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ILLUSTRATION: IOSIF CHEZAN

Resurrection

An icon written by Romanian artist Iosif Chezan captures the moment when the risen Christ tells Mary Magdalene, “Do not cling to me, for I have not yet ascended to the Father.” (John 20:17) For Easter reflections by the primate and national Indigenous Anglican archbishop plus guest columnist Canon Richard LeSueur, see pages 4-5.

Lambeth statement calls on Anglicans worldwide to ‘live with difference’



HEARING THE LAMBETH CALLS ▶

Reconciliation
Fourth of a 10-part series on the calls to the global Anglican Communion made at the 2022 Lambeth Conference

Matthew Puddister
STAFF WRITER

The idea of reconciliation has been attracting a lot of attention in theological circles in recent years, says the Rev. Chris Brittain, dean of divinity at Trinity College. Archbishop of Canterbury Justin Welby wrote a book on it (*The Power of Reconciliation*), he notes, and generally reconciliation is “in the air.” So it should come as no surprise, he says, that reconciliation was singled out as a priority by the Anglican Communion’s bishops at the Lambeth Conference last summer.

The conference’s fourth call to the church deals with reconciliation, and it begins by stating that God’s reconciling mission is “central to the ministry of the Church today.”

But reconciliation means different things to different people, and the call’s scope is broad. For the Anglican Church of Canada, reconciliation in recent decades has meant addressing the history of colonization of Indigenous peoples in Canada and the church’s own role in the residential school system. But the bishops’ call begins by talking about reconciling difference generally. “We live with difference, and it is difficult and demanding,” it states. “Let us practice the habits of being curious, being present and reimagining.”

Some of the call (which, like the other ten Lambeth calls, is subject to change depending on feedback provided during and after the conference) addresses differences within the Anglican

See IN CANADA, p. 8

New commission to explore ‘creative’ ideas for church

CoGS also discusses open letter said to be from Mark MacDonald sexual misconduct complainant

Sean Frankling
STAFF WRITER

The church will soon have a new commission tasked with finding potentially “radical solutions” to the demographic and financial challenges that now face it, according to a proposal introduced by Archbishop Linda Nicholls, primate of the Anglican Church of Canada, in her opening statement to the Council of General Synod (CoGS) March 2 and later affirmed by CoGS.

The primate’s announcement kicked off a four-day meeting of the council, during which it commended a host of resolutions for consideration by this summer’s General Synod and heard updates from various national church committees. It also

See DRAFT, p. 2

For more detailed coverage of CoGS, visit us online at anglicanjournal.com

Global South primates’ call for Anglican reset not likely to mean ‘major split’: Nicholls

Sean Frankling
STAFF WRITER

The significance of a press statement from a grouping of theologically conservative Anglican primates which recommends the withdrawal of “orthodox provinces” from the rest of the Anglican Communion, and which has drawn international headlines, has been overblown, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, tells the *Anglican Journal*.

The Global South Fellowship of Anglican Churches (GSFA) released the statement Feb. 20, in response to a Feb. 9 vote by the Church of England’s General Synod to allow clergy to bless same-sex marriages and relationships, though not to perform the marriages themselves. In the statement, the authors call the move a departure from biblical teaching on marriage and say that they can no longer be in communion with provinces that do

See WELBY, p. 6

Draft 2022 financials show \$1.6-million deficit

Continued from p. 1

discussed an open letter from someone claiming to have been the person whose sexual misconduct complaint resulted in the resignation last May of former National Indigenous Archbishop Mark MacDonald. It was the last meeting of CoGS before General Synod meets this summer.

Nicholls said a new strategy would be needed for the church to go forward into the post-pandemic world. It will need to respond to challenges including financial pressure “as parishes struggle to sustain fulltime or part-time stipendiary ministry and dioceses struggle to meet multiple responsibilities at local, regional and national levels.” The national church, on the other hand, is facing the challenge of supporting ministry in regions where donations do not cover expenses, she said.

A draft 2022 financial statement initially shared with CoGS, intended to be presented by the financial management committee, shows General Synod with a \$1.6-million excess of expenses over revenues.

Meanwhile, Nicholls said, statistics show the church’s membership is aging and declining. Cultural shifts in Canadian society and a newly redefined relationship with the Indigenous church, she said, also demand new ideas.

“Every organization needs to ask itself periodically whether the framework for the life of the institution is helping or possibly hindering its professed mission,” she said.

The new committee would therefore be



▲ **“Every organization needs to ask itself periodically whether the framework for the life of the institution is helping or possibly hindering its professed mission,” Nicholls told CoGS.**

PHOTO:
MATTHEW
PUDDISTER

tasked with bringing recommendations to CoGS and to General Synod in 2025 to address these needs. Nicholls said it would be composed of theologians, bishops, clergy and laypeople “with a mandate to listen well and offer creative, lifegiving solutions—even radical solutions.”

Two hours before the primate’s opening remarks, at 7:00 a.m. eastern time, a letter had arrived in the email inboxes of CoGS members. Copied were *Anglican Journal* editor Tali Folkins as well as Michael Valpy, chair of the *Journal’s* editorial board. It was sent by the Rev. Trevor Freeman, a B.C. priest, who wrote, “I share the attached letter with you on behalf of its author. My function is to affirm that this letter is genuine and to provide a safe channel for its distribution.”

The letter’s author states that they are the victim of Mr. MacDonald’s “acknowledged sexual misconduct,” and does not include their name.

They criticize the process used by the church to handle their complaint—now in the midst of its first update since 2005—for the lack of agency and aid they say it gave them. Their listed concerns include lack of trauma counseling, not being consulted on the announcement of MacDonald’s resignation until a few hours before it was made public and, they say, being prevented from sharing or discussing the results of the investigation into MacDonald’s conduct.

Nicholls first responded to the letter after her opening address to CoGS, promising that the comments and concerns of its author would be considered in the currently ongoing review of the church’s sexual misconduct policy.

After a request by the Rev. Marnie Peterson of the ecclesiastical province of British Columbia and Yukon, the matter was added to the agenda for March 3. The primate asked CoGS whether it would prefer a private or public session; Peterson spoke in favour of it not being held behind closed doors, and CoGS assented.

This session replaced what was previously scheduled to be the financial management committee’s presentation on the 2022 financial results. (Audited results for 2022 are expected to be discussed this summer by General Synod, however.)

During discussion on the letter, Nicholls and Canon Clare Burns, vice chancellor of General Synod declined, citing privacy reasons, to discuss the letter specifically.

Instead, they responded to questions from CoGS members about the current policies for handling sexual misconduct as well as the process of updating them.

