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PHOTO: CONTRIBUTED

Spry centenarian

William Blissett, who turned 100 on Oct. 11, pauses from work at his Toronto home. A member of the Church of St. Mary Magdalene since 1945, Blissett was a professor of English literature at the University of Toronto from 1965 to 1987, and says he still studies and writes for at least five hours every day except Sunday.

“The secret of a happy old age is a sickly childhood,” quips Blissett, who says he suffered from numerous illnesses as a child and was once hospitalized during a severe bout of pneumonia. “He is a joy to know,” comments friend and fellow parishioner Kathie Kanele. “He has no ‘off’ button.”

Ellie Johnson embodied Christian mission in partnership and reconciliation



Matt Gardner
STAFF WRITER

Eleanor “Ellie” Johnson, the longtime director of partnerships for the Anglican Church of Canada who played a key role in the

settlement agreement for residential school survivors, died on Jan. 7.

Johnson worked at the church’s national office in Toronto for 21 years, 14 of which she spent as director of the partnerships department until her retirement in 2008.

In the latter role, she oversaw mission and

See JOHNSON, p. 9

State of emergency: PWRDF sends aid to COVID-stricken northern communities

Sean Frankling
STAFF WRITER

The Primate’s World Relief and Development Fund (PWRDF) distributed \$80,000 to 14 Indigenous communities stricken by COVID-19’s Omicron variant in northern Manitoba and Ontario this January.

The aid went toward providing masks, hand sanitizer, cleaning supplies and food for communities where supplies are scarce and medical care is hours away by car or plane.

PWRDF began looking for communities in need when Isaiah Beardy, suffragan bishop of the Indigenous Spiritual Ministry of Mishamikoweesh’s northern Manitoba area mission, called to let the agency know his community, Tataskweyak Cree Nation, declared a state of emergency. The community went into lockdown Jan. 3, announcing

See COMMUNITIES, p. 3

New gender blessings for trial use

Transition, affirmation liturgies commended for 12-month study

Matt Gardner
STAFF WRITER

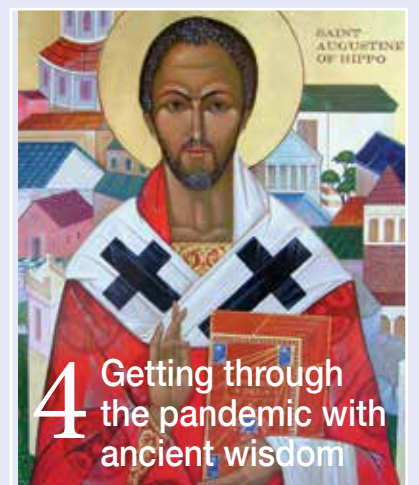
The Anglican Church of Canada has prepared a set of gender-themed liturgies for trial use, including a blessing on gender transition, that the church’s director of Faith, Worship and Ministry says could be the first of their kind for a national church in the Anglican Communion if they are eventually authorized.

On Nov. 6, Council of General Synod (CoGS) voted to commend *Pastoral Liturgies for Journeys of Gender Transition and Affirmation* for study, trial use, evaluation and feedback for a one-year period where permitted by bishops. The liturgies, a supplement to the *Book of Alternative Services*, include a blessing on the gender transition process, an affirmation of gender identity, additional prayers and pastoral prayer resources, suggested Bible readings and an appropriate hymnody.

Liturgies to mark gender transition and affirmation for transgender Christians

See ADAM’S, p. 6

INSIDE



4 Getting through the pandemic with ancient wisdom



8 Seeing through stained glass

Church launches new online home for Anglican news

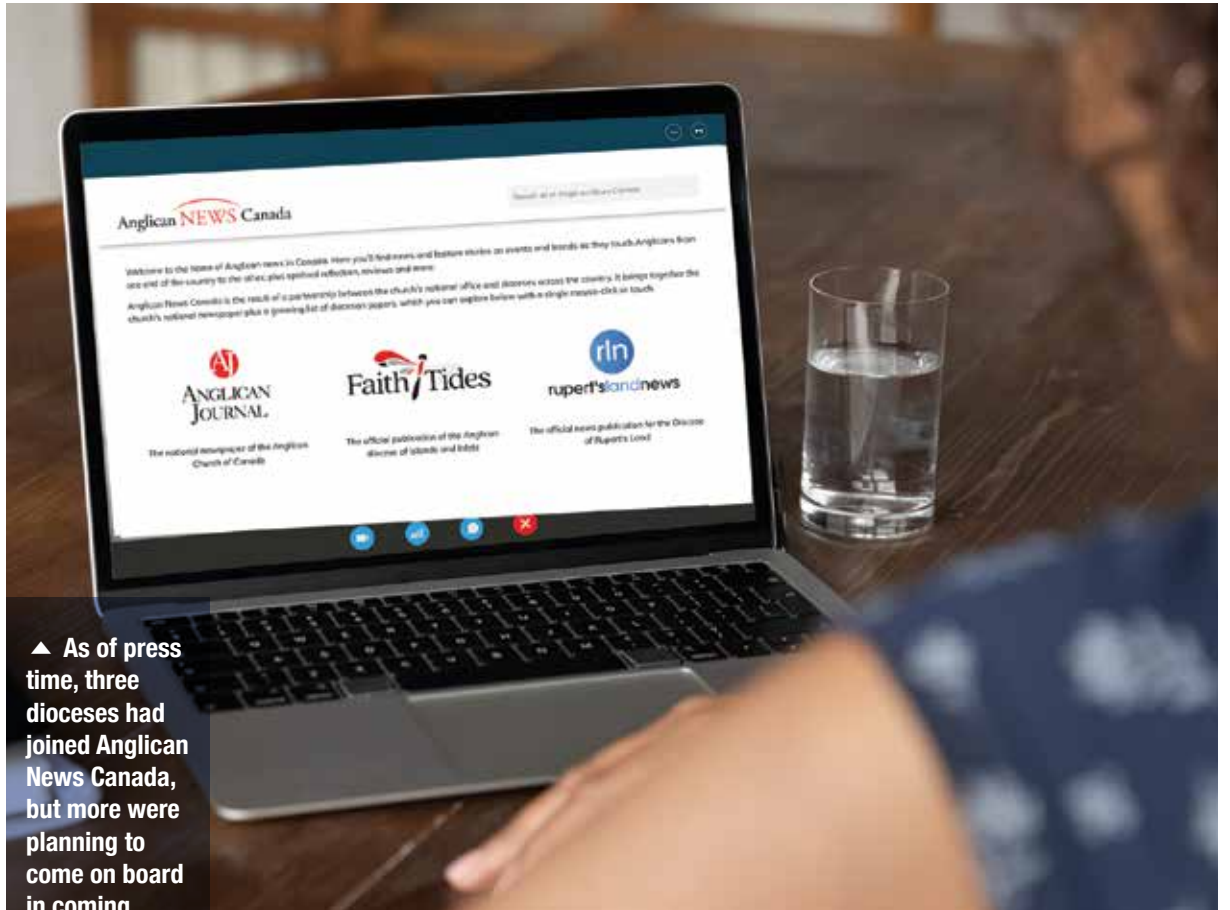
Platform will bring together *Journal*, diocesan news sites

Sean Frankling
STAFF WRITER

The Anglican Church of Canada has launched an online news platform allowing readers to access the websites of the *Anglican Journal* and diocesan newspapers from a single location, while also making it easy for the newspapers themselves to share each other's articles.

Anglican News Canada (at AnglicanNews.ca), intended to be a hub for the websites of Anglican newspapers across the country, launched Feb. 1.

