fulfilled and sealed" by a Eucharist in June 2022, he says.

The creation of these documents is the next move in establishing the self-determining Indigenous church, which was enabled by the amendments to Canon XXII passed by General Synod in 2019. It's part of the work the department of Indigenous Ministries has been focused on in the past year, MacDonald says, with the support of Resources for Mission, the fundraising arm of the national church.

One of a number of possible names for the new church, and as yet unvetted, MacDonald says, is "The Sacred Circle"—up to now the name of the national gathering only.

The pandemic has "amplified and sharpened" Indigenous Ministries' work, he says. "Some of the issues we face, challenging on a good day, have reached overwhelming proportions in the midst of COVID-19."

The loss of nine elder clergy by the Indigenous church during the pandemic—most to COVID-19—has caused a crisis of leadership. In response, MacDonald says, "we are working to provide ... training, accountability and accreditation for some of our long serving faithful leaders, putting them on a track towards ordination and

Anglicans and Lutherans celebrate in song the agreement on full communion in Waterloo, Ont., July 8, 2001.

Announcing an Anglican-Lutheran collaboration

Tali Folkins
ACTING EDITOR, ANGLICAN JOURNAL AND
Kenn Ward
EDITOR, CANADA LUTHERAN

This July marks the 20th anniversary of the signing of the Waterloo Declaration, a formal agreement for full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC). And as they did in 2013 in Ottawa, the national governing bodies of the two churches will be meeting again in a single Assembly July 2022 in Calgary.

With both these milestones in mind, the *Anglican Journal* and *Canada Lutheran* have embarked on a collaborative project. For our June issues, we're sharing the same feature article—written jointly by Anglican and Lutheran writers—looking back on the history of full communion (please see "The Waterloo Declaration at 20," on pages 8-9 of this issue). We're also doing a "column swap": ELCIC National Bishop Susan Johnson shares her reflections with us (please see "Like trees planted by streams of water," p. 5) while columns by our primate,

Archbishop Linda Nicholls, and National Indigenous Archbishop Mark MacDonald appear this month in *Canada Lutheran*. Meanwhile, we're preparing a series of articles engaging Anglicans and Lutherans in dialogue about a variety of topics—all of them to run in both publications as Assembly 2022 approaches.

It's our hope this collaboration will help foster dialogue about opportunities, challenges and dreams for our common future. We hope you enjoy reading the result of this shared work as much we enjoyed putting it together. ■

Grieving beyond 'words alone'
Loss, sharing and healing in a time of physical distance

By Andreas Thiel

STORIES OF GRIEF have been multiplying the world over as humanity continues to grapple with death during this pandemic. What makes me any more qualified to speak of grief and mourning than the next person? Nothing, of course; I offer the following personal reflection in humility. My hope is that some of my experience will resonate with others who have faced a similar trial over the past year, or perhaps prompt further conversation concerning grief.

I suffered the death of a beloved spouse in November 2020, but—because of public health guidelines—was prevented from mourning as I was accustomed to (in the company of other people). What did this teach me about myself and the strange world I suddenly found myself in? What glimmer of hope might emerge from this dark chapter?

The Book of Alternative Services features a prayer that may be used during the funeral liturgy (BAS, page 602). I've appreciated this prayer for its all-

See 'IN SHARING,' p. 4

See PROGRESS SEEN, p. 12



3
History and reconciliation in New Zealand

12
Knitting as spiritual practice



NEWS IN BRIEF

COVID-19 claims retired Bishop Bedford-Jones

Joelle Kidd
STAFF WRITER

Bishop Michael Bedford-Jones, a former suffragan bishop in the diocese of Toronto, died April 18 from complications related to COVID-19.

Bedford-Jones and his wife, Bonnie, both contracted COVID-19 and were admitted to the ICU in Oshawa, Ont., the diocese of Ontario said in a series of email prayer requests March 31 and April 6.

In a statement sent out April 18, Michael Oulton, bishop of the diocese of Ontario, wrote that Bedford-Jones had fought a “courageous battle with COVID-19,” and requested prayers for Bonnie Bedford-Jones “as she deals with her grief and her own struggle with COVID-19.” His death was also announced April 19 by the diocese of Toronto, which added that Bonnie had been discharged from hospital and was recovering at home.

“Remembering with gratitude the life and ministry of Bishop Michael Bedford-Jones who died today after contracting COVID,”



PHOTO: MICHAEL HUDSON

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, wrote in a Facebook post. “May he Rest In Peace—a good and faithful servant of Christ as priest and bishop.” Nicholls succeeded Bedford-Jones as area bishop for Trent-Durham, in the diocese of Toronto, when he retired in 2008.

Bedford-Jones was ordained in 1968 and served in several Toronto parishes and as executive assistant to the bishop of Toronto. He was dean of St. George’s Cathedral in Kingston, located in the diocese of Ontario, from 1991-1993. Elected bishop suffragan in the diocese of Toronto in 1994, he first served as area bishop of York-Scarborough from 1994-2006, then as area bishop of Trent-Durham. ■

Communion leaders call on Canadian company to end Namibian oil drilling project

Matt Gardner
STAFF WRITER

Anglican leaders in Canada have joined bishops across the Anglican Communion in calling for a Canadian company to halt oil drilling in the Kavango Basin—an ecologically sensitive protected area in Namibia.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and National Indigenous Archbishop Mark MacDonald both signed a petition calling for an immediate stop to drilling by Canada-based firm Reconnaissance Energy Africa (ReconAfrica).

Thirty-four Anglican bishops and two other archbishops also signed the petition, launched by Luke Pato, bishop of Namibia. It was delivered March 8 to the government of Namibia, its consulate in Cape Town and to ReconAfrica in Vancouver.

The Kavango Basin supplies water to the Okavango Delta. A UNESCO World Heritage site, the delta is known for its biodiversity and is a sanctuary for 400 bird species and Africa’s largest remaining elephant population. ReconAfrica has purchased rights to drill for oil in more than 35,000 square kilometres of the basin.

Oil exploration of the Kavango Basin by ReconAfrica, Anglican leaders say, violates the rights of the San people under the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). They believe drilling will make water scarcer in Namibia, the driest country in sub-Saharan Africa, and are also concerned about the impact of climate change. They also cite inadequate public participation and environmental impact assessments along with “moral and spiritual”



PHOTO: ZAIRON/WIKIMEDIA COMMONS

The Okavango (or Kavango) River flows through northern Namibia.

concerns. “One of our baptismal promises is to ‘safeguard the integrity of creation, and respect, sustain and renew the life of the earth,’ ” Nicholls says. She also cites the church’s commitment to Indigenous peoples’ right to “free, prior and informed consent” as stated in UNDRIP.

The ReconAfrica project, MacDonald says, “directly involves the urgency of Indigenous rights in connection to resource extraction, the integrity of creation, and our common ecological future; it represents our solidarity with Indigenous and non-Indigenous Anglicans who are facing these existential issues with prophetic courage in their own context.”

The company, however, says claims that the project is on environmentally sensitive land are untrue. The drilling site, according to materials on its website, is 80 km from the Kavango River and thus, ReconAfrica says, not “in or very near the Okavanga Delta.” It says the project has the potential to lift local people out of poverty by providing access to “affordable and sustainable energy,” and that the company is improving local roads and drilling new wells for potable water. ■

Anglican-affiliated Thorneloe University fights to remain federated with Laurentian

Joelle Kidd
STAFF WRITER

The president of Thorneloe University, a Sudbury, Ont. school affiliated with the Anglican Church of Canada, says an attempt by Laurentian University to end a 60-year-old federation agreement between the schools could seriously threaten its income and course offering.

“No students means no tuition, which means no income,” Thorneloe University president Canon John Gibaut wrote in an email to the *Anglican Journal*. Ending the agreement, he said, would mean program cuts at Thorneloe, which now offers theology courses through its own theology school plus religious studies, ancient studies and women, gender and sexuality studies through Laurentian.

“What would remain are the much smaller number of courses in Thorneloe’s School of Theology,” he said.

The termination was announced in a statement April 1, but was challenged by Thorneloe and the University of Sudbury, which has also been federated with Laurentian. On May 2, the motion filed by Thorneloe was dismissed in the Ontario Superior Court of Justice.

In a statement, Thorneloe said it would appeal the court’s decision, and that it would cancel spring classes offered through Laurentian, which had been set to begin the following day.

Cash-strapped Laurentian University has been in a court-supervised restructuring process since Feb. 1. In its April 1 announcement, Laurentian stated that terminating the relationships with its three federated universities—Thorneloe, Huntington University and University of Sudbury—was “necessary in order to ensure that millions of dollars paid by Laurentian to the federated universities each year ... will remain within Laurentian, as part of its path to future financial sustainability.”

Under the agreement, signed in 1960, students are able to take courses credited toward a Laurentian University degree at any of the federated universities.