In response to several questions from the floor, they stated that there was no confidentiality clause preventing a complainant who went through a sexual misconduct process from speaking about their experience once the process was complete.

Other CoGS members came forward to discuss the emotional and moral weight of the letter-writer’s experience and what it meant for CoGS to faithfully receive it. Some were more critical in their assessment of the issue’s handling, including Finn Keesmaat-Walsh, youth member of CoGS who said they did not feel the church’s leadership had shown they felt the appropriate urgency about the issue.

“The whole story hasn’t been told [but] this privacy thing is starting to sound like an excuse. And I know there’s lots you can’t say, but there has to be something you can say that communicates you get it,” they said.

In response to Keesmaat-Walsh’s statement, Nicholls replied that she wished she could say more. “I certainly feel the pain of the complainant, but that’s as much as can be said.”

CoGS entrusted Prolocutor the Rev. Karen Egan and vice-prolocutor Judith Moses to write a response to the letter-writer on its behalf. Egan later confirmed to the *Journal* that she and Moses would be sending their response on behalf of CoGS’s by mail March 6.

Near the end of the session, Nicholls spoke to the council about her experiences with previous sexual misconduct situations.

“They are always messy. I have yet to be involved in any of these where the victim or the perpetrator are satisfied. There are always angry letters afterwards from all sides saying ‘it didn’t give me what I wanted. It didn’t solve it. It didn’t heal it,’” she said. “So I just ask you to hold that pain that’s there for all of us, knowing none of us know the whole story.”

On March 5, a group of CoGS members sent an email to Burns on which they copied a member of *Anglican Journal* staff.

This message expressed the group’s “firm opposition” to the use of non-disclosure agreements or confidentiality clauses “to protect an employer’s reputation at the expense of victims or whistleblowers,” though it also says it acknowledges assurances by the church that non-disclosure agreements are not used in this way.

The email also urges the creation of a “national misconduct ombudsperson” position, “to accompany and advocate for survivors of sexual assault, sexual harassment, workplace harassment, and other abuses of power.”

CoGS also commended resolutions to General Synod, on topics including the Dismantling Racism Task Force; changes to the rules of order of General Synod, including rules on voting; and the five “transformational aspirations” created by the Strategic Planning Working Group.

Also at CoGS, the Rev. Cynthia Haines-Turner, one of the members of the board of the Primate’s World Relief and Development Fund, announced the agency would be changing its name to something simpler that better communicates its purpose. The board, Haines-Turner said March 3, has already struck a task force to come up with a new name. ■

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PHOTOS ABOVE: GOPA-DERD/ACTALLIANCE

Workers for agencies partnering with ACT Alliance, an international ecumenical charity, support children (top) and distribute hot meals (bottom) in Syria after the earthquake that struck Syria and Turkey Feb. 6.



PHOTO: DOGA AYBERK DEMIR/SHUTTERSTOCK

A photo taken in Antakya, Turkey two days after the first earthquake shows some of its destructive power.

PWRDF supports aid efforts as double round of earthquakes rocks Syria and Turkey



Sean Frankling
STAFF WRITER

The need for donations to aid in relief and rebuilding after earthquakes in Syria and Turkey will remain urgent for several months, says Janice Biehn, communications and marketing coordinator for the Primate's World Relief and Development Fund (PWRDF). If parishes and congregations are running donation drives and continue to do so through Lent, the agencies PWRDF supports will still be ready to put it to immediate use, she says.

Unlike the war in Ukraine, she said, the earthquake was a one-time event. But that doesn't mean its effects end quickly.

"That time frame can be protracted ... I can't think of any kind of disaster where after a week the needs are all sewn up and there's nobody who's still living without a house. There are always needs later."

As of the end of February, Biehn said, PWRDF had received \$88,825 in donations earmarked for earthquake relief, much of which had come from individual donors. Parishes and dioceses who are planning to contribute will likely take longer to pool their funds, she said. Of that money, PWRDF has allocated \$35,000 to ACT Alliance, an international ecumenical charity which is coordinating a response through its member churches in the region. PWRDF has sent another \$5,000 to the diocese of Jerusalem, which is also responding.

The initial magnitude 7.8 earthquake struck along the border between northwest Syria and Turkey Feb. 6, toppling buildings throughout the region with a death toll

“I held my children and told them to pray because that was our only hope.”

—Rogina Makhoul, Syrian earthquake survivor

estimated at nearly 47,000 as this article was being written in late February. It was the area's first major earthquake in more than 200 years, with the previous one being a magnitude 7.4 tremor in 1822. Two more quakes hit the region on Feb. 20, killing at least eight more people, complicating rescue efforts and damaging even more buildings. As this story was being written, injuries and deaths from the second round of tremors were still being tabulated.

Estimates were lower than for the initial quake due to the later quakes' much lower magnitude (6.4 and then 5.8), but they also severely diminished the chances of rescuing any remaining survivors trapped under rubble from the previous quake. In a video from one of ACT Alliance's partners, the Middle East Council of Churches, Rogina Makhoul, a Syrian survivor, described waking at 4 a.m. to the sounds of destruction from the first quake.

"We ran to the bathroom ... so here we lost hope of surviving. I held my children and told them to pray because that was our only hope," she says in the video, which is translated from Arabic in subtitles. As subsequent waves of shaking hit, she describes running out into the street, barefoot in the rain as others up and down her street did the same, fearful their buildings would collapse. "The situation was devastating, children were scared. My son, for example, still can't sleep and keeps asking me if something will break or fall."

Simon Chambers, director of communications for ACT Alliance, has been privy to the organization's conference calls coordinating its response. He says the immediate

priorities were food and medical aid plus water, waste disposal, washing and related needs grouped under the acronym WASH (water, sanitation and hygiene). Those needs will remain, he says, but as the response continues, it will also need to include psychological support for people traumatized by the disaster, not to mention putting buildings—and livelihoods—back together.

That work is complicated by the war in Syria, which had already placed 4.1 million people in need of humanitarian aid, according to the United Nations. The Syrian government has made it difficult for aid organizations to get to areas of the country that are held by the opposition, and international sanctions on Syria severely restrict the flow of money into the area.

Aid teams, Chambers says, were unable to reach 95 per cent of the affected region in the first few days after the quake, leaving potential survivors trapped under the rubble while rescue crews were able to work only on the other five per cent.

Because ACT Alliance works with local agencies, he says, it's important to remember that those organizations' staff and their families are also affected.

"I know of one partner who had one-third of their staff impacted, living out of their cars or in the open air even as they worked on needs assessment and response plans for the needs of the communities they serve," he says. ■

Readers who wish to donate to PWRDF's earthquake relief can do so through the PWRDF website, pwrdf.org

▲ "I can't think of any kind of disaster where after a week the needs are all sewn up and there's nobody who's still living without a house. There are always needs later," says Janice Biehn, communications and marketing coordinator, PWRDF.



