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PHOTO: ANDREA MANN

Madonna and child

The photo shows a detail of an icon painted by Brazilian priest the Rev. Luiz Coelho, which adorns Santa Maria Anglican Cathedral in the diocese of Amazonia, Belém, Brazil. For reflection by acting primate Archbishop Anne Germond on Mary and her “yes” to God’s invitation, see p. 5 of this issue.

PWRDF to change name to Alongside Hope

Sean Frankling
STAFF WRITER

Members of the board of the Anglican Church of Canada’s global charity arm, until now known as the Primate’s World Relief and Development Fund (PWRDF),

have voted to rename it Alongside Hope.

The Rev. Cynthia Haines-Turner, a member of the charity’s board, says it has been discussing the need for a new name on and off at least since she became a diocesan coordinator for it in 2001. In

See **PRIMATE’S FUND**, p. 3

Indigenous church funding panel awaits new chair

Commission probed past, future funding of Indigenous ministries

Sean Frankling
STAFF WRITER

As this issue was being prepared in late October, a new chair was being sought for the Jubilee Commission, a group of Indigenous Anglicans tasked with examining possibilities for funding the Indigenous Anglican church. The commission’s previous chair, Judith Moses, stepped down in April. Speaking to the *Journal* in September, Moses cited her age, diminished energy levels and the difficulty of doing the commission’s work with limited resources.

Archdeacon Alan Perry, general secretary of General Synod, said it’s not yet clear how soon Archbishop Anne Germond, acting primate of the Anglican Church of Canada, will appoint a chair, as she is still new to the role of acting primate and getting up to speed on the information needed to pick a candidate. No one was happy, he said, with the length of time finding a successor has taken.

“It’s a simple matter of finding the right person who is both willing and able to take on the role. This is taking more time than

See **DIFFERENT**, p. 3

“We divided our work into yesterday, today and tomorrow ... And we decided to look at yesterday first as a basis for looking at the funding today and why there is such a paucity of funding for the Indigenous church.”

—Judith Moses

Bishop diagnosed with terminal cancer

Sean Frankling
STAFF WRITER

Bishop of the diocese of Rupert’s Land Geoff Woodcroft has gone on sick leave after being admitted to hospital with a diagnosis of cancer.

The diocese’s executive archdeacon Simon Blaikie told the *Anglican Journal* Woodcroft announced his intention to retire in June 2025 on the final day of the diocese’s synod, Oct. 19, then felt unwell and was in the hospital within 12 hours. He was diagnosed with terminal cancer, said Blaikie, and has gone on sick leave, expecting to transition directly into long-

See **WOODCROFT**, p. 7



▲ Bishop Geoff Woodcroft

PHOTO: SEAN FRANKLING

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Primate's commission calls church to dismantle racism, boost diversity at meetings

But problem more diocesan than national, bishop says

Sean Frankling
STAFF WRITER

It might be time for the church to hold weekend-only meetings and provide onsite child care even if it costs more, suggests the chair of a primatial commission.

Inequality of representation in the church is one of the issues identified by the commission, Reimagining the Church: Proclaiming the Gospel in the 21st Century, which this summer released a document outlining seven “hypotheses” aimed at jumpstarting discussion on adapting to the church’s challenges.

“It is time to dismantle the racism and colonialism that is built into our governance structures in order to diversify participation,” the hypothesis begins. It then states that General Synod’s Governance Working Group, which consults on decision-making bodies and procedure, should create ways to enable people of any age, cultural background, language, family situation and employment status to participate in church governance. “Barriers to engagement and leadership opportunities are to be removed and proactive supports are to be developed.”

Archdeacon Monique Stone, the commission’s chair, tells the *Journal* the hypothesis is rooted in a desire on the part of commission members to acknowledge that not everyone is able to drop their daily work and travel cross-country to work on church matters. “We’ve got to realize that taking a week to go to General Synod, for lay people, is a privilege,” she says. “One of the things we are suggesting is that our governance structure right now does not enable people of different socioeconomic realities to participate in it.”



