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PHOTO: JONATHAN BRADY/POOL VIA REUTERS

Crowning moment

King Charles III prepares to receive St. Edward's Crown, made for King Charles II in 1661, from Archbishop of Canterbury Justin Welby at Westminster Abbey May 6. Some 2,300 people attended the coronation service of Charles and his wife Camilla, including Canada's Prime Minister Justin Trudeau, while tens of thousands thronged outside in the rain

to watch their procession back to Buckingham Palace. The event also drew a few hundred protesters, while the arrests of 52 of them—including that of the leader of an anti-monarchist group before the event began— attracted some controversy. For a reflection on the king's spirituality by journalist and author John Fraser, see p. 4 of this issue.



Let there be greening
ASSEMBLY 2023
CALGARY, ALBERTA

IMAGE: CONTRIBUTED

The theme of Assembly 2023 is meant to suggest renewal in many senses, writes Archbishop Linda Nicholls in her column, p. 10.

General Synod to meet for first time in COVID-19 era

Matthew Puddister
STAFF WRITER

A range of social justice and environmental issues; the church's aspirations for the future; funding for the Indigenous church; new liturgies; new rules on how the church is governed and more will be up for debate when more than 200 Anglicans from across the country meet this summer for the Anglican Church of Canada's 43rd General Synod—the synod's first meeting since the outbreak of COVID-19.

General Synod will take place jointly with a national gathering of the Evangelical Lutheran Church of Canada (ELCIC), its Special Convention, in an event simply called The Assembly. The Assembly, which runs from June 27 to July 2, will be held at the University of Calgary and is built around the theme, "Let there be greening." The General Synod of the Anglican Church of Canada will last throughout that time,

See Synod, p. 10

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Lutherans to talk gender, sexuality recommendations at summer convention

This article's original headline has been changed at the direction of General Synod senior management.

Sean Frankling
STAFF WRITER

The Anglican Church of Canada's full communion partner, the Evangelical Lutheran Church of Canada (ELCIC), will discuss at its convention this summer a set of recommendations on gender and sexuality including one asking that it discern a position on polyamory, the

Anglican Journal has learned.

The recommendations come from the ELCIC task force on homophobia, biphobia and transphobia, formed after the Lutherans' national meeting in 2019 commissioned groups to work on diversity, equity and inclusion for issues of gender and sexuality, racism and ableism. The task force presented its first version in a report at ELCIC's 2022 National Convention, with an updated version on the table for discussion this summer.

Trina Gallop Blank, ELCIC director of communications, shared the list of recommendations with the *Journal*. It calls on the ELCIC to promote a healthy understanding of sexuality and consent; review church policies for "language and other systemic problems that might cause harm or inequity to 2SLGBTQIA+" people; increase its visibility as an affirming church by participating in local Pride parades;

See ELCIC, p. 2

David Johnston: Faith has been 'fundamental' to my ethics



PHOTO: SHUTTERSTOCK

▲ Johnston speaks at a 2016 event in Ottawa.

Matthew Puddister
STAFF WRITER

David Johnston had already worn many hats before being named special rapporteur on foreign interference by Prime Minister Justin Trudeau in March.

From 2010 to 2017 he served as the 28th Governor General of Canada. Before that he worked in academia, first as a law professor in various schools and later as dean of law at Western University, principal of McGill University and president of the University of Waterloo. He and his wife Sharon have served as honorary witnesses for the Truth and Reconciliation Commission of Canada.

In January, Johnston released his book *Empathy: Turning Compassion into Action*, which ranges over topics from the environment and pandemic to racism, inequality, gender-based violence, bullying and suicide.

See Empathy, p. 16

ELCIC court upheld appeal by disciplined polyamorous pastor

Continued from p. 1

encourage ELCIC members to specify and acknowledge pronouns wherever they identify themselves or others; make a public apology and, possibly, pay reparations to 2SLGBTQIA+ people who have been harmed by the church; and train its staff on sexual orientation and gender identity, among other things. The list concludes with a statement that the church should create resources to “support listening, safe conversations, and discernment at all levels of the church around healthy, consensual relationships, including ethical non-monogamous relationships.”

The newer version contains many of the same recommendations as the draft submitted in 2022. However, where the current version suggests conversations and discernment around non-monogamous relationships, last year’s included three recommended changes to the church’s treatment of marriage. These state that the church should “review and revise the definition and understanding of ‘marriage’ in the Social Statement on Human Sexuality and the church’s disciplinary policy for rostered ministers to include polyamorous and ethically non-monogamous understandings of marriage.”

Approved in 2011, the ELCIC’s Social Statement on Human Sexuality lays out what it sees as the cultural realities surrounding marriage, family and sexuality and the church’s own position on these things, in places acknowledging conflicting views in the church on same-sex marriage. The task force’s recommendations do not go into detail on exactly which parts of the document would be changed to include ideas about non-monogamous marriage.

The task force’s earlier report also proposes that the church suspend any

“The issues raised in this particular conflict may now become a matter of consideration for the whole church. So, we pray that the Holy Spirit will lead and guide us.”

—Bishop Susan Johnson

current or future decisions to discipline its pastors or deacons on the grounds that they have breached sections D or E of its guidelines on the discipline of rostered ministers. These sections deal with expectations for their conduct in family, marriage and sexual matters.

The Rev. Steve Hoffard, co-chair of the task force, told the *Journal* that having had a year to think over the recommendations, the group had decided it would be better to simply start a conversation about non-monogamy rather than outline specific changes on a topic which may be unfamiliar to many at the gathering.

In February, Susan Johnson, national bishop of the ELCIC, issued a pastoral letter announcing that an ELCIC court had upheld an appeal on one such case.

A member of the clergy, who is not named in the letter or the summary of the decision, had been suspended from the roster of pastors for being involved in what Johnson in her letter called “a self-defined polyamorous relationship.”

“The issues raised in this particular conflict may now become a matter of consideration for the whole church,” Johnson wrote. “So, we pray that the Holy Spirit will lead and guide us. As we prepare for any discussions on the issues involved, let us be patient and gentle with each other, speaking the truth in love.”

While this summer’s convention will be held as part of the Anglican-Lutheran Assembly 2023, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told the *Journal* the discussion of these recommendations will not be a joint session with the Anglican Church of Canada. Nor has the topic of polyamory been raised in the Anglican Church to her knowledge, she said in an email. ■

Historic Moose Factory church to be restored as community hub, cultural centre

St. Thomas represents ‘very best’ of Indigenous-European relations, says historian overseeing anniversary project

Matthew Puddister
STAFF WRITER

Residents of Moose Factory, Ont. are coming together to restore a historic Anglican church as a multipurpose community space.

The plan to restore St. Thomas’ Anglican Church is being led by the Moose River Heritage and Hospitality Association (MRHHA), a local group that seeks to use the settlement’s 350th anniversary as a catalyst for “cultural and language revitalization” and reconciliation.

The first English-speaking settlement in what is now Ontario and one of the first trading posts set up by the Hudson’s Bay Company, Moose Factory has a population of approximately 2,500, predominantly Cree. MRHHA executive director Cecil Chabot describes Moose Factory—first established as Moose Fort in 1673 on an older Cree gathering site—as “probably sub-Arctic North America’s oldest continuous hub of Indigenous-European relations.”

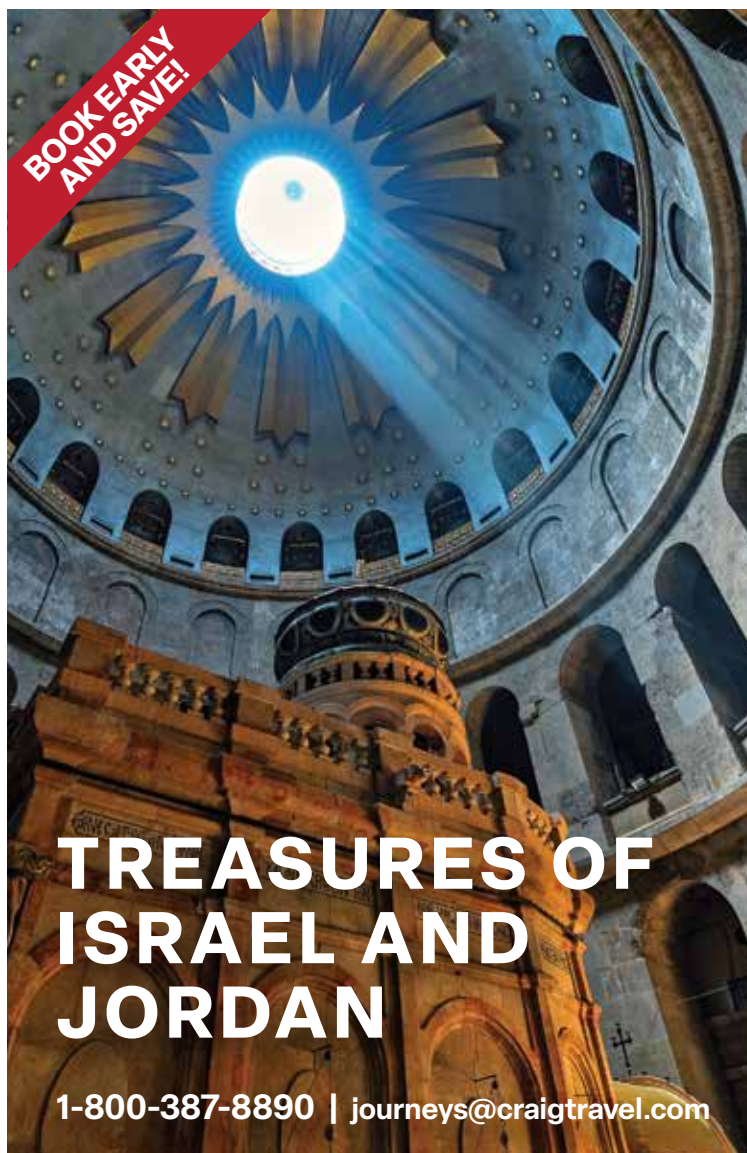
At the heart of this community from the mid-19th century onwards was St. Thomas’ Anglican Church. Commissioned by the Hudson’s Bay Company, which completed the building in 1885, St. Thomas was “built by Cree and Europeans”, Chabot says, and brought together Indigenous and non-Indigenous worshippers until the building was closed in 2006 due to needed repairs. Since then, the parish has worshipped in a renovated, formerly Roman Catholic church it purchased in 2000. The congregation is made up largely of Cree elders, according to Frances Sutherland, president of the St. Thomas Anglican Church Women (ACW). Elders are “keeping the [Cree] language there... A local elder does all the readings in Cree,” Sutherland says.

Chabot says the goal is for the restored church to host Anglicans as well as other Christian and non-Christian faith groups, while expanding its scope for use by various community groups and programs. He says the project is about “restoring the very best of the relationships represented by that church at the site of North America’s oldest continuous Indigenous-European middle ground.”

MRHHA communications director Jane Scanlon lived on Moose Factory Island with her family from 1964 to 1969. Her father, the Rev. James Scanlon—who died on March 23 at the age of 95—served during this time as archdeacon of James Bay and priest at St. Thomas Church.

