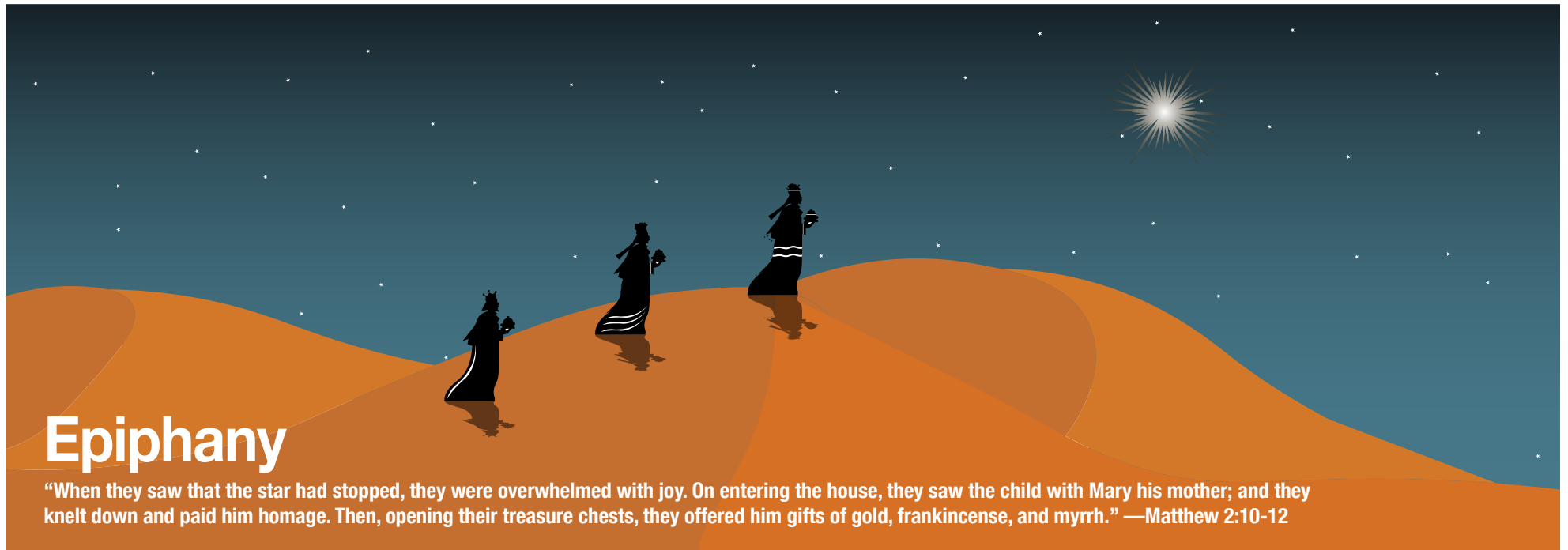


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Epiphany

“When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.” —Matthew 2:10-12

Primate yet to fix final day

Will retire sometime before next October, Nicholls says in wide-ranging talk to CoGS that also touches on Gaza war, division within Anglican Communion

Sean Frankling
STAFF WRITER

Mississauga, Ont.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, has yet to decide on an exact retirement date, Council of General Synod (CoGS) heard Nov. 24.

“Given the decision at General Synod regarding the primacy, I’m sure there’s curiosity about the next steps,” Nicholls said in her opening remarks at the first meeting of the 2023-2025 CoGS. “I am discerning the exact date of my retirement. However, I can say that it will be before Oct. 1, 2024.”

At last summer’s General Synod, the church’s legislative body voted down a resolution that would have allowed any sitting primate to finish out their term if their 70th birthday fell less than one year before the next General Synod. As a result, Nicholls will be required to retire by her next birthday in October 2024, more than half a year before General Synod 2025.

When she discerns her retirement date, she told CoGS, she will write to the

For more coverage of CoGS, including a financial update and new policies on the Anglican Journal, please see p. 9.

senior metropolitan, currently Archbishop Anne Germond of the ecclesiastical province of Ontario, who will consult with the other metropolitans, the prolocutor, deputy prolocutor and others to determine which metropolitan will serve as acting primate from then until the next General Synod.

“I have received many notes, emails, cards and comments of support since General Synod, for which I’m very grateful,” Nicholls said. “And I trust that the same support will be offered to the acting primate and to the new primate.”

The church’s bishops, she added, are now preparing to select nominees for primate who will be elected by clergy and laity at General Synod 2025.

Nicholls also spoke on the church’s ongoing work for peace between Israel and Palestine, and how that work had changed with

the escalation of conflict that began with attacks by Hamas Oct. 7, followed by a bombing campaign and ground attack by Israel on the Gaza Strip. About a week before the war began, Nicholls, along with the leaders of Canadian Lutheran, United and Presbyterian churches, learned the federal government had committed to revisiting its policy on Israel-Palestine issues, she said. The church leaders immediately set to work preparing a white paper on the issue and requesting a seat at the table but have heard no announcement on when that policy consideration will take place, Nicholls said.

In light of the new realities, the work that the Anglican and Lutheran governing bodies did this summer to strengthen their calls for peace in the Holy Land, accountability for Israel and the human rights of Palestinians “seems hardly adequate to the current situation,” she said. But at the same time, the churches had received messages arguing that they had not done enough to show their opposition to the

See NICHOLLS, p.8

Fewer members, abundant wealth

As property values remain high, are Canadian churches uniquely poised to benefit society?



IMAGE: FLOW 3D ICON VECTOR

Matthew Puddister
STAFF WRITER

Memberships in Anglican and other churches in Canada are shrinking, but real estate prices—despite recent market fluctuation—remain relatively high. Some say the churches’ wealth in property puts them in a unique position in Canadian society—one they might use to further goals such as affordable housing and supporting Indigenous communities.

The Rev. Jason McKinney, incumbent at Epiphany and St. Mark Anglican Church in Toronto, is also a member of the Parkdale Neighbourhood Land Trust, a non-profit that owns land and manages it by working with partners to provide social housing. In September, McKinney was preparing to lead the council of the diocese of New Westminster—which covers the city of Vancouver and its surroundings—in a theological reflection on land when, he says, he was struck by a realization: for years, land values have been rising, while the church has been seeing a decline in members.

“Not only do we currently have more land than we need, but we’ll soon have way more land than we need,” McKinney told the *Anglican Journal*. “Christian teaching generally frowns on surplus wealth unless this wealth is being directed towards those who need it.”

See CONSTRUCTING, p.6

PN# 40069670



4

John Bowen on
discipleship



9

National
office hit
by cyber
attack

NEWS IN BRIEF



PHOTO: ALONAFOTO

According to the Campaign to Ban Ads on Gambling, underage gambling in Canada is rising with the spread of gambling ads.

Ontario bishops call for ban on gambling ads

Matthew Puddister

STAFF WRITER

Bishops of the ecclesiastical province of Ontario, along with Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and National Indigenous Anglican Archbishop Chris Harper have released a statement expressing their united opposition to gambling advertisements on television, radio and social media.

“Government policy has recognized that tobacco should not be advertised. This is true of other commodities. We urge you to recognize that well-being of people can be deeply affected by addiction to gambling which is now brought into the living rooms and on the laptops, smart phones and tablets through this business model,” reads the statement, released in October 2023.

“We may have reservations about gambling itself but are not condemning it as it remains a personal choice,” the bishops said. “Rather we are speaking to the policy that would permit the advertising and driving traffic and revenue toward an addictive behaviour in youth and vulnerable populations.”