A statement released by Thorneloe on April 2—which first declared the university’s intention to oppose the termination in court—asserts that there is no “termination provision” in the federation agreement and disputes the idea that school is a “cash drain” on Laurentian’s profits. ■

What if you had to give birth in the dark?

For many women in remote parts of Mozambique, it’s a reality. In 2016, PWRDF brought clean solar power to 30 rural health clinics. Wall-mounted “solar suitcases” are wired to a solar panel on the roof. The suitcases power lights, cell phones and even a fetal Doppler. The solar suitcases have made a huge impact on the health of moms and babies.



Now PWRDF is bringing solar suitcases to 50 more health clinics.

As the summer sun warms us, it will also be providing power to our partners in Mozambique. But we need your help!

Visit pwrdf.org/solarsuitcases2021 to find out how you and your parish can support this program.



PWRDF
The Primate’s World Relief and Development Fund
The Anglican Church of Canada

80 Hayden St.,
Toronto, ON M4Y 3G2
416-924-9192
1-866-308-7973
pwrdf@pwrdf.org
pwrdf.org

[@pwrdfcan](https://www.facebook.com/pwrdfcan) [@pwrdf](https://twitter.com/pwrdf) [@pwrdf_justgeneration](https://www.instagram.com/pwrdf_justgeneration)

GUEST
COLUMN ►



“Pākehā (settlers) are for the first time beginning to really embrace and understand this land and context.”

Aotearoa Histories

Decolonizing and reindigenizing church and society in New Zealand

Acting editor's note: June is National Indigenous History Month in Canada. Recognizing that colonization has affected not just this land and its Indigenous peoples, but many across the world, the Anglican Journal invited Māori priest and historian Hirini Kaa to share an update and some reflections for us. What have been the experiences of Indigenous and settler people in the islands known as Aotearoa, or New Zealand, as they have tried to move beyond a purely colonial perspective on the past? And how has this shaped the present?

By Hirini Kaa

IN LATE 2019 the Labour government here in Aotearoa-New Zealand announced that by 2022, history would become a compulsory component of the New Zealand schools' curriculum for ages 5-14. It was a big day for education, and for the future of our land.

The draft curriculum is exciting. Rather than reinforcing colonial tropes and narratives, it responds to a wide demand for history that can help us understand our present, including the inequities and injustices currently faced by Māori and the historical (and ongoing) drivers of this situation.

History and our historical narratives have been transformative here in Aotearoa over the past several decades. We have become more truthful with ourselves, moving from the settler narrative of hardworking, egalitarian, fair and “kind” communities to accepting and understanding that our society and economy was established—and still thrives—on the back of Māori (Indigenous) dispossession and marginalization.

The Treaty of Waitangi, signed in 1840 with significant Anglican input, has found its rightful place as foundational to our society in its affirmation of Māori rights and worldviews. And the Anglican church has been prophetic in this work, incorporating this truth into our constitutional arrangements in 1992, whereby Māori were finally freed from colonial oppression within the church, and could freely apply our *mātauranga*—our worldview—in the practice of our shared faith.

Despite this past, we still have obstacles. “Church history” here in Aotearoa, as across the settler world, suffers from the same challenges as wider histories. As those narratives seek to promote and defend the fictional glories of the nation state, so have church histories frequently



▲ This 1820 painting shows Māori chiefs Waikato (left) and Hongi Hika with Anglican missionary Thomas Kendall.

IMAGE: JAMES BARRY/
WIKIMEDIA COMMONS

sought to justify and glorify the “Mission” of the church even when it has been harmful to Indigenous populations. Māori have been portrayed time and again as the subject of mission, the project of the missionaries to bring us into the supposedly benign British Empire. Māori “voices” were normally a form of historical ventriloquism, where settler sources spoke to our supposed aspirations and faith.

For the church, this is about more than just historical narratives, however. Theological education needs to be informed by this history. For too long Anglican history jumped from the Reformation to European evangelicalism to twentieth century European and U.S. theological innovations, with some liberation thrown in at the end as a chaser. This has bypassed the immense developments of the faith whereby Indigenous populations, essentially enslaved under the empire, found freedom and liberation through Scripture. Here in Aotearoa, and across the settler world, prophetic movements rose up in military, political and spiritual resistance to empire, moved and motivated by a powerful reading of scripture.

Even within Anglicanism we set about founding our own Indigenous churches. These were rarely recognised by the power structures of the church, but were powerful and prevalent for us. Our “Native Church” committees, liturgical translations and everyday life were expressions of who we were and who we aimed to be. We had our own theologians, trained both through settler demands and in our own ancient schools of learning, who showed us creative ways to be both Anglican and

Indigenous. From my own tribe, the great Rev. Mohi Turei carved ancestral houses, composed theological masterpieces utilising ancient ancestral performance arts, and wrote prolifically for our Māori church newspapers to show us how this woven knowledge could be renegotiated, and how Christ could become central to our *whakapapa* (genealogy).

Mohi Turei was part of Indigenous Anglican churches founded on an Indigenous worldview that read scripture, doctrine and prayer through our own eyes and epistemologies. And that remains our challenge here in Aotearoa-New Zealand. As we begin to grapple with and discard the worst of colonization, we also begin to understand the value of these worldviews. In the context of climate crisis and racism, we now pursue not just decolonization but, perhaps more importantly, reindigenization. *Pākehā* (settlers) are for the first time beginning to really embrace and understand this land and context, no longer longing for Britain, but instead embracing the language, values and worldview of this land. Our language (which carries our values) after decades of attempts to erase it is now becoming “hot” in media, in corporate and in everyday life.

Our church, sadly, has now fallen behind on this. After our early prophetic constitutional moves, we have lately been recolonizing ourselves, slavishly following anything coming out of Western theological and liturgical centres. Our own Indigenous theological voice was sadly ignored during the painfully long (and yet important) discussion over human sexuality, while Western liberal and conservative forces strove for dominance.

And yet Aotearoa moves on. Soon generations of *Pākehā* school children will grow up far more knowledgeable of this land than the generations before them, hungry to embrace other ways of being that connect them to one another and to Creation. History that is founded on our Indigenous worldview alongside their own heritage will unlock that door, enabling and empowering and equipping them for the future. Our church just has to find the courage to follow. ■

Archdeacon Hirini Kaa is a priest in the Anglican Church in Aotearoa, New Zealand and Polynesia. He holds a PhD in history from the University of Auckland and his recently published book, *Te Hāhi Mihinare – The Māori Anglican Church*, is a finalist in the Ockham New Zealand Book Awards 2021.

NATIONAL INDIGENOUS
DAY OF PRAYER

ONLINE SERVICE

FOR MORE INFORMATION PLEASE VISIT **ANGLICAN.CA**

JUNE 19 2021

ANGLICAN
VOICES ▶



“‘Help me,’ she said. ‘I think I’m going to die.’ And she did. Within minutes, the love of my life was gone.

‘In sharing, our words of grief are set free’

Continued from p.1

encompassing language, as well as the fact that it can easily be expanded upon to reflect the uniqueness of the deceased person and their loved ones. Near the end of the prayer, we hear the following:

“We pray for ourselves, who are severely tested by this death, that we do not try to minimize this loss, *or seek refuge from it in words alone....*” (The italics are mine.)

Sound advice, it would seem. I’ve always taken the phrase “words alone” to signify written words. And so, the prayer suggested to me that there is a danger of retreating into a realm of written words alone, thereby distancing ourselves from the company of others, and perhaps, impeding our ability to speak aloud for ourselves the emotions that need to be expressed.

In a year of coronavirus pandemic, however, the “distancing from the company of others” had already occurred! Everything got turned on its head, and to me, the meaning of this prayer seemed to come unfastened from its moorings. It turned out that my particular journey of grief was aided precisely through the giving and receiving of the *written* word. The personal messages in cards, emails, text messages and more provided me with words that I turned to repeatedly in my time of isolation. It was in that ongoing process of engaging with the written word that I found refuge. And although the journey is far from complete, it is the written word that continues to speak forcefully and profoundly into my altered world.

But first, some history. By the time my wife died, I was already well acquainted with disappointment and sorrow. The grief of restricted funerals. The grief of suspended church services. The grief of cancelled event after cancelled event. The grief of opportunities lost, of plans shattered. The grief of absorbing news reports of constantly rising case counts, mounting deaths.

On November 18, 2020, grief presented itself to me far more potently. My beloved Anya, with whom I had shared 35 years, slipped away in my arms. Anya had been diagnosed with polymyalgia rheumatica a few years previously. This had not been an easy time for either of us, and we were doing our best to get through days that were for the most part characterized by varying degrees of pain. Through it all though, chiropractic treatment offered a promise of relief. On November 18, that’s where our focus lay; there was still a hope of recovery, along with the continuation of life. Anya had a noon-hour appointment scheduled for that day. It was an appointment that would not be kept. In the last few minutes of getting ourselves ready, I heard her call for me. “Help me,” she said. “I think I’m going to die.” And she did. Within minutes, the love of my life was gone. Just like that.

