



IN THIS ISSUE

The nature of the primacy and episcopal leadership

- 7** An interview with Archbishop Fred Hiltz
- 8** The history and role of the primacy

8 The process of electing a primate

10 Episcopal leadership in the age of social media

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Beginning the Lenten journey

“...every year at the time of the Christian Passover we celebrate our redemption through the death and resurrection of our Lord Jesus Christ... We begin this holy season by remembering our need for repentance, and for the mercy and forgiveness proclaimed in the Gospel of Jesus Christ.”

— p. 281, BAS,
Ash Wednesday liturgy



IMAGE: BLUE DESIGN/SHUTTERSTOCK

‘The Christian Passover’

With the imposition of ashes, Christians renew their life in the paschal mystery of Lent.

Closing the gender gap in church leadership

“I could sit at the back quietly and not say anything and not make any noise, because a man might see me.”

—Canon Judy Rois,
executive director
of the Anglican
Foundation of
Canada

Joelle Kidd
STAFF WRITER

When Canon Judy Rois was a student in the late 1970s, she wanted to take a preaching course. But when she went to sign up, she discovered she wasn’t allowed because she was a woman.

After much lobbying, she recalls, she was let into the class—the only stipulation was, she had to wait until everyone else had entered the room, then sit at the back, so as not to “distract” her male classmates. “I could sit at the back quietly and not say anything and not make any noise, because a man might see me.”

Rois was ordained in 1985 and was the first female vicar of St. James Cathedral in Toronto. She is now executive director of the Anglican Foundation of Canada, and teaches at Trinity College of the University of Toronto. In 2014, she was named one of Canada’s 100 Most Powerful Women by Women’s Executive Network.

Throughout her career in the Anglican Church of Canada, she’s experienced plenty of gender discrimination. People have walked out or shouted things while she was preaching, crossed the church to

See Women, p. 6

Lynne McNaughton elected bishop of Kootenay



▲ The coat of arms of the diocese of Kootenay

IMAGE: CONTRIBUTED

Tali Folkins
STAFF WRITER

The Rev. Lynne McNaughton, rector of St. Clement’s Anglican Church, North Vancouver, and deputy prolocutor of General Synod, has been elected the 10th bishop of the diocese of Kootenay. She was elected on the second ballot during an electoral synod held Saturday, Jan. 19 at the Cathedral of St. Michael and All Angels, Kelowna, B.C.

McNaughton told the Journal she felt—citing, with a laugh, the Godly Play children’s ministry text for the Annunciation—like Mary, “scared, but happy...stunned, but blessed.”

She added, “I have a steep learning curve—and I’m excited about that!”

Her first priority, she said, will be to visit the parishes of the diocese, meeting clergy

See Kootenay, p. 14

Forgotten altar stone found in Toronto



▲ Chaplain and writer Canon F.G. Scott is believed to have brought the altar stone to Canada from a destroyed Belgian church in 1915.

PHOTO:
MARK TULLIS

Tali Folkins
STAFF WRITER

The chance discovery of a mysterious artifact in the office of a Toronto church has resulted in speeches, songs and tears of gratitude in a Belgian village—and has left the church’s rector pondering the mysteries of providence.

Canon Peter Walker, rector of Grace Church on-the-Hill in Toronto, says research undertaken last year by parishioners and staff at the church revealed that the small, black, marble slab that had been sitting under his old office lamp—which he had taken for the lamp’s base—is actually the altar stone of a Belgian church destroyed in the First World War. He and other members of his church believe the stone was brought to Canada by chaplain and writer

Canon F.G. Scott and then forgotten. Its discovery last spring, and the piece-by-piece unravelling of the mystery behind it, allowed church members to bring it home in time for the 100th anniversary of the war’s end.

Walker says his former secretary, Audrey Gizzie, came upon the altar stone after deciding to replace the old office lamps.

“She said, ‘Oh, these are really ugly lamps—we need to get rid of these.’ And then she said, ‘What’s this?’” Walker recalls. “She picked it up, and I immediately knew what it was.”

The slab had all the markings of the stone that rests in every altar of a Roman Catholic church, on which the chalice and paten are laid during the prepara-

See Solving, p. 2

Solving the mystery of the altar stone

A chance discovery connected Belgium and Canada

Continued from p. 1

tion of the Mass: crosses at the edges and in the middle, with a recess for holding the relics of a saint. Where was it from, and why was it sitting under a lamp at Grace Church on-the-Hill?

The first clue, Walker says, came when Gizzie turned it over. On the back of the stone, written in orange chalk, read the words “from the altar of La Neuve-Église, Belgium, 1915,” plus the initials “F.G.S.”

Looking up La Neuve-Église on the Internet, Gizzie discovered it was a village in Belgium, now known as Nieuwkerke—and that Canadian soldiers were in the area in 1915. The village is about 14 km southwest of Ypres, site of a series of First World War battles, including the Second Battle of Ypres, which saw the Germans assault French, British and Canadian trenches in April and May of that year.

Canon F. G. Scott connection

A possible explanation of the letters “F.G.S.” came a few days later, when Roy MacLaren, a historian and former federal cabinet minister who worships at the church, walked into Walker’s office.

“Roy, you’ll never guess what we just discovered here in my office,” Walker said, showing him the stone with its mysterious writing. “We can’t figure out what ‘F.G.S.’ is.”

Immediately, MacLaren replied, “That’s Canon F.G. Scott.”

Canon Frederick George Scott, an Anglican priest and poet, was one of the best known chaplains of the First World War, and his memoir, *The Great War As I Saw It*, is widely used by historians researching Canada’s role in the conflict. A staunch imperialist, Scott volunteered as soon as the war broke out in 1914, though he was already in his 50s. Chaplains were expected to stay back from the action, but Scott insisted on living alongside and ministering to the men in the trenches, and earned much respect and admiration from them. He was also seriously wounded by shellfire in the fall of 1918, not long before the war’s end.

To some members of the church who had taken an interest in the altar stone, it remained unclear what connected the altar stone to F.G. Scott, other than the initials. A breakthrough came when Helen Bradfield, archivist at Grace Church on-the-Hill, discovered that a Rev. Elton Scott had served as honorary assistant at the church from 1956–1961; it happens that F.G. Scott had a son named Elton. Looking into the files of the honorary assistant, members of the church found a picture, drawn by hand, of his family’s cemetery plot in Montreal—and, in it, a gravestone bearing the name of Canon F.G. Scott.

This detail seemed to confirm that the writing on the altar stone must have been in F.G. Scott’s hand. But how the stone had found its way from a Belgian village to Toronto remained a mystery—until they took a close look at Scott’s memoir.

In *The Great War As I Saw It*, the chaplain actually describes visiting the Belgian village and its church in 1915, devastated after the Second Battle of Ypres:

Neuve-Église, at the top of the road, had been badly wrecked by German shells. I went up



PHOTO: TALI FOLKINS

“Why did that thing sit in this office for decades, with a lamp on it, and no one knew about it?” Canon Peter Walker asks. “Why did we stumble on that in the spring of 2018?”



▲ **The church at La Neuve-Église, Belgium, after it was destroyed by shellfire in the First World War.**

PHOTO: NATIONAL LIBRARY OF SCOTLAND, LICENSE: CC-BY-NC-SA

► **The altar stone in a box for presentation to the church in Belgium.**

PHOTO: GINNY WALKER



there one night with an officer friend of mine, to see the scene of desolation...My friend and I went down the street of the broken and deserted village, which, from its position on the hill, was an easy mark for shellfire. Not a living thing was stirring except a big black cat which ran across our path. The moonlight made strange shadows in the roofless houses. Against the west wall of the church stood a large crucifix still undamaged. The roof had gone, and the moonlight flooded the ruins through the broken Gothic windows. To the left, ploughed up with shells, were the tombs of the civilian cemetery, and the whole place was ghostly and uncanny.

Bringing the stone home

Walker says he and other members of the church trying to unravel the mystery surmised that it was on this visit to the village that F.G. Scott must have come across the altar stone, and—though his memoir doesn’t mention it—picked it up and taken it with him.

“We do our research on Canon F.G. Scott...we put him with La Neuve-Église, and this artifact has got his name on it,” he says. “So he’s obviously gone through the rubble of this church and salvaged this in the debris, put it in his haversack and wrote on the back...and brought it home to Canada as a memento of the war.”

Scott must have eventually handed it over to his son, who perhaps in turn gave it to the church’s rector at the time—who, it seems, kept it in his office, where it would lie forgotten for six decades.

To Walker and his parishioners, the mystery seemed finally solved—but the altar stone’s story wasn’t over.

“We began to think, ‘Really what’s it doing here? This is the 100th anniversary of the end of the First World War; we should really determine to give this back to where it came from,’” he says. “So then we contacted the parish.”

Members of the church in Nieuwkerke, which was rebuilt in 1925, were both surprised and appreciative to hear about the altar stone—and excited about the prospect of getting it back, Walker says. MacLaren organized a small delegation from Grace Church on-the-Hill to return it in November 2018, and to attend ceremonies at Vimy Ridge, France, and Mons, Belgium—where MacLaren’s own father had fought a century earlier—marking the centenary of the war’s end.

The group arrived in Nieuwkerke on Nov. 9 to a warm, and, Walker says, moving welcome: a service at the church with songs, including “O Canada,” sung by local children (who had been given the day off from school); prayers; and speeches in French and Flemish by church leaders and the mayor. The warden of the Belgian church was moved to tears as he tried to give his speech.

“It was very, very poignant,” Walker says. “They were very appreciative of our effort, that we took the time and the trouble to go over there and give it back to them.”

The members of the Belgian church had created a special place for the altar stone, near the current altar, and a display case telling the story of the stone, F.G. Scott and the role of Canadians in the First World War. On the day of the ceremony, Walker says, a local history teacher spoke to the children about the war, and how it had affected the community. The children, who had made their own Canadian flags, planted them at the nearby grave of a Canadian soldier. Afterward, the delegation was treated to lunch by the mayor.