Jane says her father “really cared about the Cree and their culture and heritage, and he made a point of speaking and writing in their language using syllabics... The altar was adorned in moose hide, beautifully decorated by some very

See Housing, p. 3



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NATIONAL NEWS ▶

“Many of our clergy are reaching burnout because they’re not paid stipends ... They don’t have ways to assist and they have to feed their families.”

—Canon Murray Still

Indigenous council plans trauma response program

Matthew Puddister
STAFF WRITER

The Anglican Council of Indigenous Peoples (ACIP) is partnering with a Manitoba mental health organization and other groups in the hope of providing trauma response to people in the province’s northern communities.

ACIP co-chair Canon Murray Still says ACIP is currently exploring funding options for From Trauma to New Life, which has an estimated cost of \$190,000 and would involve a number of partners. The first stage would involve trauma response training in Winnipeg with the Crisis and Trauma Resource Institute (CTRI), an organization that provides training and workshops in trauma-informed care, mental health, counselling and violence prevention.

The second stage would involve a pilot project planned for August, in which 30 trained individuals, consisting of Indigenous and non-Indigenous Christians—15 from the south and 15 from the north—would deliver the program to communities in northern Manitoba.

That pilot project “won’t occur until we get funding for it ... If no funding comes forward before August, we’ll have to be postponing,” Still says.

The third stage would involve evaluating the pilot project and building up resources through the Anglican Church of Canada to continue the program.



▲ Murray Still (centre) with knowledge keeper Archdeacon Val Kerr (second from left) and members of the Primate’s World Relief and Development Fund youth council

PHOTO: CONTRIBUTED

Still told Council of General Synod (CoGS) in March that the program was spurred by the exhaustion of clergy in Northern Indigenous communities that face major ongoing trauma, from youth suicides to addiction to poverty, rooted in the intergenerational trauma of colonialism and the residential school system.

“Many of our clergy are reaching burnout because they’re not paid stipends,” Still said at CoGS. “They don’t have ways to assist and they have to feed their families. There’s lots of challenge for Indigenous peoples, but certainly our clergy... The greatest resource in the north would be [to] find a way we train trainers [in trauma response] and then they would be able to go back into their communities with this rich resource.”

CTRI managing director Nathan Gerbrandt describes the training as “a two-day program that offers an awareness of trauma, understanding certain impacts on the body—how there’s a historical impact, there’s residential school impact, there’s individual impacts that we inadvertently pass on.” There are also basic “safety strategies” for offering care, attention and healing advice, he added, which could be used within families or by people working “intentionally in our congregation or as helpers, as frontline staff.”

The Primate’s World Relief and Development Fund provided an initial \$15,000 donation that allowed the first stage of From Trauma to New Life to move ahead.

ACIP has applied for funding from the Canadian Red Cross that Still estimates as between \$190,000 and \$200,000. Conversations are ongoing with the Assembly of Manitoba Chiefs and Assembly of First Nations (AFN), which Still says have both expressed interest but not made any firm commitments of financial support.

“If that [Canadian Red Cross funding] doesn’t come through, then we’re back to square one for that piece of funding,” Still says. “But if we have fruitful conversations with the Assembly of Manitoba Chiefs and perhaps the AFN, we might be able to secure something... If we can find partnership where we’re sharing resources, that’s certainly going to help.” ■



PHOTO: HJVANNES / WIKIMEDIA COMMONS

Built by Cree and Europeans in 1885, St. Thomas’ Anglican Church was closed for repairs in 2006.

Housing remains community’s biggest concern: organizer

Continued from p. 2
talented Cree artisans.”

At the time her family arrived in Moose Factory, Jane says, the rectory was in such poor condition that they could not live there. As a result, the family moved into the local Anglican-run residential school, Bishop Horden Hall.

MRHHA associate community coordinator Cheryl Tomatuk-Bagan, who describes herself as half-Cree with Indian status, is cautious about using the word “reconciliation” in describing the St. Thomas restoration. Instead she describes it as “steps toward reconciliation.”

While there have been talks about using the church building as a cultural centre, “the priority for our community is space ... A lot of [First Nations] have housing

issues—not enough housing, too many people. Sometimes there’s two, three, four families in one place. There’s nothing to rent up here. It’s very hard to find housing.”

At the same time, she says, “We’re talking about space to breathe, space for creativity... I believe the feedback we’ve gotten primarily is that it should be a community space that’s multipurpose. Within that is included cultural activities. We don’t need another museum. We need a space to be able to do our traditional crafts and arts.”

The budget required to restore and repurpose the old St. Thomas is \$2 million, says Scanlon. The MRHHA is working to raise \$1.5 million through government grants, and is raising other funds through private donations. ■

DIRECTOR OF MUSIC MINISTRY

ST. PETER’S ERINDALE

The parish of St. Peter’s Erindale is an inclusive, active, liturgically traditional Anglican community that incorporates a vibrant and thriving music ministry into our worship and our outreach. Before the pandemic the choir has been visiting Choir in Residence at Gloucester and Lincoln Cathedrals in England and also sang Evensong at St. George’s Chapel and Southwark Cathedral.

As a result of our Music Director leaving to pursue employment in another province, we are seeking an experienced and knowledgeable musician with a strong artistic vision to lead the music programs of our church. The Director will be responsible for the leadership and development of the Parish and Family choirs, coordination with the hand bell choir and the music librarian, and taking charge of our Casavant three manual, pipe organ.

We are looking for a person who has a passion for music; a good knowledge of Anglican traditions, both old and new; is a dynamic and committed leader; and will take our choirs to higher levels of musicality with a challenging program which incorporates various styles of music.

The time requirements are approximately 18-20 hours per week and we will work within the Royal Canadian College of Organists guidelines related to the pay grid.. The deadline for applications is June 16, 2023 and we hope to commence interviews for the position the beginning of July 2023.

Applications should include a CV and a cover letter describing how your interest, education and experience align with the position as well as two professional and one personal references with their contact information.

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Please refer to the job description on St. Peter’s Erindale website as well as the online Parish profile. <https://www.stpeterserindale.ca>

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“He takes his role as a Christian leader quite seriously, and it is definitely an Anglican approach and open to sharing with all other denominations and faiths.”

How will Charles be as ‘defender of the faith’?

By John Fraser

SOME YEARS AGO, when he was still the Prince of Wales, King Charles mused that if he actually made it to his Coronation Day he might prefer to swear support of all the mainstream religions by adjusting his title from “Defender of the Faith” to “Defender of Faith.” “The” faith, of course, is the Church of England of which, constitutionally, King Charles is the temporal leader. The Archbishop of Canterbury is the spiritual leader, whoever he or she might be at any point.

We now know that this remark did not go down well because of the special relationship the Sovereign has in his English realm with the state church. He is also the temporal leader of the (Scottish) Presbyterian Church when he is in Scotland, and that too is totally tied up in constitutional history and political realities. It created an interesting denominational anomaly last year when Queen Elizabeth died a Presbyterian in Scotland but was buried an Anglican in England.

In Canada, Charles is just the head of state and in some ways he has an easier time identifying with other denominations and faiths here than in the United Kingdom, where the contradictions of history sometimes bear down with a debilitating weight. Charles is quite open about his Christian faith as well as his often-intense interest in things spiritual in general. That makes him different from his mother. Queen Elizabeth wore her devout Christian faith and Anglicanism quite quietly although it was more sensible than profound. I once asked the sub-dean of the Chapel Royal at St. James’s Palace if her Majesty was high church or low church. “Neither,” said Canon Paul Wright, the only priest employed by the royal household. “She is short church, and it is a brave preacher whose sermon goes longer than seven minutes if she is attending.”

For his part, King Charles is probably good for a 15-minute sermon, if it is intelligent and reaches out beyond the narrow confines of denominationalism. He takes his role as a Christian leader quite seriously, and it is definitely an Anglican approach and open to sharing with all other denominations and faiths. Within Christianity, probably the denomination that most attracts him apart from Anglicanism is Eastern Orthodoxy. His father, Prince Philip, was Greek Orthodox and he is said to be attracted to the somber asceticism of Orthodoxy.

But then, during his seemingly endless training to be king, he has also made a point of attending Muslim services and events, particularly when there has seemed to be an increase in anti-Muslim sentiments. But he certainly is particularly



▲ **The newly crowned King Charles III departs Westminster Abbey May 6.**

PHOTO: REUTERS/LISI NIESNER

strong on identifying with Jewish communities and some of his speeches at Jewish events are deeply moving. He rarely fails to mention his paternal grandmother, Princess Alice of Battenberg, who died a Greek Orthodox nun but was buried in Israel and was awarded the title of “Righteous Gentile” for her brave support of Jews during the Second World War in Athens, which was then under Nazi occupation.

He has for some years tried hard to reach out to Sikh, Hindu and Baha’i communities in Britain, knowing that they have had challenges in past years as Britain adjusted, like Canada, with some difficulty to increasing multicultural realities. And yet ancient denominational rivalries are also and always calling out to him for some sort of deliverance, none more so than the mutual Protestant and Roman Catholic hatreds which can still flare up in Northern Ireland even after the 1998 peace settlement.

“The queen was very explicit about her Christian faith, but Charles is of a different nature,” Ian Bradley, a Scottish professor of spiritual history at the University of St. Andrew’s, told the *Washington Post* last year. “His is more spiritual and intellectual.”

On the day after Queen Elizabeth died, Charles addressed his people for the first time as king and he specifically noted his responsibility to the Church of England in

which his own faith, he said, “is so deeply rooted.” He continued, “In that faith, and the values it inspires, I have been brought up to cherish a sense of duty to others, and to hold in the greatest respect the precious traditions, freedoms and responsibilities of our unique history and our system of parliamentary government.”

It was a speech to allay any suspicions that he might set off on a radically different approach to the constitutionally restricted role his mother personified and that he was pledging to follow. And yet there is this eerie echo of history in that King Charles is the first divorced sovereign since Henry VIII. Unlike his notorious forebear who was responsible for the break with Rome, however, Charles is more likely to try to be a bridge between both denominations and faiths. As anyone who has spent some time with him can attest, the fact that he is a sympathetic, generous and intelligent man is his greatest asset and also his sturdy armour against all the slings and arrows that will inevitably come his way. It is not all that easy these days to be a “defender of faiths.”

John Fraser is the author of several works on the role of the monarchy in Canada, including *The Secret of the Crown and Funeral for a Queen*. A former Sunday school teacher and rector’s warden, he is now a lay reader at St. Thomas’s Church in Toronto.

Correction

Bishop Joey Royal is of partly Mi’kmaq ancestry. Incorrect information appeared in the May *Anglican Journal*.