The other Easter

By Richard LeSueur

ON THE FIRST Easter morning no one was singing Alleluia. Not for hours. The atmosphere in the room where Jesus' disciples and others were huddled "for fear" was charged with confusion. The shout that initially rose to the lips of Jesus' followers was not "Jesus is risen," but that the body of Jesus was missing!

They have taken him out of the tomb, and we do not know where they have laid him. (John 20:2)

Let's allow the text to take us there. When the women return from the tomb with the news they have found the grave open and Jesus' body gone, and that an angel (or angels) have spoken to them saying "he is risen," (Matthew 28:7, Mark 16:6, Luke 24:5) their words are received with stony rejection. Luke reports, "Their words seemed to the disciples to be an idle tale, and they did not believe them." (Luke 24:11)

Peter and John race to the tomb to verify what the women reported. They return to the others and announce they "found it just as the women had said [the tomb open and the body gone] but him, they did not see." (Luke 24:22,24)

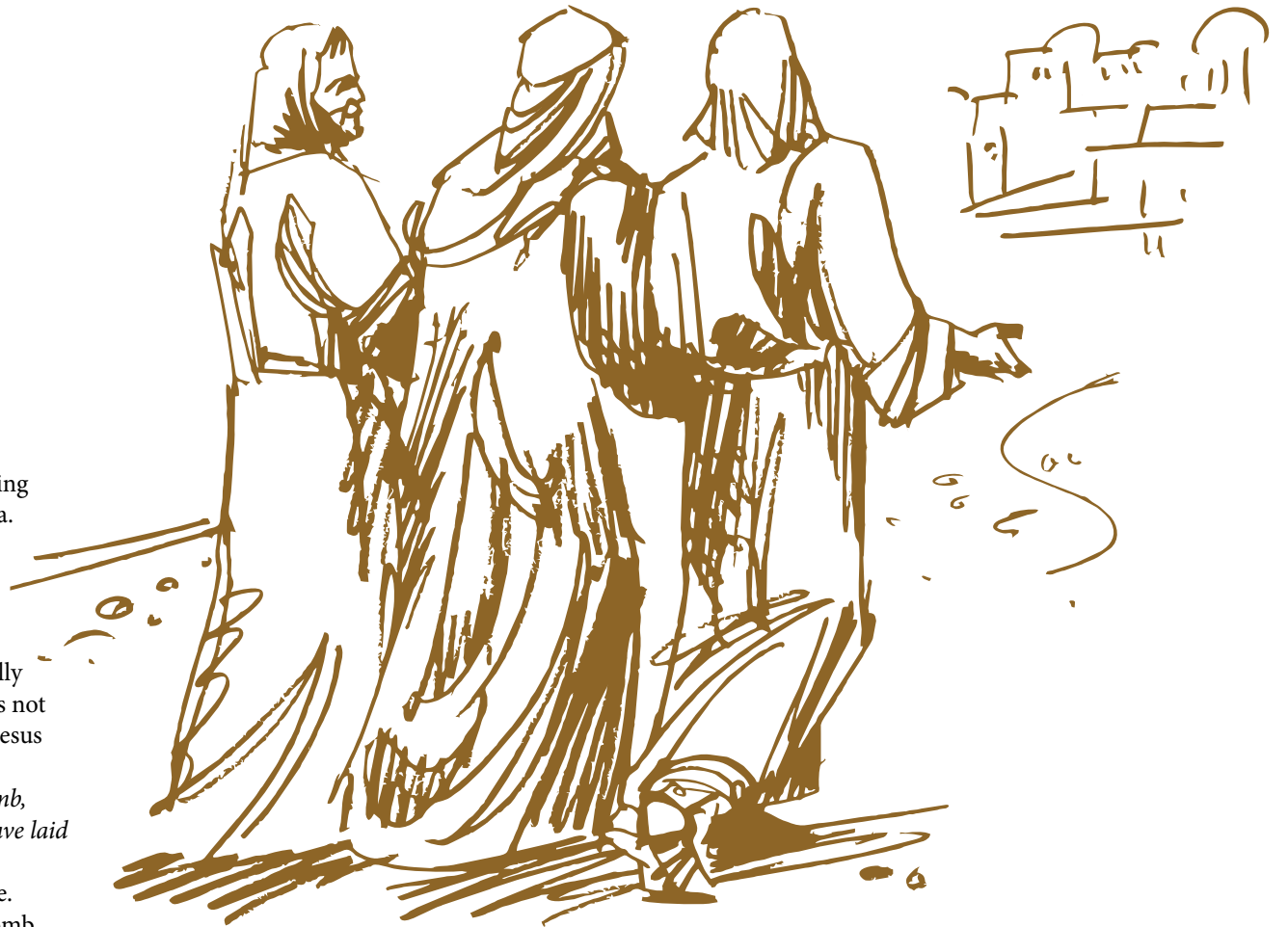
Mary Magdalene is given an experience in the "garden" near the empty tomb, perhaps ineffable yet vividly described in John's gospel. (John 20:11-18) But for the others, distraught by news of a ransacked tomb and Jesus' body missing, the situation is erupting into chaos.

Luke tells us two of them get up and walk out. One of them is named Cleopas, and the other, according to early church tradition, is Mary; "Mary the wife of Clopas" is named (John 19:25) among the three women who stood at Jesus' crucifixion, and is clearly a member of the inner circle. (We know they were both there that Easter morning, because later, that afternoon, Cleopas will tell someone in detail about what happened from the early hours.) Yet now they're walking away, downcast, confused and headed for home.

This is not the usual story proclaimed Easter morning (though it is all there in the scriptures). The Easter liturgies of the Church commence with the shout, "Alleluia, Christ is Risen!" The scene of chaos that gripped the early hours of the first Easter is rarely acknowledged on Easter Day and has, for centuries, been shuffled off to the Sunday after Easter.

Why might it be important to tell the whole story of Easter from the start? Consider this.

People don't walk away from the church easily. Nor did Mary and Cleopas walk away easily that morning. What they loved, served, followed and believed had been ripped away from them. From their own lips we hear of their crushed dreams. "We had hoped that Jesus was the one to redeem Israel." "We had hoped." We thought. We anticipated. It seemed like ...



The story of the first Easter teaches us, among many other things, to pay attention to those who are hurting, especially if they have decided to pull away from the church, writes the author.

"Even though they may be fed up with the church or hurt by it, something else may flicker within them at the very point of parting—a whispered 'Jesus, stay with us.'"

