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'Do we want a countryside full of ruins?'

PHOTO: MATTHEW PUDDISTER

Rector the Rev. Sandra Hounsell-Drover and parishioner Pierre du Prey, a retired art historian, stand in front of St. Mark's Barriefield, Kingston, Ont.

Kingston church seeks \$2.5 million to save tower; parishioner says governments should be doing more to protect heritage churches



PHOTO: TAVIS

Matthew Puddister
STAFF WRITER

For 180 years, St. Mark's Anglican Church has loomed over the village of Barriefield in east Kingston, Ont.—distinguished by its tall square tower that has made the Gothic Revival building a local landmark, known to residents as the “church on the hill.”

Like many heritage churches, St. Mark's faces an expensive challenge trying to preserve its aging building. The congregation is seeking to raise \$2.5 million for a tower restoration project, after wardens observed signs of deterioration in the summer of 2022. Mortar and small pieces of stone were threatening to fall from all levels, particularly during freeze-thaw cycles in the spring and fall.

Following an Oct. 16, 2022 congregational meeting, St. Mark's launched a fundraising campaign to restore the tower. As of

Oct. 10, 2024, parishioners had raised \$235,000.

Pierre du Prey, a retired art history professor at Queen's University, is a Barriefield resident and St. Mark's parishioner. He calls the church a symbol of Kingston East. Its tower is the highest point in the village, visible from the Cataraqui River and LaSalle Causeway, local landmarks. “It just calls people from afar,” du Prey says, adding that the church “seems to have a gravitational pull on people to come and worship here.”

As of mid-October, however, the church had removed the four pinnacles from the top of the tower to preserve its overall structural integrity. The remainder of 2024 was set to include localized repairs to the tower roof to prevent water entering, as well as installing crack gauges to identify any further deterioration.

See 'IF THEY,' p. 4

'Grim milestone': Food bank visits soar



PHOTO: ISTRY ISTRY

Church pantries remain a vital part of Canada's food security safety net, says Food Banks Canada's Richard Matern, but both they and the system as a whole are under strain.

Sean Frankling
STAFF WRITER

The food bank at St. Mark's Anglican Church in Halifax, N.S. is facing a “perfect storm” this year, says the Rev. Tammy Hodge Orovec, the church's rector.

People already living on the edge of poverty have felt rising costs especially profoundly and are more in need of its services; meanwhile, increased numbers of newcomers to Canada not yet able to support themselves mean more mouths to feed.

“That's coupled with the fact that we're a congregation that's getting older,” she adds. “We just don't have the volunteer base that we once had.”

St. Mark's food bank has been running for almost 50 years, she says, but all these factors, plus the rise in food costs, have created a unique challenge: demand is high and resources don't go as far as they used to. This year marked the first time it had to turn away people who came for fresh protein and produce after its supplies ran out.

According to the Hunger Count, a report on food insecurity across the country

by Food Banks Canada, Nova Scotia saw a 21 per cent increase in visits between 2023 and 2024 alone, the largest in Canada during that time period and compounding a 53 per cent increase from 2019 to 2024. But it is far from the only province seeing greater food insecurity than before. Since the pandemic, every province the organization surveyed has shown an increase in total visits, including jumps of about 80 per cent in British Columbia, 109 and 116 per cent in Ontario and Quebec and 92 per cent in Alberta.

This is all symptomatic of an affordability crisis which requires urgent corrective action on the part of policy makers, says Richard Matern, head of research for Food Banks Canada. And while food banks run by religious institutions remain a vital part of the country's food security safety net, he says, both they and the system as a whole are feeling the strain.

For the first time this March, food banks across Canada saw a record 2 million visits in a single month, “a grim

See PANTRIES, p. 3

Early data show Easter, Christmas up 41, 50 per cent in 2023; Sunday attendance down nine per cent

Sean Frankling
STAFF WRITER

According to data available as this issue was being prepared, attendance at Anglican Church of Canada Easter and Christmas services rose by 41 and 50 per cent respectively in 2023, even while average Sunday attendance fell by nine per cent over the same period—substantially faster than the decline of about 2.5 per cent per year before the pandemic, says the church's



IMAGE: PCH VECTOR

statistics officer, Canon Neil Elliot.

