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Synod votes no to extending primate's term



JIM TUBMAN

"I'm saddened that I do not get a full next two years to work with Linda," Susan Johnson, National Bishop of the ELCIC told the Assembly. "But she has been a brilliant partner and I want to honour her in front of you."

Gathered for six-day Assembly, Anglicans, Lutherans vote on justice issues, liturgy, planning and more

Sean Frankling and Matthew Puddister
STAFF WRITERS

In the wake of two votes against a resolution that would have extended her term, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told General Synod at its meeting in Calgary this summer that she would decide when she would retire after taking time to rest and reflect.

"I am of course disappointed that I will not have the opportunity to see the work of this General Synod completed and brought to General Synod 2025," she said with visible emotion in her closing remarks to the gathering July 2. "Synod has spoken—or at least the Order

of Bishops has spoken—on that possibility."

Primates in the Anglican Church of Canada will continue to be required to leave office by their 70th birthday, following the failure June 28 of a resolution that would have extended their term to the following General Synod where it fell within a year of their reaching that age.

On June 29, members debated and voted on the proposal again, after hearing from then-prolocutor the Rev. Karen Egan that a question had been raised about the accuracy of the initial vote count, and that officers of General Synod had heard of "discernible discontent" about the results.

In light of those concerns,

See **SIX DAYS**, p. 7

'He was a gift to us from God': Anglicans remember Michael Peers



PHOTO: GENERAL SYNOD ARCHIVES

Matthew Puddister
STAFF WRITER

The 11th primate of the Anglican Church of Canada and one of its longest-serving leaders, Archbishop Michael Peers died July 27 in Toronto just four days short of his 89th birthday.

Peers served as primate from 1986 to 2004. Major

See **PEERS'S**, p. 13

Sacred Circle ratifies founding documents of Indigenous church

Chris Harper installed as national Indigenous Anglican archbishop

Matthew Puddister
STAFF WRITER

The 11th Indigenous Anglican Sacred Circle saw ratification of the Covenant and Our Way of Life, founding documents for the self-determining Indigenous church within the Anglican Church of Canada, along with the installation of Chris Harper as the new national Indigenous Anglican archbishop.

The gathering of Indigenous Anglicans from across Canada took place May 28 to June 2 in Ramara, Ont. Around 110 people registered, including Indigenous Anglican clergy, elders, young adults and members of the Anglican Council of Indigenous Peoples (ACIP), though not all were able to attend in person.

On May 30, Sacred Circle reached the consensus needed to ratify the Covenant and Our Way of Life—respectively similar to a constitution and canons—following discussions and reports from talking circles.

Harper and ACIP co-chair Canon Murray Still were among the first to sign the Covenant and Our Way of Life. Donna Bomberry, interim coordinator of the



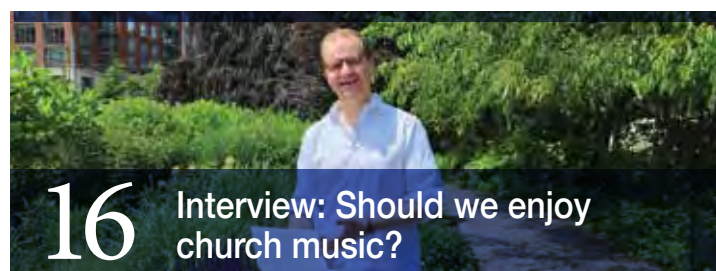
▲ **Donna Bomberry, interim Indigenous Ministries coordinator, signs the Covenant and Our Way of Life.**

PHOTO: BRIAN BUKOWSKI

Anglican Church of Canada's Indigenous Ministries department, invited participants to sign their names along with their claimed nations.

With most of Sacred Circle wearing orange shirts that day to honour the memory of children who did not return home from residential schools, a sea of orange flowed toward the stage. The smell of sage, cedar, sweetgrass and tobacco—collectively known as the four sacred medicines—filled the air. Elders and Indigenous bishops, priests, deacons and lay people, as well as Indigenous partners and bishops serving as witnesses, made their way forward to sign. People hugged and sang "Amazing Grace," "This Little

See **'A LONG WAIT'**, p. 12



16 Interview: Should we enjoy church music?

PM# 40069670

PEOPLE ▶

William Cliff to be installed bishop of Ontario

Investigators find evidence does not support May allegation

Sean Frankling
STAFF WRITER

An investigation into an allegation against William Cliff, bishop of the diocese of Brandon, has returned a “clear and unambiguous” finding that the evidence did not support the claim of his misconduct, Michael Oulton, the current bishop of Ontario, said in an Aug. 2 press release.

The finding means that Cliff, who received the most votes in an April 29 diocese of Ontario electoral synod, will be installed as bishop of that diocese, succeeding Oulton, who announced in February his intention to resign on the installation of his successor.

Cliff was placed on a form of administrative leave called inhibition in May after the ecclesiastical province reported that allegations of misconduct on Cliff’s part had appeared on social media.

“A full and thorough investigation of the matter over the ensuing three months has now concluded, with a definitive finding



▲ William Cliff was elected bishop of the diocese of Ontario April 29.

PHOTO: DIOCESE OF BRANDON

that the allegation against Bishop Cliff is not supported by the evidence,” Oulton wrote. He did not specify the exact nature of the allegation against Cliff.

In her findings on the case which were included with Oulton’s press release, Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario, said the province’s safe church resource team had thoroughly investigated the allegations and had found that the evidence did not support the allegation.

“The report of the investigators is confidential and will not be released,

respecting all those involved in the investigation. The findings are clear, and the conclusions have been communicated with all parties,” she added.

Germond said Cliff and Oulton would now resume work on the transition of leadership, with a date for Cliff’s installation as bishop of Ontario to be set in the coming weeks. Oulton said the past few months had been difficult for all involved.

“While I feel immense relief that this matter has come to conclusion, I find little cause for rejoicing,” he wrote. “Lives have been turned upside down, especially that of Bishop Cliff. The pain of these three months will not be erased simply as a result of this finding, but it will begin the process of healing.”

Cliff was ordained a priest in 1992 and since then has served in numerous other positions, including chair of the Anglican Journal coordinating committee, the Anglican Church of Canada’s communications committee and the Council of the North. He has also served three terms on the Ontario Human Rights Commission.

The diocese of Ontario covers Kingston and five counties along the shore of Lake Ontario, serving about 13,000 Anglicans. ■

Changing times call for ‘adaptability’: New AST head

Sean Frankling
STAFF WRITER

The new Anglican president of Halifax’s Atlantic School of Theology (AST) says building agile leadership skills and adaptability into the next generation of clergy will be a focus of her work.

“I think in every faith community, whether it’s a church or a local congregation, whatever that looks like, there are strengths and there are gifts. And I think that the role of the leader is to really home in on what gifts has God given to this group of people because from that we can discern what God is calling this group of people to do,” says the Rev. Heather McCance, who assumed her new role Aug. 1.

In a time when what it means to be a church is rapidly changing as congregations shrink and religion’s role in society shifts, she says, clergy



PHOTO: DAVE ROBINSON

▲ In addition to her academic work, McCance has worked in parish ministries for more than 20 years.

will need to be more creative and adaptable than ever. “For many of us, I think [the pandemic] made us realize, ‘Hey, we can change [our format] radically and still hold on to the gospel, still hold onto the things that matter.”

AST is an ecumenical school

that trains students for ministry in the United, Anglican and Roman Catholic churches.

McCance wasn’t even looking for a change of work when the search company AST had hired approached her about the job of president, she says. She was happy splitting her time between roles as director of pastoral studies at Montreal Diocesan Theological College and director of field education at the Montreal School of Theology. “But when the question was asked [whether] I would consider it, I took some time and I prayed and I talked to my family and thought, well, God might be opening a door here. Let’s walk through and see.”

On top of her experience in academic leadership, McCance also has a doctorate in Christian ministry leadership and has worked in and developed parish ministries for

more than 20 years in dioceses from Rupert’s Land—a diocese that covers southeastern Manitoba and a swath of western Ontario—to Montreal.

This experience, along with academic qualifications which include a bachelor of arts and master’s degrees in divinity and theology, was what drew the search team to McCance, Peter Secord, chair of the school’s board of governors, said in a press release from AST.

“The Rev. Dr. Heather McCance brings with her an extensive career in the teaching and study of leadership and holds the specific combination of qualifications and experiences AST was looking for. The continued success of our institution is critical to our community and to the students we serve, and Heather’s passion, character, and collaborative spirit will position AST for excellence in the years ahead,” he said in the release. ■



PHOTO: HURON FARMWORKERS MINISTRY

The program’s new outreach in Tilsonburg has been attracting more people week after week, Martinez says.

Migrant worker ministry gathers in church’s neighbours

Sean Frankling
STAFF WRITER

An outreach program for migrant farm workers in the diocese of Huron is drawing in interest both from the migrant workers themselves and from members of the community who want to be involved in the church’s charitable work.

The Rev. Enrique Martinez, priest for the parish of Long Point Bay and the director of the Huron Migrant Farmworkers Ministry Centre, says it started last year with a budget and a plan to provide weekly meals and support to 100 workers each month, but quickly grew to serve 1,000. This year the program, sustained with funding from non-profit The Neighbourhood Organization (TNO), ministers to up to 1,500 a month.

Coming out of the pandemic, Martinez

MINISTRY ▶

says, he and the parish’s wardens were working on identifying the needs of the community when

he made a trip to Simcoe, Ont. for groceries and saw that the local Food Basics and Walmart were gathering places for migrant workers. At the time, he says, most Anglican churches in the area were made up almost entirely of people who spoke only English.

“We never imagined that the need is there [for] Spanish-language ministry,” he says. “We never imagined that so many brothers and sisters from another country who come to our country are in need of different things. Not only food, they need support, they need mental health, they need spirituality.”

In response, Martinez began work on a program that now provides weekly meals, fellowship, donated clothing and supplies—

plus a mid-week Spanish-language church service that attracts 120 people, mostly migrant workers.

Some of the workers have applied their green thumbs to helping the parish’s community garden flourish. But it’s not only they who want to give back to the church; the program has also drawn interest and donations from the surrounding community. Neighbours have heard about the ministry to migrant workers and reached out asking how they can contribute to the work or even to other projects the parish is working on, says Martinez.

“I receive calls from people who are not Christians. I have one guy who is Muslim who now wants to become an Anglican. He just came to me and he said, ‘I want to be a minister like you someday because I see what you’re doing and I want to do it,’” he says. ■

MEDICAL ASSISTANCE IN DYING ▶

Church to publish MAID essays



▲ The Rev. Dr. Eileen Scully, director of Faith, Worship and Ministry

PHOTO: COLIN DUERRSTEIN

By starting with the people who are already wrestling with the questions surrounding MAID, Scully says, the church can help define the parameters of the conversation its members will have on the way to forming a clearer position.

Sean Frankling
STAFF WRITER

The Anglican Church of Canada will publish a set of writings on medical assistance in dying (MAID) this September with the aim of helping members of the church in their discernment around the issue.

The Rev. Eileen Scully, the church's director of Faith, Worship and Ministry, who is compiling and editing the project, says the documents—by people from across the country, including health-care professionals, health-care chaplains, priests, theologians and one nun—deal with a range of perspectives on MAID, both positive and negative.

“There are those who have peace in decisions towards MAID for themselves and others, who have some experience of attending medically assisted deaths where there has been for them experiences of grace and those for whom there is horror in—Well, the most poignant stories are [of] those who are really desperately trying to live and are being presented with a MAID option for which they're told they have freedom to choose and they're not feeling free,” says Scully.

The collection includes 22 essays, plus a statement already released by the Prayer Book Society of Canada, which lays out a firm position against MAID on the grounds that it is incompatible with the church doctrine embodied in the *Book of Common Prayer*.

The project began, Scully says, in response to two *Anglican Journal* articles last year which highlighted uncertainty in the church about what it could—or should—do to respond to changes in the rules on medically administered death coming into effect with the passing of Bill C-7 in March 2021. These included making MAID available to people whose deaths were not imminent due to a medical condition, but who have a physical or mental illness, disease or disability that, the law states, “causes them enduring physical or psychological suffering that is intolerable to them and that cannot be relieved under conditions that they consider acceptable.”

Among other things, she says the *Journal* articles made her suspect the lack of new comment was in part due to the sheer breadth of perspectives on the issue.

“It's easy for us to get into a state of paralysis when we don't know what outcome we're looking for here,” she says.

In the absence of a clear consensus on whether the church should be providing resources for critical thinking on the ethics of MAID or issuing a definitive statement of position, Scully says it was important to her to see the church take some action. As a start, she opted to collect these essays as a way to create some idea of what perspectives exist within the church. By starting with the people who are already wrestling with the questions surrounding MAID, she says, the church can help define the parameters of the conversation its members will have on the way to forming a clearer position.