▲ **“We’ve got to realize that taking a week to go to General Synod, for lay people, is a privilege,” says commission chair Archdeacon Monique Stone.**

PHOTO: CONTRIBUTED

This makes it easier to take part in General Synod or the Council of General Synod (CoGS) for people who are retired or who have the ability to take time off work than for those with full-time jobs or less flexible demands on their time, she says. “And so when we do some of our tasks within governance, we need to look at, how does that structure uphold colonial realities? Or, how does it enable inclusivity?”

While many of the hypotheses are aimed at reducing the rate at which the church uses money and resources, this may be one area where it’s worth allocating some additional time and funding to ensure the outcome is in line with the church’s mission, Stone says. As examples, she says the church might consider holding some meetings on weekends only, providing child care at some events or creating a bursary for younger people who need to take days off to participate in longer events like General Synod.

Retired bishop Peter Fenty, formerly a suffragan bishop in the diocese of Toronto, was also the first Black person to become a bishop in the Anglican Church of Canada. He agrees with Stone that there is much work to do to break down systemic racism in the Anglican Church of Canada. In his experience, he says, General Synod gatherings have not been representative of the broad diversity of the church’s membership, particularly Black people. They have typically been made up mostly of white people with some Indigenous members, he says—something that speaks to how the dioceses have elected their representatives.

Fenty is skeptical that much can be done

at the level of national policy to improve that representation, as he believes the problem needs to be dealt with at the local level in each diocese. “Do we acknowledge the reality of systemic racism in our own dioceses? Until that work is done, it seems to me that [General Synod] is engaging in futile work,” he says.

General Synod just doesn’t have the influence over the dioceses to make them work through those issues locally, he says. One area where there’s room for work is in the process by which dioceses select their representatives at General Synod, he says—processes which are often opaque and complicated in his experience. Some people from racialized backgrounds may not feel welcome in these roles, may not be aware that they meet the requirements or may even find the roles closed to them when they do present themselves, he says. General Synod’s ability to address diversity in representation will depend on diocesan success in welcoming diverse participation, he adds.

Another member of the commission has concerns about the phrasing of the second hypothesis. The Rev. Cole Hartin currently serves as associate rector at Christ Church Episcopal in Tyler, Texas and was previously the rector of St. Luke’s Anglican Church in St. John, N.B. He says he is troubled by language in the hypotheses which he believes starts from an unfair assumption that the church is inherently racist.

While watching out for discrimination and ensuring the church is welcoming to people from a variety of backgrounds are good things, he says, phrasing the hypothesis on improving accessibility of church governance in terms of “built-in” racism and colonialism unnecessarily implies that anyone who disagrees with the hypothesis must be taking the side of racism and colonialism. He adds that while the national church has worked increasingly hard to keep up with trends in social justice terminology, doing so hasn’t proven much help against declining numbers.

“The substance of the gospel that Jesus has died for us, forgiven our sins and he is raised to new life so that we might share in that resurrection—that’s been kind of obscured by the constant messaging about social ills,” he says. “I don’t think those things are bad to talk about, but I feel like it kind of takes the focus off what God has done for us in Christ.”

Extreme and often defensive attitudes on either side of the public debate on racism and equality have left many progressives and conservatives suspicious of what their counterparts have to say, says Fenty. Progressives sometimes feel their opponents are needlessly obstructing change, while conservatives may fear their opponents will tear down the good while trying to correct the bad. But he believes the real work to be done requires both groups listening to each other in good faith and making room for the historical ministry of the church and expressions that welcome new voices, too.

“That’s exactly what Jesus was about—showing compassion for the other,” he says. ■



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INDIGENOUS CHURCH ▶

Different views offered on commission's mandate

“There are a lot of different questions that can be answered about the past or can be asked about the past, which will lead in all sorts of directions. But the fundamental purpose of the commission is to look to finding sustainable funding for Indigenous ministry across the church going into the future.”

—Archdeacon Alan Perry

Continued from p. 1

anyone would like,” Perry said.