Attendance statistics for 2023 are the most recent available as it typically takes dioceses some time to

See HOLY, p. 2

CHURCH
ATTENDANCE ▶

Holy days may offer opportunities: statistician

“I totally think [parishes] should be jumping on the wave, because there are people still coming back to church.”

—Canon Neil Elliot

Continued from p. 1

gather, consolidate and report data from all of their parishes. Even so, only 26 of 30 dioceses had reported their 2023 attendance numbers as of early January. Where data were not available, Elliot used 2022 numbers to complete the picture, meaning the numbers may be different in the final tally.

The figures for Christmas and Easter, Elliot says, are still 20 and 26 per cent below 2017 levels, suggesting the bounce-back has not reversed the overall trend of decline. Still, they represent more of a recovery than he had expected from the pandemic-era low points of 2020 and 2021. When he released the 2022 statistics, Elliot said he thought it was unlikely the church would see much more of an increase in attendance, as it seemed safe to assume that people who wanted to return to church after COVID-19 shutdowns had done so. But the surprising increase in holy day attendance in 2023, he says, is evidence the church remains in an unpredictable time.

The numbers of church members listed on parish rolls and of identifiable givers donating money have remained stable since 2020. Some of these data offer hope



▲ **Church attendance remains unpredictable after the pandemic, Elliot says.**

PHOTO: AEROGONDO

while others are cause for concern, says Elliot—adding up to a somewhat unclear picture. This lack of clarity isn't surprising, he says, given the effect of the pandemic.

“That's what a radical discontinuity does,” he says. “It creates a whole bunch of noise and it takes a while for everything to settle down into a new pattern.”

Knowing that Christmas and Easter are likely to be days when people who do not

come the rest of the year attend a service, he says, parishes can be proactive about giving them reasons to attend regularly.

“I totally think [parishes] should be jumping on the wave, because there are people still coming back to church,” says Elliot. “It is encouraging that the number on parish rolls is staying stable, so the people are out there. The question is: how do we turn the occasional attendance and the membership into regular attendance?”

Elliot emphasizes that attendance trends differ—often dramatically—from one diocese to the next. While some are experiencing growth, others are seeing even faster decline.

While it is encouraging to see the church is gathering people in for holidays and retaining its donors, he says the church can't ignore the drop in average attendance.

“The good news is the fact that we are still in this radical discontinuity and we know the outcome is not settled yet,” he says. “But we are still in a situation where average Sunday attendance is in decline. If that is the main statistic that we need to pay attention to—if we are a church that's about people coming to church as our core activity—then we are still in a very challenged position.” ■

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FOOD SECURITY ▶

Pantries hit by higher food costs, record demand

Poverty in Canada is spiralling out of control.

—Richard Matern, Food Banks Canada

Continued from p. 1
milestone,” says Matern. “Poverty in Canada is spiralling out of control.”

Increases in visits may not reflect the whole scope of Canada’s affordability problems, either, he says. Many food banks have had to cut down on the supplies they offer and ask clients to come in less frequently for visits because their donations and funding haven’t increased at the same rate as demand and prices. As a result, he says, the higher numbers of visits reflect only the additional demand the food banks were actually able to meet. It’s possible there were even more people in need who didn’t receive help and therefore weren’t counted.

“Food banks do everything they can to make sure everyone gets something—that no one gets turned away ... but indications are that they’re having to take greater steps to manage this extreme increase in demand and the supply has not increased nearly as much.”

Orovec says food bank volunteers have also seen a change in the demographic makeup of St. Mark’s clients. Previously they primarily received visits from single men and people on fixed incomes, including retirees and people living on disability cheques. Today, however, they are seeing more young families, many of whom are refugees or recent immigrants, often with multiple children, and more new Canadians than before.

“When you’ve got somebody coming into the food bank who’s shopping for one person versus [shopping for] eight people, it’s a big transition for the food bank, too. We’ve got a lot more produce going out with each person who comes just because we’re trying to help them meet the needs for a much larger family.”

