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PHOTO: REUTERS/CHRIS HELGREN

Monumental importance

The importance of memorials—like this grassroots memorial in Toronto, Ont., after the July 22 Danforth shooting—was explored by the Rev. Canon Dr. Lizette Larson-Miller, keynote speaker at the National Anglican and Lutheran Worship Conference. See p. 3.

Highlights from June 2018 meeting of Council of the General Synod

For full highlights, visit us online at anglicanjournal.ca

JOURNAL STAFF

Theme approved for General Synod 2019

“I have called you by name” has been chosen as the theme for General Synod 2019.

Peter Wall, dean of the diocese of Niagara and chair of the General Synod Planning Committee, announced the committee was proposing the theme in a presentation to Council of General Synod (CoGS) June 3. CoGS voted by consensus to adopt the theme.

Asked how the committee had come up with this theme, Wall replied, “We realized that we’re being called into something

new—a different primate, perhaps a new kind of reality of what our church is in the years to come.” (The election of a primate to succeed Archbishop Fred Hiltz will take place on the synod’s final day.)

The committee was also mindful, Wall continued, of a sense the church was “being called in a world which sometimes doesn’t seem like a place that is very friendly to us...and that we need to remind ourselves that God has indeed called each one of us.”

In the passage—Isaiah 43:1–2—from which the phrase is taken, God reassures his people that he will be with them, and that

See CoGS, p. 8

‘For the church in Cuba, it’s a happy day’: Hiltz



▲ Iglesia Episcopal de Cuba

IMAGE: CONTRIBUTED

Tali Folkins
STAFF WRITER

The House of Bishops of The Episcopal Church (TEC) unanimously approved a resolution to admit the Cuban church into TEC on July 10. The General Convention’s clergy and lay member body, the House of Deputies, followed suit the next day.

This vote ends the more than five decades the Cuban church has spent as a diocese without a province.

After the Cuban Revolution of 1959, relations between Cuba and the United States worsened, straining travel and communications between the two countries. In 1967, the Cuban church became an autonomous diocese, and a new body, the Metropolitan Council of Cuba—consisting of the primate of the West Indies, the presiding bishop of TEC and the primate of the Canadian church (the chairperson of the council)—was formed to support and guide it. The Episcopal Church of Cuba’s synod passed a resolution in 2015 to take steps to return to TEC after the U.S. and Cuba re-established diplomatic relations.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, says he is

See Cuban, p. 9

New northern Indigenous bishops



▲ Bishop Lydia Mamakwa of Mishamikoweesh

PHOTO: CONTRIBUTED

Tali Folkins
STAFF WRITER

Indigenous Anglicans in northwestern Ontario and northern Manitoba and Saskatchewan can expect soon to have their own suffragan (assistant) bishops after decisions made at the spring 2018 synod of the ecclesiastical province of Rupert’s Land.

Meeting in Edmonton May 3–6, the synod voted to create two new Indigenous suffragan bishop positions to help Lydia Mamakwa, bishop of the Indigenous Spiritual Ministry of Mishamikoweesh, provide pastoral care and leadership to Oji-Cree and Cree-speaking Anglicans.

One of the new suffragan bishops will be responsible for the part of northern Ontario that falls within Mishamikoweesh,

See Brandon, p. 7

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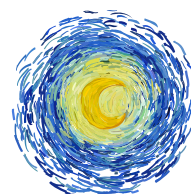
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Thank you, readers!



4

Good night, sweet prince



5



Heartbeat of the Church



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CANADA ►

“In the face of unexplainable violence... people want to do something.”

—The Rev. Canon Dr. Lizette Larson-Miller

Web Exclusives

To access stories exclusive to the web, go to anglicanjournal.com

- Church can offer support to those dealing with traumatic stress: first responders
- Crafting liturgy in a time of disaster
- Psalms express 'the whole gamut of experience and expression' in disaster response

What disaster memorials can teach us

Joelle Kidd
STAFF WRITER

The church can learn to respond to disaster by looking at the ways disasters are memorialized, attendees of the National Anglican and Lutheran Worship Conference (NWC) in Victoria, B.C., heard July 17.

Titled “Responding to Disaster: Prayer, Song, Presence,” the conference’s theme was how worship and liturgy can address disaster, trauma and hardship. In a morning plenary session, keynote speaker at the conference, the Rev. Canon Dr. Lizette Larson-Miller, spoke both about her work as a liturgist and her studies of grassroots and permanent memorials.

The 20th century has brought a shift in what and how society chooses to memorialize, said Larson-Miller. “Statues of powerful individuals, triumphant arches, buildings and temples in honour of war victories, these have certainly been with us throughout human history,” she said. “They are part of the material culture of human history and Christianity is right there in the middle of it,” she added, giving the examples of grand churches and shrines to martyrs.

However, in the 20th century, she said, horrors like genocide came to light, and pluralism became widely acknowledged. “Different voices [means] there is not one triumphant winner recognized by all. There is not one narrative that fits all sizes.” This led to “a more ambiguous understanding of what a monument does,” she said.

Larson-Miller pointed to the example of the recently completed memorial site at Ground Zero of the terrorist attack on the Twin Towers in New York City, on September 11, 2001. Rather than stretching triumphantly into the sky, the memorial points downward into the ground, to a reflecting pool. It also offers the possibility of interaction; for instance, visitors are able to touch the engraved names of those who died and leave mementos at the site. There is space



▲ Part of what can be learned from memorials, is to “talk less, do more,” said the Rev. Canon Dr. Lizette Larson-Miller, keynote speaker at the National Anglican and Lutheran Worship Conference in Victoria, B.C.

PHOTO: JOELLE KIDD

for both public and private grieving, as it is visited both by the general public and the friends and family members of the deceased.

In contrast, said Larson-Miller, are roadside shrines and grassroots memorials, which have become a common and even expected response to large-scale disasters and personal tragedies. These are memorials that are not officially sanctioned, but are created to mark some kind of disaster; for instance, a cross that is erected on the side of the road to mark the site of a death in a traffic accident.

