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## Building 'a stronger sense of healing'



PHOTO: MICHAEL HUDSON

National Indigenous Anglican Archbishop Chris Harper begins a service with prayer and smudging at a 2018 service in Toronto's Church of the Holy Trinity. Now, Harper says, is a time for Indigenous Anglicans "to ensure a new process of finding where we are, to find our own voice, to be able to be acknowledged within the church."

### A conversation with Sacred Circle's new archbishop and presiding elder, Chris Harper

**The Indigenous church has a lot to offer in the sense of building community and how integral it is that we understand that we are one in the body of Christ.**

—National Indigenous Archbishop Chris Harper

Matthew Puddister  
STAFF WRITER

On Dec. 5 Archbishop Linda Nicholls, primate of the Anglican Church of Canada, along with Canon Murray Still and Caroline Chum, co-chairs of the Anglican Council of Indigenous Peoples (ACIP), announced that diocese of Saskatoon Bishop Chris Harper had been named national Indigenous Anglican archbishop. In this role, Harper will serve as presiding elder of Sacred Circle with pastoral oversight over all Indigenous Anglicans. He is to take office Feb. 1.

Harper is Plains Cree and the son of a residential school survivor. He worked as an emergency medical technician before his ordination, and his service to the church has included a stint as Indigenous native priest for the diocese of Toronto. He was elected bishop of Saskatoon in 2018.

The *Anglican Journal* spoke to Harper about his plans and priorities as the new national Indigenous archbishop. This interview has been edited for length and

See SACRED, p. 3

## Everyone must work to make church safer, primate says



### HEARING THE LAMBETH CALLS

Safe Church  
Second of a 10-part series on the calls to the global Anglican Communion made at the 2022 Lambeth Conference

Matthew Puddister  
STAFF WRITER

Ongoing work to make the Anglican Church of Canada safer must continue so that every member of the church knows and respects the boundaries that should accompany relationships, says Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

"Since the 1980s, the legacy of residential schools and the public acknowledgement of sexual abuse or harassment, as victims brought forward their stories both from the past and present, have led to diocesan and parish work on screening, training and policies to ensure everyone understands the boundaries of appropriate relationships," Nicholls says.

"This work must continue so that every parishioner, lay leader and cleric in the church knows those boundaries and adheres to them."

Making the church safer is now an official priority for Anglicans around the world. At the Lambeth Conference last summer, bishops from across the Anglican Communion made it the focus of the second of their 10 calls to the church. In the Lambeth call on safe church, the bishops commit to adopting the Communion's *Charter for the Safety of People within the Churches of the Anglican Communion*, which requires pastoral support and effective responses in cases of abuse, and to implementing the *Protocol for the Disclosure of Ministry Suitability Information between the Churches of the Anglican Communion*, intended to make it difficult for abusers to dodge allegations by moving between or within provinces. The adoption and implementation of these, according to the call, is to follow a set of Communion guidelines for enhancing safety, especially for children, young people and vulnerable adults.

The bishops also ask the people of

their provinces and dioceses to join them in implementing these goals and call on political leaders to work toward protecting women and children from violence, abuse and exploitation.

Mandy Marshall, director of gender justice for the Anglican Communion, helped write the safe church Lambeth call. She says making the church safe for everyone and ensuring justice in cases of abuse is central to living out the gospel.

"If the gospel message is good news, then the church should be good news, and in some places, we're not good news because of the way that we treat survivors," Marshall says. "We need to reverse that and actually be the good news and be the light and the hope that the church should be in our communities and in our parishes." She adds, "Perpetrators need to be brought to justice, and we need to be prepared to do that."

In 2019, General Synod adopted the

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# 4

Canon Michael Jackson mourned



# 4

Donor gives \$150,000 for northern housing



## HEARING THE LAMBETH CALLS ▶



PHOTO: RED CHARLIE/UNSPLASH

**“We need to ... actually be the good news and be the light and the hope that the church should be in our communities and in our parishes,” says Mandy Marshall, the Anglican Communion’s director of gender justice.**

# Priest calls for national sexual misconduct policy



▲ **The Rev. Dawn Leger says she has no confidence the church will be an “active advocate” for the safe church call.**

PHOTO: CONTRIBUTED

Continued from p. 1

Communion’s safe church charter and the protocol. A paper on implementing them, prepared by the national church, includes the guidelines cited in the Lambeth call. General Synod also directed Council of General Synod (CoGS) to review safe church policy at the national level.

Nicholls says the bishops of the Anglican Church of Canada are committed to making church safer, and to “working with laity and clergy on continuous improvement in light of the gospel and the safe church charter.”

She adds, “We have implemented many steps towards being a safer church—but there is always more to do to revise policies, improve training, ensure understanding and act swiftly, with justice, when complaints are received.”