One such client is Oksana Heretsun, a Ukrainian who recently arrived in Canada from Poland with her husband and two children, one of whom has a degenerative disability. She describes the process of getting settled in Canada as full of difficulty with communications and paperwork. Acquaintances helped her husband find a job, but after nine months in the country, she still doesn’t have one herself, she says. The difficulty, she says, is mainly with the cost of housing, which exhausts the majority of her husband’s salary.

“I hope that in the future, I will also be able to find a job for myself and it will be a little easier financially,” she wrote in an email to the *Journal*.

New Canadians are more likely to be among the “working poor” and dependent on part-time or gig work, employment categories not protected by unemployment benefits, says Matern. That makes them a



▲ **Volunteers at Toronto’s Church of the Redeemer bring food to community members in April 2023.**

PHOTO: MICHAEL HUDSON

large proportion of those hardest hit by the affordability crisis, he says.

Meanwhile, in Dawson Creek, B.C., another Anglican church, also called St. Mark’s, is facing a similar set of challenges. The church runs both a food bank and a soup kitchen and both have been finding it harder to keep supplies coming in amid rising costs, says the food bank’s treasurer, Rupert Kirk. Much of the charity’s funding comes from the local Anglican, Catholic, Lutheran and United churches, many of whose congregations have shrunk in recent years, making for a smaller pool of funding and resources. And while private and corporate donors have stepped up with some funding as well, the bank has nonetheless had to start cutting down on the content of its food hampers to have enough to go around.

Dena Batt, lead volunteer at the St. Mark’s Dawson Creek food bank, says the hampers have shrunk significantly over the past few years.

“We used to be able to do hampers for a family of six to eight, four to six and two to four. We can’t anymore. It’s just one size only and it’s pretty small. We took out our cereal, powdered milk, crackers, juice boxes that we can’t afford to put in anymore.”

Part of a food bank’s mandate is to find ways to support clients to the point where they won’t need food assistance anymore, says Batt. “But how do you do that when honestly what’s getting everyone down is the cost of everything? That’s why they’re suffering ... That’s all I can say, is bring [food prices] back down to where they used to be. But I don’t know if that will ever happen.”

Food Banks Canada is calling for urgent action on income security to support people who struggle to pay for food, says Matern.

The interventions it recommends include a monthly groceries and essentials benefit for the lowest-income households where people are often working but not earning enough to afford both housing and essential goods. It also recommends modernizations to unemployment benefits, including broadening the definition of employment to include gig work and other precarious job types, making people who lose those jobs eligible for benefits.

In the longer term, it calls for the government to investigate the possibility of a rent assistance program for low-income households and invest in and incentivize more supportive and affordable housing. Supports are also needed in Northern Canada, it says, where shipping logistics tack huge premiums onto prices.

In late November, the federal government introduced a two-month tax break for Canadians from Dec. 14-Feb. 15, temporarily eliminating GST on a range of products including children’s clothes, toys, prepared foods, restaurant meals and many alcoholic drinks. But Matern says he would like the government to do much more.

“It’s encouraging to see a step taken. There’s an acknowledgement there about affordability and lower income brackets definitely will feel the impact,” says Matern. “However, it’s very short-term and we’re encouraging them to actually implement ... longer-term changes.”

Representatives from Food Banks Canada brought the charity’s policy proposals to MPs in December, along with a petition to implement them signed by 100,000 Canadians. Matern says he believes no party can afford to ignore the rising urgency of the affordability crisis as brought to them by Food Banks Canada and their own constituents. ■

NEWS IN BRIEF ▶

P.E.I. cathedral rector serves three-day prison term for impaired driving

Sean Frankling
STAFF WRITER

Canon David Garrett, rector of St. Peter’s Cathedral in Charlottetown, has served a three-day prison sentence and paid a \$1,500 fine plus a \$450 victim surcharge following an Oct. 15 conviction for impaired driving, according to the Rev. Ann Turner, executive director of the diocese of Nova Scotia and Prince Edward Island. The conviction concerned an incident on Aug. 6 in which Garrett got into a collision that severely damaged the front of his vehicle at 1:37 p.m.

and subsequently tested at 150 mg of alcohol in 100 ml of blood on two police breathalyzer tests, according to a PNI Atlantic News article. Drivers can be charged in Canada if found to have 80 mg of alcohol or more in 100 ml of blood.