Humans are “ritualizing creatures,” Larson-Miller said, and place is important, “whether it was the actual place of death, which was most frequent, or perhaps another site related to the people who were killed. For many, it functioned as that liminal space between life and death, holy ground that was set apart, even temporarily, for purposes other than of daily practical life.”

Larson-Miller pointed out two recent events in Canada that had prompted large-scale grassroots memorializing: the Saskatchewan bus crash involving the Humboldt Broncos junior hockey team, which killed 16 and injured 13, and the vehicular attack near Mel Lastman

Square in Toronto, when Alek Minassian allegedly intentionally struck and killed 10 pedestrians with a rented van.

In both cases, memorials were erected at the scene of the tragedy, with handwritten notes, signs, flowers and other gifts left at the site.

“In the face of unexplainable violence...people want to do something,” said Larson-Miller, adding that she is struck by how permanent and grassroots memorials “form an avenue for multi-cultural, multi-religious response.”

“In other words, we get out of the church building and there are some other people out there,” she said. She added, “I think we’re called to get out of the building. Or to learn from what’s outside the building.”

Since the 1950s, she said, theology and liturgy have shifted, and religion has ceased to be only private and intellectual. There is now, Larson-Miller said, a recognition by even Reformed Christianity that “Enlightenment-era rationalism, words alone, intellectual explanation and good order are not sufficient.”

Materiality, she said, is important. “Christianity is not just about intellectualism...People, place, time, water, bread, oil, touch, smell, sight and sound. These are central.”

Part of what can be learned from memorials she said, is to “talk less, do more.”

Larson-Miller is a professor at Huron University College at the University of Western Ontario, and holds degrees in music, liturgical studies and sacramental theology. She is the chair of the International Anglican Liturgical Consultation and is the liturgical officer for the diocese of Huron.

The National Anglican and Lutheran Worship Conference is a biennial gathering of the Evangelical Lutheran Church in Canada (ELCIC) and the Anglican Church of Canada, in the spirit of the full communion relationship between the two churches. ■

Thanks to supporters, 2017 Anglican Journal Appeal raises almost \$480,000



Joelle Kidd
STAFF WRITER

The Anglican Journal Appeal, the *Anglican Journal's* annual donation campaign, raised \$479,956.76 in 2017, bringing the grand total raised in its 24-year history to more than \$10 million.

In total, 8,753 people donated in 2017. All in all, 2017 was still a “successful” year, says Bev Murphy, business manager for the Journal.

Proceeds of the appeal, less expenses, are shared between the General Synod designated to the *Anglican Journal* and the diocesan newspapers.

As of the end of 2017, \$10,285,998 had been raised through the Anglican Journal Appeal since it began in 1994, with \$3.8 million distributed to the diocesan papers.

Donations from the appeal account for roughly a quarter of the Journal’s revenue; in 2017, donations made up 24.4%. Other income includes core budget provision in the budget of the General Synod, a grant from Heritage Canada, distribution revenue and advertising revenue. ■

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VOICES ▶

A grandmother and Anglican priest writes about the tragic death of her grandson from opioid overdose in Vancouver.

Adela Torchia
CONTRIBUTOR

MORE THAN 1,400 people died from drug overdose in B.C. in 2017—3.8 per day, with most of those deemed as accidental, fentanyl-based deaths. Sadly, my 20-year-old grandson was among them.

Like many who end up on the streets of Vancouver, Gordon was from the Prairies, where one cannot live outdoors over winter. He graduated from a French immersion high school in Winnipeg in 2014 but couldn't find an ongoing job, and didn't feel ready for post-secondary education. Wanting independence, he moved out on his 18th birthday to bunk with roommates in an apartment—a party place with drugs and alcohol apparently flowing freely. Soon enough, his computer, guitar and phone were stolen, his fractured jaw was surgically wired shut, and he'd entered a path of poverty, hopelessness and despair.

Gordon and a friend hitchhiked to Vancouver in late 2015, where, as naïve newcomers, they shared group drug needles and ended up with severe staph infections in their bloodstreams. After ferrying over to see me on Gabriola Island, they hitchhiked to Victoria, arriving around Christmas 2015. They moved into “tent city,” a community of homeless people who pitched camp on the lawn of the Victoria courthouse. Across the street, people from Christ Church Cathedral (Anglican) responded generously to their new neighbours—even inviting them over for Christmas dinner.

Gordon and his friend made tent city their home. Because the courthouse grounds were governed by provincial laws, they could leave tents set up all day instead of taking them down each morning, as in municipal parks; they didn't have to carry their “home” and belongings everywhere.

Having moved to Greater Victoria in 2016, I'm full of admiration for so many groups that are trying to help—not only the obvious ones, like Our Place Society (where my therapy dog and I volunteer), but even the main branch of the public library, which allowed tent city residents to come inside to use their computers and doze discreetly. A place to get warm and dry and use bathrooms each day was also offered by the Anglican cathedral—reflecting the life and ministry of Jesus, who aligned himself with the marginalized. While Canada's west coast cities of Vancouver and Victoria rarely get ongoing snow, it's chilling to remain in wet clothes and shoes day and night, as many of the homeless still do, leading to trench foot, interminable colds and other compromising health conditions.

In spring 2016, Gordon went back to Winnipeg for the summer and then travelled west again, arriving in Vancouver near Christmas. He stayed there, busking and



▲ **The Rev. Adela Torchia, right, with her late grandson, Gordon**

PHOTO: CONTRIBUTED

enjoying this oceanside city, except for one brief visit to Nanaimo in June 2017, when I was delighted to meet him for some “sacramental poutine” at Dairy Queen.