As of press time, three news sites—the *Anglican Journal*; *Faith Tides* (formerly the *Diocesan Post* of the diocese of British Columbia); and *Rupert's Land News*—were accessible from the hub, but other diocesan newspapers, most of which have never had websites before, had firm plans to join over the next few months. *The High Way*, of the diocese of Kootenay; *The Niagara Anglican*; *The Diocesan Times*, of the diocese of Nova Scotia and Prince Edward Island; and *Anglican Life*, the newspaper of the three dioceses of Newfoundland and Labrador, were



▲ As of press time, three dioceses had joined Anglican News Canada, but more were planning to come on board in coming months.

PHOTO ADAPTED FROM FIZKES/SHUTTERSTOCK

planning to make the website their new online home by the summer. The dioceses of Ottawa, Edmonton and Athabasca were also slated to join but had not yet set a date, said General Synod web manager Brian Bukowski, who has been leading the project.

"Because these are now all digital and now because they're on a shared platform, there's an opportunity for dioceses to share stories from across the country or across their region," he said.

The project has also included a redesign of anglicanjournal.com intended to give it a more modern look and feel. Enhancements to the site include a list of "trending" or most frequently read articles.

The origins of Anglican News Canada go back to a review of General Synod communications presented to the Council of General Synod in 2013, which proposed a "single news channel" for the national church. The channel as originally envisaged would have included press releases and other official communications from General Synod, but those will now remain on anglican.ca. That's one of several aspects of the project that have changed across its "long genesis" as the project team consulted with dioceses to hear what they wanted out of the project, said Bukowski.

Consultation with the dioceses also revealed some of their common priorities for the project, Bukowski said, among them the ability to more easily share local stories across the whole church; the efficiency of running one central news site rather than leaving each diocese to run their own; and the creation of an additional option for dioceses whose budgets will not support the continuation of their print publications.

Not every diocese has shown immediate enthusiasm for getting its stories out nationwide. Randy Murray is communications officer for the Diocese of New Westminster and editor of their diocesan newspaper, *Topic*. He said preparing for the new website had been a low priority for him—mainly because he has had more urgent work, but also because he's not sure there's enough

reader demand for coverage from distant dioceses.

"With communications things, you have to ask, 'Who's the audience for this?' I'm not sure that's really been answered," he said.

Bukowski said he understands letting new projects take a back seat during the pandemic.

"We're all overwhelmed. We all have more priorities than resources." But more than that, the project is not mandatory for dioceses who don't see it adding value. "In time, we're hoping that each diocese can find the aspects of it that are valuable to them," he said. For example, building and maintaining one website for everyone would save the dioceses having to build their own, guaranteeing they have a place to post stories and someone to call when they need support.

"We're here to help get them up and running however they need," he said.

Some of the publications already onboard with the new site will continue their print editions. Others have already gone online-only. But Bukowski was quick to clarify that the new site is meant as a supplement, not a replacement for existing print papers.

"I'm not building this as a way to accelerate or short-circuit any kind of move away from print," he said. "The dioceses who have gone online have done so because they can't afford to do their paper anymore. In that case the options are online or not doing that kind of storytelling anymore."

In response to requests from the dioceses it surveyed, the design team gave the website a tool for easily printing out selections of stories as pamphlets. Bukowski said several dioceses asked for a tool like this to serve those who are still more comfortable getting their news on paper even if their local publication goes online.

It's not yet clear whether dioceses will want to print pamphlets only for specific requests or do a limited number every month, said Bukowski. "The great thing about digital is that we can try something and say, 'This isn't working—let's change it.'" ■



PWRDF invites you into a Lenten Conversation

As PWRDF's Creation Care: Climate Action Education Focus moves into its second year, now centering on gender, we invited three women who participated in COP26 to enter into a Lenten conversation. Join Stephanie (Taddy) Stringer (PWRDF Montreal), Karri Munn-Venn (Senior Policy Analyst with Citizens for Public Justice, Ottawa) and Rev. Alecia Greenfield (Church of the Holy Cross, Vancouver) on this year's journey to the cross, beginning on Ash Wednesday, March 2, 2022.

Learn more and subscribe to your daily Lenten reflection at pwrdf.org/Lent2022.



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PHOTO: SANDI BURNS

‘Not in temples made with hands’

Worshippers at St. Aidan’s Anglican Church, London, Ont., gather for a “campfire communion” outside the church Jan. 2. St. Aidan’s has been holding outdoors services since Christmas Eve—through rain, snow and temperatures as low as -18 C, says Canon

Kevin George, rector. In some parts of Canada, outdoor worship has a long tradition. See “Worship on the land is the fundamental experience of Arctic Christians” on p. 7 of this issue.

NATIONAL NEWS ▶

“People don’t realize that our Northern communities need help almost like Third World countries do.”

—Freda Lepine

Communities asked for food as well as masks

Continued from p. 1

230 cases of COVID-19 out of a population of 3,000 people.

“Earlier in the pandemic there were churches even from the Toronto area, they sent us masks and they really helped initially,” says Beardy. “But now [with] Omicron they’re calling for these special [N95] masks. They’re hard to get.” In nearby Thompson, Man., he says, people came from miles around to line up outside a local liquor store that was giving out masks in -45 C weather.

“[Beardy] was so helpful in identifying the need,” says Will Postma, executive director of PWRDF. Not long after he spoke with Beardy, Postma says, PWRDF heard about another declaration of emergency in Bearskin Lake, Ont. So the agency got to work coordinating with Indigenous leaders, nearby Anglican dioceses and local volunteers on a tailored response for each region. Communities in both provinces responded with requests not just for masks and other personal protective equipment but also food and other supplies.

In northern Ontario, answering these needs meant coordinating with St. Paul’s Anglican Church in Thunder Bay. Archdeacon Deborah Kraft, incumbent at St. Paul’s, led the effort to purchase food and masks and transport them to the First Nations of Bearskin Lake and nearby Kingfisher Lake, with St. Paul’s parishioners adding their own donations along the way. As this story was being written, volunteers were running supplies by winter roads, which are only traversable when the temperature is low enough to



▲ **Volunteers Lorelle Beardy and Wayne Brown sort supplies into household packages in the gym of Bearskin Lake’s Michikan Lake School.**

PHOTO: PHYLLIS MCKAY

freeze the ground.

“This is really amazing,” says Postma. “You can get materials to communities in a way that isn’t really possible when spring hits—then, it’s mostly by air.”

In late January, air became an option too, after PWRDF made an agreement with Wasaya Airways, a regional air transport company which is offering a rebate to subsidize transporting goods to remote areas.

“What’s really neat about this is how so many people came together in so quick a fashion,” says Postma.

The pandemic has created an urgent need for help in northern Manitoba, Beardy says. Many settlements have at most one or two nurses to care for residents and the elevated number of

pre-existing conditions among Indigenous people makes the illness more serious. Limited housing means that when one person gets sick, they can spread it to 20 others under the same roof.

“COVID does not respect anybody,” he says. “We have about five people in hospital right now. Fighting for their lives.”

PWRDF provided \$15,000 of its \$80,000 in aid to Tataskweyak.

Those conditions are common across the region, says Freda Lepine, vice president of the Indigenous People’s Alliance of Manitoba-North (IPAM-N). Also a member of PWRDF’s Indigenous Partner Advisory Committee, she led the effort to distribute \$50,000 of the PWRDF aid to the neediest households in 12 other communities in the region.

Lepine and some volunteers used the funds for masks, sanitizer, soap and other cleaning products in Winnipeg and other large cities, then transported them up north in their own vehicles.

The gas isn’t cheap, but it’s still better than buying the supplies up north.

“Just to get four rolls of toilet paper in the north is probably 12 bucks, compared to \$3.99 at the local store in Thompson,” she says. The transport costs added to the markup of buying even basic products in the North are a major reason why residents can’t afford to get the supplies themselves. “This is Canada and people don’t realize that our Northern communities need help almost like Third World countries do.”

