



A young participant in the TRC's Walk for Reconciliation in Ottawa, May 31, 2015.

PHOTO: ANDRÉ FORGET

Home at last

Retired dean finds housing as Anglicans raise funds in support

Matt Gardner
STAFF WRITER

The Rev. Jonas Allooooloo is homeless no more. The former dean of St. Jude's Cathedral in Iqaluit, Nunavut—who found himself homeless last October, two years after his retirement—has moved into a small one-bedroom apartment in the city with his wife Meena. However, the couple's housing hunt is far from over. Most of their possessions remain in storage, since their new apartment is too small for many items to fit inside.

"We don't have a lot of room," Allooooloo

See CHURCH STARTED, p. 8

COUNCIL OF GENERAL SYNOD ▶

"I know God will be able to take whatever we can offer and weave it together for good, for in God we find all that is needed for whatever lies ahead."

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

'My prayer is for continued, deepening resilience'

As church struggles with pandemic, primate sees modified agenda for CoGS

Matt Gardner and Tali Folkins
STAFF WRITER AND ACTING EDITOR

A pandemic that has brought death, illness and disruption will likely also prevent the Council of General Synod (CoGS) from completing its goals for the triennium—but the church can still accomplish good as long as it entrusts itself to God, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told CoGS March 13.

In remarks opening a half-day online session, Nicholls noted the previous week had marked one year since the World Health Organization declared the outbreak of COVID-19 to be a pandemic. Many people have suffered loss after two waves of the virus and serious lockdown measures in the past year, she said—and a third wave hovers on the horizon. One bishop in the Anglican Church of Canada is on leave due to long-term lingering symptoms from COVID-19, she added, and nine older Indigenous clergy have died.

Michael Hawkins, bishop of Saskatchewan, contracted the disease in November and continues to experience health problems. In July, Blackfoot elder the Rev. Margaret Waterchief died

of complications from COVID-19. In December, Cree priest Canon Angus Sewap also died from COVID-19 complications.

"My prayer for all of us is for continued, deepening resilience as we pay attention to those who find continued strain almost unbearable," Nicholls told CoGS.

She said she hoped and prayed people had discovered that "God is with us in the midst of each day and is patient with us," and that there's a need for patience with the work of the church.

"We will not accomplish everything we hoped to at the beginning of this triennium," the primate said. "But we will have accomplished different things and learned different things. I know God will be able to take whatever we can offer and weave it together for good, for in God we find all that is needed for whatever lies ahead."

The Anglican Church of Canada is actively working—as part of coalitions such as the Canadian Council of Churches, and with its full communion partners in the Evangelical Lutheran Church in Canada (ELCIC)—to speak out on issues and legislation, Nicholls said.

"One of the things that's quite heartening in this time has been the willingness of government to listen to faith leaders ... to hear what we have to say about some of the significant issues happening around us," the primate said. She noted two important bills coming forward in Parliament—one related to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the other to medical assistance in dying—and hoped the church would be part of conversations on those topics.

A worldwide concern for the church in the months ahead, Nicholls said, is vaccine equity: making sure that COVID-19 vaccines are available globally, not just in countries with enough money and access to procure them.

Meanwhile, the primate said, the church continues its work in other areas—planning General Synod 2022, which will be part of the Assembly with the ELCIC. Both the Assembly and the Lambeth Conference are still planning for in-person gatherings, she said, though plans may change as the situation evolves.

Judith Moses, chair of the Strategic

See CHURCH LOOKS, p. 3

PM# 40069670



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How is COVID-19 changing your church?



11
Lynne McNaughton elected metropolitan

JERUSALEM SUNDAY

MAY 16, 2021

AS YOU SENT ME INTO THE WORLD,
I HAVE SENT THEM INTO THE WORLD.
—JOHN 17:18



DID YOU KNOW that this is the 8th year the Anglican Church of Canada will celebrate Jerusalem Sunday, in the support of the Diocese of Jerusalem?

This year offerings and donations will support the emergency needs of the **Al Ahli Arab Hospital, Gaza**, a diocesan ministry serving the medical and health care needs of the most vulnerable people in Gaza.

Established in 1882, Al Ahli Arab Hospital, which, in Arabic means 'the Arab peoples hospital, is the oldest working hospital in Gaza today.

The political, economic, and social climate in Gaza is one of the most complicated in the world. The challenges that 2.1 million Gazan's face are daunting. Ahli Hospital is a safe haven of peace and compassion in the midst of chaos. Its leaders and medical staff work with dedication to help their patients cope with appalling living conditions, including widespread water contamination, food insecurity, psycho-social trauma from political turmoil and conflict, limited medicine and medical supplies, the lack of fuel for heating and cooking, among others.

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FINANCES ▶



Tali Folkins
ACTING EDITOR

The Anglican Church of Canada's pension fund grew by nearly 12% in 2020 after markets bounced back—and then some—from March lows, says Judy Robinson, executive director of the General Synod Pension Plan.

"It performed spectacularly, I'm happy to report," Robinson says. "In March last year, when the pandemic first reared its ugly head globally, all the markets kind of crashed, and the pension fund was down more than 10%.... But then the year's recovery was really quite phenomenal."

As this story was being written, the fund was sitting at more than \$1 billion—a "remarkable milestone for us," she says. The pension plan is now about 140% fully funded, meaning that for every dollar owed to retired and active Anglican Church of Canada employees, the plan has \$1.40 in assets.

(In 2013, after the funded ratio had fallen to 95.3%, the trustees of the General Synod Pension Fund asked for (and later received) permission from the Ontario government for a three-year window to improve the plan's funding level, in order to avoid possible pension reductions of 20% to 30%.)

Many of the world's stock markets grew in 2020, despite the economic turbulence—some more than others. The S&P 500, an index of U.S. stocks, grew by more than 16%; the Canadian S&P/TSX Composite Index gained only a little over 2% during the year.