The hours and days that followed are now a hazy recollection. There were meal deliveries, telephone calls, emails, cards. All of these were extremely helpful and appreciated. Then came the day of visitation followed by a small funeral service. Again, outpourings of affection and sympathy were incredibly helpful. Yes, we were masked and physically distanced, but I felt a profound sense of being accompanied in my great sorrow. For the time being, I was not alone in my suffering.

Anyone who has endured the death



▲ Anya Laurence-Thiel, who was a professional pianist, giving her debut performance at Carnegie Hall circa 1970.

PHOTO: CONTRIBUTED

of a loved one will tell you that the process of grieving continues long after the immediate crisis passes. In the next days I became aware of suddenly being alone in the house. The familiar domestic sounds had vanished. At the same time my thoughts and emotions churned within me. How could I express the deep anguish that I felt? And to whom?

It was around that time that a friend suggested that I write down some of my thoughts, which I began to do. Cherished memories of past laughter, shared joy, special celebrations—they all tumbled onto the page. It was there that my “Anya moments” were born, and over the next few months, I would go beyond simply writing them down; the social isolation that was imposed upon me prompted me to share my many written memories in the only way that made any sense to me: among Facebook friends.

One might consider this to be an example of retreating into “words alone.” But over time it became apparent that these public posts which emanated from my grief were in fact intersecting with the grief experiences of others. In 2020 many of us found that we were spending more and more time in online communication. And although an online conversation is not the same thing as a face-to-face encounter, I was sensing that the words that were being typed on the computer screen consisted of more than “words alone.” I was receiving expressions of solidarity, understanding, empathy and gratitude. And I felt deeply impacted whenever someone responded to an “Anya moment” with insights related to their own painful experiences of death. There was something wonderfully encouraging in the reciprocal exchanges. Weeks later, when I commented on a friend’s sorrowful Facebook post, she offered this in reply: “I learned this way of healing from you.” She

had read my posts. She had engaged. And she had experienced for herself the healing that comes from grief that is publicly expressed.

Words. Words *alone*. There it is: The qualifying “alone” is where the danger lies! Yes, words are meant to be written, and sometimes they require being written in solitude. But if they are not shared in some fashion, the writer of the words also risks falling into aloneness—and being lonely. In contrast, it is through the exchange and sharing of words that healing begins, and where consolation can make itself known.

In these past several months, I have learned that some people can be uncomfortable with the spoken word, especially when it concerns grief and mourning. Who hasn’t had the experience of being tongue-tied when speaking to a bereaved person? The spoken word doesn’t always come easily in these personal encounters, and we fear that we might be causing more harm than good by what we say or how we say it.

For this reason I have come to believe that the written word is a great place to begin in reaching out to others. This applies to the bereaved as well as those who are witnesses to the bereaved. Write a word or two. A memory, a highlight, a thanksgiving. And be sure to take the all-important next step of sharing your written words with the person or people who might be receptive. The person who is grieving will brighten just by seeing their loved one’s name in print. You will have gifted them with something they can revisit at any time. And the mutuality of these exchanges will ensure that none of us will be relegated to the realm of “words alone.” In sharing, our words of grief are set free. And healing will come. ■

The Rev. Andreas Thiel has served as rector of St. Matthew’s, Windsor, Ont. since 2013.

GUEST COLUMN ▶



By Susan Johnson

‘Like trees planted by streams of water’



PHOTO: TRINA GALLOP BLANK

The author plants a tree with help from Archbishop Fred Hiltz (left), then-primate of the Anglican Church of Canada, in Mississauga, Ont., 2011. At right is then-dean of Niagara Peter Wall.

Acting editor’s note: As part of our collaborative project with Canada Lutheran, the Anglican Journal is running this month a column by the national bishop of the Evangelical Church in Canada in place of our regular columns by the primate and national Indigenous archbishop.

Columns by the primate and national Indigenous archbishop will appear in the June issue of Canada Lutheran. Their regular columns will resume in the next print issue of the Anglican Journal, in September.

They are like trees
planted by streams of water,
which yield their fruit in its season,
and their leaves do not wither.
In all that they do, they prosper.
—Psalm 1:3

IN 2011 AT a joint meeting of the Anglican Church of Canada’s Council of General Synod (CoGS) and the Evangelical Lutheran Church in Canada’s National Church Council (NCC), our two churches planted a tree to honour the tenth anniversary of their full communion at Queen of Apostles Renewal Centre, Mississauga, Ont. Many years later, in March of 2020, CoGS and NCC met again at the same location and went back to that tree we planted. We were amazed how much it had grown and flourished. It was now even strong enough to have someone sit on one of its branches!

When we affirmed the Waterloo Declaration in July of 2001 we planted something new, and in these last 20 years, we have watched it grow. Let me share with you some markers of our growth together.

We now have an Anglican full voting member serving on NCC and a Lutheran



▲ Johnson at the same tree with Anglican primate Archbishop Linda Nicholls and members of the two churches’ councils in 2020.

PHOTO: TRINA GALLOP BLANK

full voting member serving on CoGS. We have joint national events such as the Canadian Lutheran Anglican Youth (CLAY) gathering and National Worship Conference. Up until the time of the pandemic, the bishops from both churches met together annually.

When Archbishop Fred Hiltz was elected primate and I was elected national bishop, we started the practice of monthly phone calls, something Archbishop Linda Nicholls and I still carry on. We continue

to look for ways to facilitate synergy among staff. Lately, we are focused on the areas of communications, social justice and ecumenical and interfaith relations. Not that we do everything together—but we know we are stronger when we work together.

We have seen huge growth in the number and variety of ways that Anglicans and Lutherans work together in local ministries, sometimes with other ecumenical partners. This includes joint congregations, parish alignments, a synod and diocese working out of the same office, and so on.

In 2013, we tried a grand experiment of having a Joint Assembly in Ottawa. We did as much as we could together and separated into “General Synod” and “National Convention” only to carry out business matters. It was amazing! We are looking forward to coming together again for Assembly 2022 next year in Calgary.

When we adopted the Waterloo Declaration, we laid out some ongoing homework for our churches. We are still working on a common understanding of deacons. We have not yet come to a consensus regarding who should preside at confirmations. I believe God has more lessons and opportunities for us as we engage these questions.

Some of our most exciting work has to do with our commitment to continue working together for the unity of the body of Christ. We have entered into full communion relationships with our partners across the border—the Evangelical Lutheran Church in America and The Episcopal Church. Our two churches are in conversation with the Northern Province of the Moravian church. We are hopeful we can continue to build relationships and strengthen bonds to enhance the body of Christ.

We certainly have learned to share gifts with each other, some expected and some surprises. One of the biggest gifts to me has been participation in four different Sacred Circles. Building relationships with the Anglican Indigenous church has been a gift I have been able to share with my church and it has helped us walk on the road towards reconciliation.

To what can we attribute the growth and such fruit of full communion? Is it our own wisdom and work? Of course not. What has led us to this day is that both our churches are fed and nourished by the true vine, Jesus Christ. “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.” (John 15:5) It is God’s grafting of branches from our two churches onto the true vine that allows us to root and grow. I look forward with excitement to see where God takes us next! ■

Susan Johnson is the national bishop of the Evangelical Lutheran Church in Canada.

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875, *Anglican Journal* is the national news magazine of the Anglican Church of Canada. Its mandate and editorial policy are posted at anglicanjournal.com.

EDITOR: Matthew Townsend
ART DIRECTOR: Saskia Rowley
ACTING EDITOR: Tali Folkins
STAFF WRITERS: Tali Folkins
Matt Gardner
Joelle Kidd
MEMBERSHIP ENGAGEMENT: Alicia Brown
CIRCULATION: Fe Bautista

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

CONCERNS AND COMPLAINTS:
Editor: editor@anglicanjournal.com
Director, Communications: jvecsi@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.

ADVERTISING:
Larry Gee
593 Balmby Beach Rd.,
Owen Sound, ON
N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

ADVERTISING DEADLINE:
20th day of the 2nd month preceding publication date.
Acceptance of advertising does not imply endorsement by Anglican Journal or the Anglican Church of Canada
Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc.
PUBLICATIONS MAIL AGREEMENT NO. 40069670

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2

SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible) by email: circulation@national.anglican.ca; or phone 416-924-9199 or 1-866-924-9192, ext. 336; or by mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2. Depending on when your request is received, it may take up to five weeks for subscription changes to take effect.

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

ISSN-0847-978X CIRCULATION: 39,200

We acknowledge the financial support of the Government of Canada.

Funded by the
Government
of Canada

Canada



God calls us to do our part, and this is my way of supporting God's work through my gifts to Giving with Grace.

—Greta de Solla, donor from Kingston, Ontario



To me Giving with Grace is creating a rainbow cast in many colours of God's grace and mercy. I give to show my colour and to share His blessing with others.

—The Rev. Norm Wesley, donor from Moose Factory, Ontario



We have seen great progress in many social service areas, achieved by all of us working together under the direction of the General Synod.