Planting and remembering

For Grace Church on-the-Hill, Walker says, the discovery of the altar stone has meant that it will end up with a very special tree on its grounds. When he and the others returned from Europe, they gave a series of presentations to interested parishioners, one of whom is involved with the Vimy Oaks initiative—a project to restore oak trees descended from acorns rescued from the devastated ridge during the battle by a Canadian soldier, to Vimy Ridge. Moved by what she heard, the parishioner arranged for one of the oaks to be planted this spring on the church’s property, near its cenotaph.

For Walker, the mystery of what the mysterious object was, and of how it got to Grace Church on-the-Hill, has been solved. But trying to account for the “why” of its story—why it was rescued from a destroyed church and brought back to Canada to lie for decades hidden in plain view, to make its presence known just in time to be brought back a century after it left—leaves him at a loss.

“Just think of the providence, or whatever you want to say. Why did that thing sit in this office for decades, with a lamp on it, and no one knew about it?” he asks. “Why did we stumble on that in the spring of 2018?”

“The chances of this happening on the centenary of the armistice is—” Walker breaks off, rendered mute for the moment in bafflement. “I just find that coincidence very interesting. I don’t know what to make of it other than—that’s what happened.” ■



Tali Folkins
STAFF WRITER

A DECADE AGO, Megan Collings-Moore, archdeacon of Waterloo in the diocese of Huron, was having a hard time. Personal and vocational problems had been besetting her, she says, for the previous few years. As Lent approached one year, she began to talk with her spiritual director about a discipline that would be, she says, “life-giving, and not just ‘one more obligation,’ ” and got an idea. She counted out 40 rocks and put them in a vase, which she kept beside the chair she sat in for morning prayer.

“Every morning, I would think about what I was carrying most that day in terms of resentments/hurts/anger, and I chose a rock and held it in my hand while I allowed myself to feel the emotion connected to that hurt—and then I put it in my pocket or my purse as I got ready for my day,” Collings-Moore says. She would carry each rock around with her for a bit, then let go of it at some point during the day.

“I left a trail of rocks all over that Lent—parking lots, driveways, edges of parks or gardens, beside pathways,” she recalls. “It was a very tangible way of trying to let go of all the stuff I was carrying. Many days, I was praying hard for God to help me let it go. Sometimes, I was well aware that I wasn’t completely over it yet, but it helped me realize that my history, and other people’s action or inaction, didn’t have to consume me all the time.”

By the time Holy Week came, she felt aware of having let go of a lot of what had been troubling her—and aware of the possibility of life to be better and more filled with love than might ever be imagined.

“By Easter, I was ready to believe there could be new life,” she says.

In mid-January, as the *Anglican Journal* staff was preparing its March issue, it asked its Facebook followers about meaningful disciplines they had developed for Lent—things they had given up, things they had taken on. A similar question was posted on the Anglican Church of Canada’s Facebook page. We were privileged to hear about a wide variety of practices, apparently arising out of particular needs and circumstances,

‘Beneficial discomfort’

Anglicans share their Lenten practices

but all suggesting the idea of spiritual discipline for the sake of new life.

A few years ago, Ms. Louise Simos, a part-time divinity student who worships at the church of All Saints (Sherbourne Street), Toronto, decided to try to give up indifference, in what she describes as a small way. For every day of Lent, she gave a marginalized person on the street a loonie, and spoke with him or her. Sometimes she was blessed and prayed for in response; sometimes she was told a joke or story.

Not all the interactions were pleasant. Sometimes she was ignored; one person cursed her; another chased her and asked for more money. Nevertheless, Simos says, each encounter changed her day in some way, causing her to reflect on those she met and what they must face as they tried to go about their lives.

“When you actually touch someone who’s suffering, it’s like you’re touching Christ suffering on the cross,” she says. “I think that that was what it was...it was about seeing them and feeling that we were all part of the same humanity, because so often we walk by and we try not even to look, because it’s awkward.”

As of press time, more than 30 people had submitted comments about their Lenten practices on the two Facebook pages. Among the practices most often cited was abstaining from complaining. Four people said this practice had been especially meaningful to them; one of these said she always gives up complaining at Lent. “It reminds me to be more careful of all my words—complaining or otherwise,” she commented. Another wrote that giving up complaining had helped him “clarify and actually be more confident in raising concerns when appropriate.”

Two wrote of abstaining from swearing, and of making an extra donation to the church or the Primate’s World Relief and Development Fund when they did swear. Many also gave up various kinds of food: chocolate, sugar, added salt, popcorn; and other consumables: wine, cigarettes. The Rev. John Deepak Sundara—who was ordained in British Columbia but now serves as a priest for The Episcopal Church’s diocese of Dallas—once gave up eating meat for Lent, and still eats as little meat as possible during the season. Sundara says he made the decision because he was concerned by the environmental and other damage he believes high meat consumption poses. He also feels consumerism can keep us from hearing the voice of God, and occasionally fasts as a

way of trying to experience the presence of Christ more closely.

Ms. Dawn Upham, a retired military reservist who serves as a lay reader at St. Mary’s Anglican Church in Summerside, P.E.I., says she took up walking to work—in the cold of northern Alberta—to reflect on how she felt, praying and thinking of the sacrifice of Jesus on the cross. (She also abstained from eating meat during that Lent.) The cold, she said, was distracting, but following the advice of her chaplain, she offered up that feeling of distractedness in prayer to God.

“The time I spent was rewarded by a deep and meaningful experience of what it meant to be in regular prayer,” Upham says. “It also made me realize that though my sins were great, I was a beloved child of God...I always look back on this particular Lent as a special time in which I learned to have a relationship with God.”

Five respondents said they had devoted themselves to extra Bible study and other forms of spiritual reading. Three took on extra volunteer work. Two gave up Facebook, and another stopped looking at her cellphone during lunchtime at work. One made a point of replacing guilt with intentional thanksgiving. One gave up buying new things; another abstained from using credit cards.

At least one Canadian has drawn international headlines for his Lenten practice. In 2014, Chris Schryer, who worships at the Church of St. Aidan in the Beach, Toronto, gave up solid food and consumed only doppelbock—a rich beer originally brewed by German monks—blessed by his priest, for Lent. Schryer says that at the time it seemed a good way of combining two important aspects of his life—craft beer (about which he has written widely) and spiritual discipline. He says he found the fast a meaningful exercise in “beneficial discomfort,” but adds that its perception by many as a joke or attention-getting stunt, and the media attention it provoked, made it difficult at times to attend to his spiritual growth. This year, Schryer says, he plans to observe Lent by leading an evensong series at St. Aidan’s.

Lenten discipline is not only for individuals; some parishes practise it as a community as well. In 2018, 11 Anglican churches in Canada, for example, took part in “Give it up for the Earth!”, a campaign that encourages participants to take measures reducing their contribution to climate change, and to call for changes to government policy, according to Kari Munn-Venn, senior policy analyst at Citizens for Public Justice, the Christian social justice group behind the initiative.

Lent, according to the *Oxford Dictionary of the Christian Church*, arises from a tradition, practised in the very early church, of fasting for two or three days before Easter. The period of fasting was eventually extended to 40 days in commemoration of the fasting of Jesus in the desert. In recent times, abstaining from things other than food, and taking up other kinds of spiritual exercises, have taken the place of fasting. ■

▼ Many commenters told us they gave up various kinds of food: chocolate, sugar, added salt, popcorn, meat; and other consumables: wine, cigarettes.

PHOTOS: SHUTTERSTOCK



REFLECTION ▶



IMAGES: DODOMO/SHUTTERSTOCK

‘Live like you say you’re gonna live’

Michael Thompson
GUEST COLUMNIST

WE ARE STANDING at the river’s edge, looking at the other bank. Part of a crowd, a parade really, crossing the river and clambering up the far bank, each participant in turn accompanied by the wild baptizer, John. Among us is a Galilean rabbi; as the wild baptizer takes his hand, something changes. An intensity appears in the rabbi’s face, and not just in his face, but around it, too. The air crackles with a sense of moment.

People have stood on the eastern bank of this river before. Twelve wandering tribes stood here long ago, and heard an exhortation to “choose life,” to continue faithful to the One who delivered them to the verge of the future after a long bondage in Egypt. Not, as the story tells us, “led astray to other gods.” “Choose life.” Alternatively, death by other gods.

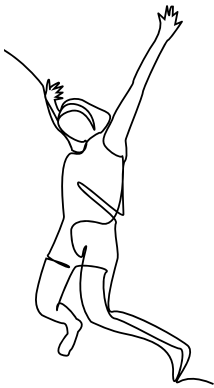
“Other gods” turn out to be a big problem for those tribes. (And not just for them.) Generations later, Elijah will come to the end of a long struggle against those other gods, and from the eastern bank, a chariot will take him up into heaven. Elisha will pick up Elijah’s mantle, and, filled with a double portion of Elijah’s spirit, strike the stream, walk through it on dry feet and return to the land and the prophets of Israel’s true God.

Crossing this river from east bank to west bank brings this all to mind for the waiting crowd. This is the place where gods contest—Yahweh and Ba’al then, Yahweh and Caesar now. Always the God of Life with the authority of love, or the power of fear and the gods of Death. A new and decisive chapter in a very long story begins.

A Lenten wilderness

In these forty days of Lent we take the story of Jesus’ forty days in the wilderness into our own lives—as persons, as communities. We find this story in Mark’s gospel (two verses) and in the gospels of Matthew and Luke (in considerably more detail). The story does not appear in John’s gospel.

Where it does appear, the wilderness follows “immediately” on the baptism of Jesus. It’s not just the next thing that happens, it’s the thing that *has to* happen. The wilderness follows the waters because the commitment



that the Galilean rabbi makes in those waters will demand unrelenting wisdom and courage. The cosmos needs to see what he’s made of, to know if this is the first sighting of what the whole creation has been awaiting with eager longing, “the revealing of the children of God.” The universe is waiting for a complete human to show up (Romans 8:19).

Re-entry to the promised land

In 1995, biblical scholar Colin Brown of the evangelical Fuller Theological Seminary weighed into a longstanding discourse about the baptism of Jesus. He asked, “What was John the Baptist doing?” His answer is that John’s baptism was a ritual re-entry into the promised land, a renewal of the initial commitment of those 12 wandering tribes to live in that land under the sovereignty of the God of Life. No reader of Hebrew Scripture, or witness to the human story, needs any convincing that the subsequent story of those tribes includes as much failure as it does fulfillment, presents as much “led astray” as it does “choose life.”