Since the 2019 resolution, the Anglican Church of Canada has been roiled by a series of events that brought sexual misconduct into the spotlight. In February 2022, a group called #ACCtoo published an open letter alleging that in 2021, senior church management failed to protect the identities of survivors of alleged sexual assault by sharing a draft of an article intended for a *Journal* sister publication. The group called for actions including the resignation of the general secretary. Later that year, in a separate incident, then National Indigenous Anglican Archbishop Mark MacDonald resigned due to acknowledged sexual misconduct.

#ACCtoo supporter the Rev. Dawn Leger, an Anglican priest currently working as a pastor for Harbor Online Community, an international online church, says she has no confidence that the Anglican Church of Canada will be an “active advocate” for Lambeth’s safe church call. Leger says she’s troubled that the church has not acted on the three requests made by #ACCtoo in its letter, which also include releasing unredacted findings of an investigation into the incident and submitting an apology in the *Journal* that presents a plan of action.

Last March, CoGS released a



▲ **Marshall, who helped write the Lambeth call on church safety, has given online seminars on trauma-informed response to Anglican Church of Canada bishops, CoGS and General Synod staff.**

PHOTO: ANGLICAN COMMUNION OFFICE

statement in response to the #ACCtoo letter committing to improved church practices in areas including sexual abuse and journalistic governance. But Leger says specific calls in the letter remain unfulfilled.

“I have seen expressions of regret,” Leger said. “I’ve seen apologies with very little commitment to change structures [and] attitudes. Until I see something that offers transparency and some conviction to change, I will remain skeptical.”

Responding to Leger’s criticisms, Nicholls cites the ongoing review of sexual misconduct policies following General Synod 2019. Anglican Church of Canada canons state that jurisdiction and authority for misconduct policies belong to dioceses; Nicholls says the bishops have committed to reviewing diocesan policies and practices and that reviews are underway.

“We are very aware and deeply sorry for the pain caused to the survivors by the mistakes made in handling the *Journal* article,” she says. “We are committed to ensuring it does not happen again.”

Nicholls says the church has offered online seminars by Mandy Marshall to chancellors, executive officers and Anglicans across Canada on “power and identity, signs of domestic abuse and trauma-informed response and care.” The House of Bishops, CoGS and General Synod management and staff have all participated in sessions with Marshall.

Regarding the *Anglican Journal* incident that prompted the #ACCtoo letter, Nicholls points to a review of the incident that she said would clarify responsibilities of management, *Journal* staff and the editorial board. “That work is nearing completion and will provide a foundation for best practices in the future,” the primate says.

Leger says she has other concerns about safety in the Anglican Church of Canada, including its lack of a national sexual misconduct policy. She says she’s disturbed to think of the number of priests she’s known that she later found out had problems with sexual misconduct. And with dioceses responsible for setting

their own misconduct policies, the issue is treated differently in each diocese and bishops have sole discretion to determine whether a priest is suitable for ministry when transferring between dioceses.

“All a bishop needs to say essentially is, ‘This priest is in good standing,’” she says.

In response, Nicholls says the term “good standing” used in the letters of transfer used by bishops “indicates that a priest has not been found guilty of an offence that has deprived them of a license for ministry.” The church’s bishops, she adds, “are committed to sharing relevant information” about the disciplinary record of clergy to assist receiving bishops in discerning whether a person is suitable for a ministry position.

“The church loses credibility when it does not act” in cases of abuse, Nicholls says. “When the disciplinary canon has been invoked and a cleric found guilty of abuse deserving deprivation [of ministry], it has happened. I am not aware of any occasion when that has not been the case.”

Kimberly Penner, a Mennonite pastor, #ACCtoo supporter and university theological ethics instructor who served on the Anglican-Mennonite Dialogue, says safe churches require a realistic view of what is possible as well as a recognition of the systemic nature of abuse. Professionals generally, and clergy in particular, have power that can be used in a life-given way, but also abused.

“Here’s the thing: we can’t make church safe for everyone, no matter what church,” Penner says. “We can only work to be more survivor-centred and to be safer ... There will, I believe, sadly always be abuses of power.”

The key, she says, is asking, “What can we do realistically to work to prevent more of that from happening, and to respond well when it does happen?”

The 2019 resolution passed by General Synod calls on CoGS to report back to it on its review of national safe church policy at General Synod’s next meeting, to be held this June 27-July 2. ■

## Correction

An article in the January *Anglican Journal* incorrectly referred to Peter Misiaszek, director of stewardship and development for the diocese of Toronto, as “the Rev. Peter Misiaszek.”



## Sacred Circle to discuss leader selection process: Harper

Continued from p. 1  
clarity.