Perry said he saw the commission's main task as putting together a plan for funding the Indigenous church. But Moses emphasized the need for it to first build a deeper understanding of history. Whether a new chair will transform the historical research the commission has already done into a funding proposal before 2025's General Synod remains to be seen.

“We divided our work into yesterday, today and tomorrow when we started to look at financing,” Moses said of the commission's work. “We decided to look at yesterday first as a basis for looking at the funding today and why there is such a paucity of funding for the Indigenous church.”

As that research has progressed, it has become clear there is a much larger project to be done in investigating the history of how the Anglican Church of Canada has raised money for Indigenous ministries in the past, what it has done with that money and what resources are lacking in those areas today, she added.

During her tenure, the commission also made some progress on the question of how to fund the Indigenous church today, most notably with the help of several dioceses that have opted to tithe a percentage of the proceeds from property sales to fund the Indigenous church. But for the most part, she said, it chose to put on hold the question of what the modern Indigenous church needs to thrive in order to first consider the origins of its current under-resourced state and where funding has gone in the past.

In the past, Moses said, the church saw the key to converting Canada's Indigenous peoples to Christianity as lying in the



▲ The Jubilee Commission launched its archival research project at Sacred Circle in 2021, which met at Six Nations of the Grand River, Ont. Here, then-National Indigenous Archbishop Mark MacDonald gives opening remarks to elders and members of the Anglican Council of Indigenous Peoples.

PHOTO: ANGLICAN VIDEO

building of churches and schools. But this money, she said, would have benefitted Indigenous people more by being spent more on mission.

“Even today there continues to be underinvestment in Indigenous ministry,” she said. “There are still many unpaid or underpaid Indigenous clergy. Many Indigenous people would say that the Creator is found on the land and in places in Creation other than only in church buildings,” she said.

When the Jubilee Commission launched its archival research project at Sacred Circle in 2021, Archbishop Linda Nicholls, then-primate of the Anglican Church of Canada, said it was important to form a shared understanding of the history of Indigenous ministries funding. “Sometimes the history that non-Indigenous people have remembered or been told is not the way it was experienced by Indigenous people,” she said. “We need to hear those histories and come to own them together.”

National Indigenous Archbishop Chris Harper declined comment on the commission until the final draft of its report to General Synod is complete. Perry, however, took some questions from the

Journal about the commission and its work.

Perry said that as someone with a personal background in history, he agreed the past is always important. However, he added, the mandate of the Jubilee Commission as he understands it is primarily to look into finding sustainable funding for the future of Indigenous ministry.

According to the resolution establishing the Jubilee Commission, passed by Council of General Synod (CoGS) in June 2018, the group was to be formed to “propose a just, sustainable and equitable funding base for the self-determining Indigenous Anglican Church.” The resolution goes on to say, “The Commission would be charged with examining historic and current funds made available for Indigenous ministry at various levels of the Church's structure, assessing current funds designated to Indigenous programming, and assessing broader property questions.”

Asked how he saw the element of history fitting into the commission's work, Perry replied, “The question becomes, how do you define that and how do you contain the question?”

“Speaking as a historian, there are a lot of different questions that can be answered about the past or can be asked about the past, which will lead in all sorts of directions. But the fundamental purpose of the commission is to look to finding sustainable funding for Indigenous ministry across the church going into the future ... The past is always of interest, but in the end, the question is about the future.”

As this article was being prepared, five months remained until the March deadline for any report prepared by the committee to be submitted for consideration at General Synod 2025. ■

Primate's fund board sought 'easier and less confusing' name

Continued from p. 1

2022, the organization's strategic planning committee decided it was time to make the change, she says. The board struck a task force dedicated to picking out a name that was “easier to say and less confusing,” and the board and PWRDF members approved the new name (which translates to *Auprès de l'espoir* in French) at two votes this fall, according to a PWRDF press release. The new name becomes official March 1, 2025.

Aside from being a mouthful to pronounce either in long form or as initials, says board president Mark Hauck, the meaning of the charity's existing name has sometimes been unclear to people outside the church who aren't familiar with the word “primate” as a religious title.

