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PHOTO: FRANK TYRELL

CAPTURING THE LIGHT

The Anglican Journal continues its series of readers' photo and text submissions on stained-glass windows. Submissions are subject to editing.

Ploughing in hope

"When I first stepped into Christ Church, in Bobcaygeon, Ont, I was arrested by this striking large window and knew I had to capture it with my camera," writes Toronto deacon the Rev. Frank Tyrrell. "The team of dapple-grey horses pulling a plough guided by a farmer seemed to emerge into the nave, connecting the pioneering past with the present, showing God's faithfulness throughout the ages and calling on us to give thanks."

The window, based on the Thanksgiving hymn "We Plough the Fields and Scatter," is in memory of early local settler Mossom Boyd, founder of a large lumber company—and lover of horses. It was designed by his granddaughter, Sheila Boyd, and installed in 1952. The wall beneath the window is now deteriorating and the parish is trying to raise funds for its repair. "To lose this beautiful window would, indeed, be a tragedy," Tyrrell writes.

New bishop for Northern Ontario

Morris Fiddler consecrated after years-long delay

Matthew Puddister
STAFF WRITER

Nearly four years after his election, Morris Fiddler has been consecrated as the first suffragan, or assistant, bishop for Northern Ontario in the Indigenous Spiritual Ministry of Mishamikoweesh, a position arising, among other things, from the difficulty and cost of travel in the North as well as the need for suicide and addictions ministry.

Elected as bishop in June 2019, Fiddler was consecrated March 11 at St. Matthew's Anglican Church in his home community of Muskrat Dam.

His consecration was initially scheduled to take place in September 2019, he says, then rescheduled to February 2020 to accommodate clergy who planned to attend. But the onset of the COVID-19 pandemic led to widespread travel

See LOCAL, p. 9

National office mulls move-in with United Church of Canada



IMAGE: DZM1TRY

Anglican Journal Staff

The office of General Synod may move out of its current office in Toronto into space owned by the United Church of Canada, the *Anglican Journal* has learned.

Joseph Vecsi, director of Communications and Information Resources, confirmed that talks are underway about a move with the United Church but have not been finalized, and referred the *Journal* to Archdeacon Alan Perry, general secretary of General Synod for any additional details. But neither Perry nor a spokeswoman for the United Church of Canada were commenting on the talks at the time this article was written.

"The negotiations are ongoing and once we have something to announce, we'll let you know," Perry told the *Journal*. United Church of Canada spokesperson Lori-Ann Livingstone likewise said, "We don't have anything to share at this point."

General Synod's current office occupies the first four floors and basement of a 21-storey condominium tower at 80 Hayden Street in downtown Toronto, abutting the Anglican church of St. Paul's Bloor Street. It assumed ownership of that part of the building in 2006, after moving in in 2004. Since the outbreak of the COVID-19 pandemic, many employees have been working from home. ■

For more up-to-date coverage of news stories, visit us online at anglicanjournal.com

Prayerful yoga offers ministry for body and soul



IMAGE: ALEXANDER EFREMOV

Matthew Puddister
STAFF WRITER

St. Mark's Anglican Church, Halifax is—you might say—stretching the range of its ministry and attracting wider community interest with a new prayerful yoga program.

"Stretch for Jesus" is the brainchild of the Rev. Tammy Hodge Orovec, who took over as incumbent at St. Mark's last July. She proposed what the diocese of Nova Scotia and P.E.I. describes as a "faith and fitness ministry" in September. But the idea didn't get up and running until November when Orovec—who is not a professional yoga teacher, but does yoga for her own health almost daily—suggested the idea at a Stir-up Sunday as a group of

See 'STRETCH,' p. 6



PM# 40069670



HEARING THE LAMBETH CALLS ▶

Human Dignity
Fifth of a
10-part series on
the calls to the
global Anglican
Communion
made at the
2022 Lambeth
Conference

“When we talk about lifting up marginalized voices, I have questions about who’s doing the lifting up. It’s always the powerful.”

—Bishop Joey Royal

Colonialism’s legacy seen in marriage debate

Sean Frankling
STAFF WRITER

Some Anglicans are debating whether an attitude of superiority continues to affect the Communion’s wealthier Western provinces in discussions around same-sex marriage, despite explicit condemnations of colonialism in a statement by Lambeth bishops that deals, among other things, with same-sex unions.

The text on human dignity, one of 10 draft “calls” released at the Lambeth Conference last summer, prompts the Communion to consider its stance and obligations in dealing with colonialism, racial inequity, gender justice and the legacy of the transatlantic slave trade among other topics. It includes an affirmation of inter-cultural community, which concludes, “Any Christian commitment to human dignity must celebrate the rich diversities of contextual theologies and take account of Anglicanism’s complicity in brutal and extractive colonialisms.”

Similarly, passages in other calls acknowledge and repudiate a legacy of colonialist expansion, imperialism and cultural supremacy in the church’s past. The third call, on Anglican identity, challenges the church to achieve this in part by giving priority “to the voices of Indigenous leaders, women, young people and the laity,” which it describes as “too often marginalized.”

The Lambeth calls are intended to be discussed in each bishop’s home diocese and are subject to change.

There’s much in the calls about the need to lift up the voices of colonized peoples, says Joey Royal, a suffragan bishop of the diocese of the Arctic who is Métis. However, he adds, there’s some dissonance in the fact that those same voices are often keen to be heard disagreeing with some Western churches’ decisions to move forward with same-sex marriage.

“When we talk about lifting up marginalized voices, I have questions about who’s doing the lifting up. It’s always the powerful,” he says. By supporting same-sex marriage, some Western churches have made what he sees as a major change in doctrine. That creates a gulf between them and others in the Communion, he says, even as those same Western provinces remind those who disagree how important it is that the Communion continue walking together.

“Sometimes what it amounts to is: ‘you speak and participate but your opinion won’t make a lot of difference as to the direction we take. And we would prefer you think like us,’” he says.

Since the provinces of the Communion are autonomous, there is no basis in church law to prevent them from changing their doctrines independently of the other provinces. But Royal says the problem is not about legality but attitude—a sense of entitlement born of wealth and comfort.

In February, a theologically conservative grouping of provinces called the Global South Fellowship of Anglican Churches (GSFA) released a statement in which it expressed concerns about the Church of England’s recent decision to bless the civil unions of same-sex partners, though not perform the marriages themselves. In that statement, which shows 10 Anglican bishops as signatories, the authors say they cannot remain in communion with provinces that have adopted “false



PHOTOS: BENJAMIN ROYAL AND DIOCESE OF SALDANHA BAY

Joey Royal, suffragan bishop of the diocese of the Arctic (left) and Raphael Hess, bishop of the diocese of Saldanha Bay (right) disagree on the attitude of Western provinces in today’s same-sex marriage controversy.



PHOTO: CONTRIBUTED

“The church is made up of its members. And there are a lot of gay Christians in churches in Africa. But also [for] gay people in general, it’s more difficult for them to be philosophical about this. We are talking about peoples’ lives here.”

—The Rev. Michael Coren

teaching” about same-sex unions.

But that doesn’t represent the opinion of every Anglican in the global South, says the Rev. Michael Coren, an Anglican priest, author and columnist. He says framing the conversation entirely in terms of West versus South falls into the error of painting Anglicans in the global South as uniformly against same-sex marriage. There are parallel conversations to consider, he says: the one between provinces in the Communion and those within those provinces. Coren is concerned with the danger facing Christians in countries like Uganda—where the government has instituted the death penalty for gay sex, among other laws against gay people. Even there, he says, there are dissenting attitudes about same-sex relationships.

“The church is made up of its members. And there are a lot of gay Christians in churches in Africa. But also [for] gay people in general, it’s more difficult for them to be philosophical about this,” he says. “We are talking about peoples’ lives here.”