As of press time, PWRDF was actively looking for more communities it could help without duplicating or interfering with aid from the government and other agencies, Postma said. ■

**ANGLICAN
VOICES ▶**


'Wisdom! Be attentive'

Learning from the ancient Christians

By Daniel Tatarnic

I'VE LEARNED FROM the school of hard knocks that there are things you best learn on your knees. Wisdom is one of those things. I've spent the past 28 years working in the church, in various ministry settings and in both lay and ordained orders. A lot has changed in that time. Pandemic ministry brings its own set of challenges and affirmations. It's easy, when stability is not guaranteed, to feel alone and discouraged. When the sands keep shifting underfoot, some days are better than others.

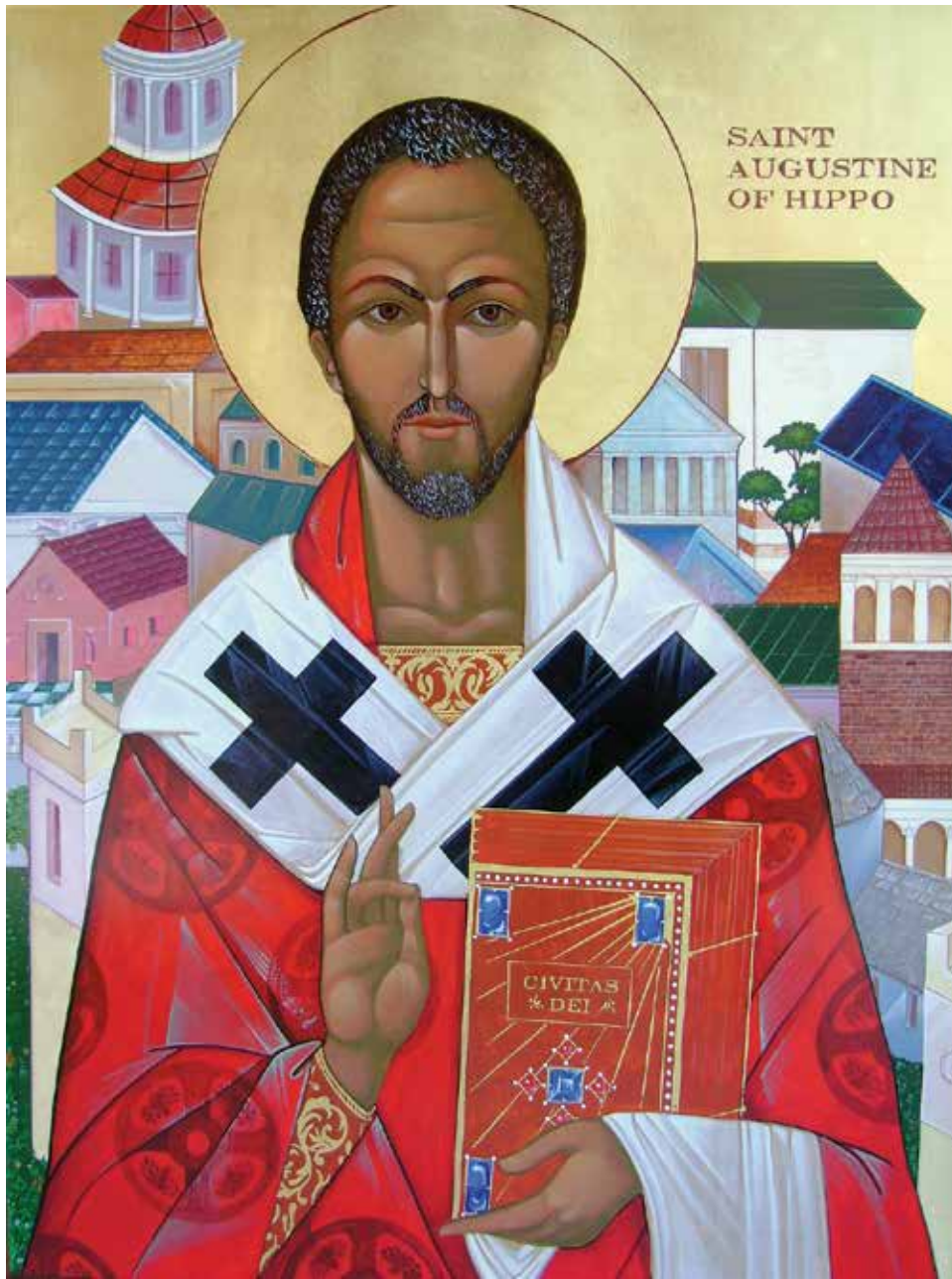
To maintain and enhance my devotional life during lockdowns, I enrolled in Huron College's Wisdom of the Ancients, taught by the Rev. Lisa Wang of the faculty of divinity, Trinity College, in the University of Toronto. For eight weeks, the evening class (offered by Huron's Licentiate of Theology program) gathered students from across the country, from Kingston, Ont. to Whitehorse: clergy and laity, postulants for ordination and lay readers, elder lifelong learners and a young mother with babe in arms. What they all had in common, besides their Anglican identity, was a desire to study the writings of the ancient Christians, the "fathers and mothers" of the Church.

Why did I share this desire?

First, I felt I needed the structure of an intellectual challenge, a structure that wasn't necessarily present in the work-a-day life of a parish priest. Second, I knew I needed an adult learning community in which to engage with these issues. Third, the topic was one that I feel passionately about, namely the wisdom of the ancient, unbroken, Christian tradition. I'm writing in order to provide words of encouragement, and to testify why a return to ancient sources is timely for mission in our Anglican church today.

I'm writing this, not only as a parish priest, but as the father of two teenagers—because life with teens affirms that there is much that is learned on one's knees. The twentieth-century Swiss theologian Hans Urs von Balthasar says that "love alone is credible." The Wisdom of the Ancients was an invitation to enter into that life-transforming event of falling in love with Wisdom, and of life in-formed by prayer and study. In the frenetic, anxious world in which we minister, there is that far-off cry from the time of the undivided Church, "Wisdom! Be attentive."

My children inhabit a secular pedagogy grounded in STEM (Science, Technology, Engineering, and Math). The internet



▲ **Saint Augustine (354-430), church father and bishop of Hippo, North Africa**

PHOTO: BY THE HAND OF FR. JOSEPH-MARIE, WWW.LADYMINSTER.COM

provides a steady source of good and bad information—quickly, and with no mechanisms of discernment. The information superhighway is congested with data, but it lacks wisdom.

I have nothing against STEM programming. I think it's wonderful. My kids will benefit from a solid STEM education, and they will have opportunities I never dreamed of. But my children also love music, painting, and imaginative play; they love going to church, and they love animals. Their natural curiosity about the meaning of things astonishes me; they are chock-full of questions, and they will push hard (and I mean hard) against things that don't make sense. The days of providing half-baked and mediocre answers to meaningful questions are behind us. "Wisdom! Be attentive."

As a priest and father, I'm very aware of this phenomenon. If I'm not prepared to meet my kids' thought-full questions with penetrating answers, of a wisdom born of the ages, prayed on the knees, and nurtured in the fields of martyrdom, I will lose them. The same holds true of my parishioners and seekers alike; the golden age of trite-talking, evangelizing cartoon vegetables is over and done!

Just this morning a major news outlet

sacraments, into the Holy Eucharist, into the Sacred Scriptures, into the Church's Liturgy of the Hours—be authentic!