“My wedding was two years ago and in lieu of gifts, we asked people to give to PWRDF. A friend of mine, who's not Anglican, said to me, ‘I didn't know you guys were so interested in working with apes.’”

The new name's emphasis on partnership underlines a growing conceptual shift in global aid work, he adds. Language and attitudes are moving away from a model of developed nations handing relief and resources down to developing ones and toward a more collaborative view.

As Haines-Turner puts it, “It's more of a partnership of equals than, ‘We're helping you out.’”

Hauck says the organization and its values remain the same.



PHOTO: COURTESY OF PWRDF

PWRDF says it will keep its existing logo with its new name.

“The name has changed, the program hasn't. The name has changed, the mission hasn't. It remains the same organization in terms of the people we work with. It's still based in the Anglican church, based in faith,” he says. “We've just changed the name to make it easier for people to relate to.”

In the release, the charity's executive director, Will Postma, says the new name “conveys the listening and learning that takes place when walking side by side, together with partners from around the world, including in Canada, with our supporters and volunteers. Alongside Hope inspires us even further in working with partners towards our vision of a truly just, healthy and peaceful world.”

According to the press release, that theme of partnership was the one that emerged most frequently in conversations, led by marketing group Cyan Solutions, with the task force members and other staff

and volunteers. PWRDF's work includes domestic projects like wildfire relief within Canada as well as partnerships with organizations all over the world. It works with the Canadian church and with Anglicans, clergy and volunteers across the country to communicate that work to parishioners, bring forward Anglicans' ideas for areas of need and raise the money to do the work. The name was chosen to reflect that collaboration and the biblical theme of travelling together reflected in stories like that of Jesus' journey to Emmaus after his resurrection, in which he walked alongside disciples who didn't recognize him until they stopped to eat a meal with him.

The charity will keep its existing logo of a globe criss-crossed by curving lines which segment it into brightly coloured panels, says the release, in an effort to retain continuity with its existing branding. ■

Not to be missed on anglicanjournal.com



Jackie Hookimaw-Witt wants to know what happened to members of her family who attended St. Anne's Indian Residential School as children and never returned home.

She says she's faced consistent bureaucratic obstacles in her search for records, particularly death certificates, that might reveal the fate of her relatives. Canada's independent special interlocutor for missing children and unmarked graves and burial sites associated with Indian residential schools says many records on the deaths of Indigenous children are scattered in different archives and have still not been brought forward. What can be done, and is there work for the church in this?



READ Matthew Puddister's in-depth investigation and other online-only content at anglicanjournal.com.

FROM THE EDITOR ▶



Memory, sacred time and the blessing of giving

By Tali Folkins

IN 2017, a team of scientists working at the University of Zurich's Neuroscience Centre doled out 25 Swiss francs to 50 test subjects over four weeks. Half were told to spend the money on themselves; the other half were told to buy things for other people. At the end of the four weeks, the happiness of participants in both groups was measured using a standard test. Participants in the second group reported a greater increase in happiness than those in the first.

I always find it both fascinating and, in a way, delightful when science seems to support the truths that have been given to humanity through faith. Something like that seems to be going on here—"It is more blessed to give than to receive" (Acts 20:35)—even though admittedly the worldly and clinical happiness that these scientists are attempting to measure seems far from the eternal blessedness the author of Acts had in mind. But science now seems to be discovering what religion has long taught—that giving is good for us.

I'm thinking not only of the celebration of giving among Christians at Christmas. There's also, for example, the ritual, central to so many religions since the dawn of history, of giving back to gods and ancestors through sacrifices and other offerings; the importance of almsgiving in traditions around the world; and, in our own land, the importance of gift-giving among celebrants at the potlatch, the festival traditionally practiced by Indigenous peoples along Canada's Pacific coast (and banned by the assimilationist Canadian government from 1885 to 1951).