The other driving factor in the need for new work on MAID policy, she says, is a national situation which has changed significantly since the church's



PHOTO: BEN HERSHEY/UNSPLASH



▲ “There are very different experiences whether if one is privileged, relatively wealthy, doesn't have housing insecurity or food insecurity or [isn't] lacking in access to medical care,” Scully says.

PHOTO: BEN HERSHEY/UNSPLASH

last statement, *In Sure and Certain Hope*, released in 2016—the year MAID legislation was first passed in Canada, in response to a 2015 Supreme Court case that ruled banning it unconstitutional. One difference between then and today is that MAID has moved from hypothetical to real, Scully says; the nation and the church now have seven years of experience in its application.

“The other thing is the fragility of our social safety net,” she says. An overburdened system in everything from social services to health care, housing and support for those experiencing poverty and homelessness cannot be separated from the conversation on how MAID is applied, she says—especially now that people suffering only from mental health conditions are eligible.

“Back in 2016 we were concerned and people didn't really want to articulate ‘Ooh, slippery slope;’ but we're at a place where

we're far down the hill and I think that's what is having a lot of Anglicans sit up, wake up and pay attention,” Scully says.

“There are very different experiences whether one is privileged, relatively wealthy, doesn't have housing insecurity or food insecurity or [isn't] lacking in access to medical care. And there's a very different experience for someone nearing the end of their life with a terminal illness, choosing this way of their dying when the death is foreseen to someone who is disabled living in poverty and is being offered MAID as an option.”

Scully says she is planning a multi-stage release of the material Anglicans have submitted for this project: an online release in September, at which point submissions will remain open in case Anglicans reading the collection wish to add their own voices to it; then a final version which she hopes to release by year's end, online and in print. ■



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**ANGLICAN
VOICES ▶**


By Martha Tatarnic

IN MY RECENT book, *Why Gather?* and during the talks I've given about it across Canada, I've spoken openly about my struggle with burnout in ministry. Although I didn't want to admit it at the time, I went into 2020 actively wondering if there was something else I could do with my life. With the advent of COVID-19, those wonderings became all-consuming. The pressure and anxiety of juggling so many needs and expectations, and then the sudden free-fall in which we all found ourselves, were too much.

The Anglicans I've spoken to about this have been most eager to share two things:

1. Clergy are grateful for the opportunity to name and normalize talking about a struggle that is exceedingly common but which can be cloaked in shame and secrecy.
2. It's not just clergy who are feeling the grief and pressure of ministering in a church that is institutionally dying. Whole congregations are weighted down with guilt, feelings of inadequacy and the exhaustion and despair of trying to keep afloat the church that means so much to them.

Many Anglicans are doing good, hope-filled and faithful work, serving communities and congregations in life-changing ways. Some of our congregations are financially viable. Clergy and congregations able to post traditional indicators of growth and vitality—still our measure of success in Christian leadership—dot the country.

Most of our congregations and leaders, however, are struggling to do more with less and have serious concerns for their immediate or future viability. Across the spectrum of how we define success and struggle, our churches routinely buy into the secularist mindset that is at the root of the overall trend of decline in religious faith: survival of the fittest, and may the best leaders with the right ideas win—a mindset that can lead to hero worship at one extreme and scapegoating at the other. Whether things seem to be going wrong or right, the dynamics of both can be soul-destroying. Meanwhile, we've failed to notice that the people in our pews are

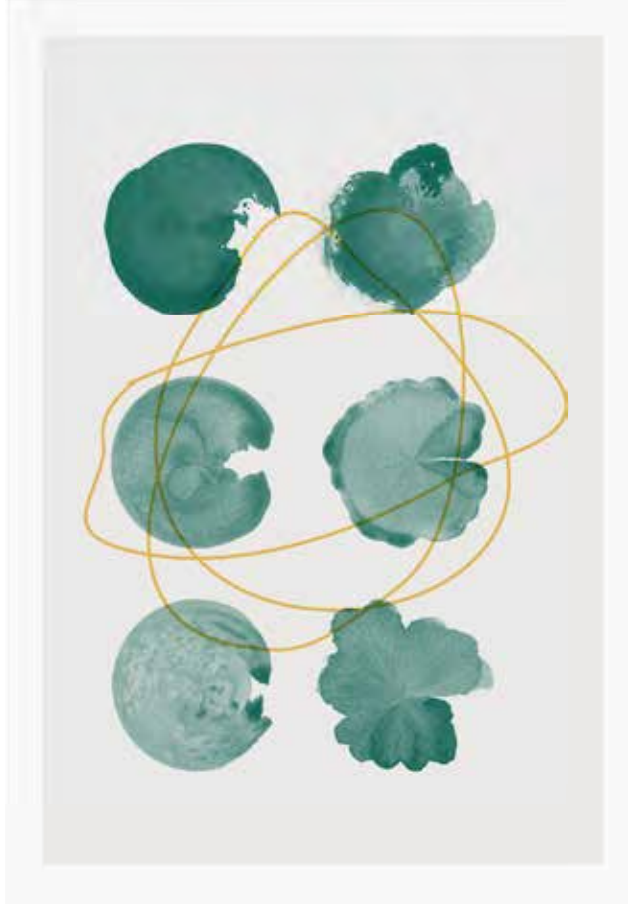


IMAGE: NATURE LINE

“It's time to discern together what might be needed—hub ministries, streamlined diocesan budgets, careful decisions around how we centralize and how we localize ministry—to properly equip the church we feel called to be.”

also feeling the frazzle of trying to compete in a church landscape of fewer resources and a smaller pool of people in our secular world who identify as religious. As it does in institutions in all times and places that become mired in fear for their own survival, anxiety drives the bus. It shuts down honest and critical conversation and creates a death spiral of ever-increasing isolation and despair in our faith communities and their leaders.

What we have on our hands is a collective problem and it requires collective solutions. It won't be solved by telling priests to take their day off and get a hobby. Across Canada, with few exceptions, our church communities are under-resourced, and the strain of that under-resourcing creates stress on all levels of the church and is a responsibility in which we all share. Are there ways we must reduce the institutional weight of the church? How can we put more of our resources locally, where faith communities, community engagement and prayerful discernment

always get lived out? And if we do put more into local communities, what exactly needs to be centralized? Is there an even greater centralization that needs to happen (reducing, say, the number of dioceses and diocesan offices) in order to better support local ministry? And how are we pooling resources on the ground in order to create ministry teams and parish communities that can flourish rather than barely scrape by? Are we intentionally creating space for the wrestling, discernment, listening and honest, critical conversation needed to navigate our way through this new landscape with health and hope?

The good news is that we have money. Individual parishes or even dioceses may not feel wealthy as budgets become ever more strained. And yet, collectively, the wealth in our real estate holdings across Canada, not to mention the endowment funds that exist in some parish and diocesan bank accounts, is significant. Past generations bought land, built buildings and left money to the church. That generosity needs to be stewarded thoughtfully, responsibly and prayerfully. As we say in our household budgets, “*We can do anything, but we can't do everything.*” What do we want to do? And why? And what do we need to let go of in order to do it? What are the central offerings of our Anglican church and why do they matter? How are we going to equip and support those offerings so that we can do more than survive? It's time to discern *together* what might be needed—hub ministries, streamlined diocesan budgets, careful decisions around how we centralize and how we localize ministry—to properly equip the church we feel called to be.

Honesty is liberating. We can take seriously the pressure and grief with which we are all living in this church we love. When we do, we may find we can breathe a little more easily—and begin to hope for a future that is both possible and faithful to our calling. ■

Canon Martha Tatarnic serves as the rector of St. George's Anglican Church in St. Catharines, Ont. She is the author of *The Living Diet: A Christian Journey to Joyful Eating and Why Gather?* The Hope and Promise of the Church.

Clarification

According to Cecil Chabot, the restored St. Thomas' Anglican Church in Moose Factory, Ont. will be used by various community groups and programs, and to host Anglican as well as other Christian and non-Christian faith groups. These priorities were listed in a different order in the June Anglican Journal.

LETTERS ▶

The Anglican Journal welcomes letters to the editor.

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

Four church leaders disappointed by Israel-Palestine panel coverage

We were most disappointed to read the headline of a recent article that appeared on anglicanjournal.com which read, “Don't push us: Meetings with MPs on Israel-Palestine disappoint church leaders.” We have noticed that this headline has since been updated and appreciate that it has been changed to “Moral imper-

ative' to speak out on Israel-Palestine, church leaders say.”

We felt further disappointment in the way the second half of the article turned from coverage of the church leaders' visits and our evening panel discussion to an interview with Richard Marceau, of the Centre for Israel and Jewish Affairs. The article

included comments on the panel discussion from only one person, in what is a very complex situation. It also did not help further dialogue in any way, including Canadian Jewish-Christian dialogue, as there was no opportunity offered to the church leaders to respond in the article to Marceau's comments.

Bishop Susan Johnson, National Bishop of the Evangelical Lutheran Church in Canada

Archbishop Linda Nicholls, Primate, The Anglican Church of Canada

The Right Rev. Dr. Carmen Lansdowne, Moderator, The United Church of Canada

Rev. Dr. Dorcas Gordon, Principal Emerita of Knox College, The Presbyterian Church in Canada

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SINGING WITH JOY ▶



Reflections on General Synod and Assembly

By Linda Nicholls

WRITING ONLY DAYS after the conclusion of the Assembly and General Synod 2023 held in Calgary, let me reflect on some aspects of this synod for our Anglican family.

There were wonderful moments of affirmation of relationships old and new. Our relationship with the Evangelical Lutheran Church in Canada (ELCIC) is maturing: we made commitments to work together and not duplicate committees and task groups so that we will learn from the wisdom and skills each has to offer. While there are stumbling blocks that we do still encounter, such as our different understandings of the diaconate and confirmation, we are committed to continuing our journey together. I look forward to the joint staff meetings where we'll be putting this into practice.

We celebrated Churches Beyond Borders—the four-way full-communion partnership that exists between the Anglican Church of Canada, ELCIC and their counterparts in the United States, The Episcopal Church and the Evangelical Lutheran Church in America—and added the Moravian Church in Canada as a full communion partner, opening possible avenues for other sharing. The barriers between denominations are being dismantled to allow the flourishing of God's work and the gifts of God's children to be shared.

We approved a wide range of new liturgical resources for use as needed in the church. We continue to treasure the rich tradition of common prayer while recognizing new opportunities for formation in prayer or the marking of particular pastoral moments.

In 2019 General Synod requested that our structures for governance be reviewed though the issues being addressed were not all immediately clear. The governance working group wrestled with a variety of possible changes and offered several to



▲ This summer's Assembly saw Anglicans and Lutherans make commitments to working together, says Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

PHOTO: [CARTER, ELCIC]

General Synod for discernment. Although some people express frustration with the parliamentary processes of our governance structure, they do offer the opportunity to hear the views of a wide variety of synod members. For some the entire structure is far removed from their parish and community life and hard to assess. For others the proposals sought to move too quickly to permit change. For others, the role of the bishops was either overemphasized by disproportional authority to deny change or underemphasized in light of episcopal calling, training and vocation. The debates led to postponement or denial of changes but did highlight the diversity of understanding of our synodical structures and the breadth of our theological understanding of the role of bishops. These will not be resolved easily or quickly and will be the subject of much conversation, I am sure!

We were clear in our call for peace in Sudan and raised \$4,800 in one day to be matched 4:1 by federal government funding. However, we struggled to balance the voices of different communities in Israel and Palestine in our statement on that

conflict. A Jewish rabbi invited us to better understand the relationship of Judaism to the land of Israel while others wanted the statement to wait for further consultation and others felt that we cannot wait in the light of the increasing and disproportionate violence against Palestinians. These seemed to be mutually exclusive! We did find a way, however, to acknowledge the disparate voices by removing a clause we agreed needs further consultation. And we committed to that consultation while offering the voice of our church, in concert with that of the ELCIC, on the needs that our Palestinian partners had identified as urgent. Although this kind of process can seem difficult in the heat of the moment, it's Anglican discernment working as it should.

We now have our strategic commitments confirmed, and the work to shape our church to better reflect our values begins. Thank you for your prayers. Now pray for all those elected and chosen to carry out the work! ■

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

FEATHER AND SAGE ▶



Bringing justice and peace to a new season

By Chris Harper

But let justice roll down like waters, and righteousness like an ever-flowing stream. —Amos 5:24

THE SEASON OF Creation, a globally and ecumenically recognized time for prayer and care for the earth, begins Sept. 1 and is themed "Let Justice and Peace Flow" this year. The month ends with the National Day of Truth and Reconciliation on Sept. 30. These two events form a wonderful moment for the church, like the opening and ending of a book, and what we do in between should add to our lives and change us.