Raphael Hess is the Bishop of South Africa’s diocese of Saldanha Bay and describes himself as “coloured,” a term used in South Africa which means he has both Black and white ancestry. His diocese is in the minority in South Africa, having come out in favour of same-sex marriage. It’s a stance Hess describes as honouring, respecting and endorsing it while waiting for the rest of the province to do the same.

He says colonialism is largely responsible for the negative attitude toward homosexuality across Africa. “To reduce it to that only would be to simplify the issue. But certainly we inherit our laws from our colonial past because we’ve been taught that that is wrong ... In Africa, those laws are still on our statute books. They weren’t invented by us.”

The Arctic is among a number of dioceses that do not allow same-sex marriages in a Western national church where some dioceses permit it. Hess, for his part, sees Saldanha Bay as an early adopter in the Church of Southern Africa.

“I also want to speak to my African brothers and sisters and say that we also need an introspection that will say, ‘Let us recognize who we are ... The persons who

we say ... are not behaving in accordance with God’s law are our brothers and sisters who are amongst us,’” he says.

Addressing the concerns Royal raises about the West continuing to dictate the terms of the discussion, Hess tells the *Journal*, “I don’t think you are like that, or the West wants to be like that. I think you want to be in a place of equality and respect. We are at the same level and we can listen to each other.” He cites the position of Justin Welby, the Archbishop of Canterbury, who throughout the Lambeth Conference endorsed the idea of the Communion holding together and continuing to listen to each other in disagreement.

But Royal remains concerned. There are problems that can’t just be waved away with the Western provinces’ determination to forge ahead on same-sex marriage while asking churches who express concerns to remain onboard, he says.

“On the issue of same-sex marriage, which has caused such division worldwide, we have to say more. All we say about this is that ‘we commit to walking together.’ How long have we been saying that? There has to be something concrete here that we do as a Communion to make some progress on this,” he says.

As an example, he points to the Anglican Covenant, a 2009 document (so far adopted by only some provinces of the Communion) which he says at least establishes that provinces in the Communion have responsibilities to one another. He says the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFUO), an international Anglican body of which he is a member, will be looking at how provinces can differentiate themselves from others they disagree with, while remaining in communion.

In an address at this year’s meeting of the Anglican Consultative Council, Archbishop of Canterbury Justin Welby said he would hold his own role very lightly if giving it up would aid the Communion’s unity.

“English General Synod joked this last week, we are deeply in disagreement ... because we do interpret Scripture differently [and] are therefore all always wrong to some degree,” Welby said. ■

NATIONAL NEWS ▶

“The administrative cost is increasing without a way of paying for it.”

—Bishop Anna Greenwood-Lee

New rules making refugee sponsorship harder: bishop

Sean Frankling
STAFF WRITER

The diocese of Islands and Inlets—also known as the diocese of British Columbia—is investigating how it can continue its volunteer refugee sponsorship program in light of a new set of regulations that increases the burden of paperwork, says its bishop, Anna Greenwood-Lee.

“In our case, the diocese has covered the overhead for this program in terms of the administrative cost of having staff to do the paperwork and the finances ... but the administrative cost is increasing without a way of paying for it,” says Greenwood-Lee.

In December, the diocese announced it would freeze its plans to sponsor new refugees as the new regulations from Immigration Refugees and Citizenship Canada (IRCC) had made it impossible to continue. Since then, church leaders have been trying to solve the problem in a number of ways, including meeting with local MPs and other sponsorship agreement holders (SAHs) and community groups. Dioceses in the ecclesiastical province of British Columbia and Yukon have also hired a refugee coordinator to help them work together.

Private refugee sponsorships in Canada are administered through SAHs whose agreements with the government make them responsible—and liable—for



▲ **Volunteers welcome AURA-sponsored refugees to Toronto in 2022.**

PHOTO: AURA

overseeing the community volunteer groups that help welcome and settle new refugees. The diocese of Islands and Inlets holds the agreement under which its parish groups do their work.

According to an email from IRCC spokesperson Stuart Isherwood, the federal department announced its new regulations, the Program Integrity Framework (PIF), after “extensive consultations with the SAH sponsorship community over the past few years.” The new rules, he said, included, among other changes, increased requirements for SAHs to prove their financial capability before sponsoring

refugees. This framework sorts SAHs by risk—placing them in a lower risk category, which requires less monitoring by the government if they can prove by an organization-wide financial audit that they meet its requirements, he said. SAHs can still sponsor refugees if they’re unable to undergo the audit, Isherwood stressed in the email—as a temporary measure, the new framework offers them the option to then go into a higher risk category, meaning more government monitoring and paperwork in the form of random checks on refugee cases, proof of funding and settlement plans and more.

Isherwood says the government does not expect the new requirements to slow down private sponsorship in Canada.

“It is important to note that the Framework will not result in fewer refugees being sponsored, given the continued interest from new organizations applying to join the program as well as the fact that demand for sponsorship spaces amongst existing SAHs continues to greatly exceed the number of spaces available,” he told the *Anglican Journal*.

But Greenwood-Lee has concerns. Her diocese will continue to sponsor the roughly 190 refugees to whom it has already made commitments, she says, but going forward, it will need a way to reckon with the paperwork requirements

Continued on p. 10

PWRDF Calling for Nominations for Board of Directors and Honorary Associates

You’ve seen the good work of PWRDF and want to contribute your skills and give your valuable time to help make a world of difference. Or maybe you know someone who is passionate about promoting PWRDF.


Our **Board of Directors** is searching for individuals with experience in global development and relief, law and ethics, refugees and migration, financial management and business, fundraising, human resources or labour relations. The **Honorary Associate** title is bestowed on no more than two people per year who have given prolonged and exceptional volunteer service to PWRDF.

The deadline to apply is May 26, 2023, 5 p.m. EDT. For more details or to nominate someone, visit pwrdf.org/board-of-directors.

IN PRAISE OF MOTHERS

PWRDF supports partners all over the world who are keeping families together during stressful and precarious times. This Mother’s Day, make a gift to PWRDF in honour of the mothers, aunts, grandmas and friends who shaped our hearts.

Make your Mother’s Day gift at pwrdf.org/give-today

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Positions Vacant for School Chaplains

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.

Anglican clergy are encouraged to contact us to request a meeting with the CEO. You are invited to submit a current Curriculum Vitae, including appropriate professional and personal details.

Please send your information and meeting request by email to pa@acschools.edu.au Acknowledgement will be sent to confirm receipt.

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



Dreaming SMALL

Nancy Coombs

“You have been faithful in handling this small amount so now I will give you many more responsibilities.”

—Matthew 25:21

“DREAM BIG!” Those words have *always* made me squirm. Back in my school days, well-meaning teachers and coaches said them to inspire. Instead, hearing them, I felt inadequate, like my ambition should be more super-sized. I embrace the art of doing little things—*dreaming small*, I call it. As God directs step after tiny step, together they can lead to something huge.

When taking a course at Wycliffe College—“Indigenous and Settler Christianities in Canada”—some years ago, I struggled to know how to align my efforts with Indigenous communities on our shared path to reconciliation. Guiding me, one of the professors cited William Blake: “He who would do good to another must do it in minute particulars.” What a joy to hear! So, I founded a series of talks—the Indigenous Issues Series—for the Harvard Club of Toronto, my university’s local alumni network. One at a time, we have explored Indigenous-led approaches to food security, conservation, housing, healthcare and language revitalization, among other critical topics, building a global community of Indigenous leaders and non-Indigenous allies standing with them. With some members of my parish, I joined a local allyship council in

Oakville, Ont. This council’s combined efforts resulted in a historic event—the renewal of our treaty relationship in a first annual “Celebration and Feast of Allyship,” with the Mississaugas of the Credit First Nation, on March 4 in Hagersville, and much more. All these things began as small steps, growing exponentially. Doing little things well and with purpose allows God to bless us with greater chances to serve Him. As Chris Harper—then bishop of Saskatoon and now national Indigenous Anglican archbishop—said as guest lecturer to our class, “The will of God won’t lead you where the grace of God can’t keep you.”