**Congratulations on your appointment as national Indigenous archbishop. What went through your mind when you heard you'd been chosen?**

I was shocked ... It is the recognition that there's going to be a drastic change in my responsibilities and duties. It's going to be a huge responsibility to try to lift and to bless the church as much as we can with Indigenous ministries—at the same time, trying to unify everybody's voice, especially for the church and for the Indigenous ministries across Canada; trying to bring healing, trying to bring some commonality.

It's going to be continuing my ministry right now, building bridges. I've always [been] one who's been striving to keep walking in the path of faith, but at the same time trying to build the bridges of understanding, acknowledgement, and reconciliation.

**How do you plan to approach your new job?**

Number one, we need to bring a stronger sense of healing—to try to build the church, especially for the Indigenous ministries, to a point where there is a sense of hope from the church, and faith; there is a sense of peace with the inherited legacy that all of us live within and walk within, and sometimes either do not acknowledge or blind ourselves to.

But this is an opportunity also to ensure a new process of finding where we are, to find our own voice, to be able to be acknowledged within the church, and to try to build better communications and understanding with both sides, Indigenous and non-Indigenous, going forward. I think the Indigenous church has a lot to offer in the sense of building community and how integral it is that we understand that we are one in the body of Christ.

**You're taking up the position at what seems like a critical time in the**

▲ Harper gives a 2018 thanksgiving address with Canon Andrew Wesley, whom he succeeded as leader of Indigenous ministry in the diocese of Toronto in 2016.

PHOTO: MICHAEL HUDSON

**Indigenous church, a time of both crisis and progress. Former national Indigenous archbishop Mark MacDonald resigned after acknowledged sexual misconduct last spring; meanwhile, Sacred Circle will be voting on the Covenant and Our Way of Life when it meets May 28-June 2. How do you feel about becoming Indigenous archbishop at this particular moment?**

The work that was done is something that cannot be negated by any one individual. It is something that has been done with the heart, the prayers and the love of the people. All the work that has been done—it's still there.

I think it's going to be a wonderful opportunity for us to again take up that mantle, to take up prayers, to take up understanding and grow and walk with each other, to see each other as one in the family of faith. But that's why I say right now, what we need to do is be unified in one voice, and I think that will help everybody.

When I'm talking about healing, what I mean is with the legacy that as Indigenous people we've lived with and the [residential school] survivors—to acknowledge them and to honour them. They have asked that we begin to understand and to acknowledge what happened as a church, which we've done through the apologies, which we've done through the process of reconciliation. But the wider church needs to understand that reconciliation is an ongoing process and it's going to take time.

If one part of the body's injured, you tend to it. And it can't be ignored for too long.

**The Rev. Vincent Solomon, urban Indigenous ministry developer for the diocese of Rupert's Land, has criticized the process of a selection committee choosing the national Indigenous archbishop. He believes Indigenous Anglicans should be able to elect their archbishop at Sacred Circle. How would you respond to this criticism?**

[Editor's note: As this issue was going to press, Solomon's statement could be found on the Facebook page of Epiphany Indigenous Anglican Church, in a post dated Nov. 26.]

I agree that there is no perfect process, as each process needs to accommodate the needs of each different community at the table. It is and always should be an examined and evolving process. Our ACIP was elected to be our acting Indigenous elders and voice, and they were given the call to address the need of the people, during a time of transition and vacancy. I believe they prayerfully acted and responded as needed for the people and all nations across our land.

We as a Sacred Circle will discuss and attend to this issue and question, to ensure going forward the voices of all peoples are heard, and that a balance will be met. Will it then be perfected? It may not, but we can only try and do the best that we can in the light of Christ and through the guidance of the Holy Spirit, and by a lot of prayer and listening to the elders and peoples. This is the Indigenous way. As we define and strengthen our voice and presence in the church and community, I believe that we will come together and go out stronger and better, and our Christian witness of community and respect will be a standing example of who we are as Indigenous peoples, who are bold, strong and resilient.

**What are your plans between now and Sacred Circle?**

The hard part right now is getting everybody back to the table, taking inventory of what we have, what we've done and at the same time hearing the voice of the people. I'm going to try to do the best I can in the coming days and find out more about the role and what is needed by the people and try to bring everybody to a better way of communication.

At least for Sacred Circle, I'm looking forward to it. It'll be a time for everybody to catch a breath and to again speak and be heard. I've been asking everybody for prayers for the diocese of Saskatoon as well as for the province of Rupert's Land as we start to look forward to change in 2023, and now an accelerated sense of change with this new appointment. ■

## NEWS IN BRIEF ▶

# Michael Jackson, Canada's longest-serving Anglican deacon, mourned

**Matthew Puddister**  
STAFF WRITER

Church and civil leaders across Saskatchewan and Canada paid tribute to Canon Michael Jackson, the Anglican Church of Canada's longest-serving deacon, after his death on Nov. 22 at the age of 82.