He'd agreed to come home to Langford with me for a few days, but then his girlfriend got in touch, and they soon headed back to Vancouver. Increasingly sinking into deep addictions, he nonetheless appreciated his street family connections, especially on north Granville near the Anglican cathedral—where he was ultimately found on the street in cardiac arrest on September 8, 2017.

Paramedics used extensive CPR to restart his heart and brought him to St. Paul's Hospital ICU, where he was placed on life support. His mother got a call from the hospital; she called her brother in Victoria, then they set out for Vancouver. Having travelled to Port Renfrew and being out of cellphone range, I didn't see their urgent requests to join them right away.

The grace, mercy and love I experienced at the hospital last September 9-11 were phenomenal. Clearly, that ICU had been dealing with many drug overdoses, and yet their kindness and consideration never wavered. Even after brain death was almost certain, they continued to speak to Gordon and to us with compassionate regard. And most surprisingly, street people were allowed to visit, if the family didn't mind. In they trooped with their ragged clothes and matted hair and weather-worn hands and faces—in singles and pairs or larger groups—trying at first to help awaken Gordon from this accidental overdose, since many had previously overdosed and recovered.

“He'll be all right though, won't he?” his friends asked, and we said, “No...the medical staff are just confirming that he's likely brain-dead, with just these machines

breathing for him.”

To have these “unwashed masses” trooping into ICU, and to hear the affection they bore for each other was a privilege; and we loved hearing their appreciative experiences of Gordon's final ten months of life amongst them. One youth services worker also spoke of the cohesive and uplifting force he'd been, saying: “Gordo, you're doing what you've always done—bringing people together.”

We were soon told that Gordon would have to be palliated. At Covenant House, as his final hour drew near, they were flooded with people, all gathered there in tears and hugs, supporting each other through this hour of loss. John O'Donohue's *On the Death of the Beloved* was read and then life support was shut down. Giving him a final kiss on the forehead, I thought of Shakespeare's words in *Hamlet*: “Good night, sweet prince, and flights of angels sing thee to thy rest.”

Since then, as a retired priest in Victoria, I'm grateful for love and support from friends and colleagues, and often wonder if other Anglicans have experienced something similar, especially in Victoria and Vancouver.

Gordon left many memories in his wake and inspired friends and family alike. In Winnipeg, Gordon's artist aunt, with her own history of addiction, put on two art shows in his honour. And the UVic Centre for Studies in Religion and Society accepted my proposal for a community research fellowship about spirituality and the B.C. opioid crisis.

I've often sensed Gordon's spiritual nearness, remembering the baby who loved flowers and grew into the affectionate and good-natured young man we lost.

On All Saints Day 2017 at the Victoria cathedral, I was moved to write this poem:

There you were
dancing in the sanctuary
A sort of harlequin note
to your light prancing steps.
I sensed your presence
smiling and winking at me
stretching your arms and hands
towards the great urn of flowers
inviting me to focus on beauty.
See, Grandma,
you said without words,
I'm free and happy now
and want you to be, too.
His teasing loving smile
drew me into the spell
so great to feel him being so well.
Soon he had a dance partner
the one that usually or ideally
sashays around sanctuaries...
The two were like Vaudeville—
swoops and dips and funny smirks.
Exuberant joy and love
emanating from the ether.
Thanks for the visit, Darling Boy. ■

The Rev. Adela D. Torchia is an honorary assistant at Christ Church Cathedral in Victoria.

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COME AND SEE ▶



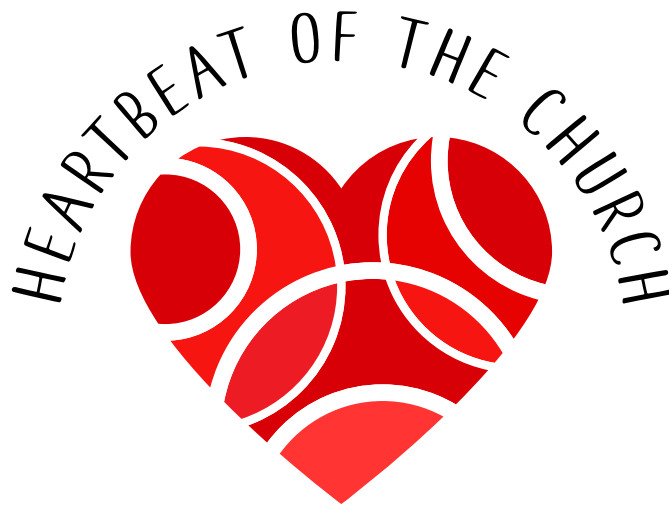
Heartbeat

Fred Hiltz
PRIMATE

AN EXPECTANT mother can feel her baby's heartbeat. All of us can feel our own. If we are quiet enough, we can hear it, calming when it is steady and alarming when it is racing. We all have moments from time to time when we can both feel and hear our heart pounding as we struggle with some acute anxiety or grief. Some know the restricting pain of a heart attack and its aftermath. In medical clinics and hospitals, we can actually watch our heartbeat on a monitor, rejoicing when the pattern is regularized and sustained.

Lovers know when their hearts are united in mutual delight, comfort and help, one for the other. Friends know when their hearts are joined in companionship that seems to be as much of God's nurturing as their own.

At the Last Supper, it is said that John the beloved disciple reclined next to Jesus, so close he could hear the Lord's heartbeat. Like John, we know when we are especially close to the Lord. We also know when we



▲ **Archbishop Fred Hiltz invites the church to listen to its heartbeat.**

IMAGE: ANGLICAN CHURCH OF CANADA

are distant and need to draw near to him with a renewed faith and trust in his grace and mercy.

As the Body of Christ in this world, the church is called from time to time to check its heartbeat. Is it in sync with the gospel we are called to embody? In what do we rejoice? Over what must we repent? For what should we seek renewed commitment? To what should we be aspiring?