In our ministries we use prayer books to lead and guide us into a common purpose that unites us across time and space. In *A Disciple's Prayer Book*, used in Indigenous gospel-based discipleship, three questions are asked following the reading of the gospel passages appointed for the day. That passage is not only the focus of the gathering time; it's also used throughout the day to help us centre ourselves. In this way we stand as one, connected to what the Lord is saying, opening ourselves to



PHOTO: LUMPPINI

the Lord's guiding and calling. The three questions are:

1. What word(s), idea(s), or phrase/sentence(s) stand out for you?
2. What is Jesus (the gospel) saying to you?
3. What is Jesus (the gospel) calling you to do?

This month, most of us will be getting back to our duties and responsibilities after an eventful summer. We may pause to reflect on and assess our shared summer story. Most of us will prayerfully look back and acknowledge that this past summer was just a little out of the ordinary. It was hotter than usual across the globe, with wildfires and flooding in many areas. In this month, we as Christians should pause and reflect on what we are doing to our world and to the future of those who will follow. How will our story be read by future readers? What will be our place in the story of God's Creation? This past summer has tested both Creation and our willingness to steward it. Creation is not just gently calling but screaming for us, its children, to wake up and change our ways—and pay the bill. The Season of Creation aims to make this a reality by calling on us as children of Creation to

seek unity through common action, prayer and reflection, to strive for justice and peace for the world.

Justice and peace are words, but what we do is the essence of our ministry. It's the same with truth and reconciliation: Our contribution makes these words meaningful to our own personal story. Like all good books, our own story should be a good read—it should have adventure, new insights, an engaging plot with twists—and it should make the reader want to follow to the end.

So how was your summer story? Was it enough to strengthen you for the seasons ahead? Were you challenged enough to see a need for change? Did you pray and reflect enough to see the Almighty in Creation around you and in the eyes of someone else? Was your summer enough to make you want to say to September, "Bring on the new season, feed me anew and open my eyes to changes that I need to effect, that justice and peace, truth and reconciliation may be more than words, but action." ■

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



Christian unity a matter of discipleship—and of increasing ‘urgency,’ ecumenical lead says

HEARING THE LAMBETH CALLS ▶

Christian Unity
The seventh of a 10-part series on the calls to the global Anglican Communion made at the 2022 Lambeth Conference.

Matthew Puddister
STAFF WRITER

Ecumenism and the search for Christian unity are no mere niche interest, the Anglican Church of Canada’s lead animator for ecumenical and interfaith relations Canon Scott Sharman says, but rather “an essential part of being a disciple of Jesus today”—and ecumenical agreements between churches in countries like Canada may soon become more common.

Sharman was responding to the Lambeth call on Christian unity, one of 10 statements drafted by committees of Anglican bishops from around the world, laying out priorities for the Anglican Communion. Each call is expected to be shaped in response to feedback: an earlier version of the calls served as the basis for discussion at the 2022 Lambeth Conference, a gathering of 650 bishops from across the Anglican Communion; this spring, an updated version was released based on that discussion. Now, Anglicans worldwide are invited to share their own feedback through a series of webinars.

The Lambeth call on Christian unity in its 2022 version urged the Anglican Communion to renew its “commitment to an urgent search for the full visible unity of the Church”; and for Anglicans to build relationships with other churches in their provinces, working with them to proclaim the gospel and respond to the needs of world. It asked Anglicans to learn from other Christian traditions and seek dialogue to overcome theological and ecclesiological differences; to speak up for those suffering persecution; and to establish relationships of communion with other churches.

The 2023 version includes these but also calls on Anglicans to seek unity and reconciliation within the Anglican tradition itself—recognizing divisions within the Anglican Communion that have led to the establishment of separated churches and groups.

Sharman said he was encouraged by one of the Lambeth calls being devoted to Christian unity, viewing ecumenism as a key part of following the teachings of Jesus.

“In a world that is used to people pulling away from one another [and going] their separate ways, a commitment to seek unity with those who think and speak and pray their faith in Christ differently than me’ is a powerful witness to the gospel and the call to reconciliation,” Sharman said.

“The importance and urgency of this is likely only going to increase in the decades to come. I think the fact that the Lambeth Conference gave ecumenism the attention that it did confirms this.”

In the global North and West, Sharman said, a point may be approaching when the focus for Christians will be less on how to maintain the presence of specific denominations such as Anglicanism or Lutheranism, “but rather how we best encourage and support the presence of a vibrant and active community of Jesus followers at all.” For that reason, he said, various forms of “full communion agreements, ministry-sharing covenants and collaborative mission partnerships” between previously separate denominations will become more frequent



▲ **Leaders from the four main Anglican and Lutheran churches in North America prepare to exchange communion cups at Assembly in Calgary June 30. Left to right are: Archbishop Linda Nicholls, primate of the Anglican Church of Canada; William Franklin, bishop of Long Island in The Episcopal Church; Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada; and Elizabeth Eaton, presiding bishop of the Evangelical Lutheran Church in America.**

PHOTO: JIM TUBMAN

and common in the future. Sharman cited the recent agreement of full communion between the Anglican, Lutheran and Moravian churches in Canada, reached in Calgary this summer at the joint Anglican-Lutheran Assembly, as an example.

The Assembly also saw the celebration of Churches Beyond Borders—a cross-border, four-church relationship in which the Anglican and Lutheran churches in Canada have expanded full communion to include their U.S. counterparts, the Episcopal Church and the Evangelical Lutheran Church in America—with speeches followed by an exchange of communion cups from each church.

Sharman said the Lambeth call on Christian unity benefits the Anglican Church of Canada’s ecumenical work by providing “touchstones” that have been discerned and articulated by the broader global church, helping give focus and guidance to local and national churches.

“We are in a time as a church where many priorities of the church national are being reassessed, and where our resources and energy need to be carefully directed towards those things that can make the greatest difference,” Sharman said. “This is equally true with respect to our ecumenical initiatives.”

‘Ecumenical emergency’

Last summer’s Lambeth Conference also saw Cardinal Kurt Koch, the Roman Catholic Church’s lead on ecumenical affairs, highlight, in a message read out by a representative, what he called an “ecumenical emergency” after decades of progress in bringing different Christian denominations together.

Koch contrasted the dominance of postmodernism—a school of thought that denies any single overarching account of reality and instead raises pluralism to a principle—with traditional Christian thinking that found meaning in unity (the word “catholic” comes from the Greek word *katholikos*, meaning “universal”). This postmodernist mentality, Koch said, has found its way into ecumenical thinking, “expressed in an ecclesiological pluralism ... according to which precisely having multiple diverse churches is regarded as a positive reality and any attempt to regain the unity of the church appears suspicious.”

However, these divisions in Christianity have turned out to be a strong barrier to

evangelization, Koch said. He cited the 2013 apostolic exhortation by Pope Francis I, *Evangelii Gaudium* (“The Joy of the Gospel”), which spoke about how divisions among Christians, particularly in Africa and Asia, had become a serious problem.

Implementation at the Communion level

The Lambeth call on Christian unity states that responsibility for its implementation lies mainly with the Anglican Consultative Council (ACC), working through the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFUO) and the Anglican Communion Office (ACO). It calls on the ACC and secretary general “to ensure that adequate resources are available to enable this task.”

Sharman said the ACC and IASCUFUO are critical to Anglican work for Christian unity, since “most if not all our ecumenical dialogue partners are, like us, part of global denominational communions of families of churches.” The most direct way that the Anglican Church of Canada receives support for ecumenical work, he said, is through forums for discussion.

Christopher Wells, director of the Unity, Faith and Order department—the ACO branch that supports the work of IASCUFUO—called ecumenism “from the beginning, a centrepiece of the ACO’s work.”

Wells said a considerable part of the ACO’s budget goes to support ecumenism at Unity, Faith and Order through staffing, organizing, and financially supporting the Anglican Communion’s bilateral dialogues by covering costs such as airfare, accommodations and travel visas.

“To be sure, proper financing of this work has been and remains a challenge, but we are in no way backing away from any of it,” Wells told the *Anglican Journal* in an email.

The Anglican Communion, Wells said, is currently engaged in bilateral dialogue with the Roman Catholic Church, the family of Eastern Orthodox churches, the Lutheran World Federation, the World Methodist Council and the Pentecostal World Fellowship, as well as with the Old Catholic Churches of the Union of Utrecht and the World Communion of Reformed Churches. It is also engaged in exploratory discussions with the Assyrian Church of the East. ■

Six days in Calgary: An Assembly chronicle



▲ The primatial cross, carried by primates of the Anglican Church of Canada since 1937, rests against a wall during General Synod.

PHOTO: JIM TUBMAN

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she said, General Synod chancellor Canon (lay) David Jones had moved that synod suspend one of the rules of order that prevents it from reopening a matter without unanimous consent, and reconsider the resolution. This motion received its required two-thirds majority; but after renewed debate, the resolution to extend the primatial term was struck down a second time.

That resolution, presented in a motion by the governance working group (GWG), required a two-thirds majority in each of the three orders of laity, clergy and bishops, but failed to pass that threshold in the Order of Bishops.

In debate, proponents argued the resolution was a simple, common-sense solution to smooth an impending change in the leadership of the church. Opponents raised concerns about the optics of making even a small increase in retirement age in a church they said should be promoting a new generation to leadership. During the second vote, several members of General Synod also raised concerns that reopening the issue after it had been voted on undermined trust in the decision-making process.

After the votes, Nicholls told the *Journal* that she now had the option to work all the way up to her 70th birthday in October 2024 or to step down at any point before then.

The vote's failure means that when Nicholls steps down, the most senior provincial metropolitan by election will serve as acting primate, if that person is able and willing, until a new primate is elected at the next General Synod. As this issue was being prepared, the most senior metropolitan by election was Archbishop Anne Germond of the ecclesiastical province of Ontario, Jones confirmed to the *Journal*.

Nicholls said this would be her first and last General Synod gathering as primate, in a term that saw the church through what she described in her opening remarks as "significant internal challenges." Among these, she listed the resignation of two bishops.

"One bishop relinquished his ministry following a substantiated complaint. The former national Indigenous archbishop voluntarily resigned and relinquished his ministry after a complaint was brought forward," she said. "And although the resignation and relinquishment of ministry prevents adjudication, we have learned this may be unsatisfying to complainants and others."

In June 2021, Lincoln McKoen, then bishop of the Territory of the People, resigned and relinquished his exercise of episcopal ministry following allegations of sexual misconduct that Archbishop Lynne McNaughton, metropolitan of the ecclesiastical province of B.C. and Yukon, said he acknowledged were "well-founded." Former national Indigenous archbishop Mark MacDonald likewise resigned and relinquished his ministry after what a pastoral letter from the primate referred to as "acknowledged sexual misconduct."

Nicholls also cited, as challenges, the national office's handling of a draft article intended for publication in the *Anglican Journal's* sister publication, *Epiphanies*, about the experiences of



▲ Anglicans and Lutherans sing a hymn together at a joint session.

PHOTO: JIM TUBMAN



▲ Newly arrived members of General Synod receive welcome packages.

PHOTO: JIM TUBMAN

sexual misconduct complainants. She further highlighted the church's challenges weathering the COVID-19 pandemic and its work in dismantling racism, strategic planning and strengthening bonds with other churches, all of which were discussed during the General Synod gathering.

In her closing address, the primate expressed deep gratitude for support she had received in the four years she held the office. "Thank you for the notes, the hugs, the emails, the cards and gifts that have been a much-needed sign of encouragement in the dark times of these four years," she told General Synod.

Members of the Anglican Church of Canada and its full-communion partner, the Evangelical Lutheran Church in Canada (ELCIC), gathered from across the country to meet in Calgary this summer June 27-July 2 for Assembly 2023. The joint gathering included the Anglican General Synod (originally scheduled for 2022 but postponed due to lingering pandemic concerns), a Lutheran Special Convention and sessions where both groups sat down together. Anglicans discussed and voted on a range of issues in addition to the term of sitting primates—new liturgies, Israel-Palestine, climate change, anti-racism, strategic planning and more—while deciding to postpone for two years discussions on how their church is governed.

Gender liturgies authorized

On June 30, General Synod voted to authorize a set of gender-themed liturgies, including a blessing on gender transition, for use in the Anglican Church of Canada in dioceses where they have been authorized by the bishop.

The Rev. Ruth Meyers, professor of

liturgics at the Church Divinity School of the Pacific, and Andrew McGowan, professor of Anglican studies and pastoral theology at Yale Divinity School, both said that to their knowledge, the gender affirmation liturgies were unique for being passed at a national church level.

General Synod approved the original resolution as amended to specify that the gender transition and affirmation liturgies could be used "where authorized by the ordinary."

Council of General Synod (CoGS) earlier voted in November 2021 to authorize the liturgies for study, trial use, evaluation and feedback over a one-year period where authorized by bishops.

Finn Keesmaat-Walsh, of the diocese of Toronto, moved the resolution, seconded by the Rev. Marnie Peterson of the diocese of New Westminster. Keesmaat-Walsh (they/them, they/he) put the liturgies in the context of what they described as "a rise in transphobic laws, bills and attitudes in North America, the U.K. and around the world." They also cited General Synod's unanimous adoption in 2010 of Resolution C010, the text of which calls on the Anglican Church of Canada at all levels to "embrace the outcast and stand against the abuse and torment of gay, lesbian, bisexual and transgender persons."

