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PHOTO: DONALD LAWTON

Seeing the dove

This hanging of a cross flanked by doves, created by local quilters, adorns St. John the Divine Anglican Church in Squamish, B.C. Writes parishioner Canon Donald Lawton, “One day as I was praying and looking at this cross, I felt that the fabric field surrounding it reflected how I had been feeling that week, flooded by the chaos going on around me. As I focused on the quilt and drew strength from the image of

the cross, I became aware that the fabric field surrounding the cross was not total chaos. I began to perceive the doves of the Holy Spirit flying around and behind the cross. And I began to have a tremendous sense of peace and tranquility; I suddenly had an understanding that even in the midst of the chaotic times of my life, the Holy Spirit is present, often unseen, or unfelt, in the midst of what is happening.”

Membership decline steepens

Sharp drop during pandemic: stats officer

Matthew Puddister
STAFF WRITER

The COVID-19 pandemic saw a significant decline in church attendance, marking a “radical discontinuity” even with previous downward trends, the Anglican Church of Canada’s statistics officer says.

Canon Neil Elliot presented data from 2022 diocesan returns in a January report sent to bishops and diocesan executive officers based on parish statistics. The statistics officer said he did not collect numbers in 2020 and 2021 since COVID-19 shut down

See ACOC, p. 7

Archbishop Linda Nicholls comments on the pandemic’s effect on the church in her column this month, p. 5.

Germond seen as possible acting primate



▲ Archbishop Anne Germond says she is willing to fill in as primate until the next election in 2025.

PHOTO: GEORGE CRIBBS

Primate to write Ottawa about MAID expansion plan

Will support better palliative care services as alternative



▲ CoGS asked Nicholls to write the letter at a one-day online meeting March 9.

PHOTO: CONTRIBUTED

Sean Frankling
STAFF WRITER

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, says she intends to write Ottawa on medical assistance in dying (MAID)—one of a slate of MAID-related actions Council of General Synod (CoGS) approved at a special online session March 9.

The resolution requests that the primate write a letter to federal Minister of Health Mark Holland expressing concerns about recent expansions to Canada’s MAID practices and endorsing an expansion of palliative care services as an alternative. It also directs the church’s Public Witness for Social and Ecological Justice and the department of Faith, Worship and Ministry (FWM) to find ways of educating the church on MAID-related issues by using and promoting existing materials previously produced by the church and FWM.

The resolution was on the agenda at General Synod in July 2023 but General Synod did not have time to debate or vote on it, and so it was forwarded to CoGS for consideration instead.

In March 2021, the Canadian government passed Bill C-7, the latest expansion in MAID policy, which amended the law to no longer require that a patient’s death be “reasonably foreseeable” in order to request that a physician end their life. Instead, anyone

See MAID, p. 3

acting primate. Citing a March 22 letter to Germond from General Synod Chancellor Clare Burns, Alexander and Phibbs say Germond is currently senior metropolitan by election, at least until a metropolitan election slated for the ecclesiastical province of Ontario this September. “Should Archbishop Linda announce a retirement date that is effective before a metropolitan election is held in the province of Ontario, Archbishop Anne would become the acting primate—assuming she is willing and able to act,” their statement reads.

Germond confirmed to the *Journal* she was willing to serve, as long as she was able. A primatial election is expected at the next General Synod in 2025. ■

Sean Frankling
STAFF WRITER

Archbishop Anne Germond, bishop of the diocese of Algoma and metropolitan of the ecclesiastical province of Ontario, will serve as acting primate if current primate Archbishop Linda Nicholls retires by September, reads a statement from Canon (lay) Ian Alexander, prolocutor of General Synod and Archdeacon Tanya Phibbs, deputy prolocutor, released April 2.

Church rules require primates to retire by their 70th birthday—next October for Nicholls. If the primate’s term ends before an election can be held at the next General Synod, the senior metropolitan by election, if “able and willing to act,” fills in as



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MAID concerns persist amid expansion delay

Advocate for disabled people says more oversight needed

Continued from p. 1

may be eligible who has a “grievous and irremediable condition.” On Feb. 1 of this year, the government announced it would delay an additional expansion which would have made assisted death available to people suffering solely from mental illness, until 2027. Holland said the delay was to ensure the system

would be ready to handle decision-making on mental-health-related MAID cases.

Bishop of Qu’Appelle Helen Kennedy, who originally introduced the resolution on MAID to General Synod in summer 2023, says she felt it was important that the national church form a clearer position on MAID following work her own diocese has been doing on the topic. While she has declined to make a recommendation for or against the clergy in her diocese endorsing MAID, she says she saw several reasons for concern in the direction the expansions were taking.

Much of the church’s discussion on MAID, including the 2016 study resource *In Sure and Certain Hope*, has dealt with the question of whether and how clergy should be present at the bedsides of parishioners who have chosen to die, Kennedy says—something she describes as a pastoral need with which she didn’t feel comfortable interfering. But hearing debate about eligibility being expanded to include mental illnesses and, in some forums, minors, Kennedy says she felt it was important for the church to take notice.

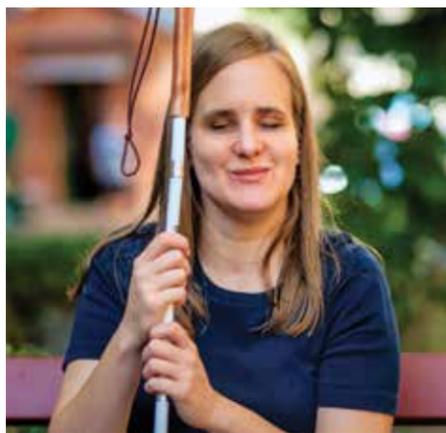
“There were just concerns that the program is getting bigger and bigger, and [that] makes it a heck of a lot easier to access death, when there are alternatives,” she says. “So to expand palliative care to alleviate as much suffering as is possible seemed the better solution than to expand [MAID] and shorten life, because life is a gift from God.”

While she has compassion for cases where people choose to end their lives because they see nothing but suffering in their future, Kennedy says, she’s also worried that people may choose MAID simply because they feel there’s no value remaining in their lives. She tells the story of a woman in her 80s who felt she’d outlived her usefulness, to whom Kennedy responded by reminding her there was much God might have planned for someone who could still love, pray and care about her fellow humans.

“We’re all dying,” Kennedy says. “God knows when God’s finished with you.”

As this article was being prepared, Nicholls confirmed to the *Anglican Journal* she would write the letter, reiterating concerns she had about the expansion of MAID and the availability of palliative care.

Most recently, FWM produced a book of essays on MAID from various perspectives around the church aimed at facilitating theological discussions at the local and diocesan levels. The final



“To expand palliative care to alleviate as much suffering as is possible seemed the better solution than to expand [MAID] and shorten life, because life is a gift from God.”

—Bishop Helen Kennedy

▲ Expanded in 2021 to allow eligibility for people whose death is reasonably foreseeable, Ottawa’s MAID program is slated to be expanded again in 2027 to include people suffering solely from mental illness.

PHOTOS: GROUND PICTURE AND KINGA

version of that collection, *Faith Seeking Understanding: Medical Assistance in Dying*, has been available online and in print since March 2024 at <https://www.anglican.ca/faith/understanding/maid/>.