Stocks, however, make up only roughly



▲ **As of press time, the pension fund was sitting at over \$1 billion and was 140% fully funded.**

PHOTO: WATCHARA RITJAN

half of the church's pension fund. And it wasn't just the fund's stock holdings that performed well last year, Robinson says.

"It was really everything," she says. "Stocks performed really well, and interest rates went down so bonds performed really well, and we have some infrastructure investments that performed really well. So it was just really across the board." (Bond prices generally increase as interest rates decrease.)

Robinson says the fund has performed in the top 25% of similarly invested pension funds for more than a decade.

"We have some very, very capable trustees who make investment decisions, and they have selected asset managers and asset classes that have performed really, really well," she says. "We're reaping the benefits of that."

She cautions, however, that with stock prices now high, and interest rates extremely low, it may be challenging

to find investments that can deliver comparable returns in the coming years.

One investing technique that drew an unusual amount of attention in early 2021 is short selling, whereby the investor gains if the price of a share declines, but loses if the price increases. The practice is often associated with hedge funds.

In late January, some retail investors aggressively bought up stock in GameStop, a U.S. computer game retailer, and some other companies that they believed to be heavily shorted. Conversations on the Reddit internet platform suggest they were motivated by a desire to cause financial losses to hedge funds, and the U.S. financial establishment generally, for perceived injustices.

The General Synod Pension Fund, Robinson says, does not have any short positions, and so was not impacted by the so-called GameStop short squeeze.

"It's not within our mandate. None of our managers are allowed to short stock, so we don't have that kind of risk in the fund," she says.

It's good the fund is invested in stocks, because although stock markets can be prone to dramatic drops, such as those the world saw in March, these tend to be short-term, Robinson says.

"We have a very, very long-term view and because the pension plan is so well-funded, we have tolerance for some ups and downs, some volatility," she says.

"It would be not good decision-making to not be invested in stocks.... Stocks have outperformed bonds over the long term in every period of time that you can study." ■

COUNCIL OF
GENERAL
SYNOD ▶

Church looks to sign planned covenant of reconciliation

Continued from p. 1

Planning Working Group (SPWG), recapped takeaways from the CoGS small group discussions in February on strategic planning. CoGS members had reported being inspired by what they had accomplished so far as a council team. Among other things, they reported a sense of being a "bridge" between CoGS and their dioceses, helping spread dialogue and ideas across the country and helping keep Anglicans at the local level informed about the national church.

Reconciliation Animator Melanie Delva directed CoGS members to an excerpt from the executive summary of the Truth and Reconciliation Commission (TRC) report focusing on treaty-making and ways of resolving conflict and misunderstanding. The TRC, she said, stressed that Indigenous ways of doing these things must be central to reconciliation.

When talking about making treaties and agreements in Canada, Delva said, government and church officials typically viewed treaties as legal mechanisms and as transactional—that Indigenous peoples were giving something up and receiving something in return. In contrast, elders and knowledge keepers suggest, Indigenous peoples approached treaty-making as a sacred obligation—one that committed both parties to respectful relationships and to share and care for the resources of creation equitably.

However, Delva added, Canada did not consistently uphold any of the treaties, greatly damaging that relationship, and the



▲ **CoGS met by videoconference again in March—and was told it may meet in person in September.**

PHOTO: MATT GARDNER

TRC has called for a "reset."

The report's 46th call to action, she said, exhorts parties to the Indian Residential Schools Settlement Agreement—which include the Anglican Church of Canada—to "develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society." This covenant of reconciliation, Delva noted, would be open to anyone: governments, civic groups and other organizations as well as individuals. The Anglican Church of Canada, she said, is looking at signing it once it is drawn up.

Archdeacon Alan Perry, general secretary of General Synod, said signing the covenant of reconciliation would build on steps already taken by General Synod, reiterating its ongoing commitment to reconciliation. In 2010, he said, General Synod had repudiated the Doctrine of Discovery and endorsed UNDRIP. The question the church now faces, Perry added, "is how are we living into those actions?"

The Doctrine of Discovery is a legal principle used to justify the colonization of the Americas, based on the idea that these lands had been discovered by Europeans.

National Indigenous Archbishop Mark MacDonald said the covenant of reconciliation "is not meant to replace the treaties. It is meant to clarify, enhance, extend and repair the damage to the treaties." The churches, he added, were "at the very least morally responsible, if not legally responsible in the treaties. First Nations would not have signed the treaties without the churches' role." Signing the TRC covenant would clarify the role of the church at an "implicit moral level," MacDonald said.

The churches' failures in the treaties "raise the most serious questions we face as a church body, looking back at what happened historically," MacDonald said.

Our baptism in Jesus, MacDonald suggested, points us to renew our humanity in reconciliation with all of creation and with each other. He described the main source of the early church's appeal to outsiders as the love that Christians showed to each other and to others who were outside their social or cultural group.

"Their baptismal covenant was very clear, and I believe that's what at stake in this covenant for us," MacDonald said.

The primate said she hoped the covenant would be drawn up soon.

In separate remarks, Perry said CoGS would meet in person "God and vaccine willing" in November. ■



“Never again can it be said that Anglicans cannot change and adapt—because we have shown we can!”

‘Our response ... gives me huge hope’

From the church’s statistician, some observations—and an invitation

By Neil Elliot

AS I WRITE, it is one year since COVID-19 was declared a pandemic. We have seen changes in this year that we could not have imagined. Many have suffered and died from the pandemic, and there is still a long way to go through it. But we have also seen good things happen. As always, God is bringing blessings out of a bad situation.

In this article I want to tell you about the ways our response to the pandemic gives me huge hope for our future, and I want to ask for you to help by sharing your views on COVID-19 and the church in a survey. But let me start by telling you my experiences over the last year.

Our experience of the pandemic in Trail, B.C.

My ministry has been busier than ever over the last year with change after change, and I spent most of 2020 playing catch-up. Within a week of the outbreak we started an online service. Many of my congregation love what we are doing. It has enabled them to connect to God even through the challenges of COVID-19. We have found ways to be together.