Ordained in 1977, Jackson served as a deacon for 45 years. At the time of his death he was a member of the congregation at St. Paul's Anglican Cathedral, Regina in the diocese of Qu'Appelle. Jackson was one of four deacons on the Anglican Church of Canada's ordinal review task force, which is tasked with revising ordination liturgies in the *Book of Alternative Services*.

Anglican Deacons Canada (ADC) president Lisa Chisholm-Smith told the *Journal* Jackson had been "a role model, inspiration, and mentor to both aspirants to the diaconate and deacons across Canada." She added, "His loss will be keenly felt by many deacons across Canada and by the whole church."



PHOTO: MATTHEW PUDDISTER

**Ordained in 1977, Jackson served as a deacon for 45 years until his death Nov. 22 at the age of 82.**

For more than three decades, Jackson also worked as chief of protocol for the Saskatchewan government until his resignation in 2005, overseeing security, logistics and etiquette for diplomatic visits. In this role he organized royal trips to Canada, including three visits by Queen Elizabeth II in 1978, 1987 and 2005.

A Facebook post from St. Paul's announcing Jackson's death described him as "a devoted husband, father and grandfather," "an invaluable member of our liturgical team and Cathedral family" and a "good and faithful servant."

In a Facebook comment, Peter Elliott, retired dean of Christ Church Cathedral in Vancouver, called Jackson "a groundbreaking deacon in the Anglican Church," adding, "His memory is a blessing."

Current and retired Saskatchewan public officials also mourned the late deacon. Ralph Goodale, former Liberal MP and leader of the Saskatchewan Liberals, tweeted, "Sad news ... In addition to his dedication to the Anglican Church, Michael was also one of Canada's finest protocol officers and a leading expert on the role, history and value of monarchy in CDN governance."

Former Saskatchewan premier Brad Wall called Jackson "a remarkable individual whose passion for dedication to his vocation, avocation, and to his province

and country were manifest."

Jason Quilliam, who took over as Saskatchewan's chief of protocol in 2012, described Jackson as "a giant in the protocol world" and a friend.

Among deacons, Jackson played a leading role in building ecumenical relationships. In 2018 he coordinated the International Anglican-Roman Catholic and Ukrainian Catholic Conference on the Diaconate at the University of Regina. He later edited a book on the conference, *The Diaconate in Ecumenical Perspective*.

In 2017 Jackson received the Maylanne Maybee Award, which recognizes Canadian Anglican deacons for outstanding service, from ADC, then known as the Association of Anglican Deacons in Canada. In 2021, he was awarded the honorary degree of Doctor of Divinity from the College of Emmanuel and St. Chad in Saskatoon.

A memorial service and celebration of Jackson's life will be held at St. Paul's Anglican Cathedral in Regina May 20. ■

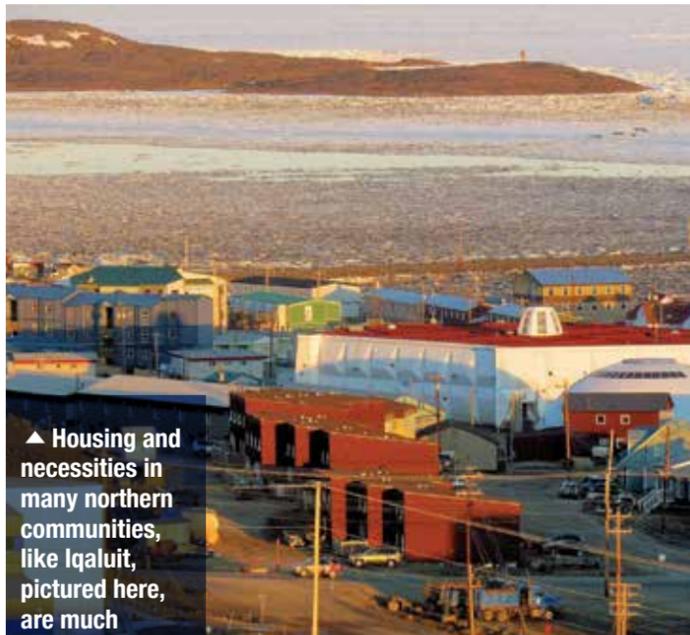
## Single donor gave \$150,000 to northern housing fund, AFC says

**Sean Frankling**  
STAFF WRITER

An individual donor has given the Anglican Foundation of Canada (AFC) \$150,000 toward a housing initiative for retired, non-stipendiary clergy in Council of the North dioceses, Scott Brubacher, the AFC's executive director, says. Combined with a \$100,000 gift earlier this year from the Anglican Church Women (ACW) of the diocese of New Westminster and some donations still being confirmed, the new money will put the total raised somewhere between \$255,000 and \$265,000, Brubacher says.