David Lepofsky is the volunteer chair of disability advocacy group the Accessibility for Ontarians with Disabilities Act (AODA) Alliance, as well as a retired lawyer and part-time professor of legal ethics and public interest advocacy at Osgoode Hall Law School. He says increased access to higher-quality palliative care would be of use mainly to people already facing the end of their lives, rather than those the legislation calls “Track 2” cases—people covered under the expanded eligibility for non-foreseeable deaths.

The greatest need in public policy, Lepofsky argues, is a major expansion in the oversight and accountability procedures accompanying MAID decisions. The current rules used to determine whether a case is appropriate for MAID are highly subjective, he says. The law does not require that patients’ suffering be physical in nature and leaves it up to doctors or nurse practitioners to evaluate whether patients are in possession of their full cognitive and emotional capacity to make the decision—a legal distinction for which he does not believe they have adequate training.

“I’m eligible for MAID because I’m blind,” he says. “I’m living a happy life, but if I went to someone and said ‘I can’t take it anymore and living with blindness is horrible,’ I would meet the definition.”

Currently, he says, a patient in that scenario would be within his rights to insist his MAID request be kept private. A doctor

might provide MAID based on his disability, even if his disability was not the real cause for his request; the patient might be, unbeknownst to his doctor, clinically depressed for some other reason, he says.

The line between a person with a disability who is living a happy life and one who is eligible for MAID is therefore concerningly blurry, he says. And since the law does not require an investigation into whether the reported suffering was actually related to his blindness, it might very well allow MAID in this case. That’s just one example, he says, of a scenario that can’t be corrected for without more robust oversight.

The March meeting of CoGS dealt with a number of other items left over from the 2023 meeting of General Synod. One of these was a resolution to create a discipleship and evangelism task force dedicated to fulfilling the church’s commitment to “invite and deepen life with Christ.” Under the resolution, also approved by CoGS, the task force, formed by FWM, will create and share print and digital resources to help local leaders in the church share the gospel and the love of Christ in their communities.

CoGS also voted to direct the Governance Working Group (GWG) to review the current process by which CoGS members are elected, which Nicholls said can be arcane and confusing. Kim Chadsey, of the ecclesiastical province of Ontario, said current rules frequently lead dioceses to choose between putting forward an incomplete slate of nominees or else padding their lists with people who do not actually want to serve on CoGS. GWG is to recommend improvements to these rules. ■



Jesse Zink

Why should you care about the Anglican Communion?

FOR SOME PEOPLE, the answer to this question is straightforward: you shouldn't. In the last generation, Anglicanism has fractured between, broadly, liberals and conservatives. The presenting issue has been the welcome the church offers to LGBTQ populations, but there are related issues of Scriptural interpretation, the role of women, and relationship to surrounding culture. The conflict has coincided with the rise of the internet and is set within the deeply rooted legacy of colonialism as well as the decline of church institutions in the Euro-Atlantic world and the shift of Christianity's global centre of gravity to the south and east. The fractures have been evident within congregations, dioceses, and national churches, and across the global Anglican Communion.

Some of the discourse online suggests many people on either side want nothing to do with the other. Some on the liberal side struggle to see why they should be in relationship with Anglicans who seem to hold retrograde and harmful views in Uganda, Nigeria, and elsewhere. Some on the conservative side want nothing to do with those they deem heretical. Over more than 25 years, this division has unfurled at differing speeds. Right now, the Church of England is locked in a fraught moment of conflict over sexuality, and in February 2023 some bishops in the Global South declared that they no longer recognize the Archbishop of Canterbury as first among equals. But experience suggests this is unlikely to be the last such moment of division and "crisis."

My identity as a Christian and my ministry as a priest and a theological educator have been indelibly shaped by my relationships with Anglicans around the world. These are relationships I've developed by living in, working in, and visiting other provinces of the Communion. I, too, am often confused and hurt by views I have heard other Anglicans express. But three reasons convince me that my vocation as a Christian involves membership in a global communion of Christians.

The first reason is right in front of me. I am writing this article on a computer designed in California, manufactured in China using materials from all over the world and sold to me here in Montreal. You may be reading this online with a device that has come to you in a similar way. This article, therefore, is a reminder that we live in a world that's deeply integrated



▲ **The Anglican Communion, as shown in this map created by its office in London, UK, is made up of member churches on every continent.**

PHOTO:
ANGLICANCOMMUNION.
ORG

economically—and deeply inequitable. My computer, for instance, relies on coltan to function. Reporting suggests that much of the coltan in the world is produced in unsafe mines in places like the Democratic Republic of the Congo. My computer puts me in relationship with the people who work in those mines—but I have the privilege of rarely thinking about that relationship and simply reaping the benefits from it. It is a purely economic relationship, and an unjust one at that.

In the Anglican Communion, by contrast, I find a way to be in relationship with people around the world in their full humanity, in ways that work towards wholeness and hope. Anglicans around the world are working for justice and peace in inspiring and important ways, though their work rarely gets the attention it deserves. It is true that our relationships are deeply deformed by our colonial past and present. Nonetheless, I am convinced that through the Anglican Communion, we have the opportunity to model to the world what global relationships can look like in their wholeness. It is an opportunity we are singularly failing to grasp—but we could if we wanted to.

The second reason is, frankly, more selfish. I cannot know everything there is to know about the gospel of Jesus Christ on my own. I need other Christians to help me grow. I also know that it is easy for members of a Christian community to get trapped in a particular view of their faith, overly limited by their cultural setting in their understanding of the expansiveness of the gospel. In ways little and big, silly and profound, my understanding of the Christian faith and my walk with Jesus have

been deepened by working with and listening to Anglicans from other parts of the world. Max Warren, the mid-20th century Anglican mission executive, is reputed to have said, "It takes the whole world to know the whole gospel." Again and again, I have found that interacting with Anglicans from different backgrounds broadens my horizons and makes me more faithful to the way of Jesus.

The third reason is the reality that the face of Canada is changing as we welcome more people from around the world. The diocese of Montreal has a long history of hiring priests from Great Britain. In recent years we've had new clergy come from Congo, Costa Rica, Haiti, and elsewhere. The same trend is mirrored in our congregations. The Anglican Communion isn't just somewhere "over there." It's right here, in our communities already. We are called to welcome these people as siblings in Christ.

The New Testament offers us a glorious picture of the Christian community as one that is constantly seeking to receive from and give gifts to others to grow to full maturity in Christ. In an interconnected world, we all need Christians from outside our own cultures to help us move in this direction. For that, I thank God for the Anglican Communion. ■

The Rev. Jesse Zink is principal of Montreal Diocesan Theological College and canon theologian in the diocese of Montreal. His books include *Backpacking through the Anglican Communion: A Search for Unity and Christianity and Catastrophe in South Sudan: Civil War, Migration, and the Rise of Dinka Anglicanism*.

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.



IMAGE: ALGO, S. ROWLEY

Easter column spoke well to need for openness to different views

I loved the March article called "The Easter egg and Christian hope" (p. 4). Its rich layers of applied meanings and interpretations of the simple egg, among other things, remind us that God's creation is so rich in diversity. Historically, Anglicans were famous for incorporating different perspectives—something needed now more than ever to help our diverse world become more

harmonious.