Of course, we miss worship together, and especially we miss Eucharist, but we are finding the positives. We have members who could not come to worship before the pandemic because of health or other issues. Now they can. And they can have the service *when* and *where* they want—my sermons have never been more popular! Some members of our congregation join our bishop each night for compline, which has been a great encouragement for them.

There have been challenges. We have had to adapt the service to the new online context. I have had to improve my technical skills to create professional videos. We were concerned about money, but thanks to government grants and people’s generosity, our parish finances are strong. Like many of my colleagues, I am stressed by all of this change, but I know that I am doing the job God calls me to.

We have found new ways to engage our community: In the summer we held outdoor neighbourhood gatherings using National Indigenous Archbishop Mark MacDonald’s model of gospel-based discipleship; in the fall we held “Wild Church” and online Zoom parties for our youth; we have Zoom Bible studies and the inevitable Zoom meetings and AGMs.

A time of transformation

Those have been our experiences, and I know from my research that they are typical for many across the church. My research has uncovered three common ways COVID-19 has changed us:

1. There has been an unprecedented outpouring of creativity and change in the church. Within a few weeks of the start of the pandemic, many churches were online. They were on Zoom or YouTube or Facebook or some other platform. The form of service changed to fit the new online context—in some cases a little, in others a lot. Ministers were incorporating

▲ The pandemic has spurred church leaders to engage congregations in new ways, writes Canon Neil Elliot.

ILLUSTRATION: ADAPTED FROM SHINSHILA



images, video and music into their services. The music became much more varied. Video came from people’s homes and from outdoor locations. People used their imaginations to engage their congregations in new ways. Never again can it be said that Anglicans cannot change and adapt—because we have shown we can!

2. The move online has broken barriers of time and distance. All of the churches that I have talked to have grown their congregations, and many of the new attenders come from outside the parish. One local congregation which cannot create its own service is using a service from a church four hours away in a different time zone. Many people are watching the service at a completely different time than normal. I have one congregant who watches from her workplace—and she’s a ski-lift operator!

3. We have transformed our liturgy. We have had to manage without Eucharist for months at a time or even for the whole year. Clergy have felt free to change the service to make it work in the new context. Sometimes they have adapted one of the services in the Book of Alternative Services; sometimes they have used another prayer book. The main service in some places is not even recorded on a Sunday, but midweek. In many places groups are joining for daily online worship, morning, midday, evening or night. There has been a need for new patterns of worship.

There are, of course, significant concerns, even apart from the death and suffering I’ve already mentioned. The pandemic has brought a new “techno-clericalism” which puts technically adept clergy at an advantage and has created new problems for many excellent but technically challenged clergy. It has blocked many of the in-person skills which pastors have relied on, and may be having an impact on our finances which is currently masked by government grants.

Hybrid church as the new normal?

As I write, it seems that significant numbers of churches are expecting not to go back to the pre-COVID-19 way of being. Anglican churches across the country are investing in technology and training to enable services to be broadcast. We seem to be moving towards a “hybrid church” model where there will be both

online *and* in-person services in many churches. This hybrid model is offering much hope in the rural areas I serve. Those who felt disconnected from communities and services are suddenly feeling re-connected. Church structures are finding new ways to reach out. The acceptance of a shift to online services and meetings is solving problems we have struggled with for decades. I feel more confident about the future of the church locally and nationally than I have in many years.

Drawing a clearer picture

All I have said so far is based on the experience of my parish, my diocese and research done in other churches, particularly the Church of England. But we really need better information about what is happening here in Canada, and how that changes across the country.

That better information is coming. The parish returns for 2020 that go to the dioceses will contain valuable data, which I hope we can harvest and analyze quickly. A few dioceses have asked parishes important questions about how COVID-19 has affected ministry in 2020. I will be looking at financial data from parishes to gain further insight into changes in giving.

But most of all, we need insights from Canadian Anglicans around the country, from coast to coast to coast. We need *your* insights, *your* perspectives, *your* experiences of COVID-19 and the church. The Anglican Church of Canada has been invited to be a part of an international study based in the UK, run by reputable academics, some of whom are Anglican priests. We need as many Canadian Anglicans as possible to take 25 minutes of their time to help us understand what is happening. You can complete the survey online, at: www.yorks.j.ac.uk/coronavirus-church-and-you

You’ll also be able to view the results of their 2020 survey at the same website. May God give you hope and joy as you rise to the challenges of this unique time. ■

Canon Neil Elliot is the Anglican Church of Canada’s statistics and research officer. He is also incumbent in the parish of St. Andrew and St. George, Trail, B.C. and dean of the diocese of Kootenay’s East Kootenay region.



IMAGE: ZUPER ELECTROCAT

SINGING
WITH JOY ▶



By Linda Nicholls

AS I WRITE this on the cusp of the spring equinox, I am so deeply grateful for the gift of light as the spring sunshine has melted the snow, is greening the grass and is offering such promise for warmth and renewal. The late afternoon sun pours into my west-facing living room windows and floods the room with light and warmth. We are feeling the same emerging hope as we watch the rollout of vaccines and hear the promise of the end of the pandemic—though with some caution as it will take months yet, and there are no guarantees as variants swirl around us and in the world. This is a liminal time at the edge of ending the pandemic and not yet beginning the life beyond it—but hopeful.

We are also now between Easter and Pentecost. Surely this was a liminal time for the disciples as they reveled in the appearances of the risen Christ with them and absorbed the implications of what the resurrection meant for everything they thought they knew. We see them struggling to come to terms with the possibility—doubting and believing, hoping and rejoicing. Then, at the Ascension, Jesus leaves them. His presence in their midst would no longer be experienced in the same way, and he leaves them in charge! What an utterly foolish and courageous act. Jesus entrusts this motley group of disciples, who had betrayed and doubted him, with the precious gift of the gospel and promises the



▲ As we prepare to move out of the pandemic, what hopes for the future and signs of new life is the Spirit showing us?