The donor, who asked in her correspondence with the AFC to remain anonymous, reached out to the AFC through the Council of the North around the time when the *Anglican Journal* published a story announcing the ACW's gift, says Brubacher.

"I was moved to make this donation because my parents were generous people and they would have found a project of



▲ Housing and necessities in many northern communities, like Iqaluit, pictured here, are much higher than in the South.

CREATIVE COMMONS  
ATTRIBUTION 2.0  
GENERIC LICENSE

providing housing to people who have generously served the church as a fitting way to give to others what God gave to them," she wrote in an email excerpt

Brubacher shared with the *Journal*.

The diocese of New Westminster ACW gave \$100,000 to the AFC last spring with the intention of kick-starting a fund for housing in the North, and challenged other ACW branches across Canada to contribute what they could to the fund. The idea was that the Council of the North would work with the AFC to distribute the money raised.

The AFC will begin putting the money to use in 2023, said Brubacher, through a process the foundation is still working out with the Council of the North. It is expected that the council will receive requests from retired clergy in need of housing assistance, then pass them on to the AFC, which will dispense funds directly to the beneficiaries.

The Council of the North will be working on the logistical and legal aspects of processing those requests between now and its next meeting in March, says William Cliff, bishop of the diocese of Brandon and council vice-chair. ■

## LETTERS ▶

## African provinces's Lambeth boycott does not mean they have left Anglican Communion

I was dismayed to read in the *Journal* of the primate's apparent eagerness to "unchurch" the provinces of Nigeria, Rwanda, and Uganda for their refusal to attend the Lambeth Conference on a matter of principle ("Provinces absent from Lambeth have left Communion: primate," December 2022, p.1).

Non-attendance at Lambeth does not and never has been understood as signalling the withdrawal of a national or diocesan church from the Anglican Communion. Indeed, my own bishop, Bishop Anna Greenwood-Lee of the diocese of British Columbia, decided not to attend the conference, citing principled and practical reasons for doing so (see the June issue of *Faith Tides*). Has she, in the primate's view, "indicated by [her] non-participation

that [she has] separated from the Anglican Communion"?

Ultimately, it is not the job of primates of predominantly white, declining churches to tell the primates of thriving, majority-Black churches what their actions do or do not indicate. In the midst of our precipitous—not to say terminal—decline, it seems we in the Anglican Church of Canada still have not learned the lesson of ecclesiastical humility that Providence is so evidently trying to teach us.

**Kieran Wilson**  
Victoria, B.C.

### Social justice and the theology of the Cross

I perceive that there has been a shift in the Anglican Church of Canada's

official position, and in what the *Anglican Journal* publishes. This is a change to emphasize social justice issues, from an emphasis on what might be called the theology of the Cross.

This social justice change is reflected in the *Book of Alternative Services* and in the outstanding good being done through the Primate's World Relief and Development Fund. It seems to me that it is inspired by what Jesus did in his itinerant ministry. It could be summarized: "Love God ... Love your neighbour as yourself." The Cross ministry of Jesus enables us to love ourselves so that we can love our neighbour. It is highlighted in the *Book of Common Prayer's* eucharistic prayer.

Both are valid promotions of the Kingdom of God as

demonstrated in and through Jesus. In the abusive residential schools Aboriginal children were taken from their families. Their culture was denigrated. They were indoctrinated with western European culture. The agony of this is reflected in Jesus Christ crucified.

Through the Cross we know that Christ is with us in our pain. Also Jesus teaches us, enables us, not to act abusively on others. (Biblically, both these aspects of the Cross are brought together in I Peter 2:21-25.) Both are implicitly included in the other; yet both need to be explicitly taught so that one does not get lost in the other. Social justice and the Cross complement each other.

**John Serjeantson**  
Cowansville, Que.

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.

**SINGING WITH JOY ▶**



**“My prayer is that we will be willing to work for all that makes life a gift and blessing so that choices are not limited by fear or lack of support.”**

—Archbishop Linda Nicholls

# The dilemma of MAID

By Linda Nicholls

**T**HE CONVERSATION about medical assistance in dying (MAID) in Canada began out of a desire to ease the transition to death for terminally ill people experiencing intractable pain and suffering. After discussion and debate, Canada in 2016 legally permitted access to MAID for adults facing imminent death due to terminal illness, if they were deemed to be suffering intolerably.

In this debate some Anglicans have held an uncomfortable position, recognizing both the sanctity of life as a gift from God to be treasured and protected and the possibility that profound suffering and pain might be considered valid reasons to end one’s life. The church’s 1998 report and study guide *Care in Dying* stated that support for physician-assisted death constituted a “failure of human community.” The lack of adequate palliative care accessible to all Canadians; lack of strong family and/or community supports for those facing end-of-life challenges; and a culture that values youth, vitality and independence to the detriment of mutual care and interdependence all contribute, according to the report, to an environment where “being a burden” is to be avoided.