—June and Rod Morgan, donors from Edmonton, Alberta



Canadian Lutheran Anglican Youth (CLAY) has given me new ways to grow in my faith. Being around engaged, passionate, and inspiring youth is truly an incredible experience.

—Charlotte Lilley, CLAY participant from Cambridge, Ontario



I have been donating since 2008, and I've been a monthly donor since then! I feel it's important to support the ministries of my national church.

—Linda Fury, donor from Sackville, New Brunswick

Your generosity transforms communities across our Canadian church and beyond

Giving with Grace
The Anglican Church of Canada
Supporting the ministries of the Anglican Church of Canada

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.
—Romans 15:13



PHOTO: CONTRIBUTED
Bishop Adam Halkett with confirmations, including an 85-year-old confirmand.

A trajectory of hope



THE PANDEMIC HAS revealed the deep challenges Anglican Indigenous communities face, but it has also revealed a trajectory of hope. A common way of discipleship, respecting local elders and traditions, is emerging in a communion of self-determining Indigenous churches within the Anglican Church of Canada. This is called the Sacred Circle. When the gospel is put in the centre of the local Sacred Circle, Jesus, the living Word of God, becomes living and real in circles of discipleship, circles of leadership providing pastoral care and support in remote communities, and prophetic pastoral care in prisons, hospitals, and on the streets. We are blazing trails of new leadership development in ordination, lifelong learning and support for local pastoral teams, and opportunities for access to the same kind of benefits and supports that clergy with stipends receive in other parts of the church. Out of pain arises hope, and a new day.

The Most Rev. Mark MacDonald
National Anglican Indigenous Archbishop



PHOTO: CONTRIBUTED

Responding to a changing world

OVER THE PAST year we have all experienced radical changes in so many areas as the pandemic changed our world. The General Synod staff and departments quickly shifted from working at 80 Hayden Street to working from home. They have creatively continued to support the work of our church. The Communications department has stretched to keep us in touch across Canada. It has produced excellent videos for worship and facilitated the gospel jamborees. Global Relations

assisted our church in advocacy on behalf of partner churches, especially in the Holy Land and the Philippines, and worked on awareness of human trafficking. Faith, Worship and Ministry responded to questions about the Eucharist during a pandemic with an excellent collection of essays and continued collaboration with ecumenical partners, especially the Evangelical Lutheran Church in Canada. Public Witness for Social and Ecological Justice assisted us

to pay attention to creation, and formed the Dismantling Racism Task Force. Now, as we enter National Indigenous History Month, we eagerly anticipate the development of the self-governing Indigenous church and the work of the Jubilee Commission to help us hear history through the Indigenous peoples. Thank you for your support that extends the work of the church across Canada and around the world.

The Most Rev. Linda C. Nicholls
Primate

On the road to healing and justice

THE PANDEMIC HAS clearly revealed how much work we have before us in building bridges of justice, respect and right relationship which characterize the gospel call to reconciliation. The coming year is packed with developments, new connections and opportunities for Anglicans to engage in this critical work.

The Reconciliation Pathfinders Circle, a national body on Indigenous justice and reconciliation, has begun its work in earnest. With members from across Turtle Island, Indigenous and non-Indigenous, this group has spent sacred time with the gospel at the centre of its meetings, creating relationships of prayer and trust-building within its membership as it delves into the background and history of our church's journey to this place in time. This year, members will

begin taking all that they are learning and hearing to begin to discern what our church is being called to do in response, *and how*, in this time and place—and invite Anglicans at every level of our church to become active, engaged fellow travellers on the road of healing and justice.

Closely connected to this is the Jubilee Commission archival research project, which is ready to begin. This critical process will help the whole church understand on a deeper level the relationship between Indigenous peoples and the Anglican Church of Canada from a financial perspective. In intentionally examining funding trends and the allocation and use of resources in a historical context, the commission hopes to be better equipped to fulfill its mandate to “propose a just, sustainable and equitable funding base for the self-

determining Indigenous Anglican church.”

These are only two highlights of the many pieces of work happening in this area, others of which are work on the forthcoming Covenant of Reconciliation (TRC Call to Action #46), advocacy on the implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), partnership with the Canadian Lutheran-Anglican Youth (CLAY), and the ongoing sacred work of journeying with families of children who died or went missing from residential schools. Please pray for this work, learn more and follow along by signing up for the Anglican Reconciliation Connections (ARC) newsletter at www.anglican.ca/reconciliationtoolkit.

Melanie Delva
Reconciliation Animator



PHOTO: ANDREA MANN

Primary health care for rural people in the northern West Bank, Penman Clinic, Diocese of Jerusalem

Strengthening partnerships abroad

IN 2021, WE will strengthen Canadian Anglican companionship in mission with the Anglican Communion and international ecumenical movement to:

Tackle human trafficking and modern slavery internationally. In collaboration with the Council of Anglican Provinces of Africa and others, we'll develop maps and training for local church response and resistance along human trade routes, across borders, and in local communities.

Promote justice, peace and reconciliation, for transformative change and an end to human rights abuses and violence of every kind. This will include endorsing the work of Investigate PH, an international group concerned with the human rights crisis in the Philippines.

Strengthen our covenant relationship with the diocese of Jerusalem in Palestine, Israel, Jordan, Lebanon and Syria, including the preparation of liturgical resources for Jerusalem Sunday. Donations will support the emergency needs of the Al Ahli Arab Hospital, Gaza.

Dr. Andrea Mann
Director, Global Relations



PHOTO: AARON CERADYO

Asia Pacific Mission for Migrants (APMM) bringing attention to migrant justice in south east Asia

Empowering local communities

IN THE AREA of care for creation, we've put together resources for the annual Season of Creation and participate in the ecumenical For the Love of Creation campaign, and are currently developing tools for greening parishes and eliminating single-use plastics.

We support and empower

grassroots work to combat **human trafficking and modern slavery** within Canada by bringing together key leaders for learning and sharing, and by developing resources, such as Freedom Sunday, for the wider church to become engaged in these issues locally.

A newly-created **Dismantling Racism** Task Force is examining

the church to address racism, discrimination and white privilege. This task force will develop recommendations and resources to help dismantle these oppressive structures in both church and society.

Dr. Ryan Weston
Lead animator of Public Witness for Social and Ecological Justice

Supporting ecumenical shared ministries

THE PRESENCE OF ecumenical shared ministries (ESMs) seems highly likely to increase—especially in rural areas, but increasingly in cities also. Already in Canada, there are more than 150 ESMs, congregational ministries in which two or more denominational partners (Lutheran, United Church, Presbyterian, etc.) share things like buildings, programming, worship and clergy. We continue to grow our capacity to support and encourage them, with 2020 seeing continued efforts directed towards creating resources, sharing stories and best practices, establishing networks, and more, through groups such as

the Joint Anglican-Lutheran Commission and Anglican-United Dialogue.

Canada is already the most religiously and spiritually diverse country in the world, and this diversity is likely to increase. We're responding to this trend by increasing our interfaith work. One example of this from 2020 is the launch of a new website, acommonword.ca, designed to encourage engagement between Anglicans and their Muslim neighbours.

The Rev. Canon Dr. Scott Sharman
Animator for Ecumenical and Interfaith Relations



PHOTO: EILEEN SCULLY

Shaping missional discipleship

ONE HIGHLIGHT OF 2020 was the establishment of a new group calling itself Spiritual Formation for Discipleship: A Network for Canadian Anglicans. The network is a major initiative for shaping missional discipleship through intentional spiritual formation. Sparked by a conversation between three friends, and assisted by General Synod staff, the diverse group now shares educational resources and stimulates learning through weekly webinars that reaches several hundred viewers weekly.

It hosts a public social media page with daily postings sharing resources and ideas for parish and personal spiritual formation, and sparking discussion. A weekly webinar series, *Pew and Beyond*, introduces Canadian Anglicans to their local leaders in interviews exploring evangelism, innovative ministries, and other topics relevant to today's challenges. More will evolve over time.

The Rev. Dr. Eileen Scully
Director, Faith, Worship and Ministry

YOUR GIFTS TO GIVING WITH GRACE ALSO SUPPORT

- **COUNCIL OF THE NORTH** providing pastoral and sacramental ministry to all who are living in isolated communities in Canada's North
- **ANGLICAN MILITARY ORDINARIATE** ministering to troops and their families
- **THE ANGLICAN HEALING FUND** healing programs addressing the legacy of residential schools
- **YOUTH MINISTRY** engaging youth and young adults for a strong future church

Thank you

To make your donation, please use the enclosed reply envelope.

Your generosity inspires and motivates us in these uncertain times.