In “Winning our Neighbour for God,” a reflection my Christian meditation group listened to, former Archbishop of Canterbury Rowan Williams said it is often the almost imperceptible things we do for others that “connect them to the wellspring of reconciliation.” Could it be that *really* listening to someone at just the right time, showing them love and mercy, is one of those? Or that having invited a friend who isn’t a churchgoer to worship, on a whim, changed his trajectory? Maybe it seems like nothing. But “if we gain our neighbour, we gain Christ,” Williams asserted. Ray Bradbury’s short story about time travel, “A Sound of Thunder,” suggests that seemingly minuscule things—such as the loss of a butterfly—over time alter the course of history.

Jesus was the master of being local, taking care of those around him. He solved individuals’ health problems and secured money for Peter’s tax. He even concerned Himself with one lost sheep. God cares about our lives’ little details—we, likewise, can help others. Sin is overcome as we walk with each other, not standing in judgment but healing together with God’s tender love.

And who’s to say what constitutes a big dream? A while ago, I was thinking about Fannie Beeson, an ancestor of mine born in the mid-19th century who served as an Episcopal deaconess for nearly four decades. A woman of

great learning and faith, she wore long dark robes and a large cross necklace even at social gatherings, as seen in old family photos. I told a friend how her life of service inspired me. A relative, soon after, happened to write me, asking if I wanted Aunt Fannie’s Bible. This synchronicity—perfect grace, it seemed to me—was a big dream come true, her handwritten notes on Scripture inside uplifting me.

I am a behind-the-scenes person. Dreaming small is perfect for me, and perhaps for you? We don’t have to solve it all—we only have to do something within our grasp, conquering first our fear of starting, as we “pray without ceasing.” (1 Thessalonians 5:17) It is a long road but we must begin.

One at a time, my essays, fiction, and poems have appeared in print and online publications, including *The Anglican Journal*. Now, I am grateful that a book of my poems—including one about Fannie Beeson—has just been released. As late U.S. Senator Robert F. Kennedy said in South Africa, “Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance.” We too—following in Jesus’ footsteps—might fulfill a mission greater than we could have envisioned. I leave dreaming big to God. ■

Nancy Coombs is a writer and parishioner at St. Jude’s Anglican Church in Oakville, Ont. Her book of poetry, The Audition: Poems of Longing, Limbo, and Restoration was published this year by Wipf and Stock. Some of its poems have appeared in The Niagara Anglican.

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SINGING WITH JOY ▶



By Linda Nicholls

We live in a world of acronyms—especially as Anglicans! BAS, BCP, PWRDF, ACoC, CoGS, HofB ... All are ways to refer quickly to something that touches our lives.* Recently I came across two acronyms, new to me, that sum up the world in which we live today—VUCA and BANI. I find them helpful in thinking about how our faith and our life as a church are being challenged.

VUCA, coined in the business world about thirty years ago, stands for “volatile, uncertain, complex and ambiguous.” It’s used to describe situations in which change is unpredictable and that require our flexibility, collaboration and responsiveness. BANI—“brittle, anxious, non-linear, and incomprehensible”—is a term created by Jamais Cascio, American anthropologist, author and futurist. In a BANI world, systems break down unexpectedly; anxiety rises as solutions are not clear; causes are not predictably linked to effects; and ways forward do not fit known patterns.

Surely our experiences of the past few years echo both these terms. The pandemic introduced us to a world that was and remains volatile: the virus sends waves of variants crashing through our best plans, and nothing is certain. Even now as we seem to be entering an endemic phase of COVID-19 there are complex factors we do not yet understand about the long-term physical effects of the virus and

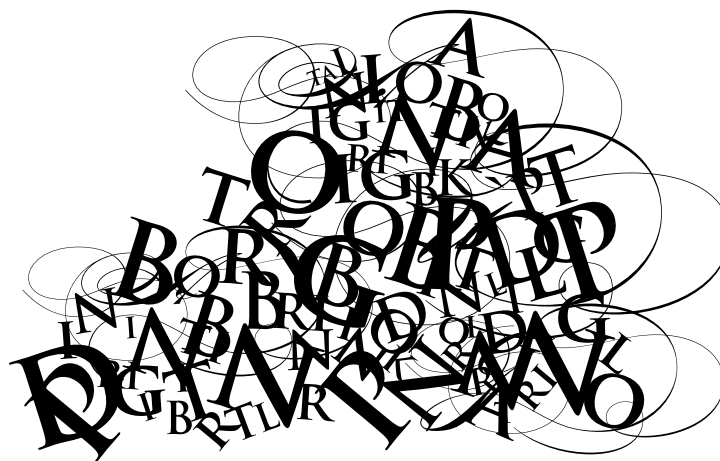


IMAGE: HCREATE

How do we see our unpredictable world in the light of its loving Creator, and shape our lives and relationships in response?

its continuing impact on our social and economic lives. As I write this in mid-March, I’m reminded of the brittleness of our systems: the failure of another bank is sending ripples of anxiety through our economy, still reeling from the pandemic and not responding as previously understood. Interest rate increases are not affecting employment in a predictable way. Past ways of responding are not working. No amount of information is offering clear ways forward. Mistrust of leaders, who cannot provide quick solutions, grows.

Although as Canadians we have lived for many decades in relative stability and have enjoyed government support in crises, such as the pandemic and natural disasters, we feel the anxiety rising nationally and internationally. We experience the economic effects of the uncertainty and

volatility. We live under the shadow of the pandemic.

How then shall we live? That is the core question for people of faith. How do we see our unpredictable world in the light of its loving Creator, and shape our lives and relationships in response?

From seeing centuries of Christian response to historical waves of chaos and anxiety, we know the core attitudes and practices that offer a foundation. We know the resilience born of daily prayer, confession, Scripture study and Eucharist.

We know the power of meeting anxiety with mutual love and care, certain of God’s love for us. We are called to recognize the presence of Christ here and now in the midst of chaos. We know that in the face of what is incomprehensible we need the power of faith that is sure this is God’s world—even though there is much in it we cannot see and do not understand.

VUCA and BANI may describe the world we live in and experience. Our faith, expressed through the baptismal covenant, describes how we can not only live in that world but create communities of resilience, compassion and hope. ■

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

*These terms, of course, stand for: Book of Alternative Services; Book of Common Prayer; the Primate’s World Relief and Development Fund; the Anglican Church of Canada; Council of General Synod; and the House of Bishops.

FEATHER AND SAGE ▶



Opening our hearts to the springtime of the spirit

By Chris Harper

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make

disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”
Matthew 28:16-20

APRIL AND MAY have for me always been a time to look ahead to the strong signs of spring—a door to change, renewal and new life. The snows are melting, the first green is starting to appear, the birds are singing louder and life around us is revealed.

As Christians in Eastertide, we celebrate, give thanks and seek the face of our Lord. We rejoice and wonder in the Christian season of change, renewal and new life. All that we have missed and lamented over Lent is returned and the church stands renewed and alive again before us. With the Easter proclamation the church starts to again awaken and calls out to the faithful, “Come meet us again in the appointed place that we may worship the Lord!” The Lord calls us to return, to be greeted renewed and alive. As Easter people we joyfully welcome change, renewal and the life of the church. We open our hearts and prayers looking for the blessings and presence of God in our midst.