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ART DIRECTOR: Saskia Rowley
STAFF WRITERS: Matthew Puddister
Sean Frankling

MEMBERSHIP ENGAGEMENT: Alicia Brown
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CONCERNS AND COMPLAINTS:
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SINGING WITH JOY ▶



General Synod: The unifier of our diverse church



PHOTO: MAXIM STUDIO

By Linda Nicholls

ONE OF THE joys of travelling again for me is the opportunity to see the diversity of our church from sea to sea to sea. From the smallest remote communities sustained by locally raised lay ministers and clergy to the largest urban parishes with multiple staff and programs, I worship with Anglican communities and see the ways in which they are sharing the Good News of the gospel in their context. I see the face of Christ in the greeters, lay leaders, clergy and parishioners. Whether they are worshipping with the *Book of Common Prayer* or the *Book of Alternative Services*, in English, Cree or French, with other Anglicans or in partnership with a Lutheran congregation, God is in their midst. We have dioceses with only a few widely scattered parishes and dioceses with hundreds of congregations in a small geographic area. We are discerning a new relationship with the Sacred Circle Indigenous church in our midst as we share the mission of the gospel across the land. And across all this diversity we are the Anglican Church of Canada,

“For most Anglicans its work seems distant ... Yet, like the internal structure of a building that you rarely see, General Synod provides a framework for our church.”

committed to following Jesus Christ and supporting one another—sharing resources through the Council of the North and diocesan partnerships, and sharing also our clergy and lay leaders.

In a few weeks the General Synod will gather in Calgary for its 43rd session. For most Anglicans its work seems distant from the day-to-day life of their parish and is a bit of a mystery! Yet, like the internal structure of a building that you rarely see, General Synod provides a framework for our church, holding it together across the country and linking it to the wider family of the Anglican Communion and our ecumenical partnerships.

General Synod brings together members from every diocese—bishops and an equal number each of clergy and laity proportionate to the number of Anglicans in each diocese—to discern the church’s governance needs so that the diverse body of Christ in Canada may thrive. The canons (laws) set by General Synod help establish a framework to govern those things necessary for faith, unity and discipline at a national level. Its resolutions set out the priorities and commitments we make as a whole church as we seek to listen

to the Holy Spirit in our midst through the work of the committees, the Council of General Synod and the attention we pay to members’ concerns.

I ask your prayers for those who will gather for General Synod 2023. Our theme will be “Let there be greening,” in every sense of the word, including the greening of Creation as well as congregational growth and renewal. We will celebrate our full communion partnership with the Evangelical Lutheran Church in Canada. We will celebrate with the Anglican Council of Indigenous Peoples as the self-determining Sacred Circle continues its emergence. We will worship and pray together as we discern God’s call for the future in our strategic planning aspirations, new liturgical resources and justice and peace initiatives. You can follow the work of General Synod through the livestream at www.anglicanlutheran.ca.

Pray that our hearts and minds will be guided by the Holy Spirit and our witness to the gospel strengthened through this General Synod. ■

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

FEATHER AND SAGE ▶



On walking the good path in our meetings

By Chris Harper

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining.

(1 Peter 4: 7-9, NRSV)

GREETINGS TO YOU all my family and relatives in Christ.

Meetings are frequent in leadership, and one often needs to discipline oneself to be in the right frame of heart and mind when attending. Once one has given a mental check mark to these elements, one is able to give one’s best and be attentive to the necessity of the gathering.

Soon we will be gathering for our General

Synod/Assembly 2023; we as servants of the church will come together from diverse corners of the land, we will come to be the prayerful voice of our peoples and to be witnesses of faith. In preparation, prayers have been called for, and prayers will continue through and following General Synod. Remembering and keeping foremost in our minds that we—as Christians first and Anglicans and Lutherans second—need to stay in prayer and discipline ourselves to stay focused on our calling and ministry in this important gathering.

As in all moments of coming together, we need to attend prepared and focused, remembering that we gather not to diminish the other, just because they might be at a different place in their journey and not walk as we do, but to prayerfully and lovingly lift each other up to the glory of God, and walk together to seek the will of God for God’s

church.

I believe that we can do this if we are prayerfully serious and stay disciplined, controlling ourselves in our emotions and ideals, walking and speaking in humility, respecting each other, honouring each other. We need to acknowledge also that we each are made in the image of God, and that we have been called together in all our diversity to and for the glory of God, and at the table of grace in the family of faith.

We will be known and remembered by what we say and do with all our family in faith. May God Almighty our Creator bless us all as we walk the good path together in all our meetings and shared spaces.

Amen. ■

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



PHOTO: JAMES WHEELER



HEARING THE LAMBETH CALLS ▶

Environment and sustainable development
Sixth of a 10-part series on the calls to the global Anglican Communion made at the 2022 Lambeth Conference

'This is still God's world'

Last summer, bishops at Lambeth called on Anglicans around the world to do more for the environment. What is the Anglican Church of Canada doing?

Matthew Puddister
STAFF WRITER

Anglican leaders in Canada may find themselves traveling less after General Synod meets this summer—and spurring parishes to make their buildings more environmentally friendly.

In March, Council of General Synod (CoGS) sent three environment-related motions to General Synod, on moving toward net-zero carbon emissions in the Anglican Church of Canada; addressing climate change; and ensuring clean and safe drinking water.

The motion on moving toward net zero would encourage all parts of the Anglican Church of Canada to discern what gatherings would benefit from face-to-face interactions and ensure physical meetings are accessible by public transit and “active transit” such as bicycles and walking, while continuing to offer ways for people to participate online.

General Synod would also direct CoGS to seek ways to reduce travel if possible for staff members, CoGS and its committees, General Synod and the House of Bishops; to report back on these efforts regularly and at General Synod 2025; and to purchase carbon offsets for such travel if necessary. All Canadian Anglicans would be encouraged to purchase carbon offsets for their own travel.

The second motion would have General Synod declare, “in solidarity with the most vulnerable of our society”, that there is a global climate emergency. General Synod would encourage Anglican parishes to work on reducing greenhouse gas emissions to help Canada reach a target of keeping global temperature increases at or below 1.5 C. It would endorse a “broad-based approach to investing which considers people, society, and the environment as important as financial performance”, encourage all parishes to publicize their efforts to address the climate crisis, and request the Public Witness for Social and Ecological Justice (PWSEJ) coordinating committee to report progress back to CoGS annually and to General Synod 2025.

The motion on water would affirm that all communities have the right to safe, clean, sustainable drinking water and commit General Synod to ongoing advocacy to ensure safe drinking water for all. It would direct CoGS to immediately eliminate bottled water use at all meetings, except in situations where safe drinking water is not available, while encouraging ecclesiastical provinces, dioceses and parishes to do the same.

Echoing a global call to Anglicans

The motions echo a concern for the environment expressed at last summer's Lambeth Conference, a meeting of 650 bishops from across the worldwide Anglican Communion. They issued 10



PHOTO: LAUREL DYKSTRA

Salal + Cedar parishioner Lini Hutchings at a 2016 protest. The Lambeth call urges Anglican action at every level, Weston says.

Anglicans everywhere invited to 'bring the calls to life'

Sean Frankling
STAFF WRITER

Anglicans in Canada and around the world are now being invited to have their say on the Lambeth calls.

In April, Lambeth Conference organizers announced the beginning of the Lambeth calls' third phase, in which Anglicans from around the world are invited to discuss the calls, apply them to their local contexts and “bring the calls to life.”

As this story was being written in late April the full texts of the calls were to be republished on the Lambeth Conference website (lambethconference.org/phase-3) on Pentecost, May 28, to reflect the feedback from the groups that originally drafted them and the bishops at the conference. The Lambeth team was also planning to hold a series of webinars through its website beginning in late May, which Anglicans could join to hear more about the calls and their application. It is inviting Anglicans to meet in groups to discuss the calls in the weeks following each webinar, with webinars and discussions planned to run to late 2025.

In the first two phases, the calls were drafted by select teams of bishops, then discussed by Anglican Communion bishops at the conference. Now the organizers say they hope clergy and laity of the rest of the Communion will “add their voices” to the calls in theming built around a musical metaphor of liturgical song. In a responsive reading, clergy lead the call and the congregation add their voices in response. Likewise, the organizers encourage Anglicans to consider the calls and respond by sharing them in their home communities and applying them in ways that make sense there.

“This call and response embraces a sense of a journey; it is expected to evolve; it rarely stands still,” a statement on the Lambeth Conference website reads. “In music, a player offers a short melody or call, which another player hears, interprets and responds. The result is a sense of movement and development, as the music builds.” ■

calls—statements laying out priorities for the Communion—and gave the sixth a focus on environment and sustainable development.

The text of the call refers to the world's beauty and the many crises it now faces, including environmental destruction, but adds, “this is still God's world and God calls us to respond as Easter people: bearers of hope.” Citing the Five Marks of Mission, this Lambeth call describes both “human well-being and creation care” as missional imperatives for Anglicans.

The document calls on the Anglican Communion's key institutions to “support commitments to tackle urgently the triple environmental crises of climate change, biodiversity loss and pollution”, which it called “an existential threat to millions of

people and specials of plants animals across the globe.”

It also appeals to Anglicans at all levels to equip communities to withstand and recover from disasters; to join in the Communion Forest initiative, which seeks to “protect and restore forests and other ecosystems” and promote tree planting; to remove funds for new fossil fuel exploration and invest in renewable energy sources; and to further embed in church life the Five Marks of Mission. And it urges world leaders to enact “bold policy changes” that include reaching net-zero carbon emissions as soon as possible.

Ryan Weston, the Anglican Church of Canada's lead animator for PWSEJ who presented the motions that came before CoGS this March, says the Lambeth call is an affirmation and encouragement of the Anglican Church of Canada's work to protect the environment and promote sustainable development. He notes that it includes statements directed to the Communion as a whole; priorities for parishes, dioceses, and provinces to focus on; and demands of government leaders. Together, Weston says, these allow flexibility for how Anglicans engage with the environmental issues it identifies.

“It does recognise that [the crises need] to be tackled at every level,” Weston says of the Lambeth call. “I think it's a call to action for us ... from our brothers and sisters and siblings in the other parts of the church who are often more directly impacted by these crises than many of us might be in Canada.”

Addressing CoGS on the motion, Scott Wicks-Potter, youth member for the ecclesiastical province of Canada, supported putting a date on efforts by the church to reduce carbon emissions. He referred specifically to calls by the United Nations for countries to reduce carbon emissions by 45 per cent compared to 2010 levels by 2030, with a goal of reaching net zero by 2050.

Michael Siebert, lay member for the province of Rupert's Land, questioned use of the term “climate emergency” and said he had read material with differing views on how serious the situation is. Siebert cited the work of Roger Pielke Jr., a professor of environmental studies at the University of Colorado Boulder and co-author of a public letter that warns of “overemphasizing the likelihood of calamity” and argues that less severe climate models are more plausible.

Pielke is “saying we actually in some sense have more time than we thought on the more extreme scenarios,” Siebert said. “It's just good to acknowledge what the realistic timelines for climate issues are actually going to be.”

Weston responded by pointing to an explanatory note attached to the motion, which cited, among other things, the UN Intergovernmental Panel on Climate Change release of “yet another dire warning for the planet in 2021” and calls from the Archbishop of Canterbury, Pope and Ecumenical Patriarch for world leaders to “listen to the cry of the Earth” and address climate change.

The creation matters working group (CMWG), a subgroup of the PWSEJ coordinating committee, is responsible for formulating sustainable environmental policies across the Anglican Church of Canada. Working group member Sue Carson says “the wording of the Lambeth call helps CMWG as it gives validation to our mandate, to care for our world and follow the fifth Mark of Mission... The calls encourage sharing and working together and this hasn't always been something I have felt.”