The bishops called on Anglicans to join the Campaign to Ban Ads on Gambling, which calls for prohibition of gambling ads. They urged Anglicans in Ontario to read the campaign’s “White Paper on the Impact of Advertising for Gambling,” to write to their members of provincial parliament asking for the disestablishment of iGaming in Ontario and to pray for local communities.

The Ontario government established iGaming Ontario, which directs and manages internet gambling through private operators, in 2022. In its first year, iGaming reported more than 1.6 million active player accounts and wagers totalling \$35.6 billion, making Ontario one of the top five

gambling jurisdictions in North America, the white paper states.

According to Statistics Canada, 1.6 per cent of adult gamblers in Canada are at moderate to high risk of gambling disorders, which would translate to 25,600 people in Ontario. The white paper also says that underage gambling is common in Canada, often starting with children as young as nine or 10 years old, and is increasing with the spread of gambling ads. An estimated 10 per cent of the audience for sports on television, the paper notes, is made up of children and youth under the age of 18.

Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario, said Nicholls brought the white paper to the attention of the Ontario House of Bishops. Nicholls said she was previously contacted by one of the paper’s authors, former Toronto mayor John Sewell, who requested a meeting in late June with Nicholls and Toronto Bishop Andrew Asbil.

The bishops’ statement followed a motion passed at the September meeting of the ecclesiastical province of Ontario’s provincial council opposing online advertisements for gambling. Bishops brought the motion to provincial council in September, Germond said, to add strength to their statement.

Germond said the province’s house of bishops “quickly and unhesitatingly agreed” to support and sign the statement against gambling ads.

“Some of it for us is the negative impact that this has had on young people in particular and vulnerable people, those who may already have some form of addictive tendencies,” Germond said. “The constant stream of advertisements to encourage

See **‘BALANCED,’** p.11

Ex-priest David Norton sentenced to three more years in prison for sexual assault

Matthew Puddister and Sean Frankling

STAFF WRITERS

David Norton, a former Anglican priest already in prison for molesting boys in Ontario, will serve a further three years for sexually assaulting two First Nations boys in Yukon in the 1980s.

Yukon Territorial Court judge Michael Cozens found Norton, 77, guilty of six charges, including one count each of historic sexual assault, sexual interference and sexual assault for both victims, following a two-day trial in June. On Nov. 6 he sentenced Norton to two concurrent three-year sentences, meaning they will both be served at the same time.

Norton is currently serving a 13-year prison sentence at the Bath Institution in Ontario for sexually assaulting boys in that province, including at St. Andrew’s parish on Chippewa of the Thames First Nation, APTN News reported.

The Yukon sentences will be served concurrently with Norton’s Ontario sentence, totalling 16 years in prison. Cozens also ordered that Norton be added to the national sex offender registry for the next 10 years.

Norton abused the Yukon victims between 1983 and 1987, during which he was the “Indian Ministries coordinator” for the Anglican diocese of Yukon, ministering to a congregation mainly of Indigenous people. He was also in charge of St. Simon’s Church in Whitehorse, often called the Old Log Church, and St. Saviour’s Church in Carcross.

Bishop Lesley Wheeler-Dame of the diocese of Yukon said while the criminal justice system had come to a conclusion in Norton’s case, “a conclusion by the justice system does not take away the pain and suffering of the victims and the trauma they have experienced.”

“I sincerely hope that the sentencing will assist in the healing process,” the bishop added. “I ask that all continue to seek God’s grace, wisdom, and healing for the victims and everyone impacted.”

The two victims testified at trial that they were between six and eight years old when Norton’s abuse began, CBC News said. They said they came from a poor family and became close to Norton after their family began attending Old Log Church, serving as altar boys.

Cozens in his decision said the victims were robbed of their childhood innocence. The judge noted parallels between Norton’s crimes in Ontario and Yukon. In both cases, Norton would develop relationships with vulnerable Indigenous boys while working as a priest, give them gifts, take them on trips, host sleepovers and then sexually abused them while they slept.

The victims testified that they later spent years struggling with drug and alcohol addiction, according to CBC News. Both said they have difficulty trusting people and are very protective of their own children. However, they testified that they bear no ill will toward Norton and asked to speak to him privately, which Cozens approved in the hope that it would facilitate

See **CANADA,** p.11

Anglican, Lutheran leaders mark Transgender Day of Remembrance

Matthew Puddister

STAFF WRITER

Leaders of the Anglican Church of Canada and Evangelical Lutheran Church in Canada (ELCIC) condemned transphobia and called for acceptance of transgender people in advance of the Transgender Day of Remembrance Nov. 20.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and ELCIC National Bishop Susan Johnson released a joint statement Nov. 14. The statement included a link to resources for Christians to mark the Transgender Day of Remembrance, an annual observance around the world to commemorate people murdered due to transphobia and to raise awareness of ongoing violence against transgender people.

“Transgender people have suffered enormously from the expectations and limits culture has in the past, and in the present, placed on their lives,” Nicholls and Johnson said. “The call of the gospel is to love, to desire fullness of life and joy for every human being in their relationship with God. We long for that fullness to be the experience of transgender people in our midst.”

The primate and national bishop said all human beings are created in the image of God and that this was central to the



PHOTO: TED EYTAN/FLICKR

Transgender Pride flags line a street in Washington, D.C.

gospel. They offered prayers of healing for victims of hate and transphobia and invited repentance for transphobic words and actions perpetuated in society and in their churches.

“We long for God’s world to reflect the unconditional love of God for the rich diversity of all of creation and especially for all who bear the image of God,” the two leaders said. “Let us create communities of acceptance and welcome that all may know God’s love.” ■

Correction:

The name of Archbishop Hosam Elias Naoum, primate of the episcopal province of Jerusalem and the Middle East, was misspelled in the December 2023 *Anglican Journal*.

MEDICAL ASSISTANCE IN DYING ▶

Final form of MAID essay collection in works

Leaders ponder what's next in church's 'deep, deep wrestling' with issue as eligibility expected to widen

Sean Frankling
STAFF WRITER

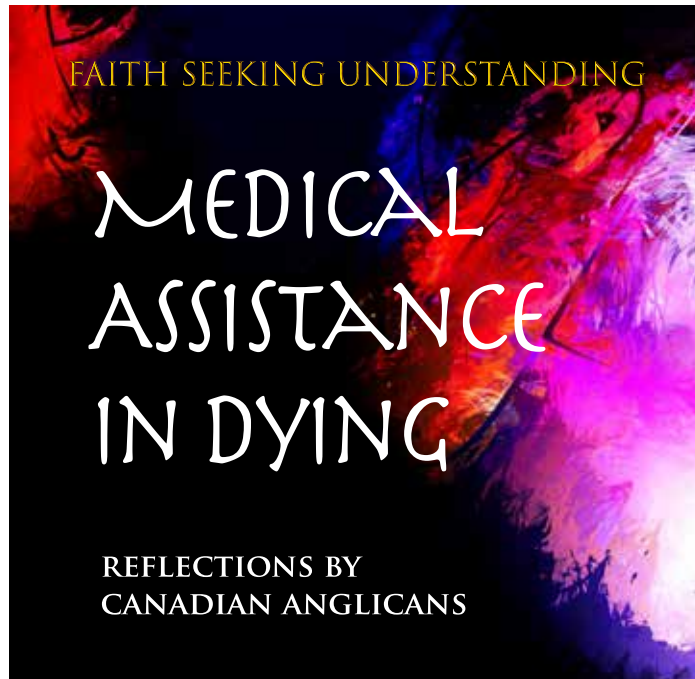
A collection of 25 writings by clergy, caregivers, academics and others from across Canada, an earlier version of which was made available online in fall 2023, is expected to be published in its final form both in print and digitally early this year, Anglican Church of Canada communications manager Alicia Brown says.