I knew that taking this course was the right thing to do when I felt my devotional life change for the better. My soul began to settle. Think outside the box—that's what I've always been told. But praying alongside our ancient tradition, journeying daily with the Communion of Saints, challenges me to remain inside the box, and to find there an endless stream of wisdom. Questions around meaning and authenticity, God, nature, ethics, science, art and existence don't belong to the past alone, but are asked *in* every generation *by* every generation. We either meet them with 2,000 years of wisdom or risk losing those who need it most. Because there is movement in the world today—especially amongst a younger population, which possesses an openness, a receptivity, a willingness to explore the ancient tradition of the Church and to stop, and to listen. Wisdom! Be attentive. ■

Daniel Tatarnic is a priest of the diocese of Niagara, stationed at St. Alban's, Beamsville. He is a regular contributor to the Niagara Anglican, a friend of the Anglican Centre in Rome, and an avid student of return-to-the-sources theology.

Correction

Canon David Harrison moved an amendment to Resolution C005 to include a review of General Synod's rules of order and procedure. Incorrect information appeared in January's *Anglican Journal*.

LETTERS ▶

The Anglican Journal welcomes letters to the editor.

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

More on reconciliation and creeds

I must write to say I agree with the words written by Carl McCorrister in the January 2022 issue ("On unmarked graves and the Apostles' Creed," Letters, p. 5). He was correct in saying that changing the word "catholic" to "Christian" would show meaningful change as per the Truth and Reconciliation Commission's recommendations.

On a personal note, I have had to explain the use of "catholic" to people on various occasions, as

it implies that we are part of the denomination, as opposed to the worldwide Christian church, and it often leaves those who are unfamiliar with the creeds shaking their heads. Let us move swiftly to change this wording to show that we are promoting the healing of hurt that exists by changing wording in both the Apostles' Creed and the Nicene Creed.

Ann Knutson
Regina, Sask.

Struggling with pandemic Eucharist

I have struggled with the meaning of the Eucharist when I am not able to be present and receive the sacrament during the pandemic. For me, the Eucharist is meant to be a shared, communal, participatory event. I can try to appreciate that much of what happens is to be understood as "mystery" and that somehow Christ is still present to us "spiritually."

This morning as I ponder its significance I am reminded that Jesus died on the cross for our sins and that this is a matter of faith and belief. So although I am still struggling and not "receiving" I am still "believing."

I just wonder if anybody else is struggling.

Cathy Laing
Church of the Ascension, Hamilton, Ont.

SINGING WITH JOY ▶



Giving back to the gracious other: a Lenten prayer

By Linda Nicholls

THE LAST FEW months have been hard. Although I am an introvert—and introverts have had a built-in advantage during pandemic restrictions—I have had enough of uncertainty and lockdowns. I know I am not alone in that sentiment! Every event is in pencil in my calendar. Every possible opportunity to gather with friends or family must be ready to be cancelled on a moment's notice. Impatience, grumpiness are close at hand in and around me. At times, a weary depression settles in, which then leads to guilt. Why do I feel guilty? Because I am a Christian. Christians are a people of hope with an eye on God's eternal promises; how could I feel depressed?

But I have—and sometimes still do. It is in those moments that I've met God's grace that is rooted in "us" and not "me." Despite all the pressures we face to be independent, strong and self-reliant, we were created for community. God saw that it was not good for Adam to be alone and created all the creatures of the earth and ultimately a human companion for him. (Genesis 2:18-22) We were created with differing gifts, strengths and weaknesses so that together we might be the Body of Christ. (1 Corinthians 12) We build communities in which we rely on the



▲ **"Christians are a people of hope with an eye on God's eternal promises; how could I feel depressed?"**

PHOTO: FREEDOM STUDIO

work of one another for our daily life. All is rooted in the commandment to love one another as oneself. (Matthew 22:39)

When one part of the body suffers all suffer with it. This has been so apparent during the pandemic; our interconnectedness has been revealed. Archbishop Desmond Tutu introduced us to the African concept of *ubuntu*—"I am because we are." Among Indigenous peoples, relationships and family ties are paramount in making decisions for the community.

So when I am not coping—when I am not feeling strong, when I am depressed—it is okay. I am human and am part of interdependent relationships where others provide the strength I do not have. They provide hope when I feel hopeless; provide prayer and faith when I am too discouraged. Sometimes this is offered directly through friends, family or colleagues. Other times it is the arm's-length gift of an artist, a poet, a musician, an author, a photographer whose gifts heal my heart. And always I am wrapped in God's creation, of which I am a part—where a breath of clean air, the sounds of birds in the trees, the crunch of snow or the beauty that will emerge in the spring can slip into the heart to heal.

As we enter Lent once again and reflect on our baptismal call, I pray we will deepen our consciousness of the whole community and creation of which we are a part—that "other" that carries us when we are discouraged, visits us when we are sick, feeds us when we are hungry and heals our bodies, hearts and souls. With thanksgiving for the strength and support of others, may we deepen our commitment to give our own strength and support back to them. ■

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

WALKING TOGETHER ▶



Mercy

By Mark MacDonald

THIS IS WRITTEN as we are learning of the discovery of 93 potential burial sites associated with the St. Joseph's Mission Residential School that operated at Williams Lake First Nation, B.C., from 1886 to 1981. Many of us feel a grief painfully amplified by the gradual but noticeable disappearance of residential school grave discoveries from public consideration and conversation.

We have a residual search for those we can blame and, yes, we must identify the culprits, especially admitting that the colonial churches were an animating factor in this horror. But the acts of deadly dehumanization we see here involve a much larger culture-wide reality. If we simply find a few to blame, we will never come close to understanding the fullness of the destructive and deep moral wound. There is a moral disease that is shared by the whole of the nation known as Canada and its colonizing parents.

Scripture promises the gift of repentance, the growing Spirit-led capacity to recognize wrong—corporate and individual—and



IMAGE: SUMANDAQ

to live in the opposite direction. The persecutor becomes the apostle; the tax collector becomes the philanthropic evangelist to the poor; the nation that commits genocide commits itself to costly and sacrificial justice. There is only one vocation permitted to a people who have perpetrated crimes against humanity. They must become a shining city on a hill, a foretaste of the World to Come.

Scripture also warns of a bewitchingly attractive false adoption of a style of repentance: play acting—corporate and individual—in which a hideous evil hides,

dripping with bold hypocrisy. We are told that those of us who have the form of religion must be particularly on-guard for this deadliest moral disease.

We do grow in our understanding of evil, over time, and in our responsibility to live its opposite. The bold sermons of last summer may disappear from our pulpits but the Spirit still places the ember of repentance in our hearts. Mercy is still promised in an abundance that makes an entirely new life possible, even among the reluctant. Jesus promised us overwhelming love and forgiveness, but he warned us not to run from this new life in empty expressions of good will, a practiced stance of deep listening that justifies our lack of commitment to the right. Today, our corporate and communal existence as a body of believers is called to a goodness and sacrificial love that will bring untold joy, a reality that can only be described as resurrection. Pray God the mercy to find it, to live it. ■

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

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GENDER ▶

Adam's gender 'more poetic than clear cut': trial rite



▲ **The Rev. Theo Robinson:** "The more churches out there start actively using these liturgies, the more inclusive the Anglican Church is going to be visibly to others, which I think is going to be amazing."



▲ **Sharon Dewey Hetke,** national director of the Anglican Communion Alliance: "We think that the theological questions really do need to be addressed first in order for us to move forward together as a church."

Continued from p. 1

are available in a number of Anglican Communion provinces, but primarily at the local or diocesan level, says the Rev. Eileen Scully, director of Faith, Worship and Ministry for General Synod.

There are two exceptions at the national church level. The Episcopal Church (TEC) in the United States voted at its 2018 General Convention to authorize "A Service of Renaming." But whereas TEC's liturgy is intended to mark any experience that has led a baptized person to adopt a new name, the Anglican Church of Canada's *Pastoral Liturgies for Journeys of Gender Transition and Affirmation* explicitly refer to gender identity, transgender, cisgender and intersex individuals.