Fellow proponents of the motion echoed Keesmaat-Walsh's belief in the inclusivity they believed the new liturgies would promote in the church. Many transgender youth felt unwelcome or actively discriminated against in their home churches, and this represented an opportunity to practice tangible acceptance, these members said.

Detractors spoke of concerns that the

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church was rushing to apply baptismal language to what they saw as a major shift in understanding of human identity based on a relatively recent movement with new and still-evolving ideas of gender.

Assembly passes amended motion on Israel-Palestine

The Anglican Church of Canada and the ELCIC approved a modified version of a resolution calling for peace and justice in Israel and Palestine, drafted jointly by leaders from both churches. The version of the motion approved July 2 by General Synod included two amendments made in response to criticism from a Jewish rabba who spoke to General Synod on it two days prior.

The leaders of the two churches worked together on the statement as part of an ongoing effort to stand in solidarity with Palestinians experiencing the consequences of what they describe as a rise in Jewish nationalist sentiment and human rights abuses on the part of the Israeli government.

Rabba Gila Caine, an Edmonton Jewish cleric who had been invited to speak to the gathering, took issue with Section 4 of the original statement, which asked that the church “study and reflect upon the parallels between the dispossession of Palestinians from their homes and lands and the experience of broken treaties and the occupation of unceded territories of Indigenous peoples in Canada.” She said this comparison to colonialism was guaranteed to offend Jewish people the world over in light of the special relationship of Jews to a land whose status as ancient and present homeland is woven throughout all their beliefs.

“I would like to remind us that the whole world is not Canada and cannot be read through the Canadian experience,” she said.

In response to Caine’s concerns, members of General Synod amended the resolution, striking the point Caine had criticized from the text.

A second amendment, ratified at the July 2 session, added a section proposed by the ELCIC, which asks the church “to study and reflect upon the longstanding history of antisemitism within Christianity and the ongoing legacy of antisemitism in our biblical interpretation and theology.”

The ELCIC’s Special Convention approved the modified version of the resolution July 1.

Since the Assembly, the Anglican Church of Canada and ELCIC also released an open letter to Prime Minister Justin Trudeau, which urges Canada to ramp up its efforts to address what it calls “deteriorating conditions” in the region. The July 11 letter, from Nicholls and ELCIC National Bishop Susan Johnson, recommends Canada help end a current Israeli blockade on Gaza with sensitivity to Israel’s security concerns, increase funding of the United Nations Relief Works Agency to \$50 million per year and to otherwise “live up to the entirety of its existing policies on peace in Palestine and Israel.”

Governance resolutions postponed

General Synod voted to postpone discussion on two resolutions dealing with its governance until the body meets again in 2025.



“I would like to remind us that the whole world is not Canada and cannot be read through the Canadian experience.”

—Rabba Gila Caine



◀ **Brittany Hudson, a member of the dismantling racism task force, speaks on anti-racism resolutions.**

PHOTO: JIM TUBMAN



▲ **Rabba Gila Caine, left, addresses the head table during a speech to General Synod June 30. At the table, left to right, are: the Rev. Paul Gehrs, assistant to the bishop, justice and ecumenical relations for the Evangelical Lutheran Church in Canada (ELCIC); ELCIC National Bishop Susan Johnson; Bishop Michael Pryse of ELCIC’s eastern synod; Archbishop Linda Nicholls, primate of the Anglican Church of Canada; Bishop Shane Parker of the diocese of Ottawa; and Andrea Mann, the Anglican Church of Canada’s director of global relations.**

PHOTO: JIM TUBMAN

The first resolution would lower the threshold needed to vote on changes to the church’s constitution and declaration of principles, and on canons related to doctrine, worship or discipline. Currently, a resolution on these matters requires a two-thirds majority in each of the three orders of clergy, laity and bishops to pass. The resolution would allow a resolution to pass so long as it had a majority of two-thirds across all the votes, plus a majority of at least one half of each order.

The second resolution would remove a current requirement that, in cases involving those canons or the declaration of principles, resolutions must pass that threshold at two separate votes in consecutive General Synod gatherings, allowing changes to take effect after just one vote instead.

During preliminary discussion, members spoke of the motion mostly in terms of its effect on the voting power of the Order of Bishops. As the smallest of the three orders, it takes the fewest votes from the Order of Bishops to constitute a one-third minority of an order and thereby block a motion.

Some members of General Synod argued it was unfair or undemocratic for such a small number to be able to block the wishes of the great majority of the voting body.

Others argued it was appropriate for the bishops—as lifelong experts in ministry and doctrine who regularly hear from multiple congregations—to have a greater role in guiding and sometimes slowing the church’s decisions.

With time dwindling before the end of the last day of General Synod, Canon (lay) Ian Alexander, of the diocese of British Columbia, instead moved that

consideration on voting thresholds be postponed until 2025—a motion which passed by a narrow margin. Jones, who had earlier introduced the resolutions, then suggested General Synod also postpone the resolution on consecutive votes to 2025, to which members agreed.

Strategic planning ‘commitments’ approved

General Synod overwhelmingly approved five priorities or “transformational aspirations” prepared by the strategic planning working group (SPWG) to guide the Anglican Church of Canada into the future.

Members voted June 29 in favour of an amended version of a resolution to receive the SPWG’s report and adopt the five aspirations as “transformational commitments to guide planning, priority-setting, resource allocation and collaboration with provinces and dioceses in the 2023-25 biennium.” The resolution also directed CoGS to establish a group for implementation.

As adopted by General Synod, the five transformational aspirations call for the Anglican Church of Canada to be a church that “invites and deepens life in Christ”; “champions the dignity of every human being; works to dismantle racism and colonialism”; “embraces mutual interdependence with the Indigenous church (Sacred Circle)”; “nurtures right relationships among people of faith in local, national and global communities and networks”; and “stewards and renews God’s creation; protects and sustains the earth; pursues justice for all.”

SPWG chair Judith Moses moved the original version of the resolution for

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PHOTO: JIM TUBMAN

Finn Keesmaat-Walsh, lay youth member for the diocese of Toronto, introduces a motion on the floor of General Synod.



▲ **Though many members praised them, the Rev. Jesse Zink, of the diocese of Montreal, called the transformational aspirations too bland “to have the rough edge that the gospel brings” that surprises and excites people hearing it.**

PHOTO: JIM TUBMAN

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discussion and a vote. Bishop Sandra Fyfe, of the diocese of Nova Scotia and P.E.I., proposed an amendment to clarify that General Synod was adopting the five priorities as “commitments” rather than “aspirations.”

Fyfe said her amendment was intended to indicate “that we plan to move forward and we are committed to action.” The amendment passed.

Those in favour of the aspirations praised the SPWG for the hard work it put into consulting with churches around the country, the aspirations’ reflection of the themes of the 2022 Lambeth Conference and the commitment they showed to deepening life in Christ.

Some criticized them for dealing with material already covered in the Five Marks of Mission. The Rev. Jesse Zink, of the diocese of Montreal, called them “inoffensive”, arguing they were too bland to have the “rough edge that the gospel brings” that surprises and excites people hearing it.

Church to form anti-racism advisory council

General Synod also approved a set of resolutions forwarded by the national church’s dismantling racism task force, some of which were amended by General Synod before being passed.

The first of these directed CoGS—in consultation with the Anglican Council of Indigenous Peoples (ACIP)—to establish a permanent national advisory council on dismantling racism.

The council’s mandate, as stated in the resolution, is to “conduct an initial and ongoing review of church structures, culture, policies, and practices pertaining



PHOTO: JIM TUBMAN

Members of General Synod wait to speak on the motion on gender gender transition liturgies. Though it passed with a significant majority, it was also the source of considerable debate.



PHOTO: JIM TUBMAN

Waiting their turn to speak, from left to right: Archbishop Greg Kerr-Wilson, diocese of Calgary; Archdeacon Alan Perry, general secretary of General Synod; Bishop Joey Royal, diocese of the Arctic; the Rev. John Boyd, Territory of the People; and Bishop Michael Oulton, diocese of Ontario.

to racism and anti-racism” and to “develop and implement a national action plan to move from promoting diversity to living out full inclusion, equity, and belonging at all levels of the church (in both membership and leadership).”

The resolution also directed CoGS to ensure membership of the council reflects communities of the church most impacted by racism—in particular Black and Indigenous persons and people of colour—and those with experience in anti-racism ministry and leadership. It further tasked CoGS with striving for balance in geographic, gender and ethnocultural background, lay and clergy representation and with setting out “appropriate supportive roles for White/Settler allies” on the advisory council.

The second resolution included a request that CoGS look into the creation of a new full-time national staff position to oversee anti-racism work at the national and diocesan levels, on behalf of the all-volunteer dismantling racism task force.

This resolution also directs the Faith, Worship, and Ministry (FWM) coordinating committee and the new national advisory council on dismantling racism to work with Anglican-affiliated seminaries and theological programs to “develop a process or framework to examine and support the further development of anti-racism curricula in theological education across the Church.” The materials are to be produced both for higher education institutions such as seminaries and for education at a parish level, including Sunday schools.

Two other resolutions dealt with the church’s historical ties to colonialism and racism. One affirmed General Synod’s commitment to Call to Action No.



▲ **Freda Lepine, of the diocese of Brandon, spoke of the need for gasoline-powered vehicles in many northern communities, as well as poor internet access.**

PHOTO: JIM TUBMAN

59 from the Truth and Reconciliation Commission of Canada. That call urged church parties to the Indian Residential Schools Settlement Agreement, including the Anglican Church of Canada, to develop ongoing education strategies to ensure their congregations “learn about their church’s role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.”

To that end, the first resolution directed all General Synod ministries “to engage with the full historical realities of the Anglican Church’s involvement” in residential schools. It encouraged all dioceses across Canada to do likewise and to “take steps towards addressing the continuing impacts of these practices.”

The other resolution, meanwhile, directed all General Synod ministries to engage with the church’s involvement in slavery and other forms of racial injustice—but also its historical work in striving to dismantle racism. It gives the same directions to all dioceses across Canada in this regard as the former resolution.

Climate resolutions pass

In another step, this one targeted at ecological justice, General Synod passed resolutions on moving toward net-zero carbon emissions in the Anglican Church of Canada, addressing global climate change and affirmed the right to clean drinking water while eliminating bottled water use.

One of these encouraged all parts of the church to discern what meetings benefit from face-to-face interaction and how often; to attend to non-monetary costs of travel such as loss of time, environmental impact and stress; to ensure where possible that physical meetings are accessible by public transit, bicycles and walking; and to continue offering ways for people to participate online.

The resolution further directed CoGS to seek to reduce the carbon impact of travel for meetings of General Synod, CoGS and its committees—such as by holding online and hybrid meetings or choosing travel options with lower carbon emissions—and to report on these efforts regularly and to the next General Synod in 2025. It directed CoGS to purchase carbon offsets for “such travel as is deemed still to be necessary, using offset initiatives of Indigenous communities where possible” and encouraged Canadian Anglicans, ecclesiastical provinces, dioceses and parishes to purchase carbon offsets for their own travel.

Some General Synod members who spoke against the resolution, such as Freda Lepine of the diocese of Brandon, came from more northern and remote communities. They cited a greater need to travel by gasoline-powered vehicles due to long distances between communities, as well as poor internet access in many areas.

The diocese of New Westminster’s Rev. Marnie Peterson, who had introduced the resolution, said in her initial speech that it was made with the understanding that not all circumstances were the same and travel was necessary where internet and alternatives were not available.

“We want these choices to be intentional rather than by default,” she said.

The second resolution endorsed

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“a broad-based approach to investing which considers people, society, and the environment as important as financial performance.” It encouraged parishes to publicize their efforts as a demonstration of the church’s commitment to address the climate crisis and requested the public witness for social and ecological justice coordinating committee to report progress to CoGS annually and to General Synod 2025.

A third ecologically-themed resolution affirmed that “all communities have the right to safe, clean, and sustainable drinking water” and committed General Synod to ongoing advocacy to ensure safe drinking water for all communities, both in Canada and globally.

The resolution also directed CoGS, its councils and committees to “immediately eliminate bottled water use for all meetings, except in locations where safe drinking water is unavailable” and encouraged ecclesiastical provinces, dioceses and parishes to do the same.

National office ends 2022 with \$1.55-million deficit

Investment losses from last year’s global market decline left the church’s national office with a budget deficit of \$1.55 million at the end of 2022, a financial statement released to General Synod shows.

The deficit occurred despite an operational surplus of \$346,000. Total revenue for General Synod in 2022 was \$9.75 million, down by more than \$37,900 from the previous year. Expenses were \$9.40 million, or \$882,000 higher than last year.