“This has been a difficult and challenging time for Canon Garrett and, to his credit, he was both prompt and transparent in immediately notifying both Bishop Sandra Fyfe and his parish of the incident,” Turner wrote in an email to the *Anglican Journal*. “In a public letter to parishioners, Canon David shared his

intention to plead guilty to these charges and to pursue, with full commitment, any assistance and guidance available in these circumstances.”

Garrett has not returned to work and remains on leave for the moment, she said. She did not provide any further details on when he will return to work at the cathedral.

“Canon David’s parish continues to uphold him with grace and concern while he is on temporary leave from active ministry,” she wrote.

Staff at St. Peter’s Cathedral said Garrett was unavailable for comment. ■

'If they disappear ... it's gone forever'

Canada better at funding secular than sacred heritage buildings

Continued from p. 1

In its December 2023 status report, the tower restoration committee said it had concluded that given the level of internal and external deterioration of the tower, any long-term solution would require “the complete deconstruction and reconstruction of a significant portion of the tower structure.” It said this work would “ideally” be completed in the next five to six years.

Scaffolding has been set up around the front because the tower is “literally falling down,” rector the Rev. Sandra Hounsell-Drover says. “The rest of the building, as far as I know, is in good shape, as much as any limestone building from 1843 can be considered in good shape.”

With St. Mark's among many endangered churches across Canada, du Prey would like to see greater government support to preserve the country's architectural heritage, as there is, he says, in France among other countries.

All churches in France built before 1905 are publicly owned. The French state owns cathedrals and local parish councils own churches built before 1905. Dioceses own churches built after 1905, the only church buildings that fall outside of public ownership.

The national government is responsible for the maintenance of historic cathedrals, directly funding the preservation of architectural jewels such as Notre Dame Cathedral in Paris. However, it does not provide funding to tens of thousands of smaller churches.

Even so, du Prey says, France is better at funding its religious buildings than Canada, where religious organizations own all places of worship and struggle to pay for upkeep amid dwindling congregations.

“Do we want a countryside full of ruins, one church after another, of the various denominations—and that includes mosques and that includes synagogues and everything in between—all going to pot and falling to bits, because the powers that be won't allow themselves to think of this question of what is heritage more broadly?” du Prey asks.

“These things were meaningful in the past and they are meaningful in the present. If they disappear ... it's gone forever. You'll never get that back.”

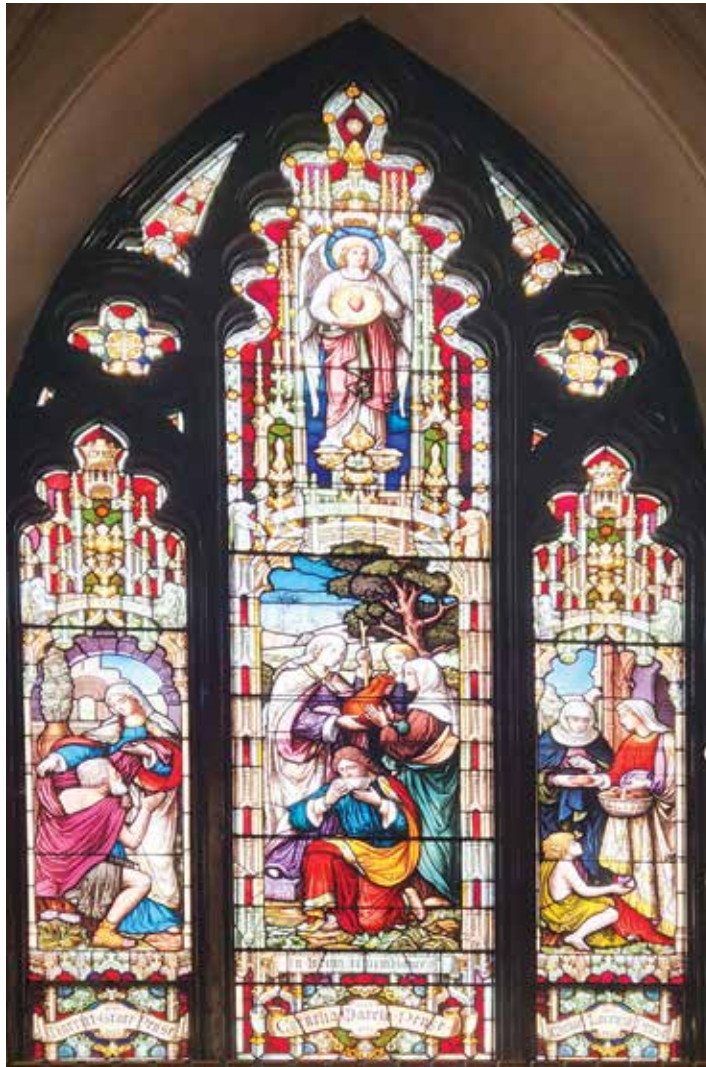
Kingston's second-oldest Anglican church still in use after St. George's Cathedral, St. Mark's was the first church to be consecrated after the creation of the diocese of Ontario in 1862. The church held its first worship service July 7, 1844. Its first rector, the Rev. John Pope, is buried underneath the building. “We're the only Anglican church that has a Pope buried in its basement,” Hounsell-Drover jokes.