PHOTO: SUZANNE TUCKER

Holy Spirit will be with them to guide and direct.

We have been entrusted in the same way with sharing the gospel in our time. That time includes the pandemic, when everything we knew has been tossed up in the air and changed. Now, as the end of this long struggle emerges, we are still entrusted to share the gospel. What has changed? Will we simply go back to the way things were before? Have we learned new ways to share God's presence? What have we lost? Where is our hope in resurrected new life?

Some may be afraid to be in public gatherings for many months to come. Some may want to stay online where there is a certain intimacy, safety and online equality. Others are exhausted from the efforts to keep going. Others are champing at the bit to launch into new ideas and ways of being. Our Indigenous communities have faced the deaths of key ministry leaders and are searching for new ways to raise up the

pastors needed.

Like the disciples, we need the guidance of the Holy Spirit—and she is here among us. The Spirit has been weaving in and out of our Zoom worship and our pastoral care “at a distance” and is still calling us onward. We need to stop and listen. Where are we hearing the Spirit?

I invite you to join Anglicans across Canada in a new project, *Surprised by the Spirit!* A group of spiritual formation leaders in Canada has created a resource to help you listen—with fellow parishioners, friends or colleagues—to where the Spirit has been, and still is, surprising us as we prepare to move out of the pandemic. The resource is available at:

www.anglican.ca/spirit

It concludes with the invitation to share, over the next five months, your responses to these questions:

What has our community learned from the experience of this past year?

What questions is our church being called to wrestle with?

What hopes for the future and signs of new life is the Spirit showing us?

Share your thoughts with us in writing, a video, a poem or art! Be creative. We will gather them up and celebrate with them as we approach Thanksgiving 2021!

Come Holy Spirit and renew the face of the earth! ■

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

WALKING
TOGETHER ▶



By Mark MacDonald

If one does justice to the poor and destitute, then it is good; is this not knowing me?—the Word of the Lord. (Jeremiah 22:16)

SINCE WE HAVE lost nine of our elder clergy in the past year, most to COVID-19, we are in a crisis. Before the pandemic, on a good day, we were stretched thin in providing pastoral care to Indigenous communities with the highest rates of poverty, difficult living conditions, and overall stress, whether in urban or reserve settings across Canada. Now we are facing a human need similar to that in a war zone.

We are doing the best we can to mobilize our pastoral resources under the restraints of the pandemic protocols. To respond to this massive human crisis, we are preparing our next generation of faithful leadership for a number of roles, some of them ordained. As we do that, I have heard dozens of voices from across the non-



IMAGE: ANNALISA JONES

Indigenous Church caution that they must not be ordained for the whole church—meaning that, if they are not thoroughly acquainted with a Western seminary education, they must be restricted in where they may be able to serve. They may serve as local clergy, but not clergy for the whole church.

Now, I should say that these faithful elders, well known to their communities for decades, proven faithful and pastoral in situations that see more trauma in a year than most paid clergy see in a lifetime (I know; I have been in both places), are not looking to flood the suburban churches looking for work. Yes, for

us the most important element is a person's relationship to Jesus as a disciple. But there is so much more. Most of these folks study hard and commit to life-long learning, many of them following a path that leads to academic credentials, but not in the pattern or path of discernment typical of Canadian non-Indigenous urban and suburban society. I have known a thousand of these men and women, and most of them would last longer in an urban or suburban parish than their “ordained-for-the-whole-church” counterparts would last on a reserve.

Canadian old-line churches have come to occupy less and less of the political, social, and geographical space of Canadian life, and the training of our clergy has reflected our declining boundaries. I do understand that some of these matters have been soured by perceptions of doctrinal and political differences, particularly coming out of the last General Synod. It is hard to explain how we could say—no, promise—that these things would look different in the context of

human need and human relationship as they exist on the ground. We can only ask you to trust that this is so.

We intend to roll out a number of initiatives to deploy people and ordain them over the next year or so. We expect them to fulfill the highest expectations of all of the church and that they will be, as much as any seminarian, ordained for the whole church. I understand what laudable goals people are searching for when they say we must ordain for the whole church. I will join them in the search for those goals. But under such laudable goals, a lot of mischief may hide. People ordained for the whole church have caused much mayhem on reserve communities throughout Canadian history, but no one is recommending that they be outlawed or restricted. This is a simple request that Indigenous clergy and workers no longer be demeaned. ■

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

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FEATURE
STORY ▶

‘Every step ... uncovers something else to do’

Five years after the TRC report, reflections on reconciliation

Joelle Kidd
STAFF WRITER

Five years after Canada’s Truth and Reconciliation Commission (TRC) released its final report and 94 Calls to Action as a response to the legacy of Canada’s Residential School system, the Anglican Church of Canada’s national Indigenous archbishop and reconciliation animator say progress on reconciliation has been mixed.

“I think that there are some things that have gone much better than I would have imagined,” says National Indigenous Anglican Archbishop Mark MacDonald. “There are other things that I thought would change more rapidly that haven’t changed at all.”

MacDonald says that over the past five years he has seen a “substantial change in the way in which, overall, people perceive Canada and the way that the church in particular sees its work.”

“There’s been a massive kind of deconstruction of the way in which the church has seen its relationship to Indigenous peoples, and that has been very, very significant,” he adds. Thanks to the TRC, elements of Canada’s past and treatment of Indigenous peoples which had previously been “well hidden” are now “general knowledge.”



▲ ▶ Anglicans take part in the 2015 Walk for Reconciliation.

PHOTOS: ANDRÉ FORGET



For Melanie Delva, the Anglican Church of Canada’s reconciliation animator, the 94 Calls to Action included in the TRC report have been a valuable tool for education as well as action.

“If it had just been a report, let’s face it: a lot of Canadians—a lot of Anglicans—would not have read the report.... Even


the executive summary is 600 pages. But the 94 calls are more accessible, and I think that the calls ... end up teaching history as well.” When Delva teaches the calls in workshops, she says, it often leads to questions about the history of Canada’s and the church’s relationships with First Nations, Inuit and Métis peoples.