"Rather than starting from the idea of a generic renaming for whatever occasion... we decided we were starting from the point of pastoral relationship with transgender persons," says Scully, who wrote the liturgies in close partnership with a consultative body which met at her invitation to inform the work.

Meanwhile, in 2017, the Rev. Christina Beardsley, a Church of England priest, had written a background paper for discussion in the General Synod of the Church of England which called upon the House of Bishops to produce a liturgy to mark gender transition. Ultimately, however, in 2018, the church's House of Bishops did not recommend development of a specific liturgy, but instead a modified affirmation of baptismal vows for transgender Christians to commemorate new names and identities.

In this context, and in the wake of General Synod 2019, when a contentious vote to amend the marriage canon to allow same-sex marriage failed to pass, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, held a discussion with LGBTQ+ Anglicans to listen to their concerns.

"Coming out of General Synod and what were emerging issues for the LGBTQ2S+ community, and given the pain that many people felt coming out of 2019, I wanted to hear from the community," Nicholls said.

"One of the things that emerged from that was a realization that our church still thinks very much in binary terms of male and female and did not have any ways of acknowledging the emerging pastoral concerns for transgender people," she added.

"It has always been the place of the church to respond pastorally to the needs of people in their relationship with God and with each other. Realizing that this is not a new question—I had come across it in my own ministry as a parish priest—was there a way in which we could reflect that pastoral need in the life of the church, as we always do, through liturgy?"

The group consisted of around 15 people, mostly transgender Anglicans but also a few "allies"—non-trans people actively involved in trans advocacy—from across Canada, who would meet with Scully on a monthly basis and provide feedback on drafts.

The transgender consultative body, in discussing and writing the Canadian liturgies, built upon approximately 20 rites authorized by dioceses or parishes. These included TEC's "Service for Renaming" as well as liturgies from dioceses and parishes in the United States, England and Australia.

Mindful of a 2010 General Synod resolution calling on the church to "embrace the outcast and stand against the abuse and torment of gay, lesbian, bisexual and



▲ **L-R: Anglican priest the Rev. Carolyn Herold speaks at the 2019 Calgary Ecumenical Pride worship service at Knox United Church, alongside United Church ministers Hilary Van Spronsen and Shannon Mang.**

PHOTO: PAM ROCKER

“Our church still thinks very much in binary terms of male and female.”

—Archbishop Linda Nicholls

transgender persons," Scully says, the group focused on what transgender Anglicans saw themselves as needing in terms of the worship life of the church.

In two books co-written with United Reformed Church minister the Rev. Chris Dowd, Beardsley responded to conservative theology around gender that looks back to the Book of Genesis and the distinction between male and female in terms of Adam and Eve. Studying Paul's writings to the Romans, Beardsley said that when Paul writes about the "new Adam" he uses the Greek word *anthropos*, referring to humanity in general, rather than *andros*, meaning an adult male person.

"Although [Christianity] has followed cultural norms about gender wherever it's been lived and expressed, there is in its theology and its foundation documents in the New Testament a considerable focus on our humanity and not on our gender," Beardsley said.

This focus on humanity rather than gender find reflection in one of the liturgies CoGS commended for trial use, "A Blessing Over the Process of Gender Transition". This blessing states that according to Scripture, the "first human's gender is more poetic than clear cut—this first human embodiment included maleness, femaleness, and more than these—all of this was affirmed as very good."

The Rev. Theo Robinson, a transgender priest at Interlake Regional Shared Ministry and consultative body member, called approval of the liturgies for trial use "an amazing step forward into full inclusion."

"I've had such excellent support [as a transgender person] in the diocese of Rupert's Land and it just floored me every step of the way, but I know that isn't the case for everybody," Robinson said. "I think the more churches out there start actively using these liturgies, the more inclusive the Anglican Church is going to be visibly to others, which I think is going to be amazing."

Although CoGS has approved the liturgies for trial use and feedback, not all Canadian Anglicans believe the church has done sufficient preparatory work.

Sharon Dewey Hetke, national director of the Anglican Communion Alliance (ACA)—which describes itself

as "an organization that affirms classical Anglicanism"—said putting forward a trial liturgy was premature and that further discussion of relevant theological issues is needed.

"Especially for us as Anglicans, a change in liturgy really is a change in doctrine in the sense that our liturgies are core to who we are as Anglicans," Hetke said. "The way that we pray and worship together is essentially the source of our formalized doctrine."

Hetke expressed appreciation for the formal feedback process on the Anglican Church of Canada website. The ACA, she noted, has already started to do theological work on issues raised by these rites and prayers.

"We look forward to contributing in a helpful way to that [feedback] process," Hetke said. "But we think that the theological questions really do need to be addressed first in order for us to move forward together as a church."

"The issue of gender identity raises many theological questions, we think—for example, around what the scriptures would tell us about embodiment and identity. What we learn about the doctrine of creation... what does it mean to be a creature, a created being, and to see our lives and our bodies as specially designed by God and as created gifts from God? The doctrine of the fall—how do we see ourselves, all of us, as part of God's good creation, broken yet in the process of being healed and redeemed?"

"As an Anglican, speaking personally, I'm really happy to be part of a church where we can have conversations on really tough and complex issues," she added. "But I just want us to do those conversations well and respectfully and not shying away from the tough theological work that needs to be done."

The Rev. Margaret Rodrigues (they/them), a transgender priest and member of the working group, has served as lead for transgender ministry in the diocese of Toronto since 2014. For Rodrigues, approval of the liturgies for trial use represents a spirit of optimism, acceptance, caring and love on the part of the church towards its transgender members, their friends, family and allies.

"It will be wonderfully encouraging to be able to say [to trans Anglicans] that yes, our churches do have liturgies for the events in your life and if you are hoping to change your name, reaffirm your identity, have surgery, whatever it may be, there are liturgies that the church can officially use... to affirm these events in your life—to make these events in your life special as part of your spiritual journey, because that didn't exist before," Rodrigues said.

Rodrigues also believed the liturgies would help increase understanding among cisgender parishioners—those whose gender identity corresponds to their sex at birth—of the challenges trans people face.

"I see this liturgical work as the thin end of a very large wedge to create a much greater understanding of the needs of trans people in society in general," Rodrigues said. "That's why I think it's hugely important."

The *Pastoral Liturgies for Journeys of Gender Transition and Affirmation* are currently available for download at anglican.ca/about/liturgicaltexts/trialuse. Anyone who downloads the liturgies can submit their name and email address; they will then receive evaluation forms to provide feedback on the rites.

At the end of the trial period in November 2022, FWM will collect evaluations and discern whether more changes or feedback are needed. The liturgies must then go to CoGS again with a motion for General Synod to provide formal authorization. ■

NORTHERN FAITH ▶



PHOTO: CONTRIBUTED

Campers enjoyed music, prayer and worship outdoors, including an observation of the Eucharist.



PHOTO: CONTRIBUTED

St. Jude's Cathedral congregants worship during their 2018 trip.



PHOTO: GENERAL SYNOD ARCHIVES

Edmund Peck (far right) prays with Inuit at an outdoor service near Blackhead Island in Cumberland Sound, circa 1919.

'Worship on the land is the fundamental experience of Arctic Christians'

“We believe that the Holy Spirit is with us all the time ... It doesn't matter where we are.

—Methuselah Kunuk

Matt Gardner
STAFF WRITER

The Northwest Territories saw an explosion of COVID-19 cases last fall. By Oct. 7, health authorities reported the territory had the highest infection rate per capita in Canada, with an average of 50 new cases per day—a reminder that the pandemic was far from over and reaching into the farthest corners of the north.

As Yellowknife imposed new limits on indoor gatherings, those organizing worship services were looking for alternatives. Speaking last fall from Iqaluit in the Anglican diocese of the Arctic—which encompasses the Northwest Territories, Nunavut and northern Quebec—Bishop Joey Royal said that while worship on the radio and internet had become more common during the pandemic, many parishes had taken worship outdoors.