Submissions for the final draft of *Faith Seeking Understanding: Medical Assistance in Dying* closed Nov. 17 and as this issue was being prepared for publication the Rev. Eileen Scully, the national church's director of Faith, Worship and Ministry, was preparing the final version. That version, Scully says, will include a discussion guide, meant to provide a framework for bishops, clergy and lay leaders to use in conversations on MAID in their home parishes and dioceses.

As the church grapples with questions about how it will respond to changes in Canada's MAID legislation, Scully says she has heard from many people searching for resources to help them grasp the parameters of the discussion. They want to know what the major theological questions are and what positions members of the church are taking on them. So while the collection does not represent an official position paper of the national church on MAID, Scully says her hope is that it can communicate the breadth of the discussion to clergy and inform the conversations they have with their local colleagues.

"I think the most important conversations are those that are happening locally under the leadership of local bishops within dioceses. I think that that is the critical place for the conversation—amongst the pastors with their chief pastor," she says.

The essays range from favourable meditations on the compassionate utility of MAID to criticisms arguing it's incompatible with Christian teaching on the sanctity of life. Several also raise questions about the 2021 change in Canadian law to make MAID accessible to people suffering from chronic



▲ **The collection is designed for Anglicans wanting to know the major theological questions around MAID, and what positions members of the church are taking on them, says the Rev. Eileen Scully.**

PHOTO: CONTRIBUTED

disabilities and pain but whose death is not "reasonably foreseeable" and the potential expansion of eligibility next March to those suffering only from mental illness. But the central question they expose, says Scully, is how the church and its representatives should minister to people who have opted for MAID, both in terms of what they can do to help amid the grief, fear and pain of a difficult life-and-death decision, and—in what she emphasizes is a minority of voices—whether and how clergy who disagree with the policy can ethically continue their ministry to people who have opted for it.

"It's a deep, deep, deep wrestling and those are positions that I don't know how they can be reconciled," she says.

The *Anglican Journal* also spoke about the essay collection with some church leaders at the November meeting of the Council of General Synod (CoGS). Bishop Susan Bell, of the diocese of Niagara, says she sees parishioners and clergy in the communities she ministers to seeking resources to define their own conversations on MAID. Many are concerned about the potential change to offer the procedure to people who are suffering only from mental anguish, she says, while others have said they wanted a definitive statement from the national church on whether it supports MAID. And while such a statement does not seem likely in the short term, she says, the essay collection was a compassionate and effective way to go about starting that conversation.

As laws continue to change, it's vital for the church to continue to keep its resources up to date, she says. The last time

the Anglican Church of Canada published a resource on MAID was 2016's *In Sure and Certain Hope*, which came out the same year the procedure became officially legal in Canada.

"How much has the world changed in the past three years?" asks Bell, "The clergy have been present at, have walked alongside, have prayed with, have certainly done funerals for folks who have chosen medical assistance in dying. And so that's a different reality than at the beginning of this journey."

In 1998 the church released *Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide*, a report that opposed its legalization. *In Sure and Certain Hope*, however, argued neither for nor against, on the grounds that new legislation had made it a reality. In 2022, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said the church should focus its efforts on pastoral care to people considering MAID rather than opposing the law; in a 2023 opinion piece, she said she was concerned about potential extensions of MAID eligibility and people making choices out of fear or a lack of support.

The concerns of people with mental and physical disabilities, the realities of an unprecedented number of seniors entering the care system at the same time and the increasing availability of MAID will each shift the terms of the conversation—some in ways that may challenge the church to draw a limit on what forms and applications of MAID it can support and which ones it can't, Bell says.

"If you're working with those who are marginalized, it's going to become more and more of an issue," she says. "That's where I think the church will have some decisions to make and some advocacy to engage in."

Canon Stephen Fields, sub-dean of St. James Cathedral in Toronto, says he expects the cathedral to use it regularly to guide conversations in its pastoral care training, setting it in its broader context of how to live a sacred life and die a sacred death.

Like Bell, however, Fields says he can see a limit to what the church may be able to endorse when it comes to MAID, considering the relaxation of the requirement that a patient's death be reasonably foreseeable and the open question about mental anguish.

"My question is, where does it end? How low does the threshold go? What's the next change that is coming down the pipe?" he asks. ■

“If you're working with those who are marginalized, it's going to become more and more of an issue.”

—Bishop Susan Bell

ELECTIONS ▶

Rachael Parker elected bishop of Brandon

Sean Frankling
STAFF WRITER

Archdeacon Rachael Parker, a self-described "cradle Anglican" with experience as a priest in Ontario, Nova Scotia and Alberta, was elected bishop of the diocese of Brandon Nov. 25.

"Upon hearing that I had indeed been elected to be their servant shepherd, I felt as though the Holy Spirit had wrapped me in a blanket of peace and love," Parker told the *Journal*. "As a sibling of an adopted sister, I was overcome with the same sense of immediate love for the people of Brandon as I was when my infant sister



▲ **Parker says she looks forward to serving a community with its eyes on the needs of others.**

PHOTO: CONTRIBUTED

was brought into our home permanently. A love that knows no bounds was given and shared."

Parker was elected on the second ballot in an election with one other candidate, the Rev. Chad McCharles, rector at Neepawa United-Anglican Shared Ministry, Neepawa, Man..

Most recently the rector for Dayspring Ministry, a collaboration between three small-town parishes in the diocese of Edmonton, Parker has served in numerous roles since her ordination in 1999. These have included archdeacon of rural ministry in the diocese of Edmonton, regional dean of Halifax's Chebucto region and diocesan

youth chaplain in the diocese of Huron.

In a video introducing herself to the diocese of Brandon, Parker spoke of her love for serving widespread congregations in small communities.

"We need to share the good news that there is hope, there is possibility, there is a greater tomorrow, because to be frank our world right now is looking very bleak," she said. "When I wake up in the morning and I look to God for hope, I realize that Jesus is calling me ... to give the good news that there is a bright day coming."

Parker will succeed Bishop William Cliff, who became bishop of the diocese of Ontario in 2023. ■



“The good thing about returning to roots, of course, is that roots are precisely where new life comes from.”

Is discipleship just the flavour of the month?

The reality behind the buzzword

By John Bowen

First in a two-part series

“Discipleship” seems to be everywhere. There are books about discipleship and sermons about discipleship. Archbishop Linda Nicholls, primate of the Anglican Church of Canada, suggested in the *Journal* two months ago that baptism isn’t just entry into the church, but also the gateway to—you guessed it—discipleship (“Discipleship is for every baptized Christian,” November, p. 5). Another article suggested that discipleship is the key to the church’s survival (“No ‘nominal option’: Calling Anglicans to discipleship,” p. 2). And on the international front, apparently more than a hundred dioceses around the world have decided to make discipleship a key priority, it being the theme of one of 10 statements or “calls” made by Lambeth bishops to the Anglican Communion in 2022.

Not surprisingly, people in the pew are asking, “But what on earth is this discipleship thing?” Is this just one more in a long line of bright ideas guaranteed to solve our problems and grow our churches? We’ve seen this before—remember the Decade of Evangelism? Back to Church Sunday? Ideas like this come and go, like those famous Baskin-Robbins flavours of the month—but nothing really changes. So how is discipleship any different?

New life from the roots

I think the clue is this: In times of spiritual renewal, something very counter-intuitive happens. As people pray for something new, when that new thing arrives it bears an uncanny resemblance to something very old, something that takes us back to our roots. The good thing about returning to roots, of course, is that roots are precisely where new life comes from, so this shouldn’t surprise us.