There have been many positive changes in the past five years, Delva says. “We do territorial acknowledgments, there is UNDRIP [United Nations Declaration on the Rights of Indigenous Peoples] legislation in British Columbia now, there are First Nations who have their own child welfare systems within their nations,” she notes. Yet the work is about more than checking off which calls to action have been fulfilled.

“The success or failure, for me, is more relational, is more the ‘hearts and minds.’ And I need to acknowledge that that is not how I started this work—that’s been taught to me by Indigenous folks.” When she began her role as reconciliation animator, Delva says, “the first thing I was encouraged to do was to make a list of the calls to action and check off the ones that we had completed. So that was kind of my first job. It’s written into my job description that I am supposed to track progress on the calls to action. So in my own mind, the success or failure has been, at times—and on my bad days still is—how many of these can I check off as ‘completed’?”

That checklist mentality is common in Canadian society at large, she says. But

Continued on p. 7




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Reconciliation ‘was never about a checklist’

Continued from p. 6

she has tried to transition her work to be more interpersonal, relational, and tied to spiritual care.

“For me, it’s always been a spiritual journey.... This was never about a checklist from a report. This has always been about us as a church entering into reconciliation because Jesus calls us to it.... The challenge for me is reminding people that we do this because it’s what Jesus called us to—otherwise, we’re another social service organization. For me, I think the challenge is reminding the church to dream dreams, to be open to visions, and to not be afraid when things we weren’t dreaming and visioning happen anyway.”

MacDonald says “blocks” remain in people’s minds and hearts. “There are blocks in the way that people are built, in habits of mind and heart and culture—not just in the minds and hearts of Western or white institutions, but also in Indigenous institutions and minds and hearts—that keep things the way they are.... So although I’m very happy with what has been accomplished, and on some levels, grateful and astonished, at other levels, I look and say, ‘Boy, we have a lot to do.’ Because every step forward uncovers something else to do,” he says.

In the past five years, MacDonald says, the Anglican Church of Canada has undergone some unimaginable changes. Many of these took place at General Synod in 2019: MacDonald points to the creation of the self-determining Indigenous church, and the designation of National Indigenous Anglican Bishop as an archiepiscopal position.

“What it said was, that freedom that we give to the Indigenous people has the same authority as anything else in the Anglican Church of Canada.... That’s an amazing thing.” Even a few months before it happened, MacDonald says, he “wouldn’t have imagined it possible.”

“The House of Bishops—they can’t even agree on when to have lunch ... and they voted unanimously for this!” he says with a laugh. “I think that’s an extraordinary measure of progress.”

“I think this could not have happened but for all kinds of grassroots work of compassionate caring and sharing and trust-building and all sorts of other things. So the work of, you know, really, hundreds and hundreds of people, and also, I’ve been saying, the movement of the spirit.... The church has a very extraordinary consensus in support of Indigenous rights, in support of the calls to action.”

Advocating for UNDRIP

On Dec 15, the fifth anniversary of the final report’s release, TRC commissioners Senator Murray Sinclair, Chief Wilton Littlechild and Dr. Marie Wilson released a statement criticizing the federal government’s “slow and uneven” implementation of the 94 Calls to Action and advocating for legislation to implement UNDRIP in Canada.

“Essential foundations for reconciliation have yet to be implemented, despite government commitments,” the commissioners wrote, adding that this five-year mark “is not an anniversary for celebration, but one for national honesty, and urgent and meaningful action.”

MacDonald says he agrees with this assessment. “I think that they’re right ... and I think that’s a shame. Rhetoric is



▲ Participants in traditional dress gather at TRC national events in (top) Winnipeg, 2010; and (bottom) Vancouver, 2013.

PHOTOS: MARITES N. SISON

good, but you can wish for a little bit of action amidst the rhetoric. I would score the government high on rhetoric and low on action.”

Delva, too, says Ottawa’s approach has been marked by a mismatch of rhetoric and action. She believes it actually does more harm. “I would rather a government say, ‘We’re not interested,’ rather than having them say, ‘This is the most important relationship that we have,’ and then do some of the things that they have done. I think it breaks trust. It makes things far worse.”

It’s been “difficult and frustrating,” she says, to try to work in the same space while the government fails on these accounts. “[For] those of us who are trying to do the work in a good way, when the government of Canada takes a word like ‘reconciliation’ and makes it a part of a party platform and then fails on that, those of us who also carry that torch—maybe by a different name—fall with them in some way.... I’ve been told on more than one occasion that reconciliation is a dirty word, so I shouldn’t tell people what my role is. So I don’t. I say, ‘I work cross-culturally building bridges between communities.’ I don’t say I work in reconciliation anymore, because that word has been co-opted and failed.”

In their statement, the TRC commissioners commended the federal government’s commitment to establishing a National Council on Reconciliation and passing legislation to implement UNDRIP. “Yet, even now, nothing is certain,” the statement says. “In fact, six provinces have called for the implementation legislation

to be further delayed, despite the extensive debates around the UN Declaration that have taken place in Canada since its adoption by the United Nations in 2007.”

Asked by the *Anglican Journal* for a response to views expressed by MacDonald, Delva and the TRC commissioners, the office of Minister of Crown-Indigenous Relations Carolyn Bennett provided a link to the minister’s own statement on the anniversary of the TRC report.

In her statement, the minister said that 76 of the 94 Calls to Action are the sole or shared responsibility of the federal government, and that “eighty percent of these are completed or well underway.”

“Federal legislation respecting Indigenous languages, investments in education, health, commemoration and efforts to support the safety and security of Indigenous women and girls, LGBTQ and Two-Spirit people are playing an essential role in rebuilding our relationships with First Nations, Inuit, and Métis,” she said.