Having taught introductory world religions in four Canadian universities in the past, I'm convinced that the road towards desperately needed greater world peace must be open to the variety of paths that lead to the Divine, or to experiences of the Sacred.

Only by respecting and appreciating different religious and cultural approaches to Creator God

can we overcome the entrenched rivalries and divisions that still cause despicable wars around the world.

Thanks for this beautiful article, and may the lesson of the phoenix help us Anglicans remember that new life can emerge from seemingly deadly decline.

The Rev. Adela Torchia
Two Saints Anglican Ministry
Victoria, B.C.

SINGING WITH JOY ▶



Joy in small steps!

By Linda Nicholls

AS I WRITE this in late March, I'm mindful that we recently passed the fourth anniversary of the start of the lockdowns due to the pandemic. In March 2020 we were suddenly confined to our homes, shocked at the speed with which COVID-19 caused chaos.

We wondered whether the church would survive being unable to gather in person. We wondered whether parishioners would ever feel safe to return to gathered worship. We began a learning curve with new technologies and ways of connecting. We feared that the prediction alluded to in the January 2020 headline of the *Journal*, "Gone by 2040?," might come true, and even sooner!

We continue to live in the aftermath of the devastation caused by the virus. We did not emerge from it unscathed. Some people have not returned to gathered worship. Some parishes that were on the edge of survival before the pandemic did not have the resources to manage the changes. There is much grief as congregations discern what is next, whether it is letting go of a building, merging with another community or disestablishing as a parish.

However, as I travel across dioceses, I am hearing other stories—stories of hope and renewal. Many continue to offer livestreamed worship that connects parishioners who are shut in, elderly or travelling, as well as curious faith-



▲ **The church's transformational commitments begin with "mustard-seed signs," the primate writes.**

PHOTO: MARINELAM

seekers. Family members dispersed around the world now worship together. Those faith-seekers discover an online community that allows them to explore Christianity. Dioceses continue online daily midday prayers or compline. Zoom has become a useful tool for some kinds of meetings, especially those which would otherwise involve travel across great distances or through inclement weather. We are already a different church in many ways.

Gathered congregations, though smaller than they were pre-pandemic, are growing again and not just with former parishioners. New people are exploring faith and worship as reconfigured

priorities have brought spiritual questions to the foreground of their lives. I hear discipleship talked about in diocesan strategic plans and with joy by people engaging faith conversations in new ways.

Many of these signs of hope are small. They may involve only a few more people in worship or a single conversation with a seeker. But "if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move." (Matthew 17:20-21) Our transformational commitments begin with these mustard-seed signs.

I remember, in the early years of my ordained ministry, meetings of clergy where there was a competition to hear who had the most people attend Christmas or Easter services. Success was shared through numbers. We are discovering afresh, in small ways, that the power of the gospel continues to be at work. Our task is to be a partner in that work. Our measure of success will be the joy of these small signs that reflect our baptismal promises.

I trust that these small steps will turn our eyes and our hearts away from grieving the losses and decline toward a constant curiosity that asks, "Where is God at work around us now?" Our call is simply to be faithful and trust God is here in us, through us and around us. ■

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

FEATHER AND SAGE



A Pentecost prayer for courage and bravery

By Chris Harper



FEATHER (Prayer): Creator God, we the children of your creation stand humbled as your grace is revealed before us, in the change of seasons and the promise in your Word given. Forgive us as we have failed you and Creation by losing sight of you and straying from the good road. Grant us courage to meet this day with open hearts that we can speak truthfully and go forward with bravery, knowing that your guiding hand and strength are with us. Bless us that we might be a blessing to others. In Jesus we pray. Amen.



SAGE (Offering): Courage and bravery are attributes tempered by wisdom and strength of heart. Like all gifts, as they are given and revealed they exemplify that no good teaching or person stands alone, but leans heavily on that which has already been taught by those before and amongst us. Courage and bravery are the gifts we all need for making the good in us come out to bless the community and all around us. Though these gifts are similar, I see one typically coming before the other: courage, with wisdom, is what helps us make good choices for ourselves and our community; then we need bravery to commit to completing the task ahead.

As we step into May, I lift my prayers

for all who walk forward in courage and bravery, beginning new journeys, new ministries and new blessings. I think of students who now start to wind down the year of study and prepare for finals, the farmers who pray for the season ahead and bravely begin seeding preparations, for the ministry teams of the church as we shift from Easter and look to the season of Pentecost. I think of you, the reader, and pray that your ministry (that which you are called to do and be) will be strengthened with assurance and confidence, and that the blessing of the Creator God will lift you up with courage and the bravery in all you'll need to be a blessing as you are blessed + + +.

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

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Decline of religious journalism in secular media inspires new approaches

Matthew Puddister
STAFF WRITER

First in a two-part series

In late 2023, CBC Radio cancelled its long-running program *Tapestry* after host Mary Hynes announced her retirement. The weekly radio show focused on spirituality and religion—one of Canada's last remaining religious programs in English-language secular media.

"Whenever a host retires, we take the opportunity to review our programming schedule and consider how we can best serve Canadians with a range of content, while also being aware of other program offers and of course our financial realities," Alison Broddle, senior director of audio and podcasting for CBC News, told the *Anglican Journal*.

"We fully intend to continue this type of programming on both CBC Radio One and through our podcasting content," she added, noting that "connecting with people about spirituality in their lives is part of the mandate" of existing programs such as *The Sunday Magazine*. Hynes did not respond to an interview request.

The end of *Tapestry* takes place amid a protracted decline of religious journalism. Journalists who have reported on faith and spirituality told the *Anglican Journal* past decades have seen a drop in secular media's coverage of religion. That trend, they say, parallels religion's declining importance for Canadians and changes in the media themselves. Yet they also see reason for hope in a revival of secular religious journalism, driven by new reporting models and the continued importance of spirituality for Canadians.

John Longhurst, faith reporter for the *Winnipeg Free Press*, is to his knowledge the only remaining journalist in Canada's English-language secular media focused on religion. Longhurst works as a freelance contractor. The paper treats him like any other reporter, he says, but he is not a staff member and does not receive a salary or benefits. Instead, he finances his work through online crowdfunding and donations from faith groups.

"Currently the *Free Press* is the only [secular] newspaper that dedicates any resources to covering [religion] in an intentional way," he says. The *Winnipeg Free Press*, he points out, is in a somewhat unique position as one of the country's last remaining independent daily newspapers.

Changing media environment

In 1998, Longhurst organized Canada's first national conference on faith and the media, which he says took place in a completely different media environment.

"We had religion journalists from across the country ... It was recognised as an important part of what almost any major media outlet would cover in their community," he says.

Longhurst does not ascribe the decline in coverage to any deliberate anti-religious sentiment. "I just think that most people consider it to be irrelevant," he says. Statistics Canada's 2021 census found more than one-third of people in Canada report no religious affiliation, more than double the proportion 20 years ago.

Longhurst also points to a long-term trend of media downsizing and cuts. "The



▲ CBC Radio recently cancelled its long-running program *Tapestry*, which focused on spirituality and religion.

PHOTO: JHVE PHOTO

first place that the media cut when they started struggling financially was what I call the 'soft' beats ... Religion was one of those beats that was considered soft and not important enough to try to hang onto."