The Anglican Church of Canada

80 Hayden Street, Toronto, ON M4Y 3G2
416-924-9192 • 1-866-924-9192
anglican.ca • giving.anglican.ca

Charitable Registration Number 10808 2835 RR0001
Tax receipts issued for all donations of \$10 or more.
A supplement to *Anglican Journal*, June 2021



The Waterloo Declaration at 20

Reflecting on our past and future in full communion

MUCH HARD WORK preceded the signing of the Waterloo Declaration in 2001. It officially established a full communion partnership between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC). Much hard work followed as the two churches cemented their partnership through shared ministry.

But at the signing of the declaration itself, work was set aside for a moment as Anglicans and Lutherans joined together in celebration.

“It was humbling and I just felt so extremely honoured to be part of it,” recalls Telmor Sartison, then national bishop of the ELCIC.

Sartison felt a “quiet joy” after the document was signed and saw a similar joy in the face of his counterpart Archbishop Michael Peers, then primate of the Anglican Church of Canada.

After the signing and worship service, Anglicans and Lutherans marched out together and began dancing and singing *We Are Marching in the Light of God*.

“The whole experience was very uplifting,” Sartison says.

The Waterloo Declaration marked the culmination in Canada of years of ecumenical dialogue which began internationally in the 1970s with discussions between the worldwide Anglican Communion and Lutheran World Federation—part of a broader ecumenical movement sweeping Christianity at the time.

Canon Alyson Barnett-Cowan, ecumenical officer of the Anglican Church of Canada from 1991 to 2009, describes

▲ **Telmor Sartison, then-national bishop of the Evangelical Lutheran Church in Canada, and Archbishop Michael Peers, then-primate of the Anglican Church of Canada, sign the Waterloo Declaration.**

PHOTO: VIANNEY CARRIERE

ecumenism as rooted in “the vision of the one church of God” and the fundamental wish of Jesus that all Christians be one.

She pinpoints the origins of the Waterloo Declaration to two developments: the defeat of a plan to merge the Anglican Church of Canada and the United Church of Canada in 1975, and the merging of several different Lutheran churches into the ELCIC in 1986.

“I think [Anglicans] were all smarting a little bit from [the former] and thought, ‘Well, if church union is not the way to proceed ecumenically, maybe there’s another way,’” Barnett-Cowan says. “That’s why we began to talk about relationships of communion rather than union, and the Lutherans were interested in that model.”

A key factor in the growing bond between the Anglican and Lutheran churches in Canada was the close personal friendship between Peers and Sartison. The two had first met in 1986, shortly after Sartison’s ordination as Saskatchewan bishop of the ELCIC. At that time Peers was moving from Regina, where he had served as bishop of Qu’Appelle, to Toronto to take over as primate.

When Sartison visited Toronto and Peers visited Winnipeg, the pair went on walks together and established a strong rapport “at a faith level, but also on a personal level,” Sartison says.

They soon wrote to their respective church committees and encouraged them to work towards a potential agreement between the two churches.

Sartison and Peers began a tradition of bringing together Lutheran and Anglican bishops once a year in Toronto,

where they would hold joint meetings to talk about issues of mutual concern along with their separate meetings. In 1995, the two churches established a joint working group to move towards the implementation of some form of partnership.

Anglicans and Lutherans in Canada found they shared the same faith, territory and understanding of the Eucharist. They agreed on many points of doctrine and Scripture and worshipped in a similar way.

Though differences remained on understandings about ordained ministry and apostolic succession, Barnett-Cowan says, “We discovered that our similarities vastly outweighed our differences.”

The joint working group prepared a draft of the Waterloo Declaration, which was circulated for discussion through the two churches. In July 2001, both the ELCIC National Convention and the General Synod of the Anglican Church of Canada took place in Waterloo, Ont. and each formally approved the declaration.

Barnett-Cowan calls the Waterloo Declaration “a good model for ecumenism,” balancing independence and cooperation.

“Each church is still free to be itself,” she says. “But we do so much in partnership.”

The Waterloo Declaration may have marked the culmination of growing ties between their respective churches, but Anglicans and Lutherans in Canada had been worshipping together long before the signing of the agreement. ■

Continued on p. 9

Profiles from a shared life in faith

Continued from p. 8



Congregants re-enact a 1970 walk from St. Stephen's to St. Bede's.

PHOTO: MURRAY STILL

St. Stephen and St. Bede, Winnipeg

One of the country’s first joint Anglican-Lutheran congregations was the Church of St. Stephen and St. Bede in Winnipeg. Here, too, Peers played a vital role. In 1970, he was the rector of St. Bede’s and had struck up a friendship with Win Mott, pastor of the nearby St. Stephen’s Lutheran Church (and now a retired bishop of the breakaway Anglican Church in North America).

The two began to talk about the possibility of moving their congregations into one building, which they believed could create a stronger neighbourhood ministry and make finances more manageable.

On Sunday, Oct. 18, the congregation of St. Stephen’s walked 500 metres to St. Bede’s and took part in an inaugural service for the combined church—Lutherans on one side, Anglicans on the other. As the years went on, that divide between the two traditions gradually began to disappear.

Canon Murray Still, an Anglican and current pastor at St. Stephen and St. Bede’s, says the two churches’ early challenges involved sorting out questions like who was using the building when, whose property was whose, where items such as dishes could go and how to manage the building.

Initially, the church held separate services for each denomination on Sunday: one at 9:30 a.m., the second at 11. Altar guild members had to rush to prepare for the second service, since Anglicans and Lutherans set up the altar differently.

Jean Brown, a 93-year-old Anglican and retired nurse, served on the altar guild for 35 years. In the early days, she recalls, Anglicans and Lutherans maintained separate altar guilds and some members were “very protective of their territory.” However, as members moved

away or died, the congregation put the two guilds together.

In a similar vein, early on the joint church had separate coffee hours for Anglicans and Lutherans. But Brown remembers overseeing the Anglican coffee hour alone when a “very nice” Lutheran woman approached her and the two decided to co-operate, merging the coffee hour and taking turns to organize it.

By 1996, ties had grown close enough that the church began offering joint worship services for the first time.

Brita Chell, a Lutheran who participated in the 1970 walk and has worshipped at St. Stephen and St. Bede ever since, served as a member of the Joint Anglican Lutheran Commission from 2010 to 2019.

She found that worshipping with Anglicans clarified the Lutheran teaching that salvation comes from God’s grace, as well as distinctions between the Lutheran and Anglican liturgies.

“You start to appreciate things in your own liturgy and you start to appreciate things in the Anglican liturgy as you bring it together,” Chell says. “And you build something that is meaningful, spirit-filled, for both denominations.”

The experience of St. Stephen and St. Bede played a vital role in laying the groundwork for the Waterloo Declaration by offering a glimpse of what was possible when Anglicans and Lutherans worked together.

Still says congregation members were “justifiably thrilled” by the signing of the declaration, which “validated what they were already doing.” But Chell says it did not impact their life together “because in effect, we had been living the Waterloo Declaration long before it actually came into being.” ■

All Saints Lutheran Anglican, Guelph

Patience and providing space for people to grieve were key elements in the amalgamation process between St. Paul’s Evangelical Lutheran Church and St. David and St. Patrick’s Anglican Church in Guelph, Ont.

The process saw the creation of All Saints Lutheran Anglican Church in 2017. Lutheran pastor the Rev. Jeff Smith and Anglican priest the Rev. Thomas Vaughn oversaw and helped guide the process from its beginning over a meal between congregational leaders.

“You have to have patience and you have to allow people time to grieve and for each congregation to have a voice if the process is going to work,” Smith explains. “It was a four-year process talking about how this could work.”

Part of the process was determining how to respect the traditions and practices of the

respective congregations as they forged a new identity.

Vaughn likens the process to a game of Jenga. “Built too fast, your tower will fall,” he explains.

“But slowly, with intention, you can build a solid foundation. The congregations built their future together by being intentional in the present.”

By the time the amalgamation talk began in earnest over a meal between representatives of the two congregations in 2013, there was already a foundation of collaborating on outreach efforts, especially the Chalmers Supper—an outreach dinner

See **THE LEARNING**, p. 11



PHOTO: BRIAN JANZEN



PHOTO: JULIE MORGAN

Celebrating becoming one at Trinity Anglican + Lutheran Church, Port Alberni, Dec. 1, 2019.

Providing shared ministry in Saskatchewan and British Columbia

Redeemer Lutheran in Biggar, Sask., has been part of shared ministry arrangement with St. Paul’s Anglican since 1999. A Lutheran couple then ministered to both congregations—one to Redeemer and one to St. Paul’s, the Rev. Brenda Nestegaard-Paul and the Rev. Ian Nestegaard-Paul.

Under their shepherding, the congregations began to share services, alternating buildings once a month. After a time, the local Presbyterians contracted services from Redeemer, and worship rotated between three buildings.

This, according to Redeemer congregational council chair, Cindy Hoppe, meant the members of the three congregations got to know each other and become familiar with the worship practices of each congregation.

Hoppe sees the church

gaining “a greater appreciation of the gifts of each denomination and more impatience with structural stones in the road.” She adds, “I hope we grow closer and do more co-ordinated ministry and mission together.”