In the Christian story, discipleship is about as old as it gets—as old as the four gospels. It’s worth reminding ourselves of that story, because it sheds light on what discipleship is, and why it is more than a buzzword. Early on in each of the four gospels, two things happen: Jesus announces his mission, and he calls disciples. The two seem to be intimately connected, but how?

Jesus called his mission “the kingdom”—an image which didn’t have the negative connotations it can have in our day. Quite simply, it was shorthand for saying that with the coming of Jesus, God was beginning to work in a new way to put right everything that is wrong in the world. This, Jesus says, is Good News. Indeed, it is the best possible Good News for the world: it is gospel! And this new kingdom is somehow connected to the arrival on the scene of Jesus.

For three years Jesus lives a life that embodies what “kingdom” means: he teaches about it, he tells stories about it and every day he demonstrates what it means to live the way of the kingdom. As a result, in every village that Jesus visits, people get a taste of what life in this new kingdom feels like. New Testament scholar N. T. Wright even speculates that in the villages Jesus visited, small communities would have sprung up composed of people inspired to live out this new way even after he had left.



▲ A relief carving in the Amiens cathedral, France, shows Jesus teaching his disciples.

IMAGE: © JIM WOMACK AND ANNE RICHARDSON
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From kingdom to discipleship

So that’s the first theme of the gospels. Jesus announces—and demonstrates—this radically new way of doing life and of being human, to a world that is alternately delighted and outraged by what it sees.

But the second thing he does is to call disciples. Why? Because the kingdom is not a one-person show put on for our entertainment for a three-year run. This is not a religion but a movement, with a dynamism that will grow and spread around the world like—well, like those natural growing things that Jesus is always telling parables about: vines and yeast and mustard seeds and fig trees and wheat. And he calls disciples in order to sow seeds of the kingdom in their lives, and to nurture those seedlings to the point where they can continue to grow and reproduce even when he is no longer physically present.

A better word than ‘disciple’

“Disciple” is an old-fashioned word we don’t often hear in everyday life. Sometimes people explain it by saying that a disciple is a learner or a student, and that’s true. But to me those terms always sound a bit academic—maybe because I spent too many years in classrooms! No: the word I think best conveys what Jesus was up to with the twelve is the word “apprentice.”

You know how an apprenticeship works. Maybe you have been an apprentice yourself. There is a theoretical component, of course, often with books or lectures or written assignments. But the majority of the apprenticeship is about a different way of learning: on the actual job with the trainer. The educationalist David Kolb coined the phrase “experiential learning” in 1984—which might make us think this is a relatively recent invention. Really, however, what is new is sitting in a classroom listening to a lecture and regarding that as education. That’s not how Socrates taught in the ancient world. Nor is it how the rabbis

of Jesus’s time taught. In both cases, students would simply hang out with their teachers and learn by living life together.

That’s what Jesus is doing with the twelve. As they spend time together, day in and day out, they learn on the job how to live the kingdom. In fact, as the gospels unfold, you can see how the disciples develop in their kingdom skills. Think of the time when Jesus sends them out two by two (the twelve in Luke 9 and the seventy in Luke 10). They’ve watched him at work, teaching and preaching, healing and working miracles. And now he says, “OK, now it’s your turn. You go and do these things too!” You can imagine how they must feel. But this is part of the apprenticeship—and they do it, with results that startle and delight them.

Or again, remember the feeding of the five thousand. Jesus has been teaching for the whole day, and the listening crowds are hungry. The disciples do what comes most naturally. They come to Jesus and say, “Um, Lord, we’ve got a problem, and here’s what we think you should do about it.” To which he replies—I like to think it was with a smile—“OK, why don’t you give them something to eat.” What happens next is actually a partnership: They find the food and get the crowd seated, and he prays and does the miracle. That’s another way apprenticeship grows: novice and expert working together.

Here, I believe, is the church in a nutshell: it is the trade school of Jesus, where he trains apprentices in the ways of the kingdom. Is the church not more than that? Of course there is more, lots more. A nut needs a shell to protect and nurture it—as the church needs institutional structures—but the kernel is where the life is. The shell by itself is dead. ■

John Bowen is an emeritus professor of evangelism at Wycliffe College, Toronto. His most recent book is *The Unfolding Gospel: How the Good News Makes Sense of Discipleship, Church, Mission, and Everything Else* (Fortress 2021). He is a member of St. John the Evangelist parish in Hamilton, Ont.

SINGING WITH JOY ▶



By Linda Nicholls

AS A STUDENT I loved September! The beginning of a new school year meant a fresh start with a new teacher and a stack of new notebooks with blank pages ready to be filled with learning and ideas. Nervous excitement and anticipation accompanied those days! As an adult, I find the transition to a new calendar year brings some of the same feelings.

As we approach the new year we often see images of the outgoing year as an old man with a long white beard, stooped and frail. The new year is imagined as an infant, chubby, joyful and full of possibilities. We enter the year with anticipation. There may be known joyful events—a wedding, a new baby, graduation, or other transitions—and there is also the possibility of unexpected opportunities. Like a new notebook, the year is waiting to be written on with the experiences and events before us.

We also hope to leave behind the weight of sadness, worry or struggles of the past year, including our failure to change as we had hoped. We set new goals to quit smoking, lose weight or change relationships.

Yet all is not completely new. We do not start from scratch. We bring the past with us—for good or ill. We have been shaped by the past year, and those that came before. We bring what we have learned



PHOTO: BLUE PLANET STUDIO

In the new year, the primate writes, “We can hope for transformation that heals and embraces new possibilities because we enter the future hand in hand with God.”

and experienced as resources to draw on as we face new experiences. And we bring the baggage of fears and anxieties, griefs and sorrows that have not been healed or integrated into our present selves. We bring our human capacities and frailties—our strengths and weaknesses and broken relationships.

So we stand at the cusp of a new year with hopes of a fresh start tempered by our history. We sometimes look more like Jacob Marley’s ghost in *A Christmas Carol*, dragging the chains of our past into the present, than a newborn infant with an open future. Thankfully, we know that we do not face the future alone. We can hope

for transformation that heals and embraces new possibilities because we enter the future hand in hand with God.

God sees the possibilities in us—and invites us to let go of what hinders and blocks us from being who we are created to be. God offers forgiveness for anything we do that hinders us from receiving love—and promises that the future we long for in Christ is always ready and waiting for us. We face a new year—or any transition—in the sure and certain hope of the resurrection that offers new life.

Whatever lies before us in 2024 as we leave 2023 behind, we know that God is with us.

A prayer for the new year from Southwark Cathedral, London, U.K.:

God of new beginnings,
of hope and deliverance,
dawn us with fresh opportunities,
equip us for new tasks,
fill us with eager longing,
thrill us with fresh starts,
that with the past behind us
we may look to all that lies ahead
with faith in Jesus,
hope in you
and love for all.

Amen. ■

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

FEATHER AND SAGE



By Chris Harper

FEATHER: Almighty Creator, we the children of your creation lift up our thanksgiving for all that you are and all that you reveal in this our journey of life and faith. You have created the seasons that we might grasp a small glimpse of your power and wonder. You have blessed us with this season of winter-tide so that we may slow down and gather around the warming fires of home and family, to tell stories of the past and the sharing of your gift to all the world through your Son, our Lord Jesus Christ, who brought hope,

peace, joy and love to all, in the gift of coming to be one with us all through the seasons since. Creator, walk with us now through this new year of 2024 that we might offer these gifts back to you and to those who journey with us. Help us to be hope in a world that struggles day to day, to be peace in a conflicted world, to embrace joy in serving others and finally to love and honour the world and others around us as you have loved and blessed us. Bless this new year as we walk forward in faith, bless our homes and ministries, bless our communities and especially those in need and struggling, and

open our hearts and lives to greater thanksgiving to see and live in your grace. Bless us to be a blessing to others. To him who is the new light and life, Jesus Christ, we pray. Amen.