Joyce Smith, associate professor at Toronto Metropolitan University's (TMU) School of Journalism, has noted similar trends. Raised Roman Catholic but currently a nondenominational Christian, Smith previously worked at the *Toronto Star* and *The Globe and Mail*.

She recalls urging editors to cover faith issues more. A common response was that employing a religion reporter would mean laying off someone in sports or business.

"It was funny to me that they thought that was outrageous," Smith says. "Unfortunately, we're getting to the point where there's no one to lay off to make space for a specialist on religion."

Decline of the church page

Longhurst and Smith note the disappearance of the "church page," once a mainstay in secular Canadian newspapers. Paid for by advertisements from local churches, the page included columns from local clergy and even accounts of sermons.

"It's relatively recently that those sections or those pages started to disappear," Smith says.

Shifts in religious coverage reflect larger structural changes in Canadian society and backgrounds of journalists, she adds. Churches were often part of governing structures and many journalists came from Christian traditions.

While there is still coverage on Christianity, Smith says, it now tends to be more critical, reporting on the church's role in residential schools or sexual abuse by clergy.

"These are really important stories and they need to be covered," Smith says. But only covering religion in cases of conflict is a problem, she says, comparable to a business section covering only failed businesses.

Faith still pervades news

Despite organized religion's decline, spirituality retains an importance for many in Canada.

In 2019, Statistics Canada found 68 per cent of the population reported having a religious affiliation and 54 per cent said

religion or spiritual beliefs were important to the way they live their lives. Thirty-seven per cent said they engaged in solo religious or spiritual activities at least once a month, while 23 per cent said they had participated in a group religious activity at least once a month in the last year.

Meanwhile, Longhurst says, "issues related to religion keep creeping back onto the government's agenda" such as medical assistance in dying, abortion rights and parental rights in education.

Religion also features in local news. Longhurst recalls writing about a Winnipeg collective that gathers food and distributes it to food banks. More than 50 per cent of food banks they supplied were found in churches or places of worship. "You just can't talk about hunger and poverty in almost any community without thinking about the way churches are responding," he says.

At TMU, Smith teaches a course called Reporting Religion. Each week she asks students to focus on how religion shows up in other beats, such as sports or business.

"It's very hard to find any copy of a newspaper that doesn't have religion in it, even though it won't be under a religion banner," Smith says.

Alternative models

Many journalists who wish to report on faith are turning to different models, such as Longhurst's self-financing as a faith reporter. Each year, he raises between \$20,000 and \$25,000 through crowdfunding and from readers and faith groups.

For religious organizations that fund their own media, many are facing similar downsizing and budget challenges as secular media, Smith says. Canada's increasing diversity is also making itself felt among younger journalists, which can affect reporting on religion. Smith recalls looking at applications to the School of Journalism after 9/11. "We would have people writing in saying, 'I'm a Muslim and I desperately want to help improve the reporting of my community.'"

"It's slow, but there is more diversity in newsrooms," she adds. "With that has to come a bit more diversity and understanding of religious traditions and worldviews as well. That can only be a good thing." ■

The second part of this series will focus on podcasts and other relatively new media.

MEMBERSHIP

ACoC drop mirrors other churches', stats show

Real challenge remains how best to follow Jesus, theologian says



“My thesis is that [the pandemic] has broken the habit of church for a number of people—people who were just in a routine of going to church.

—Canon Neil Elliot

Continued from p. 1

churches for much of that time.

The figures show a decline on almost all fronts from 2019 to 2022, including a 12 per cent decrease in the total number on parish rolls, 26 per cent decrease in average Sunday attendance, and 17 per cent decrease in regular identifiable givers. The biggest drops came in the number of people attending services on major holy days: a 45 per cent decline in Easter attendance, 37 per cent for Pentecost and 47 per cent for Christmas.

Declines were also seen in the number of pastoral services, with 25 per cent fewer baptisms, 13 per cent fewer confirmations and 10 per cent fewer marriages—the only exception being funerals, which saw a very small increase.

“Attendance has been hit,” Elliot said. “I think that’s a really clear thing.”

Statistics for Easter and Christmas, Elliot said, are significant as an indicator of people from outside the regular parish community coming in for services.

Elliot said the pandemic has accelerated changes already happening within the church. From 1980 to 2019, he said, church statistics showed a straight line of decline. In a 2019 report to Council of General Synod, Elliot projected that based on that trajectory, there would be “no members, attenders or givers in the Anglican Church of Canada by approximately 2040.”

The figures from 2019 to 2022, however, show a change in that trajectory—specifically, an accelerated decline.

“What’s now happened is a radical discontinuity,” Elliot said. “What we don’t know is what will happen next.”

Asked about the impact of the pandemic on church attendance, Elliot said, “My thesis is that it has broken the habit of church for a number of people—people who were just in a routine of going to church. They went through the pandemic and then they decided, ‘No, don’t need to do this anymore.’ But there is no evidence for that.”

Comparing to other churches and denominations, the Anglican Church of Canada’s experience in this period has been typical, Elliot said. The Canadian church’s membership decline parallels those of the Church of England and The Episcopal Church, with its attendance decline sitting between the two. While the United Church of Canada has seen a much lower decline in average attendance, decline in Presbyterian church attendance exceeds that of the Anglican Church of Canada.

Conversely, in what the report describes as “genuinely good news,” provision of online services has been stabilizing, with about one-third of parishes offering them. The number of parishes with online services peaked at 749 in 2020—about half of parishes—then dropped to 562 (out of 1,486 total parishes) in 2021 and 548 (out of 1,498 total parishes) in 2022.

“Anecdotally, there were very few Anglican churches running online services before the pandemic, and the pandemic pushed us into running online services... Assuming that we keep at roughly that level, I hope that that means that we are



PHOTO: PEOPLEIMAGES.COM, YURI A



Key Anglican Church of Canada stats, 2019-2022

	2019	2022	3 Year Decline
Total number on parish rolls	333,894	294,931	12%
Average Sunday attendance	87,368	64,774	26%
Regular identifiable givers	121,299	100,878	17%
Easter attendance	162,180	89,369	45%
Pentecost attendance	84,180	52,636	37%
Christmas attendance	218,877	114,973	47%
Baptisms	4,784	3,583	25%
Confirmations	1,969	1,710	13%
Marriages	1,459	1,313	10%
Funerals	8,106	8,129	0%

BACKGROUND: MR AESTHETICS

Statistics from Elliot’s report show declines in church attendance; numbers of parish members and regular identifiable givers; and in the number of pastoral services.

doing outreach to a whole bunch of people who previously would not have been able to access a service of any kind,” Elliot said, offering the example of seniors who can now attend services online.

The latest statistics also offer a snapshot of the number of bishops, paid and unpaid priests and deacons, and paid diocesan workers which varies widely between dioceses. While numbers of lay readers and parish lay workers are falling, more than two-thirds of parishes have a paid priest, which Elliot said is encouraging. But he added, “We’re relying more on retired priests,” with almost one retired priest per parish.

Sarah Kathleen Johnson, assistant professor of liturgy and pastoral theology and director of Anglican studies at Saint-Paul University who studies Christian worship in North America’s changing religious landscape, said there was nothing especially surprising in Elliot’s report.

“I don’t think anything here is really out of line with what we would have expected based on past patterns and the way that research indicates that the pandemic has accelerated some of those patterns,” Johnson said.