Yet, like the disciples Matthew mentions in his gospel, some of us doubt, and for some of us the long season past seems to linger stubbornly like the winter snows along the tree line,

keeping us from the church. Our faith cannot be diminished, as long as we hold Christ and Christ alone in our sight. We begin to doubt when we put our faith in humanity alone. God’s blessings surround us and need to be acknowledged, but this means that we have first to awaken and open our eyes and hearts, to see and embrace the truth, promise and life of the Almighty. We have to open ourselves up to the springtime of the spirit.

In the spring the days get longer, light reaches through the stained glass washing the pews in glorious radiance, the sunlight gets warmer caressing the cheek making us smile, the breeze carries the sweet smells of new life making us take a deep breath filling us with energy. The music of the church proclaims the word and life of our Lord and makes me want to sing, “This is my Father’s world,” as life again returns to the church and land.

It is easy, too easy, to doubt and diminish the church especially when we’re focused on the humanity of the church, but as Easter people we should have our eyes, hearts and life in Him who has died, He who is risen and He who will come again.

May we together walk in the Easter life and promise of Christ our Lord. ■

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

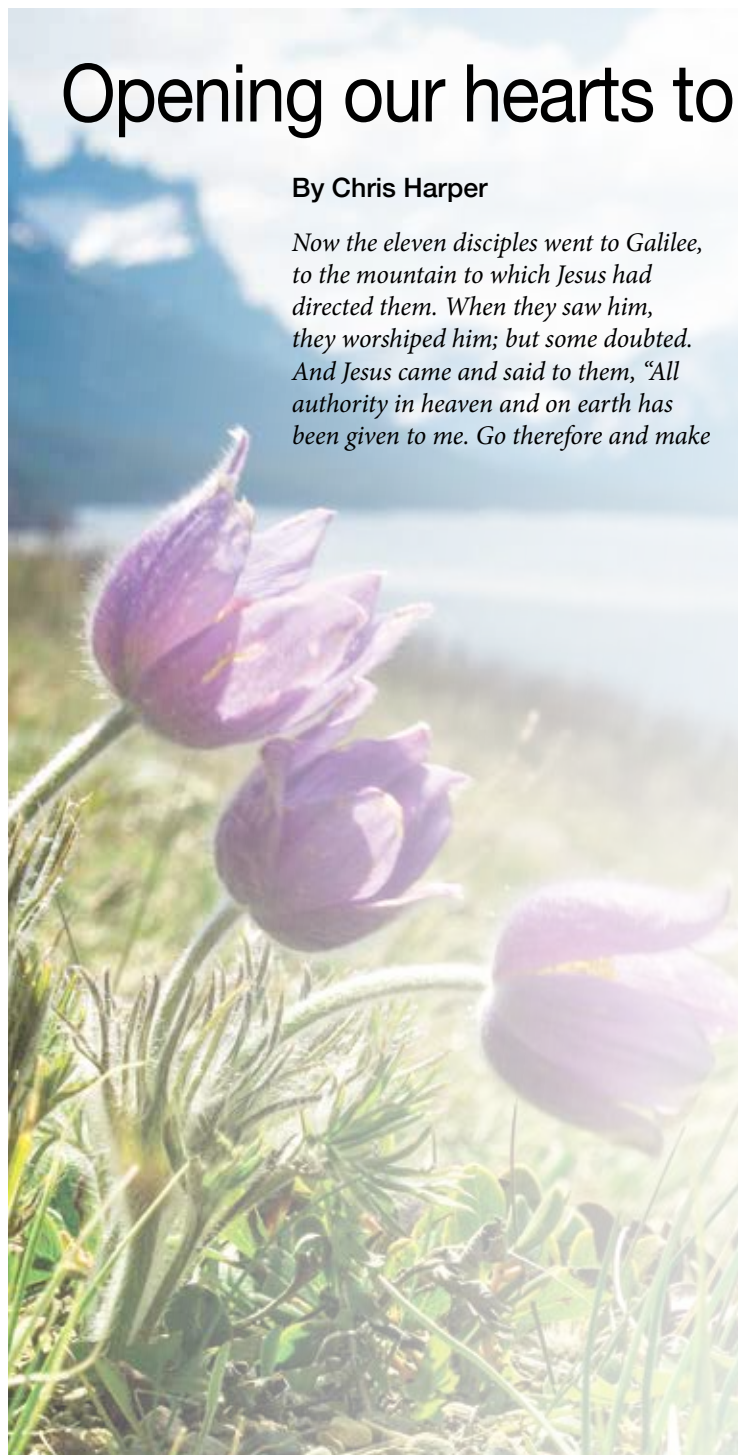


PHOTO: PETER KOLEJAK

SPIRITUAL
PRACTICE ▶

“Yoga isn’t just an Eastern religious practice anymore—just a different way to pray.”

—Kaiwith

‘Stretch for Jesus’ melds yoga, *lectio divina*

Continued from p. 1

parishioners were discussing different ministry ideas.

“The yoga meditation one was one of the few that actually got a few folks from the church to sign up,” Orovec says. “It’s a very small congregation, mostly senior citizens, so they didn’t think that yoga would be a thing. But it turned out there was some interest.”

Orovec leads the prayerful yoga classes, which take place on Thursday evenings in the main church hall and are based around the *lectio divina* method of meditating upon Scripture. Rather than reading a lengthy Bible passage, practitioners of *lectio divina* will concentrate on a verse or two.

“Lots of the folks who come are used to yoga; they’re just not used to that reflective piece,” Orovec says. “I explain *lectio divina* is allowing a short message from Scripture to wash over you like you’re at the beach and waves on the beach—not to think about it too much, but just let the words wash over you and see what it brings to mind.”

Each participant is given a copy of the Bible passage to read while stretching, as the same passage is recited out loud. Participants can also take their copy home with them if they wish to continue reflecting on it throughout the week.

To make the class accessible to everyone, participants can modify the way they perform yoga. For example, older members of the congregation who have arthritis do chair yoga, while others do more physical stretching on the floor.

The breathing and stretching of yoga allows people to free tension in their muscles, Orovec says. “I think the passage is allowing us to do that with our minds as well ... We talk about bringing in God or breathing in life and releasing anything that’s not life-giving ... From a ministry



▲ The Rev. Tammy Hodge Orovec, seated at bottom left corner, leads participants in prayerful yoga at St. Mark’s.

PHOTO: HAL RENNIE

standpoint, it allows me to experience what I’m offering not just as a ministry to the body, but a ministry to the soul.”

At the end of each class, everyone has an opportunity to share their reflections on the passage. Newer people might be reluctant to speak at first, Orovec says, but when someone speaks about an image or childhood memory that came to mind in association, others often follow. In some cases, she adds, classes have gotten into deep theological conversations.

“People who aren’t churched but who are coming will say, ‘I’m not religious, but this spirituality speaks to me,’” Orovec says. “They’ll talk very much about a God without putting a name to it ... I think people generally are feeling welcomed and like they belong, even though they might not be members of the church.”

The number of people who attend the “Stretching for Jesus” prayerful yoga class is still relatively small, with nine people attending a recent class, Orovec says.

However, she says, two-thirds of those people are not members of the

congregation. One outside participant has now begun attending church services regularly.

“With most programs in the church, to see two-thirds of the folks coming who aren’t affiliated with the church, that’s just rocking my socks off,” she says. “That’s a way better response from the wider community than I’ve experienced with other activities I’ve done.”

One person who came to the congregation through prayerful yoga is Kaiwith, who preferred not to give his last name.

“The main reason I became a regular at St Mark’s was the yoga program,” Kaiwith says. “It was a nice introductory event. Yoga is a very far-reaching activity both for the spiritually adventurous and the secularly cautious. It allows for neutral introduction [to spirituality], not to mention the general health aspect of it.”