Another study, *In Sure and Certain Hope*, was commended by a task force of the Anglican Church of Canada in 2016 to offer pastoral and theological resources in pastoral care related to physician-assisted death once it was legalized. It included a submission made to the federal government Special Joint Committee on Physician Assisted Dying in February 2016.<sup>1</sup>

Both documents are rooted in the commitment to life as a gift from the Creator that is to be treasured in all its variety and uniqueness. Intentional termination of life ends the opportunity to find the gifts God offers in strength and weakness, in sickness and in health. With sorrow we acknowledge that the decision to end one’s own life is at times taken when mental health has been affected by illness, addiction or profound social disconnections. Such an act may be understood but is not commended.

We also recognize that God has gifted humankind with the capacity to extend life and alleviate suffering through medical intervention including medications and mechanical devices. However, some suffering may be

<sup>1</sup>Both may be accessed at: <https://www.anglican.ca/faith/focus/ethics/pad/>



PHOTO: MELITAS

prolonged and profoundly difficult to experience or to accompany. Discerning how to respond involves one’s relationship with God, family and community as well as personal discernment about suffering and consequences. In these final, intractable situations we acknowledge the conscience and autonomy of the individual to discern the way to choose, knowing that in whatever decision is made we must commit ourselves, and those we walk with, to the mercy and compassion of God. There is no condemnation or abandonment, only deep sorrow that such suffering may precede our death—as well as the hope rooted in God’s promise that nothing can separate us from his love (Romans 8:38-39) in this life or the life beyond death.

In 2021, terminal illness was removed as a qualification for MAID in Canada. We now seem likely on the cusp of an additional expansion of eligibility to include those with mental illnesses—an expansion that was expected to take place in March until the federal government’s December announcement of plans to delay it. And further extensions are under discussion. According to the Health Canada website, “Other outstanding important questions related to MAID—such as eligibility of mature minors, advance requests, mental illness, palliative care and the protection of Canadians living with disabilities—will be considered during a Parliamentary review of the MAID legislation.” This review is to conclude by July 2023.

I am concerned about these potential extensions of MAID eligibility and

the questions they raise. How do we ensure that every individual and family has what is needed to make an informed and accessible choice? In the face of illnesses or challenging disabilities it may be easy to see MAID as a preferable option, especially as it is less costly than providing the community supports that improve quality of life in its last stages, making access to mental health supports readily available, increasing palliative care accessibility and ensuring a circle of support for those whose lives are challenging physically, emotionally or mentally.

My prayer is that we will be willing to work for all that makes life a gift and blessing so that choices are not limited by fear or lack of support. Honest discussion in parishes about MAID are needed to explore the implications of the current change in legislation and any future ones for individuals, families and communities. Pastoral support is essential in whatever path is chosen. And in all aspects, as we walk in the midst of the realities of suffering, we are called in humility to mercy and compassion in the light of God’s love. ■

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

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## NEWS IN BRIEF ▶



Bishop Michael Oulton

# Oulton to resign as bishop of Ontario

**Matthew Puddister**  
STAFF WRITER

Bishop Michael Oulton has announced plans to resign as bishop of Ontario, making way for his successor to attend the next diocesan synod and General Synod.

In a Jan. 6 letter to the diocese of Ontario, Oulton said he had informed Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario, about his intention to resign upon

the installation of the next diocesan bishop and asked Germond to begin the process of convening an electoral synod.

“A new year inevitably brings with it a time for reflection and the possibility of new beginnings ... It has been an immense privilege and honour to serve the people of our diocese over these years, but after prayer and reflection, I believe the time has come for new episcopal leadership,” Oulton said.

Oulton told the *Journal* he was not retiring from church work and would discern his next steps after a few weeks of vacation following the installation of his successor.

As of press time a tentative date of April 29 had been set for the episcopal election, subject to concurrence of the synod council, which would allow the bishop-elect to attend the diocesan synod May 26-28.

Consecration of the new bishop

would follow on June 24, the Feast of John the Baptist. Oulton's successor could then be present for General Synod in Calgary June 27-July 2 as the new diocesan bishop.

Oulton was installed as the bishop of Ontario in September 2011. He previously served as a priest at parishes in the diocese of Nova Scotia and Prince Edward Island before transferring to Ontario in 1997, where he served as a priest and regional dean. ■

## EDUCATION DIRECTORY

### THE CENTRE FOR CHRISTIAN STUDIES

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

### ATLANTIC SCHOOL OF THEOLOGY

Leaders come in many forms. Atlantic School of Theology helps develop post-graduate students for ministry, as well as for meeting the theological and ethical challenges of today's world. AST is an ecumenical school of theology and Christian ministry, founded in 1971 by institutions of the three founding parties: the Anglican Church of Canada, The Roman Catholic Episcopal Corporation of Halifax, and the United Church of Canada.