In the financial management committee’s report to General Synod June 30, treasurer and CFO Amal Attia said investment losses made “that surplus a deficit and that is as a result of the nosedive that the entire investment portfolio [took] for everybody.” Investment losses of \$1.77 million and a \$250,000 provision for potential legal settlements left the budget awash in red ink, despite more than \$123,000 in undesignated legacies. Market losses from unrealized investments, Attia added, were “not anything in our control.”

Last year’s financial results stand in stark contrast to those for 2021, when an operational surplus of more than \$1.26 million combined with investment income of \$2.53 million for a total budget surplus of more than \$4.36 million, the statement shows.

Jubilee Commission’s mandate extended

Members voted July 1 to extend the mandate of a commission tasked with finding ways to fund the Indigenous church.

General Synod extended the Jubilee Commission’s mandate to the end of the 2023-25 biennium. It also amended the commission’s terms of reference so that it will report to ACIP as well as CoGS.

CoGS passed a motion in June 2018 to appoint the Jubilee Commission, with a mandate to propose a “just, sustainable and equitable funding base for the self-determining Indigenous church,” now Sacred Circle. According to that motion,



JIM TUBMAN

Treasurer and CFO Amal Attia told General Synod that losses in the investment market were “not anything in our control.”



PHOTOS: SEAN FRANKLING

Archdeacon Tanya Phibbs, left, and Canon (lay) Ian Alexander were elected deputy prolocutor and prolocutor respectively.

the commission would have a three-year term, potentially renewable; consist of six members and report to CoGS. General Synod in 2019 affirmed the creation of the Jubilee Commission.

Chair Judith Moses spoke to General Synod July 1 about the commission, dividing its work into three main areas: archival research into the historic funding base for Indigenous ministry in the Anglican Church of Canada, the current funding for the Indigenous church and its future funding.

In moving the resolution, Moses said the commission had much more work to do.

Churches vote for full communion with Moravians

The Anglican Church of Canada and the ELCIC, which have been in full communion with each other since 2001, voted unanimously in favour of a resolution proposing full communion with the Moravian Church in Canada. The Moravian church had already voted a unanimous yes on the resolution on June 23.

The Moravian Church in Canada includes seven congregations in the Calgary and Edmonton areas of Alberta, and one in Toronto; there is also a separate mission province in Labrador. The Rev. James Lavoy, pastor of Rio Terrace Moravian Church in Edmonton and a member of the Lutheran Anglican Moravian working group, said he hoped the church’s Labrador province would also ratify the *One Church, One Shepherd* document defining the full communion relationship at its next synod.



PHOTO: JIM TUBMAN

The Rev. James Lavoy of Rio Terrace Moravian Church, Edmonton.

Alexander, Phibbs elected prolocutor, deputy prolocutor

General Synod elected a member of the SPWG as its new prolocutor and the chair of the General Synod planning committee as its new deputy prolocutor. Canon (lay) Ian Alexander was voted prolocutor June 30 and Archdeacon Tanya Phibbs deputy prolocutor later the same day.

Next to the primate, who acts as president, the prolocutor is the most senior officer of General Synod. They are tasked with aiding the primate in the administration of General Synod meetings and affairs, chairing meetings when the primate is not present. The deputy prolocutor may perform any of the same functions at the prolocutor’s request.

New social justice resource for parishes

Members of the Anglican and Lutheran legislative gatherings are bringing home a new tool to help their communities, parishes and congregations discern and engage in social and ecological justice issues.

The 15-page document, the Parish Engagement Resource for Social and Ecological Justice: *Let There Be Greening!*, is available online and includes prayers, reflections and worship practices; “discerned priorities” that Anglicans and Lutherans have identified for working together; first steps for engagement, such as possible actions and partner organizations; and links to further discernment tools for discipleship in social and ecological justice. It also encourages Anglicans and Lutherans to consider meeting together when possible to do their discernment. ■



▲ **Judith Moses, chair of the Jubilee Commission, addresses General Synod.**

PHOTO: JIM TUBMAN



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'A long wait for this child': Indigenous church will now draft own policies

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Light of Mine" and other hymns, backed by young Sacred Circle participants on guitar.

Harper called ratification a "historic moment," which he compared to the birth of a child. "There has been a long wait for this child to be born and having it come now is one of those joyous moments," he said.

"I feel that we've made a great step forward in bringing [Indigenous Anglicans] together," said Bomberry, who played a pivotal role in creating the documents and also signed the 1994 Covenant—which first called Indigenous Anglicans into a new-self-determining church within The Anglican Church of Canada.

Bomberry said the next task would be to write policies based on the Covenant and Our Way of Life to give communities guidance on national Indigenous ministry and their own roles. She anticipated that would involve forming a new focus group to write the policies.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said in a brief address May 31 that it was "a great honour and a privilege" to be present as Sacred Circle gave its assent to the Covenant and Our Way of Life. She also reaffirmed the interdependence of Sacred Circle and the broader church.

"We need each other ... The rest of the church needs you, because you bring something new and different to us and our understanding of the gospel," the primate said.

In the wake of the discovery of hundreds of possible unmarked burials at residential school sites, Nicholls reiterated that General Synod archivist Laurel Parson is working to find burial records from nearby parishes and make information available. "Our records and archives are completely open for searching," the primate said. "I also know that other bishops are working within their communities and areas."

Harper's installation

On May 29, Harper was installed as national Indigenous archbishop—the first time Sacred Circle has held an installation ceremony for its presiding elder.

In his sermon at the opening Eucharist, Harper called on its members to be "peace bringers," drawing upon the day's gospel reading in which the resurrected Jesus appears to his disciples and tells them, "Peace be with you. As the Father has sent me, so I send you."

Sacred Circle, he said, had been given a "glorious opportunity to build up the church and to show the unity of the church" in its Indigenous ministries, as Indigenous Anglicans find their own voice in their own communities.

"This world needs peace," he added. "I pray [that] you, as a representative of the church, from wherever you come from, from all corners ... are that message of peace."

Four new ACIP members elected

On June 1 Sacred Circle elected four new members to ACIP, the secretariat that carries out Sacred Circle's mandate, while five current members stay on to finish out their terms. Each ACIP member serves two



Canon Murray Still (left) and Bishop Joey Royal embrace after the signing of the Covenant and Our Way of Life.



▲ Members of Sacred Circle sing a hymn.

PHOTO: BRIAN BUKOWSKI

three-year terms for a total of six years.

New members include Ruby Sandy-Robinson for the ecclesiastical province of Canada, the Rev. Rod BrantFrancis for Ontario and Yvonne Gesinghaus and Catherine Martin for B.C. and Yukon. Returning members are the Rev. Gerald Giles for Canada, Sandra Fox for Ontario and the Rev. Martha Kunuk, Canon Murray Still and Rosie Jane Tailfeathers for Rupert's Land.

Outgoing members from the last council are Caroline Chum and Dorothy Patterson for Ontario; Mabel Brown, Theresa Halkett, Freda Lepine, Sheba McKay and the Rev. Manasee Ulayuk for Rupert's Land; and John Haugen, Ingrid Johnson and Willard Martin for B.C. and Yukon.

Each ecclesiastical province is represented on ACIP by two Sacred Circle delegates—except Rupert's Land, which now has three.

That change in ACIP representation followed a debate over the election process that occurred after Sacred Circle participants had broken into talking circles to elect new ACIP members for their respective ecclesiastical provinces. Rupert's Land delegates then said they felt it necessary to choose six delegates as ACIP members rather than their allotted two—citing the great size and diversity of their province, which encompasses the Prairies and most of northern Canada.

In response, Harper said he would give up one of his three appointed positions to Rupert's Land to ensure Arctic representation. (The national Indigenous archbishop can appoint three additional members to ACIP: a youth delegate, a member-at-large and an elder.)

Still and Tailfeathers were subsequently elected as co-chairs of the new ACIP. Still said its first formal in-person meeting would likely take place in the fall. He confirmed a major item of discussion would be the issue of representation.

"The province of Rupert's Land has a



▲ Harper receives chief status and a Nisga'a name, Kalwilimlhwil Laxha, meaning "heavenly servant," from representatives of the Nisga'a Nation following his installation.

PHOTO: BRIAN BUKOWSKI

lot of the population, so the ability to get proper representation is important for us," Still said.

Addressing the crises in Indigenous communities

The meeting also included sessions on addressing the crises in Indigenous communities that face high rates of poverty, food insecurity, homelessness and suicide. Speakers often linked these issues to intergenerational trauma from the effects of colonialism, institutional racism and the residential school system.

On May 29, Sacred Circle heard a presentation on Pitching Our Tent, an appeal to support the Northern Manitoba Area Mission in the Indigenous Spiritual Ministry of Mishamikoweesh. The appeal includes partnering with organizations such as the Great Sky Sovereign Trust, a company which describes itself as promoting economic self-determination in Indigenous communities.

A May 31 session detailed some of the suicide prevention work of Indigenous Ministries. Yolanda Bird, a suicide prevention worker for the Anglican Church of Canada in Alberta and Saskatchewan, spoke of the loss that suicide causes to both families and communities. A 2019 Statistics Canada report found that First Nations people in Canada die by suicide at three times the rate of non-Indigenous Canadians. Meanwhile, suicide rates are twice as high among Métis and nine times as high among Inuit as for non-Indigenous Canadians.

Suicide prevention ministry has included participation in the pilot project "From Trauma to New Life," which involves teaching suicide intervention skills for Northern communities in partnership with the Crisis and Trauma Response Institute; organizing a language and culture camp for families at Six Nations of the Grand River, Canada's largest First Nations reserve; and offering Indigenous language classes for adults.

Some readers may find this story distressing. For a searchable list of crisis lines and other support resources across Canada, please visit: <http://bit.ly/3Qskhiv>

Continued from p. 12

Also on May 31, Anglican Church of Canada reconciliation animator Dawn Maracle provided an update on the Covenant of Reconciliation—a response to Call to Action 46 from the Truth and Reconciliation of Canada, which called for parties to the Indian Residential Schools Settlement Agreement to develop a covenant "to identify principles for working collaboratively to advance reconciliation in Canadian society." These parties, including the Anglican Church of Canada, had each prepared respective drafts of the Covenant of Reconciliation and were set to combine them into a "master draft," Maracle said.

Sacred Circle hears letter from former national Indigenous archbishop

A letter written by former national Indigenous archbishop Mark MacDonald, who resigned in April 2021 following what Nicholls in a pastoral letter referred to as "acknowledged sexual misconduct" was read out June 1. In his letter, MacDonald said he had been invited to attend Sacred Circle but chose not to.

"Experience shows that I should not be welcomed by any group without some protest," MacDonald wrote. "May there not be any more pain than has already come through me."

In an open letter this March, a person claiming to be the complainant said they had suffered greatly, not just from MacDonald's actions but from the church's handling of their complaint. Nicholls said the church would take their comments and concerns into account as it reviews its sexual misconduct policy.

Still told the *Anglican Journal* that inviting MacDonald to Sacred Circle was an ACIP decision. Harper said the letter represented MacDonald's "goodbye to Sacred Circle" and that it was a subject of great debate among ACIP, which had received MacDonald's letter shortly beforehand. ■



PHOTO: GENERAL SYNOD ARCHIVES. DESIGN: SASKIA ROWLEY

Michael Peers served as primate of the Anglican Church of Canada from 1986 to 2004.

Peers's apology 'started the whole process of reconciliation': Harper

Continued from p. 1

events during his primacy included his official apology for the church's role in the residential school system, as well as the achievement of a full communion partnership between the Anglican Church of Canada and Evangelical Lutheran Church in Canada (ELCIC).

"I am grateful for leadership modelled by +Michael," Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said in a prepared statement Aug. 1. "He led our church with courage, humility and grace tempered with humour and a deep compassion."

National Indigenous Anglican Archbishop Chris Harper said that from an Indigenous perspective, Peers "started the whole process of reconciliation" with his 1993 apology. Harper said the late former primate would be remembered as "prayerful, courageous and at the same time a man with great vision to see ... the path we have to walk together for healing for all the church."

Friends and colleagues remembered Peers as a brilliant yet humble church leader, known for his thoughtfulness, humility and wit. One close friend was former governor general Adrienne Clarkson, who met Peers when both were Trinity College students at the University of Toronto. Peers would later officiate at her marriage and gave the prayers and invocation at her installation as governor general.

Clarkson, a lifelong Anglican, described Peers as "an extraordinary figure of great faith and integrity."

"He had a wonderful sense of humour," she added. "He was just one of the most brilliant intellects that I have ever met. He could discuss anything in German philosophy ... as well

as he could explain to children in Sunday school what God was. He just had this breadth of knowledge and yet ... he was the most humble man with all that intelligence and that brilliance.

"To be a person who is recognized in your time, to be able to do something for your time, is a great gift to all of us from God and Michael was that," Clarkson said. "He was a gift to us from God."

Michael Ingham, retired bishop of the diocese of New Westminster, served as Peers's principal secretary from 1986 to 1990. "He was a wonderful boss, in part because of his wisdom and his pastoral kindness," Ingham said, "but also because he really made you feel like a colleague and not an employee."