“I know far more 0-30-year-olds who would be more interested in going to a yoga studio than church service,” he adds. “The world has [been] shown yoga isn’t just an Eastern religious practice anymore—just a different way to pray.”

With “Stretching for Jesus” proving successful over the winter, Orovec hopes to move the classes outside during the summer months to make prayerful yoga more accessible to the broader community.

She says the experience has shown how new missional initiatives can get running without money or equipment and starting with a small number of people.

“If you have an idea, just give it a try,” Orovec says. “Put it out there and people will let you know whether it’s relevant or not ... and [don’t] lose heart if you only get one or two people that are interested. That’s a seed and that’s all it takes to get something off the ground.” ■

Thomas Anthony remembered for same-sex rights, anti-apartheid activism

Sean Frankling
STAFF WRITER

The Rev. Thomas Anthony, former director of the Anglican Church of Canada’s National and World Program—now known as its Global Relations department—died Feb. 17 at the age of 87.

Anthony had a wide-ranging international career that began in missions in Columbia in the 1950s before his ordination in Vancouver. He served churches in Costa Rica and Puerto Rico, the U.S.-based Episcopal Church and then later the dioceses of Toronto and New Westminster. He was director of the National and World Program from 1973 to 1982, and is also credited with a leadership role in the drafting of the 2001 document *A Call to Human Dignity*, a statement of principles on how the church should view its parishioners and employees.

In an email to the *Anglican Journal*, Anthony’s daughter, Jennifer Anthony, describes her father’s use of music, humour and stories to “make positive

PEOPLE



PHOTO: REG INNELL

Anthony leads a 1978 anti-apartheid protest outside the offices of CIBC in Toronto.

contributions to a world often overshadowed by negativity.”

Anthony worked on numerous social causes, advocating for same-sex rights within the Anglican church and fighting against apartheid in South Africa. In 1980, he was arrested and detained for 14 hours after taking part in a Johannesburg protest.

In an email shared with

the *Anglican Journal*, Mpho Tutu van Furth, daughter of the late Archbishop of Cape Town Desmond Tutu, offered condolences and thanks on behalf of her fellow South Africans.

“As a seminary student I learnt that a significant part of pastoral care consists of showing up,” Tutu van Furth wrote. “Fr. Anthony showed up for us in a very important and visible way. At a time when the government of South Africa tried to convince the majority of us, Black South Africans, that we were of no account and did not matter to the world, Tom Anthony crossed half the planet to stand witness to the truth. Not only did he stand with my father and other clergy, physically in South Africa, but he stood with South Africans speaking out on behalf of the anti-apartheid cause. We cannot thank him or his family enough.”

“Our heartfelt prayers are with those who love him in their grief. May he rest in peace and rise in glory.”

A memorial service for Anthony will be held at St. John’s Shaughnessy on May 13. ■



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To apply for the position, please provide a cover letter, a brief (maximum half page) personal Statement of Faith, and an up-to-date résumé, preferably before May 19, 2023.



PHOTO: SEASUNANDSKY

St. George's Anglican Cathedral, Jerusalem is one of the sites young adult Canadian Anglicans will visit on their pilgrimage May 1-12.

Young pilgrims prepare for 'journey of a lifetime' to Holy Land

“It seems like just a great way to connect with the place of our faith, of the gospel, of Jesus' work.”

—Robert Woods

Matthew Puddister
STAFF WRITER

A pilgrimage through the biblical lands where Jesus walked will mark the culmination of this year's Easter season for 20 young Canadian Anglicans.

Hosted by the Canadian Companions of Jerusalem in partnership with the Anglican Church of Canada and the Episcopal Diocese of Jerusalem, a contingent of young adults will travel to Israel and Palestine from May 1 to 12 to experience the story of their Christian faith in the land of its birth. The pilgrims will also learn about mission and ministry projects of the local Anglican church and connect with other young Christians from the Jerusalem diocese.

Established by General Synod in 2010, the Canadian Companions of Jerusalem fosters connections between Canadian dioceses, parishes and individuals and the diocese of Jerusalem.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, will accompany the pilgrims, who range in age from 20 to 26. Sheilagh McGlynn, national youth animator; Canon Richard LeSueur, a former resident of Jerusalem and member of the advisory council to the Companions of Jerusalem; and Andrea Mann, the church's director of Global Relations, will serve as hosts and guides.

One of the pilgrims is Chase McLean, 26, who recently completed his master's degree in archaeology from Memorial University and works as an archaeologist for the New Brunswick government. A member of the Anglican Church of the Good Shepherd in Florenceville-Bristol, N.B., McLean previously served as a parish youth delegate and first heard about the pilgrimage from the Rev. Harold Boomer, incumbent at Trinity, Perth-Andover.

McLean says he applied because “it would be the absolute journey of a lifetime, travelling to a whole other country with new cultures, new languages, new food, different weather, living in history.”

He also says he is hoping to strengthen his personal connection with God.

“Maybe it could influence me to be a little bit more involved in the Anglican community in my home here in New Brunswick and just see what I could bring back to my own congregation,” he says.

The idea of the pilgrimage dates back to the Anglican Church of Canada's 2019 General Synod which Archbishop Suheil Dawani, then primate of the Episcopal



▲ **Chase McLean, an archaeologist shown here doing fieldwork in September 2021, says he looks forward to viewing ancient sites on his pilgrimage.**

PHOTO: CONTRIBUTED

▶ **Robert Woods, a graduate philosophy student, hopes visiting the Holy Land will “really bring alive” biblical stories.**

PHOTO: CONTRIBUTED



diocese of Jerusalem, attended as a guest. McGlynn recalls how at a lunch between Dawani and youth delegates, she suggested young Anglicans might travel to the Holy Land. Dawani, she says, immediately encouraged the idea. “Come and visit!” he told them.

Young people, McGlynn remembers telling him, “want experiences. They want to know more about what's in this world outside of our own context here in Canada.”

Each pilgrim had to raise a minimum of \$1,500 themselves out of a cost of \$5,095 per person. Remaining funds were covered by General Synod and donations, often by the pilgrims' own parishes. Pilgrims will communicate the experience of their trips through media such as blogging, videos and social media.

McGlynn says the initial plan was for

15 pilgrims, but due to the number of applicants, organizers bumped up that number to 20. She called the pilgrims “an incredibly diverse group” from dioceses across the country, including many who do not often participate in national church events. One is ordained, but most are lay people, including both students and workers.

Robert Woods, 20, is currently studying for his master's degree in philosophy at the Institute for Christian Studies in Toronto, after earning his bachelor's at Queen's. Born and raised in Ottawa, he attends Epiphany Anglican Church and before university participated in the diocese's Youth Internship Program, whose manager, Donna Rourke, informed him about the pilgrimage.

During his time in university, Woods says, he explored and grew stronger in his faith and became a lay reader—all of which encouraged him to take advantage of opportunities such as a pilgrimage to Israel and Palestine that would connect him with other young Anglicans from across the country.

“Many people don't get to go to the Holy Land, and ... this is so generously funded by the Anglican church,” Woods says. “It seems like just a great way to connect with the place of our faith, of the gospel, of Jesus' work.”

Andrea Mann, director of Global Relations and General Synod staff support to the Companions of Jerusalem, says that the pilgrimage will provide young adults with “wonderful opportunities for meeting family members in the Anglican tradition” and help their faith formation by allowing them to see how young Anglicans in different contexts live and serve.

The people of Palestine and the Middle East more generally, Mann says, tend to be younger than most Canadians. The median age in Canada is 41.1 years old compared to 20.8 years in Palestine, according to data reference website Worldometer.