After serving in Biggar, Brenda accepted a call to serve at Trinity Anglican + Lutheran Church in Port Alberni, B.C. She reports that in such partnerships, support, resources and values are shared and are able to make the transition into the future better.

“Rather than worrying about having enough funds, enough people, enough talents to be the church, by working together and pooling our resources and experiences, we can focus on what’s most important now,” she says.

“At the same time, [we can]

See **‘CHRISTIAN’**, p. 11



PHOTO: LWF/ALBIN HILLERT

On being raised in a joint congregation

The Rev. Dirk G. Lange is assistant general secretary for ecumenical relations at the Lutheran World Federation. He reflects here on his experience at St. Stephen and St. Bede.

IHAVE BEEN A member of St. Stephen’s since my birth. All my formative years were spent in the parish. The years that are most memorable are after the two churches began working together in the same church building, in 1970. I remain an “honorary” member of the congregation, participating in worship and in events when visiting family in the city—and now sometimes online as well.

I was very young when Pastor Mott and Father Peers began the collaboration. However, as a teenager, my faith was deeply shaped by Pastor Johann Kunkel and Father R.S.H. Greene. They taught me both what it means to witness (to confess the gospel in the world); how the liturgy is itself a confession of faith; and how faith is lived not only in the walls of the church but in the streets, with the suffering neighbour.

The youth group in the 1970s was probably the most successful aspect of cooperation between the two parishes in those years. It helped the parish imagine what it means to be united. Several of us are still in regular contact since those days and have, in our personal lives, pursued pastoral vocations.

Through this joint experience, I, as a Lutheran, gained a deeper appreciation of the liturgy as something dynamic and beautiful that leads one deeper into faith. Of course, those early years of collaboration and then the eventual merger taught me something foundational about ecumenism and about church.

The church is not a closed community, but porous and welcoming. And there are many and varying expressions of faith! In fact, that which unites us is faith. We can have different practices, different ceremonies, different habits; but these do not impact our oneness in the body of Christ. I learned through the parish of St. Stephen and St. Bede to receive into my own life and faith the spiritual gifts of other traditions.

Though I could not have articulated it at the time, I have come to understand that which is so powerfully expressed in the Second Ecumenical Imperative*: We must let ourselves be continuously transformed by the encounter with the other and by the mutual witness of faith. ■

**The Five Ecumenical Imperatives are a set of ecumenical principles agreed on by the Roman Catholic Church and the Lutheran World Federation in 2017.*



Say Yes! to Kids

April 5 to June 30

Help raise \$100,000 to fund post-pandemic programs for children, youth, and young adults.

anglicanfoundation.org/kids

EDUCATION DIRECTORY

HAVERGAL COLLEGE
Toronto An independent school for girls in Kindergarten to Grade 12, Havergal College has been preparing young women to make a difference since 1894. With roots steeped in Anglican tradition, the College has an ordained Anglican priest working with students and staff to meet the pastoral and spiritual needs of the community. Havergal offers a rigorous curriculum designed around the pillars of academics and wellbeing. In collaboration with mentors, teachers and a supportive peer community, our students learn new ways to express themselves with creativity, enthusiasm and self-confidence to become the architects of their education. As graduates, they are ready to meet the demands of a rapidly-changing world and are connected for life to our network of more than 9,500 Old Girls from diverse career portfolios spanning the globe. Learn more at havergal.on.ca.

THE CENTRE FOR CHRISTIAN STUDIES Based in Winnipeg but with students from across Canada, the CENTRE FOR CHRISTIAN STUDIES specializes in deacon formation as well as life-long learning for both clergy and lay people. Our Anglican Certificate in Diaconal Ministry program includes the online “Ministering by Word and Example” course on what it means to be a deacon in the Anglican tradition. Our two-week “Learning on Purpose” intensive is an opportunity to discern God’s call while being introduced to new ideas of theology, biblical studies, pastoral care, social justice, and worship, and to develop leadership skills of planning, group facilitation, and dealing with conflict. Our online and in-person theme learning circles are an opportunity to dive deep into topics such as Relationships, Eco-Justice, Grief and Loss, and Living Scripture in a supportive and creative community of learners. The CENTRE FOR CHRISTIAN STUDIES’ approach to education is collaborative, participatory, and transformative. Learn more. Email info@ccsonline.ca Telephone 1-866-780-8887 Visit our website ccsonline.ca

ATLANTIC SCHOOL OF THEOLOGY Leaders come in many forms. Atlantic School of Theology helps develop post-graduate students for ministry, as well as for meeting the theological and ethical challenges of today’s world. AST is an ecumenical school of theology and Christian ministry, founded in 1971 by institutions of the three founding parties: the Anglican Church of Canada, The Roman Catholic Episcopal Corporation of Halifax, and the United Church of Canada. The School is accredited by the Association of Theological Schools in the United States and Canada and offers Master of Divinity and Master of Arts (Theology and Religious Studies) degrees. The Master of Arts

(Theology and Religious Studies) degree is offered in conjunction with Saint Mary’s University. The Master of Divinity degree can be campus based for those who live in Halifax or done by distance for those who cannot relocate. AST offers courses on campus and online. Our Summer Distance degree combines a ministry practicum with online academic study in the fall and winter and students come to campus for courses in the summer. AST has recently launched Anglican version of our Summer Distance degree, which can be customized in accordance with the needs of a particular diocese. AST offers a graduate Certificate in Theological studies as well as the Diploma program in the New Evangelization and the Diploma in Theological Studies. Shaped by a tradition of cooperation and respect, going back over 40 years, AST strives to create an open and welcoming environment. AST serves Christ’s mission by shaping effective and faithful ordained and lay leaders and understanding among communities of faith. Contact: Rev. Dr. Susan MacAlpine-Gillis smacalpinegillis@asttheology.ns.ca 902-430-7580

COLLEGE OF EMMANUEL AND ST. CHAD Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Principal: Rev. Dr. Iain Luke Contact: Lisa McInnis, Registrar 1121 College Drive Saskatoon SK S7N 0W3 Phone: (306) 975-1550 E-Mail: esc.registrar@usask.ca www.usask.ca/stu/emmanuel

HURON UNIVERSITY COLLEGE Explore questions of faith and intellect at one of Canada’s oldest and most prestigious theological schools. As the founding college of Western University, since 1863, Huron University College has established a legacy of excellence in leadership. Our Anglican University’s rich history is supported by world-renowned faculty and a global alumni network that includes significant influencers in every sector. Huron offers undergraduate students a Liberal Arts education that has been transformed to meet the complex demands of contemporary society. We are dedicated to cultivating every student’s ethical foundation and their commitment to work for a more hopeful, sustainable, and equitable world. Huron’s Faculty of Theology prepares its students for responsive and resilient

leadership in all our program options. Earn your BA in Religion & Theology, or combine courses or a minor with other areas of study. Prepare for a vocation in ministry, law, academics, or public service with our professional (M.Div. and MTS) and graduate (MA Theology) degree programs, or with Huron’s LTh program and Continuing Education offerings. In any program, you will always be supported by caring faculty and staff as well as one of the most robust financial aid programs in the country. To arrange a visit, and for more information on how you will benefit from a transformative education that empowers for tomorrow, while respecting yesterday’s traditions, please contact us at: Email: huron@uwo.ca theology@huron.uwo.ca Telephone: (519) 438-7224 Website: www.huronatwestern.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE, affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a creative learning community rooted in the Anglican tradition and helping students to grow in spiritual maturity and exercise leadership in the church and world. Our residential programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry and Master of Sacred Theology. Our non-residential distance-education Licentiate in Theology program prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students across the country. For information, please contact: The Rev. Dr. Jesse Zink, Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004 x222. info@montrealdio.ca. www.montrealdio.ca.

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

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

SAINT PAUL UNIVERSITY Faculty of Theology ANGLICAN STUDIES PROGRAM Do you want to be an effective pastoral leader? Would you like to deepen your understanding of your faith and discover fresh ways of bringing it to bear on the questions and challenges of life? The Anglican Studies Program at Saint Paul University has been preparing Anglicans for professional ministry for almost forty years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. The University’s faculty of theology offers a variety of programs at the bachelor, master, and doctoral level. For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4. 613-236-1393, ext. 2427/1-800-637-6859. www.ustpaul.ca

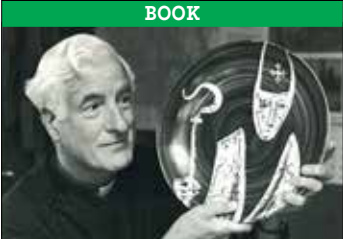
THORNELOE UNIVERSITY Sudbury, Ontario, is an innovative Anglican college federated with Laurentian University. We offer creative programmes in Women’s, Gender and Sexuality Studies; Ancient Studies and Religious Studies within the Faculty of Arts of Laurentian University. Many of these programmes are also offered by distance education. Thorneloe’s School of Theology offers distance education courses at the certificate and diploma levels, as well as a Bachelor of Theology. Thorneloe has 58 single rooms in its family-like residence. For more 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 Shaped by the generous breadth of the Anglican tradition, Trinity prepares Christian leaders of varied backgrounds to participate in God’s mission to the world. The college offers professional and graduate level programs focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God’s church. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs: MDiv, MTS, MA, ThM, DMin and PhD. Short-course Certificate programs are available, with concentrations that include Anglican Studies, Orthodox Studies, and Diaconal Ministry. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca www.trinity.utoronto.ca/study-theology

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

WYCLIFFE COLLEGE, at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage, and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Programs of special interest to the Anglican community include the Master of Divinity (MDIV) and the Master of Theological Studies in Development (MTSD). The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3535 for further information.