“There are instances of parishes gathering outside for sure ... There was certainly worship moving out of the church building, because for the longest time ... there were serious limitations on gathering indoors and the limitations were less when you gathered outdoors,” Royal said.

Worship on the land has always been part of life in the Arctic. It is, Royal said, “baked into Arctic Christianity, because the people in this land up until the last century or so were nomadic and lived in family groups on the land.”

He highlighted the role of Inuit

catechists, and later Inuit deacons and priests, in travelling long distances to spread Christianity through the Arctic.

“Although missionaries brought [the gospel] here, missionaries often functioned as people who trained local people, who then spread it to their own people across the land,” Royal said.

“That obviously involved worship [outdoors], because there were no church buildings ... This was long before there was an Anglican church building or any church building in the Arctic. So worship on the land is the fundamental experience of Arctic Christians, at least when you go back generations.”

Historian Kenn Harper has written extensively about the Arctic. He noted that the spiritual practices of Inuit shamans in pre-Christian culture often took place outdoors.

“The initiation ceremonies or practices initiating someone into shamanism—that was definitely outdoors in nature and often in extreme privation, like fasting for a number of days out on the land away from other people,” Harper said.

Some of these Inuit traditions of outdoor spiritual practice may have continued after the introduction of Christianity, he said. When camping away from established communities, Harper said, “Inuit maintained the Sabbath even when they were not in the communities under the watchful eye of the missionary. I

think it's safe to assume many of those observations were outside if the weather was nice, or in their tents if the weather wasn't.”

The cover of Harper's book *In Those Days: Shamans, Spirits, and Faith in the Inuit North* depicts a photo of pioneering Anglican missionary Edmund Peck—who founded the church's first permanent mission on Baffin Island and developed Inuktitut syllabics—presiding over what the historian describes as an “outdoor prayer meeting.”

The presence of a young man and woman holding hands in front of Peck suggests, Harper said, that the gathering was likely an outdoor marriage ceremony.

“This would be an Anglican ceremony held out of doors, and the reason would probably be that indoors was too crowded, quite frankly, because Peck's premises at Blacklead Island were pretty small,” Harper said. “I know during the wintertime, he crammed people indoors for worship services. But I'm thinking that outdoors would have been much more comfortable.”

More recently, Anglican worship outdoors has taken on a more intentional character. In July 2018, an estimated 25 members of the congregation at St. Jude's Cathedral in Iqaluit took an hour boat ride outside the city for a three-day parish camping trip.

Between boating, fishing and

hiking, parishioners held morning and evening prayer, Bible study and the Eucharist outdoors. Royal, who preached at the Sunday Holy Communion service on the idea of the sea in the Bible, said gathering outside the congregation's usual context helped build relationships within the parish across generations.

The idea for the trip came from Methuselah Kunuk, then dean of St. Jude's and later a candidate in the 2021 Nunavut territorial election. Worship outdoors was nothing new for Kunuk, who has served as co-chair of Iqaluit's Amarak Hunters and Trappers Coalition and the Baffin Fisheries Coalition.

“When I was growing up ... when the weather's good in the summer and spring, we used to do our services outside,” Kunuk said.

While Nunavut had zero cases of COVID-19 at the time this article was written, St. Jude's has not organized a formal camping trip since 2018 due in large part to the pandemic. And since the arrival of winter, there does not seem to be organized worship taking place in the diocese outdoors, Royal said.

Yet whether worship takes place indoors or outdoors, Kunuk said, the presence of God can be felt equally in both.

“I think it's the same, because we believe that the Holy Spirit is with us all the time,” Kunuk said. “It doesn't matter where we are.” ■

Note: An earlier version of this article appeared in Contact, newsletter of the Council of the North.

CAPTURING THE LIGHT ▶

Editor's note: In our January issue, we invited readers to share photos of the stained-glass windows that were particularly meaningful to them. Along with the submissions we received was the following reflection, a version of which appeared in the December reflections email of the Sisterhood of St. John the Divine, an Anglican religious order based in Toronto. We reprint it here with permission. More Capturing the Light submissions will appear in forthcoming issues of the Anglican Journal, and on anglicanjournal.com.



The Mary Window, located in the Lady Chapel of the Sisterhood of St. John the Divine's Toronto convent, shows

the five "joyful mysteries" of the life of Mary. In the top panel, St. John leads Mary home after the Crucifixion.

PHOTO: CONTRIBUTED

Stained glass and seeing with the spirit's eyes

By Sr. Wendy Grace Greyling

WE HAVE A number of pieces of stained glass at the convent; some are actual windows and are located in the main chapel and St. Margaret's chapel, and some are free-standing or hanging panels which can be found in the Lady Chapel, the lobby, the book room corridor and St. Margaret's Chapel.

Most of the windows tell a story. The stained glass in the Lady Chapel depicts the five scenes from the lives of Mary and Jesus, the lobby panels speak of the importance of music to the sisters and the panel in the book room corridor depicts St. Francis surrounded by animals. The stained-glass window in St. Margaret's Chapel shows the risen Christ with St. John the Divine on his left and St. Margaret of Scotland on his right.

In contrast, the 12 windows in the main chapel aren't depictions of biblical scenes or historical characters but are instead abstract designs. In the words of our chapel brochure: "Gold towards the bottom, blending into green in the middle, and blue at the top, they remind us of the golden brown earth on which we live, the green plants which sustain our life, and the blue sky which raises our eyes to heaven."

I've probably spent hours gazing at these windows in our chapel and I've noticed that my brain is always trying to see a pattern in the geometric shapes, always trying to see the story. Just when I think I have observed a pattern, it slips away and I am once again face to face with



▲ "What if we approached the stained-glass windows in our lives with the expectation of the Holy Spirit working within us?"

PHOTO: CONTRIBUTED

my desire for clarity and certainty, a desire to see a coherent narrative emerge from the messiest of situations.

It's usually not possible to see *through* stained glass windows but you can *see* through them. J. Philip Newell writes, in his *Book of Creation: An Introduction to Celtic Spirituality*, how "something of the eternal is glimpsed in and through the temporal." What if we approached the stained-glass windows in our lives with an expectation of the Holy Spirit working within us? What if we could let go of our desire to be at our journey's end with all questions answered and instead embraced where we are right here and now?

While thinking about windows and seeing I turned to John 8 for *lectio divina*. This chapter begins with the familiar story of the woman caught in adultery, and I found myself just wanting to move past it to something less familiar. The scribes and Pharisees who bring the woman to Jesus only see the woman in one way: she isn't a human being to them but a weapon to use against Jesus. They make her stand "before all of them," but she isn't really their focus. In contrast, Jesus sees the woman as a person worthy of human dignity. He doesn't condemn her; she may be a sinner but Jesus recognizes—as the scribes and Pharisees do not, until Jesus makes them see—that all those who condemn her are themselves sinners. The men in this story think they know all of the answers, but Jesus surprises them.

As I read on through the chapter I noticed the dichotomy between how Jesus expresses himself and how the scribes and

Pharisees respond to him. Jesus' language is poetic and imaginative and contains an invitation to see other possibilities, but the scholars keep trying to pin him down, to establish some facts. They want to know who Jesus is, where his father is and by what authority he is speaking.

I have a certain sympathy for the Pharisees. Like me, they desire clarity, certainty and coherent narratives. The Pharisees know what the rules are and like to draw definite lines between those who keep the rules and those who don't. They want to classify Jesus and label him and put him in a box and file him away neatly. Jesus simply refuses to engage on their terms. He keeps inviting them to see the world in a completely different way. Jesus wants them to look beyond the temporal and, just maybe, glimpse the eternal.