Continued on p. 7

Continued from p. 6
Acting locally

Carson, who is also a member of Climate Justice Niagara, a diocesan initiative, says she doesn't think the Anglican Church of Canada has done enough to encourage divestment from fossil fuel companies—but thinks this is mainly because divestment is largely under the jurisdiction of individual dioceses.

The diocese of Niagara “has had ESG [environmental, social and corporate governance] investments for 10 years,” Carson says. “But the time is right to ask our synod to be even more proactive in divesting from the companies and those banks that fund companies who are wrecking our world.”

Some Anglican groups in Canada have been striving to reduce carbon emissions by focusing on individual church buildings. Many dioceses have partnered with the Anglican-led Net Zero Churches project, co-founded by Carson and Mark Gibson, also chair of the diocese of Montreal's stewardship of the environment committee.

Partnering dioceses with educational institutions, Net Zero Churches provides advice for congregations to reduce carbon emissions with the goal

of eliminating them altogether, by changing mechanical systems and reducing energy use. Net Zero Churches began in January 2022. By that fall, it involved four Anglican dioceses and had estimated collective greenhouse gas emissions from 14 Anglican churches at 200 tonnes per year—an amount that came as a shock, Gibson told the *Journal* at the time.

Since September, the project has doubled the number of congregations involved in the diocese of Niagara, expanded to include its first Roman Catholic diocese and is in further discussions with Roman Catholics, Lutherans and Baptists.

“We are helping dioceses and congregations to actually do what the [Lambeth] call is calling us to,” Gibson says. “We are saying it is possible and we have examples of how it's been done by other people... It's exciting to see how many congregations really want to make it real. They just don't know how. We're showing them how.”

The Rev. Joyce Parry-Moore, minister for climate justice in the diocese of New Westminster, has been in discussions with Gibson about Net Zero Churches. The diocese is also working with Seth Klein, team lead for the Climate Emergency Unit project of the

David Suzuki Foundation, to figure out how to reduce emissions in church buildings, which Parry-Moore calls “a measurable, important impact we can make.” For Parry-Moore, the Lambeth call draws attention to the need for a global point of view as well as a local one when it comes to environmental protection and sustainable development.

The diocese of New Westminster is also home to Salal + Cedar, a ministry focused on ecological issues through mutual aid and solidarity. It is currently engaged in projects to enhance wildlife habitat on church property, as well as mobilizing with other groups against the Trans Mountain pipeline expansion project.

The Rev. Laurel Dykstra, priest in charge of Salal + Cedar, says that while the Lambeth call will not have a great impact on the day-to-day work of this ministry, she is encouraged by its existence.

“Broadly, I think that it is a good thing that the Communion or the Instruments of Communion are interested in being a credible voice around climate and climate justice,” she says. “They're not part of religious movements of climate [change] denial which are a real thing in North America, a real thing globally. That's important.” ■

Church leaders urge Ottawa to act on Israel-Palestine

Sean Frankling
STAFF WRITER

Leaders of Canadian Anglican, Lutheran, United and Presbyterian churches, including Archbishop Linda Nicholls, primate of the Anglican Church of Canada, met with MPs from the Liberal and Conservative parties April 27 to “advocate for a just and lasting peace in Palestine and Israel,” according to a news release issued on a shared Anglican-Lutheran website the same day.

Among other policies, the church leaders requested the government create a special envoy to monitor and report on how children are treated in Israeli-occupied Palestinian territories and to hold Israeli authorities accountable for human rights abuses under international law. They also urged Ottawa to publicly condemn what they called Israel's attack on Palestinian human rights and civil society organizations.

Nicholls and ELCIC National Bishop Susan Johnson had previously sent a series of letters to the government expressing concerns about violence on the part of the Israeli government and its citizens. In addition to the nation's treatment of Palestinians, Nicholls has expressed concern over growing anti-Christian sentiment in the wake of the Jan. 13 desecration of the Christian Mount Zion Cemetery. Many of the Christians living in Israel and Palestine are ethnic Palestinians.

The group included Nicholls, along with Johnson; the Rev. Carmen Lansdowne, moderator of the United Church of Canada; and the Rev. Dorcas Gordon, principal emerita of the University of Toronto's Knox College. ■



Neema Shao, a refugee from the Democratic Republic of the Congo, weeds a demonstration garden at Nyarugushu refugee camp in Tanzania.

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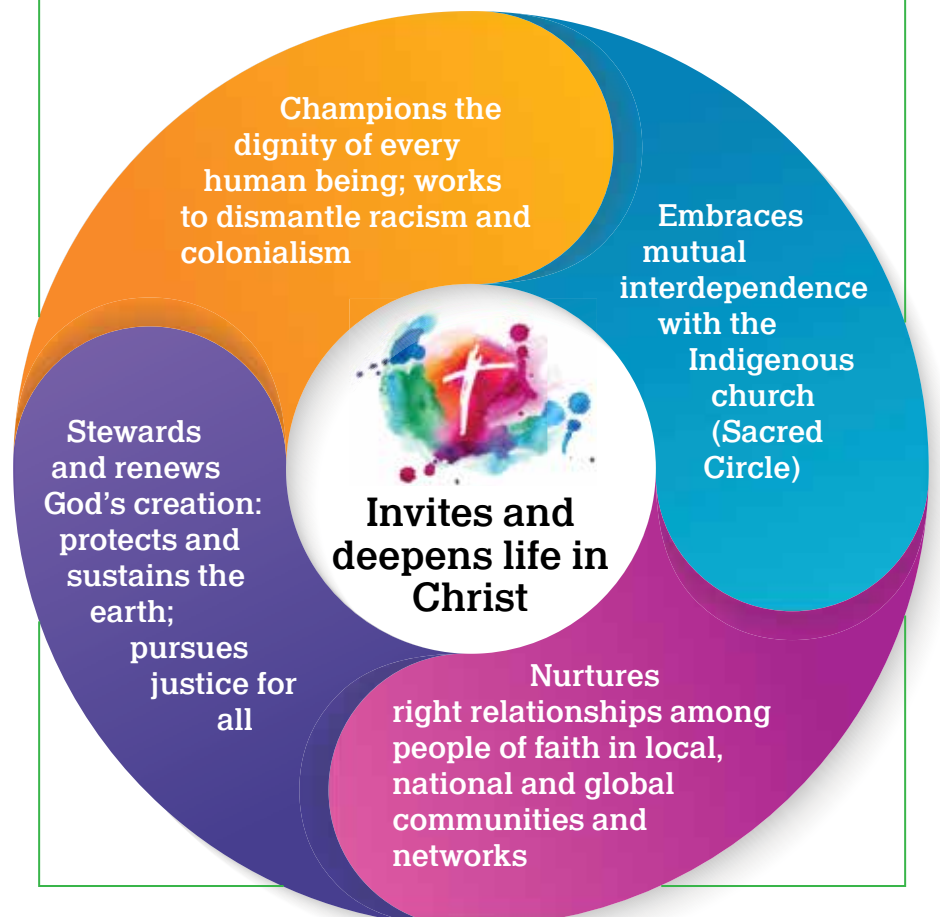
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A Changing Church. A Searching World. A Faithful God.

From conversations coast to coast to coast since 2020, five transformational aspirations have emerged to drive the future mission of our church. Later this month, General Synod will gather in Calgary and consider these aspirations. A wealth of resources (including videos and Bible studies) are available at changingchurch.anglican.ca, ideal for congregational study, as well as for preparing General Synod delegates from your diocese prior to their travel.



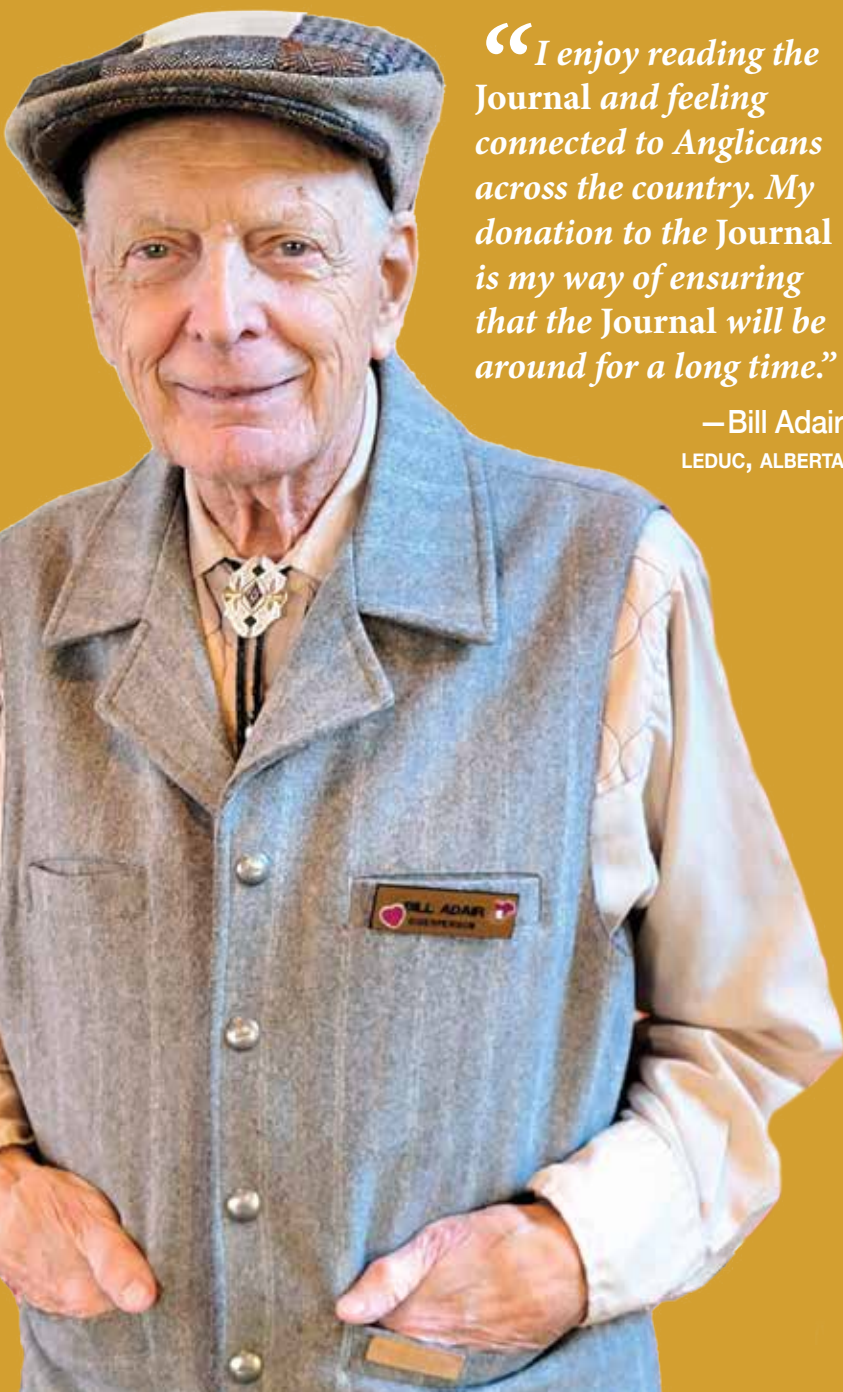
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“I enjoy reading the Journal and feeling connected to Anglicans across the country. My donation to the Journal is my way of ensuring that the Journal will be around for a long time.”