Johnson pointed out that Elliot’s report only includes the raw numbers. “We don’t really know a lot about motivation or the factors shaping these numbers just from the data that’s here ... To better understand that, we really have to speak with people about their experience of this time and how it has impacted their participation in Christian worship.”

The diocese of Toronto recently carried out conversations with clergy and lay people for Cast the Net, a visioning process to help guide the diocese in the next five years for which Johnson served as an outside consultant. Starting in fall 2022, the diocese held consultations and listening sessions to find out how the pandemic had affected people’s religious behaviour.

The consultations found COVID-19 placed significant stress on clergy as they attempted to find new ways to do ministry and greater stress on lay leaders, Johnson said. Both clergy and lay people were aware the pandemic had accelerated existing patterns, in terms of people not coming back to church or growing struggles to fill volunteer roles.

However, they also recognized that the pandemic demanded significant change from congregations on a quick timeline, such as shifting to online worship. “These shifts were generally experienced as fairly positive ... There’s an appreciation for the innovation that was possible in the face of this crisis, which indicates a positive openness to change,” Johnson said.

Johnson said Cast the Net recognized the need for a shift in orientation. The measure of success is not trying to reverse trends such as declining attendance, she said, but “finding ways to live faithfully within them ... to be the church in new ways in the context of these larger changes and to embrace the possibility for what it looks like to follow Jesus at this time, rather than focusing on maintaining institutional structures of the past.” ■

MINISTRY ▶



▲ Ava Oleson, associate professor of counseling at Tyndale University

PHOTO: JASON WALLIS

'A space for people to be cared about'

Some say churches can bolster a mental health care system under strain

Sean Frankling
STAFF WRITER

Isolation made mourning particularly difficult when Mary (not her real name), a retired nurse in her 70s, lost a lifelong friend during the pandemic. The last time Mary had spoken to her they had gone out for a rare outing among the plastic dividers of a local breakfast spot, and on the way out, her friend mentioned her heart stents and asked if it was usual to have any pain from them.

"That was the last conversation I had with her," says Mary.

After her friend died, one of the ways Mary dealt with her grief was by rejoining the church community the two had shared. Mary had fallen out of touch with the church some time before the pandemic, but now found that going there and singing with the congregation was a release valve—as it had been earlier in her life when she had supported her husband through a serious, long-term bout of depression.

Many people suffered like Mary during the especially isolating early period of the pandemic. And, according to some mental-health professionals, many could also benefit from the community, support, and sometimes even counseling resources churches can provide. With the public system struggling to affordably meet the nation's needs for mental health care services, they say, faith organizations may be able to help ease the burden.

Recent research has suggested the pandemic took a heavy toll on Canadians' mental health. In one study, published in the journal *Psychiatry Research*, about 37 per cent of Canadians reported their mental health was worse during the lockdowns beginning in 2020 than it had been before. A survey by the Canadian Centre on Substance Use and Addiction found increased depression symptoms in about half of people with existing substance use disorders. It found increased alcohol consumption in about one-third of all respondents who drink and about half of people who reported already having a substance use problem.

The existing care system, moreover, was already struggling to meet rising demand before lockdowns began. The Canadian Mental Health Alliance, the Centre for Addictions and Mental Health and other mental health organizations were reporting more demand for their services than they could meet even before the pandemic, according to data on their websites. 2020-2021 data from the Canadian Institute for Health Information show about half of Canadians waited 22 days to see a counselor, while some waited as long as four months.

The cost of seeking mental health care can be a major obstacle. About 78 per cent of Canadians who responded to a survey by the Canadian Psychological Association said they found the high cost of treatment a significant barrier to their accessing mental health services.

Professional mental health care is difficult to make affordable, says Ava Oleson, associate professor of counseling at Tyndale University and a licensed



PHOTO: LESLIE ROBERTS

A group of students participates in the Sanctuary Course, which prepares parish volunteers to offer companionship and support for people struggling with mental health problems.



▲ Leslie Roberts, director of communications, Sanctuary Mental Health Ministries

PHOTO: SANCTUARY MENTAL HEALTH

In 2020, traffic on Sanctuary's website shot up by 650 per cent, Roberts says, as churches searched for ways to take care of their parishioners' mental health amid the crisis.

marriage and family therapist, partly because there's a limit to how low professional counselors can set their rates and still make a living. Oleson also provides counseling for an American faith-based agency called Journey Counselling, which offers subsidized counseling for people who can't afford to pay for it out of pocket. To do that, the agency relies heavily on interns and people nearer the beginning of their careers, she says, who are often skilled and proficient care providers nonetheless. But for deeper-seated and more complex issues like lifelong addiction, there may be no substitute for more advanced training and experience.

That doesn't mean help can come only from professional therapists, however. Oleson says local parishes can take care of people with needs for lower intensity interventions through pastoral care and community support programs. Church leaders and volunteers can also help, she says, by keeping an eye out for anyone in need of more advanced care and being prepared to refer them to professionals.

"At the church that I attend, when one of the parishioners presents as needing skilled care that maybe the pastors feel is beyond them, then [the pastors] will reach out to me or to one of the other therapists in the church and say, 'Hey, we're working with this person, but we think that they may have an eating disorder, and so we think they need a bit more skilled help. Could you connect us with the right therapist?'" she says.

At the same time, Oleson adds, clinicians and therapists can pitch in to help train volunteers to provide a higher level of care in the church's programs. That way, parishes can provide care to people they're qualified to help and reduce the number of visits to expensive professionals.

That type of training is exactly what Sanctuary Mental Health Ministries provides with its Sanctuary Course, says Leslie Roberts, the Vancouver-based ecumenical charity's director of communications. The organization started out giving in-person training to churches in Vancouver in 2012, then developed the materials for its online training course beginning in 2016 to expand its reach beyond where it could

send its staff. The point is to help churches teach their parishioners and volunteers a shared vocabulary and psychological and theological frameworks to understand how to care for people experiencing mental health problems. The course launched in 2018 and served an estimated 4,455 participants that year. In 2020, traffic on Sanctuary's website shot up by 650 per cent, Roberts says, as churches searched for ways to take care of their parishioners' mental health amid the crisis. By 2021, 170,000 people had gone through the training.

"With the slowdown in in-person things, there was this rise in recognition of the importance of mental health in the public sphere and I think within the church," she says. Like Oleson, Roberts says church mental-health programs can bolster the options available for people in need of less comprehensive intervention and thereby take some of the pressure off the system as a whole.

For the friends and family members she has supported through mental illness, and for those like herself who support them, says Mary, having a place to go and talk about these struggles without needing to commit to professional intervention would be a huge help. Having the church, she says, was certainly helpful for her—though she thinks some might be more comfortable if they knew they could talk without being pressured to engage with spiritual matters first. She even suggests churches consider advertising mental health support—through group or one-on-one conversations—as an option to people outside their doors.