In 1897, E.J.B. Pense, publisher of the *British Whig*—later the *Kingston Whig-Standard*—in tribute to his late wife paid for a major renovation, replacing the church's original sanctuary with a larger chancel and oak furnishings that included a new altar.

A large stained-glass window in the chancel depicts women feeding, clothing

“If this building ceased to exist, I don't think this congregation would exist. This congregation is not going to go meet in a school library.”

—The Rev. Sandra Hounsell-Drover



▲ Light streams through the stained-glass window behind the altar of St. Mark's.

PHOTO: MATTHEW PUDDISTER



PHOTO: MATTHEW PUDDISTER

A bas-relief of an angel and three cherubs adorns the chancel.

and providing water to others. Hounsell-Drover says the art is a reminder of “who we as people of faith are called to be and to do—to clothe, to feed, to give water to the thirsty.” The side wall includes a large plaster bas-relief of an angel and three cherubs.

On a typical Sunday, 50 to 60 people worship at St. Mark's, Hounsell-Drover says. Many Barriefield residents are retired, reflected in the large number of seniors in the congregation. “Our congregation has grown in the last year, even though we've had a lot of deaths ... People who get to a certain point of their life and want to reconnect or connect for the first time with church find their way here and get involved,” the rector says.

“Being part of the spiritual journey of people who are in their senior years is quite remarkable,” she adds. “Just being able to be a part of that and watch it unfold and knowing how alive the spirit is, and to know that God has entrusted me with this group of people to lead them through this stage of their life, is just absolute joy.”

Given its proximity to the local Canadian military base, St. Mark's congregation includes several active-duty military members. Hounsell-Drover, who took over as rector in September 2020, says her second Remembrance Day service was the largest service the church held that year.

In addition to hosting various

community group meetings, St. Mark's does outreach ministry such as food drives. But Hounsell-Drover says all fundraising goes into the tower restoration.

“This congregation feels more tied to the richness of the building than any other congregation I've had,” she says. “If this building ceased to exist, I don't think this congregation would exist. This congregation is not going to go meet in a school library.”

Funds St. Mark's has raised include a \$10,000 grant from the Anglican Foundation of Canada. Nevertheless, the parish is less than 10 per cent of the way to reaching its target.

Du Prey laments the contrast he sees in Canada between the way governments preserve secular heritage buildings and their lack of support for religious heritage buildings. In Kingston, for example, the federal and provincial governments have spent money to repair Fort Henry, a military fortification built during the War of 1812 and a national historic site. In Ottawa, the Canadian government is spending more than \$4 billion to restore and modernize the Centre Block, the main building of Parliament.

It's rare for governments in Canada to fund heritage church restoration (although Quebec's Religious Heritage Council has funded such work in the province since 1995). Aside from grants from the Anglican Foundation and the Pittsburgh Community Benefit Fund—which supports the former Pittsburgh Township, encompassing Barriefield—the St. Mark's tower restoration must rely entirely on fundraising from the congregation.

Du Prey points to St. Anne's Anglican Church in Toronto as a warning of what is at risk for churches that cannot afford needed repairs. A June 9 fire destroyed St. Anne's, a unique Byzantine Revival-style church, along with irreplaceable artwork by Group of Seven members.