SAGE: As we together begin a new year, we go forward as a family in Christ, and the world around us watches with wonder because it struggles to understand faith, to understand that through it we strive to be better than we were yesterday; that we human beings, though fraught with conflict, might seek to open ourselves up to new truths about ourselves and go forward as living

hope in the new life in Christ. We should present only the best of what God has called us to be: a people of prayer and reading and living out the gospel message—or as many might say, a living sermon for all to live into, revealing Christ in all we say and do. If we all could do this, from the least to the greatest of us, maybe this coming year of 2024 will be truly all we would wish and desire it to be as one in the family of God our Creator. Blessings to all in 2024. ■

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

LETTER ▶

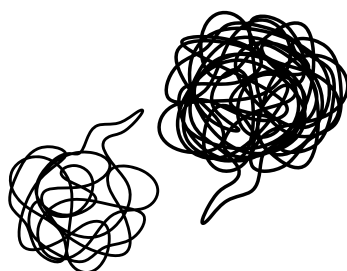


IMAGE: TIKIZZI

Anger, the church—and human fallibility

Thank you for the article in the November issue, “Preaching the gospel to a wary world: Step one, some priests say, is making space for people’s anger.” (p.1) I am aware that I have a foot in both camps.

I am a priest. I am one of those

who promoted the type of church with which people feel angry. This means that I am angry with myself. If I am honest I am also angry with the church. This is because it has not lived up to the expectations I had when I became a Christian. So there is a tug of war

within me between guilt and anger.

Part of a resolution to this is taking to heart that the church is made up of fallible human beings, including myself.

John Serjeantson
Cowansville, Que.

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Constructing a theology of real estate

How can the church's property best serve society?

Continued from p. 1

Paraphrasing the teachings of St. John Chrysostom, McKinney says that “if wealth has any spiritual value, it is to teach the rich to be generous.”

Though John was referring to wealth in general, McKinney says, “I think the application of this teaching to the situation in the church is hard to miss, because in Canada we’re facing an extraordinary affordability crisis as it has to do with housing and land.

“The church is perhaps one of the only institutions in Western society that has an excess of land, but also a mandate to seek the well-being of the community,” he adds.

Considerable—though hard to peg—real estate wealth

Claiming the church is wealthy, given the current financial struggles of many parishes and dioceses—not to mention the national church (See “CoGS ponders financial future as revenues drop,” p.9)—may seem a stretch. Moreover, determining the value of real estate held across the Anglican Church of Canada is difficult: the legality of church ownership is complex, and dioceses’ financial statements don’t commonly include estimates of the value of all the church buildings found in them. For example, in the diocese of New Westminster—which includes Vancouver, one of Canada’s most notoriously pricey cities for real estate—legal titles to church properties are held by different entities.

“Some titles, likely the vast majority, are held in the name of parishes incorporated pursuant to the enabling statute of the diocese,” says Chancellor George Cadman. Other legal titles are held in the name of “the synod of the diocese of New Westminster” and a few are held in the name of “the Lord Bishop of New Westminster.”

Still, Shailene Caparas, the diocese’s director of finance, can say the market values of its properties have “significantly increased” in recent years because of low supply and high demand.

This, of course, is not likely to surprise Canadian home-seekers. Between January 2005 and October 2023, the average benchmark price for homes of all types in Canada rose from \$237,700 to \$731,100, according to the Canadian Real Estate Association. The Real Estate News Exchange, a provider of news and commentary on Canada’s real estate market, reported in May 2023 that in parts of Ontario around the Greater Toronto Area, development land prices had increased by 500 per cent or more in recent years, particularly after an “explosion” in sales volumes that started in 2021.

Towards a ‘theology of land’

McKinney raises the need for what he calls a “theology of land” as a framework to inform how Anglican dioceses and congregations make decisions related to property.

If a diocese is putting together a property committee, McKinney says, “they’re going to—rightly—look for people that have the relevant expertise.



PHOTO: ART BABYCH

Cornerstone Foundation, a ministry of the Anglican diocese of Ottawa, spearheaded the construction of an \$11.8-million shelter for low-income women, completed in 2011.

▶ The cafeteria of Cornerstone’s Ottawa shelter

PHOTO: BRIAN SARJEANT



This will usually mean people with experience in finance and real estate and law, architecture, construction, etc.” While individuals with such expertise willing to serve the church are “a gift not to be squandered,” he says, if theology is left out of the conversation, it will become merely a veneer for what is in essence a secular approach to the question of property.

Theology, McKinney says, “has something important to say to the so-called temporal conditions of the church, and of land in particular.” He believes it would be better for the church to let a theological vision determine what it does with its property, and then work with experts in relevant fields to determine how it will do so.

“There’s a rich theological tradition within the church on thinking about land to help in this discernment,” McKinney says. “If we don’t do that, if we don’t prioritize theology of land as the what and the why, then the values, assumptions and priorities of real estate and finance are going to replace the theological vision. And the church is going to function more like a self-interested actor in the marketplace than it is as a community called to participate with God in the renewal of creation.”

McKinney’s personal view is that there should be two priorities for the church when it comes to use of land it does not need: affordable housing and “reparations with Indigenous communities.”

Affordable housing and community hubs

Using surplus church property to offer affordable housing has proven to be a popular option for many dioceses in recent years.

The diocese of British Columbia, for example, in 2017 sold its disestablished St. John the Evangelist Anglican Church in Ladysmith, B.C. to the Ladysmith Resources Centre Association, a local charity that planned to build affordable housing on the site.

The diocese of Ottawa is partnering with a multifaith non-profit on a construction project to include seven floors of affordable housing on the site of its Julian of Norwich church, with another set of townhomes nearby. That proposal follows a \$6.8-million project by Cornerstone Housing for Women, a community ministry of the diocese, to convert the former “Mother House” of a Roman Catholic religious community into a home for dozens of women needing affordable housing, which opened in 2018; and an \$11.8 million women’s shelter spearheaded by Cornerstone and completed in 2011.

In Winnipeg in 2019, All Saints Anglican Church demolished its parish hall which had deteriorated over the years. The West Broadway Commons, a

Continued on p. 7

“The church is perhaps one of the only institutions in Western society that has an excess of land, but also a mandate to seek the well-being of the community.”

—The Rev. Jason McKinney



PHOTO: FAULKNERBROWNS ARCHITECTS

An architect's sketch shows a plan for the building of up to 500 residential units on the grounds of the diocese of British Columbia's Christ Church Cathedral, replacing parking lots.

Continued from p. 6

12-story, 110-unit building with a mix of market-rate and affordable housing, was then built on the site in place of the parish hall. All Saints raised \$600,000 for the project, backed by mortgage financing and government grants, and partnered with local non-profit organizations to provide housing for high-need tenants such as refugees and new mothers.

Another option, McKinney says, is the “community hub” model favoured by non-profits such as the Trinity Centres Foundation, in which churches hand over land and buildings to community partners and remain in a sense as secondary users—an option that he says is “de facto” happening at his own congregation.

“At Epiphany [and] St. Mark where I am, there are five or six community organizations that use the building throughout the week and a small congregation there on Sunday mornings,” McKinney says. “So the use that space gets is all about the community organizations who are doing good work in the neighbourhood.”