These are timely questions for our church. This month, as we mark the 125th anniversary of the founding of its national expression known as the General Synod, I am inviting Anglicans across the country to come together in circles of conversation, speaking from the heart with respect to your experience as people of faith. Your conversation will be guided by some very basic questions. Then you will read and reflect on a passage of Scripture from deep within the conversation Jesus had with his disciples in the Upper Room (John 15:12–17). In light of its themes, you will have opportunity to share with one another a time when our church made your heart glad, when it made your heart ache, or when it gave you hope. And finally, you will be invited to name your “heartfelt prayer” for our beloved church in its commitment to God's mission in the world (www.anglican.ca/heartbeat/).

It's all about “heartbeat”—mine and yours, his and ours... ■

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

WALKING TOGETHER ▶



Two warnings

Mark MacDonald
NATIONAL INDIGENOUS ANGLICAN BISHOP

IN REGARD to material things and wealth, the teachings of Jesus contain two essential and related warnings: 1) Worry about material things and wealth is damaging to our quality of life, especially our spiritual life. 2) The accumulation of material things and wealth is dangerous for our spiritual well-being. Both of these warnings underline the importance of developing a proper attitude and relationship with material things and wealth. This is a central and critical aspect of Christian faith.

Throughout the New Testament, these warnings by Jesus are woven into the guidelines and commandments of Christian discipleship and community. The warnings point beyond themselves towards a positive attitude and relationship with the material aspects of life. We are directed to have faith in God, generosity towards others and gratitude for the blessings of life. We are to live the Eucharist, offering at the altar of God the material blessings we have received. In our



▲ **“We can be grateful for what we have, share it with others, and find true joy in the community of humanity, Creation and heaven.”**

ILLUSTRATION: THOOM/SHUTTERSTOCK

offering, in the presence of Jesus, in the power of the Holy Spirit, we touch, taste and see the beginning of the new Creation, promised by God to be the destiny of all Creation.

Today, we live our life of faith in the context of a worldwide culture of money. The values and ideals of this culture are difficult to resist and impossible to ignore. Worry about material things and wealth and the desire to accumulate them are encouraged in a market-based society. But these attitudes, as foretold in the teaching of Jesus and his followers, corrupt individuals and societies, breed contempt and hostility toward the poor, and make the peace and well-being promised by wealth a cruel illusion—an illusion believed by most and experienced by none. The worldwide culture of money, infected with an ungodly worship of material things and wealth, is destroying our environment, creating an ever-greater gap between rich and poor, and hurting those cultures and communities (a major problem for Indigenous Peoples, as well as communities of faith) that reject its teaching and premises.

We await and seek a world uncorrupted by the fever associated with material things and wealth. This demands a spiritual revolution, informing and reforming our economics, our politics and our culture. The ridiculous accumulation of wealth by a few in our society must no longer be respected and admired. As the early church elders said, it is a robbery of the poor and a corruption of the community of Creation. Instead of admiring wealth and glorifying those who have it, the church must point to something else. We must articulate to ourselves and to this generation the warnings of Jesus and, even more so, live towards the positive way of life that promises to cure the spiritual sickness that afflicts so much of humanity. We can be grateful for what we have, share it with others, and find true joy in the community of humanity, Creation and heaven. In short, we can become a part of God's coming new Creation. ■

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

LETTERS

Moral debate necessary

The Anglican Church of Canada has provided a study guide to *In Sure and Certain Hope* in order to encourage Anglicans “to grapple with realities of medical assistance in dying” (anglicanjournal.com, April 3, 2018). As such, one might expect that a fitting way for Anglicans to do so would be to reason together in light of Scripture and tradition.

Thus, it was to my surprise that I discovered we are being encouraged to wrestle with these complex realities not in terms of ethical debate, but in terms of a so-called “pastoral response.” One may ask, however, can a response that discourages moral and ethical debate ever truly be pastoral? Can there be charity apart from clarity? Medical aid in dying is a reality that we now face in Canada. How we think about these things matters deeply. As Anglicans, we ought to embrace rigorous moral debate that begins with Scripture and tradition. Apart from doing so we

simply have no pastoral wisdom to offer.

The Rev. Jonathan R. Turtle
Midhurst, Ont.

Equal protection

It was reported in the June 2018 issue (*Bishops discuss concerns over marriage canon*, p. 1) that “a resolution to change the marriage canon to allow for same-sex marriage may be amended to include protections for Anglicans who have a traditional view of marriage.”

A great deal of time and effort have been spent ensuring that we protect clergy and parishes who may choose not to perform same-sex marriages in any diocese that chooses to allow them.

There appears to be no thought given to allowing clergy or parishes to perform same-sex marriages in a diocese that chooses to maintain the “traditional view.” Clergy serve at the discre-

tion of their bishop. It is essential that, for parishes wishing to move ahead with same-sex marriage, we also include protections for clergy who could fear reprimand or dismissal. It must be made clear that they also will be welcome and safe.

Richard McCowan
Calgary

On point

Archbishop Fred Hiltz's column, ‘*We wish to see Jesus*’ (May 2018, p. 5), referring to the plaque on the pulpit at Toronto's Cathedral Church of St. James, reminds me of an invitation I spotted on a church display sign while driving through northern Ontario. The sign said, “Come in and pray if you wish to talk to Jesus. Text and drive if you want to meet him.” I thought it was a perfect public service announcement.

Frederick Pye
Moser River, N.S.

The Anglican Journal welcomes letters to the editor.

Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

CANADA ▶

“There are a couple of ways how residential school affects you, but with family it affects you in a sad way. A lot of people are still trying to discover who they are.”

—Archdeacon Larry Beardy, priest at St. John the Baptist Anglican Church, Split Lake, Man.

Healing and family found at archives

Tali Folkins
STAFF WRITER

For Archdeacon Larry Beardy, priest at St. John the Baptist Anglican Church in Split Lake, Man., genealogy is not a mere hobby.

A need to find out more about their family’s history and roots is what brought Beardy—along with 40 members of his family spanning four generations—to make a 3,000-km journey to Toronto in early July to visit the General Synod archives at the Anglican Church of Canada’s national office.