Peers was born in Vancouver and raised in the Anglican church, but left it as a teen. He graduated from the University of British Columbia in 1956 with an undergraduate degree in languages, then earned a degree in translation from the University of Heidelberg the following year.

A polyglot who spoke fluent English, French, German, Spanish and Russian, Peers initially planned to pursue a career as a diplomat. But when a friend invited him back to church he shifted career goals. Obtaining a licentiate in theology from Trinity College, Peers was ordained as a priest in the diocese of Ottawa in 1960. He went on to serve as a university chaplain in Ottawa from 1961 to 1966 and parish priest in Winnipeg from 1966 to 1974. He then began serving as dean of Qu'Appelle. In 1977 he was elected bishop of Qu'Appelle and in 1982 metropolitan of Rupert's Land, before his election as primate four years later.

One of the most impactful events of Peers's primacy was his apology for residential schools,

which Peers delivered on Aug. 6, 1993 to the National Native Convocation—later known as Sacred Circle—in Minaki, Ont.

Nicholls told the *Journal* the video of Peers's apology—written in response to survivors' accounts—never failed to move her to tears.

"The power of his statement, 'We tried to remake you in our image,' continues to reverberate in all of our ongoing work in reconciliation as a reminder of our failure to live into the theological conviction that all are made in the image of God!" Nicholls said.

Former primate Fred Hiltz said Peers's apology "set our church on the course of healing [and] reconciliation for which we could never and will never turn back." Harper noted how Peers "wanted it to be a heartfelt apology, not read off a paper." Clarkson saw the apology "as absolutely Christ-like ... It was accepted as an apology because it was sincere and total."

The 2001 signing of the Waterloo Agreement, which established full communion between the Anglican Church of Canada and ELCIC, was another milestone of Peers's primacy. Ingham said that the friendship between Peers and ELCIC National Bishop Telmor Sartison helped pave the way for the agreement.

"They managed to work through the theological obstacles that had kept our churches apart for 400 years," Ingham said.

Peers's contributions to ecumenism also included a stint on the central committee of the World Council of Churches.

Hiltz said that as president of the Metropolitan Council of Cuba—the body that guided the Episcopal Church of Cuba after 1967—Peers helped see that church through difficult times.

Peers is survived by wife Dorothy, three adult children and four grandchildren. ■

PEOPLE ▶

Miller remembered as friend, mentor, champion of kids' camp

Matthew Puddister

STAFF WRITER

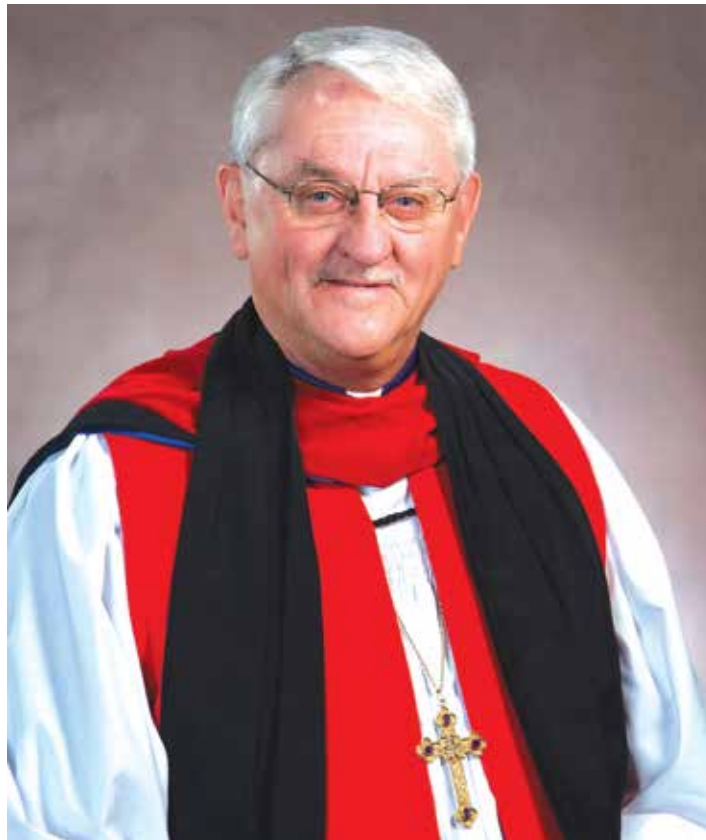
Claude Miller held many titles throughout his life and ministry: 22nd metropolitan of the ecclesiastical province of Canada, ninth diocesan bishop of Fredericton, parish priest. But in the wake of his death June 27, many colleagues remembered him most of all as a friend.

Miller, who died after a short illness lasting a few weeks, and one day after his 79th birthday, began serving as bishop of Fredericton in 2003 and as metropolitan of Canada—an ecclesiastical province that covers Atlantic Canada and a large swath of the civil province of Quebec—in 2009. He held both positions until retiring in 2014 on his 70th birthday, the maximum age for serving bishops in the Anglican Church of Canada.

Archbishop David Edwards, who succeeded Miller as bishop of Fredericton and was himself later elected metropolitan of Canada in 2020, presided at Miller's funeral service held at Christ Church Cathedral on July 3. Edwards described Miller as "a man of great faith, personable and concerned" who "loved God, loved God's church and was deeply concerned with the people God had given him."

In an earlier statement, Edwards called Miller a very important figure in the diocese of Fredericton's history, and one who was very helpful to him in his own time as bishop, especially soon after he was elected.

Born in Bathurst, N.B. in 1944 and raised in Salmon Beach, Miller graduated from New Brunswick Technical Institute in 1964. Before entering the priesthood, he worked in structural engineering, real estate development and property management. In 1988, he graduated from the Atlantic School of Theology and was ordained as a deacon, then as a priest the following year, serving in the New Brunswick parishes of Kingston and Bathurst.



▲ **Archbishop Claude Miller, bishop of Fredericton and metropolitan of Canada, died June 27.**

PHOTO: XXXXX

For five years, Miller served as executive assistant to Bishop William Hockin, his predecessor as bishop of Fredericton. Hockin, now retired, said Miller "brought knowledge of the culture of the province and of the churches ... He was from rural New Brunswick himself, so he had a sense of that."

"He was very good to the clergy," Hockin said. "In any bishop's life, there are clergy who get into crisis and he was very, I think I would say, redeeming in that sense. He went to every length to help them."

Miller was elected coadjutor bishop of Fredericton in 2003 and became diocesan bishop later that same year. A key focus of his time as bishop was camping ministry—in particular Camp Medley, a summer camp owned by the diocese of Fredericton and located in the Gagetown parish.

As bishop, Miller appointed a new

director of the camp and made the position full-time, which Hockin said was a significant move.

"These camps are very important to us in this diocese, building up the faith of young people and children ... He also canvassed [and] found a lot of money for new buildings for the camp," Hockin said.

Edwards recalled a photo of a young Miller at summer camp, used in publicity during a fundraising campaign for Camp Medley. "I know that speaking with Claude he felt that his going to camp was important in his journey as a Christian," Edwards said. "His driving force was that children should have the same opportunities as he had."

Following his 2014 retirement, Miller continued to serve as a minister in the parishes of Fredericton Junction and New Maryland.

The Rev. Jim MacDonald, who gave the eulogy at the funeral, first met Miller in 1985 as a fellow student at the Atlantic School of Theology and described Miller as "an incredible friend, a friend with a similar sense of humour."

Others commenting on the diocese of Fredericton's announcement posted on Facebook recalled him in similar terms. Canon Eric Beresford, priest-in-charge at the Church of St. Mary Magdalene in Toronto, called Miller a "gracious and lovely man and a good friend to Atlantic School of Theology."

In his last in-depth conversation with Miller at the cathedral three weeks before the latter's death, Edwards said, "One of the things he mentioned was that he was excited that the camping season was coming and how important it is for children to go to camp."

Miller is survived by wife Sharon, two daughters, three grandsons, two brothers and many nieces and nephews.

Video of the livestreamed funeral service can be viewed on the YouTube channel of Christ Church Cathedral, Fredericton. ■

October

BIBLE READINGS

DAY READING

DAY READING

- 01 Psalm 25
- 02 Philippians 3:1-11
- 03 Philippians 3:12-21
- 04 Isaiah 5:1-7
- 05 Psalm 19
- 06 Psalm 80
- 07 Psalm 106:1-23
- 08 Psalm 106:24-48
- 09 Philippians 4:1-9
- 10 Philippians 4:10-23
- 11 Exodus 32:1-14
- 12 Exodus 32:15-35
- 13 Exodus 33:1-11
- 14 Exodus 33:12-23
- 15 Exodus 34:10-35
- 16 Isaiah 45:1-19

- 17 Psalm 99
- 18 Luke 4:14-30
- 19 1 Thessalonians 1
- 20 Matthew 22:15-33
- 21 Deuteronomy 25
- 22 Ruth 1
- 23 Ruth 2
- 24 Ruth 3
- 25 Ruth 4
- 26 Deuteronomy 34
- 27 1 Thessalonians 2
- 28 Jude
- 29 Matthew 22:34-46
- 30 Malachi 1:6-2:10

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION.

Former bishop of Central Newfoundland remembered for message of kindness and hope

Sean Frankling

STAFF WRITER

A former bishop of the diocese of Central Newfoundland has died at age 87.

Bishop Edward Marsh led the diocese from 1990 to his retirement in 2000, after which he continued to serve the diocese in various parishes on a fill-in basis. He died in Gander June 28.

During his career, Marsh held incumbencies in parishes across Newfoundland, did mission work in Africa and India and served in numerous volunteer appointments, including as president of the International Order of St. Luke the Physician, an interdenominational organization focused on the ministry of healing.

Donald Young, a now-retired bishop of Central Newfoundland, worked alongside Marsh for more than 10 years, from 1990 to 2000. He remembers Marsh for his calm and intentional presence, ministry to the elderly and sick and his compassion and composure, even

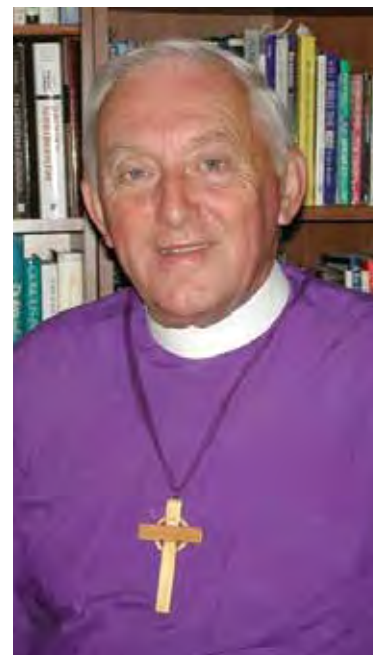


PHOTO: DIOCESE OF CENTRAL NEWFOUNDLAND

Marsh is remembered for his calm and intentional presence.

during a disagreement.

These qualities were vital, he said, during a tenure that saw contention between liberals and

conservatives in the diocese.

"I've never seen him get disrespectful or even get upset. He always listened," said Young.

Marsh would bring parties to life playing the piano and never forget the name of someone he had spoken to, he said.

In the early 2000s, Marsh and his wife Emma spoke on a conference call to the Order of St. Luke, preserved on the order's website. In that talk, Marsh articulated a message of hope for the application of Christian love in ministry.

"Could it be, my friends, that we need to ask more difficult things of God?" he asked. "Are we afraid to ask too much, fearing it would change our ministry and life too much?"

The critical thing for ministry work, he said, was to cast off distractions and keep the vision of Christ's mission fixed in mind.

Marsh is survived by Emma, their two daughters and six grandchildren. ■

PEOPLE ▶

Jack Peck's deep care for others stemmed from rich prayer life

Sean Frankling
STAFF WRITER

Bishop Jack Peck, retired suffragan bishop of the diocese of Huron, has died at age 92.

Peck served in the diocese of Huron for fifty years, beginning in 1956 with his post as an assistant curate at the now-closed Church of the Redeemer in London, Ont., through rector positions in several parishes, up to his role as a suffragan bishop. He died June 30 in Windsor, Ont.

During his tenure as a suffragan bishop from 1990 to 1997, Peck worked closely with fellow suffragan bishop Bob Townshend and diocesan bishop Percy O'Driscoll. The three called themselves The Three Musketeers, Bishop Todd Townshend, Bishop Bob Townshend's son and current bishop of the diocese of Huron, told the *Journal*. He remembered Peck providing the quieter, more contemplative presence in the trio.

"He had a tremendous ability to teach people about prayer, and that came from his own very deep and broad understanding of prayer life," said Townshend.