“The churches and communities that the pilgrims will be visiting have a lot of young people in them,” Mann says. “I think the Companions of Jerusalem are also keen to share the story of the diocese of Jerusalem with young adults in the Anglican Church of Canada to spark an interest in the Holy Land, the stories of our tradition in the biblical lands, and to strengthen young Canadian Anglicans' interests in the Communion beyond Canada.” ■

JERUSALEM & HOLY LAND SUNDAY

MAY 21, 2023

AND YOU WILL BE MY WITNESSES IN JERUSALEM, IN ALL JUDEA AND SAMARIA, AND TO THE ENDS OF THE EARTH. ACTS 1: 8B

DID YOU KNOW that this is the 10th year the Anglican Church of Canada and Evangelical Lutheran Church in Canada will celebrate Jerusalem & Holy Land Sunday?

This year offerings and donations will support the children's trauma healing programs of the Al Ahli Arab Hospital, Gaza

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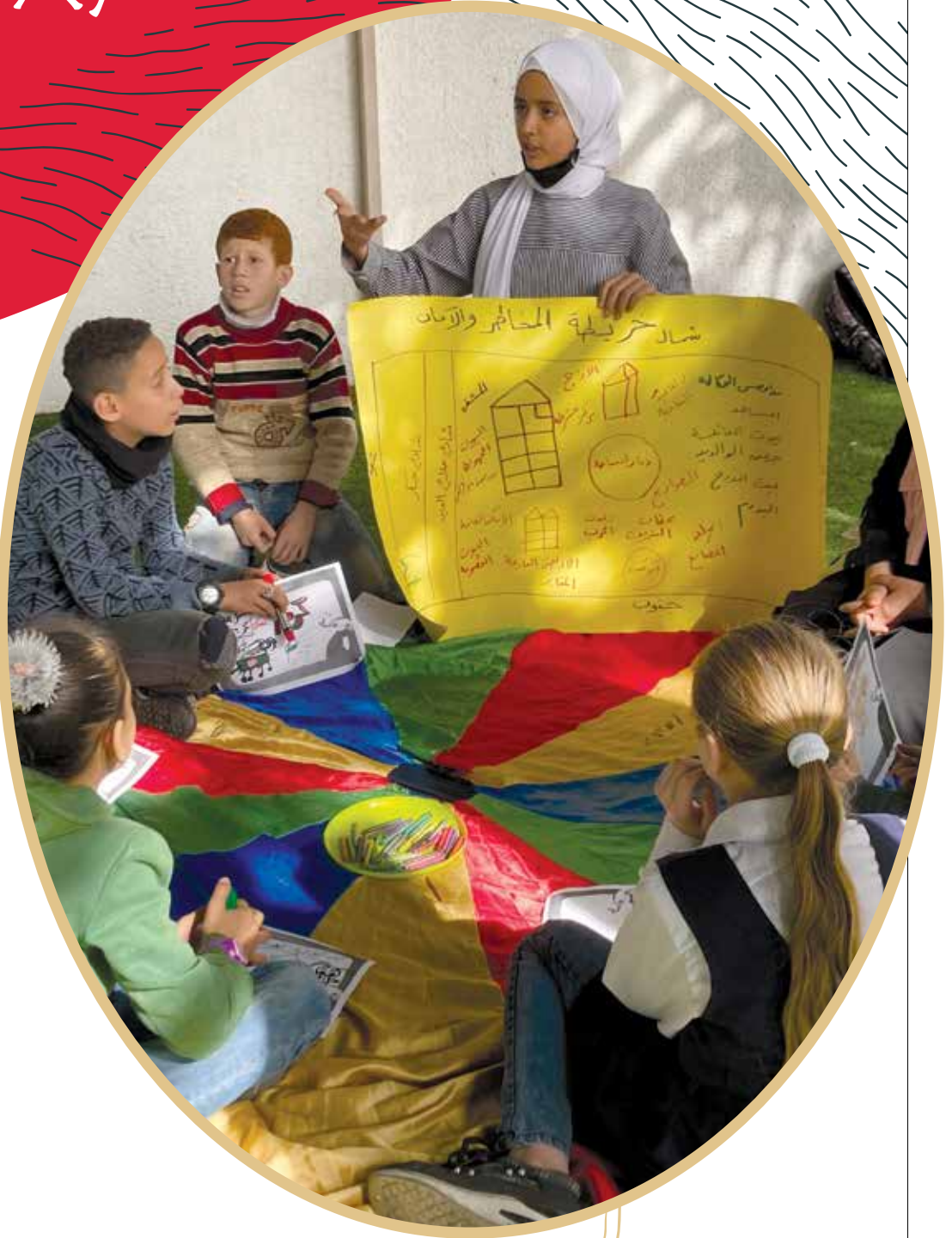
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Companions of Jerusalem

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Companions  Jerusalem

Local business to provide stipend for bishop

“During the past three years my faith has grown, my faith in the Creator, because I’ve seen a lot of hard times that people face.”

—Bishop Morris Fiddler

Continued from p. 1

restrictions and more postponement. Fiddler told the *Journal* that before the 2019 election, he was anxious and spent much time praying during a hunting trip with friends off the Hudson Bay coast. After the election, he says, “I was at peace, acting with my Creator.”

During the pandemic, Mamakwa says, four of Mishamikoweesh’s clergy died in less than a year. At this time, she says, Fiddler ministered to communities where other clergy were unable to go due to travel restrictions—in one case travelling to a neighbouring community by ski-doo to preside at the funeral of a clergy member.

“The past three years, God has made a way for me to travel in northern Ontario when other priests couldn’t travel,” Fiddler says. “During the past three years my faith has grown, my faith in the Creator, because I’ve seen a lot of hard times that people face.”

“I’ve been prepared. So I’m not anxious about anything.”

Mamakwa says another factor in the delay was negotiations with a local business—Big Beaver House Contracting, owned by Mamakwa’s community of Kingfisher Lake First Nation and neighbouring Wunnumin Lake First Nation—that had offered to provide a stipend for Fiddler, who also works as a



▲ Bishop Lydia Mamakwa of the Indigenous spiritual ministry of Mishamikoweesh walks behind Fiddler during his consecration.

PHOTO: NAOMI SAINNAWAP

mental health counsellor and served as a priest for nearly 30 years. Fiddler has not yet received the stipend, Mamakwa says, but the agreement is in place.

Mishamikoweesh now has two suffragan bishops; Larry Isaiah Beardy is suffragan for the Northern Manitoba area mission. The ministry of presence they provide, Mamakwa says, is important in remote Northern communities that face issues such as suicide and addictions, and where vast distances and poor infrastructure make travel difficult.

“In the North, we have no roads, no

highways,” Mamakwa says. “It’s unlike Toronto where you just get into a car and drive an hour to go see a parish or community ... A 15-minute ride by plane can cost almost \$1,500 now, one-way. That’s why we need a lot of help.”

Clergy in Mishamikoweesh are also restricted in what they can do via Zoom or phone, Mamakwa says. “Not everyone is computer literate, so we’re very limited to how much we can do anything online ... We used to do some teleconferences with the clergy. But even then that was challenging because elderly clergy needed help to call in.”

“What’s important is despite all these challenges and suffering that our people endure, they hold on to the faith that they have in God our Creator,” she adds. “That is why they want someone to visit them in their communities, because they want the services. They want the communion, they want the baptisms, all the sacraments that we do ... They need those.”

Morris Fiddler is the brother of Alvin Fiddler, former grand chief of northern Ontario’s Nishnawbe Aski Nation. In 2017 Alvin Fiddler said the recent suicides of two 12-year-old girls, among other similar incidents, were due to intergenerational trauma caused by former Anglican priest Ralph Rowe’s sexual abuse. ■

Four honoured with Anglican Award of Merit

Matthew Puddister

STAFF WRITER

Four Anglicans have been named to receive the Anglican Award of Merit, the Anglican Church of Canada’s highest honour for lay people who have demonstrated exemplary service to the church at the national level.