“Our ancestors are with us in spirit here,” Beardy reflects as he takes a break from poring over archival documents the afternoon of July 11. “It’s a very sacred moment for us.”

As he speaks, more than a half-dozen family members sit at desks, examining their notes and quietly comparing what they have found.

The family’s odyssey originated through a chance meeting about a year ago, Beardy explains. At a gathering of Indigenous families in northern Manitoba, Beardy, who is Cree, happened to mention the name of his maternal grandmother, Lucy Kitchkeesik. A woman at the gathering said she also had a grandparent with the same surname. They started to talk and, as they pieced together family histories, it became clear they were related.

The two families arranged a series of gatherings over the months that followed. The more they discovered about their shared connection, the more they wanted to know, and before long, Beardy says, they had resolved to create an extended family tree.

Most dioceses in the Anglican Church of Canada have their own archives, containing the kinds of records that would be invaluable in this kind of research—parish registers with records of baptism, marriage and burials, for example, says General Synod archivist Nancy Hurn.

Split Lake was formerly part of the diocese of Keewatin; after that diocese ceased operating in 2014 (replaced partly by the Indigenous Spiritual Ministry of Mishamikoweesh), its archival records were transferred to the archives at the General Synod. So Beardy and the other Kitchkeesik descendants eventually decided that, if they wanted to pursue their research further, they would need to go to Toronto.

On July 4, they made the 10-hour drive to Winnipeg, to catch a 36-hour train ride to Toronto. They spent a week in Toronto, visiting the archives every day.

Beardy and his family say the trip has been well worth the expense.

“It’s been a very good experience,” says Larry Beardy’s sister, Sally Beardy. “I’m really thankful that the Anglican Church of Canada archives has given us the opportunity to do this. As you can see, our family’s very interested and very in awe of some of the stuff that they’re coming across.”

Larry Beardy says his family sees their research as an important part of the process of healing from the disruption, displacement and loss of identity experienced by their people since they first made contact with colonizing Europeans and their descendants.

He experienced this loss of identity first-hand, Beardy says, as a former



PHOTO: TALI FOLKINS

▲ Archdeacon Larry Beardy says his family’s research is part of the process of healing from the loss of cultural identity.

residential school student. At age eight, he boarded a train in his home town of Churchill, Man., bound for a residential school in Dauphin, Man., 1,300 km away. When he returned, at age 16, home was no longer what it once was.

“When I went back to my own community in 1970, I didn’t know who I was related to,” he says. It’s an experience shared by many survivors of the system, he adds. “There are a couple of ways how residential school affects you, but with family it affects you in a sad way. A lot of people are still trying to discover who they are.”

But the residential school system, Beardy says, was just one of a number of factors in the long process of the scattering and uprooting of his people. Many Cree, he says, came to live far from home through their involvement with the fur trade; later, others would leave their communities to work for the railway.

Many were taken from their families as children to be adopted or placed into foster homes in the “Sixties Scoop,” and the dispersal of Indigenous children continues today through Canada’s child welfare system.

Beardy and other members of his family say their visit to the archives allowed them to fill in gaps in their family tree. They were also able to see what some of these relatives looked like because of the photos kept by the archives.

Some documents and photos held by the General Synod archives can be viewed online. Some are of Indigenous people taken long ago by missionaries, when cameras would have been otherwise very rare in many Indigenous communities, explains archivist Nancy Hurn. The descendants of the people in these photos are not always aware they exist, and may find them especially valuable, she said, in addition to the other family records held at church archives.

“We’re really encouraging Indigenous people to try and locate

[genealogical] information through the church records,” she says. “It’s fantastic. I just think there’s so much potential for this.”

General Synod archives can be searched online. Hurn asks that researchers wishing to access

documents complete a request for information form, printable from the archives’ website, or available on request. The General Synod archives can be reached by email at archives@national.anglican.ca or by phone at 416-924-9192, ext. 278. ■



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CANADA ▶

New Indigenous bishops in Brandon, Missinippi

Continued from p. 1

which itself straddles northwestern Ontario and northeastern Manitoba. The other new bishop will cover the Manitoba area of Mishamikoweesh, plus a number of largely Indigenous parishes further to the west that fall within the dioceses of Brandon and Saskatchewan.

The proposals to create the two positions originated from the Spiritual Ministry of Mishamikoweesh, but the dioceses of Brandon and Missinippi—the Indigenous part of the diocese of Saskatchewan—endorsed them and participated in their development, says National Indigenous Bishop Mark MacDonald.

It's hoped the northern Manitoba bishop will be elected as early as this fall, MacDonald says. No timeline has been set for the election of the northern Ontario bishop, Mamakwa says.

The main focus of the bishops' work, Mamakwa says, will be to help provide urgently needed pastoral care to the people of these parishes.

"These are areas that have huge social challenges—poverty, unemployment, changing cultural realities related to climate change, and other things," MacDonald says. "The bishops...will provide direct assistance to people who are dealing with some of the



▲ Indigenous leaders support Bishop Mark MacDonald at the ecclesiastical province of Rupert's Land's synod.

PHOTO: TALI FOLKINS

most intense social challenges that you will find on our continent."

They will also provide confirmation to the many young Anglicans in these areas and help identify future leaders—lay readers, catechists, deacons and priests, he adds.

Many of these communities, says MacDonald, are facing a crisis in spiritual leadership, given that some have no clergy at all, while a number of others have non-stipendiary (unpaid) clergy. Clergy in many of these areas are also aging.

"We desperately need to be raising up the next generation of leaders, and it's absolutely essential that there be a bishop on the ground to help oversee this process, and to a great degree, drive this process," he says.

Mamakwa says her preference will be that the new bishops speak the languages

—Cree and Oji-Cree—of the Indigenous people in these areas.