The statement outlines recent changes such as the introduction of a National Day for Truth and Reconciliation, a change to Canada’s Oath of Citizenship that states commitment to respect the rights and treaties of Indigenous peoples, and the National Inquiry on Missing and Murdered Indigenous Women and Girls. The statement also highlights the introduction of Bill C-15, which “will accelerate progress in affirming the rights of Indigenous peoples in Canada’s laws and policies,” the statement reads.

Delva says she hopes to see Anglicans join in advocating for the adoption and implementation of UNDRIP via Bill C-15, which was tabled in December. “We have full support from ACIP [the Anglican Council of Indigenous Peoples] to have our folks begin to do advocacy on this, to begin calling MPs.... We lost [Bill] C-262—an earlier attempt at legislating UNDRIP implementation—and that was a real mark of where our country is really at. Now we have another go at it, and if it passes it will not be because the debate was so wonderful or they finally read a piece of research that changed their minds once and for all. It will be because of public pressure. Anglicans are [part of] the public, and we can be that pressure.”

“People ask me all the time, ‘What can we do?’ and I keep on telling them, ‘Let your MPs know you care,’” says MacDonald.

“If we don’t tell them that this is one of the most important things, if not the most important thing to us, they’re going to keep on giving us platitudes and no action.... The reality is, we have not impressed upon them that this matters. That’s the only [reason] that I can see why pipelines matter to them more than people mired in despair and poverty in their country. It’s astonishing to me that they can tolerate these kinds of conditions in their country! The only thing that tells me the reasons why they can tolerate it is because they don’t think anybody cares! So if Anglicans could be roused to compassion and anger, I think it would make a difference. I really think it would make a difference.”

It’s important for Anglicans to understand this kind of advocacy as part of their spirituality and baptismal covenant, says Delva. “To the people that say we shouldn’t get political, I say, we’re spiritual right now. This is our spiritual battle.” ■

“People ask me all the time, ‘What can we do?’ and I keep on telling them, ‘Let your MPs know you care.’

—National Indigenous Archbishop Mark MacDonald

ELECTIONS ▶

McNaughton elected metropolitan of B.C. and Yukon

Matt Gardner
STAFF WRITER

Archbishop Lynne McNaughton is the 13th metropolitan of the ecclesiastical province of British Columbia and Yukon.

Selected on the first ballot of an election held online March 6, McNaughton—bishop of the diocese of Kootenay—takes over the role from former metropolitan Archbishop Melissa Skelton, bishop of the diocese of New Westminster until her retirement at the end of February.

McNaughton says building community between the six dioceses of the province, as well as with the national church and worldwide Anglican Communion, will be one of her top priorities as metropolitan. She also plans to draw upon her current work as a member of Council of General Synod (CoGS) to focus on strategic planning.

“We’re at a crucial time in the church ... The kind of strategic planning that the



▲ **Archbishop Lynne McNaughton**
PHOTO: CONTRIBUTED

national church is underway with, we also need to be looking at in the province,” McNaughton says.

“My sense of strategic planning or goal-setting at this point in time is that it needs to be a listening process,” she adds. “As we’re doing in CoGS, it’s asking the questions of who are we now as a church, and who’s my neighbour? What’s our mission? ... All our baptismal vows and the Anglican Marks of Mission and serving the world that God loves—how do we do it in this time?”

Other priorities include theological education for clergy and laity and sharing resources on ecology and the environment.

Before her consecration and installation as bishop of Kootenay in May 2019, McNaughton served as a priest in the diocese of New Westminster, regional archdeacon, clergy delegate to General Synod, and professor at the Vancouver School of Theology.

In building community among the dioceses of B.C. and Yukon, McNaughton says she has the advantage of “a great provincial house of bishops” and “a very competent provincial executive.” She also notes the comparatively recent election of all six bishops in the province.

“Part of the reality of having six brand-new bishops is that there’s not going to be more elections for a while,” McNaughton says. “There’s going to be some stability with the house of bishops. It’s a good team of bishops in this province. Collegiality is already very good. And if I may say so, that’s a shift from the past.

“Especially in the past around sexuality issues, there have been controversies. The tone of collegiality is very good now. So I’m very confident that we can work together really well as a province, and I’m glad I bring the national sensibilities to it as well, because that is a crucial relationship—between province and national church.” ■



PHOTO: ANGLICAN CHURCH OF CANADA

The Rev. Jonas Allooloo speaks at the Road to Warm Springs gathering in Pinawa, Man., September 2017.

Church started fund for Allooloo

Continued from p. 1
says. “It’s sort of like a cubicle.... At least we can wait for a better place to go into.”

An outpouring of support from Anglicans followed the *Journal’s* reporting this winter on Allooloo’s housing situation and the housing crisis in the North (“No room at the inn,” December 2020, p. 1; “We have to help one another to survive,” March 2021, p. 3).

“I appreciate very much their concern,” Allooloo says of Anglicans who have supported him. “We’re going to continue to look for a bigger space. For now, we’re satisfied where we are, but in the future we want to get a bigger place, enough to hold some other people.”

Even as Jonas and Meena have found housing, one of their family members has recently become homeless.

Some of the Anglicans moved by Allooloo’s plight have included members of the Church of the Holy Saviour in Waterloo, Ont. Rector’s warden Tricia Siemens recalls reading “No room at the inn,” which first detailed Allooloo’s homelessness.

“I read that and just felt really upset about it—that here’s somebody who has been a priest for over 40 years and now is kind of cut loose,” Siemens says.

With the blessing of parish council, the church’s outreach committee set up a fund to help Allooloo find housing. They hope to raise a total of \$50,000, based on the cost of rent in Iqaluit. “We just thought \$50,000

could help [Allooloo] with rent top-up for a considerable period of time,” Siemens says.

Parish council member Jennifer Ross points to the biblical injunction “love your neighbour” as a key factor in spurring Church of the Holy Saviour to take action.

“We felt that we could do something to help Jonas and his wife stay in Iqaluit, because that’s where their children and grandchildren are.... We would like to give them that security in their retirement of having proper and secure housing,” Ross says.