CLASSIFIEDS



BOOK

The Bishop's Plate: Further Adventures of Bishop RF Shepherd (1926-2012)
 In this riveting second volume of Bishop Shepherd's remarkable life experiences, we discover over a dozen sermons spanning more than four decades, a section on the "Bishop's Charge" from the 78th BC Synod, new "historical" letters, stories contributed by church wardens, and an expanded autobiography. This volume fills in many of the blanks from his first book and offers vital new insights into the challenging world of Bishop RF Shepherd as he made his decades-long trek across Canada, England and the States. This new book can be ordered by contacting his daughter Mary Shepherd, (editor and illustrator), at marymathilda@hotmail.com, or 514-487-0126

SUBSCRIPTION CHANGES

Send old and new address (include ID number on label, if possible) by email: circulation@national.anglican.ca; or phone 416-924-9199 or 1-866-924-9192, ext. 336; or by mail to
 Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

ARCHIVAL MATERIAL WANTED BY SSJE

Society of Saint John the Evangelist —Bracebridge, Ont.

The archivist of the Society of Saint John the Evangelist (SSJE) is looking for copies of **Readiness and Decency** and **A Canadian Holy Week Manual** published by SSJE. If you have copies to donate, please contact Brother James Koester SSJE at monastery@ssje.org. Donations of other books published by SSJE will also be gratefully accepted. Postage will be paid.

CHURCH CUSHIONS

Fine quality church pew cushions, hassocks, and kneeling pads.

50 years experience. Free shipping nationwide. www.pewcushions.com
 800-396-7555

COTTAGE FOR RENT

Looking for somewhere to spend time this summer? Enjoy a cottage just off Lake Erie less than an hour from London, ON. Contact us at duttonabeach@gmail.com for the listings link on Airbnb. A 10% discount will be given to clergy and their families.

IS GOD CALLING YOU?



The Sisters of Saint Gregory

welcome inquiries from women who are seeking a deepening call of devotion in their spiritual journey. If you feel drawn to a religious life supported by like-minded women who live in their own homes and serve in their own parishes, and would like further information please visit our website or email us for a brochure at ssgsister@gmail.com sistersofsaintgregory.org

FOR ADVERTISING: LARRY GEE
 Home office: (226) 664-0350
advertising@national.anglican.ca

DIRECTOR OF CHORAL MUSIC



St. John's Elora in the Diocese of Niagara

is seeking a Director of Music to lead one of Canada's only fully professional church choirs. St John's choral music program has a strong regional outreach and is an exciting opportunity for a choral leader who can work collaboratively with parish leadership to inspire excellence in the expression of an Anglican musical tradition and practice for singers.

For a full job posting visit www.stjohnselora.ca. Applications are due before June 15, 2021.



PHOTO: BRIAN JANZEN

The sanctuary of All Saints Lutheran Anglican, Guelph.

The learning curve of amalgamation

Continued from p. 9

in downtown Guelph where people from both congregations served. The congregations also shared a summer service schedule.

Once the amalgamation process was underway, there was a learning curve that needed to be tackled. A joint task force was struck to examine the possibilities amalgamation offered and the two-year trial process began in 2015.

St. David and St. Patrick's moved all of its resources to St. Paul's. The Anglican leadership decided that too large an investment was required to repair and maintain the property. The time allowed for the relationship to deepen and develop further.

"People had to understand what a Lutheran is and what an Anglican is, and even understanding the terms the two use," recalls Smith.

One of the main challenges faced by the congregations was the difference in governance models. The Anglican church generally operates in a more top-down fashion than Lutheran congregations. Current council chair Brian Janzen says it's a challenge that still arises from time to time.

"Not only did the leadership voices have to learn, but the congregation members as well," Janzen explains. "This took some time and we still have to stop and pause once in a while to clarify the understanding of how decisions are made."

Steps were taken to ensure that both congregations were represented in all aspects of church life. Janzen points out that constant communication was essential to ensure the process operated as smoothly as possible to ease concerns over the identity of both denominations.

The two-year process allowed for the members of both congregations to become familiar with the worship practices of each.

"It even came down to questions about where you put Confession and Forgiveness. Lutherans put it at the beginning and the Anglicans place it before the prayers of the people," Smith says, adding that even deciding on which hymnal to use was a point of discussion.

"In the end, everything worked. The people realized that this is a wonderful opportunity to make a statement about how the Lutheran-Anglican relationship can work." ■



PHOTO: DENNIS NESTEGARD

Nestegaard-Paul (centre) with clergy of Redeemer Lutheran.

'Christian presence of unconditional love' seen as key to shared ministry

Continued from p. 9

experiment, think outside the box, follow where we think God is calling us as we look to the future," she advises. "There is nothing more important than a Christian presence of unconditional love—no ifs, ands or buts—being present in our communities, in my humble

opinion."
 "Working together we model, not just for the wider church, but for the wider community ... what can be gained by church bodies functioning as partners and not being consumed by competitiveness or simply surviving," she says. ■

Bible Readings

JULY

DAY	READING
<input type="checkbox"/> 01	Colossians 3:1-17
<input type="checkbox"/> 02	2 Sam. 5:1-13
<input type="checkbox"/> 03	Habakkuk 1:1-2:4
<input type="checkbox"/> 04	Habakkuk 2:5-20
<input type="checkbox"/> 05	Habakkuk 3:1-19
<input type="checkbox"/> 06	Amos 6:1-14
<input type="checkbox"/> 07	Amos 7:1-17
<input type="checkbox"/> 08	Amos 8:1-14
<input type="checkbox"/> 09	Amos 9:1-15
<input type="checkbox"/> 10	2 Sam. 6:1-23
<input type="checkbox"/> 11	Psalms 24
<input type="checkbox"/> 12	Psalms 89:1-18
<input type="checkbox"/> 13	Psalms 89:19-37
<input type="checkbox"/> 14	Psalms 89:38-52
<input type="checkbox"/> 15	2 Sam. 7:1-17
<input type="checkbox"/> 16	Jeremiah 23:1-20
<input type="checkbox"/> 17	Jeremiah 23:21-40
<input type="checkbox"/> 18	Mark 6:30-44
<input type="checkbox"/> 19	Mark 6:45-56
<input type="checkbox"/> 20	Ephesians 3:1-21
<input type="checkbox"/> 21	John 6:1-21
<input type="checkbox"/> 22	John 20:1-18
<input type="checkbox"/> 23	2 Sam. 11:1-13
<input type="checkbox"/> 24	2 Sam. 11:14-27
<input type="checkbox"/> 25	Mark 10:35-45
<input type="checkbox"/> 26	Psalms 78:1-20
<input type="checkbox"/> 27	Psalms 78:21-39
<input type="checkbox"/> 28	Psalms 78:40-55
<input type="checkbox"/> 29	Psalms 78:56-72
<input type="checkbox"/> 30	2 Sam. 12:1-15a
<input type="checkbox"/> 31	2 Sam. 12:15b-25

AUGUST

DAY	READING
<input type="checkbox"/> 01	John 6:22-34
<input type="checkbox"/> 02	John 6:35-51
<input type="checkbox"/> 03	2 Sam. 18:1-18
<input type="checkbox"/> 04	2 Sam. 18:19-19:8a
<input type="checkbox"/> 05	Ephesians 4:17-5:2
<input type="checkbox"/> 06	2 Peter 1:1-21
<input type="checkbox"/> 07	2 Peter 2:1-22
<input type="checkbox"/> 08	2 Peter 3:1-18
<input type="checkbox"/> 09	John 6:52-71
<input type="checkbox"/> 10	Psalms 34
<input type="checkbox"/> 11	Psalms 111
<input type="checkbox"/> 12	Ephesians 5:3-20
<input type="checkbox"/> 13	1 Kings 2:1-12
<input type="checkbox"/> 14	1 Kings 3:1-15
<input type="checkbox"/> 15	Ezekiel 44:1-9
<input type="checkbox"/> 16	Joshua 24:1-15
<input type="checkbox"/> 17	Joshua 24:16-33
<input type="checkbox"/> 18	1 Kings 8:1-21
<input type="checkbox"/> 19	1 Kings 8:22-40
<input type="checkbox"/> 20	1 Kings 8:41-53
<input type="checkbox"/> 21	1 Kings 8:54-66
<input type="checkbox"/> 22	Psalms 84
<input type="checkbox"/> 23	1 Corinthians 4:1-17
<input type="checkbox"/> 24	Deut. 18:1-22
<input type="checkbox"/> 25	Songs 1:1-2:7
<input type="checkbox"/> 26	Songs 2:8-3:5
<input type="checkbox"/> 27	Songs 3:6-5:1
<input type="checkbox"/> 28	Songs 5:2-6:3
<input type="checkbox"/> 29	Mark 6:14-29
<input type="checkbox"/> 30	Mark 7:1-23
<input type="checkbox"/> 31	Mark 7:24-37