IMAGE: RAFANVECTOR

When people leave the church today it can sometimes be because the church they belonged to no longer exists. They no longer feel they have a place in it. "We had hoped. We thought. We believed." Such people are sometimes those who have faithfully served among the inner circle. They have contributed greatly, were supportive, hung in, but then reached a point where they could no longer bear what was taking place and had to get away.

Beyond Jerusalem a figure draws alongside Mary and Cleopas. He leans in and gently asks, "What are you talking about?" They stop, as if not knowing how to respond or where to begin. Cleopas snaps back, "Are you the only person in Jerusalem who doesn't know what happened there this weekend?" It is not a particularly kind response. The stranger responds, "No, tell me." And they begin to pour out their story. Even in the Scriptures the story they tell makes for a long passage.

Churches sometimes discount those who leave their ranks. There can be the projection of blame that it is "their fault" or "their problem." But there is actually much to be gained by the kind of truth-telling and unburdening we overhear on the road to Emmaus. For every disappointed and exhausted Christian who has walked away from their church there is an important story to be told, heard and understood.

As the stranger walks with Mary and Cleopas, He listens. They describe what had been hopeful and had carried them along. They recite the traumatizing events, their dashed hopes and sorrow even up to the early hours of that day. It is a profound pastoral moment of intimacy and trust as they walk along the dusty cartway.

But then, the stranger begins to speak. With methodical care he begins to unravel their bundled account, drawing links to their sacred story of the ages. Far from dismissing or diminishing their agonizing experience, the stranger presents these experiences as necessary to the fashioning of a new reality of God, already upon them.

The result ignites a surge of restored hope. Their faith takes new form as never before understood. They later claim, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the Scriptures to us?" (Luke 24:32) And when the stranger appears to part

company for the longer route to the coast, they plead, "Stay with us, for it is almost evening, and the day is now nearly over." (Luke 24:29)

For Mary and Cleopas, the moment of recognition takes place when they sit with their companion at table. He takes bread, breaks it and gives thanks, as is the first action of any meal for observant Jews. But as he takes the bread, they see before them his hands and the print of nails. Then, with elated clarity and certainty, they know the presence of Jesus is with them. With joy they race back to the city as the sun sets behind them and burst in on the others shouting their good news.

What do we learn from this?

- To pay attention to those who are hurting, especially if they have decided to pull away from the fellowship of the church. To go and see them. To listen to their pain, as Jesus did on the road leading away from Jerusalem.
- To expect that even if one might offer heart-warming reasons for them to remain in the fellowship of faith, it may not change their decision to leave. Mary and Cleopas claimed the scriptures were wonderfully opened to them, but it did not change their course. They kept walking away.
- That the choice to leave or stay is always theirs to make. And even though they may be fed up with the church or hurt by it, something else might flicker within them at the very point of parting—a whispered "Jesus, stay with us."
- That it can take an enormous amount of disappointment and confusion to undo someone's attachment to an earlier experience of Jesus—but the void of that loss can also create the conditions for a new journey to be undertaken, where in time, a new revelation of God, greater than ever imagined, might be given and embraced.

Christians on the route to the next form of their faith may find solace in the whole story of the first Easter. ■

Canon Richard LeSueur was formerly interim dean of and a lecturer at St. George's College in Jerusalem. He is currently the producer and principal host of The Fifth Gospel: Sacred Story, Sacred Land, an online video series in production.



IMAGE: THOOM

SINGING WITH JOY ▶



Finding help in turbulent times

By Linda Nicholls

“LIFT UP MY eyes to the hills. From where will my help come?” (Psalm 121:1)

This cry speaks to our hearts as we look at the world around us. We look outward on a world full of uncertainties where fear may be close at hand. Rising food prices force harder choices for many families. Violence seems more frequent at home and around the world as hatred and pain lead people to randomly kill innocent victims in the most ordinary of places—a grocery store; at work; on a street; in a place of worship. War can be instigated when a political leader decides they want more and invades their neighbour. Earthquakes strike with devastating force. Our hearts carry the fear of something unknown just around the corner—maybe another COVID-19 variant. And dioceses and parishes face human and financial resource challenges that threaten our ways of being church. Our hearts are

overwhelmed and we cry with the psalmist, “From where is my help to come?”

The disciples knew this kind of fear as they faced the arrest and crucifixion of Jesus. Their hopes were rooted in his message about the love of God and his attention to the plight of their people. Now he was dead, and with him all their hopes and dreams. They too may have cried out, “From where is our help to come?”

We cannot see the future, even when we may think we can detect its direction. The pandemic taught us flexibility, as any plan could be disrupted by a lockdown or quarantine. But anxiety and fear remain close.

There is a place from which our help comes. “My help comes from the Lord, who made heaven and earth.” (Psalm 121:2) Our help is in God alone. In the midst of so many uncertainties the still point is God—our creator and redeemer. We are not promised certainty; or prosperity; or personal security. We are promised that wherever we

are God is there with us, showing us how to live without retaliation, vengeance, anger, desperation or fear. With the help of God’s Spirit and grace we face the future. God invites us to do that together with God and with each other.

The early church gathered around the Eucharist and in prayer. Human beings are created to live in community, to need the strengths and gifts of each person and in relationship with God. The pandemic showed us our interdependence as it also showed us our inextricable links with others around the world. We need one another. We find strength in and with our neighbour and renewed hope.

The disciples stayed together after the resurrection for support, encouragement, prayer and remembering, around the table, the power of the body and blood of Christ raised to life again. In my journeys around the Anglican Church of Canada and the Anglican Communion I have seen

Continued on p. 9

FEATHER AND SAGE ▶



New beginnings

By Chris Harper

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
(1 Corinthians 1:18)

EVERY NEW DAY, like Easter Sunday, there is a new beginning. Thank the Lord for new beginnings and every new day. As I begin my new ministry, I marvel at where God Almighty has called us. Our Christian faith is about more than one individual; it is about what we are called to be as one in the body, one in Christ. When we as one in community walk and act as one in faith and ministry, we can be powerful in the cross. But we as well should acknowledge that we are human and we fail in many ways; we have not yet been perfected. Thank the Lord, we all can seek reconciliation. We are all called to seek the face of God in others—not in the mirror. We are called to better ourselves in every opportunity the cross presents us with. History reveals much, and one of the truths it

tells is that we have often failed as Christians. Thus we all need to seek reconciliation with all our relations in faith. What gives me hope is that though I personally have failed in so many ways—I am broken, warped and not in any way perfect—the Almighty still loves me and has a purpose for me in the journey of faith.