If clergy and lay people are going to offer this kind of intervention, they will need to pay careful attention to ensuring the experience is safe—both for the people receiving care and for the clergy and laypeople providing it, says Clare Burns, chancellor of General Synod. For structured counseling programs like Stephen Ministry or a lay pastoral care team, she says, proper supervision is a vital component. She points out that church institutions, especially dioceses and theological colleges, provide training on things like the boundaries of appropriate pastoral care, the duty to report to police or child protective services in cases with a danger of violent abuse and on policies designed to prevent misconduct

Continued on p. 9

Primate, Lutheran head seek Gaza ceasefire, decry antisemitism

Bishops also call on Ottawa to end arms transfers to Israel

Matthew Puddister
STAFF WRITER

Leaders of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) have called for an immediate, permanent ceasefire in Gaza and an end to arms transfers to Israel in a series of statements and open letters to Canadian government officials, while also speaking out against a wave of antisemitism they said began with the Oct. 7 attacks by Hamas.

WORLD NEWS

On Feb. 2, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and ELCIC National Bishop Susan Johnson published an open letter to Prime Minister Justin Trudeau urging his government to call for an immediate ceasefire between Israel and Hamas and to fully comply with the interim ruling of the International Court of Justice (ICJ), which found Israel operating under plausible intent to commit genocide.

In the face of what they called a “humanitarian catastrophe” in Gaza,



PHOTO: KLETR/SHUTTERSTOCK

Canada has exported more than \$140 million in military goods to Israel over the last decade, Global Affairs says.

Nicholls and Johnson said, “it is urgent that Canada take every step necessary to ensure the safety, wellbeing and security of Palestinians and Israeli hostages in Gaza; secure an immediate ceasefire; demand the safe and sustained provision of all necessary humanitarian relief; and guarantee the safeguarding of all evidence of the incitement to commit and execution of war crimes, ensuring that all parties responsible are held to account.”

The Anglican Church of Canada,

Primate’s World Relief and Development Fund and ELCIC were among signatory organizations in a Feb. 5 open letter to Foreign Affairs Minister Mélanie Joly, urging Canada to immediately stop further arms exports to Israel in light of the ICJ ruling.

The letter said since Israel’s response to the Oct. 7 attack, nearly 30,000 Palestinians had been killed, including 12,000 children, while Gaza had suffered widespread destruction of homes, schools, hospitals, refugee camps and critical civilian infrastructure. It cited data from Global Affairs Canada that over the last decade, Canada has exported more than \$140 million in military goods to Israel. Canadian technology has also been integrated into U.S. weapons systems used in Gaza.

The government of Canada “cannot at the same time signal support for the ICJ, and adherence to its rulings, while continuing to arm those whom the ICJ has ruled are plausibly accused of genocide,” the letter said.

On March 7 the primate, ELCIC national bishop and United Church of Canada Moderator Carmen Lansdowne released an open letter to Trudeau praising his government for reinstating funding to the United Nations Relief and Works Agency (UNRWA). Canada suspended

funds to UNRWA, a key source of food, medicine and shelter in Gaza, after the ICJ ruling, based on Israeli intelligence claims that UNRWA employees had taken part in the Oct. 7 attacks.

The letter reiterated the call for a ceasefire. It also urged Canada to ask for an independent investigation into the killing of people in Gaza seeking aid from food trucks in late February.

On March 21 Nicholls and Johnson published a joint statement ahead of Holy Week voicing their churches’ pledges to oppose antisemitism in all its forms—commitments already reaffirmed and expanded, they said, at the two churches’ joint Assembly in July 2023.

“At that time, we could not foresee how quickly and brutally antisemitism would rise, beginning with the horrific attacks by Hamas on Israeli kibbutzim near the Gaza border,” the bishops wrote. “It has since reached into communities around the world, as polarization concerning the response of the state of Israel has incited fear, vandalism and hate speech against Jews.

“We must stand against antisemitism whenever we hear or see it,” Nicholls and Johnson concluded. “We stand in solidarity with Jewish people around the world who desire to live in safety and security without fear, as do all people.” ■

Church seen as potential support to youth struggling with isolation



▲ **Sheilagh McGlynn, animator for youth ministries, Anglican Church of Canada**

PHOTO: ALYSON SCOTT

One of the first questions McGlynn asks new clients is what kind of support system they have in their life to help them bear the weight of their struggles. That’s one role the church is well suited to play, she says.

Continued from p. 8

or power imbalances on the part of church representatives. In addition to the existing standard of performing screenings and police checks on those entering formal caregiving roles, she says, it’s important for parishes to ensure that diocesan and theological college training reaches laypeople to provide them the tools to care safely.

Equally important, she says, is ensuring that not just formal caregivers but all regular members of a congregation are aware of what supports their parishes are offering. That way, when someone comes looking for support—or they hear of a need from a fellow parishioner—they can refer them to the best available tools or people. Combined with ensuring that caregivers are well trained in when to refer a case to a more professional form of intervention, she says, this approach can help ensure those providing care are doing so within the bounds of what they are qualified for without putting themselves or their charges at risk by getting out of their depth.

Another way churches can help, says Sheilagh McGlynn, the Anglican Church of Canada’s animator for youth ministries and herself a registered psychotherapist, is by creating a sense of belonging and a system of

support which, if implemented well, can head off feelings of isolation and provide emotional support before mental illness escalates. These can be an especially powerful tool for youth, who she says, were particularly hard-hit by isolation during lockdowns.

McGlynn says she can see a vital function in this kind of community-building work. For people who already have strong support systems, a sense of community belonging and other resources at the “soft” end of the continuum, she says, a crisis may not necessitate moving as far up the scale toward formalized care. “Maybe they [have] to progress one step instead of five,” she says. “I do think that everything we can do to provide a space for young people to be cared about, to know that they’re loved and accepted for who they are, will help them not have to step along that process farther.”

As a therapist, one of the first questions she asks new clients is what kind of support system they have in their life to help them bear the weight of their struggles. That’s one role the church is well suited to play, she says, using a metaphor that describes the different levels of care someone might need as a series of increasingly sturdy safety nets to catch them when they fall. ■



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Mercy Gwegweni is a member of a climate change group with TSURO Trust in Zimbabwe.

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BOOK



I Left My Heart in Guyana

George Jagdeosingh

Famous for saying, "We are all praying to the same God," George Jagdeosingh walked a tightrope between the two faiths, Christianity and Hinduism.

Born a Brahmin in Guyana, South America and married at age twelve, George Jagdeosingh (1924-2016) was brought up in the Hindu tradition. Through his British education, however, he found himself attracted to Christianity. He would spend his entire life remaining true to both religions.

His multifaceted faith and divine devotion comes to life in his biography, *I Left My Heart in Guyana*, which is edited and illustrated by his daughter-in-law, Mary Shepherd. Jagdeosingh was often questioned as to how he could believe equally in Christianity and Hinduism. His answer? "It's very simple ..."

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

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Bishop George Bruce, former military intelligence director, remembered as 'healer of the breach'

Sean Frankling
STAFF WRITER

The night now-retired Bishop Michael Oulton, formerly of the diocese of Ontario, was elected bishop, his predecessor, Bishop George Bruce, showed up at his house with a customized Toronto Maple Leafs T-shirt with "Oulton 12" on the back—a gift for him as the 12th bishop of Ontario.

PEOPLE

"I'm a Leafs fan. He wasn't," says Oulton. "And that is typical George. From Day 1, he was so supportive."