Starting in late February, the parish began including a link in its newsletter where people could donate funds to Allooloo. As this article was being written, the parish had raised \$3,400, though the money must still be sent to him.

While the parish fund is primarily designed to help support Allooloo, the high cost of housing in the North means that more priests in the future may find themselves homeless upon retirement.

Siemens said housing for retired priests was historically also a problem in the diocese of Huron, which eventually established a fund to help them secure accommodations.

“I think at some point, the national church needs to step up and the people in the South need to help the priests in the North,” Siemens says.

“Thoughts and prayers are very nice,” she adds. “They’re lovely. Action is better.” ■

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Helping young people in a post-pandemic world

Anglican Foundation launches ‘ambitious’ new fundraising campaign



PHOTO: ST. GEORGE’S YOUTHNET, HALIFAX

The AFC is hoping to fund a range of post-pandemic programs for children, youth and young adults.

Matt Gardner
STAFF WRITER

The Anglican Foundation of Canada (AFC) is seeking to help young people thrive after the COVID-19 pandemic with a new fundraising campaign that the foundation is calling its most ambitious yet.

On April 5, the AFC launched its *Say Yes! to Kids* campaign with the goal of raising \$100,000 to support post-pandemic programs for children, youth and young adults. The campaign is set to run until June 30.

AFC development consultant Michelle Hauser calls *Say Yes! to Kids* “more ambitious than what we’ve ever done.” She says the foundation hopes to alleviate “that acquired and worsening sense of helplessness” caused by the restriction of so many activities during the pandemic, particularly as those restrictions have affected young people.

“There are gaps in children’s lives around community, belonging, learning outcomes—the list is endless,” Hauser says.

“The church does have a track record of offering services, ministries, programs that help to offer children, youth and young adults a sense of community and belonging. A twofold investment in those things would be a way to do something meaningful and impactful in our post-pandemic planning.”

Efforts to raise money will include a special appeal to existing donors in the AFC’s spring newsletter, an advertising campaign in church newspapers, and reaching out to new donors through a peer-to-peer social media fundraising program.

“There are gaps in children’s lives around community, belonging, learning outcomes—the list is endless.”

—Michelle Hauser, AFC development consultant

The foundation plans to work with youth groups and ministry leaders across Canada on the latter to spread the word about the campaign.

In the fall, the AFC will issue a request for proposals (RFP) to support post-pandemic programs for children, youth and young adults. Specifically, it is seeking funding initiatives that will help young people grow in their faith, deepen community connections, improve health and well-being, overcome cycles of poverty, and achieve better learning outcomes.

Say Yes! to Kids coincides with the 10th anniversary of the foundation’s Kids Helping Kids Fund and its mascot Hope Bear. That milestone helped inspire the campaign, as did research that identified particular ways the pandemic is hurting young people.

“A lot of the research I have read is that kids and young people are some of the demographic that are going to be most negatively impacted in the short term and in the long term,” AFC executive director Canon Judy Rois says.

“There are kids that are saying, ‘Enough of Zoom classes, enough of technology fails, enough of physical distancing, enough of all of it,’ and what psychologists are calling the ‘pandemic wall’... [Young people are] having to navigate constant change, they’re isolated, and they’re hitting that cognitive overload.”

“What we wanted to do was get ahead of that and say we’re aware that kids and young people are facing some really significant challenges and we would like to support them, because our country needs our kids to be healthy,” Rois adds. “Then we want to get

in there and help wherever we can.”

Helping young people has long been a focus for the AFC. Over the past decade, the foundation has given more than \$1 million in grants to ministries that benefit children, youth and young adults, not including bursary programs. Half of that amount, Hauser says, has gone to support “vulnerable communities” of young people.

The foundation hopes that *Say Yes! to Kids* will help fund programs that promote social interaction, which Rois notes “has been seriously compromised by the isolation of children” during the pandemic. She offers examples such as outdoor activities, homework clubs, tutoring, community events and camping opportunities.

“These are all the things that sort of are going through our mind,” Rois says. “But we’ve discovered especially with our RFPs, Canadian Anglicans have come up with some pretty interesting and creative and innovative ideas. So we’re kind of anticipating some really creative things that we haven’t thought of.”

Hauser says the AFC is an ideal mechanism to help the Anglican Church of Canada respond to gaps in learning and social interaction that children impacted by the pandemic have experienced.

“We feel the AFC’s uniquely positioned to be able to rally a response from coast to coast to coast and then help to fund that response.... We can rally the church as a whole and be that galvanizing, bonding force that really no one else is in a position to be at this moment.” ■



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CLASSIFIEDS

BOOK



Nellie's Journey
by Mary Druce

Set in England, at the time of WW1 'the Great War', this tells the story of Nellie Parkin, her friends and family: Mam, Pa, her sister Sally, and brothers George and Will. Nellie is "Bright" as a neighbour says, "as a shiny new button" – and with the ambition to match! Nevertheless, due to her working class background, she seems doomed to have to labour at the local mill.

With the advent of war however, an opportunity opens up for her to train as a nursing aide. This, she seizes – and soon, both she and her friend Penny are off to the Front. Here, although initially branded by the professionals as 'mere amateurs,' they are able to help in making a difference for the wounded men.

Through all of the exigencies of war, strong alliances are made – even, for Nellie, love! This, with Harry. A pacifist, Harry is 'doing his bit' as a stretcher bearer.

Meanwhile, at home, Mam and Pa are having to deal with Sally's emotional crisis; this, caused by Robert, the philandering son of the wealthy local mill owner. As well, George is off to the war – followed eventually, by Will.

A sub-plot – that of the marriage between impoverished Lady Vivienne and Robert, gives us a hint of the slow dismemberment of the British 'Ruling' classes. As in all wars great social changes are evolving: workers are beginning to realise their worth. Unions are on the verge of being formed... Coming home, Nellie finds herself a patron – the mill owner! Now it seems, she will be given the chance of entry into university; here, she will pursue her interest – fostered by her experiences at the Front – into the phenomenon of P.T.S.D.