I have heard so many times from individuals that they have no purpose in ministry, no glorious calling, no reason for being. But the truth is that our Creator God brought us all into creation. Your ministry is to be in the right place and right time for someone—someone that you might not even know—and to say the right thing and open the right door. You might even pray for someone whose name just comes into your mind. You are the instrument of God, you are the hands, eyes, prayer of blessing of Christ in this specific time and moment. You are special in God’s ministry. But always remember in humility that you are human, and thus you should forgive, pray, love and bless others in the journey of life and faith. Every new day offers new

opportunity and new hope.

In many sermons I’ve stated my process of beginning every new day. I begin with a simple prayer, “**Lord, walk with me today and help me to be better and do better than yesterday and the day before.**” It reminds me that I need to walk in humility and respect for others, that I have failed and disappointed many. I have not perfected my journey with our Lord and I ever need to strive to walk the good road with my Saviour. It reminds me that the cross—though for many a mystery and even a threat or reminder of wrongful and painful history—is also our strength, hope, promise and salvation.

So today, may the cross in our community of faith be lifted high for the glory of God, in all that we together say and do. We are one in the body, one in the family of God our Creator. In the new beginning that is this day, may your journey of ministry lead you to be an instrument of peace, hope, forgiveness and blessing. ■

Archbishop Chris Harper is national Indigenous archbishop of the Anglican Church of Canada.

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Welby no longer 'first among equals': GSFA

Continued from p. 1

not hold to what they consider the only supportable reading of Scripture.

"As the Church of England has departed from the historic faith passed down from the Apostles by this innovation in the liturgies of the Church and her pastoral practice, she has disqualified herself from leading the Communion as the historic 'Mother' Church. Indeed, the Church of England has chosen to break communion with those provinces who remain faithful to the historic biblical faith," reads the statement's first of seven resolutions.

The primates also say they can no longer recognize Archbishop of Canterbury Justin Welby as "first among equals" in relation to the world's other Anglican bishops, and that they will "expeditiously meet, consult and work with other orthodox primates in the Anglican church across the nations to re-set the Communion on its biblical foundation."

Exactly what they mean by "re-set" is not laid out in the document, but they go on to promise that they will "seek to address the leadership crisis that has arisen."

The authors also offer to provide primatial and episcopal oversight for dioceses and networks of churches which follow their view of orthodoxy but "who find themselves in revisionist Provinces." They say they will do this in partnership with other orthodox primates as well as the Global Anglican Future Conference (GAFCON), another conservative Anglican organization which claims to represent the majority of the world's Anglicans.

Neither the GSFA's representatives nor the Anglican Church primates who signed the statement responded to the *Journal's* request for an interview to clarify whether this meant they would be forming a competing leadership structure or a separate Communion.

The GSFA counts 25 of the world's 46 Anglican provinces as members, though only 12 primates' names appear on the document. Two of these, Archbishop Foley Beach, primate of the Anglican Church in North America; and Archbishop Miguel Uchoa Cavalcanti of the Anglican Church in Brazil, preside over breakaway churches that are not officially part of the Anglican Communion.

But Nicholls says she doesn't see the statement as announcing a "major split," despite international news headlines to that effect. She also raises questions about its interpretation of the Church of England's decision, the authors' ideas of the structure of the Communion and the degree to which the 12 signatories actually represent the views of all the GSFA provinces.

The motion passed in the Church of England's General Synod allows clergy to use their conscience in deciding whether to use the prayers of blessing, meaning that they can opt in or out of blessing same-sex unions on an individual basis. So no church or individual will be required to give blessings that they disagree with, Nicholls says. In fact, she adds, since the Church of England motion extends only to blessings, it does not actually make any changes to its policy on marriage



▲ Archbishop Justin Badi, primate of South Sudan and chair of the GSFA

PHOTO: SOUTHSUDAN.ANGLICAN.ORG

itself. For comparison, some dioceses in the Anglican Church of Canada, after extensive discernment, have provided same-sex marriage as a pastoral response, Nicholls says.

In that context, she says, it makes little sense to break up the Communion over such a small change.

"This assumption by the GSFA that somehow the actions of the Church of England in making a very modest move towards allowing the blessing of civil partnerships is [breaking] orthodoxy when it's quite clear the Church of England affirmed the traditional view on marriage is, frankly, trying to catastrophize something that doesn't exist," she says.

Though the move may be modest in the context of policies already in place in other parts of the Communion like Canada, the GSFA is focusing on the fact that this change has been implemented in the Church of England, the church from which the rest of the Communion grew. The statement describes the Church of England and the Archbishop of Canterbury as "forfeiting their leadership role of the global Communion."

However, Nicholls argues, that leadership never really existed as authoritative power.

"There is an ongoing confusion about the relationship of the Church of England to the Anglican Communion. The Anglican Communion consists of member churches of which the Church of England is one ... It does not carry more or less weight than any other church in the Anglican Communion," she says.

As Welby repeatedly stresses in public speeches, including at last summer's Lambeth Conference, the Archbishop of Canterbury has no legislative or executive authority over the churches of the Communion. He frequently describes himself instead as a facilitator of unity and dialogue between its provinces.

So while the GSFA's position has been reported by some media outlets as a rejection or even toppling of Welby's status, Nicholls says it's important to realize he had never attempted—nor had the authority—to impose any change on the Communion as a whole.

While the GSFA's member provinces do include some of the countries with the highest populations of Anglicans in the world—Uganda, Nigeria and Rwanda by themselves account for about 20 million of the world's 85 million Anglicans—

Nicholls casts some doubt as to how well the GSFA statement represents the views of all its member provinces.

For one thing, she says, the 12 signatories on the document represent fewer than half of the GSFA's provinces. (The GSFA claims it has 25 member provinces.)

Notably absent are the primates of Nigeria and Rwanda, who along with the primate of Uganda have asserted their disagreement with Western churches' teaching on same-sex marriage by declining to come to the past two Lambeth Conferences as well as boycotting the Primate's Meeting since 2011. Nicholls says that could be a sign that not all provinces in the GSFA are on board with the statement.

"They have normally been the triumvirate with Uganda," she says.

The 2016 Primates' Meeting issued a document in which the primates of the Communion agreed to "walk together," maintaining their unity as a communion despite the pain and serious disagreements associated with differing views on sexuality. In their statement, the GSFA authors say this approach is no longer acceptable to them in light of the Church of England's decision.

But in Nicholls' view, that's not new in the context of Uganda, Rwanda and Nigeria's non-participation in Anglican Communion affairs. "Some of them have not been walking with us for the last eight years," she says.

She also calls into question the GSFA's apparent understanding of "orthodox," a word that appears 11 times in the 1,629-word document. "I do find it interesting that the final test of orthodoxy is human sexuality," she says.