Through prayer ministry and teaching, he says, Peck communicated a deep concern for all who fell under his care as

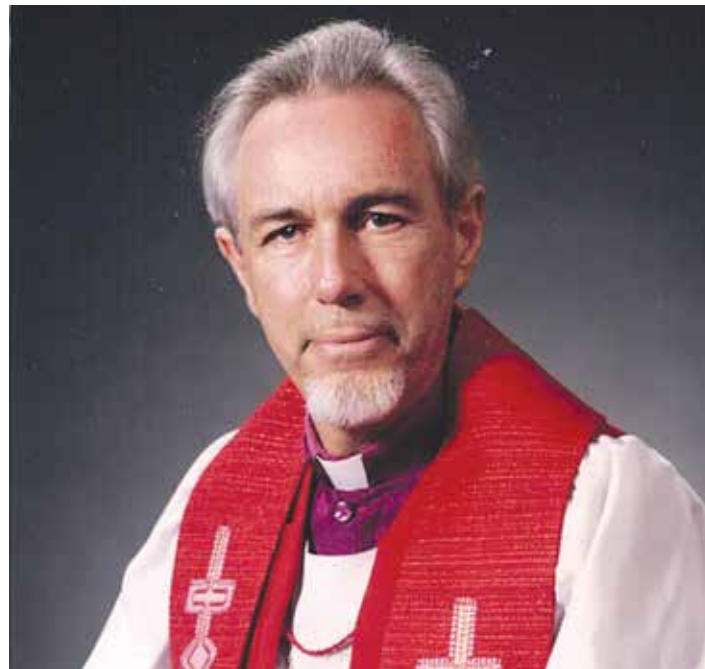


PHOTO: DIOCESE OF HURON

Bishop Jack Peck is remembered for his genuine care for parishioners, his close relationship with his colleagues and his motorcycle ministry.

a bishop. Often he would check in with people on things in their life that he had promised to pray for months or years

after he originally heard about them, demonstrating the sincerity of his intent.

Archdeacon Jane Humphreys, who worked with Peck for years at St. Mary's Anglican Church in Walkerville, Ont. agreed. "If Jack said he was praying for you, you were guaranteed some awesome praying."

Both Townshend and Humphreys also mentioned his love of his motorcycle, which he rode for years with a group of other clergy Humphreys said called themselves The Circuit Riders. He would often roll up to a church on his bike, doff his helmet and switch from riding leathers to his clergy garb, she said.

Peck also knew a great deal of loss in his life; his wife Shirley, a son and a grandchild all predeceased him. Here, Humphreys said, Peck showed the grace of God remarkably in his own life.

"He just seemed with tremendous grace and love to come through that as a more loving person. Quite remarkable," she said.

Likewise, Townshend said he observed both Peck's impressive capacity to care for others and to receive care with humility himself, abilities which he seemed to inspire in others by example. ■

Alice Medcof was pioneer for women in the church

Matthew Puddister
STAFF WRITER

Canon Alice Medcof, an Anglican priest who helped found the International Anglican Women's Network (IAWN)—an Anglican Communion group with a mandate to report to the Anglican Consultative Council on the work of women and challenges women face—and who served two terms as its chair, died July 13 after a short illness. She was 88.

Part of the first wave of female priests in the Anglican Church of Canada, which began ordaining women in 1976, Medcof championed the role of women within the Anglican Communion. She also brought the voices of Anglican women into secular spheres, accompanying Canadian groups to New York each year to participate in meetings of the United Nations Commission on the Status of Women.

Bishop Riscylla Shaw, of the diocese of Toronto, has been a member of the IAWN since her ordination in 2001. She told the *Journal* that Medcof, a longtime Toronto resident, was the network's "instrumental leader" in the diocese, and described the late priest as "kind, engaged, energetic and deeply faithful."

Medcof "was a tireless advocate for equality" and "courageous, wise and humble in her accomplishments," Shaw said. "She recognized our gifts and affirmed for us that we had a place in the patriarchal hierarchy of the Anglican church."

The Rev. Margaret Rodrigues (they/ them), lead for transgender ministry in the diocese of Toronto, served with Medcof on the executive of the IAWN Canadian section and called her "a real pioneer."

"Promoting the role of women in the church has never been a very easy thing to do," Rodrigues said, adding that Medcof "made sure the role of women ... was increasingly recognized as important in the decision-making of the Anglican Communion and was the core of the whole



PHOTO: GENERAL SYNOD ARCHIVES

Medcof, says the diocese of Toronto's Bishop Riscylla Shaw, "was a tireless advocate for equality."

thing.

"That was hugely important ... and making sure that women from right across the Anglican Communion, not just women from Canada or the U.S. or the U.K. ... [were] heard and recognized."

Before entering the priesthood, Medcof had earned a degree in mathematics and worked in computer science. A career shift came when she began taking part-time divinity courses at the University of Toronto's Trinity College, eventually obtaining a degree in theology. In 1979 Medcof was ordained deacon and in 1980 priest in the diocese of Toronto.

In 1996, Medcof was among a group of women from 14 of the Anglican Communion's 32 provinces who helped found the IAWN. Medcof took over as chair in 2003.

"Many women across the Anglican Communion know of Alice Medcof because of her consistent work at the United Nations Commission on the Status of Women," Mandy Marshall, the Anglican Communion's director for gender justice, wrote in an online tribute. "Alice was a regular participant ensuring women's rights, championing the Christian faith and working to ensure gender-based violence was on the agenda of everyone along with human trafficking."

Medcof is survived by her husband Jamie, daughter Cathie, son Bill and three grandchildren. ■

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Luke 2.14

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'Music will teach you how to feel'

A scholar and composer ponders the role of church music amid a 1,700-year-old culture war

Sean Frankling
STAFF WRITER

As an educator, composer, curator and practitioner, Robert Busiakiewicz has been working with sacred music for much of his adult career. Busiakiewicz, who holds a master's of philosophy in music from Cambridge University, has served as music director for St. James Cathedral in Toronto, director of music for University of King's College, Halifax and consultant on music for the award-winning television show The Handmaid's Tale, among other roles.

In recent years, he tells the Anglican Journal, he has found himself questioning more and more deeply how music gets selected for church. How important is it that liturgical music be enjoyable as well as devotional?

Busiakiewicz gave a lecture series grappling with this and other questions in May at St. Bartholomew's Anglican Church in Toronto. This summer, he sat down with the Journal at the Toronto Music Garden, a park inspired by the music of Bach, to discuss some of the themes those lectures explored.

This interview has been edited for length and clarity.

Can you share a brief précis of your lectures?

I'm really trying to isolate a couple of ideas about how we think pleasure relates to church music, what our relationship to pleasure is. Can we enjoy something too much? What does it mean to enjoy this music? Is it supposed to be enjoyed?

In writings from the early church, let's say 1,600, 1,700 years ago, the way that people talk about church music is almost exactly the same as the way they're talking about it now. People are really outraged about what they see and hear in church. And if you look around the church music world, people are massively outraged at each other about what kind of music they have. They judge each other.

I find that churches are sort of defining themselves over what kind of music they have in church. And I wanted to zoom in on this and say, "Hang on a minute, wasn't music supposed to be this sort of binding force? Wasn't music supposed to draw us together?" I just had a hunch that we were actually being separated in some way by our pleasures in music.

I was the director of music at St. James Cathedral in Toronto for five years, and we did a massive variety of music there. When I was there, it was very pluralistic. I would say yes to everything. I was interested after various services in how upset people would be or how delighted they would be. Some people would say "That 16th century music, that was real church music." And then we'd do a bluegrass mass or a jazz mass, a gospel thing. And then people would say, "No, that's real church music." And I wanted to isolate some of those arguments about what we think music is doing in church. What do we think God might require of us? Does it matter?



▲ Robert Busiakiewicz runs over his lecture notes in the Toronto Music Garden.

PHOTO: SEAN FRANKLING

A couple of times throughout your lectures, you described this in terms of a culture war.

People have been arguing about church music, for I'd say at least 1,700 years. They've been arguing about it in a very, in some cases, aggressive way.

There's this 11th century account of monks in Glastonbury [England]. There was a point of contention on the style of chant with their abbot, Thurstan. And the monks wanted to keep their old chants instead of those which Thurstan wanted to foist upon them. In a fit of uncontrollable anger, Thurstan set his knights onto the monks and three of them were killed. Many more were injured in their own church, where they tried to take refuge. They were using physical violence against each other.

The Reformation is filled with people tearing down organs and fighting about music. Elizabeth I kind of throws some milk on to say, "Stop." And then you have what's called either the Epoch of Neglect or the Great Evangelical Awakening, where cathedral music, at least in England, becomes very, very amateur. It becomes like "Bring whatever instrument you want." And professional music was really limited to royal chapels and the new cathedrals. And then in the late 19th century, the Oxford Movement comes along and says, "Well, we can have these rituals, we can have robed choirs," and there's an element of bringing back this kind of professionalism.

I think we're still in that period now, with these big divisions around questions like, "Who is making this music?" "How good should it be?" I've been around

church music since I was a boy. And everywhere you go, there are complaints about it.

I used to sing in the choir at King's College in Cambridge. They'd sing at a very, very high standard. There were people who had complained that it was idolatry, that it was worshipping music, that it wasn't really religious—which I disagree with, but nevertheless, that argument was constant. At St. James, people would come up to me after an evensong and they would say, "That was nothing more than a concert."

I think any church musician would recognize that there is tension around what music is chosen in church. So when I say culture war, I mean people trying to assert legitimacy and authority over one another.

Are your views split between the permissive and the traditionalist?

Yeah. I was trying to criticize both sides of the argument. So let's just isolate one, a very traditional view of what church music should be: "Sacred choral music by dead white men. God likes that."

So if you believe that, you have to accept that there were [pieces written for] massive civic occasions that were about the flesh and the body. Things like the Tallis Spem in Alium. This is about a big wow factor, wowing people. It's supposed to be overwhelming and just totally thrilling for your senses, for your ears. You can't say that that is noble and worth having and then in the same breath say the Blessing of Abraham, which is this sort of big jazz gospel thing, is not okay because it's so fleshly and so pleasurable.

I just was thinking there was a double standard about the flesh there or this idea of fleshly pleasures. People like [Reformation theologian John] Calvin would be like, "Okay, we can't have any of this music because it's so pleasurable." St. Augustine as well: "Because I'm enjoying this so much, I'm trespassing grievously," he says, "and I want to get rid of all the music in the church." But then when I do that, I can't take any information in because I want it to be sensual. Music acts on our senses. So on that side, I can see that the traditionalists have a problem when it comes to the flesh and the body.

And then conversely, on the permissive side basically God is responsible for all forms of creativity. "If we hit two blocks together and say the same word over and over again, God is just as much responsible for that as he is for Beethoven's Ninth. Therefore this is just as valid." So there's a kind of aesthetic relativism.

My priestly friends have so many diverging theologies about this. One of them would say there is as much honour in putting in the tent peg in the corner of the tabernacle as there is in doing any grand spiritual gesture of altruism—that God sees and cares about every little act.

But then you have someone like [16th-17th century poet and priest] John Donne who would say, "Don't give God a lame horse." And I see that that tension is within each of us—to try to offer something that we think is the best. But our whole philosophy of the best is bound up in the culture we come from. If you read a lot of Marxist or communist books about aesthetics as I have, they could say that it's these power imbalances that have determined what you like.

Continued on p. 17

THE INTERVIEW ▶
Continued

Continued from p. 16

Does it matter where we draw a line? Who cares? Are we just clutching pearls here? The most important thing is to be radically welcoming, to embrace all these different cultures and hold them in a creative tension. That's the mission. But at some point you're going to have to make a distinction. At some point you're going to have to say "this and not that."

There has to be, in other words, some distinction between what is church music and what isn't, somewhere along the line?

I think there are things that belong in that liturgy and some things that don't belong.

We're super-polarized is what I'm saying. I think it's a problem just because I care a lot about church musicians and I see how they're pulling their hair out. A lot of people are stressed. They might not show it, but they're worried about what choices they make. The idea that we're all part of the same team is being lost.

So is there a pathway toward alleviating that stress?

Well, in one of the lectures, I'm trying to say that we have to acknowledge this flesh-mind gap. And to what extent you can bridge that gap effectively or convincingly is how I think you're going to keep a happy family, keep the family together. If you just assert that "this is what God wants," I think you're going to get conflict or people just asserting whatever particular taste they have.

Another question I have for myself is, why does it matter if you do anything well? If God likes everything in this cacophony and you are a sweet singer in the eyes of God, why do we bother having professionals and Grammy-nominated pianists or these choirs who are trying this music? I don't know.

Is it for the people in the pews that we want the music to be good? So that they want to be there to participate?

Yes. It's a very interesting principle because some people don't actually believe that the music is directed towards the people in the pews. A lot of the people on the traditionalist side of the argument say the music is actually directed towards God. So they're sending what they think of as their best, as a kind of sacrifice directed towards the altar—whereas if you put the choir or the band at the front and sing towards the congregation and say, "This is about you," it's about getting bums on seats. It's about your pleasure, it's about attendance. Because we are under the siege mentality, with attendance numbers going down. So we have to make it more pleasurable for people. Well, if that's the goal, then why don't we just fry hamburgers and give them away for free? Why are we doing singing?