—Bill Adair
LEDUC, ALBERTA

A message from the Primate

Friends in Christ,

THE LAST PREPARATIONS are being made for General Synod 2023 in Calgary at which the work of the staff and committees of General Synod will be presented and the focus for the next few years will be affirmed. Over the past four years the resilience and capacity of our church to face unexpected challenges has been tested and proven. We look forward to what God is doing in our church in every parish, diocese and province as we continue to live the Gospel in diverse ways across the country and particularly in mutual interdependence with the Sacred Circle



Indigenous Church.

Your gifts elevate the rich diversity of our church to help us be God’s light and love. You support Indigenous self-determination; spiritual care for isolated communities; youth and young adult leadership development; ecumenical partnerships; communication of our stories and concerns; advocacy and action for justice and our participation in the worldwide Anglican Communion.

Thank you for sharing in our Anglican vision for God’s love, compassion, justice and worship today.

Yours in Christ,

—Linda Nicholls, Archbishop and Primate,
Anglican Church of Canada

Let there be greening

AFTER A YEAR-long delay due to the pandemic, we look forward to our Assembly with the Evangelical Lutheran Church in Canada this summer in Calgary. General Synod will occur within the context of the Assembly, with the theme “Let there be greening.” Together we will celebrate and grow our Full Communion relationship, now well into its third decade. We will encounter the breadth of our church in its diversity from coast to coast, adopt resolutions, elect committee members and officers and set the course for the years ahead. We will begin a “biennium”, with only two years



rather than the usual three before our next General Synod meeting in 2025.

You will read elsewhere in this report of some of the plans for the year ahead, but I’d like to highlight a couple. One is that General Synod will be asked to adopt a set of strategic aspirations prepared by the Strategic Planning Working Group over the course of the last four years. These aspirations will be a guide for our life as General Synod over the years ahead. A second is the ongoing development of the self-determining Indigenous church – the work of the Sacred Circle.

We are very grateful for the faithful support of so many generous donors who support the work of the General Synod.

—The Venerable Alan T. Perry,
General Secretary

A forum for our church

The *Anglican Journal* brings news and opinions to people, it does more than just inform them—it brings them together. And the *Journal*, by striving to truthfully depict the ongoing story of the church and provide a forum for diverse voices and opinions, does that too. By providing a mirror to the church, it connects the church.

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A supplement to the Anglican Journal provided by Resources for Mission, June 2023

Highlights from Global Relations

THE GLOBAL RELATIONS program is hard at work this year in developing strong relationships for mission between the Anglican Church of Canada and members of the Anglican Communion and international ecumenical movement. Highlights in 2023 include *A Journey of Pilgrimage and Discovery* for 20 young adult Canadian Anglicans in the biblical lands in the Easter season, May 1-12. The Primate will accompany this pilgrimage, organized in partnership with the Canadian Companions of Jerusalem and the Episcopal Diocese of Jerusalem. Furthermore, Global Relations is working in Full Communion and ecumenical collaborations of solidarity

and advocacy toward peace with justice for Palestine and Israel. Elsewhere, partnerships with the Council of Anglican Provinces of Africa, and with the Asia Pacific Mission for Migrants are seeking new ways to strengthen regional efforts in eradicating human trafficking and modern slavery.

Finally, Global Relations is excited to be renewing covenant companionship with the Igreja Episcopal Anglicana do Brasil, through support to the ministry of Primate Marinez Bassotto, and through a Canadian leaders visit to Amazonia in November.

—Andrea Mann, PhD, director, Global Relations

Commitment. Our Faith.

“...because in time we’ll have a harvest if we don’t give up.”

— Galatians 6:9



“I have a lot of joy from giving on a monthly basis. I can give more than just a yearly gift. I am very proud and blessed to be part of the Anglican Church of Canada. It does good things!!!”

—Brenda Clark
HALIFAX, NOVA SCOTIA



PHOTO: CONTRIBUTED

CLAY: a tool to enliven youth programs

EVERY TWO YEARS youth from the Evangelical Lutheran Church in Canada and the Anglican Church of Canada come together for the Canadian Lutheran Anglican Youth (CLAY) Gathering. CLAY is an event that brings youth and their leaders together to pray, learn, laugh, and create community together. This event is often the highlight of Youth Ministry programming.

Youth are challenged to bring their experience of CLAY home with them and share it with their church

community. CLAY serves as a tool to enliven a youth program in their church or Diocese.

This year CLAY happens from August 10-13, 2023, at Wilfrid Laurier University in Waterloo, Ontario. The theme of this gathering is Ashes and Embers. We will look at the stages of fire, reflect on images of fire in the Bible, and look at our own sparks and passion for justice in this world.

—Sheilagh McGlynn, animator for Youth Ministries

Nurturing neighbourhood partnerships

ECUMENICAL Shared Ministries, or ESMs, include a range of partnership agreements between two or more churches of different denominations where they covenant to share everything from buildings, to ministry programs, to worship services, to clergy and staff. Sometimes an ESM will include all of the above. Such experiments in being church together have been around in Canada at least as far back as the 1960s and 70s, and Anglicans have regularly been at the forefront. In recent years, however, more and more local congregations are beginning to explore possibilities for ecumenical sharing with their neighbouring churches in their town or neighbourhood as a means of continuing their ministry presence in ways that are more sustainable for the future. While this has certainly been spurred on in part by the difficult realities of declining resources and membership and the like, this is no mere last-ditch parish survival strategy. What is being discovered in many contexts is that as churches begin to share more of their life together this can in fact unlock fresh energy and new possibilities for bearing witness to the reconciling message of the Gospel. ESMs, therefore, seem poised in our time to offer the Church some fresh and vital lessons about new ways of being the Church for the 21st century.

To respond to this growing edge, Faith, Worship, and Ministry continues to invest time and attention into working with our ecumenical partner churches in Canada to developing resources and offering educational opportunities designed to help local churches discern and navigate the challenges and opportunities that are involved in the ESM model of ministry. This promises to be an increasingly important area of work for the ACC and FWM in years ahead.

—Canon Dr. Scott Sharman,
animator for Ecumenical and Interfaith Relations

Our way of life

INDIGENOUS MINISTRIES continues to work towards a self-determining Indigenous Church – the Sacred Circle – to complete a proposed Covenant (Constitution) and ‘Our Way of Life’ (Canons) as a guide.

In December of 2022, The Rt. Rev. Christopher A. Harper, Diocesan Bishop of Saskatoon was named National Indigenous Anglican Archbishop and Presiding Elder of the Sacred Circle with pastoral oversight over all Indigenous Anglicans. The appointment was formally announced by Archbishop Linda Nicholls, Primate of the Anglican Church of Canada and Anglican Council of Indigenous Peoples (ACIP) Co-Chairs, the Rev. Canon



Dr. Murray Still and Caroline Chum.

Born in Saskatchewan and a member of the Onion Lake Cree Nation, Archbishop Christopher is a graduate of Wycliffe College, Toronto School of Theology. His parish ministries have included on and off reserve, and shared ministry with the Evangelical Lutheran Church in Canada. He has also been involved with numerous committees within the Anglican Church of Canada including Council of General Synod, Provincial Synod and Diocesan Executives for Saskatchewan and Algoma. Indigenous Ministries also held

major gatherings recently, including a sacred meeting for young adults designed to build on the apology for spiritual harm at the 2019 General Synod. The gathering allowed Indigenous young people to begin to recover some of what was lost during colonization and further the healing process. And an in-person Sacred Circle took place May 28 to June 2, north of Orillia.

Indigenous Ministries continues to host Gospel-based discipleship for Indigenous and non-Indigenous people across the country.

However, support from generous donors is critical to the many communities who remain challenged by the effects of COVID-19 and have experienced significant trauma including suicides by young people. Trauma training and response is a priority in the communities and is central to building resources as a church.

Public Witness for Social and Ecological Justice

THE GLOBAL CLIMATE emergency has been identified as one of the most pressing moral issues of our time. The Intergovernmental Panel on Climate Change of the United Nations released yet another dire warning for the planet in 2021; the Archbishop of Canterbury, the Pope, and the Ecumenical Patriarch urged world leaders “to listen to the cry of the Earth” and address climate change.

Our Baptismal Covenant and our Fifth Mark of Mission call us to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

PWSEJ will bring forward a motion

on Water at the upcoming Assembly 2023 gathering to affirm that all communities have the right to safe, clean and sustainable drinking water and to commit to ongoing advocacy to ensure access to safe drinking water for all communities in Canada and globally. Water is not a commodity, but is necessary for the life of all people and all of God’s creation. Yet communities throughout Canada and around the world continue to lack access to clean, reliable drinking water.

Current priorities for the ministry of PWSEJ reflect the Anglican Church of

Canada’s commitment to the 4th and 5th Marks of Mission. These priorities include:

- Care for Creation
- Reconciliation and right relations with Indigenous Peoples
- Responsible resource extraction
- Homelessness, affordable housing
- Justice and corrections
- Peace, conflict and violence
- Human Trafficking

We give thanks to God that Anglicans have proven their devotion to worship, fellowship, learning and proper governance by learning how to hold many forms of meetings online during

the pandemic, and have found new ways of including people with disabilities and the vulnerable in so doing. The environment and our finances (national, diocesan and personal) were all blessed by the decrease in travel of all kinds, local as well as inter-provincial. Meetings were effective, and creative hosts even found ways of sharing refreshments together and promoting friendships, new and old.

—Ryan Weston, PhD,
lead animator of Public Witness for Social and Ecological Justice

GENERAL
SYNOD 2023 ▶

General Synod and joint sessions of the Assembly will be viewable on livestream, at: anglicanlutheran.ca



Synod will celebrate church's resilience: Primate

Continued from p. 1

with the ELCIC Special Convention taking place from June 28 to July 2.

The Assembly marks the second occasion Anglicans and Lutherans have held General Synod and National Convention together since the signing of the Waterloo Declaration in 2001, which established full communion between the two churches.

This summer's meeting of General Synod will reflect the church's perseverance through the challenges of recent years, says Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

Nicholls described the upcoming General Synod as "gathering the community together... to celebrate with the Lutherans, to celebrate with the Anglican Council of Indigenous Peoples (ACIP) and to say that despite our fears and uncertainties through COVID and through everything that's happened over the last few years, the church is still here and God is still with us—and God is still calling us afresh to proclaim good news and hope."

"I think we've proven that we are a resilient church, much more resilient than we thought we would be," the primate said. "And we will be celebrating that as we gather this summer."

"It really is quite remarkable how much has happened in growing together" over more than 20 years of full communion, Nicholls said. "The number of shared ministries, the sharing of clergy between our two churches—all of those things are signs of the strength of that relationship."

Meeting was delayed one year

General Synod is the general meeting of the Anglican Church of Canada at the national level and consists of bishops and members chosen from the clergy and laity. The National Convention plays a similar role for the ELCIC and includes both lay and ordained members.