All the Communion's provinces, Nicholls says, continue to adhere to the Lambeth Quadrilateral, the four points of which are the bases on which the primates of the Communion have agreed to walk together—Scripture, creeds, sacraments and the historic episcopate. When it comes to Scripture, she says, we need to be careful about claiming to have the only valid interpretation.

In the footnotes of the GSFA statement, however, the authors state repeatedly that their disagreement is over one of these four pillars: they believe that performing, blessing or otherwise endorsing same-sex marriages is incompatible with "the plain and authoritative teaching of holy Scripture." ■

YOUTH ▶

Out of the ashes

CLAY set to resume after pandemic postponements



Sean Frankling
STAFF WRITER

The Canadian Lutheran Anglican Youth (CLAY) gathering will be held in person for the first time in five years despite uncertain numbers of attendees, says Sheilagh McGlynn, the Anglican Church of Canada's animator for youth ministries.

CLAY gatherings bring youth groups from the Anglican Church of Canada and its full communion partner, the Evangelical Lutheran Church in Canada (ELCIC) together for a weekend of prayer, worship, discussion and fellowship. Organizers held the last in-person gathering in 2018. Normally, there would be a CLAY gathering at a different venue every two years, but in 2020, pandemic lockdowns forced organizers to move the event online. Lingering uncertainty from the pandemic along with concerns from the leaders of some youth groups that they would be unable to raise funds in time resulted in the postponement of the 2022 gathering to this summer.

The upside of the postponement was that much of the planning was already completed in 2022, leaving comparatively little to prepare for this summer, McGlynn said. The event's planning committee had



▲ **Keynote speakers at CLAY this year will be the Rev. Aneeta Devi Saroop, left, and the Rev. Nathan Fong, right.**

PHOTO: CLAYGATHERING.CA

already set up a venue (Wilfred Laurier University, in Waterloo, Ont.), speakers (the Rev. Aneeta Devi Saroop, and the Rev. Nathan Fong,) and a theme, "Ashes and Embers."

Both Saroop and Fong describe themselves in their bios on the CLAY website as children of immigrants (from Trinidad and China respectively) who struggled in various ways with faith in their youth. Today, Saroop is a pastor in the ELCIC's British Columbia synod and Fong is a pastor at Grace Lutheran Church in Burnaby, B.C.

CLAY's theme this year was chosen to speak to the work of rebuilding after the pandemic, McGlynn says. Many youth groups have had a stressful few years

since the last CLAY; some high-schoolers graduated during the pandemic, while lockdowns made it difficult for many groups to connect with the new youth who entered high school during that time.

"We're in a bit of an 'ashes' stage of church; it's hard right now," she says.

As a result, it's not yet clear how many will be coming to this year's gathering. "Some places that have traditionally brought 20 ... are saying well, we're probably not going to have that many because we're building," she says.

But McGlynn remains confident that spiritual guidance will be at work, even if the numbers are low. "Whoever comes is the right people who needed to be at this CLAY," she says. "And the next one two years later will be stronger and better because we're building."

And this gathering's programming, she says, will place heavy emphasis on the "embers." These, McGlynn explains, are the glowing coals of enthusiasm organizers hope to fan into a more substantial flame in the church's future.

Particularly, McGlynn hopes to encourage this generation of youth to bring the passion they show for social justice issues to their faith lives and vice versa.

"I've been involved with social justice movements for my whole working life ... That's how church meets the world," she says. "I really believe the church needs to step up to meet them where they're at as opposed to sitting in an empty church going, 'Why aren't there young people here?'" ■

Whoever comes is the right people who needed to be at this CLAY ... And the next one two years later will be stronger and better because we're building.

—Sheilagh McGlynn, animator for youth ministries

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Currently our schools are recruiting Anglican clergy to work as Chaplains. There are immediate vacancies for commencement late this year as well as in 2024 and 2025.

The Chief Executive Officer of Anglican Schools Australia will be in Canada this June and is keen to meet with interested Anglican clergy. Individual interviews and small group information sessions will be conducted in Vancouver, Montreal and Toronto.

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Interviews and small group meetings will be held on these dates:

- **Vancouver** - Monday June 26th
- **Montreal** - Wednesday June 28th
- **Toronto** - Friday June 30th

You will be notified of further details by early June.

You are invited to join our CEO this June to find out about the possibility of working in an Australian Anglican school.

Further information about Anglican Schools Australia and our member schools is available via the website www.anglicanschoolsaustralia.edu.au

In Canada, reconciliation means both awareness and action, Indigenous bishops say

Continued from p. 1

Communion itself, which it describes as having the potential to “challenge and deepen our experience of God in the other.” It calls for the Archbishop of Canterbury and/or the Anglican Communion’s standing committee to “renew and refresh the conversation with the Churches of Nigeria, Rwanda, and Uganda seeking a full life together as an Anglican family of churches”; and it also repeats a request, also made in the call on Anglican identity, for an Anglican Congress, “to be held *outside* the U.S. or U.K.,” and to include clergy and lay people as well as bishops.

The call requests bishops to provide opportunities for young people to take part in reconciliation projects; for Anglican seminaries to “create spaces for training and dialogue on reconciliation as a fundamental part of our identity as followers of Christ”; and inviting each Anglican province to self-examination and reflection, “listening respectfully to the experiences of those who have historically been, and continue to be, marginalized in their contexts and in their church.” At the same time, the call asks for “work to be done on deconstructing the historic legacy of colonialism.”

National Indigenous Archbishop Chris Harper describes reconciliation as “an invitation to peace” and to “walk together.” Within Canada, he emphasizes the continuing need for education to acknowledge Canada’s history of colonization and the church’s own role.

Harper cites persistent denial of the harm caused by Canada’s residential school system. The Truth and Reconciliation Commission of Canada has called residential schools an act of “cultural genocide” in which Indigenous children were taken from their families and prevented from speaking their own languages or learning their own traditions, and where mental, physical, and sexual abuse were rampant.

“Reconciliation is about individuals ... We as Canadians, we as Anglicans within the Canadian context, still have denial that there was anything that was done wrong,” Harper says. “Especially when we use those words, ‘Well, it was started and done with good intentions’—that really motivates us to examine ourselves, to look within, and to listen.”

“We’re in the listening phase,” he adds. “But we’re still very much grounded in recognizing that we need to educate Canadians within the church.” That process in the Anglican Church of Canada, Harper says, goes back to former primate Michael Peers’s apology for the residential schools in 1993. “When you apologize, then comes the vessel of forgiveness,” Harper says.