The School is accredited by the Association of Theological Schools in the United States and Canada and offers Master of Divinity and Master of Arts (Theology and Religious Studies) degrees. The Master of Arts (Theology and Religious Studies) degree is offered in conjunction with Saint Mary's University. The Master of Divinity degree can be campus based for those who live in Halifax or done by distance for those who cannot relocate. AST offers courses on campus and online. Our Summer Distance degree combines a ministry practicum with online academic study in the fall and winter and students come to campus for courses in the summer. AST has recently launched Anglican version of our Summer Distance degree, which can be customized in accordance with the needs of a particular diocese.

AST offers a graduate Certificate in Theological studies as well as the Diploma program in the New Evangelization and the Diploma in Theological Studies.

Shaped by a tradition of cooperation and respect, going back over 40 years, AST strives to create an open and welcoming environment. AST serves Christ's mission by shaping effective and faithful ordained and lay leaders and understanding among communities of faith.

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### MONTREAL DIOCESAN THEOLOGICAL COLLEGE

is a creative learning community rooted in the Anglican tradition, helping students to grow in spiritual maturity and exercise leadership in the church and world. The college is affiliated with McGill University, and is a member of the ecumenical Montreal School of Theology. Our programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry, and Master of Sacred Theology. We also offer distance-education options such as the Licentiate in Theology program which prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students from across the country and globe. For information, please contact: The Rev. Dr. Jesse Zink, Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004 x222. [info@montrealdio.ca](mailto:info@montrealdio.ca) [www.montrealdio.ca](http://www.montrealdio.ca)

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Though Queen's College has been preparing people for varieties of ministry opportunities since 1841, we are acutely aware of the changing needs of the world today and are envisioning a new way to be church as we move into the future. We offer full time and part time programs for those preparing for ordained and non-ordained ministries in the Church and community. We have on-campus, on-line, hybrid and correspondence courses that help students complete M.Div., MTS, M. Th, B. Th., Associate, Diploma and Certificate programs. We collaborate and partner with other faith groups to strengthen our programs and the learning experience. Our programs include and foster theological education, pastoral training and supervision, spiritual development, participation in faith-based learning community, and a vibrant chapel life. Queen's is situated on the campus of Memorial University in St. John's, NL.

For more information about our programs contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL A1B 3R6. [queens@mun.ca](mailto:queens@mun.ca), [www.queenscollegenl.ca](http://www.queenscollegenl.ca) (709) 753-0116, Toll free (877) 753-0116.

### RENISON UNIVERSITY COLLEGE

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

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### THORNELOE UNIVERSITY

is an innovative Anglican college in Sudbury, Ontario offering creative programs in Theology. Largely through distance education, the School of Theology offers courses at the certificate and diploma levels, as well as a Bachelor of Theology. Thorneloe University has 58 single rooms in its community focused residence, which is open to students at Laurentian. For more information, please contact the President of Thorneloe University at: [president@thorneloe.ca](mailto:president@thorneloe.ca) Website: [www.thorneloe.ca](http://www.thorneloe.ca)

### TRINITY COLLEGE

Shaped by the generous breadth of the Anglican tradition, Trinity prepares Christian leaders of varied backgrounds to participate in God's mission to the world. The college offers professional and graduate level programs focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God's church. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs: MDiv, MTS, MA, ThM, DMin and PhD. Short-course Certificate programs are available, with concentrations that include Anglican Studies, Orthodox Studies, and Diaconal Ministry.

For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 [divinity@trinity.utoronto.ca](mailto:divinity@trinity.utoronto.ca) [www.trinity.utoronto.ca/study-theology](http://www.trinity.utoronto.ca/study-theology)

### VANCOUVER SCHOOL OF THEOLOGY

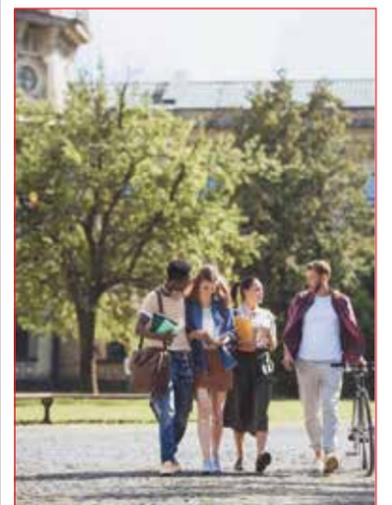
is called to educate and form thoughtful, engaged and generous disciples of Jesus Christ for service to the church and the world in the 21st century. A theological education at VST combines the love of scholarship, courage to take up the issues of our time and readiness to collaborate with our local and global neighbours for the good of God's world.