The diocese of British Columbia, meanwhile, is currently considering a plan that would involve the construction of up to 500 new residential units on the grounds of its Christ Church Cathedral property, mostly on land now used for parking. The project's purpose is partly to provide a source of revenue for the diocese that would allow it to maintain its existing buildings. But Bishop Anna Greenwood-Lee has said it's also about making its land as useful as possible at a time when church property is being used by fewer people, and housing is scarce.

“As a society, I think we have to look at how it's easier to find a place to park your car than it is to find a place to lay your head—and the church is very aware of that,” she told CTV News.

Some of the proceeds, she said, will also go to Indigenous communities, as part of the diocese's efforts toward reconciliation.

Supporting reconciliation

When it comes to using church land to benefit Indigenous communities, many Anglican dioceses have already taken steps

“We have to look at how it's easier to find a place to park your car than it is to find a place to lay your head—and the church is very much aware of that.”

—Bishop Anna Greenwood-Lee

by passing tithing resolutions, committing 10 per cent of funds from the sale of church properties to support Indigenous ministry.

In 2018, Council of General Synod appointed the Jubilee Commission, with a mandate to find ways to finance the Indigenous church, Sacred Circle, with a tithe on property sales one possibility. Along with researching past funding for Indigenous ministries within the church, the Jubilee Commission has been looking into current and future funding and is currently following up with dioceses who have passed tithing resolutions.

The diocese of New Westminster in 2019 became the first diocese to pass a tithing resolution, retroactive to Jan. 1, 2018. The Jubilee Commission's report at the last General Synod reported that New Westminster sold around \$17.5 million of property in 2018 after multiple church properties closed. The tithing resolution required that five per cent of funds from sale of church properties be returned “to the Indigenous Nations and communities including Métis and Inuit who are the ancestral caretakers of that land for use as they see fit”; 2.5 per cent would support Indigenous ministries in the diocese and a further 2.5 per cent at the national church level to fund Sacred Circle.

Similar proposals for using church property to benefit Indigenous communities can be found outside the Anglican Church of Canada. McKinney points to the work of Adrian Jacobs, senior leader for Indigenous justice and reconciliation at the Christian Reformed Church in North America.

Inspired by a conversation with Six Nations researcher Rick Hill, Jacobs wrote the document “A Spiritual Covenant with Churches” as a response for churches to land conflict in the Six Nations of the Grand River. The Spiritual Covenant serves as a potential model for agreements between churches and Indigenous communities. While the Spiritual Covenant was originally written with the Mennonite community and Six Nations in mind, Jacobs says, the most recent 2019 version has been “genericized” in order to “speak more broadly about the church in

Canada, rather than just specifically the Mennonite community.”

Among the commitments in the document, a church would acknowledge Six Nations' interest in the land and offer a token 99-year “lease” payment annually as a goodwill gesture. Six Nations would permit the churches to continue to use the lands in question as a function of the church. If the church were ever decommissioned, the land would revert to Six Nations possession as a reconciliation gift—with the assurance of Six Nations that the land would be used for spiritual, cultural, social, or community purposes and not for individual economic purposes.

McKinney says the Spiritual Covenant strikes him as “a way for the church to navigate the current crisis that not only helps to answer the asset management question—What do we do with all this land?—but also moves us in the direction of reconciliation through reparation.

“It will not only contribute to Indigenous self-determination, but help the church in its own healing and in the repair of its reputation, especially around Indigenous relations, residential schools, etc.”

National Indigenous Archbishop Chris Harper, who last June spoke alongside Jacobs at an ecumenical Indigenous conference hosted by the Canadian Council of Churches, says the language of the Spiritual Covenant is aimed at Christian denominations in which property decisions are managed at the congregational level. For Anglicans, by comparison, property decisions generally belong to the diocesan synod and the bishop.

Since General Synod 2023, Harper says, Anglican bishops have had talks about ways dioceses might help support Indigenous ministries. In terms of land, what each diocese can do depends on how much available land they have. Where some bishops might be “scraping by” with their available land and can't afford to lose any more, Harper says, others might be selling surfeit land and agreeing to put 10 per cent of the sales toward Indigenous ministries. ■

**COUNCIL OF
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“ The Archbishop of Canterbury ... serves as both the primate of the Church of England and the Archbishop of Canterbury for the whole Anglican Communion. And this [same-sex union] discussion is controversial in both spheres.

—Archbishop Linda Nicholls

Nicholls, Johnson write PM again on Holy Land

Continued from p. 1
actions of Hamas.

“I do want to be crystal clear,” she said, “We think the actions of Hamas on Oct. 7 are horrific and completely unacceptable. The attack on Jewish settlements, the taking of hostages, the brutality and the assaults cannot in any way be excused, condoned, understood. The awakening of fear in the Jewish community that resonates with past atrocities is heartbreaking.”

In response to a question from the floor, Nicholls also said she and Evangelical Lutheran Church in Canada National Bishop Susan Johnson had received a reply from the prime minister to an open letter they had written to him Oct. 18; but the reply, she said, did not answer the questions they had posed, prompting them to write another reiterating their concerns on Nov. 17.

In the same speech, Nicholls spoke of the results of a decision in the Church of England’s General Synod which will offer blessings for same-sex civil partnerships in that country, noting the twin roles of Archbishop of Canterbury Justin Welby.

“The discussions have been extremely painful and fraught with difficulty. The Archbishop of Canterbury is in a difficult position as he serves as both the primate of the Church of England and the Archbishop of Canterbury for the whole Anglican Communion. And this discussion is



▲ Nicholls confirmed she expected to retire sometime before the mandatory end of her term in October 2024 but did not specify exactly when.

PHOTO: MATTHEW PUDDISTER

controversial in both spheres,” she said.

Welby abstained from voting on the Nov. 15 motion on the grounds that his “pastoral responsibility extends to everyone in the Church of England and global Anglican Communion,” including those parts of it which had expressed objections to same-sex partnerships. Despite his attempts to walk the middle road, some provinces have expressed intentions to separate from the Communion in protest.

Other provinces “recognise that these decisions are made in a particular time and context with careful deliberation, theologically and pastorally” and remain

committed to the Communion even if they may disagree, Nicholls added,

The Communion’s standing committee, she said, recently said its discussion of an Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) report had emphasized the importance of relationships between provinces in the communion first and formal structures second. IASCUFO is a body tasked with evaluating how the structures of the Communion can balance autonomy for its provinces with unity for the whole.

Likewise, the standing committee said it had considered a less onerous standard of shared doctrine between provinces of the Anglican Communion than has existed until now, citing “the attractiveness of loosening the expectation of full communion, the better to accommodate difference, disagreement and debate.”

How much of a change that would be from the current state of affairs remained unclear, considering existing differences between Communion members on issues like same-sex marriage and the ordination of women, said Nicholls.

“The full communion is already in a state of some difference, but I think it’s interesting that they’re talking about that not as a dividing issue ... but as a recognition that we can still walk together even if there are some of these differences in each of the relationships.” ■



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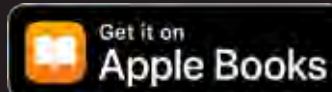


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CoGS ponders financial future as revenues drop

Sean Frankling
STAFF WRITER

Mississauga, Ont.

A drop in diocesan contributions to the national budget along with lingering financial uncertainty spurred a conversation about the long-term stability of the Anglican Church of Canada's finances in a Nov. 24 session of the Council of General Synod (CoGS).