Bishop Isaiah Larry Beardy, suffragan bishop for the Northern Manitoba Area Mission in the Indigenous Spiritual Ministry of Mishamikoweesh, experienced firsthand the power of apology last summer when the Archbishop of Canterbury visited Canada. Beardy, who attended residential school as a child in Dauphin, Man. and currently resides in Split Lake (Tataskwayak), was part of the Indigenous delegation at James Smith Cree Nation where Welby apologized for the Anglican church’s allowing a “terrible crime” to occur at residential schools.

“I was there and I listened, and it was a very emotional and very difficult time,



▲ **The Bentwood Box, kept at the National Centre for Truth and Reconciliation in Winnipeg, contains thousands of personal items placed by people across Canada intended to symbolize their experiences of healing and reconciliation.**

PHOTO: ADAM DOLMAN

especially coming from the perspective of a survivor of residential school,” Beardy says.

“The archbishop said it’s good to apologize, but we need to put some action into it,” he adds. “Today, I’m sad to say, I’m still waiting for that.”

Beardy says he wrote a letter to Welby in November alleging that the 1908 treaty in which 34 million hectares of Split Lake title lands were surrendered to the Crown was fraudulent. The letter called for immediate settlement discussions before the end of 2022 and for the Church of England to donate \$20 million to a trust Beardy is director of—as well as an additional \$2 million for Pitching Our Tent, an appeal by the Northern Manitoba Area Mission to support Indigenous Christian ministry. The letter also sought assistance in “coordinating a peaceful talk with the King of England to discuss wrongs that were done” and pledged to bring “prosperity and wealth back to Northern Manitoba.”

Beardy sent similar letters to the governments of Manitoba and Canada. At the time this article was written, Beardy said he had received acknowledgement of his letter from the Manitoba government, but not from Welby or the federal government.

Asked for a response to Beardy’s letter, the Archbishop of Canterbury’s office was not able to confirm it had received the letter by the time this issue went to press.

Beardy says that for him, reconciliation requires action to address the legacy of “colonial trauma.” Indigenous Anglicans described many of these effects in the 1994 Covenant, pointing to “broken homes and lives; sexual and family violence; high recidivism and incarceration rates; high chemical abuse” and “loss of cultures, languages and traditions” among other issues. He cites a recent apartment fire in Split Lake that left almost 50 people homeless, in a community where Beardy says there is already a lack of housing.

Of the claims made in his letter to Welby, Beardy says, “I think that’s what calls for action and reconciliation [are] all about. I cannot, as a bishop, be silent when my people are experiencing shortage of housing. People are homeless. We can go back to the Covenant of ’94. It’s still happening ... My letter’s calling for action.”

His letter cites the wealth of the Church of England, which according to a report by church commissioners had an endowment fund in 2022 worth £9 billion, or nearly \$15 billion (Canadian).

“The Church of England is not poor,” Beardy says. “It has accumulated wealth around the world and the wealth off the backs of our people. I think it’s time to share that wealth so we can start building healthy communities.”

Beardy notes high rates of chronic illness in Indigenous communities and high rates of youth suicide, while Indigenous priests often go unpaid. Recently, Beardy says, “We had two 12-year-old young children... they committed suicide. They hung themselves, from two different communities. That’s what we’re dealing with. When we have to bury them, we have clergy that are non-stipend[iary]. They’re working at secular jobs and doing wakes... then they have to go to work next day. We are in a crisis and we need the church and the governments to respond to our people.”

While Harper stresses the need for Anglicans to acknowledge the experiences of Indigenous people and the church’s own complicity in colonization and residential schools, he also says the church must “advocate for justice, equity, equality, and peacebuilding.”

Anglicans, Harper says, should recognize “the Indigenous priests who are overworked right now on reserves that are struggling with trying to find everyday necessities of clean water” and push for governments to “recognize that they need to listen, to honour and respect the lands of the Indigenous communities—and at the same time, honour and respect the leaders of those communities.”

Brittain says that addressing the legacy of colonialism in Indigenous communities is a national problem, which highlights the need for ecumenism, interfaith partnerships and reflection on the meaning of Christian citizenship.

“In Canada, I do think there were some achievements,” Brittain says. “We did bring out a lot of truth into the open and have it documented, so that’s good ... There’s been slight reparations and some apologies made ... They are symbols, so they’re meaningful. But their power is only sustained by ongoing action.” ■

Death will not have the last word



IMAGE: THOOM

Continued from p. 5

the abundance of gifts and resources we have when working together to face our fears and uncertainties. We learn from and with one another as we support each other. We have prayer that, like a life jacket, buoys us up and holds us in the presence of God.

There may be suffering or struggle in our future. It will not be easy to endure at times. We have not been promised that we will be rescued from every grief, pain or evil. We are and will be affected by the choices of our ancestors and those around us. However, in their midst we are always with God.

The resurrection of Jesus is God's promise that nothing, not even death, will have the last word. St. Paul would later write, "If we live, we live to the

Lord, if we die, we die to the Lord; so then whether we live or whether we die we are the Lord's" (Romans 14:8)—words that give us freedom to face the future unafraid. Paul also wrote,

I am sure that neither death, nor life, nor angels nor principalities nor things present nor things to come nor power nor height nor depth nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.

(Romans 8:38-39)

To God's assurance of hope, let our response be "Alleluia, Alleluia, Alleluia." ■

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



A Changing Church. A Searching World. A Faithful God.

Five transformational aspirations for our church

FROM 2020 TO 2022, under the auspices of the Strategic Planning Working Group, hundreds of Anglicans across Canada gathered to share their hopes, dreams and visions for the future mission of their national church. From these listening sessions emerged five transformational aspirations. The aspirations have been explored in many dioceses and national church ministries, and were found to resonate with their own hopes and priorities. They have been confirmed in draft form by the Council of General Synod, and will be presented to General Synod this July in Calgary.

Each conversation throughout the process began with Bible study. Similarly, a Bible study has been created for each transformational aspiration, which can be used in dioceses, parishes and other Anglican contexts. The Journey to Emmaus story (Luke 24) was a touchstone throughout the strategic planning process. Visit the Changing Church website to see an introductory video for each aspiration, along with an accompanying Bible study like the one below.

BIBLE STUDY

Read *The Journey to Emmaus*: Luke 24:13-21, 25-27, 30-31, as you consider each question below.