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To learn more and to register for your course of study at VST, please contact Samuel Andri at [sandri@vst.edu](mailto:sandri@vst.edu)

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



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#### Transcendence on the Trans-Canada and Wild Dogs and Doctors

A young med student travels to the Canadian North in mid-winter, while suffering from serious health problems. Determined to complete her training, she finds herself being helped by a wild dog who becomes her guardian, during the last three weeks of her internship on a reserve. The dog takes her to work every day and to all her necessary outings, and virtually saves her life. This and other stories of remarkable healing, including a salesman's transformative experience on the Saskatchewan Trans-Canada highway, can be ordered by contacting Mary Shepherd, editor and illustrator, at: [marymathilda@hotmail.com](mailto:marymathilda@hotmail.com) or 514-487-0126



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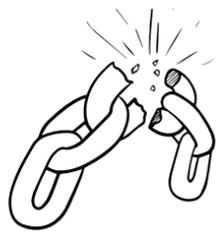
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### BOOK

**Apostolic Succession: An Experiment that Failed** by David W. T. Brattston Resource Publications, an imprint of Wipf and Stock Publishers, 2020.

This book is the first in generations to examine writers in the early church in order to ascertain the original Christian intent as to how early Christian clergy were authorized, and the methods of confirming them in church office. This book demonstrates what was meant by the first writers who advocated apostolic succession and how church authority would be transmitted. Besides writings in the first to third centuries AD, this book draws on later material to query the assertions made today for bishops claiming apostolic succession.

The author resides in Lunenburg, Nova Scotia. His fourteen books and over four hundred articles on



early and modern Christianity have been published internationally by a wide variety of denominations, including Anglican newspapers in Canada.

May be ordered on the publisher's website here: <https://wipfandstock.com/9781725264571/apostolic-succession/>

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### UPCOMING EVENT

**DREAMWORK CANADA** is an ecumenical group (Anglican, Mennonite, United Churches) that tries to reconnect, develop and help carry on the vital Judeo-Christian dreamwork tradition which has functioned in the Church from the time of the Old Testament. We are offering two opportunities via Zoom to explore our dreams as one of the ways God speaks to us. Each session will enable participants to explore dreams from different approaches within a Christian context using the concepts of Carl Jung.

#### Workshop Opportunities

**Tuesday, February 21, 2023 6:30 PM—8:30 PM EST**

**Movement, Body and Faith in Dreams**

Led by *Alexandra Caverly-Lowery, MDiv, ThM.*

An opportunity to explore, through gentle body movement and active imagination, ways to engage with the images, voices and physically-felt experiences that arrive in our dreams. Individually and together, we participate in God's Dream for an Earth Community living in wholeness and right relationship. In this session, ideas for ongoing practices will be provided.

**Tuesday, February 28, 2023 6:30PM—8:30 PM ET**

**Exploring Dreams Through Six Magic Questions**

Led by *Rev. Greg Little*

The participants will be introduced to the process for using the "six magic questions" approach to exploring dreams. This approach can unlock the meaning of dream images and the meaning of their dreams. The participants will have opportunities to work with other participants in applying the method to dreams in a small group setting.

**Tickets and Information** [dreamworkcanada.squarespace.com/](http://dreamworkcanada.squarespace.com/)



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## CLASSIFIEDS

### 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](mailto:marymathilda@hotmail.com) or 514-487-0126

## MARCH BIBLE READINGS

### DAY READING

- 01 Numbers 21:1-9
- 02 John 3:1-17
- 03 Psalm 121
- 04 1 Chronicles 17:1-15
- 05 2 Corinthians 6:1-13
- 06 Exodus 17
- 07 Exodus 20:1-17
- 08 Psalm 95
- 09 John 4:1-20
- 10 John 4:21-40
- 11 John 4:41-54
- 12 1 Cor. 10:1-13
- 13 1 Samuel 15:10-23
- 14 1 Samuel 15:24-16:3
- 15 1 Samuel 16:4-23
- 16 Psalm 23
- 17 John 9:1-23
- 18 John 9:24-41
- 19 Luke 2:41-52
- 20 Ephesians 5:1-14
- 21 Ezekiel 37:1-14
- 22 Psalm 130
- 23 John 11:1-16
- 24 John 11:17-44
- 25 Luke 1:26-38
- 26 Romans 8:1-11
- 27 Matthew 21:1-17
- 28 Matthew 21:18-32
- 29 Matthew 21:33-22:14
- 30 Psalm 118:1-14
- 31 Psalm 118:15-29

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