This summer's meeting was originally scheduled to take place in 2022, but the Council of General Synod (CoGS)—a smaller group that manages church affairs between meetings of General Synod—voted to delay it a year due to concerns over the COVID-19 pandemic. A four-year gap between meetings is unusual for General Synod, which typically meets every three years. ELCIC, meanwhile, decided to hold its National Convention last summer as originally planned, and is therefore calling its extra gathering this summer a "Special Convention."

Archdeacon Tanya Phibbs, chair of the General Synod planning committee, said the Anglican Church of Canada commonly determines issues such as doctrine at the General Synod level, along with corporate issues such as finances.



▲ General Synod and the Assembly of which it is a part will be held on the campus of the University of Calgary.

PHOTO: ANGLICAN VIDEO

"I think it's important not to see [General Synod] as a hierarchical body that can make decisions for dioceses, because many of the decisions that affect us in our day-to-day church life are actually decisions of our dioceses, not of General Synod," Phibbs said.

She called General Synod "a way to bring Anglicans together from across the country to talk about the things that we have in common, to celebrate the gifts that we've been given here and to learn from one another."

General Synod will count some 235 members this year, though the number may decrease slightly if not every diocese sends a youth delegate. Phibbs estimates that more than 150 Lutheran members will also be present for the Assembly and ELCIC Special Convention.

Days will be divided into joint and separate activity, Phibbs said, with Anglicans and Lutherans meeting together to discuss common agenda items and then separately to discuss matters affecting their respective churches.

"General Synod is longer than the Lutheran convention... We have some extra time at the beginning and the end," Phibbs said. "But otherwise, the goal is to try and make it one [and] as much as possible to do what we can together."

The cost of General Synod to the national church this year has been budgeted at \$791,900. The meeting also yields revenue for the church, and this has been budgeted at \$319,000. Accommodation and meal costs for members of General Synod are paid by their dioceses.

Strategic planning, funding for Indigenous church on agenda

General Synod will take place less than a month after the latest meeting of Sacred Circle, which was set to approve the Covenant and Our Way of Life, founding documents of the self-determining Indigenous church within the Anglican Church of Canada. Nicholls said she looked forward to celebrating Sacred Circle's affirmation of these documents, which

ACIP would have an opportunity to present to General Synod "not for our decision at all, but simply for us to be able to walk alongside [them] with thanksgiving."

The primate also anticipated the conclusion of the strategic planning working group (SPWG), which held consultations across the country to develop its five "transformational aspirations." These aspirations call on the Anglican Church of Canada to become a church that "invites and deepens life in Christ;" "champions the dignity of every human being [and] works to dismantle racism and colonialism;" "embraces mutual interdependence with the Indigenous church (Sacred Circle);" "stewards and renews God's creation; protects and sustains the earth [and] pursues justice for all;" and "nurtures right relationships among people of faith in local, national and global communities and networks."

CoGS in March sent a resolution to General Synod for the latter to receive a report SPWG had prepared; to adopt the five transformational aspirations as a guide for planning, prioritizing, resource allocation and collaborating with provinces and dioceses in the 2023-25 biennium; and to direct CoGS to establish an implementation group. Nicholls hoped General Synod would affirm ways the aspirations might coincide with and support diocesan strategic planning.

Along with business items such as finances and pensions, agenda items at General Synod will include reports on governance (see "Grappling with governance," p. 12), dismantling racism (see "General Synod to mull new anti-racism measures," p. 13)—which the primate highlighted as "an important area that we need to pay attention to"—and the Jubilee Commission, tasked with determining how to finance the self-determining Indigenous church.

The Rev. Christopher Brittain, dean of divinity at the University of Toronto's Trinity College, says he thinks the reports on dismantling racism and the Indigenous church will be particularly noteworthy.

The *Charter for Racial Justice in the Anglican Church of Canada*, passed by General Synod in 2001 as its official anti-racism statement, is regularly read at Trinity College in discussions on racism in the church, Brittain said. But, he added, "We're pretty aware General Synod passed this and then nothing happened... It's a very ambitious and important issue to tackle racism in church and in Canadian society, but documents don't tend to do very much." He hoped to see General Synod suggest practical steps the dioceses might take for dismantling racism.

Brittain also looked forward to hearing

Continued on p. 11



PHOTO: MARK MCDONALD

Choir on the run

Members of the Young Choristers, a children's choral group at Christ Church Cathedral in Victoria, dash out after a practice this spring. This July, the Young Choristers, along with Christ Church Cathedral's adult choir, will visit the U.K. to sing daily services at

Westminster Abbey, St Mary's Cathedral Edinburgh, and St George's Chapel, Windsor Castle. In March, the choirs hosted an event to raise funds for the David Suzuki Foundation, in the hope of offsetting some of the trip's environmental impacts.

Money worries may loom over meeting, theologian says

In a time when it feels like financial resources are scarce, any new requests ... may result in some real tensions or frustrations.

—The Rev. Chris Brittain

Continued from p. 10

about developments from Sacred Circle. Following the “historic” 2019 vote to back the self-determining Indigenous church at General Synod, Brittain said, he wondered if new tensions might arise as General Synod tackles concrete details such as governance and funding.

The Indigenous church has good reasons to expect further fundraising from the national church, Brittain said. But he noted that “not just at the national church level, but in many dioceses, funding for their own operations is a real challenge. In a time when it feels like financial resources are scarce, any new requests for financial resources may result in some real tensions or frustrations. I’m curious how that will play out.”

Judith Moses, chair of the Jubilee Commission, presented a report to CoGS in March that outlined a proposal for two new Indigenous-governed funds to be established within General Synod financial accounts: the Sacred Circle Fund, which would support annual operations of Sacred Circle and its special initiatives, and the 7th Generation Fund, which would focus on making the Indigenous church sustainable into the future.

The Jubilee Commission has recommended that the primate and National Indigenous Anglican Archbishop Chris Harper work with General Synod staff to establish these proposed financial structures as soon as possible. To this end, CoGS passed a resolution to General Synod asking it to extend the Jubilee Commission’s mandate to the end of the 2023-25 biennium.

General Synod will also discuss a

range of proposals from its faith, worship and ministry committee including a set of liturgies for gender transition and affirmation; and a prayer for reconciliation with Jews.

Brittain said the 2023 General Synod will be characterized by a “balance between celebration of being together [after delay due to the pandemic] and our resilience—and awareness of looming challenges that await.”

Israel-Palestine among subjects to be discussed by whole Assembly

Joint items affecting Anglicans and Lutherans that will be discussed by the whole Assembly include presentations on Churches Beyond Borders—the four-way ecumenical partnership that includes the Anglican Church of Canada, ELCIC, Episcopal Church and Evangelical Lutheran Church in America—shared efforts in dismantling racism and working towards peace in Israel-Palestine.

Both the Anglican Church of Canada and ELCIC will also receive and vote on whether to approve the declaration *One Flock, One Shepherd: Lutherans, Anglicans, and Moravians – Called to Walk Together in Full Communion*. This declaration would recognize full communion relations between the Anglican, Lutheran and Moravian churches in Canada.

To help Anglicans and Lutherans interact and mingle, Phibbs said, each table at joint sessions will include members from both churches. “We want to make sure that the relationships are built because that’s such an important part of

what we do,” she said.

Materials for preventing the spread of COVID-19 will be in place for both Anglicans and Lutherans, Phibbs said, including masks, hand sanitizer, and rapid tests if people need them. She noted that “different people have different understandings of their risks” and encouraged those in attendance to be compassionate towards each other, particularly for those with underlying health issues.

“Some people choose to wear masks and that’s their decision,” Phibbs said. “If some people don’t, then that’s also their decision. But [the hope is] that we are always charitable with one another and try to understand that and do what’s best.”

Special guests invited to General Synod include Bishop Anthony Poggio, secretary general of the worldwide Anglican Communion, and Bishop Michael Curry, presiding bishop of The Episcopal Church. As this article was being written, Nicholls acknowledged ongoing challenges for Poggio in navigating immigration channels to visit Canada, but was hopeful that the secretary general would be able to attend.

“He started the visa process several months ago, but the delays are still significant in Canada immigration,” Nicholls said. “We’ll just keep praying.”

All of General Synod and all joint sessions at the Assembly will be livestreamed except for the closing ceremony, which will take place at a separate venue. While General Synod members will attend in person, the ELCIC Convention has opted for a hybrid model, with some Lutheran members attending online and others in person. ■

Let there be greening
ASSEMBLY 2023
CALGARY, ALBERTA

Grappling with governance

Anglicans to vote on voting—and other practices that shape their church

“One wants to be cautious and that’s why one has these thresholds. The question is, what is an appropriate threshold?”

—Canon (lay) David Jones

Sean Frankling
STAFF WRITER

Making changes to key church canons is likely to become easier and faster if a set of resolutions on church governance passes at General Synod this summer. Motions drafted by the governance working group (GWG) of the Council of General Synod (CoGS) and forwarded from CoGS to General Synod in March propose a number of measures which would alter aspects of the Anglican Church of Canada’s governance rules.

Another set of recommendations, also drafted by GWG, includes a proposal that would extend the term of primates—including the current one—whose 70th birthday falls less than a year before the next General Synod.

Some members of CoGS have expressed a desire to publicly dissent with the voting changes.

Voting

Current rules require General Synod to divide into its three orders (bishops, clergy and laity) when voting on any resolution changing the declaration of principles or constitution, and on canons related to doctrine, worship or discipline. For a resolution on these matters to pass, a two-thirds majority in each order must vote in favour. And in cases involving the declaration of principles or canons of this type, the resolution must meet this standard at two consecutive sessions of General Synod to pass.

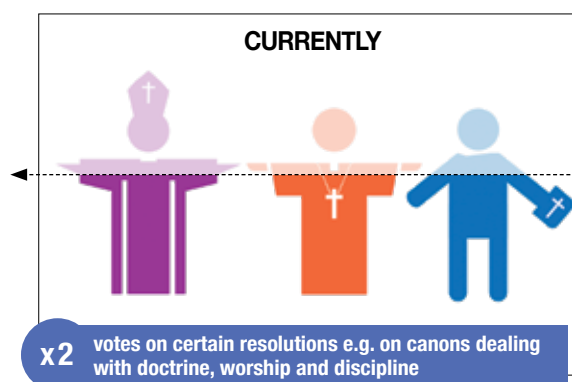
Two of GWG’s set of governance-related recommendations would change these rules. Instead of a two-thirds majority in each order, a motion would be able to pass with at least 50 per cent of each order and a two-thirds majority in General Synod as a whole, and become official after just one vote at General Synod.

The other resolutions include a proposal to adjust the number of bishops, clergy and lay people each province sends to General Synod, and another to commission a document to educate General Synod members on the history of the church’s governance structures.

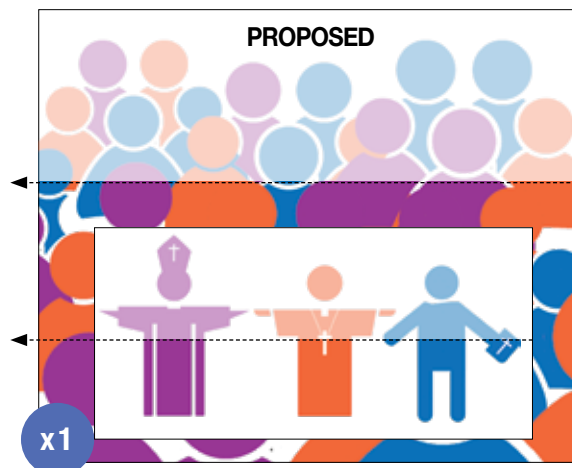
Canon (lay) David Jones, chair of the GWG and chancellor of General Synod, says he and other members of the committee have been looking for opportunities to streamline General Synod’s decision-making process since as long as he’s been on the group, believing the existing ones made the church exceedingly slow to change. He describes the issue as being about finding “an appropriate balance between conservatism and approaching contemporary society’s issues.”