Joining himself to John’s movement, Jesus at his baptism embodies a way of repentance, of walking out of an old life and into a new one. With the crowds, he walks out of a land in which spiritual and political leaders have made compromises with the power of fear and the sovereignty of death with the occupying Romans and their Caesar-god, in whose name the landscape is littered with the crucified bodies of those who resist his law.

And with those same crowds, he returns across the river into a conviction that the Kingdom of God has come near. Might this be what a baptism of repentance looks like? Do we wait in line with them for our own baptism? Do we pass with them through the Jordan, into the land where God is sovereign and the authority of love governs the life of the world?

What if we understood Lent as following Jesus out of our old lives, and into our new ones? What if in Lent we saw ourselves re-inhabiting our lives, as persons and as communities, as the new creation that comes into being whenever anyone is in Christ?

We, beloved

And so a season of testing and preparation for a life lived utterly according to the

Kingdom of Love and its God of Life. Already beloved, not needing to earn what can only be received as gift. Three tests that will tell the watching cosmos (and us, watching along) what it longs to know. Is this the complete human it has been waiting for?

First, stones into bread. But the stones are stones for God’s good reason, not to be made something more convenient or useful, not even your bread. They are in their own story, not to be converted into something I need for *my* story. And so it is for living stones, for persons, who are not instrumental to my needs and wants, but subjects in their own story.

Next, leap from the temple parapet. But, it’s not a “big reveal” of his special status that will sustain Jesus in his ministry as the first citizen of the Kingdom of God; instead, in the washing of feet and the bearing of pain, he lives as that servant citizen whose courage brings the centurion to gasp, “God’s son!”

Finally, worship the Adversary, who can give you the power to change the world. But this power to prevail comes from fear and the sovereignty of death, from the same toxic spring from which Caesar laps his power. It is the power to sustain violence, not to bring peace.

The complete human will not yield. The Adversary departs “until an opportune time.” And in that opportune time, as the horizon of death rushes toward him, Jesus will choose, as he has always chosen, to live as the first and faithful citizen of God’s kingdom, ungovernable by fear and the power of death. At the beginning of his public ministry, and at its violent and painful end, he will live (to quote a dear friend) “like he said he was gonna live.”

In all our seasons of testing, remembered and anticipated in this Lenten journey, may we remember the voice that calls us “beloved” in our baptism. May we stand again on the eastern bank, and step into the river of our baptism to re-enter our lives as citizens of God’s kingdom and creatures of the new creation. May we become for the world the complete humans for which this aching world longs. ■

Archdeacon Michael Thompson is general secretary of the Anglican Church of Canada.

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COME AND SEE ▶



'Let us pray'

By Fred Hiltz

I AM VERY pleased that this edition of the *Anglican Journal* is focused on the ministry of primacy in and for our beloved church. You will learn about the nomination process among the bishops and the election process among the members of the General Synod.

As the outgoing primate, my primary task is to call the church to prayer. In the first instance, I ask you to pray for the bishops and for wisdom in discerning whom they will nominate for the primacy. Pray for those who wrestle with that invitation and for those who accept it. Pray, too, for their families and for their dioceses.

May a wave of prayer carry the clergy and lay delegates to General Synod and into their joy and responsibility of electing the new primate. Pray for the general secretary, Archdeacon Michael Thompson, as he preaches at the Eucharist that precedes the election. Pray for the prolocutor, Cynthia Haines-Turner, as she chairs the proceedings. Pray for the guidance of the Holy Spirit.

Pray with me for the whole church

At a Time of Election or Appointment in the Church

Almighty God, giver of all good gifts, look on your Church with grace, and guide the minds of those who shall choose a Primate for our beloved Church, that we may receive a faithful servant who will care for your people and support us in our ministries; through Jesus Christ our Lord.

—Book of Alternative Services, p. 676

as we anticipate even now the ministry of a new primate. He or she is called to an office of huge responsibility yet great privilege:

- leading our church in God's mission in these times;
- visiting all of our dioceses and territories;
- pastorally caring for our bishops and nurturing them for their apostolic leadership;
- working in a particularly close relationship with the national Indigenous Anglican bishop;
- representing our church throughout the Anglican Communion;
- strengthening our relations with other

churches, particularly in Canada;

- writing and speaking prophetically to the issues of our times; and
- forging relationships with people of other faith traditions and all people of goodwill dedicated to the building of a truly just, healthy and peaceful world.

This is a ministry of extensive travel and wonderful opportunity to see our church in all its diversity and to meet so many amazing people so genuinely devoted to fulfilling the vows of their baptism, to live the gospel we proclaim in the hope of reshaping the world in accord with the mercy and justice of God.

My own experience and that of my predecessors in this office is that one is much encouraged in the knowledge that day by day in the prayers of the faithful one is remembered by name and for need of grace, strength and wisdom in the exercise of this ministry.

I pray that such respect, good intent and care on the part of the faithful be a blessing beyond measure for our new primate. ■

Archbishop Fred Hiltz is primate of the Anglican Church of Canada.

WALKING TOGETHER ▶



Leadership and the rest of us

By Mark MacDonald

IN THE PAST few years, we have chosen many new bishops. Soon, we will choose a new primate. With these major changes, we have entered a time of critical reflection and discernment. It is a time to reflect upon the character of Christian leadership, but we must not evaluate our leaders apart from us. It is a time for all of us to reconsider our practice of and dedication to the essential values upon which our community and faith are based.

It seems to me that a few things are critical, right now. First, it is necessary to appreciate the leadership we have had. Our primate, for example, has led us in a very challenging time, maintaining a grace and commitment to us all that, though it was a comfort and inspiration, had to be quite trying to him, personally. As we make our transitions, we should move forward in a

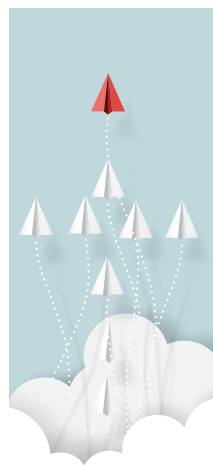


IMAGE: MAN AS THEP/SHUTTERSTOCK

grateful spirit.

Second, as we have entered a time of generational change, we must identify and present, in a positive way, the essential values of our community and faith. This does involve a restatement of those values, but it also requires an evaluation of our faithfulness to them. How well does leadership articulate our basic commitments and values? Speaking at a fundamental level, how well do we proclaim and live the love of God in our community?

Continuing, we must also consider the aspects in our common life that weaken or obscure our essential values. In the context of present-day challenges, it is necessary to consider the ways the broader culture's priorities have seeped into our teaching and practice. Particularly vexing, to give an example, is the way modern society distills life and ethics into financial and material

categories. The language of business, in leadership and organization, has increasingly over-ruled the language of faith and community. This has had a corrosive effect on our life together and our witness to the world. It has had a devastating effect on both our quality of life and the well-being of our planet.

Leadership must call us into faith and repentance. The capacity to lead us into life is a critical aspect for our discernment of potential leaders. Their capacity and willingness to lead in this way is urgent. But we are not passively waiting for this call from above. It is a task and joy for us together. Though it is always true, in a time of transition, it is particularly important that the rest of us learn and lead with our leaders. ■

Bishop Mark MacDonald is national Indigenous bishop of the Anglican Church of Canada.

LETTERS ▶

Diocesan bishops create islands of polite dissent

The largest problem facing the Anglican Church of Canada is not the long overdue attention given to our First Nations members; nor is it the pastoral questions surrounding sexual orientation; nor is it even medical assistance in dying—as important as all these issues are. It is, rather, the authority of bishops—diocesan bishops, to be precise.

Our national church, forged as it was by Church of England bishops serving in British North America, was predetermined to favour the diocese as the central building block of the Anglican Church of Canada. The independence of the diocesan bishop is enshrined in our constitution and safeguarded in every decision made by our General Synod.

But this means that, whatever inspiration moves General Synod to act in one way or another, discerning the movement of God's Spirit in the

unfolding events of the day, diocesan bishops can, and do, opt out, creating islands of polite dissent within the wider national context.

Surely, in this modern democratic age, dioceses are not fiefdoms and bishops are not feudal lords. They are servant leaders of a church that is moving to embrace diversity and inclusion. The problem is not the issues we face. The problem is bishops who are not compelled to face them.

The Rev. Brian Pearson (retired)
Calgary, AB

Prayer of reconciliation with the Jews

Re: *Remembering and repenting as we pray for Jews* (January 2019 Journal)
One shortcoming of the Rt. Rev. Myer's suggested prayer of reconciliation with the Jews," that serves to replace the current prayer for the conversion of the

Jews in the *Book of Common Prayer*, is that the proposed replacement fails to mention the Christian hope that the Jewish people "may see and confess the Lord Jesus Christ as [God's] son and their true Messiah," which is the basic intent of the original prayer.

Do we need to be sensitive when we reach out to others? Of course! But we don't need to cover up our crucifixes or deny the foundation of our faith. Do we look forward to the day when every knee will bow and every tongue confess the Lord Jesus? (Phi 2:10-11) So then, how are we to be "the aroma of Christ" (2 Cor 2:15) in an increasingly scent-free world?

Ian Poole
Nanaimo, BC

Bowls and a sherry glass

Michelle Hauser's story of a fruitless quest for matching dishes at a thrift



store (*Six pasta bowls and domestic tyranny*, January 2019) brought to mind a similar, but happier, tale from our church's Giant Garage Sale. Among the donated glassware was a beautiful set—well, almost a set—of seven sherry glasses. We thought we'd

done the best we could when a man offered to buy six: a wedding gift for his daughter, who need never know what a bargain they were! But what to do with the one lonely glass left behind? Imagine our surprise when a lady came to the table later that same afternoon and said "That's exactly the glass I need to replace the one I broke!"

Clearly there is a place for us all in the kingdom of heaven!

Sarah Kell
St. John the Divine, Victoria, BC

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.

EPISCOPAL LEADERSHIP ▶



PHOTO: GENEVIEVE CARON

“For some people...there’s a belief in the headship of men; that women should be kept silent in church.”