I think it's natural that giving should be central to religion. In fact, I think there's something mystical about heartfelt giving. It raises us to a higher life. The everyday world is the one in which we need to figure out what to do, and then do it—a world in which we must necessarily be focused on our own objectives, and, sometimes, competition, conflict, tension or negotiation with others.

Humanity's great sages and mystics, however,



PHOTO: ADORATION OF THE MAGI BY PETER PAUL RUBENS, PUBLIC DOMAIN, WIKIPEDIA.

have perceived that this isn't the only way of being human. It is possible to transcend, even if just for a moment, this world in which self and other stand apart from one another. This higher life, of course, is what we experience in prayer and love. It's also what gift-giving embodies—especially the sharing of the most precious things, the immaterial ones, the things of the heart. In freely giving to others, we are saying their happiness is our own. In these moments we shed, for a moment, the burden of obsessively trying to save our lives through the pursuit of worldly goals—and get a glimpse, perhaps, of eternity. "For whoever wants to save their life will lose it, but whoever loses their life for me will find it." (Matthew 16:25)

It's a riddle of human existence that there's another universal tendency at work here—one opposed to our yearning for transcendence. Even the Zurich scientists realize that something makes us lose sight of the path to happiness that lies in giving. "In everyday life, people underestimate

the link between generosity and happiness and therefore overlook the benefits of prosocial spending," their paper states. "When asked, they respond that they assume there would be a greater increase in happiness after spending money on themselves." It's as though somehow a wicked spell of forgetting has been cast on us and, in the frenzy of daily life, our deep desire for transcendence somehow slips our minds.

If the problem is forgetting, then the solution, surely, must be remembering. And it's surely this—remembering where our true happiness lies—that holy days like Christmas are for, above all else. On these occasions we're blessed to have tradition and the presence of loved ones to jog our memory of what's most important. Perhaps we'll spare a thought, or more than a thought, for those less fortunate. We may then find a happiness that even science is now starting to shed light on—as well as, perhaps, a joy it may never be able to entirely explain. ■

LETTERS ▶

The Anglican Journal welcomes letters to the editor.

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

Making room at the inn—in our churches

The caption on the front page of October's *Anglican Journal* reads, "Holy Trinity Anglican Church in Winnipeg requires \$7 million for repairs." It serves as a command: "Christians, awake, salute the happy morn." It calls us to see things anew, just as we are called, in that same hymn, to remember "whereon the Saviour of the world was born." That same Saviour relates the story of the Good Samaritan, calling us to "go and do likewise."

\$7 million would build many homes for the vulnerable in our midst. Buildings are deteriorating and congregations are dwindling, yet the demand for affordable housing grows daily. Churches are blessed with an abundance of land to share, which provides us with the opportunity to build neighbourhood community housing. This includes a range of housing options such as rent geared to income, market rent, and rent-to-own solutions. Churches converted to neighbourhood community housing can continue to have a space for worship and may also include retail units, offering employment opportunities for residents within the complex.

The partnership agreements involved in these projects also include the potential of mentoring and employing local residents throughout the entire process, offering vulnerable community members the chance to gain skills, secure jobs, and most importantly, acquire a place they could call home.

As we read in the article, Mr. and



PHOTO: CLAIRE SEIBOLD

Faithful reader

Helen Strutt, 101, of Kindersley, Sask. enjoys a recent issue of the *Anglican Journal*.

Mrs. Stephen Borys transformed their vision for St. Philip's in Winnipeg into the reality of creating six rental apartments while maintaining the church's facades. BRAVO! Are we not called to go and do likewise?

Bonnie Booth
Toronto

Save the Journal

I cannot believe that the primatial commission has broached the idea of doing away with the *Anglican Journal* (Commission asks: Time to axe General Synod, *Journal*? September, p. 1). The *Journal* lets me view the world through the eyes of my fellow Anglicans and understand how we all fit in it. To me, the *Journal* means wide-ranging information, news, education, inspiration and hope. Even thinking about its possible elimination is like thinking that the church cannot publish any more King James Bibles.

Each month, when my *Journal* and diocesan newspaper, *Topic*, arrive, I read and reread them thoroughly. They not only inform but also inspire us to act locally by thinking globally. When I am done reading, I pass them on to other people, and they, in turn, pass them on even further.