Amal Attia, the national church's treasurer and CFO, presented figures that showed that as of Sept. 30, the church was experiencing a revenue shortfall of just over \$600,000, attributable mostly to diocesan contributions running \$724,728 less than budgeted. Contributions from dioceses are expected to pick up by the time the year's numbers are finalized, she said, and a deficit of \$153,667 is projected for the year.

While the 2023 deficit is projected to be small enough to be manageable, the decline in diocesan contributions is part of a trend of declining revenue in the church, which Attia warned will likely continue in the long run. In the short term, it has been possible to balance the gap with other revenue and by cutting expenses. And in case of a severe and unexpected shortfall, the church has a contingency fund it can dip into. But the size of that fund is limited, and the church may eventually need to make cuts to programming to compensate.

Meanwhile, she said, the 2024 budget is projected to break even partly through a reduction in total expenses from \$10,666,325 expected for 2023 to \$9,631,339 budgeted for 2024. The document Attia provided to CoGS for the 2024 budget forecasts that year's diocesan contributions, which make up most of the national church's revenue, to be \$312,848 less than the projected total for 2023.

Later in the session, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, weighed in on the question of eventual program cuts at the national office.

For the moment, she said, Attia's hard work finding cost savings, preserving the contingency fund and finding revenue through things like renting out space at Church House has put the church in a stable position. But she also told CoGS members that when the time comes to make decisions about cutting programming, it will be CoGS that is responsible for making



PHOTO: MATTHEW PUDDISTER

Amal Attia, treasurer and CFO of General Synod, speaks to CoGS Nov. 24.

those decisions.

"If we look at a long-range forecast and we see a massive reduction being needed, the decisions about what we will stop doing will ultimately come here ... This body will have to say, 'We can no longer afford Faith, Worship and Ministry or we can no longer afford Global Relations or we can no longer afford the *Anglican Journal*,'" she said. "We're not there yet, but that decision ultimately about what we stop doing cannot be on the staff. It would have to come from the whole church."

Nicholls also spoke of the national church's plan—the details of which are still being finalized—to sell its downtown Toronto property and move into a location shared with the United and Presbyterian churches.

The hope is for that sale to generate some revenue the church can invest and use the resulting income partially to offset rental costs at the new location and partially to contribute to the national budget, she said. But that will be a one-time sale and with commercial real estate values in downtown Toronto significantly lower in the post-pandemic economy, much will depend on what the church can get for it, she said.

Nicholls also discussed the financial future of the church in her opening remarks to CoGS. The church is likely to remain smaller and be less affluent than it once was, she said, but these things should not be taken as signs that it is ending or that it is no longer watched over by God.

"We need to get used to being a minority," she said. "Throughout history, there's been renewal and change and revival and transformation of the church. It'll happen again. But we have to let go of our desire to be on top, to be in power, to be in control.

"We need to let go and be willing to be vulnerable and to be poor, frankly, and discover that poverty of resources in terms of money is actually the least of our worries." ■

CoGS approves new governing policies for *Anglican Journal*

Sean Frankling
STAFF WRITER

Mississauga, Ont.

The Council of General Synod (CoGS) has approved a set of new policies and procedures to govern the *Anglican Journal* and its publisher, General Synod, including rules to follow when disagreements arise between *Journal* staff and senior management on the newspaper's content.

Presented by Prolocutor of General Synod Canon (lay) Ian Alexander, the five-page document contains principles meant to safeguard the newspaper's mandated journalistic integrity while protecting the church as an institution from undue legal risk and other potential harm.

Of these concerns, Alexander told CoGS, "both are important and valid. One can't and shouldn't trump the other."

Work on the new policies began after an incident in spring 2021. At that time, senior church management shared a draft of an article for *Anglican Journal* sister publication *Epiphanies* which contained information potentially identifying anonymous sources making allegations of sexual misconduct. The *Anglican Journal's* editorial board and editor created the new policy recommendations at the request of the primate in order "to improve the handling of such cases in the future," according to the document containing the recommendations which Alexander presented to CoGS.

The new policies stipulate, among other things, the responsibilities of the *Journal's* editorial staff to protect draft stories and related information and

those of management not to breach that protected status or to "seek to know or shape editorial content in development." They also require the editor of the *Journal* to give advance notice to management when preparing content that "may reflect badly on the Anglican Church of Canada or leave the Church open to legal risk," recognizing that General Synod as its publisher can be sued for libel and suffer reputational harm as a result of what appears in the *Journal*.

The document specifies procedures for senior General Synod managers to follow in the event that they deem it necessary to intervene in a story. These include a requirement that they first consult with the editorial board before doing so and that the editor of the *Journal* make any such intervention known to readers in a note accompanying the modified article. General Synod should exercise this right "rarely, if ever," the document states.

And in the service of ensuring General Synod's concerns are included in editorial decisions, the document recommends creating the position of episcopal advisor: a currently active bishop for the editorial board to consult on stories that have pastoral implications or are likely to cause significant tensions within the church.

The document also recommends that the principles it puts forth be summed up in a brief statement appearing in the *Journal's* masthead. (*Editor's note: This statement will appear for the first time in the February issue of the Anglican Journal.*) ■

“If we look at a long-range forecast and we see a massive reduction being needed ... that decision ultimately about what we stop doing cannot be on the staff. It would have to come from the whole church.”

—Archbishop Linda Nicholls

Church targeted in 'malicious cyber-attack': primate

Sean Frankling
STAFF WRITER

Mississauga, Ont.

The office of General Synod has been targeted by cyber-attackers who stole money from its bank account, announced Archbishop Linda Nicholls, primate of the Anglican Church of Canada, in a Nov. 25 session of the Council of General Synod (CoGS). All funds stolen have since been recovered, she said.

"Despite all efforts and precautions taken, the General Synod was recently the victim of a malicious cyber-attack," Nicholls told CoGS, reading a prepared statement. "Hackers, possibly from abroad, executed a targeted attack of an employee's email account using information available online."

The attack, she said, was detected when church leaders were alerted to an unauthorized withdrawal from the General Synod's bank account. "We promptly suspended withdrawals, stopped the attack and immediately hired lawyers to investigate and remediate the breach. Very quickly after the incident, the financial institution fully reimbursed the General Synod for the funds stolen by the hackers."



PHOTO: REDPIXEL.PL

The only money not restored to the church was the legal cost, said Nicholls.

The only money not restored to the church was the legal cost associated, said Nicholls, though she did not specify an amount. "It is an unfortunate lesson that cyber criminals will prey on the most innocent of victims. Upon discovering the incident, a top security firm was immediately brought in to ensure the breach was contained and eradicated. We are confident that the General Synod's network and data are secure," she said.

In response to a question from a member of CoGS, Clare Burns, Chancellor of General Synod, clarified that no one's personal financial information was leaked or accessed in the attack.

At the beginning and end of her statement, Nicholls stated that the church would not be able to publicly share any further information on the attack besides the statement, on which the church's lawyers were consulted. ■



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is a creative learning community rooted in the Anglican and United Church traditions, helping students to grow in spiritual maturity and exercise leadership in the church and world. The college is affiliated with McGill University and is a member of the ecumenical Montreal School of Theology. Our programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry, Master of Sacred Theology, and Certificate in Bilingual Ministry. We also offer distance-education options such as the Licentiate in Theology program which prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students from across the country and globe.

For information, please contact: The Rev. Dr. Jesse Zink, Principal,
3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004 x222.
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www.montrealdio.ca

QUEEN’S COLLEGE FACULTY OF THEOLOGY

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

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

RENISON INSTITUTE OF MINISTRY (RIM)

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.