—Canon Judy Rois
executive director,
Anglican Foundation
of Canada



PHOTO: EBONIE KLASSEN PHOTOGRAPHY

“Even though I think I had, very early on, a call to ordained ministry, I couldn’t recognize it for what it was, because it was impossible and foreign.”

—Susan Johnson
national bishop of the
Evangelical Lutheran
Church in Canada



PHOTO: BAYNE STANLEY

“...a diversity of gender—and not just men and women, but different ways people identify—is really important.”

—Archbishop Melissa Skelton, metropolitan
of the ecclesiastical
province of British
Columbia and Yukon

Women trailblazers in ordained ministry

Sexism and misogyny rampant for early women priests

Continued from p. 1
take communion from a man, even refused last rites from her because she was a woman. Once, a man handed her a piece of paper bearing a quote by Samuel Johnson: “A woman’s preaching is like a dog walking on its hind legs. It is not done well; but you are surprised to find it done at all.”

She still has the quote.
The injustices she experienced in her career were painful and frustrating, but “these things change with time—they change slowly.”

‘Stained glass ceiling’ still exists

The Anglican Church of Canada approved the ordination of women in 1975, but a conscience clause meant bishops could choose not to ordain women in their dioceses. This clause was rescinded in 1986. The first woman bishop in Canada was elected almost two decades after the first women were ordained, in 1993.

In 2016, after 40 years of ordination to the priesthood for women, approximately 30% of all bishops in Canada were female, according to Rois’s research. Worldwide, 6.8% of Anglican bishops were women. In 2018, Canada’s first and second female archbishops were elected.

Despite this progress, women still face disadvantages in reaching high-level positions in church leadership, says Rois.

Rois has worked with colleagues Alex Faseruk, professor in the faculty of business administration at Memorial University, and Daphne Rixon, associate professor at the Sobey School of Business of Saint Mary’s University, to write several papers examining the glass ceiling effect and how it applies to the church.

A “glass ceiling” refers to the inability of women in corporate positions to ascend to the same level as their male counterparts; despite skill, competence and education, a woman may be passed over for promotions or receive less pay than male colleagues.

In the church, Rois identifies two main causes of what she terms the “stained glass ceiling.” One is “decades of social and gender norms that hinder female involvement outside the confines of their home,” says Rois. These norms can lead to beliefs that women are “too emotional” to lead, or that women won’t be dependable in their jobs because of their responsibilities as primary caregivers in the home.

Another cause, specific to the church, is the pervasiveness of certain understandings of Scripture. “For some people...there’s a belief in the headship of men, that women should be kept silent in church,” says Rois.

“People also say that Jesus chose 12 male disciples, despite the fact that there were many women in the early church [who] were very involved in discipling,” Rois says.

Addressing unconscious bias, “social stereotypes about individuals or groups...that form outside [of] conscious awareness,” is an important step to removing the stained glass ceiling, says Rois.

In her classrooms, Rois requires



▲ Once, a man handed her a piece of paper bearing a quote by Samuel Johnson: “A woman’s preaching is like a dog walking on its hind legs. It is not done well; but you are surprised to find it done at all.”

PHOTO: ERIC ISSELEE/SHUTTERSTOCK

students to use gender-neutral language rather than words like “mankind.” Other shifts in thinking can help break down unconscious bias, such as choosing gender-neutral social activities. Men can also take on more duties in the home and speak more clearly about their work-life balance to shift the perception that these duties are solely women’s responsibility, she suggests, noting that men are increasingly taking parental leave after the birth of their children. She also says there should be less focus on what women wear and look like, both in and outside of the church.

Dominant culture shapes us

“The dominant culture shapes our understanding,” says National Bishop Susan Johnson. Johnson is the first woman to be elected national bishop of the Evangelical Lutheran Church in Canada (ELCIC). But it took her a long time to recognize her vocation.

“I grew up in a church that didn’t ordain women. Even though I think I had, very early on, a call to ordained ministry, I couldn’t recognize it for what it was, because it was impossible and foreign,” she says.

While she was glad for the skills she learned in her first career, as a high school music teacher, “over time, God got loud, in my head and through the voices of other people around me.”

Johnson says she was lucky to have a female internship supervisor when she was in seminary. “That was so helpful to me in just allowing myself to fully be a woman considering ministry...Just helped me get over those last bumps and hurdles I was still carrying internally.”

When Rois first started in ministry, there were very few examples of how to be a woman in a leadership position in the church, she recalls. Bishop Victoria Matthews, who became the first woman elected bishop in the Anglican Church of Canada in 1993, and the Rev. Ansley Tucker, now dean of Christ Church Cathedral in Victoria, B.C., were her mentors.

“They were my primary role models of how to dress, how to act. The only models we had were men, so we all tried to dress like men,” she recalls, noting that she made sure to wear black, very little jewellery and make-up, and no coloured nail polish. “Nothing that somebody could criticize.”

In any field, Rois says, “If there’s women who have gone before you, you can learn from them. There are a lot of women who paved the way well before me. Mentoring, I think, is hugely important. And we do stand on each other’s shoulders, really.”

First Canadian female metropolitan elected in 2018

Archbishop Melissa Skelton, of the ecclesiastical province of British Columbia and Yukon, has seen this phenomenon firsthand. Since being elected Canada’s first female archbishop in May 2018—and the second female archbishop in the worldwide Anglican Communion—she has seen an “outpouring” of thanks from young women. “It has been very significant for them to see that a woman would be that prominent.”

When Skelton, who was born and raised in the United States, was first ordained in The Episcopal Church, women in leadership positions were a novelty. “Many

parishes wanted to have the exotic woman assistant.”

Skelton sees the importance of providing the mentorship and support that were not available in the past. “The experience of many women...is that there isn’t a sufficient network of supportive women to assist them and encourage them to explore the next level of responsibility.”

Skelton says she has had wonderful male mentors, and was encouraged to run for bishop by a man. “But it’s different when women sit together and talk about...the complexities—how does family life go with leadership, what out of their own background has prepared them for this or what immobilizes them around this, what practically needs to happen, how to prepare the materials.”

Towards this end, Skelton is helping to organize Leading Women, a conference for women in the Anglican Church of Canada and the U.S.-based Episcopal Church, which will take place in Chicago in October 2019.

“My own upbringing prepared me to be a helpful second in command...It did not prepare me for being the person who is up front, takes the heat, makes the decisions,” says Skelton. “So I personally had to break through that barrier...But I tell you, I reached a point where I had to do that—I could not do the other thing anymore.”

Breaking stereotypes and called by God

Seeing women succeed in leadership can help break down stereotypes.

“Often for people opening up to any new idea, it’s a matter of experience,” says Johnson. She remembers serving as an assistant to the bishop in the Eastern Synod in the 1990s. At the time congregations with a vacancy who were looking for a pastor would frequently request a man. “The bishop I was working with at the time would then always send me to work with that congregation,” Johnson laughs.

“It’s about personal understanding and experience that adds a different dimension, and sometimes demythologizes and challenges stereotypes.”

While there is no guaranteed strategy to break down glass ceilings, Rois says, there are things that can be done. “We need to keep looking at more women as bishops, primates, deans—as women in positions of influence. We need to also provide good daycare for men and women who have children, good working hours...that allow men and women to care for their families in equal ways.”

Skelton believes that “a diversity of gender—and not just to say men and women, but different ways people identify—is really important.” As bishop of the diocese of New Westminster, she has considered the ethnic and gender diversity of her diocese when making appointments.

Johnson agrees. “I think it’s important to have a variety of leadership, not just male-female, but broader understandings as well, not just of gender but of many other capacities, so that we represent not only the full membership of the church that we’re called to serve, but the world into which God has called us in mission,” she says.

Seeing someone you identify with in a position of leadership can be a huge encouragement, she adds. “If we’re serious about trying to say that this is God’s church, then shouldn’t we look like God’s people?” ■

THE
INTERVIEW ►

“The primate’s ministry is to always be attentive to how we create a holy spaciousness, so that everybody feels that they have a place in our church.”

—Archbishop Fred Hiltz, primate of the Anglican Church of Canada

‘Servant leadership’: Hiltz on the primate’s role

Tali Folkins
STAFF WRITER

ACCORDING to the canons of the Anglican Church of Canada, the primate’s role is to “lead [the church] in discerning and pursuing the mission of God.” To find out the primate’s own view on the nature of his leadership, *Anglican Journal* sat down with Archbishop Fred Hiltz, who has served as primate since 2007, to hear his own thoughts on the role. This interview has been edited for brevity.

How would you describe the authority of the primate of the Anglican Church of Canada?

It’s not based on jurisdiction. I think the authority of the primate is relational, and that you are given some authority at installation to be—to the best of your ability, and by the grace of God—a kind of locus of unity for our church. That’s very daunting. In my experience, it’s tied to the ministry of encouragement and of always reminding the church of the big picture, of the New Testament vision of the church—that it is essentially the body of Christ, and insofar as we have structures, that those structures have to serve the gospel. Some would say there’s an authority of suasion, or persuasion, and a kind of moral authority to hold the church accountable for values, habits, disciplines, and practices that are in keeping with the gospel.

The other authority, I think, that’s vested in the office of the primate is around enabling the church to know its vocation to be in and for the world. And so the canon on the primacy talks about the primate writing prophetically to the church and the world. The social justice issues, the moral issues of our time—the church expects the primate will write with some degree of authority to address those issues.

When you say the primate’s authority isn’t based on jurisdiction, do you mean the primate doesn’t have the power to discipline?

Yes—that’s all the work of the diocesan bishops and metropolitans. The primate’s ministry is to always be attentive to how we create a holy spaciousness, so that everybody feels that they have a place in our church.

How does the primate actually do that?

In my experience, through your preaching and teaching; through your visits to parishes and dioceses. People feel like they see in the face and heart of the primate—one hopes—a visible expression of their belonging to the wider church. If people are feeling a bit on the edges, there is, I think, an obligation on the part of the primate to go to those people and hear what their needs are, and then bring those to the wider church. When people are clearly in a conflict, where they’ve gone past the point of being able to talk with one another, then I think there is a role for the primate to say, “Let’s have a conversation, let’s see if



▲ “Primacy is a ministry of encouragement,” says Hiltz.

PHOTO: TALI FOLKINS

we can discern how God might be calling us to move through this time of tension and conflict into a healthier way of being together as the church.”