He adds, “One wants to be cautious

Two-thirds majority in all three orders



50% of each order and a two-thirds majority in General Synod as a whole



▲ A resolution to come before General Synod this summer proposes changing the rules for voting on changes to the constitution, declaration of principles, and canons dealing with doctrine, worship and discipline.

GRAPHICS:
SASKIA ROWLEY

and that’s why one has these thresholds. The question is, what is an appropriate threshold?”

The GWG’s current membership was set in 2019, but the group itself was first formed in 2005, with Jones becoming its chair in 2007. While it may have been considering ways to make General Synod more agile for a long time, the group drafted the specific changes currently on the table in response to General Synod Resolution C005 from 2019, which tasked CoGS to review the church’s governance structures. C005 as it was first written mandated only the review of the bands determining how many clergy and laypeople would represent each diocese. It was amended on the final day of the 2019 General Synod to include the rules on voting in a move which came after—but was not stated to be a response to—the failure of a resolution that would have amended the marriage canon to allow same-sex marriage, after an insufficient majority vote by the Order of Bishops.

At the time, secular media covering the marriage vote drew a connection between the failed vote and the governance review, launched, as the Canadian Press put it, “amid outrage that just two bishops’ votes stood in the way of having same-sex marriage recognized by the church’s laws.”

Jones, however—while conceding there was “quite a bit of anger about all sorts of things in General Synod 2019”—says these changes have been in the works for much longer. “The GWG’s point of view is, we’re not looking at a reaction or response to a particular matter. We’re trying to look at it

conceptually, and honouring the fact that we have three [orders] and that we are also the church of the whole people.”

At the March 2023 meeting of CoGS, some members of the council expressed concerns about the voting resolution—either explicit opposition to it or concern that CoGS’ sending of it to General Synod might be seen as an endorsement of it. They also discussed the possibility of holding an information session on Zoom before General Synod so that those who strongly support and oppose the changes may explain their stances on the resolutions. As this story was being written, a webinar was being put together by the office of the general secretary of General Synod.

Jones says the resolutions—which themselves will require a two-thirds majority in each order as well as two consecutive votes by General Synod—are far from a simple rubber stamp, regardless. They may be debated, modified, accepted or rejected entirely. “I have no idea what two General Synods will do with these,” he says, “but we need to have this discussion.”

Primalial term

Currently, the national church’s Canon III states that once elected, a primate serves until age 70 unless they resign or are declared incapable of finishing their term. Since the sitting primate, Archbishop Linda Nicholls, will celebrate her 70th birthday in October 2024, there will under current rules be a six-month gap between the end of her term and the election of the next primate. The resolution the GWG is putting forward would allow a primate who reaches age 70 less than one year before the next General Synod to continue on as primate until the end of the triennium.

Jones says the idea originated before Nicholls was the primate, when it became clear that any of several candidates for primate might have turned 70 less than a year before the end of a triennium.

“This is for the general case,” he says. “This is to prevent a sort of discontinuity for a short-ish period of time.”

Primates are elected during sessions of General Synod. Under current rules, if a primate resigns before General Synod, the most senior provincial metropolitan by election fills in as acting primate until General Synod meets to elect a new one. That would mean a lot of work for this person, says Jones, since they’d also retain their duties as a metropolitan and a diocesan bishop. If a primate has served a term lasting through several General Synods, he says, switching to a new person right before the end would stop their work early and replace them with someone who will be in office only for a few months before a permanent primate is elected. ■

General Synod to mull new anti-racism measures

Recommendations from task force on the agenda this summer



PHOTO: BEN FROESE

“We want everyone to be able to engage with these questions ... prayerfully and in a context that reflects our beliefs.”

—Irene Moore Davis

Sean Frankling
STAFF WRITER

The Anglican Church of Canada may have a new staff position for addressing racism and an advisory council to supervise its anti-racism work after a vote by General Synod this summer.

A report by a national church anti-racism committee, presented at March’s Council of General Synod (CoGS) meeting, suggests the new position and council as its top priorities. General Synod will be discussing and voting on these and other recommendations by the dismantling racism task force after CoGS voted to commend three motions from its report to General Synod.

The task force’s other proposals include a motion to develop anti-racism curriculum materials for Anglican-affiliated seminaries. Another calls all General Synod ministries to “engage with the full historical realities” of the Anglican church’s involvement with residential schools—per the 59th call to action of the Truth and Reconciliation Commission—and its involvement with slavery, encouraging all dioceses to do the same.

The report and its motions are the culmination of work begun after Archbishop Linda Nicholls, primate of the Anglican Church of Canada, named anti-racism as a key priority she wanted the church to focus on during her first speech as primate in 2019.

The task force’s work also included a survey of Anglican Church of Canada dioceses intended to discover the “racial demographics” of church leadership, as well the extent of local anti-racism work. According to its report to CoGS, the task force’s survey found the proportion of Black, Indigenous and people of colour (BIPOC) in clergy ranged from four per cent to 50 per cent across responding dioceses. Only half of the dioceses, the report stated, could give definitive numbers about BIPOC representation among lay leaders and general church membership. The report also claims the survey showed low awareness and implementation of the church’s *Charter for Racial Justice*, a document, adopted by the church in 2007 and revised by the task force in 2021, that lays out principles and goals for the church’s work on racial equality; just three churches, according to the document, reported a budget for implementing it. Three of the 12 dioceses reported that anti-racism training was a requirement for all clergy.

The task force’s report cautions, however, that the responses to its survey came from just 12 of the Anglican Church of Canada’s 30 dioceses, plus the Anglican Military Ordinariate. In addition, it states, “the content of the responses and the extent to which the questions were answered as intended varied considerably,” making statistical analysis of the data “problematic.”

Task force chair Irene Moore Davis told the *Journal* that her experience of the conversations the group held with stakeholders from across the church revealed both concerns and hope.

“Many Anglicans who don’t have a lot of



IMAGE: PROXIMA CENTAURI

“The question is, will our leadership represent our congregations?”

—Archbishop Linda Nicholls

interaction with people who don’t look like them may sometimes feel as though racism is something that happens somewhere else [and] doesn’t have any bearing on their own lives,” Moore Davis said. By contrast, she added, she heard concerns about worship life and barriers to advancement and participation in church leadership for those who stand out as visibly different from others in their communities. She described these taking forms such as parish bulletins, church art and music that do not embrace diversity; microaggressions—subtle, commonplace indignities in interpersonal interactions—and the processes the church uses for selection to leadership roles. Some fairly easy, common-sense changes, like looking for new musical traditions to include, could make a major difference in sending the message that people from all cultures are welcome in church, Moore Davis said.

“A lot of people of racialized backgrounds have suffered in silence through the years,” she said. “One of the things that we have to do—other than looking at institutional racism, and looking at how the church is complicit in perpetuating structures that make things unjust—is encouraging people to look at how they’re addressing racism in their own lives ... But I think ultimately folks are really hopeful that we can find a way through this.”

The task force’s mandate will draw to a close with this summer’s General Synod, Moore Davis said, but it will forward the results of these consultations to the next group General Synod appoints to take up the work. The long-term goal is the creation of training materials for dioceses to use in their own antiracism work.

According to Moore Davis, the task force has not chosen any single theoretical or philosophical foundation for the work it’s sending forward to General Synod. But CoGS member Michael Siebert, of the ecclesiastical province of Rupert’s Land, is concerned about ideology finding its way into the work of the task force through the language it uses.

In an interview with the *Journal*, Siebert said that some of the language that church leaders and the dismantling racism task force have used in their antiracism work so far has mirrored that used by authors in the field of critical race theory (CRT). Terms like whiteness, equity and even the commonly used phrase “dismantling

racism” come with loaded definitions, he says, from their use—and in some cases origins—in the works of influential CRT authors like Ibram X. Kendi (*How to be an Anti-Racist*) and Robin DiAngelo (*White Fragility*), both of whose work Nicholls recommended to CoGS at its meeting in March 2020.

The task force’s report notes that it received some concerns about its terminology from respondents to the diocesan survey. The report says there was “some diversity of what terms such as ‘BIPOC,’ ‘white,’ ‘inclusion/ equity/belonging’ ought to mean” in the responses and states that it intentionally left these terms “open ended,” believing it was important to have a starting point from which to build.

But Siebert says that until it chooses an explicit philosophical framework to guide its work addressing racism, the church’s use of language that originated in CRT may be taken as an implicit endorsement of a more extreme position than it intends, such as neo-Marxism.

In her interview with the *Journal*, Moore Davis emphasized the importance of seeing work against racism as a part of the gospel mandate to recognize each person’s reflection of the image of God.

“Everything we do has to be Christ-centred,” she says. “We want everyone to be able to engage with these questions and these issues and talk to one another and do it prayerfully and in a context that reflects our beliefs.”

At the March meeting, CoGS also discussed how the church can encourage the nomination of BIPOC people to the various councils, committees and leadership structures of the church. That included reviewing drafts of new nomination forms for CoGS and standing committees which contain language strongly encouraging the nomination of “persons who will contribute to a more diverse and representative membership in General Synod committees.”

Church leaders have been discussing the need for more diversity for years, Nicholls told CoGS, citing a resolution from General Synod 2001, which called on dioceses to encourage members of under-represented groups to participate in General Synod committees.

“Here we are 21 years later and we’re not yet seeing it expressed as fully as, certainly, I would believe we should be able to,” she said to a predominantly white CoGS. “And so the question is, will our leadership represent our congregations?” ■


 A decorative header for the Education Directory. It features a blue background with white line-art icons of a lightbulb, a graduation cap, an open book, and a person sitting at a desk. The text 'EDUCATION DIRECTORY' is written in large, white, sans-serif capital letters across the center.

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PEOPLE ▶

Walter Asbil remembered as 'wise and compassionate' bishop who made room for marginalized people

“He was self-deprecating to a fault and that always put you at ease. That was one of his great gifts.”

—Bishop Andrew Asbil

Sean Frankling
STAFF WRITER

Bishop Walter Asbil, former bishop of the diocese of Niagara, died April 8 at age 90. Asbil served as a priest for 40 years after his ordination in 1957, and was bishop of Niagara from 1991 until his retirement in 1997. His career in the church also saw him through posts in Montreal, Que., St. Catharines and Hamilton, Ont. and as rector of Christ Church Cathedral in the diocese of Ottawa.

In a press release, Bishop Susan Bell, current bishop of the diocese of Niagara, said, “Bishop Walter was a faithful and dedicated servant who led the diocese with the heart of a pastor ... He was wise and compassionate, and his commitment to equipping the saints for ministry is remembered fondly by those whom he influenced across the Church.”