In France, he says, “church and state are absolutely separated, yet they realize that these buildings are part of their heritage.” Even in the Soviet Union, du Prey says, the government restored Pavlovsk Palace, an 18th-century Russian imperial residence complete with chapel, after it was burned down by retreating Nazi armies during the Second World War.

The situation in the United Kingdom is slightly more complicated, he says, with different groups raising funds to preserve churches. The Churches Conservation Trust, a registered charity founded in 1969 as the Redundant Churches Fund, cares for more than 350 historic churches the Church of England has transferred into its care. Another registered charity, the Church Commissioners for England, was established in 1948 and administers the Church of England's property assets.

What du Prey sees in the U.K. is “a policy, even when the parishes are tiny, of preserving these things because of the value that they have to the landscape, to society and this way in which they represent the work of the culture as a whole. It's not just Anglicans that built this. It's people that built this, that designed this, that cherish this, that paid for this.

“That's what we're looking at here. Surely governments should celebrate not just the present, but what went on in their past.” ■

BRIDGES ▶

Black History Month celebrates heritage, gifts



By Anne Germond

IN LAST MONTH'S column I reflected on the Magi's journey—both to and from the manger—emphasizing the significance of the paths we take after encountering the Christ child.

I am reminded of the shepherds leaving Bethlehem rejoicing and how good news is shared through the words of the African-American spiritual hymn, "Go Tell It on the Mountain." Immortalized by John Wesley Work Jr. and the Fisk Jubilee Singers, this hymn is a powerful testament to the strength, resilience, and enduring hope of the Black community.

One writer describes spirituals like "Go Tell It on the Mountain" as "public anthems of triumph over adversity." They remind us that the good news of Jesus Christ—born in a manger to bring salvation to all people—is a message of liberation, resilience and joy that transcends all boundaries. Surely this is at the heart of who we are as Anglican Christians and of our calling to one another, as expressed in the central transformational commitment of General Synod, to "invite and



▲ **Viola Desmond, as depicted on Canada's \$10 bill**

PHOTO: JANUSZ PIENKOWSKI

deepen life in Christ."

Black History Month invites us to celebrate the contributions of Black Canadians who have shaped our nation and the Anglican church. It is a time that encourages all Canadians to learn more about Black history. Jean Augustine, a trailblazer and advocate, was instrumental in establishing February as Black History Month in Canada in 1995, ensuring that the rich history and achievements of Black Canadians would be recognized and celebrated.

In Canada, unlike the United States, where racial segregation was legislated, communities simply made their own unofficial rules. In the words of Mayann Francis, former lieutenant governor of Nova Scotia, "the racism was very polite—sort of undercover." In the early 20th century, a young Black Nova Scotian by the name of Viola Desmond dreamed of opening a beauty salon but discovered that Nova Scotian beauty schools did not accept Black students. Instead of giving up her dream, she trained in Montreal and the United States, going on to operate her own beauty school and salon. Lincoln Alexander, the first Black Canadian to serve as a member of Parliament and

lieutenant governor of Ontario, broke barriers and exemplified the call to servant leadership.

Within the Anglican church, the contributions of Black leaders highlight the integral role Black Anglicans have played in our spiritual and communal life. Their ministry reflects the profound truth of the gospel: that all people are created in the image of God, endowed with gifts to be shared for the building of God's kingdom.

The legacy of Black Anglicans reminds us of the transformative power of faith. Their stories—rooted in perseverance, justice, and hope—are a testament to the work of the Holy Spirit among us. As we celebrate Black History Month, may we honour their contributions and allow their witness to inspire us to live more fully into the good news of Jesus Christ.

Let us, like the shepherds in "Go Tell It on the Mountain," proclaim the gospel with joy and conviction. For the message of Christ's birth is one of hope, justice and love—a message that truly is good news for all people. ■

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

FEATHER AND SAGE ▶

Praying for the humility to change, and accept change

The landscape of ministry is being reshaped. Are we ready?