What has worked when you’ve undertaken this?

Rather than saying, “So here’s what the agenda for the day is,” you kind of open it up and say, “Thank you for coming together. I appreciate that. Now this is your meeting. Let’s figure out together what it is that we think we need to talk about today, what it is that we hope to accomplish today.” And so you create a space in which people feel responding to this invitation was actually worth it. And then at the end of the day you take some time to ask some questions—“Was this day a good day? Was it a holy day? Did you have a holy conversation? Do you feel like you were able to participate in it fully? What do you think we accomplished today, by God’s grace? What more do we need to talk about? Would you like to talk again?” And certainly that’s been my experience with some folks that I’ve met with—we’ve always asked at the end whether we’d like to meet again, and in my experience very many people have said, “Absolutely.”

Is this understanding of authority an attempt to replicate the authority that Archbishop of Canterbury has, as first among equals?

Correct. The ministry of primacy is grounded in that sense of being the first among equals within a particular church. There are varying degrees of authority among the provinces of the Anglican Communion that are given to primates. But historically, in our communion, a primate doesn’t have any capacity for

binding authority on any matter of jurisdiction. As the Archbishop of Canterbury is often described as the locus of unity in the Anglican Communion as a whole, so the primate of each province is the locus of unity for that church.

Are there advantages to having a church be led by someone with this kind of authority?

I fully believe that if you look over the history of the Anglican Church of Canada, the “detached” model of primacy has actually served our church very well. The other thing, of course, is that there’s an image of servant leadership in the model we have of the primacy that is really quite unique. The primate cannot just waltz into a diocese; you have to have the permission of the bishop. You are called to serve everybody and you have to be content with the fact that you don’t have the same kind of authority that diocesan bishops have. The primate will do what the primate’s invited to do. When it comes, for instance, to Sacred Circle, you’re a guest—you’re there to listen and learn, and to speak when you’re invited to speak.

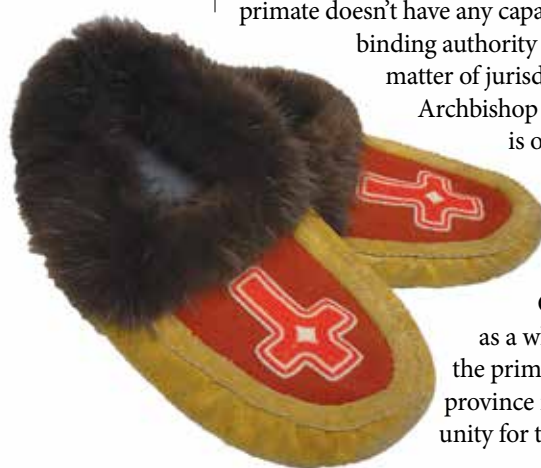
Do you think this “servant leadership” reflects in some way the role of Jesus in the gospels? I’m reminded of the image of him washing the feet of his disciples.

You’re exactly in the same headspace I am. Given the nature of primacy in our church—and I can only speak for myself—I have to live out of what’s called the Farewell Discourse in John’s gospel, where Jesus is in the upper room and he washes [the disciples’] feet. And he models servant leadership. And then he teaches them, but he teaches by modelling it. And then once he’s done that, he goes on to talk with them about other things: loving one another, going into the world bearing fruit, fruit that will last. He prays for his own consecration, for their consecration, and for all others who will come to believe through their word.

The beauty of that conversation is that we’re drawn into it. It’s an abiding conversation Christ has with his disciples of every age. I’ve often found myself personally needing to place myself again inside that upper room and hear again what Jesus is saying to the disciples, listening for some fresh insight about the kind of community he wants us to be—not just for our own sake but for the sake of the world for which he is about to stretch out his arms on the cross. The kind of authority that the church invests in the office of the primate—that’s its source, that’s its origin. ■

▼ Bishop Lydia Mamakwa presented these moccasins as a gift to the primate at General Synod 2013, when the synod recognized the Indigenous Spiritual Ministry of Mishamikow-eesh. Hiltz cherishes the moccasins “as a sign of our walking together,” in the spirit of the 1994 covenant.

PHOTO:
SASKIA ROWLEY



‘A mirror for the life of our church’

The history and role of the primacy

Matt Gardner and Joelle Kidd
STAFF WRITERS

WHEN DELEGATES meet in Vancouver this July for the 42nd General Synod of the Anglican Church of Canada, they will vote for a new primate to succeed Archbishop Fred Hiltz. But what does being primate of the Anglican Church of Canada really entail?

The primacy has evolved throughout the history of the church. In 1893, the church’s first primate was a diocesan bishop chosen from among the metropolitans, whose only specific duties were to serve as president of General Synod and of the House of Bishops.

Since that time, the office of primate has steadily grown to encompass a national episcopal ministry, in which the primate serves as a figure of unity and a reflection of the diversity, challenges and ministries of the church.

‘The voice of the Anglican Church of Canada’

Bishop of the diocese of Huron Linda Nicholls, who served on the primacy task force in 2010, describes the primate as “the voice of the Anglican Church of Canada—to the wider Anglican Communion and the world.”

The primate leads, she says, by “sharing and telling the story of our church to itself from coast to coast to coast...theologically leading and reflecting the mission of our church.”

This model distinguishes the Canadian church from many of its counterparts around the world, as Michael Ingham, bishop (ret.) of the diocese of New Westminster and chair of the 2010 task force, points out. In most Anglican provinces, the primate continues to serve double duty as a diocesan bishop, and consecrates other bishops.

By contrast, the primate in Canada

has no role in episcopal ordinations. New bishops, when consecrated, swear loyalty to the metropolitan of their ecclesiastical province, not to the primate.

Rather than jurisdictional authority as supreme governors of the church, primates in Canada exercise “pastoral ministry in the service of God’s mission,” Ingham says.

The primate is considered the first among equals of the bishops and metropolitans across Canada—providing leadership to and extending pastoral care to the bishops, supporting them in their ministries.

The primate leads the Anglican Church of Canada “in discerning and pursuing the mission of God,” according to Canon III of the Handbook of the General Synod. He or she exercises “pastoral and spiritual leadership” throughout the national church by visiting parishes, dioceses and provinces, and travels abroad to represent the national church internationally and ecumenically.

As president of General Synod, chair of Council of General Synod and chair of the House of Bishops, as well as the CEO of General Synod staff, the primate has a demanding ministry.

Misunderstandings about the primate’s role are common, according to Archdeacon Paul Fehleley, who has served as principal secretary to the last two primates. Anglicans on different sides of various debates will often send letters to Hiltz asking for him to intervene in order to resolve an issue.

But, Fehleley notes, metropolitans actually have far more influence over matters than the primate.

“People think that if the primate could [snap] his fingers or click his heels... suddenly, something would be fixed,” Fehleley said. “It doesn’t happen, because the primate doesn’t have that authority.

“If you’re looking for a whole ton of power, it’s not the position to go for,” he adds.

▶ **The primatial cross is the only official symbol of the primate of the Anglican Church of Canada. It was first presented to General Synod in 1937 after the submission of numerous designs. The cross is made of silver gilt and features the arms of General Synod and of the four original dioceses of the Canadian church.**

PHOTO: SASKIA ROWLEY



‘The undoing of empire’

In its early days, the mandate of the primate was considerably more modest than it is today.

When Robert Machray took office in 1893 as the first primate of the Church of England in Canada, it was as a diocesan bishop with some additional responsibilities pertaining to the church national.

Such was the case for the first nine primates in Canada, each of whom continued to serve as bishop of his diocese while also handling the national and international duties of primate. No financial resources were provided for the primacy by General Synod until 1934, and the position remained chronically underfunded for decades.

The mounting responsibilities of the primacy during this time—the country’s vast size, competing demands from primates’ own dioceses, and the relative lack of funding—began to take a serious toll on the primates’ health.

“Many of our early primates died from overwork,” says Ingham. “The job is just too large for an incumbent to exercise responsibilities as a diocesan bishop as well. This has only become more true over time, rather than less.”

In 1969, General Synod adopted the model of a detached primacy, in which primates were no longer burdened by the responsibilities of a diocesan bishop.

This change gave rise to ministries shaped by incumbents’ personal passions, the concerns and priorities of the church and the wider historical context.

The office evolved greatly after Howard Clark became the first full-time primate, Fehleley says.

“Ted Scott, for example, [Clark’s] successor, became deeply, deeply involved in the work in the Commonwealth, particularly against apartheid in South Africa, and had an incredible ministry,” Fehleley says. “Had he still been a diocesan bishop, I don’t think he would have been able to have the freedom and the time to be able to expand the ministry the way that he did.”

The primacy of Scott’s own successor, Archbishop Michael Peers, marked a shift in the church’s focus towards reconciliation with Indigenous peoples.

Through his 1993 apology for the church’s role in the residential school

system, Peers helped lay the foundations for later developments such as the appointment of a national Indigenous Anglican bishop and support for a self-determining Indigenous church within the Anglican Church of Canada.

In a 2002 article for the *Journal of the Canadian Church Historical Society*, “Colonial Anglicanism: Imperial to Episcopal,” Peers, then primate, reflected on the journey of the Anglican Church of Canada from what he called a “satellite of the Church of England—deposited as is—in a colonial territory.”

Much of the church’s history, Peers wrote, “has been—to use a phrase of Janet Somerville, General Secretary of the Canadian Council of Churches—‘the undoing of empire.’”

This historical task has played out in the church’s reckoning with the legacy of residential schools. But, Peers noted, there has also been a project of decolonization within the church’s very structure.

Peers traces the seeds of reform to the 1830s, when Thomas Fuller proposed a synodical model of church government, in which dioceses would be led by a synod, or governing body of licensed clergy, lay representatives from the diocese’s parishes, *ex officio* members, and the bishop. Over the following decades, this became the model the church follows today.

As late as the 1850s, Peers wrote, “bishops and dioceses were still created by Letters Patent, colonial bishops still looked to [the Archbishop of] Canterbury as Metropolitan, and anyone appointed bishop still made the trip to London to be consecrated.” In 1893, the church as it now exists took definitive shape with the first meeting of the General Synod of the Church of England in Canada.