Find out which of our events will interest you. Visit www.renison.ca/RIM

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For more information, please contact Dr. Sarah Kathleen Johnson at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4
sarah.kathleen.johnson@ustpaul.ca

THORNELOE UNIVERSITY

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

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

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

VANCOUVER SCHOOL OF THEOLOGY

is called to educate and form thoughtful, engaged, and generous Christian leaders for the 21st century. With a deep grounding in the local context and a global network of partners, VST is committed to building a community of disciples of Jesus Christ who are inspired, rooted in tradition, reflective, open to amazement, equipped for leadership, and diligent in their determination to serve the world that God so loves.

A theological education at VST will stretch you academically, spiritually, and emotionally. Students from all across Canada and the world come to study at VST, bringing their own unique backgrounds, experiences, and perspectives to the common life of the school. Learning with and from Indigenous partners and those of other faith traditions is a key element of VST’s mission, and engagement with tradition and contemporary thought with courage and faithfulness is at the heart of a VST education. VST graduates are thoughtful people, reflective about how to interact with the challenges of our time on the basis of the deep resource of faith.

If you love scholarship, seek a generous and hospitable community, and want to deepen your knowledge to serve the world God loves, please contact Samuel Andri at sandri@vst.edu.

WYCLIFFE COLLEGE at the University of Toronto is an evangelical graduate school of theology which provides high quality education shaped by the Bible and mission. Rooted in the Anglican tradition, the College has a long history of fostering spiritual formation and academic excellence since its founding in 1877. Understanding the Bible as the Word of God written, Wycliffe posits the theological interpretation of Scripture as central to the identity and work of the College.

As a founding member of the Toronto School of Theology, Wycliffe offers conjoint degrees with the University of Toronto at both the master’s and doctoral levels, as well as certificate programs. The College aims to equip students who graduate from our programs- Master of Divinity (MDiv), Master in Theological Studies (MTS), Master of Theological Studies in Development (MTSD), Doctor of Ministry (DMin), Master of Theology (ThM), Master of Arts in Theological Studies (MA), and Doctor of Philosophy (PhD)- for readiness in leadership for Christ’s church and a variety of vocational settings globally. Certificate programs are also offered in Theological Studies and Anglican Studies.

Learn more at www.wycliffecollege.ca or contact admissions@wycliffe.utoronto.ca for program information.

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PEOPLE ▶



▲ **Henrieta Paukov started work as General Synod's director of communications Nov. 27.**

PHOTO: CONTRIBUTED

New communications director brings experience working for diocese of Toronto

Matthew Puddister
STAFF WRITER

The Anglican Church of Canada's recently hired director of communications, who worked 10 years for the diocese of Toronto, says she is looking forward to working with the church again as she prepares to take on the role.

Henrieta Paukov, who will step into the job Nov. 27 following the retirement of predecessor Joseph Vecsi, served as communications coordinator at the Anglican diocese of Toronto from 2004 to 2014. She has also supervised communications for the Girl Guides of Canada and most recently for the Building Industry and Land Development Association, a Toronto-based industry group.

Paukov calls her decade working for the diocese of Toronto—during which she managed the diocesan website and social media and wrote for diocesan newspaper *The Anglican*—the most meaningful time of her career so far.

"I love telling the stories of parishes and individual Anglicans who really lived

their values through things like service, advocacy for social justice, caring for creation," Paukov says. "That's why when I saw this opportunity [to become General Synod communications director], I was excited and I decided to apply."

General Secretary Archdeacon Alan Perry said in an Oct. 30 staff announcement that Paukov "brings a wealth of communications experience from work with industry associations and not-for-profit organizations."

Paukov says her specific priorities will become clear within her first few months on the job.

"To begin with, I'm going to be doing a lot of listening and learning ... so that I can understand the culture of General Synod and the different stakeholders, as well as the larger context in which the church currently operates," she says.

"Another big priority for me will be to get to know the communications team at Church House and learn how I can best support each of them in their work so that we can produce great communications for General Synod together," she adds. ■

NEWS IN BRIEF ▶

...continued

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

Canada in 'new era' in sentencing for child sexual abusers, Crown lawyer says

Continued from p. 2
healing.

Along with the impact of the abuse, Cozens said aggravating factors include the "egregious" breach of trust, the victims' ages, the particular vulnerability of Indigenous children in the north and Norton's multiple instances of abuse.

Testifying this June, the two survivors in the most recent case said Norton had taken them out to eat, to movies, and ski-dooing as well as on trips to cabins and the Bahamas, even while he had been abusing them. They said, however, that they had forgiven Norton for his crimes and bore him no ill will, which crown attorney Noel Sinclair said should not be interpreted in Norton's favour due to the long mentorship relationship he carried on with the boys during the period he was

abusing them.

"The forgiveness of the victims is a credit to their humanity, but it is not from my perspective, deserving of any mitigation towards Mr. Norton because it is forgiveness that is built upon psychological manipulation," he said.

Speaking to the *Journal* after the conviction, Sinclair said he was arguing for Norton to serve an additional 10 years consecutive to the 13 years he has already spent in prison.

"I think it's important for people in the church in any sort of trust position to recognize that we're in a new era and people who breach trust and sexually abuse children are exposed to lengthy penitentiary sentences in a way that didn't exist in the past," Sinclair said.

Norton will finish serving all his sentences in 2034 but will be eligible for parole sooner. ■

'Balanced approach' to ads needed: iGaming Ontario

Continued from p. 2

gambling that come through every form of social media and online has a deleterious effect on individuals."

The metropolitan said families with loved ones caught in a cycle of addictive gambling behaviour understand the downward spiral that can result. "Relationships break down," Germond said. "Overspending causes financial troubles in families. It's a cycle that is very difficult to get out of without proper treatment."

In a statement emailed to the *Journal*, iGaming said it had been founded to make online gambling safer than before. "Having regulated operators advertise their offerings is one way to help people

in Ontario understand that the regulated iGaming market offers player protections like deposit-limit and time-limit setting tools, ways of taking a short-term or long-term break, and easily accessible links to gambling support services," the agency said. It added it was committed to supporting a "balanced approach to iGaming advertising in Ontario."

The agency said it requires its operators to spend a portion of their gaming revenue on advertising and educational campaigns that exclusively focus on responsible gambling messages. It also pointed to an August 2023 ban by the Alcohol and Gaming Commission of Ontario on the use of athletes in iGaming ads. ■

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February 2024 BIBLE READINGS



DAY READING

- 1 Psalm 84
- 2 Luke 2:22-40
- 3 1 Corinthians 9:1-14
- 4 1 Corinth. 9:15-27
- 5 2 Kings 2:1-18
- 6 Psalm 50:1-15
- 7 2 Corinthians 3
- 8 2 Corinthians 4:1-15
- 9 2 Corinth. 4:16-5:10
- 10 Mark 9:2-13
- 11 Mark 9:14-29
- 12 Joel 2:1-17
- 13 2 Corinth. 5:11-21
- 14 2 Corinth. 6:1-13
- 15 Genesis 9:1-17

DAY READING

- 16 Psalm 25:1-10
- 17 Psalm 25:11-22
- 18 1 Peter 3:8-22
- 19 Genesis 17:1-16
- 20 Genesis 17:17-18:15
- 21 Romans 4:1-15
- 22 Romans 4:16-5:10
- 23 Psalm 22:1-18
- 24 Psalm 22:19-31
- 25 Psalm 115
- 26 Psalm 117:1-118:14
- 27 Psalm 118:15-29
- 28 Exodus 20:1-17
- 29 John 2:13-25

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— Ephesians 1:16

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