Asbil is survived by his wife, Mavis, children Brent, Andrew (now bishop of the diocese of Toronto), Mark and Cynthia and his grandchildren.

In an interview with the *Journal*, Bishop Andrew Asbil described his father as “a kind, warm, generous leader that had the incredible ability to be able to welcome and to provide and create space for everyone.” Asbil praised his father’s inclusiveness, both of marginalized people in the church, the poor and LGBT members of his congregation. He said he was known for



PHOTO: CONTRIBUTED

Asbil, who died April 8, was bishop of the diocese of Niagara from 1991 to 1997.

making whoever he was talking to at any time feel like the most important person in the room.

“His humour was always disarming and playful—never a put-down,” Andrew Asbil said. “He was self-deprecating to a fault and that always put you at ease. That was one of his great gifts.”

Asbil’s memorial service was held April 24 at St. George’s Church in St. Catharines, Ont. ■

July BIBLE READINGS

DAY READING

- 01 Colossians 3:1-17
- 02 Habakkuk 1
- 03 Habakkuk 2
- 04 Habakkuk 3
- 05 Genesis 22:1-19
- 06 Genesis 24:1-25
- 07 Genesis 24:26-49
- 08 Genesis 24:50-67
- 09 Matthew 11:16-30
- 10 Matthew 12:1-21
- 11 Matthew 12:22-37
- 12 Matthew 12:38-50
- 13 Matthew 13:1-23
- 14 Genesis 25:1-18
- 15 Genesis 25:19-34
- 16 Isaiah 55

DAY READING

- 17 Genesis 28
- 18 Psalm 139:1-18
- 19 Romans 8:1-17
- 20 Romans 8:18-39
- 21 2 Cor. 5:11-21
- 22 John 20:1-18
- 23 Matthew 13:24-43
- 24 Matthew 13:44-58
- 25 Matthew 20:20-34
- 26 Acts 11:19-12:3
- 27 Genesis 29:1-14
- 28 Genesis 29:15-35
- 29 1 Kings 3:1-15
- 30 1 Kings 3:16-28
- 31 Genesis 32:22-32

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August BIBLE READINGS

DAY READING

- 01 Psalm 17
- 02 Romans 9:1-18
- 03 Romans 9:19-33
- 04 Isaiah 28:14-29
- 05 Matthew 14:13-36
- 06 Daniel 7:1-14
- 07 Daniel 7:15-28
- 08 Genesis 37:1-20
- 09 Genesis 37:21-36
- 10 Psalm 105:1-22
- 11 Psalm 105:23-45
- 12 Romans 10:1-17
- 13 Romans 10:18–11:12
- 14 Romans 11:13-36
- 15 Ezekiel 44:1-9
- 16 Psalms 133-134

DAY READING

- 17 Matthew 15:21-39
- 18 Matthew 16:1-12
- 19 Genesis 40
- 20 Genesis 41:1-16
- 21 Genesis 41:17-36
- 22 Genesis 41:37-57
- 23 Genesis 45:1-13
- 24 Matthew 9:35-10:15
- 25 Exodus 1:8-2:10
- 26 Psalms 122-124
- 27 Romans 12:1-8
- 28 2 Chr. 24:14b-27
- 29 Matthew 14:1-12
- 30 Matthew 16:21-28
- 31 Exodus 3:1-15

September BIBLE READINGS

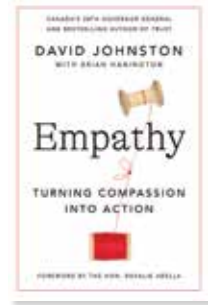
DAY READING

- 01 Ecclesiastes 3:1-15
- 02 Ecclesiastes 3:16–4:6
- 03 Ecclesiastes 4:7–5:7
- 04 Ecclesiastes 5:8–6:9
- 05 Exodus 12:1-14
- 06 Ezekiel 33:1-20
- 07 Romans 13
- 08 Matthew 18:1-20
- 09 Deuteronomy 17:2-20
- 10 Psalm 149
- 11 Exodus 14:10-31
- 12 Psalm 103
- 13 Psalm 114
- 14 John 19:13-30
- 15 Psalm 78:1-20
- 16 Psalm 78:21-39

DAY READING

- 17 Psalm 78:40-55
- 18 Psalm 78:56-72
- 19 Exodus 16:2-15
- 20 Philippians 1:12-30
- 21 Matthew 9:9-17
- 22 Matthew 18:21-35
- 23 Matthew 19:1-15
- 24 Matthew 19:16-30
- 25 Matthew 20:1-19
- 26 Philippians 1:1-11
- 27 Philippians 2:12-30
- 28 Revelation 12:1-12
- 29 Daniel 10:1-11
- 30 Daniel 10:12–11:2a

THE INTERVIEW ▶



.PHOTO: CONTRIBUTED

▲ Johnston's book on empathy was published in January.

Empathy 'much-needed value': Johnston

The *Anglican Journal* spoke to Johnston in January, before his appointment as special rapporteur, on his book and his Anglican faith, but was unable to reach him for further comment after his appointment was announced. This interview has been edited for length and clarity.

Why did you decide to write a book on the need for empathy at this particular time?

It's a very much-needed value in our country and around the world. When I was sworn in as governor general in 2010, the title of my installation [speech] was "A Smart and Caring Nation: A Call to Service". During the course of the time there, we set up the Rideau Hall Foundation in 2012 to amplify the reach of the office of the governor general with respect to Canadian values.

Out of that came five books. The first was *The Idea of Canada*. The next books were on innovation. The next book was *Trust*, which was spawned by my and others' concern about diminution of trust in our public institutions, be they government, media, non-government organizations, business and so on. Then *Empathy*, which is compassion into action. Trust and empathy are really two sides of the same coin.

How has your Christian faith influenced your views on the need for empathy and compassion?

It's been fundamental. It's the foundation. I'm a lay reader in the Anglican Church. I went to college in Boston and while there took the short course at the Episcopal Theological College, which is affiliated with Harvard, to become a lay reader. The seven summers that I was in university and then in law school, I was in Sault Ste. Marie, my hometown, and I substituted for the minister who was administering to reserves in the neighbourhood of Sault Ste. Marie. That gave me a kind of encounter with Indigenous culture which was a wonderful eye-opener for me.

Empathy is dedicated to my family: my wife, my five daughters, five sons-in-law and 14 grandchildren, which has really taught me empathy. The *Trust* book is dedicated to children, who offer their trust implicitly in the full expectation of fairness. Children have been a very big teacher in my journey in understanding empathy and in my values, of the basic love-thy-neighbour message of Christianity.

[When] our daughter Debbie was age four, Sharon and I were on a six-month sabbatical leave. We lived in the village of Girton, a few kilometres outside of the centre of Cambridge [England] and we attended the Anglican church, a building about 1,000 years old. The third or fourth Sunday we were there, after service started, a very elderly, poorly dressed man came in on two canes and sat down on the back pew. We'd seen him before. Our daughter who had her piece of paper and her crayons was sitting beside us and drawing and she looked back at the man. She did a little more drawing, then got up and went to the back. I was a bit worried: "Where is she going? Oh well, she's fine."

She went in the back, sat on the pew, was there for a little bit, and she came back, sat down with me. I said, "You don't have your paper with you, dear. You took it with you." She said, "I gave it to my friend." I said, "The man in the back pew?" She said,



▲ Special rapporteur David Johnston is a lay reader in his church.

PHOTO: RIDEAU HALL © OSGG

“The Anglican church has been important in my life. It helped to form my worldview.”

“Yes.” I said, “Why did you go out and see him?” She says, “He needed a friend. So I finished my drawing, which was a picture of me, and said, ‘This is a present so that we can be friends.’” I thought, a four-year-old reaching out to this man who was lonely and dishevelled and poor—remarkable that a child would have that kind of emotional feeling.

Is empathy enough to spur action when there are systemic barriers to equity and justice?

You start with that. Empathy is not sympathy, “I feel sorry for you.” Empathy is seeing your situation or a social situation and saying, “This is wrong” or “This is unjust” or “This is not as good as it should be. How can I do something about it?”

The arc of the book goes from individual [in] the first third, and then to family, neighbourhood, community, enterprise, regions, etc. The final third is: what do we do as a nation? I think the wrongs and the inequalities and the discrimination that we see in our social system can be cured and dealt with if we begin with an empathetic understanding—reaching out, looking beyond our immediate sphere, walking in the other person's shoes and then attempting to make that journey for the other person better.

You talk about the need to distrust our negative opinions, avoid cynicism and assume the best in people. What would you say to someone who says that this can be used as a way of disregarding valid criticism?

A critical mind is a very important part of empathy, because you want to gather and wade through the evidence, come to some sense of what the reality is and from that reality take appropriate action. I'm not sure I'd call that a cynical approach to things, but I would call it a realistic approach.

One of [my mentors] was Reinhold Niebuhr, a theologian who taught at Harvard. His most recent book at that time was *Children of Light and Children of Darkness*, and I remember him having us to his home with his wife—25 students

from our seminar. He said, “You who are in this course and think like me share certain values where you're optimistic about human nature and emphasize the good. That's the light.” But he said, “We're also children of darkness, where we should understand the darkness. The darkness is all the evil that's around. You want to be sure that you look upon that with the same open eyes and open mind as you see the really good situations, and be able to distinguish between the two.”

That's always stayed with me—that you don't look at the world through rosy-tinted glasses. You look at it through clear, insightful glasses and bring critical judgement to it.

What role do you see for churches in terms of building empathy, compassion, and turning that into action?

It's enormously important. The Anglican church has been important in my life. It helped to form my worldview. I attend church each Sunday for a variety of reasons, but one is to continue to learn, and to have a reinforcement of the most fundamental of all principles of the Christian religion, which is love thy neighbour. It's interesting that if you look around the world, all of the great religions in one form or another have the notion of “love thy neighbour” at their heart.

One of my great heroes is Queen Elizabeth [II]. I wrote a chapter in a book about the institute of the Crown and said there were three things that I admire so much about Her Majesty. One is her natural graciousness, which you probably don't see in formal occasions. You certainly see it in personal interactions. The second is her leadership as servant. She epitomized as well as any leader I've seen that leading is not being the commander-in-chief of the troops in the battlefield and leading them into battle. It's serving one's institutions, serving one's people, and serving one's neighbourhood. The third is her value [system] based on her Christian faith. I always listened to her Christmas message.

What Queen Elizabeth is saying [is] our neighbour's not just a person next door that we like, or our family, or our community from our particular income class, etc. It's others in particular, those with whom you don't have a common bond and you have to reach across that valley to restore that neighbour.

Anything else you'd like to mention about empathy?

Sharon and I are both honorary witnesses to the Truth and Reconciliation Commission ... The most important thing we can do for reconciliation is to provide equality of opportunity in education, to eliminate the gap between Indigenous young people and non-Indigenous young people. The best way to do that is to educate Indigenous teachers who are schooled in the particular language of the region, who would be keen students of the history and culture, good instructors [and] role models for young Indigenous people, to provide an education which gives them pride and understanding in their own heritage and also the capacity to assist their people as teachers and their country generally.

For me, that's empathy at its best and deals with perhaps one of the two or three most challenging domestic issues we have in the country right now. ■