An 1893 Declaration which established the Church of England in Canada as a separate and independent body described the church as being “in full communion” with the Church of England (as opposed to “an integral portion”), Peers noted. “I think it signaled an entirely different way of thinking about ourselves—self-government was in our own hands, and more importantly in our own heads,” he wrote.

“In a time when there has been pressure to make the Communion more monolithic, more a single entity presided over by primates, I continue to look to this

foundational document.”

In a discussion paper on “The Role of the National House of Bishops” from 1998, then-bishop of the diocese of Algoma Ronald Ferris recognized this dispersal of power. With primacy, he wrote, “decision making power always resides in the body. Where episcopal assent is required, it rests corporately with all bishops present.” It also notes that “the primate does not give a charge to the General Synod, but rather a Presidential Address.”

The future of the primacy

The true power of the primacy resides in its pastoral authority as a focus of unity for the national church. With the growth of new forms of communication such as social media, the primate has gained the ability to offer statements and reflection on current events in a more vital and immediate way.

With the election of a new primate at General Synod 2019, the position will continue to evolve.

“Whoever is elected as our primate will bring [their own] gifts in,” Fehleley says. “If a woman is elected, for example—we haven’t had a woman as a primate in Canada. What difference will it make in terms of the gender of the person, if any?”

General Synod also marks the second vote on the proposed amendment to the marriage canon to allow for same-sex marriage, he notes. “To what extent will that finish the conversation?...The grace that that person brings to that [issue] will be a critical thing.”

Reflecting on the examples set by the most recent primates, Nicholls highlights Scott, who oversaw the period of approval of the ordination of women; Peers’ “profoundly moving apology to Indigenous people”; and Hiltz for “representing Canada in the wider Communion with grace in difficult times,” and for his “unfailing pastoral sensitivity” in listening to the church.

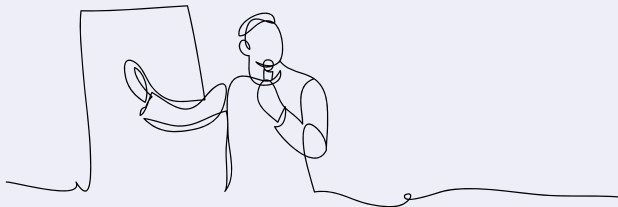
“Our primates have been and are people of exemplary faith and integrity, asked to hold together the wide diversity of our Anglican Church of Canada with its challenges of geography, cultural and theological differences,” Nicholls says.

“Our primate is a mirror for the life of our church, and deserves our deepest commitment of prayer and support.” ■

The process of electing a primate

Matt Gardner and Joelle Kidd
STAFF WRITERS

During the 42nd General Synod, the next primate of the Anglican Church of Canada will be elected. This is the timeline for how the church will choose its next national leader, according to the procedure laid out in Canon III of the Handbook of General Synod:



Six months out

APPROXIMATELY SIX MONTHS before the election date, the current primate seeks nominations from the House of Bishops. Each member may nominate between one and three bishops to be the next primate. Any diocesan, suffragan or assistant bishop, as well as the bishop ordinary to the Canadian Forces and the national Indigenous Anglican bishop, is eligible for nomination.



Three months out

THIRTY TO 120 DAYS before the election, the Order of Bishops meets to nominate three or more bishops as primatial candidates. This year, the nomination will take place at the House of Bishops meeting from April 29–May 3 in Niagara Falls, Ont.

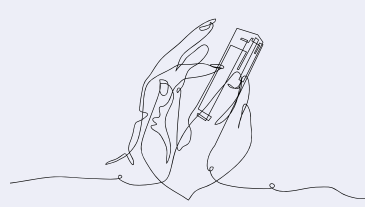
After the meeting, the general secretary of General Synod will send out the nominees’ names to all members of the orders of Clergy and Laity, along with biographies and statements on how each nominee envisions the role of the primate.



The day of the election

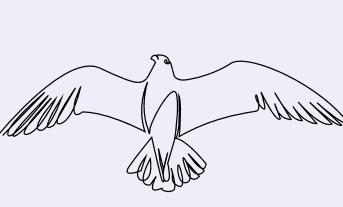
THE VOTE WILL TAKE PLACE JULY 13, during General Synod, after a celebration of Holy Communion. The prolocutor or deputy prolocutor of General Synod will preside.

In the first ballot, the orders of Clergy and Laity will vote on the nominations made by the Order of Bishops. (The Order of Bishops does not vote in the primatial election and



will withdraw to sit separately from other members.)

Voting proceeds in rounds, and the name of any nominee who has received less than 10% of the votes cast by both orders is removed from the ballot in each round after the second vote. If all nominees receive more than 10% of the vote, the nominee who received the lowest total number of



votes is removed.

This process continues until only two nominees remain on the ballot. Election occurs when one nominee receives a majority of votes from the members of both orders.

Upon the election of a new primate, the Order of Bishops will return and the prolocutor will announce the election result.

EPISCOPAL LEADERSHIP ▶

Episcopal leadership in the age of social media

Matt Gardner
STAFF WRITER

Facebook. Twitter. Instagram. The growth of social media platforms has made digital communication a ubiquitous part of modern life and transformed the way we connect with each other. For leaders of large organizations, the new dominance of these online tools offers both challenges and opportunities.

The Anglican Church of Canada is no exception. In an age ruled by electronic forms of communication, the bishops and archbishops who are some of the most visible leaders of the church are increasingly expected to maintain a regular online presence, to communicate with Anglicans and the wider public.

A survey by Signal Leadership Communication (SLC), a public relations counselling firm for senior leaders, found that 42% of respondents believe it is “important” or “somewhat important” for CEOs of leading companies to communicate with the public. Studies cited by SLC indicate that communication is viewed as a more important skill for leaders than ever before, and that digital forms of media have become the main driver of almost all communication in the public sphere.

At the same time, social media is viewed as the medium most likely to cause damage to the public image of an individual or organization. A Nanos Research poll found that more than half of Canadians (54%) say social media is a major source of PR disasters for companies. Yet 70% of Canadians also believe that the best way for an organization to respond to these disasters is to “acknowledge the problem and communicate on social media”. Meanwhile, 61% feel it is important or somewhat important for CEOs to use social media to “directly communicate with the public” when a company has a crisis.

The prevalence of social media has elicited a range of reactions from bishops and metropolitans of the Anglican Church of Canada, from enthusiasm to skepticism.

Bishop Susan Bell of the diocese of Niagara, who uses Facebook and Twitter, believes that the effect of social media on episcopal ministry has largely been positive.

“As a communication tool, [social media] has a reach that traditional media just doesn’t have,” Bell says. “It also has an immediacy that is exciting. But this also carries with it an impermanency that is hard to transcend.

“It is relatively easy and democratic,” she adds. “Both of those things have their shadow side, too, but again, in general, it is exciting to be able to speak to people so directly and from the heart.”


Bell has used her social media accounts to share timely posts, brief videos and compelling images from the diocese of Niagara.

Bell says that the growth of platforms such as YouTube, LinkedIn, Pinterest, Snapchat and Tumblr provides an opportunity to reach new constituencies, which in turn



IMAGE: ADAPTED FROM RERNARDO RAMONFAUR/SHUTTERSTOCK


“For Anglicans in particular, the Reformation taught us that communicating the gospel in the vernacular was a core value... Well, social media is the vernacular now.”
—Susan Bell, bishop of the diocese of Niagara




What is social media?

The term “social media” refers to a range of Internet-based networks that allow people to connect with each other and share content such as written information, photos and videos. Social media users typically have personal profiles on which they can post their own content, and see and comment on material posted by others.


Some of the most popular social media platforms include:




Facebook – The biggest social media network on the Internet, Facebook lets individuals set up their own profile and add others as “friends.” People can post status updates sharing their thoughts or current activities. They can also share photos and videos, join groups to discuss and share content, and provide links to web pages and articles.




Twitter – Allows users to post brief messages known as “tweets.” Twitter has become known as a source for breaking news, official statements and as a popular means for public figures such as politicians, entertainers and journalists to quickly share their opinions.




Instagram – A mobile application primarily designed for photo and video sharing. Images and videos can be edited with filters, and organized




YouTube – A video-sharing website that allows users to upload their own videos, watch videos made by others, share and comment on clips, and subscribe to the “channels” of other users.



LinkedIn – A professional networking website where users can upload profiles detailing their work history, education, and more, connecting employers with job-seekers and helping working professionals build relationships with each other.



Snapchat – Multimedia messaging app in which users, via their smartphones, can send photos and short videos known as “snaps” to each other for a short time, after which recipients can no longer access them.



Pinterest – Website and mobile application (app) in which registered users can upload, save and manage images, known as “pins,” and other content such as videos. A collection of content is known as a “pinboard.” Businesses, especially retailers, often use Pinterest to promote their companies and products.

demands a “creative and innovative Christian response.” She sees the use of such tools as firmly rooted in the Anglican tradition.

“For Anglicans in particular, the Reformation taught us that communicating the gospel in the vernacular was a core value... Well, social media is the vernacular now, and we are bound by our polity, tradition and the Great Commission to preach the gospel to the whole

creation using whatever tools the Lord makes available to us.”

Bishop Michael Oulton, of the diocese of Ontario, views communication as “job one” in the ministry of a bishop, and says that social media can be a powerful tool for episcopal ministry.

“The first chapter of Mark’s gospel is the best biblical image I can think of to describe the power of social media,” Oulton says. “Jesus began

his ministry of proclamation and called the first disciples. By the end of that first chapter, the news about his teachings and actions had spread so far and wide that he was not able to go openly into any town, yet still the people found him.

“That’s the power of social media, first-century version, in action.”

For Oulton, the growing use of social media has enhanced his own ministry. When he visits a parish or attends an event, the bishop will often compose a related post and share photos, which are then picked up by the diocesan Facebook page, eNews Weekly bulletin, or the diocesan newspaper *Dialogue*.

“Social media has allowed me to put a human face on the office of bishop each and every day,” Oulton says. “Social media has also allowed me to stay connected with the folk among whom I minister, the communities I serve and the church, both nationally and internationally, in ways that were not available to my predecessors.

“In its best sense, social media assists the Body of Christ to stay closely connected, so that when one rejoices, all rejoice, and when one suffers, all suffer.”