SEPTEMBER

DAY	READING
<input type="checkbox"/> 01	Songs 6:4-8:4
<input type="checkbox"/> 02	Songs 8:5-14
<input type="checkbox"/> 03	Ecclesiastes 1:1-18
<input type="checkbox"/> 04	Ecclesiastes 2:1-11
<input type="checkbox"/> 05	Ecclesiastes 2:12-26
<input type="checkbox"/> 06	Ecclesiastes 3:1-15
<input type="checkbox"/> 07	James 1:1-11
<input type="checkbox"/> 08	James 1:12-27
<input type="checkbox"/> 09	James 2:1-13
<input type="checkbox"/> 10	James 2:14-26
<input type="checkbox"/> 11	James 3:1-12
<input type="checkbox"/> 12	Psalms 115
<input type="checkbox"/> 13	Mark 8:1-13
<input type="checkbox"/> 14	John 19:17-30
<input type="checkbox"/> 15	Mark 8:14-26
<input type="checkbox"/> 16	Mark 9:30-37
<input type="checkbox"/> 17	Jeremiah 11:1-14
<input type="checkbox"/> 18	Jeremiah 11:15-23
<input type="checkbox"/> 19	James 3:13-4:10
<input type="checkbox"/> 20	James 4:11-5:6
<input type="checkbox"/> 21	Mark 2:1-17
<input type="checkbox"/> 22	Mark 9:38-50
<input type="checkbox"/> 23	James 5:7-20
<input type="checkbox"/> 24	Numbers 11:4-20
<input type="checkbox"/> 25	Numbers 11:21-35
<input type="checkbox"/> 26	Esther 5:1-6:10
<input type="checkbox"/> 27	Esther 6:11-7:10
<input type="checkbox"/> 28	Esther 9:20-32
<input type="checkbox"/> 29	Daniel 10:4-11:2a
<input type="checkbox"/> 30	Daniel 12:1-13



PHOTO: IRA V GUSTIN

Contemplative Knitting spins a vision of prayer —stitch by stitch

Joelle Kidd
STAFF WRITER

KNITTING HAS BEEN around for centuries, but it may be more popular than ever after the COVID-19 pandemic spurred widespread lockdowns in most of the world over the past year. Even former U.S. first lady Michelle Obama has taken up some knitting needles.

“Over the course of this quarantine I have knitted a blanket, like five scarves, three halter tops, a couple hats for Barack, and I just finished a pair of mittens for Malia,” she told a talk show host last year.

For those who have spent lockdowns untangling skeins of wool, ordering knitting needles online or watching YouTube videos on how to stitch, a new book by an Episcopal priest offers a way to turn the hobby into a spiritual practice.

Contemplative Knitting is the project of the Rev. Julie Cicora, a priest in the diocese of Rochester, N.Y. Cicora writes that she had long struggled to develop a private prayer practice, but realized her hobby could be a way of incorporating a time of silent prayer into her day.

The first sections of the book detail how to start and sustain a contemplative knitting practice, with asides that fill in the history of both knitting and contemplative prayer.

Like many prayer tools (rosaries, for instance, or the Jesus Prayer), knitting, Cicora says, harnesses the “spirituality of repetition,” as a series of repeating loops are formed to create fabric. “Repetition acts as a change agent,” she writes, “but only when we are intentional about how we practice repetition. Repetitive motion



BOOK REVIEW

Contemplative Knitting
By Julie Cicora
Morehouse Publishing, 2021
168 pages
ISBN: 9781640652620

can either cause tendonitis or stronger muscles.”

Helpfully, the book delves into practicalities intended to help build these “muscles”—from choosing yarn and finding a time and place to knit, to understanding one’s “knitting style” (are you a “yarn collector”? “Finish avoider”? “Project du jour knitter”?) and creating sustainable goals.

The book’s scope broadens in its final part, with sections devoted to contemplative knitting in various contexts: for other people, during Advent, through a time of grief, with music—even as a form of evangelism.

While *Contemplative Knitting* is not a knitting instruction or pattern book, it does offer some helpful tips, and Cicora’s methods seem flexible and applicable to knitters at any stage. (She does recommend less intricate projects for prayer knitting, which requires less focused attention on the yarn itself—and presumably results in fewer mistakes, dropped stitches and less, um, unspiritual language.)

Cicora’s love for the craft of knitting is evidenced by her rapturous descriptions of different yarns and patterns, and she draws spiritual lessons out of her experiences: the powerful sense of connection experienced when gifting a prayer shawl; the perseverance learned through making a difficult pattern—and the patience in overcoming setbacks necessitated by the puppy who happily tears apart a half-finished knitting project.

The book is structured in three parts which are in turn divided into chapters and sections. It flows naturally when read cover to cover, though may be harder to use for reference.

Each section ends with reflection questions about the reader’s spiritual life and knitting practice, providing an enjoyable interactive element. There is also a loose pattern for a spiritual knitting project: a 40-inch (102 cm) Lenten cowl knit over 40 days. ■

Anglican Foundation director announces retirement

Joelle Kidd
STAFF WRITER

Canon Judy Rois, who has served as executive director of the Anglican Foundation of Canada since 2011, has announced that she will retire in October 2021.

Rois’ intention to retire was announced in late March via a statement written by Archbishop Linda Nicholls, primate of the Anglican Church of Canada, who also serves as chair of the foundation’s board of directors.

As executive director, Rois has expanded the vision of the Anglican Foundation, “extending its scope beyond



PHOTO: GENEVIEVE CARON

the maintenance of the infrastructure ... to include creative and innovative projects for mission and ministry from coast to coast to coast,” Nicholls wrote. She also noted that during Rois’s term, “the amount of grants disbursed has doubled while the funds under administration have increased by more than twenty-five per cent.”

Rois said some of her most meaningful

moments as executive director were visiting Canadian children’s hospices where the foundation provided support for pain medication or recreation programs. Rois recalled watching firefighters “gently and surely hold a child as they slid down a waterslide, which was one of their final wishes.”

She is also proud of the work of the Kids Helping Kids fund, which was launched in her first year at the helm. Rois held a series of town hall meetings with young people to find out what causes they would like to see receive funding. It was out of those meetings that Rois came up with the idea for Hope Bear, which has been the

Anglican Foundation’s mascot since 2011.

In her statement, Nicholls also praised Rois for her “steady, focused, and visionary leadership” in steering the Anglican Foundation through the COVID-19 pandemic. Rois said she and her partner both initially planned to retire at the end of 2020, but the pandemic caused them to postpone their plans.

Rois was ordained in 1985, and served as a priest in the diocese of Toronto for 26 years prior to her role as executive director. She was the first female vicar of St. James Cathedral in Toronto, and has taught as an adjunct professor of homiletics at Trinity College. ■

FREELY RECEIVED, FREELY GIVEN ▶

Helping subscribers and donors understand how Anglican fundraising organizations distribute donations

Progress seen on financial supports for unpaid Indigenous clergy

Continued from p.1 service.”

There is also a Circle of Support and Formation for lay ministers that meets weekly online, to connect “a new generation of leaders across the land.”

These meetings are in addition to the thrice-weekly virtual gatherings to practice gospel-based discipleship that Indigenous Ministries has been running since the pandemic began.

Indigenous communities already faced high numbers of youth suicides before the pandemic; now, suicide and related problems have become much more



PHOTO: CONTRIBUTED

Archbishop Mark MacDonald

prominent, MacDonald says. In response, Indigenous Ministries’ youth leadership team is working with bishops and other leaders to establish youth call lines in 10 areas across Canada.

Throughout the trials of the past year, “God’s grace, Indigenous resilience, and the help of some of our partners have given us hope and direction,” he says.

Working with the communications department of General Synod, Indigenous Ministries has offered virtual events such as gospel jams and webinars on the Sacred Teachings lead by Indigenous Ministries Co-ordinator

Canon Ginny Doctor.

Another source of hope is a plan for increased support for Indigenous non-stipendiary clergy.

“With the help of Resources for Mission, the pension fund, and other interested parties, we have been working on ways to support our many Indigenous clergy who are unpaid for their sacrificial service for ministry,” MacDonald says. “Our present plan would provide continuing education benefits and access to other credits that have been unavailable so far. We are so excited to move this forward.” ■