1. Where did you encounter the risen Christ and hope in the midst of all the confusion and disruption of the past few years?
2. What is emerging now as the hopes and priorities for ministry in your part of the church? How is the Spirit speaking to you?
3. What is needed to help you focus and act on these hopes and priorities?
4. Could these Aspirations help you in this discernment?
 - Champions the dignity of every human being; works to dismantle racism and colonialism
 - Stewards and renews God's creation: protects and sustains the earth; pursues justice for all
 - Nurtures right relationships among people of faith in local, national and global communities and networks
 - Embraces mutual interdependence with the Indigenous church (Sacred Circle)
 - Invites and deepens life in Christ

All videos and Bible studies in the transformational aspirations series are available for viewing and free download at:
www.anglican.ca/changingchurch



The Anglican Church of Canada

LETTERS ▶

Canada did not acquire all Indigenous lands by negotiation

A LETTER in your January issue ("Article corrected common error about Doctrine of Discovery," p. 4) says that Canada did not acquire Indigenous lands by force, but only by negotiation. However, in British Columbia there was virtually no negotiation; with few exceptions the settler government simply sent in surveyors, appropriated land, and suppressed protests. In Quebec and the Maritime provinces, there are few land treaties, since settlement preceded the treaty process established by the Royal Proclamation of 1763. And in Ontario there are large tracts of unceded territory which settlers inhabit even though Aboriginal land rights haven't ever been extinguished. As for the areas where treaties do exist, courts have confirmed that in many cases the negotiations were problematic.

Alan L. Hayes
Professor emeritus, church history
Wycliffe College

Primate's column on MAID 'compassionate and faithful'

Recently I wrote a letter expressing my disappointment that our Anglican church leaders have not spoken out on the issue of medical assistance in dying (MAID).

I want to thank our primate, Archbishop Linda Nicholls, for her compassionate and faithful response to this issue in the February *Anglican Journal* ("The dilemma of MAID," p. 5). She has renewed my hope and faith as we all struggle as Christians with this difficult issue.

Cathy Laing
Church of the Ascension
Hamilton, Ont.

Is it time the *Journal* published poetry?

The *Journal* does not—in my memory—print poetry. Perhaps it should. Enclosed: "Undeterred."

Frank Thompson
Parry Sound, Ont.

P.S. My typewriter is ancient—about 30 years. So am I—93 (retired Anglican priest).



IMAGE: A.S. MAKAROVA

Undeterred

Questioned
by our savage history,
denied, betrayed
at every turn—

across the waste of ancient
sorrows

let love burn.

In this time of apprehension
as perception
looks for hope,
as we recognize each other—

let love burn.

For the sake of our tomorrows,
for the world that still can be,
for all life that speaks within us—

undistracted,
undeterred,

let love burn.

Frank Thompson
Jan. 1, 2023

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.

PEOPLE ▶

▶ **McCallion presents a retirement gift to Canon Robert Hiltz, outgoing executive secretary of General Synod, on behalf of the AYP A in 1953.**

PHOTO: GENERAL SYNOD ARCHIVES



‘Seemingly inexhaustible energy’

Anglicans remember Hazel McCallion

Sean Frankling
STAFF WRITER

Hazel McCallion, longtime mayor of Mississauga, Ont., and member of the Order of Canada, is also being remembered for her lifelong Anglican faith and dedication to the church.

The Rev. Harold Percy, a former incumbent at Trinity Anglican Church in

Streetsville, Ont., says McCallion's actions during and after a 1998 fire at Trinity Anglican Church in Streetsville, Ont. were emblematic of her 80-year membership of the church and her commitment to the community. As parish leadership and congregants stood in the parking lot after midnight, watching firefighters try to extinguish the flames, McCallion arrived

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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 Website: 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 www.trinity.utoronto.ca/study-theology

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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.

VST strives to cultivate a community where hospitality, generosity and imagination infuse our common life. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time on the basis of the deep resource of faith. They don't rush to thin relevance, but linger with scripture, tradition and scholarship to expand our common imaginative repertoire. Our students learn together with and from our Indigenous partners and those of other faith traditions.

To learn more and to register for your course of study at VST, please contact Samuel Andri at sandri@vst.edu

WYCLIFFE COLLEGE

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 or telephone (416) 946-3535 for further information.



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and stayed through the night with them. After the fire, she organized a gala to raise funds to rebuild it.

Born in 1921 in Port Daniel, Que., McCallion went to school in Montreal and arrived in Toronto in 1942, when she was transferred there by her then-employer, an engineering and contracting firm. Years before she was elected mayor of Mississauga—the first woman to hold the office—she was the first female president of the Anglican Young People's

Association (AYPA), a national group that organized fellowship, worship and community service until the 1960s.

In a 2006 speech, former primate Archbishop Andrew Hutchison traced McCallion's "seemingly inexhaustible energy for public service" largely to the AYPA's four principles of worship, work, fellowship and edification.

McCallion died Jan. 29, at the age of 101. ■



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CLASSIFIEDS


BOOK



Through the Needle's Eye
In this nostalgic volume of unusual nursery rhymes, and charming poems for children, written in the 1940's and 50's by Mathilde Dundas (1901-1978), mother of nine, poet, one-room teacher, and a Saskatchewan farmer's wife, whose husband was one of the founders of the Saskatchewan Wheat Pool, we revisit the world of children from a much simpler time. The book was illustrated and edited by Mary Shepherd, one of Mrs. Dundas's granddaughters, who received the treasured book as a young child. Mrs. Dundas wrote a book of poems for each of her grandchildren. Some of the verses have been featured in two issues of the magazine "Our Canada" (2012 and 2015), and the book was showcased at the Public Library of Greater Victoria, B.C. in the spring of 2015.

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

BOOK



Everybody Goes to Heaven
In Defence of Universal Salvation
The concept of universal salvation is as old as Christendom. An early church father by the name of Origen (A.D. 185 - 254), while he did not outrightly say that everyone goes to heaven, certainly intimated that idea, and it was for that idea, and several others, that he was condemned as a heretic by the Council of Constantinople in A.D. 543.

The author of the book, "Everybody Goes to Heaven," was charged with heresy in the late 1990's, for teaching and preaching that everybody goes to heaven, the same idea that condemned Origen. This book is the result of that charge, since the author believes that Origen was wrongly condemned, and that universal salvation is indeed a biblical concept, and is, in fact, the very heart of the gospel message of Jesus Christ.

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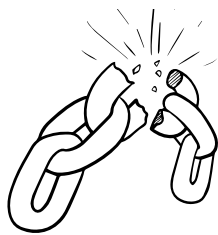
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BOOK

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/>
or on Amazon.com here: <https://www.amazon.com/Apostolic-Succession-Experiment-that-Failed/dp/1725264579>

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—The Most Rev. Linda Nicholls, Primate

Alleluia, alleluia
I am the first and the last, says
the Lord, and the living one;
I was dead, and behold I am
alive for evermore.

—Revelation 1:17,18



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