The story ends in a joyous family Christmas. And Harry? That's another adventure!

Website: www.marydruce.ca
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BOOK



Transcendence on the
Trans-Canada and Wild
Dogs and Doctors

A young med student travels to the Canadian North in mid-winter, while suffering from serious health problems. Determined to complete her training, she finds herself being helped by a wild dog who becomes her guardian, during the last three weeks of her internship on a reserve. The dog takes her to work every day and to all her necessary outings, and virtually saves her life.

This and other stories of remarkable healing, including a salesman's transformative experience on the Saskatchewan Trans-Canada highway, can be ordered by contacting Mary Shepherd, editor and illustrator, at: marymathilda@hotmail.com or 514-487-0126

BOOK



The Bishop's Plate: Further
Adventures of Bishop RF
Shepherd (1926-2012)

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

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

DIRECTOR OF
CHORAL MUSIC



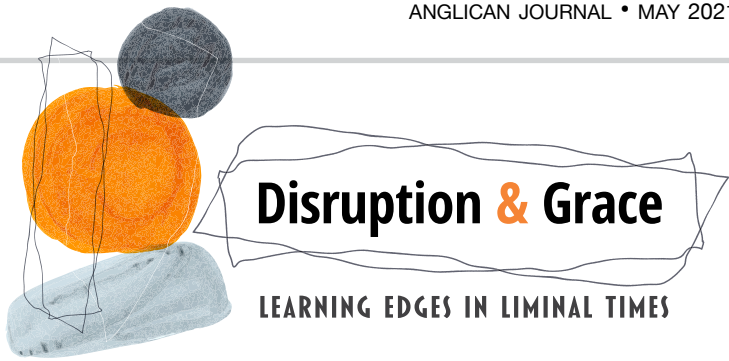
St. John's Elora in the Diocese of Niagara is seeking a Director of Music to lead one of Canada's only fully professional church choirs. St John's choral music program has a strong regional outreach and is an exciting opportunity for a choral leader who can work collaboratively with parish leadership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

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

SUBSCRIPTION
CHANGES

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Anglican Lutheran
National Worship Conference 2021
July 6-7, online!

Even though the pandemic forced the cancellation of the 2020 conference, the joint Anglican-Lutheran planning team has continued to work to bring this year's gathering online. The theme of the National Worship Conference, scheduled for July 6-7, 2021, is Disruption & Grace: Learning Edges in Liminal Times.

The global pandemic struck the centre of our worship, ministry, and gathering as the church. Within the Body of Christ, all of the familiar rhythms, patterns, and routines of our worship lives were disrupted with hurdles, stalls, and stutters as we faced the challenge of worshipping without physically being together.

As the reality of the pandemic set in, communities began to find ways to be together and to experiment with their worship so that it could continue at a physical distance. Many early efforts were to replicate in-person, in-building worship in new ways: from cars in parking lots; at great distances in parks or yards; on telephone conference calls; in online meeting platforms. Even as creativity and resilience were stretched, Grace appeared in unexpected ways. Before long, these "new places" for worship began to open fresh possibilities for how we worship together, to explore different facets of what our worship means, and to highlight the uncomfortable limits of our experience and encourage us to grow. We discovered Grace in the midst of the disruption.

This conference is all about exploring the disruptions and the graces we have experienced in the current pandemic and other unsettling circumstances. It invites us to reflect on both the challenges and the new vistas we are discerning as we move through and beyond Covid-19. What have we learned from these experiences? How has our worship been transformed? What new possibilities are on the horizon? What lessons have we learned journeying through these liminal times?

For registration and conference details, check out nationalworshipconference.org



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Contact Deborah Barretto at dbarretto@national.anglican.ca or at 416 924-9199, ext. 359



The Anglican Church of Canada
 Resources for Mission, 80 Hayden Street, Toronto ON M4Y 3G2
 Charitable Registration Number: 10808 2835 RR0001



June 2021 Bible Readings

DAY READING	DAY READING	DAY READING	DAY READING
<input type="checkbox"/> 01 Genesis 3:1-15	<input type="checkbox"/> 08 1 Sam. 15:10-33	<input type="checkbox"/> 16 1 Sam. 17:12-40	<input type="checkbox"/> 24 Luke 1:57-80
<input type="checkbox"/> 02 1 Sam. 8:1-22	<input type="checkbox"/> 09 1 Sam. 15:34–16:13	<input type="checkbox"/> 17 1 Sam. 17:41–18:5	<input type="checkbox"/> 25 Psalm 30
<input type="checkbox"/> 03 1 Sam. 9:1-21	<input type="checkbox"/> 10 Acts 11:1-18	<input type="checkbox"/> 18 Psalm 9	<input type="checkbox"/> 26 Mark 5:1-20
<input type="checkbox"/> 04 1 Sam. 9:22–10:9	<input type="checkbox"/> 11 Acts 11:19-30	<input type="checkbox"/> 19 Proverbs 10:1-16	<input type="checkbox"/> 27 Mark 5:21-43
<input type="checkbox"/> 05 1 Sam. 10:10-27	<input type="checkbox"/> 12 Acts 13:1-12	<input type="checkbox"/> 20 Proverbs 10:17-32	<input type="checkbox"/> 28 Mark 6:1-13
<input type="checkbox"/> 06 Mark 3:20-35	<input type="checkbox"/> 13 Mark 4:1-20	<input type="checkbox"/> 21 1 Sam. 31:1-13	<input type="checkbox"/> 29 2 Timothy 3:10–4:8
<input type="checkbox"/> 07 1 Sam. 11:1-15	<input type="checkbox"/> 14 Mark 4:21-41	<input type="checkbox"/> 22 2 Sam. 1:1-16	<input type="checkbox"/> 30 2 Timothy 4:9-22
	<input type="checkbox"/> 15 1 Sam. 16:14-17:11	<input type="checkbox"/> 23 2 Sam. 1:17–2:4a	

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