I understand the need for keeping the church in the black financially, but should the commission even consider cutting back on spreading the word? Gutenberg, at great cost to himself, printed the first mass-produced Bible as he felt the word of God must be seen by the masses. You could say that the Anglican Church of Canada, in publishing the *Journal* in print and online, is the Gutenberg of its day, and I implore General Synod to continue to do so, as this is the word of the Anglican world, the word of hope, and the word of inspiration. Like the flame of life, hope and inspiration, we must never let it die out.

Gordon Kibble
Richmond, B.C.

BRIDGES ▶



Taking the time to contemplate God's invitation

By Anne Germond

THE IMAGE I'VE chosen for this year's Christmas cards is the picture of the Zimbabwean Madonna and Child carving that stands proudly on the windowsill in my study. Looking at it causes me to imagine Mary treasuring in her heart all the things that have been said to her about her child by those first visitors—scatty shepherds and royal kings. Jesus, her son, is secure in her arms gazing out at the world he loves so very much. His eyes are filled with hope that his kingdom of peace will come on earth as it is in heaven.

It's Mary's hands that always capture my attention when I look at them. They're the strong and protective hands of a mama bear but at the same time the tender and gentle hands of a new parent filled with wonder and amazement at the gift of their newborn child. I think God's dream for our world is that every child will experience such protective care and tender gentleness in their lifetime. May we speak up and out for children and youth who do not know this kind of love or who are lost, estranged, separated or orphaned by war.

I've always had a special affection for Mary. Perhaps it has something to do with the years I spent as a schoolgirl with the Sisters of Mercy, the nuns who first taught me to pray the Rosary. Perhaps it comes from praying with the icons of the Virgin that have helped me catch a glimpse of a new transfigured world. Mostly though, I think it comes from pondering the Scriptures, especially the passage that tells us of Mary's attentiveness to the Messenger Angel. Her "yes" to God in which she accepts the invitation to be overshadowed



PHOTO: ANNE GERMOND

by the Holy Spirit gives her a new title—*Theotokos*, "God bearer."

Over the years I thought Mary's "yes" to God's invitation was immediate, but then I was introduced to the poet Denise Levertov's poem "Annunciation." I

commend it to you. The moment on which Levertov focuses in her poem is a moment of waiting—God's waiting on Mary.

*But we are told of meek obedience.
No one mentions courage.
The engendering Spirit
did not enter her without consent.
God waited.*

*She was free
to accept or to refuse, choice
integral to humanness.*

That moment when God waited was a holy space—the silent, contemplative space that is pregnant with possibility, opportunity and hope. God's invitation always requires a human response through pondering, questioning and, finally, acceptance or refusal.

The word "Advent" means the beginning of an event or the arrival of something new. As you spend time with God this holy season, I invite you to be attentive to the new thing God may be inviting you into. God is the perfect host who will wait while you pray, and ponder, question and then affirm with your own, "Here I am Lord, let it be with me, according to your word." (Luke 1:38) Do not be afraid to say "yes," for God is always with you.

I wish I could send you all one of my beautiful Christmas cards. The message inside them is my wish for you:

"May your heart know the peace of Christ, now and in the coming year." ■

Archbishop Anne Germond is the acting primate of the Anglican Church of Canada.

FEATHER AND SAGE ▶



'May you take each step ... as if in freshly fallen snow'

By Chris Harper

FEATHER (Prayer):

Almighty One, Creator, we the children of your creation pause and slow down in the snowy season, wherein even the light of day awakens to rise late and lies down early; we pause, as does all creation, to rest, renew and reflect on your beauty around us and to give thanks for the blessings seen and unseen. In this month of *Pawakakisipisim* (Plains Cree for "Frost Exploding Moon") we slow down enough to see our footsteps in the snow and reflect on our journey of life and faith. Walk with us in this time, open our hearts and minds to see your beauty in creation, and slow us to humble us, that in slowing down



PHOTO: MICROGEN

we might hear your voice in the falling snow, and see your grace and mercy in the greatest gift given to all, in your Son Jesus Christ, who is our Light, Hope, Peace, Joy and Love.