Tucked into the front of the hymnbook which I keep at my prie-dieu is a postcard with an image of a stained-glass window from St. Agnes' Church in the Isles of Scilly. The picture depicts two lifeboats making their way through a stormy sea to a ship which is sinking just on the horizon. Below the image is a quote from Isaiah 43: "When you pass through the waters I will be with you." I keep the postcard in my hymnbook (which is in daily use) because I want to remember that beyond all of the questions, the uncertainty, the stormy seas and the messiness of life is the One who has promised to be with us. ■

Sr. Wendy Grace Greyling is a member of the Sisterhood of St. John the Divine.



“I have a certain sympathy for the Pharisees. Like me, they desire clarity, certainty and coherent narratives.”

DEATHS ▶

BAS liturgist Paul Gibson transformed worship

Sean Frankling
STAFF WRITER

When Amanda Rogers was a teenager, she remembers her father, the Rev. Paul Gibson, going to a conference on Baffin Island. When it ended, parish leaders sent him home with a giant, salted arctic char as thanks for his contribution. The fish was too big for his bags, she says, so he had to carry it openly on the plane ride home. As he did, “he became aware that people were shying anxiously away from the bearded guy in a parka clutching a giant smelly fish.”

That was the kind of man he was, she says. Whether the adventure meant getting funny looks on an airplane or huddling under a rock in India with a dozen strangers and their goats to get out of the rain, “no opportunity to live life was ever wasted on him.”

Gibson was a professor at Trinity College, a recipient of the Cross of St. Augustine—an award from the Archbishop of Canterbury for outstanding service to the worldwide communion—and a liturgist for the Anglican Church of Canada, best known for his work on the *Book of Alternative Services (BAS)*. He died on Jan. 14 after a long struggle with Parkinson’s disease.

But while he certainly had a love for adventure, says Rogers, Gibson was a scholar first. That’s how the Rev. Eileen Scully, the national church’s director of Faith, Worship and Ministry remembers him, too.

“He was my first serious mentor,” she says. “The teaching that I received from him in liturgy and theology was like doing an informal doctorate with a brilliant fellow.”

That attitude of intellectual rigour defined his faith as well, says Rogers. “He wasn’t looking for an easy way of being Christian.” Instead, she says, he was willing to throw himself into the hard work of discipleship. He believed that faith should be expressed both through daily action and carefully chosen words.

Gibson was especially happy with his contributions to the *BAS*, says Scully. The book of liturgy traded the Tudor English of the *Book of Common Prayer* for contemporary language, stating scripture in a way modern readers would



PHOTO: GENERAL SYNOD ARCHIVES

The Rev. Paul Gibson died Jan. 14 after a long struggle with Parkinson’s disease.

find familiar without losing beauty in the bargain.

Gibson’s work on the *BAS* was also highlighted in a 2016 news release from the Anglican Church of Canada’s national office, after he was named a Companion of the Worship Arts—an honour bestowed jointly by the Anglican Church of Canada and the Evangelical Lutheran Church in Canada. “As the leading force behind the development of the *Book of Alternative Services*, from its inception through its completion, distribution, and use, the Rev. Gibson is widely recognized as one of the most influential figures in transforming the worship life of the Anglican Church of Canada—influencing generations of Anglican leaders, preachers, musicians, and worshippers from coast to coast to coast through his commitment to liturgical renewal and reform,” the statement reads.

Today, Anglicans recite the words of the *BAS* every week in churches across Canada, a fact which Rogers calls her father’s widest-reaching legacy on earth.

“Of course he wasn’t the only one who worked on it. But it was his whole focus,” she says. “That those words are spoken over and over again by so many people I don’t know, and that many of those words came through my father—it’s very powerful.” ■

“That those words are spoken over and over again by so many people I don’t know, and that many of those words came through my father—it’s very powerful.”

—Amanda Rogers

Remembering Tom Corston

Moosonee bishop founded influential school of ministry

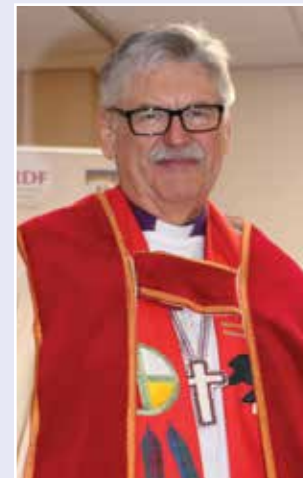
Matt Gardner
STAFF WRITER

Retired Indigenous bishop Tom Corston died on Jan. 7 after a struggle against cancer. He was 72 years old.

Elected the ninth bishop of the diocese of Moosonee in 2010, Corston was a long-serving member of the Anglican Council of Indigenous Peoples. He served as bishop until his 2013 retirement, when the diocese was reorganized as a mission area of the ecclesiastical province of Ontario and the metropolitan became Moosonee bishop. Thereafter Corston served as an assisting bishop.

“Bishop Tom is remembered as being a kind, dependable man who served his convictions and Christian beliefs well and who loved to tell a good story,” Archbishop Anne Germond wrote in an online tribute Jan. 13. “He is appreciated for his warmth, humility, honesty [and] sense of humour, and for being a mentor to many laity and clergy in the church.”

In 2017, Corston established the Moosonee School of Ministry to help train local lay leaders and encourage theological education, with many of its alumni later becoming ordained. Archbishop Colin Johnson, retired metropolitan of Ontario, called the school “perhaps [Corston’s] most enduring legacy” in one of many



tributes posted on the diocese of Algoma website.

One of the first students at Moosonee School of Ministry was the Rev. Grace Delaney, a resident of Moose Factory, Ont. who is affiliated with Wemindji Cree First Nation. A longtime volunteer in her parish, Delaney became a licensed lay reader at the school and was later ordained as a deacon.

Corston, she says, “was the principal for the program and he was the one that encouraged the local people to be raised up ... Tom was very meticulous in many things and he expected us to be.”

Ordained in the diocese of Moosonee in 1975, Corston spent his first 12 years of ministry there as an incumbent, rector and regional dean. Later he served various communities in the dioceses of Fredericton and Algoma as rector and regional dean. He held the

See CORSTON, p. 11

Johnson made healing, reconciliation central to church’s life

Continued from p. 1

justice work, grants to overseas partners and residential school healing projects. Johnson served as the church’s official representative to the federal government on residential schools starting in 2005.

Johnson’s two decades at General Synod also included stints as interim general secretary, mission education coordinator and associate director of world missions. During her retirement she was a member of St. Simon’s Anglican Church in Oakville.

The Rev. Ken Gray, who first met Johnson as a member of the General Synod EcoJustice Committee from 2001 to 2007, described her in a blog post as “a talented and tough leader” who made healing and reconciliation central to the life of the church while working with partners.

“Ellie helped us all to think about what Christian mission was and is,” Gray said.

Born Eleanor Spence in 1942, Johnson was inspired to become a missionary through curiosity about different cultures and reading a biography of theologian Albert Schweitzer. She earned a master’s degree in anthropology at McGill University in 1964 and spent time as a graduate student doing field work in Trinidad, where she met her future husband, Tim Johnson.

The couple later lived in Kenya, then Michigan, where Johnson earned her doctorate in anthropology at Michigan State University. They had three daughters and Johnson at one point taught high school in Honduras. After the family moved back to Canada, Johnson accepted a post-doctoral fellowship in horticulture at the University of New Brunswick.

In the early 1980s, she sought to shift into church work. There were no openings

at the time in the office of the United Church of Canada, in which she had been raised. This pointed her to the Anglican Church of Canada. Johnson spent five years as director of Christian education at Christ Church parish in Fredericton before joining the staff of General Synod.