At the same time, Oulton acknowledges that there is a “dark side to the world of social media,” as evidenced by stories of online harassment, bullying, and hate. For that reason, he believes, it is important to have protocols and policies in place for how social media is utilized.

Archbishop Greg Kerr-Wilson, of the diocese of Calgary, concurs on the need to exercise caution in posting online, having recently attended a workshop on the use of social media among clergy. His own social media use is primarily limited to a personal Facebook page.

Kerr-Wilson describes himself as “slightly skeptical” about the underlying impact of social media in any significant way, other than as another means to connect to people within the church.

“Communications is very important, but I think in terms of quantity, we have way too much these days, to the extent that people tend to not even notice stuff as it comes through—or they notice it, but then they dismiss it because they move on to the next thing,” the archbishop says.

“It’s quantity, but not particularly quality, [in] my experience. By the time you’ve done with all the emails that come through...to go and then do Facebook stuff on top of it means that your life starts to be dominated by electronics, rather than by face-to-face communication.”

In dioceses with significant populations, such as Toronto and Montreal, bishops often co-ordinate their use of social media with diocesan digital communications co-ordinators.

Lee-Ann Matthews, web and social media co-ordinator for the diocese of Montreal, meets once a week with the

CANADA ▶



▲ Statue of a bishop in Canterbury Cathedral

PHOTO: PHILIP BIRD LRPS CPAGE/SHUTTERSTOCK

National House of Bishops experiences ‘currency of grace’ at January meeting

Bishops committed to unity in Christ

GENERAL SYNOD STAFF

Anglican bishops from across Canada gathered for a special meeting of the National House of Bishops in Niagara Falls, Ont. from Jan. 14 to 17. The focus was on necessary preparation for a primatial election and on three resolutions that will be brought to the floor of General Synod this July in Vancouver.

“The National House of Bishops has worked very hard since General Synod 2016—not only on the issues from General Synod 2016 and the ministry of the whole church, but on how we work and live together,” said Archbishop Fred Hiltz, primate of the Anglican Church of Canada. “We left this January meeting having wrestled with how we are the church and how we will remain united in Christ whatever the outcomes at General Synod 2019.”

“One bishop commented that in our work there was a ‘currency of grace,’ a statement that resonated with members of the House. This is not to say there isn’t diversity and there aren’t differences among us, but there was space, respect and grace-filled conversation in how we went about our discussions, and for each other.”

The bishops spent a full day in retreat with Hiltz, reflecting on the nature of primatial ministry within Canada and across the Anglican Communion. This day was in preparation for the beginning of the nomination process for the primacy.

They also spent two days focused on issues that will come before General Synod when it meets in July 2019. These included the proposed replacement of the *Book of Common Prayer’s* collect for the conversion of the Jews with a collect for reconciliation with the Jews; the second reading of the proposed amendment to the marriage canon (Resolution A051-R2); and changes to Canon XXII in response to the evolving self-determining

Indigenous church within the Anglican Church of Canada.

“The house recognized that it has no jurisdictional authority on what comes to the floor of General Synod; this is the work of the Council of General Synod,” Hiltz said. “But as the nature of episcopal leadership is to encourage, teach, serve, and uphold the faith, the house considered what—if anything—it would like to share with the council on matters coming before the synod.”

The result was a report to the Council of General Synod (CoGS) from the bishops’ perspectives about possible ways forward concerning the proposed amendment to the marriage canon. CoGS will consider any possible amendments to A051-R2 when it meets this March 14-17.

“This particular meeting of the national house—more so than any meeting—modelled a graceful way to have a conversation about a matter with which we have deep differences. At the heart of that was a unanimous commitment to our unity in Christ,” said Hiltz. ■

Anglican Communion’s ecumenical expert chosen as new President of Thorneloe University

ANGELICAN COMMUNION NEWS SERVICE

Canon John Gibaut, currently director of Unity, Faith and Order at the Anglican Communion Office in London, England, is to leave his current role to become

president, provost and vice-chancellor

WORLD

of Canada’s Thorneloe University. Gibaut will take up his new role on June 1, after the next meeting of the triennial Anglican Consultative Council in Hong Kong. Thorneloe University is a founding member of the Laurentian University Federation on the campus of Laurentian University in Sudbury, Ont.

In his current role, Gibaut has been the lead Anglican Communion staffer on ecumenical dialogues with other church families. He has also been the lead advisor on theological issues and on inter-Anglican dialogue. He came to the Anglican Communion from the World Council of Churches, the international ecumenical organisation based in Geneva, Switzerland.



PHOTO: THORNELOE UNIVERSITY

Canon John Gibaut will become president, provost and vice-chancellor Canada’s Thorneloe University on June 1, 2019.

Prior to these two international appointments, Gibaut was an administrator and professor in the faculty of theology at Saint Paul University, a bilingual institution federated with the University of Ottawa. From 1994 to 2003, he served as the faculty’s director of Anglican studies.

“I am excited to join Thorneloe University and live in the city of Greater Sudbury,” Gibaut said. “Thorneloe University’s innovative programs, including its school of theology, reflect the best of the arts and humanities. I look forward to meeting students and working with the faculty, staff and board of governors. I also look forward to being part of a dynamic community with a vibrant post-secondary presence. There is tremendous opportunity for growth with a global reach.”

The chair of Thorneloe’s board of governors, Nicole Charette said, “We are delighted that Dr. John Gibaut will be returning to Canada to assume the leadership role at Thorneloe University. Dr. Gibaut has a wealth of experience as a university administrator and ecumenical leader in Canada and abroad.”

A priest of the diocese of Ottawa, Gibaut is well known in ecumenical circles, having served on national and international dialogues and commissions.

He has been a member of the Anglican-Roman Catholic Dialogue of Canada, the Faith and Witness Commission of the Canadian Council of Churches, the International Commission for Anglican-Orthodox Theological Dialogue, and the Inter-Anglican Standing Commission on Ecumenical Relations.

He earned a doctorate in theology from Trinity College, University of Toronto, and has honorary doctorates from the Montreal Diocesan Theological College and Trinity College, Toronto. He has served as canon theologian of the diocese of Ottawa.

Gibaut has lectured in the faculty of divinity at Trinity College as well as academic institutions in Australia and the United States. “He has an impressive list of publications and presentations to his credit, reflecting his deep and diverse perspectives on theology,” the university said in a statement. “He is a highly regarded scholar in the areas of ecumenism, liturgy, church history, historical theology and Anglican studies.” ■

Bishops determine how best to use social media platforms

EPISCOPAL LEADERSHIP ▶

Continued from p. 10

diocese’s Bishop Mary Irwin-Gibson to ensure they are on the same page. While Matthews runs diocesan social media accounts, Irwin-Gibson posts photos from her work as bishop on her personal Facebook page.

“It’s not too strategic,” Matthews says, “but we’re in touch with each other... We have a sense for the momentum that it’s gaining, and we receive a lot of positive feedback.”

In the diocese of Toronto, suffragan bishops are all on social media, but largely left to their own devices, while the



IMAGE: STUDIO888/SHUTTERSTOCK

diocesan bishop works closely with digital communications co-ordinator Martha Holmen.

Since Bishop Andrew Asbil, of the diocese of Toronto, took over as diocesan bishop at the beginning of 2019, Holmen has worked with the bishop to determine how to best use his own social media platforms, which include an episcopal Facebook page.

“Anglicans really want to hear from the bishop what he or she is thinking about certain topics in the world, or events in the life of the diocese,” Holmen says. Social

media, she adds, “gives bishops an access to speak to people beyond just visiting parish by parish each Sunday.”

With use of social media only increasing, the expectation that future church leaders will be able to effectively communicate online will likely continue to grow.

“People in general are on social media—that’s where they gather to talk to have conversations about any kind of issue, including religious issues,” Holmen says. “So having a bishop on social media gives them access to people who are already there and lets them speak directly to them.” ■

CANADA ▶



▲ Canon Dawn Davis found there were no programs from an Anglican context to help her parish “spiritually grow and go deeper”—so she decided to develop one.

PHOTO: FORWARD MOVEMENT

Joelle Kidd
STAFF WRITER

A new small group program developed by Canon Dawn Davis, faith formation co-ordinator for the diocese of Niagara, aims to help lay leaders deepen their faith and become more confident spiritual leaders.

The program, called Revive, is being released through Forward Movement, a ministry of The Episcopal Church (TEC) in the United States.

Davis first conceived of the program in 2008, while serving as rector at Trinity Church Aurora in the diocese of Toronto.

The parish had discerned together that they wanted to “spiritually grow and go deeper,” says Davis. But when she began to look for a program or process that would help them do so, she found that there were no resources available for an Anglican context. “I have a human resources background, particularly focused in training and development. So I thought, OK, let’s just develop it.”

While many programs start by focusing on Scripture, Davis says she felt it was important to first begin with prayer and examining relationships with God. Rooted in Anglicanism, the program is also “more eucharistic, more open to mystery,” she says.

Revive is designed to be used by a small group of up to 12 lay leaders and a facilitator. It is divided into three sections or modules: communicating with God, en-



▲ Revive is designed to be used by small groups of up to 12 lay leaders.

PHOTO: FORWARD MOVEMENT

gaging in Scripture, and vocation and call. Each module contains six sessions.

In the first module, participants are introduced to different prayer practices, including creative practices like praying with music or doodle prayer. “It’s a lot of fun—an atmosphere of play and experimentation,” says Davis. They also learn how to incorporate prayer into daily life and how to lead prayer in public.

The second module delves into the Bible. Davis says it is not focused on

a better academic understanding of Scripture, but learning how God could “speak through sacred texts in order to shape and inform our life.” Participants learn different methods of meditating on Scripture and how to lead a short Bible meditation to open church meetings.

The third module explores topics like spiritual gifts and spiritual discernment. Participants form their own creeds and think through big topics like forgiveness, why bad things happen to good people,

“When people are responding to the Holy Spirit, when they are engaged in ministry, nothing but wonder and joy can come from that.”

—Canon Dawn Davis, faith formation co-ordinator for the diocese of Niagara

death and grief.

The program also includes an opening and closing retreat. During the closing retreat, participants create a personalized Rule of Life. “They walk away with a new and renewed vision of their ministry,” says Davis.