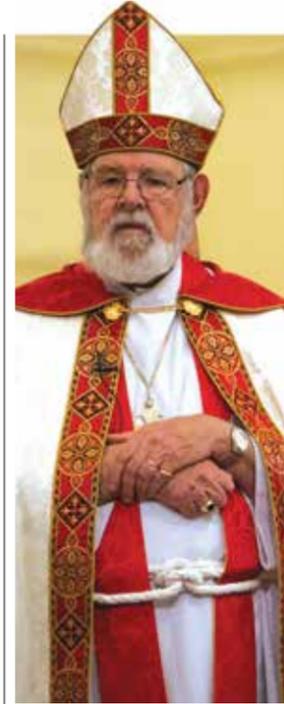
Oulton remembers Bruce's determination and faithfulness across his career as bishop and even into retirement in 2011, when Oulton says Bruce continued to serve as an interim priest around the diocese, refusing to let the limitations of his health stop him. He was dedicated, Oulton says, to ministries of faith formation, raising up lay leaders and fostering understanding between competing points of view.

"He very much wanted to be what I'd refer to—from the Old Testament—as 'a healer of the breach,'" Oulton says.

Bruce died March 22 in Kingston General Hospital at the age of 81.

Born in England, Bruce emigrated to Canada in 1958 at age 16. He lived in Montreal before attending the Royal Military College of Canada. He then began a military career that would eventually see him serve as director of defence intelligence at Department of National Defence headquarters in Ottawa, according to an online obituary. After retiring from the military, Bruce began theological studies and was ordained a deacon in 1987; he would serve in the Anglican Church of Canada until just a few months before his death. His church career included postings as a priest in several parishes in the dioceses of Ottawa and Ontario, and he was dean of St. George's Cathedral, diocese of Ontario, before being elected bishop in 2002.

Oulton recalls seeing the influence of Bruce's military



▲ Bruce was bishop of the diocese of Ontario from 2002 to 2011.

PHOTO: MARK HAUSER

background in his work as bishop, beginning with a 10-year strategic plan Bruce prepared when he was up for election that covered everything from community outreach to faith education and formation for existing church members.

"He brought that same kind of rigorous discipline to everything that he did," says Oulton.

Bruce also played a role in bringing the international Anglican Communion closer together through the dialogue he created between bishops of the Anglican Church of Canada and several African provinces on issues of human sexuality and local theology and culture.

"The word that I think came to typify that dialogue was 'reconciliation,'" says Oulton who was one of the members of that dialogue. "A number of bishops came together and said 'we can't let our divisions define us. We have to live out of our common baptismal identity.'"

The Anglican Communion has since used similar language to encourage disagreeing provinces to continue walking together despite deepening disagreements on issues including same-sex marriage.

Bruce is survived by his wife Theo, children Chris, Andrew, Robbie, Krista, and grandchildren Cameron, Leaf, William, Natalie, Chiara and Bella. ■

Terry Brown was passionate advocate for Pacific mission

Matthew Puddister
STAFF WRITER

Bishop Terry Brown, former Asia-Pacific mission coordinator for the Anglican Church of Canada who served as bishop of Malaita in the Solomon Islands from 1996 to 2008, died some time before Easter, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said in a March 31 email to General Synod staff.

Brown, who had retired in Hamilton, Ont., had not been responding to emails or texts, Nicholls said, and a recent wellness check found that he had died in the past few days. Nicholls described Brown as "a theologian, teacher and passionate advocate for the Pacific Islands amidst environmental and justice concerns."

"Terry never slowed down in retirement—and will be remembered for his hard work, passion in mission and keen intellect," the primate added.

Brown was also president of the Canadian Church Historical Society when he died. A message released by the society gave thanks for his life and lamented his death.

"Terry had a brilliant mind, a pastoral heart, a generous spirit, a patient temperament, and a gentle but sparkling sense of humour," the message reads. "He lived simply, faithfully, and humbly."

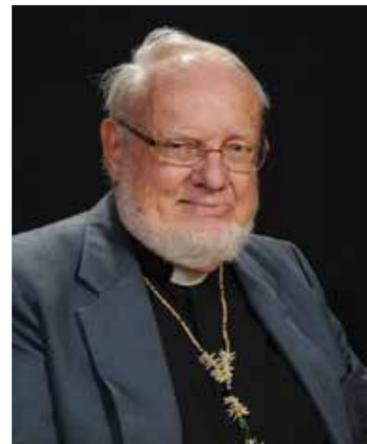


PHOTO: GENERAL SYNOD ARCHIVES

Brown, who served as bishop of Malaita from 1996 to 2008, was also president of the Canadian Church Historical Society until his death.

The society would be dedicating its upcoming conference on the Anglican Congress of 1963 to Brown, the message stated.

Born in Iowa City in 1944, Brown earned an MDiv from Trinity College, Toronto School of Theology in 1974 and was ordained a priest in the Anglican Church of Canada in 1975. From 1975 to 1981, he was a lecturer at Bishop Patteson Theological Centre in the Solomon Islands. He served as a tutor in church history at Trinity College for three years starting in 1981 and earned his ThD in church history from Trinity in 1987.

From 1985 to 1996, Brown was

the Anglican Church of Canada's Asia/Pacific mission coordinator, travelling often throughout the Asia-Pacific region and developing many relationships with the people there.

A 2008 diocesan news release said during his tenure as bishop, Brown "made huge impacts on improving the life and development of the church by helping communities achieve their basic needs to have better rural water supplies around Malaita, improved human resource development and leadership training, as well as infrastructure development in the main centers of the diocese."

"Bishop Terry is a hard-working bishop who has deeply entered the life of Melanesia," it added.

After retiring, Brown stayed active, serving as associate priest of All Saints Church, bishop-rector of Church of the Ascension and honorary assistant at Christ's Church Cathedral while occasionally presiding at St. Michael's.

On April 1 the Church of the Ascension posted on its Facebook page a photo of Brown giving a Palm Sunday sermon there on March 24. In the text of the sermon that accompanies the photo, Brown alludes to recent surgery involving a "brush with death." ■

BIBLE READINGS

DAY	READING	DAY	READING
<input type="checkbox"/> 1	Mark 2:1-12	<input type="checkbox"/> 16	Mark 4:21-34
<input type="checkbox"/> 2	Mark 2:23-3:6	<input type="checkbox"/> 17	Proverbs 10:1-19
<input type="checkbox"/> 3	Mark 3:7-19	<input type="checkbox"/> 18	1 Samuel 17:1-19
<input type="checkbox"/> 4	Mark 3:20-35	<input type="checkbox"/> 19	1 Samuel 17:20-40
<input type="checkbox"/> 5	Genesis 3:1-15	<input type="checkbox"/> 20	1 Samuel 17:41-58
<input type="checkbox"/> 6	Psalms 130	<input type="checkbox"/> 21	Job 38:1-18
<input type="checkbox"/> 7	1 Samuel 8	<input type="checkbox"/> 22	Job 38:19-41
<input type="checkbox"/> 8	1 Samuel 11:12-12:4	<input type="checkbox"/> 23	Mark 4:35-5:20
<input type="checkbox"/> 9	1 Samuel 12:5-25	<input type="checkbox"/> 24	Luke 1:57-80
<input type="checkbox"/> 10	1 Samuel 15:10-26	<input type="checkbox"/> 25	Lamentations 3:22-33
<input type="checkbox"/> 11	Acts 11:19-30	<input type="checkbox"/> 26	2 Samuel 1:1-16
<input type="checkbox"/> 12	1 Samuel 15:27-16:13	<input type="checkbox"/> 27	2 Samuel 1:17-27
<input type="checkbox"/> 13	Ezekiel 17:1-15	<input type="checkbox"/> 28	2 Corinthians 8:1-15
<input type="checkbox"/> 14	Ezekiel 17:16-24	<input type="checkbox"/> 29	John 21:1-19
<input type="checkbox"/> 15	Mark 4:1-20	<input type="checkbox"/> 30	Mark 5:21-43