Accept our prayers and all we offer you in this season; this we pray. Amen

SAGE (Offering):

Hope and peace walk hand in hand in the journey of life, joy and love given in Christ, our strength and courage to take each step. The winter season before us is the time to pause and acknowledge that the Almighty is present. In a time when the earth and community are filled with the rush and roar of distraction and worry of tomorrow, the season of change stills our hearts, and takes

us a step out of the storm. We then, in the clearing, see the important things. When work and duty take precedence over life and love, we lose what it means to be people of God's love and light. The winter season is about slowing down and seeing the true gifts of the Almighty before us. May blessings, peace and love abound for you and yours in this month; may you take each step in life and faith as if in freshly fallen snow. Take the time to see your footsteps and look for the blessings before you as the Lord walks with you. Go in peace to love and serve the Lord. ■

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

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Based in Winnipeg but with students from across Canada, the CENTRE FOR CHRISTIAN STUDIES specializes in deacon formation as well as life-long learning for both clergy and lay people. Our Anglican Certificate in Diaconal Ministry program includes the online “Ministering by Word and Example” course on what it means to be a deacon in the Anglican tradition. Our two-week “Learning on Purpose” intensive is an opportunity to discern God’s call while being introduced to new ideas of theology, biblical studies, pastoral care, social justice, and worship, and to develop leadership skills of planning, group facilitation, and dealing with conflict. Our online and in-person theme learning circles are an opportunity to dive deep into topics such as Relationships, Eco-Justice, Grief and Loss, and Living Scripture in a supportive and creative community of learners. The CENTRE FOR CHRISTIAN STUDIES’ approach to education is collaborative, participatory, and transformative. Learn more. Email info@ccsonline.ca Telephone 1-866-780-8887 Visit our website ccsonline.ca

ATLANTIC SCHOOL OF THEOLOGY

Atlantic School of Theology helps develop students for lay and ordained ministry, as well as for meeting the theological and ethical challenges of today’s world. AST is an ecumenical school of theology and Christian ministry, founded in 1971 by institutions of the three founding parties: the Anglican Church of Canada, The Roman Catholic Episcopal Corporation of Halifax, and the United Church of Canada. Accredited by the Association of Theological Schools in Canada and the United States, we offer a variety of programs for all learners: Diploma in Theological Studies, Diploma in Missional Leadership, Bachelor of Theology, Graduate Certificate in Theological Studies, Master of Divinity, and Master of Arts (Theology and Religion) offered in conjunction with Saint Mary’s University. AST has recently expanded offerings for Continuing Education (<https://www.asttheology.ns.ca/connected/index.html>). Our programs can be completed on campus, at a distance, or in a hybrid format. Most notably, our MDiv Summer Distance program combines a ministry practicum with online academic study in the fall and winter and students come to campus for courses in the summer. Our Summer Distance degree can be customized in accordance with the needs of a particular diocese. Shaped by a tradition of cooperation and respect, going back over 50 years, AST serves Christ’s mission by shaping effective and faithful ordained and lay leaders and understanding among communities of faith.

For more information, contact us at asinfo@asttheology.ns.ca or 902-430-7662.

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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.

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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
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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.
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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 ▶

Woodcroft sought to bring church beyond ‘club mentality’

Continued from p. 1
term disability leave.

The diocese is asking for prayers and held a mass for his healing and comfort Oct. 23. The executive committee of the diocesan council of Rupert's Land has appointed Blaikie as diocesan administrator while the bishop's chair is vacant.

Ordained as a priest in 1990, Woodcroft earned his master's degree in divinity at Huron University College in London, Ont., worked as a priest in the diocese of Algoma and then served as the incumbent at St. Paul's Anglican Church, Fort Garry until his election as bishop of Rupert's Land (which spans parts of Ontario and Manitoba, including Winnipeg) in 2018. He has been an associate of Rupert's Land Indigenous Council and was an Anglican representative in hearings for the Indian Residential Schools Settlement Agreement, a settlement between church, state and Indigenous representatives approved in 2006.