General Secretary Archdeacon Alan Perry, who serves as warden of the Anglican Award of Merit Committee, announced the recipients to Council of General Synod on March 4. The four awarded are Canon (Lay) Donna Bomberry, George Cadman, Elizabeth Hutchinson and Dion Lewis.

Bomberry served as chair of the Council of Native Ministries, now known as the Anglican Council of Indigenous Peoples (ACIP), from 1985 to 1994. After two years as a staff member for the Primate’s World Relief and Development Fund, she worked as Indigenous Ministries coordinator from 1995 until her retirement in 2011.

Since then, Bomberry has continued to work as a volunteer for ACIP and Sacred Circle in helping establish the self-determining Indigenous church and in 2019 was among a small group named to represent ACIP for the first time at General Synod. Internationally, she has served with the Anglican Indigenous Network, including a stint as secretary general from 2009 to 2011, and with the International Anglican Women’s Network.

Bomberry says she was surprised to see the email from Perry informing her she had received the Anglican Award of Merit, wondering who put her name in, and shared the message first with her son and granddaughters who were with her.

“What an honour it is to be recognized in this way,” Bomberry says. “I was just happy to be doing the work, meeting the people and for the travel, adventures and



Canon (Lay) Donna Bomberry



George Cadman



Elizabeth Hutchinson



Dion Lewis

learning about myself in the process.

“Meeting and learning from Indigenous Christians and the church community in Canada and the Anglican Communion have been enriching and life-building for me and have been reward enough.”

George Cadman, a litigation lawyer, has been chancellor of the diocese of New Westminster since 1988. Perry said Cadman’s service as chancellor “has had particular impact on the church at the national level, in establishing the means to defend against lawsuits from dissident groups attempting to claim ownership of the parish properties.” The general secretary cited lawsuits filed in the early 2000s against the diocese of New Westminster, with decisions that produced “successful outcomes” for the church in subsequent litigation in other dioceses.

Perry further highlighted Cadman’s contributions at gatherings of chancellors from across the Anglican Church of Canada, as well as his role in negotiating financial compensation to redress historic sexual abuse in the Japanese Canadian community by Anglican priest Gordon Nakayama, who died in 1995. “In so doing, [Cadman] ensured care and concern for the community while also seeking healing for the harms caused,” Perry said.

Cadman says of his reaction to receiving the Anglican Award of Merit: “The two words that come to mind are ‘unexpected’ and ‘humbled.’”

Elizabeth Hutchinson’s work in the church goes back to the 1950s in the Church of South India, a union of various Protestant denominations. As a British student in India, she was active in the Student Christian Movement as well as the Christian Institute for the Study of Religion and Society, a non-profit organization in Bangalore.

In the Anglican Church of Canada, Hutchinson served as a member of

General Synod numerous times, chairing the worship subcommittee and serving on the Faith, Worship and Ministry (FWM) committee. She participated in the World Council of Churches meeting in Zimbabwe in 1998. Perry said Hutchinson “served for many years promoting the economic and social well-being of women at the diocesan, provincial, national and international levels, including a term as the president of the National Council of Women of Canada.”

Currently a member of Grace Anglican Church, Arundel in Quebec, Hutchinson says she was “impressed and touched” to receive the award. “I feel definitely, really honoured by it,” she says, adding that she looked forward to telling her sister and brother in Britain.

Dion Lewis has served as a member of General Synod and for two terms as a member of CoGS, serving on the FWM, Communications and Information Resources committees as well as the *Anglican Journal* board of directors. He is currently parish cantor at the Church of All Saints by the Lake in Dorval, Que. Perry highlighted Lewis’s ecumenical work, particularly in music ministry.

Lewis says he was shocked to read the email saying he had received the Anglican Award of Merit, double-checking that the email address was correct. He cried out the news to his partner and, he recalls, “mumbled a prayer of thanks.”

“I am so humbled,” Lewis says. “It is such an honour to be recognized for this award.” He adds that he wants to be “a catalyst that encourages the good.”

The Anglican Award of Merit was first presented in 1986 and was awarded annually in its early years. Since 1994, it has been granted at the last CoGS meeting before General Synod.

Each recipient will be presented with the award in their respective diocese. ■

Rules may improve settlement process: refugee worker

Continued from p. 1

the new framework adds. A full annual financial audit of the entire diocese and all of its work—much of which is unrelated to the refugee sponsorship program—is unfeasible due to sheer scale. But aside from putting the diocese in a higher risk category, she also estimates that taking the option to prove the financial and program plan for each new refugee case would take about 10 hours of paperwork each. That works out to hundreds or thousands of hours for just the cases still in their queue.

“That’s a lot to ask from an organization dependent on volunteer work,” she says.

“A lot of what the government is asking us for is beyond the capacity of volunteers. The forms you have to fill out to sponsor refugees are incredibly complicated ... We can find volunteers to drive people to dentist appointments, to register kids for school. There’s thousands and thousands of volunteer hours we can mobilize. We don’t have volunteers who have the expertise in these forms and dealing with the UN refugee committee and the audits,”

she says. “The government is looking at welcoming more refugees but on the other hand making it more difficult for community groups to help.”

In a statement released to the press, the Canadian Refugee Sponsorship Agreement Holders Association said that among its nationwide membership, the new rules were “proving to be onerous for some SAHs, particularly those who are 100% volunteer run.” Some 30 per cent of its members are volunteer-run, the release notes, while another 12 per cent have just

one part-time staff member.

Alex Hauschildt is the operations director for the Anglican United Refugee Alliance (AURA) which is a standalone nonprofit backed by the diocese of Toronto. He says he can understand the need for the new framework’s increased regulations from the government’s perspective. It’s a matter of quality control, he says. If an organization takes on responsibility for settling new Canadians and then later fails to provide for their financial needs (sponsors typically help

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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.

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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

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



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provide an income while a family is getting settled in Canada) or fails to help connect them with the services they need, it can seriously harm the refugees' ability to become well integrated and productive members of their communities.

"If your first year here isn't built on a strong foundation, you are now at a disadvantage for the rest of your time in Canada," he says. "I can tell you unequivocally, I have never encountered someone who is [here for a free ride.] What they want to do is immediately work so they can support their family and start again."

Hauschildt acknowledges that he's saying this as a paid staff member of Aura who is able to work full-time with another paid professional on organizing and managing the administrative side of the work. He also notes that he does not normally consider himself an apologist for government policies. But he says he can see why, as the number of refugees grows, the government would need to keep a closer watch to ensure people aren't falling through the cracks. He says that while IRCC might not provide details for privacy reasons, it's possible they've had problems with private SAH's sponsorships breaking down and leaving refugees unsupported.

His suggestion is that groups who find the increased scrutiny challenging consider doing fewer sponsorships each year, hoping the better certainty of quality helps make up for the quantity

While doing fewer sponsorships is definitely an option for her diocese, Greenwood-Lee says, there are other options she'd prefer to explore first. First would be help from the government itself in the form of some kind of grant to help pay for the work hours that go into managing that paperwork.

"If the government can help provide a small amount of administrative money, we can leverage millions of dollars of community donations and millions of hours in community volunteer effort," she says.

Failing that, it might make sense to form a separate nonprofit organization like AURA to handle the professionalized aspects of sponsorship, she says. That way, a financial audit would need to be done of just the new nonprofit instead of the whole diocese—a much less arduous process.

But regardless of what it takes, she says, the diocese is committed to finding a way to make the work sustainable. Not only is refugee sponsorship an essential priority for the diocese; it's also something Greenwood-Lee believes faith communities are uniquely suited to do. "The volunteers are living out their Christian vocation to treat [their] neighbours as themselves," she says.