By Chris Harper

FEATHER:

Almighty One, Creator God, today we lift our prayer and offering to you in this the month of *Opawastakansis* ("Wind Clearing Moon" in Plains Cree). As softly as the snowdrifts and the ice crystals move across the snow pack, so too does your hand in our world of Creation. Change and movement are ever before us, but we do not always see because of the rush and roar around and before us. We ask that your Spirit of peace and truth move us to humble ourselves, so that we might seek to change that which only we can control—ourselves—in our heart and ministry. Walk with us that we might be guided back onto the good road that we might again walk in the footsteps of your Son Jesus Christ, whose ministry by example and prayer witnessed peace and forgiveness, and who



PHOTO: PAM WALKER

prayed that we might be one in the body and family of faith. Today, bless us that we might be a blessing to all before us, humble us that we might not judge others and guide us that we might walk in truth. Accept these our prayers; in Jesus' name we pray. Amen.

This month, readers, I ask your prayers for the church and its witness. Pray for our bishops and clergy seeking to do more with less and for the changes and transitions within the church family, that we might be better witnesses of faith than we were yesterday and the day before that.

SAGE:

February brings to mind the wind-driven ice crystals as they flow across the hard-packed snow. There is a special sound that is made when it does, and so "Wind Clearing Moon" is an appropriate name for this month, calling to mind the wind moving through the trees, blowing the frost off the branches, polishing the exposed ice on the creeks and lakes—and the wind of change reshaping the landscape of our ministry, clearing the way for change.

As Christians we are too often afraid of change and transition, I believe because we

like the comfort of familiarity and steadfastness. But the breath of the Holy Spirit is ever on and in our ministry. Change happens because the Holy Spirit is alive and moving in and before us, as we see if we but slow down and take the time to listen and not speak so much. The Creator wants a personal relationship with us. If we could just allow for the Spirit to blow across the landscape of our hearts and lives, to change us, reshape us and polish us, just as the wind uses snow and ice crystals to clear and polish the world around us! We as Creation need to change, to be perfected as the seasons change. We as people of faith need to change and humble ourselves, so that we might bring peace and truth to our ministry, just as the ice crystals polish and the snow fills in and smooths out the trail, clearing the landscape of Creation.

Change is inevitable, Creation is in harmony with change, yet why do we struggle so? Is it because we cannot control change? Lord Almighty, humble us to change and accept change. ■

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

is an ecumenical university 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 Master of Divinity degree and—together with Saint Mary’s University—a Master of Arts (Theology and Religion) degree. We also offer a 10-credit Graduate Certificate program in Theological Studies. Recently, the Maritime Provinces Higher Education Commission approved our 30-credit Bachelor of Theology degree program to serve undergraduates who have an interest in theology. And various other programs and classes are on offer, providing continuing education opportunities, as well as general adult education programming. At AST, you’ll find education for everyone, with options to pursue learning on campus, at a distance, or in a hybrid format. Learn more about AST: Website: www.asttheology.ns.ca Email: astinfo@asttheology.ns.ca Phone: 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. 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

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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 The Faculty of Divinity is an ecumenical community of theological education located at the heart of a leading university and theological consortium, rooted in the Anglican tradition’s embrace of diversity and social engagement. Seeking to serve students by deepening knowledge, encouraging hope, and practising love, Trinity prepares Christian leaders to participate in God’s mission to the world. The college offers professional and graduate level programs that prepare students to engage with the needs of contemporary churches and society. We enjoy particular expertise in historical and contemporary liturgy, church history, ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. We offer 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 is called to educate and form thoughtful, engaged, and generous Christian leaders for the 21st century. With a deep grounding in the gospel and attention to the local context, VST is committed to building a community of disciples of Jesus Christ 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. As students gather on the traditional, ancestral, and unceded lands of the Musqueam people, VST emphasizes the importance of learning with Indigenous churches and those of other faith traditions. 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.

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NEWS IN BRIEF

McNaughton resigns as metropolitan of B.C. and Yukon

Matthew Puddister
STAFF WRITER

Archbishop Lynne McNaughton has submitted her resignation as archbishop and metropolitan of the ecclesiastical province of B.C. and Yukon, citing a desire to focus on work in her own diocese of Kootenay.

McNaughton announced her resignation Nov. 22, effective immediately, in a letter to Bishop David Lehmann, senior bishop of the ecclesiastical province.