When he was first elected bishop, Woodcroft said he looked forward to looking at the church not through the standard numerical metrics of membership and attendance, but through a lens of

discipleship. He hoped to judge success by how engaged Anglicans were in following Christ in daily life, volunteering in their communities and living out their faith, he said in a 2018 *Anglican Journal* article.

That theme has remained a focus during his time in office, Blaikie said. "I can't speak for him, but my sense was that aspects of the church had fallen into a kind of membership model," he said, describing an attitude where Anglicans think of themselves as being members of a group, but not necessarily active participants in a lifestyle.

"His drive was to move people from a sort of club mentality to just journeying with Jesus in life. It's about each other, it's about relationships with God, it's about relationships with fellow Christians, with other people who are not Christians."

As well as respecting Woodcroft as a leader in the church, Blaikie added, he has fostered a close relationship with the bishop as a friend.

"Geoff and I are dear friends and have been for many years. He is a deeply caring, tender, warm, wonderful human being. He is very much a pastor, very much a person who journeys with other Christians. Yeah, he's pretty special in many, many ways. I care for the man deeply." ■

“ He is a deeply caring, tender, warm, wonderful human being. He is very much a pastor, very much a person who journeys with other Christians.

—Archdeacon Simon Blaikie

CLASSIFIEDS

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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January BIBLE READINGS

DAY READING

- 1 Isaiah 40:21-31
- 2 Numbers 24:14-25
- 3 Jeremiah 31:1-17
- 4 Psalm 147
- 5 Isaiah 60:1-14
- 6 Isaiah 60:15-22
- 7 Matthew 2:1-12
- 8 Psalm 72
- 9 Isaiah 43:1-13
- 10 Judges 13
- 11 Matthew 2:13-23
- 12 Luke 3:1-22
- 13 Acts 8:9-25
- 14 Judges 16:1-15
- 15 Judges 16:16-31
- 16 Hosea 11:1-11

DAY READING

- 17 Isaiah 62
- 18 Luke 9:18-27
- 19 John 2:1-12
- 20 1 Corinth. 12:1-11
- 21 Nehemiah 8
- 22 Psalm 19
- 23 1 Cor. 12:12-31a
- 24 Acts 26:1-11
- 25 Acts 26:12-23
- 26 Luke 4:14-30
- 27 1 Cor. 12:31b-13:13
- 28 Jeremiah 1:1-10
- 29 Jeremiah 1:11-19
- 30 Psalm 71:1-11
- 31 Psalm 71:12-24

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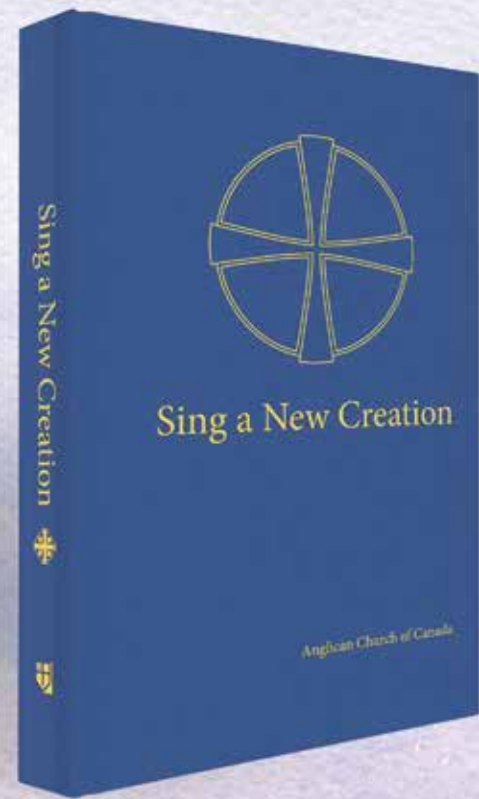
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