"And faith communities are so broad ... You can stand up in front of a community of faith on a Sunday and say 'We just welcomed this family from Syria, we need two single beds and four lamps and an Arabic-speaking dentist' and they're like, 'Okay!' You have it by Monday. Whereas a government staff person doesn't have access to that same network, necessarily." ■



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

Five transformational aspirations
for our church

Reflection from Archbishop & Primate Linda Nicholls

As a parish priest, I always enjoyed celebrating baptisms. In the service, the candidate or baptismal family commit to a life of learning and transformation as they follow Jesus Christ. I particularly love the Baptismal Covenant. The whole community joins in—not just the candidate(s) or families—for we are all on a lifelong journey of learning and growing and need to be reminded and encouraged!

Together, we declare what we believe about God, Jesus and the Spirit framed in the Apostle's Creed. Then, in an important transition, we are asked how we will show in our lives what we have declared with our lips. In the next six questions, we are asked how our lives will reflect the life of Jesus Christ in words and actions.

- Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
- Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?
- Will you proclaim by word and example the good news of God in Christ?
- Will you seek and serve Christ in all persons, loving your neighbour as yourself?
- Will you strive for justice and peace among all people, and respect the dignity of every human being?
- Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?

To each question, we respond: ***I will, with God's help.***

Our lives constantly change with our age and situation. The world around us changes and requires new or different responses. We certainly found ourselves reflecting differently on the gospel and its call in the midst of the pandemic! In every season, we are called to deepen what it means to follow Jesus 'now'. New insights into scripture emerge with age and maturity. Personal and corporate suffering invite us to reflect afresh on God's presence and call.

The Church is called to deepen its life in Christ through theological reflection, self-critique, and commitment to the whole body of Christ in community. It is summed up succinctly in the two passages from the Gospel of Matthew: 'Love God and love your neighbour' and 'invite others into this rich life of discipleship!'

Our aspiration to be a church that invites and deepens life in Christ is at the very heart of our life as a church. All the other aspirations flow from that commitment, which must be intentional. As Anglicans, we often assume growth in discipleship is happening through the rich gifts of our liturgical worship and calendar and maybe inviting a friend to church. However, the intentionality we need now in exploring discipleship and growth requires more.

We need to claim a joyful confidence in the good news of the Gospel through exploring it personally and corporately, so that we can confidently invite others to see, hear, taste and touch the Good News with us and through us. We have rich resources around us to assist that exploration in forms of Bible study, prayer, retreats, worship, service and ministry. How will you and your parish, deanery and diocese nurture our life in Christ and deepen our baptismal calling in the coming months and years?

Explore the aspirations of our changing church through videos and Bible studies at:
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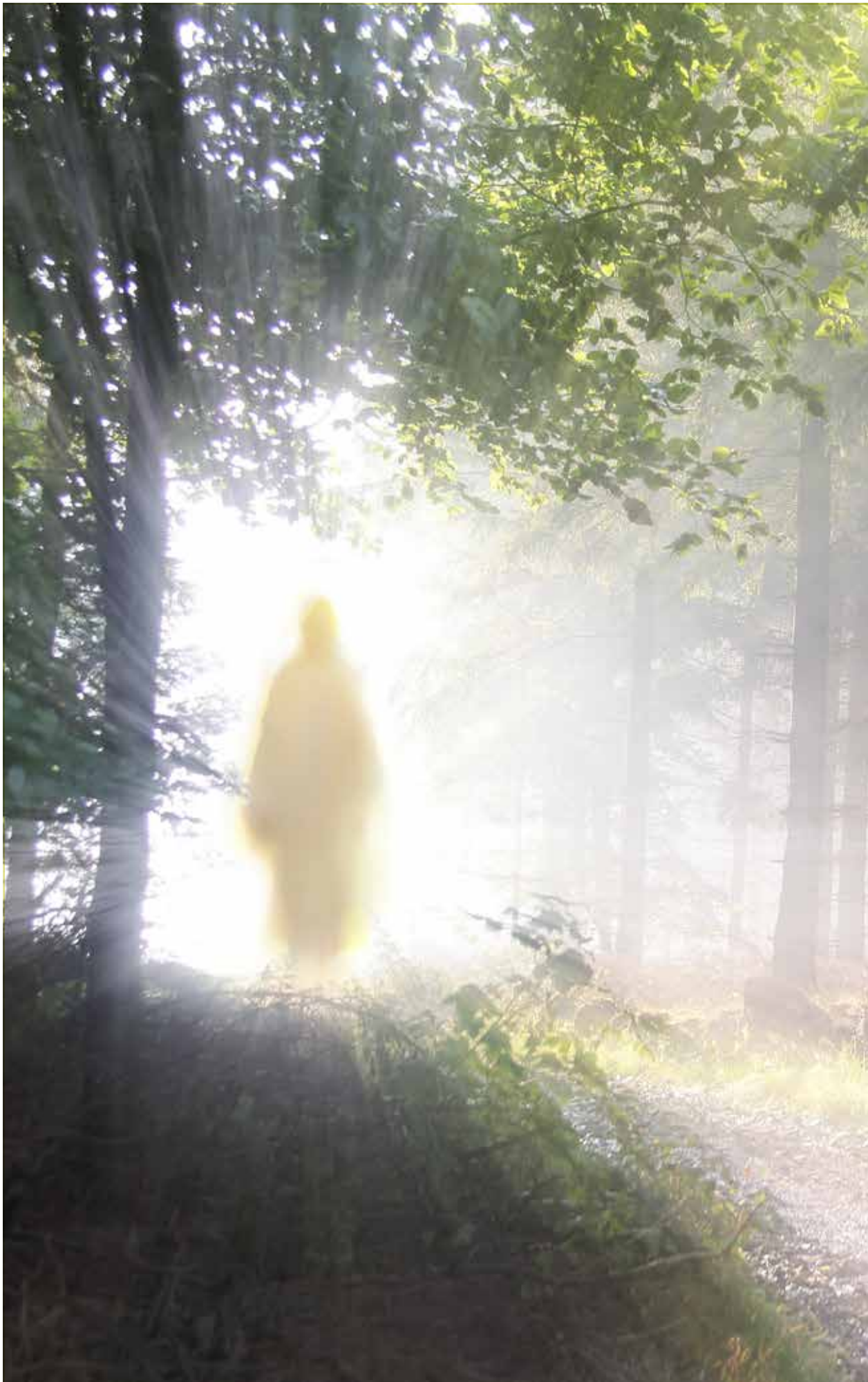
BIBLE READINGS

DAY READING


- 01 Genesis 1:1-2:4a
- 02 Exodus 34:1-9
- 03 2 Corinthians 13
- 04 John 3:18-36
- 05 Matthew 3:13-17
- 06 Matthew 7:1-14
- 07 Matthew 7:15-29
- 08 Matthew 8:1-21
- 09 Matthew 8:22-9:8
- 10 Matthew 9:18-34
- 11 Acts 12:21-13:12
- 12 Genesis 18:1-15
- 13 Genesis 21:1-21
- 14 Exodus 19:1-13
- 15 Hosea 6:1-7:2

DAY READING

- 16 Isaiah 29:1-14
- 17 Matthew 15:1-20
- 18 Proverbs 4
- 19 Jeremiah 20:7-18
- 20 Psalm 69:1-18
- 21 Psalm 69:19-36
- 22 Psalm 86
- 23 Matthew 10:32-42
- 24 Luke 1:57-80
- 25 Matthew 11:1-15
- 26 2 Kings 4:1-17
- 27 2 Kings 4:18-37
- 28 Psalm 13
- 29 2 Timothy 3:10-4:5
- 30 2 Timothy 4:6-22



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Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

—1 Timothy 3:16

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