Funding for the new positions, MacDonald says, is likely to come from a number of sources. Among them is the diocese of Brandon, which will be providing \$56,000 to Mishamikoweesh over the next four years to help pay for the northern Manitoba bishop. Mishamikoweesh, which already receives some money from the Council of the North, will probably apply for more funding from the council, he says. And there is also some leftover money from the diocese of Keewatin, which still exists legally as a corporation even though it ceased functioning in 2014. But much—possibly most—of the funding is expected to come from the congregations themselves, MacDonald says.

Indigenous Anglicans in these communities are excited by the prospect of having two new suffragan bishops, he says, and it's widely expected that they'll make the extra contributions needed despite the poverty many of them face. A gospel jamboree held over the Easter weekend in Winnipeg, which was meant only to acquaint people with the idea of having the two extra bishops, raised a few thousand dollars in donations even though it wasn't intended as a fundraiser and no donations were requested, he says. ■

“The bishops will provide direct assistance to people who are dealing with some of the most intense social challenges that you will find on our continent.”

—National Indigenous Anglican Bishop Mark MacDonald

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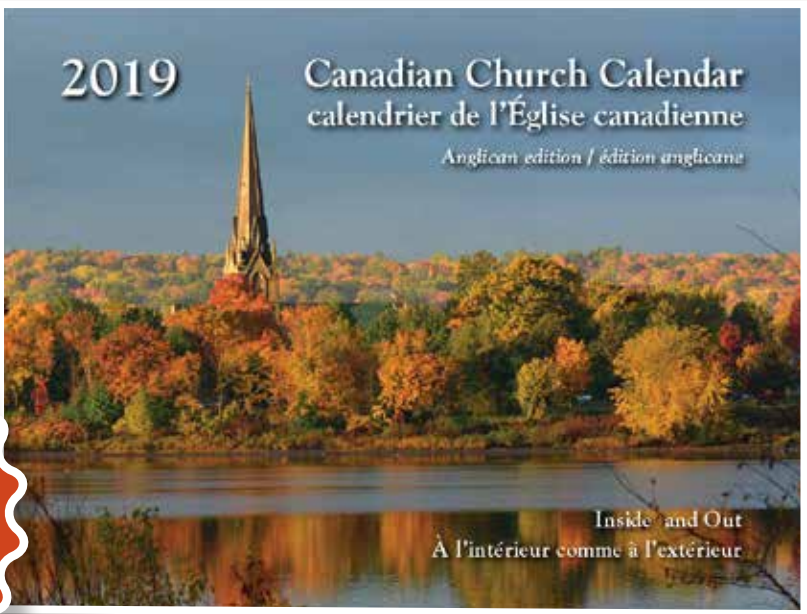
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CANADA ▶

CoGS' June deliberations

Continued from p. 1
they will emerge unscathed, through a time of trial.

Commission to find 'funding base' for Indigenous church

A commission is to be formed that will find ways of funding the self-determining Indigenous Anglican Church—including, possibly, a tithe on sales of church property. The commission would also look at how compensation for Indigenous clergy, a high proportion of whom are unpaid, might be brought closer to the salary levels of other clergy in the church, according to a resolution passed at CoGS June 1.

The resolution, proposed by Riscylla Shaw, area bishop for Trent-Durham within the diocese of Toronto and co-chair of the Primate's Commission on Discovery, Reconciliation and Justice, calls for CoGS to appoint a "Jubilee Commission" that would examine "historic and current funds made available for Indigenous ministries at various levels of the church's structure." This new body might consider ways to move salary levels of Indigenous clergy towards parity, "possible redistributions of portions of property sales" and increasing Indigenous oversight of funds for Indigenous ministries, the resolution states.

Possible discontinuation of printed Anglican Journal, revision of mandate proposed to CoGS

The Anglican Journal's print edition may be discontinued after three years and its man-



▲ Bishop Riscylla Shaw waits at the microphone as CoGS members vote.

PHOTO: TALI FOLKINS

date clarified and changed under scenarios now being considered by a working group tasked with reviewing the newspaper and its role in the national communications strategy.

The group has now completed five surveys about views on the paper: of bishops, diocesan newspaper editors, members of General Synod, members of CoGS and national office staff, and 400 randomly selected Canadian Anglicans.

The data demonstrated that most Anglicans felt their church publications were in a "transition period" from print to digital, but seemed to believe the Anglican Journal should continue to be made available as a print newspaper to those who want it in that form, group member Ian Alexander told CoGS June 1.

The working group is proposing that the Journal continue to be delivered in print to all dioceses that still produce a print edition of their diocesan paper. The policy would remain in place for three years. Alexander also said that 65% of

randomly surveyed Anglicans said they thought the Anglican Journal should be "the official voice of the Anglican Church of Canada"; 35% preferred its current status as "an independent, 'arm's length' observer of the Church." A possible response proposed by the working group could include making changes to the committee that oversees the paper; it could also involve revising its mandate, removing the existing independent editorial policy.

CoGS recommends responsible investing guidelines for church funds

A set of guidelines on responsible investing practices has been recommended by CoGS for use by Anglican and Anglican-affiliated organizations in Canada that hold managed funds.

The responsible investing task force, established in response to a resolution passed by General Synod 2016, was mandated to look into responsible investing practices in funds held by General Synod as well as the General Synod Pension Plan.

Its report, presented to CoGS June 1, offers seven recommendations, including active ownership strategies (encouraging companies in which funds are invested to improve their environmental, social and governance [ESG] practices, for example); impact investing in companies that would further goals such as a low-carbon economy and the development of Indigenous business; and selecting fund managers with a view to ESG policies. ■

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CANADA ▶



▲ **Archbishop Melissa Skelton was elected metropolitan of the ecclesiastical province of British Columbia and Yukon on the first ballot, May 12.**

PHOTO: BAYNE STANLEY

JOURNAL STAFF

Melissa Skelton new metropolitan of B.C. and Yukon

Melissa Skelton, bishop of the diocese of New Westminster, has been elected metropolitan of the ecclesiastical province of British Columbia and Yukon, becoming the first woman in the Anglican Church of Canada to be elected “archbishop.”