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Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad equips students with the spiritual, theological, and practical foundations for serving faith communities in a rapidly changing world. Through our shared degree programs in the Saskatoon Theological Union, Anglican, Lutheran and United Church partners study and worship together, on campus and in their home communities. We root our ecumenical commitment in a deep appreciation of our distinctive traditions and future calling. Degrees offered: BTh., LTh., MTS, MDiv., and DMin. Principal: Rev. Dr. Iain Luke Contact: Lisa McInnis, Registrar 1121 College Drive Saskatoon, SK S7N 0W3 Phone: 306-975-3753 E-Mail: esc.registrar@saskatoontheologicalunion.ca www.emmanuelstchad.ca

HURON UNIVERSITY COLLEGE

Explore questions of faith and intellect at one of Canada’s oldest and most prestigious theological schools. As the founding college of Western University, since 1863, Huron University College has established a legacy of excellence in leadership. Our Anglican University’s rich history is supported by world-renowned faculty and a global alumni network that includes significant influencers in every sector.

Huron offers undergraduate students a Liberal Arts education that has been transformed to meet the complex demands of contemporary society. We are dedicated to cultivating every student’s ethical foundation and their commitment to work for a more hopeful, sustainable, and equitable world.

Huron’s Faculty of Theology prepares its students for responsive and resilient leadership in all our program options. Earn your BA in Religion & Theology, or combine courses or a minor with other areas of study. Prepare for a vocation in ministry, law, academics, or public service with our professional (MDiv and MTS) and graduate (MA Theology) degree programs, or with Huron’s LTh program and Continuing Education offerings. In any program, you will always be supported by caring faculty and staff as well as one of the most robust financial aid programs in the country.

To arrange a visit, and for more information on how you will benefit from a transformative education that empowers for tomorrow, while respecting yesterday’s traditions, please contact us at:

Email: huron@uwo.ca
theology@huron.uwo.ca
Telephone: 519-438-7224
Website: www.huronatwestern.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

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. info@montrealdio.ca 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

SAINT PAUL UNIVERSITY FACULTY OF THEOLOGY

Would you like to deepen your understanding of your faith and discover fresh ways of bringing it to bear on the questions and challenges of life? The Faculty of Theology at Saint Paul University has been preparing Anglicans for lay and professional ministry for over forty years. Students pursue practical ministry experience in the Anglican tradition in a rich ecumenical and bilingual educational context, beautifully situated in the national capital region. The Faculty of Theology offers a variety of programs: BA, MTS, MDiv, MA, and PhD. Courses are offered online and in person.

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

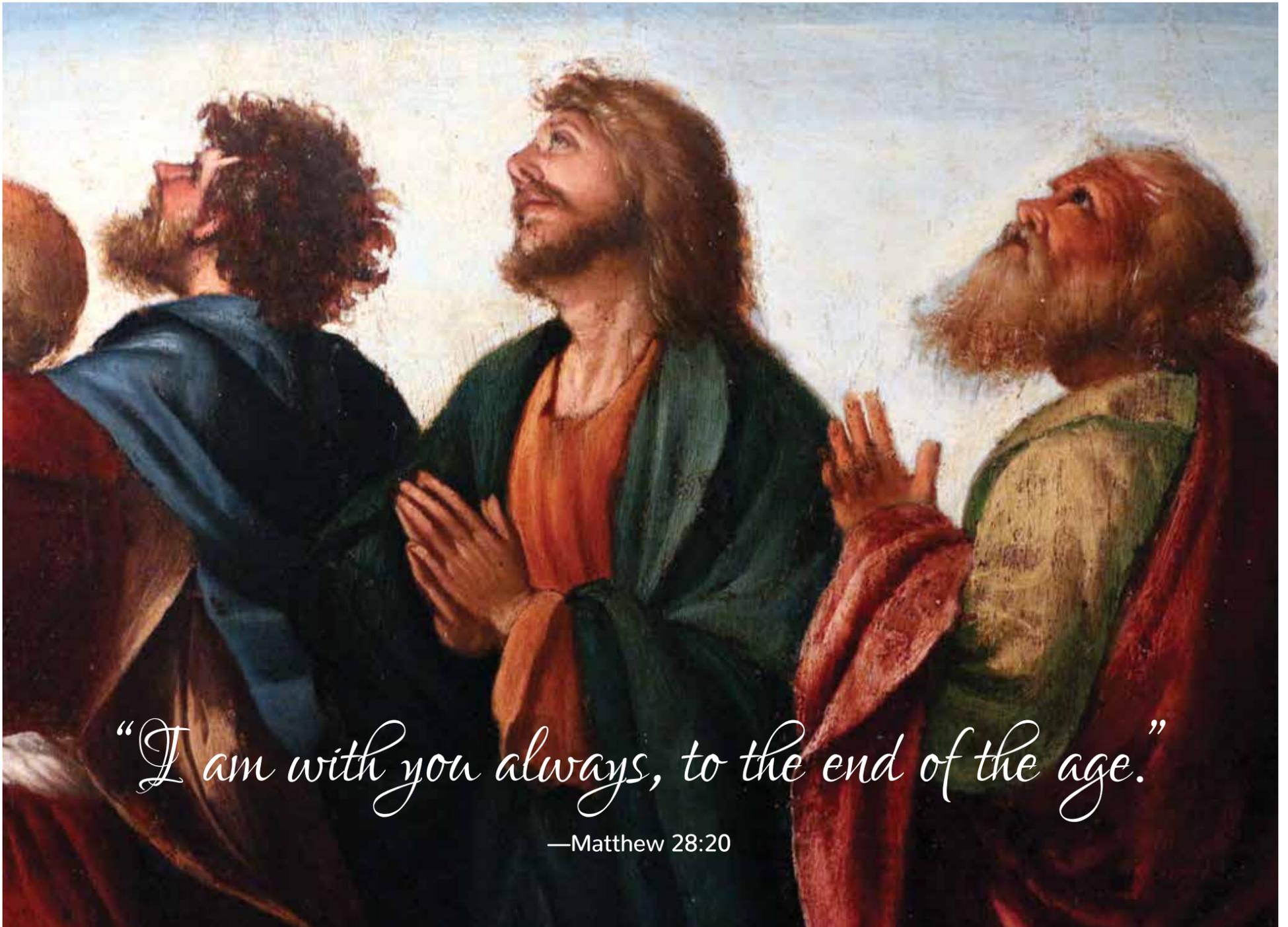
at the University of Toronto is an evangelical graduate school of theology which provides high quality education shaped by the Bible and mission. Rooted in the Anglican tradition, the College has a long history of fostering spiritual formation and academic excellence since its founding in 1877. Understanding 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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“I am with you always, to the end of the age.”

—Matthew 28:20

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