In discussions among managers at the national office, Johnson “was an active participant, one who came with new ideas, with sensitivity to what would work, what wouldn’t work, a sensitivity to the people out in the field that were involved,” said former general secretary Jim Boyles, who worked with her from 1993 to 2004 as a member of the management team at Church House,

Those qualities were fully evident, he added, in 2005 when Johnson began working with a survivors’ group for the Indian Residential Schools Settlement

Agreement.

“She was the right person for that,” Boyles said. “She had the sensitivity to the survivors and worked hard at designing a process so that the survivors wouldn’t be re-victimized as they told their story.”

Johnson’s involvement in a pilot project for alternative dispute resolution led to the Independent Assessment Program in the agreement, in which survivors could tell their stories of serious abuse to an adjudicator without being cross-examined.

National Indigenous Archbishop Mark MacDonald said in a Facebook post that the late partnerships director was “a great friend to Indigenous Ministries and peoples,” citing her work in residential school settlement negotiations.

Boyles added of Johnson: “She’ll be remembered fondly by many people right across the church.” ■

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**COMPANIONS
IN FAITH ▶**

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



▲ **Stephen Andrews, principal of Wycliffe College and former bishop of the diocese of Algoma**

Theological education sees ‘limited’ impact from full communion

Matt Gardner
STAFF WRITER

Principals of two leading seminaries—one Anglican, the other Lutheran—say that full communion between the Anglican Church of Canada and Evangelical Lutheran Church in Canada has had a relatively muted effect on theological education. Yet they also see opportunities for closer ties at a time when this field is experiencing major upheaval.

Stephen Andrews, principal of Wycliffe College (and former bishop of the diocese of Algoma), and the Rev. Kristine Lund, principal-dean of Martin Luther University College, say that more than 20 years after the Waterloo Declaration, the partnership between the Anglican and Lutheran churches has had little effect on either of their schools.

“I haven’t seen so much of [the Lutheran influence] at Wycliffe College in any direct way... and I don’t hear much from Anglican bishops either about the Lutheran component to our education,” Andrews says.

“My impression would be similar,” Lund says. “I think [full communion has] had a very limited impact on theological education for Lutherans, at least out east.” The main interaction with Anglicans for M. Div students at Luther, Lund says, is not in the classroom, but through contextual placements and internships which sometimes take place in Anglican or joint Anglican-Lutheran parishes.

Both principals note, however, that the impact of full communion can look very different at theological schools in



“When I talk with undergraduate students around here ... they’re looking to make sense of this world that is so unpredictable and so polarized. Racism, equity, the environment, the erosion of democracy—these are incredibly important issues to young people.”

—The Rev. Kristine Lund, principal-dean, Martin Luther University College

different parts of the country. The degree of cooperation between Anglican and Lutheran theological schools often depends on geographic proximity and the relative presence of Anglicans and Lutherans in a community.

In Saskatoon, for example, the College of Emmanuel and St. Chad shares a building with the Lutheran Seminary, leading to a greater exchange of students between the two schools. By comparison, there is no Lutheran seminary in Toronto or Anglican seminary in Waterloo.

Andrews estimates that two to four Lutheran students might enrol at Wycliffe College each year. Meanwhile, there are no Anglican students at Luther. In part, this discrepancy is due to the greater number of Anglican schools across Canada and prospective Lutheran students being closer to them.

Lund believes the limited influence of

full communion at Luther is partly due to “theological education in its whole expression [being] in significant upheaval. Preparation of pastors or priests for congregational ministry is not the same as it was 10 years ago or even five years ago.”

In the face of dwindling interest in the M. Div. degree, Luther recently undertook what Lund describes as “a major review of our M. Div. program to discern: how do we prepare candidates for a church [where] we don’t even know what it will be like in five years?”

Lund and Andrews say there has been a shift in student interest away from congregational ministry towards other forms of service, such as helping the homeless, resettling refugees, chaplaincy or serving as spiritual care providers in hospitals.

“We have people who may want to work in the not-for-profit sector who want a theological foundation; people who simply want to deepen their knowledge of the Christian faith, in whatever vocation they’ve been pursuing,” Andrews says. He points to Luther’s pastoral counselling program as an example of alternatives to congregational ministry.

“When I talk with undergraduate students around here, they’re looking for making meaning,” Lund says. “They’re looking to make sense of this world that is so unpredictable and so polarized. Racism, equity, the environment, the erosion of democracy—these are incredibly important issues to young people.” On those issues, she says, theological schools have “something to bring to the table.” ■

CLASSIFIEDS

BOOK



I Left My Heart in Guyana

George Jagdeosingh
Famous for saying, “We are all praying to the same God,” George Jagdeosingh walked a tightrope between the two faiths, Christianity and Hinduism.

Born a Brahmin in Guyana, South America and married at age twelve, George Jagdeosingh (1924-2016) was brought up in the Hindu tradition. Through his British education, however, he found himself attracted to Christianity. He would spend his entire life remaining true to both religions.

His multifaceted faith and divine devotion comes to life in his biography, *I Left My Heart in Guyana*, which is edited and illustrated-by his daughter-in-law, Mary Shepherd. Jagdeosingh was often questioned as to how he could believe equally in Christianity and Hinduism. His answer? “It’s very simple ...”

The book can be ordered by contacting Mary Shepherd at 514-487-0126 or marymathilda@hotmail.com

BOOK



Behind the Dorval Curtain

A photo taken with an old disposable camera, of a majestic tree located behind a bowling alley, sparks a mystery. The photo, developed in the old-fashioned way, reveals a young girl sitting in the tree, when nobody had been there at the time the picture was taken. The pursuit of the mystery takes place during the early months of the corona virus and at the time of a growing distrust of the police force. An unusual friendship with a police officer, visits to a suburban prison, and the determination of the mystified photographer, begins to shed light on what really happened.

This new book can be ordered by contacting Mary Shepherd, editor and illustrator by email at marymathilda@hotmail.com or 514-487-0126

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Corston sat on *Journal* board

Continued from p. 9

position of rector at the Church of the Epiphany in Sudbury starting in 1998 and as an archdeacon in Sudbury and Manitoulin in 2002 until his election as bishop.

Journalism was another major element in Corston’s ministry. His career included stints as editor of the diocese of Moosonee’s newsletter, *The Northland* (1976-1982) and the diocese of Fredericton’s monthly newspaper the *New Brunswick Anglican* (1988-1992), and as a member of the *Anglican Journal* board.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said she was inspired by the “gentle grace” with which Corston met the challenges of his ministry.

“Whether driving through snowstorms or travelling by skidoo; facing the challenges of isolated communities or the ongoing healing needs of Indigenous communities, Bishop Tom had good humour, an inner peace and constant grace that those around him felt,” Nicholls posted. ■

April Bible Readings

DAY READING

- 01 Mark 14:1-11
- 02 Philippians 3:1-16
- 03 John 12:1-11
- 04 John 12:12-26
- 05 Isaiah 49:1-13
- 06 Isaiah 49:14-26
- 07 Isaiah 50
- 08 Psalm 31
- 09 Philippians 2:1-11
- 10 Luke 19:28-48
- 11 Luke 22:1-23
- 12 Luke 22:24-46
- 13 Luke 22:47-71
- 14 Luke 23:1-25
- 15 Luke 23:26-49

DAY READING

- 16 Luke 23:50-24:12
- 17 Luke 24:13-35
- 18 Psalm 118:1-14
- 19 Psalm 118:15-29
- 20 Isaiah 52:13-53:12
- 21 Acts 5:17-42
- 22 Revelation 1
- 23 Isaiah 26:1-19
- 24 John 20:19-31
- 25 Mark 16:9-20
- 26 Revelation 5
- 27 Galatians 1:11-24
- 28 Acts 22:1-16
- 29 Acts 22:17-30
- 30 John 21:1-19