“I’m firmly of the belief that when people are responding to the Holy Spirit, when they are engaged in ministry, nothing but wonder and joy can come from that,” she adds. “When we get people responding just simply out of need, then we get dutiful service, and I think that probably the former is a much more grace-filled and exciting adventure to be engaged in.”

In 2014, Davis began a doctor of ministry (DMin) program at Tyndale University College and Seminary, focusing on spiritual formation. As part of her studies, she was looking for a way to measure Revive’s results. “I kept seeing this shift in people, and it was consistent over the years that I’ve done this. I wanted to measure it,” says Davis. She found a spiritual vitality metric developed by Forward Movement through its ministry RenewalWorks, and connected with the ministry to set up a pre- and post-test. Participants in Revive filled out a survey before and after going through the program.

“The differential was so significant that I started getting calls from the people in Forward Movement and RenewalWorks—they had never seen such a jump,” says



▲ The program focuses on communicating with God, engaging in Scripture, and discovering one’s vocation and call.

PHOTO: FORWARD MOVEMENT

Davis. Forward Movement helped develop a pilot program for five North American churches, and now distributes the program through its website.

Davis says Revive is designed specifically for lay leaders who serve in the church—on parish council, as wardens, heads of the sanctuary guild, treasurers—but may feel they are neglecting their own spiritual growth. “This is intended for our hard-working lay people who are doing a lot of things for the church and are, quite frankly, very tired and spent, and who often will claim that their spiritual life has stalled.” The program is a gift, she says, “almost the gift of Sabbath, to come and renew—instead of giving out, take in and by renewed by what the church can offer.”

After running the program five times at

her former parish, Davis says she saw a transformation as the church’s lay leaders “fell in love with God,” deepened their relationships with each other, and began to look outward to their community.

Her church, like many in the Anglican Church of Canada, was grappling with immense demographic shifts and an uncertain future, says Davis. She recalls a lot of “hand-wringing and furrowed brows and worry” about matters such as the finances and the building. After doing the program with a few different groups, however, she noticed a shift. Instead of fear and anxiety, the general feeling in the church was one of lightness of spirit and fun, she says. She also saw lay leaders become more outwardly focused and welcoming to newcomers.

“This is not a Hail Mary pass for salvation of the church [as an] institution,” she cautions. But it is, she says, “a vehicle for us drawing closer to God, and then God does the rest of the work, and where this goes, I have no idea.”

As of January 2019, all course materials for the Revive program can be purchased and downloaded through revive.forwardmovement.org. Materials include a facilitator’s guide, participants’ guides and an 8-10 minute video for each session, shot by Toronto filmmaker Alex Josselyn. A sample of the program is also available to download. The course is \$299 USD, but is available for \$100 USD through March 2019. ■

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Bible Readings		Bible Readings	
April 2019		April 2019	
DAY	READING	DAY	READING
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<input type="checkbox"/> 2	Joshua 7:1-26	<input type="checkbox"/> 17	Isaiah 52:13-53:12
<input type="checkbox"/> 3	Joshua 8:1-17	<input type="checkbox"/> 18	Luke 22:14-30
<input type="checkbox"/> 4	Joshua 8:18-35	<input type="checkbox"/> 19	Luke 23:26-56
<input type="checkbox"/> 5	Joshua 9:1-15	<input type="checkbox"/> 20	Matthew 27:45-66
<input type="checkbox"/> 6	Joshua 9:16-27	<input type="checkbox"/> 21	Luke 24:1-12
<input type="checkbox"/> 7	John 12:1-11	<input type="checkbox"/> 22	Isaiah 25:1-9
<input type="checkbox"/> 8	Isaiah 49:1-13	<input type="checkbox"/> 23	Isaiah 26:1-19
<input type="checkbox"/> 9	Isaiah 49:14-26	<input type="checkbox"/> 24	Zechariah 8:1-23
<input type="checkbox"/> 10	Isaiah 50:1-11	<input type="checkbox"/> 25	Mark 16:9-20
<input type="checkbox"/> 11	Isaiah 51:1-11	<input type="checkbox"/> 26	Psalms 118:1-14
<input type="checkbox"/> 12	Isaiah 51:12-23	<input type="checkbox"/> 27	Psalms 118:15-29
<input type="checkbox"/> 13	Philippians 2:1-11	<input type="checkbox"/> 28	John 20:19-31
<input type="checkbox"/> 14	Luke 19:28-48	<input type="checkbox"/> 29	Psalms 68:1-20
<input type="checkbox"/> 15	Luke 22:1-13	<input type="checkbox"/> 30	Psalms 78:52-72

Kootenay has courage to adapt, says bishop-elect

Continued from p. 1
and parishioners.

One of the things she likes about the diocese, McNaughton said, is the support it provides for ministry through the Kootenay School of Ministry, which focuses on the local training of priests and deacons, and the diocese’s Education for Ministry program, which makes theological education available to lay people. She added that as co-chair of the Anglican Church of Canada–United Church of Canada Dialogue, she was also interested in the shared Anglican–United Church parishes in the diocese.

“I think Kootenay has always had a courage for looking at new models of ministry in rural settings,” she said. “The church needs to adapt and change to new circumstances, so I’ll be wanting to support that for parishes.”

Born and raised in Peace River, Alta.,



PHOTO: JEFF DONNELLY

The Rev. Lynne McNaughton, shortly after the election results were announced January 19.

McNaughton studied sociology and English at the University of Alberta before completing an MDiv at the Vancouver

School of Theology (VST) in 1986. She received a doctor of ministry degree from Columbia Theological Seminary in Decatur, Ga., in 2007.

McNaughton was ordained a priest in the diocese of New Westminster in 1987, and has served her entire ordained life in the diocese. She was chaplain and director of Anglican formation at VST from 1995–2008; she was also an assistant professor of spirituality at VST from 2003–2008. McNaughton served as archdeacon of Capilano in the diocese of New Westminster from 2011–2016, and has been rector of St. Clement’s since 2008.

Her service has included work for the national church. McNaughton has been a member of every General Synod, for example, since 2010, and has also served on Council of General Synod (CoGS) since that time. Since 2016, she has been deputy

prolocutor of CoGS. She has sat on many committees of the national church, including the Anglican Church of Canada–United Church of Canada Dialogue, of which she was the Anglican co-chair from 2016–2019.

The election was held to choose a successor to Archbishop John Privett, who retired May 31, 2018 after serving as bishop of the diocese since 2005. Privett, who also served as metropolitan of the ecclesiastical province of British Columbia and Yukon beginning in 2009, resigned from that position on April 30, 2018, and was succeeded the following month by Archbishop Melissa Skelton.

There were three other nominees: David Anderson, archdeacon of Hamilton–Haldimand in the diocese of Niagara; Canon David Harrison, rector of the Church of St. Mary Magdalene in Toronto; and Christopher Pappas, archdeacon for congregational development for the diocese of Edmonton.

The diocese of Kootenay is situated in the southeast of the civil province of British Columbia. ■

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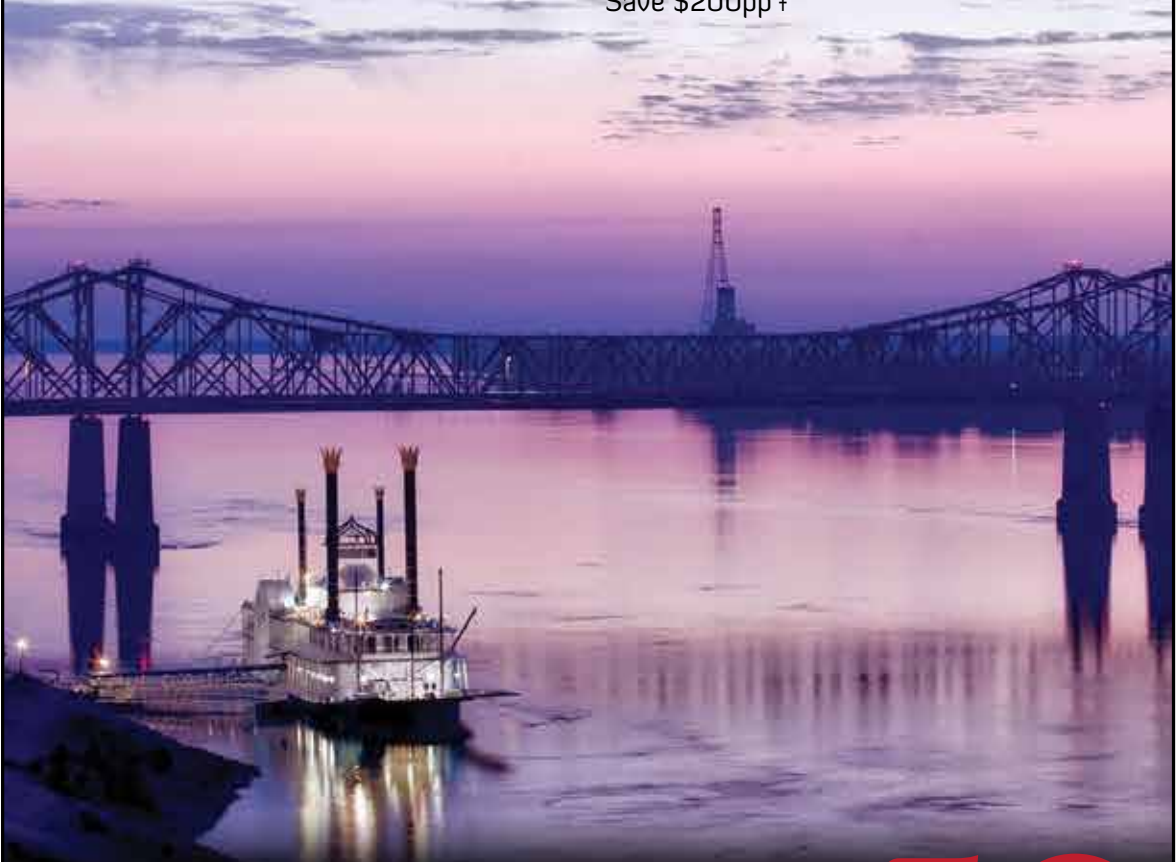
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