The U.S.-born Skelton was elected on the first ballot by the ecclesiastical province’s Electoral College—its six diocesan bishops plus members of its executive council—May 12. Skelton will be formally installed as metropolitan at the next provincial synod, September 14-16, but takes office as metropolitan immediately.

Skelton succeeds Archbishop John Privett, who resigned as metropolitan effective April 30 and retired as bishop of Kootenay May 31.

In an interview with the *Anglican Journal*, Skelton said she felt humbled and grateful to have been elected to the position. “I’d like to visit all the dioceses, and let the bishops know that I’m really here to support them in whatever ways would be helpful, in the same ways that John [Privett] was for me,” she said.

The ecclesiastical province of British Columbia and Yukon includes the dioceses of Yukon, Caledonia, Kootenay, New Westminster, British Columbia (which covers Vancouver Island and other islands along the coast of B.C.) and the Territory of the People. ■



▲ **Archdeacon Geoff Woodcroft was elected coadjutor bishop in Rupert’s Land**

PHOTO: CONTRIBUTED



▲ **Dean Andrew Asbil will become the 12th bishop of Toronto.**

PHOTO: CONTRIBUTED

Diocese of Rupert’s Land elects coadjutor bishop

Archdeacon Geoff Woodcroft, the incumbent at St. Paul’s Anglican Church Fort Garry in Winnipeg, was elected coadjutor bishop of the diocese of Rupert’s at an electoral synod June 16.

Woodcroft, 57, says he is “overwhelmed by the generous expression of the diocese.” He was elected on the fifth ballot, after receiving 48 votes from clergy and 75 from the laity.

Woodcroft says he is passionate about moving the church away from seeing itself through the lens of scarcity. “I see us as being abundantly blessed,” he says. He is looking forward to shifting the way the church is evaluated from “old metrics” like numbers on Sunday, to stories of “how disciples carry Christ into the world,” he adds.

Woodcroft is an associate of Rupert’s Land Indigenous Council and was an Anglican representative at the Independent Assessment Process hearings as part of the Indian Residential Schools Settlement Agreement, listening to the stories of settlement claimants, and offering, if invited, statements of apology.

Woodcroft was ordained as a priest in 1990 and earned a master of divinity degree from Huron University College in London, Ont. He served as a priest in the diocese of Algoma and as a university and hospital chaplain. He has been the incumbent at St. Paul’s since 2003.

His consecration as bishop has been scheduled for October 12, 2018. Woodcroft will succeed Don Phillips, who has served

as bishop of the diocese of Rupert’s Land since 2000. ■

Dean of Toronto elected coadjutor bishop

Andrew Asbil, who has served as dean of Toronto and rector of the Cathedral Church of St. James since 2016, has been elected as the diocese’s coadjutor bishop.

Asbil, 57, will become the 12th diocesan bishop of Toronto, succeeding Archbishop Colin Johnson, who will retire at the end of 2018.

Following the election, Asbil told the *Anglican Journal*, “I feel honoured—deeply honoured—to be elected, and moved that so many of my colleagues and lay leaders in the church have confidence in my leadership.”

The church has “a prophetic voice to share, and a prophetic insight of what brings joy and purpose in life,” he said.

Ordained a priest in 1989, Asbil earned a master of divinity degree (honours) from Huron College University. He has held ministries at a number of Ontario churches, including Toronto’s Church of the Redeemer, where he was incumbent from 2001 to 2016. He served on the diocesan council from 2005 to 2009, and was chair of the Anglican Church of Canada’s faith, worship and ministry committee from 2010 to 2016 and a member of General Synod in 2007, 2010 and 2013.

Asbil will be consecrated as coadjutor bishop September 29, and will automatically become diocesan bishop Jan. 1, 2019, on Johnson’s retirement. ■



▲ **TEC Presiding Bishop Michael Curry and Bishop Mary Gray-Reeves of the Diocese of El Camino Real congratulate Bishop Maria Griselda Delgado del Carpio of Cuba after the House of Bishops’ unanimous vote July 10 to welcome Cuba back into The Episcopal Church.**

PHOTO: DAVID PAULSON/EPISCOPAL NEWS SERVICE

Cuban return

Continued from p. 1

very pleased the General Convention of The Episcopal Church voted unanimously July 10 to readmit the Episcopal Church in Cuba.

“I’m glad that that was the outcome... It sends a strong signal from The Episcopal Church in terms of its welcome,” Hiltz told the *Anglican Journal* July 13. “I think for the church in Cuba, it’s a happy day.”

The Anglican Church of Canada (ACC) has continued to have a close relationship with the Episcopal Church in Cuba, whose diocesan council once compared the ACC to a mother who held the Cuban church in her arms.

The Episcopal Church’s resolution passed by TEC’s General Convention includes “that the General Convention express its deep gratitude to the Anglican Church of Canada for its long and continuing support” to the Cuban church.