I'm starting to see music as a tool. It's like a weapon. And like all weapons or tools, you can use it well and you can use it badly. It's about transforming your lives and good works and being in community with one another and ministering to each other and being radically welcoming to one another.

Is it good to enjoy church music?

Well, this question of good then brings up morality, doesn't it? And as soon as you're talking about morality, you're talking about what it means to live a good life. And so you've gone from, "Do I like this music?" to "What does it mean to live a good life?" in two steps—which is absolutely brutal.

“ Music has a million different functions. But I think it has a truth role to play ... It's trying to teach you something about your emotions.

I find that so difficult, because you think when you're talking about music, you're talking about something really simple.

What is a good life? And what does it mean to live one, to minister to my neighbour? And who is my neighbour? And what role does music play in that?

Music has a million different functions. But I think it has a truth role to play. We use music like [the decorations in] an illuminated manuscript: to underline what we think is true, or an important thing: "We're going to sing a special song about this." We don't sing songs about toilets or gravel. We sing songs about this resurrection story.

It can also just be a good bit of storytelling. I mean, the thing to bear in mind is that for most of the life of the church, people couldn't read. The idea that we learn things from a book is quite modern. But learning things through seeing and hearing—we learn about the scriptures through a painting—we've been doing that a lot longer.

So music will teach you how to feel. It gives you kind of an emotional literacy. And I don't think that is necessarily about pleasure. It's trying to tell you a story. It's trying to teach you something about your emotions.

So when someone says to me, "I didn't enjoy that service," or "I didn't enjoy that anthem," I'm like, "That was absolutely not the point of it. The point of that one was to be as painful as possible." For example, on Good Friday at the veneration of the cross, [I] programmed a piece that was really very dissonant and horrible. And someone said, "That was awful." I said, "Yeah, can you imagine the nails going in? How disgusting. How awful."

I think the sense that I've gotten from you is that what makes appropriate church music remains an open question for you.

I'm sort of slightly in despair. I have a lot of friends who are really interested in aesthetics and have strong positions in those fields. And I kind of want to be the person to say, "The emperor's wearing no clothes. All of you are wrong in each other's terms." Not that I'm promoting a kind of relativism, but I'm just trying to break down various arguments.

Is there a hope of answering the question that we have in front of us here? Is there a process that we can set on toward finding a balance?

I would encourage my colleagues—my friends and my priestly colleagues as well—to try to practice a form of radical honesty with themselves, to try to be as honest as they can. Because I think there is some element of hiding [in this debate]. We hide behind our ideas of God, our ideas of church. We couch our aesthetic preferences in theological language.

Be honest and say, "We have this music because we like it," or "We have this music because we've delegated our aesthetic life as a church to this group of experts; we'll be really honest about it. And we put our faith in that person."

It's a challenging balancing act. If you empower your musicians to do lots of things, well then you're going to see a better balancing act. I don't know what the [full] solution is. I think we need the humility and honesty together to say, "Well, maybe I still have something to learn about this." ■

“ What is a good life? And what does it mean to live one, to minister to my neighbour? And what role does music play in that?

CLASSIFIEDS

BOOK



Behind the Dorval Curtain

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

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

EDUCATION DIRECTORY

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

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The newly imagined RIM will now focus on offering retreats and workshops which address the learning longings of the local Anglican church, an annual Youth Event convened by our Chaplain, an annual Lenten lecture series which focuses on theologies of Social Justice and action toward the common good, and two co-sponsored programs offered in collaboration with parishes each year. We also invite you to make suggestions for future programming ideas: reninmin@uwaterloo.ca

Please join us at one of our upcoming events. Participation is free. You can support the work of the Renison Institute of Ministry by making a donation during registration; there will also be freewill offering baskets available at the events. All events include parking and refreshments as part of the day's activities.

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A renewed sense of hope

THROUGH 2022, we continued to face the effects of the pandemic but as lockdowns gradually abated, we experienced a renewed sense of hope in returning to familiar patterns of life and work.

General Synod continued to work primarily remotely and online and we learned new skills of connecting through technology. Despite our hopes to hold General Synod in 2022 the grip of anxiety about COVID 19 led us to make the decision to postpone General Synod and Assembly with the ELCIC to June 2023. This meant that members of the Council of General Synod and all committees extended their terms for a further year and continued to work to bring forward the results of their mandates. Staff within the Coordinating Committees, Strategic Planning Working Group, Dismantling Racism Task Force, Jubilee Commission remained committed to the work needed.

Indigenous ministries completed work on the Covenant and Our Way of Life foundational documents for the emerging Sacred Circle, self-governing church

within the Anglican Church of Canada in anticipation of Sacred Circle 2023. The Anglican Council of Indigenous Peoples elected a new National Indigenous Anglican Archbishop, Archbishop Chris Harper. In our ongoing work of reconciliation, the Archbishop of Canterbury visited in April 2022 to offer an apology for the role of the Church of England in the early history of Canada that contributed to treaties not honoured and to the colonialism that infected the residential school system.

It was a year of hard work demonstrating adaptability and resilience in a challenging year! And throughout this difficult year, we discovered a renewed sense of faith and joy in our work and in God.



The Most Rev. Linda Nicholls
Primate



Ways to give

Please support General Synod by making an online donation at giving.anglican.ca or send your gift in the postage paid envelope enclosed. Thank you.

Grateful for the generous support of Anglicans

2022 WAS a year of transition toward re-opening after the lockdowns of the pandemic. Although we postponed the planned Assembly/General Synod as a precautionary measure, in-person gatherings resumed in the second half of the year.

You will read about many of our activities in the other sections of this report, but I'd like to take the opportunity to offer special thanks to the dedicated volunteers who make up our various committees and councils for their willingness to serve an extra year as the triennium became a quadrennium.

A highlight of 2022 was the gathering of the bishops of the Anglican Communion in the Lambeth Conference and its calls to mission



across the Communion.

We engaged in the work of planning the postponed Assembly and General Synod, which entailed a change in venue and other logistical adjustments.

None of these things would have been possible without the generous support of Anglicans across Canada. We continue to be grateful for the many individuals who generously support General Synod through prayers, committee work, and/or financial contributions.



The Venerable Alan T. Perry
General Secretary

Self-determining Indigenous Church (Sacred Circle) moves forward

2022 SAW Indigenous Ministries publicly release *The Covenant and Our Way of Life*, founding documents for the self-determining Indigenous church (Sacred Circle), prepared for distribution and discussion in the dioceses and regionally.

The year included a visit to Canada by Archbishop of Canterbury Justin Welby from April 29 to May 3, with stops in Toronto, James Smith Cree Nation and Prince Albert. Welby apologized for the Anglican church's role in the residential school system and reiterated his commitment to reconciliation.

In May, Donna Bomberry took over as interim Indigenous Ministries coordinator. In December, Indigenous Ministries selected Chris Harper as the new national Indigenous Anglican archbishop.

Indigenous Ministries in 2022 collaborated with the Vancouver School of Theology for training and ordinations in the diocese of Saskatchewan; visited the Lutheran Church in Sweden to witness the second apology given to the Sami people; and continued gospel-based discipleship held on Zoom at noon ET Monday, Wednesday and Friday each week.

The Most Rev. Chris Harper, National Indigenous Anglican Archbishop



Rediscovering our passion

YOUTH MINISTRIES in the Anglican Church of Canada seeks to support the work of youth leaders across the country, consult with dioceses on issues relating to youth ministry, and help the Church vision for a future that dynamically engages youth and young adults.

As the pandemic drew down in 2022, the Youth Secretariat did something

new. In November, they held a Rhythms of Renewal Youth Leader retreat, instead of their usual "skill-building" conference. Youth Animator Sheilagh McGlynn and her team recognized that so many involved in this critical ministry needed to rediscover their passion and call to serve and lead after the exhausting toll of the pandemic.



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The Faith, Worship and Ministry team made that hope a reality in 2022, publishing *Sing a New Creation* as a supplement to 1998's *Book of Common Praise*. When the project first began in 2013, the committee sought to create something that was truly reflective of where the church was going in the current decade.

The result is a unique collection that emphasizes congregational song, includes Canadian and world music, and seeking to heal a deficit in liturgical music, features an entire section of songs of lament.



Forging Anglican-Jewish relations while advocating for Middle East peace

A MAJOR FOCUS for our interfaith relations in 2022 was to maintain a sincere and open dialogue with the Jewish Community in Canada. Canadian Anglican leaders have expressed clear support for justice for Palestinians, and raised concerns about illegal Israeli settlements in the West Bank. However, those concerns are raised from a posture of fellowship with Canadian Jews, ensuring advance notice and open channels, and accompanied by a clear rejection of anti-semitism.

Shared ministries accelerated and exhilarated

THE VIRTUAL-ONLY experience of church during the pandemic accelerated the move to congregational shared ministries between denominations in 2022, and the ecumenical office was happy to help. Anglicans and United Church members in Fernie, BC provide a standout example: a shared minister served separate congregations online, alternating services each Sunday. The experience of common prayer led parishioners to a richer appreciation of each other's traditions, leading them to merge into a thriving shared ministry.

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Looking into the future

"RECONNECT AND renew" was the theme for Global Relations in 2022. A major highlight was the continuing work of the Companions of Jerusalem, involving preparations for the 2023 young adult pilgrimage to the Holy Land, for 2022 Jerusalem and Holy Land Sunday, and Primate Nicholls and National Bishop Johnson's Full Communion visit in December. This visit strengthened Nicholls' and Johnson's commitment to amplify the voice of the Church in advocating with the Canadian government for peace and justice between Palestine and Israel.

Other Global Relations highlights included the preparation of a new Companion Diocese Relationship resource for Canadian bishops' connecting with Communion counterparts at the summer Lambeth Conference.

As the world emerges from the restrictions of the COVID-19 pandemic, Global Relations looks forward to renewing relationships for mission with all partners, including the Council of Anglican Provinces in Africa, the Province of Brazil, and Anglican Oceania Fono.



Seeking to be the hands and feet of God in this world

WE'VE BEEN witnessing climate change for a while, and in 2022, we experienced devastating examples of its impact. Our Social and Ecological Justice arm was hard at work living out the gospel call to justice, seeking to be the hands and feet of God in this world. Here in Canada, the team pursued climate justice as part of the Anglican Communion Forest Project, which hopes that by acting together as a worldwide Anglican Communion, we

can have a big impact in the global response to care for our planet.

We supported the Council of General Synod's Dismantling Racism Task Force, and reinforced our commitment to advocate for and comply with human rights and other legislation aimed at eliminating racism among people and in organizations, within Canada and globally.

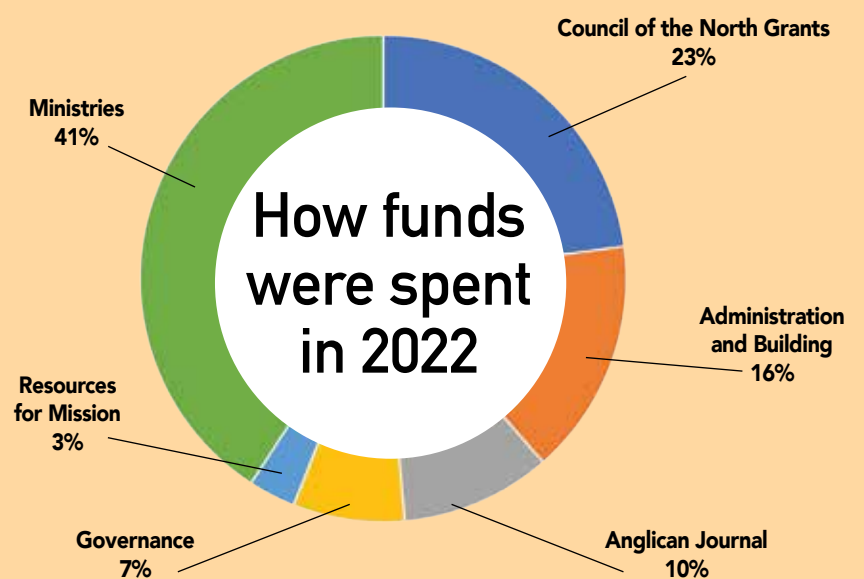
Our work on human trafficking continued, advocating for new legislation aimed at bringing an

end to this egregious harm, and mitigating the extent and nature of human trafficking and modern slavery in our neighbourhoods, cities and towns.

Key to all these initiatives are ecumenical partnerships. Canadian Anglicans banded together with our ELCIC Full Communion partners, and worked alongside Kairos and the Canadian Council of Churches, lifting up a shared voice for a more just world.

Financial snapshot

For more information on detailed audited financial statements, please visit the Anglican Church of Canada website at anglican.ca/about/departments/fm/financial-information



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"And we know that in all things God works for the good of those who love him, who have been called according to his purpose."

—Romans 8:28

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