For the full story, visit <https://www.anglicanjournal.com/articles/for-the-church-in-cuba-its-a-happy-day-hiltz/>. ■

Bible Readings
October 2018

DAY READING

☐ 01 Job 1.1-22
☐ 02 Job 2.1-3.1
☐ 03 Psalm 26.1-12
☐ 04 Hebrews 1.1-14
☐ 05 Hebrews 2.1-18
☐ 06 Hebrews 3.1-14
☒ 07 Mark 10.1-16
☐ 08 1 Timothy 6.6-21
☐ 09 Job 23.1-17
☐ 10 Hebrews 3.15–4.13
☐ 11 Psalm 90.1-17
☐ 12 Mark 10.17-34
☐ 13 Hosea 1.1–2.1
☒ 14 Hosea 2.14-23
☐ 15 Hosea 11.1-11
☐ 16 Hosea 14.1-9
☐ 17 Isaiah 35.1-10
☐ 18 2 Timothy 4.9-22
☐ 19 Job 38.1-18
☐ 20 Job 38.19-38
☒ 21 Job 38.39–39.12
☐ 22 Job 39.13–40.2
☐ 23 Job 40.3-24
☐ 24 Job 42.1-17
☐ 25 Hebrews 5.11–6.12
☐ 26 Hebrews 6.13–7.14
☐ 27 Hebrews 7.15–8.13
☒ 28 Jude 1-25
☐ 29 Mark 10.46-52
☐ 30 Hebrews 9.1-15
☐ 31 John 8.31-47

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WORLD ▶

▶ **Pope Francis, left, shakes hands with Mark Macdonald, National Indigenous Anglican bishop and president for North America of the World Council of Churches (WCC). Behind them is WCC General Secretary Olav Fykse Tveit.**

PHOTO: ALBIN HILLERT/WCC



National Indigenous Anglican bishop meets Pope Francis

Tali Folkins
STAFF WRITER

In a personal highlight of what he and many others are calling a “historic” meeting of the World Council of Churches (WCC), Mark MacDonald, the Anglican Church of Canada’s National Indigenous Anglican bishop, met Pope Francis, leader of the world’s Roman Catholics.

The meeting was very brief, but long enough for MacDonald to issue an impromptu invitation to Francis to visit Canada. MacDonald said the Pope’s demeanour when they met June 21 seemed friendly, but he’s not sure if his words got through, because of the language barrier. “He just smiled,” he said.

MacDonald, who is also WCC president for North America, was in Geneva, Switzerland, for one of the biennial meetings of the organization’s central committee. Francis’s visit to the meeting was the third ever by a Roman Catholic pope to a meeting of the WCC.

Although he didn’t mention the Indian residential school system specifically, MacDonald said a desire that the Pope apologize in Canada for the Roman Catholic church’s role in that system was in his thoughts when he expressed his hope for a papal visit.

That the Pope make an apology on Canadian soil was one of the 94 Calls to Action issued by the Truth and Reconciliation Commission of Canada. ■

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OBITUARY ▶

Barry Jenks remembered for social justice work

Joelle Kidd
STAFF WRITER

Bishop (ret.) Barry Jenks died the morning of July 11. He was 80 years old.

Jenks was bishop of the diocese of British Columbia from 1992 to 2003. He was known for his support of social justice causes, including reconciliation with Indigenous peoples, environmental protection and alleviating global poverty.

Jenks also highlighted the importance of global mission during his time as bishop. Under his leadership, the diocese began an annual mission conference, and he initiated a partnership with the Anglican Province of Myanmar.

Archbishop (ret.) Caleb Lawrence, former diocesan bishop of Moosonee and metropolitan (senior bishop) of the ecclesiastical province of Ontario, worked alongside Jenks on the General Synod's



▲ Bishop (ret.) Barry Jenks served as bishop of the diocese of British Columbia from 1992 to 2003.

FILE PHOTO

Programme Committee, before Jenks was elected bishop. He knew Jenks as "a very faithful person," Lawrence says. "He was not afraid to speak up on issues of concern to him."

Lawrence, who moved to Vancouver Island in 2010, says that Jenks was "highly respected and loved" in the diocese of B.C.

"He was always a real supporter and a real mentor," says Ken Gray, dean of St. Paul's Cathedral in Kamloops, B.C. "I definitely feel a sense of loss."

Jenks resigned from his position as bishop in 2003 at age 65.

In his retirement sermon, printed in the September 2003 edition of the B.C. *Diocesan Post*, Jenks said that he had been "greatly blessed" in his time as bishop. "I give thanks to God for the lay people of our parishes and for the outstanding

clergy who serve with them," he said.

Ordained deacon in 1964 and priest in 1965, Jenks served in two parishes in the diocese of New Westminster before moving to the diocese of British Columbia in 1970. He was the diocese's director of programs and executive assistant to the bishop, and served as parish priest in several Vancouver Island churches.

In the late 1980s, Jenks lived in South America, serving as director of Christian education for the Diocese of Guyana. He was a member of an election observer team in Guyana that was part of a larger group sponsored by former U.S. president Jimmy Carter's Carter Center in Atlanta, Ga., in 1992.

Jenks leaves behind his wife, Barbara, and son, Timothy. He is predeceased by his daughter, Susan. ■

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BOOK



I Left My Heart in Guyana

Famous for saying "We are all praying to the same God," George Jagdeo Singh, (1924-2016), walked a tightrope between two faiths: Christianity and Hinduism. Born a Brahmin in Guyana, he was brought up in the Hindu tradition. Through his British education, he found himself drawn to Christianity. His multifaceted faith and challenging life on the Sugar Estates of Guyana, and later in Canada, is showcased in this remarkable life story. He was often questioned as to how he could believe equally in two world religions. His answer? "It is very simple..."

The book can be ordered by contacting his daughter-in-law, Mary Shepherd, (editor and illustrator), at 514-487-0126 or marymathilda@hotmail.com.

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OBITUARY

COLLEEN MADGE-WILLIAMS
October 31, 1927 – June 22, 2018



Colleen died peacefully, surrounded by her family. Predeceased by her first husband, Rev. Douglas Madge (1991), and by her second husband, Keith

Williams (1999). Douglas's and Colleen's first parishes were Paisley, Pinkerton and Cargill. From there he and Colleen went on to the parishes of St. John the Evangelist, Kitchener; St. Columba's, Waterloo and St. Aidan's, Elmira; followed by Holy Trinity, Brantford, and finally St. Paul's, Wingham. Colleen was a dedicated Christian who embraced her spiritual life with love and humility. She was a devoted minister's wife and a strong member of each parish, and gave her all to any task that came her way. Colleen is survived by her five children, five grandchildren, and three great-grandchildren.

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