“After prayerful consideration, for personal reasons I am resigning from my position as the metropolitan of the ecclesiastical province of British Columbia and Yukon... I wish now to let go of this responsibility to focus my work on the needs of the diocese of Kootenay,” McNaughton said.

“It has been an honour to serve as metropolitan as the province



PHOTO: DIOCESE OF KOOTENAY

McNaughton said she wants to focus on the needs of Kootenay.

has embarked on finding new ways to work together, to begin restructuring to be more effective in our shared mission,” she added. “I remain committed to take part in this ongoing work as the bishop of Kootenay. It is a joy to work with the provincial House of Bishops, and I look forward to continuing our common ministry with my colleagues.”

In an open letter published Nov. 25 on the provincial website, Lehmann thanked McNaughton for her ministry as metropolitan of B.C. and Yukon, a post she served since 2021.

“I have much gratitude for her and her brilliant leadership,” Lehmann wrote. “Her vision of a province working collaboratively and compassionately [and] the fortitude to serve through what have] been difficult years has been a blessing to me and the province.”

Lehmann will serve as acting metropolitan, working alongside the provincial executive and council until the election of a new metropolitan.

Details for the metropolitan election are being worked out, Lehmann said. He asked provincial synod members to set aside Jan. 18, 2025 for an election held via Zoom, the same format as the past two metropolitan elections. ■

Toronto priest, *Journal* contributor successfully appeals public indecency conviction

Matthew Puddister
STAFF WRITER

The Ontario Superior Court has overturned the public indecency conviction of an Anglican priest in Toronto and ordered a new trial after an appeal found the trial judge erred in convicting the accused on the basis of recklessness. The decision means the parties may now either go to trial again or agree to a settlement out of court, or the Crown may withdraw the charges.

Justice Apple Newton-Smith said in her decision that recklessness falls short of the legal requirement of “wilfulness” to commit public indecency in a public place, as defined in the Criminal Code. In Newton-Smith’s interpretation, wilfulness requires

actual knowledge or intent. “This includes a state of mind tantamount to actual knowledge or intent, either through wilful blindness or those who, while not setting out to be seen, foresee the certainty or substantial certainty that they will be seen and proceed regardless,” she said.

Canon David Harrison had been found guilty Oct. 17, 2023 of committing an indecent act in a public place, a charge laid April 22, 2022. Justice Rick Libman of the Ontario Court of Justice said while Harrison did not intend to be seen, he acted recklessly, which the court found sufficient to qualify as criminal conduct in this case.

The trial judge suspended the passing of a sentence and imposed a one-year term of probation. Harrison appealed both the conviction

and the sentence, arguing that the trial judge erred by failing to consider Harrison’s “diminished moral blameworthiness,” in the words of the Superior Court’s decision, and by failing to prioritize individual deterrence and rehabilitation.

Harrison was rector of the Church of St. Mary Magdalene in Toronto for more than 10 years until November 2020, when he voluntarily resigned to pursue other ministry. He previously served as a priest at the Church of St. John the Evangelist in Port Hope, Ont. and sat on the board of the Primate’s World Relief and Development Fund. Harrison was a member of the *Anglican Journal* coordinating committee from 2016 to 2019 and has written multiple columns for the *Journal*. ■

Fehely receives Lambeth Award for services to Anglican Communion

Matthew Puddister
STAFF WRITER

Archdeacon Paul Fehely, a church communicator and principal secretary to three primates of the Anglican Church of Canada, has received the 2024 Cross of St. Augustine for Services to the Anglican Communion. The honour is one of the Lambeth Awards, presented by the Archbishop of Canterbury each year to recipients in England and internationally.

Lambeth Palace said Fehely was being recognized for his “outstanding and effective love, wisdom and dedication to communicating the Gospel in the Anglican Church worldwide,” praising him as “a Canadian pioneer of Church communications.”

In the 1980s, Fehely founded and participated in the radio program *Godshow* and hosted more than 40 episodes of the TV show

Anglicans in the Eighties. Through these initiatives, Lambeth Palace said, “Paul presented the Christian faith in an intelligent, creative, and effective way, filled not with easy answers, but with engaged thinking.”

Fehely later served on the board of the diocese of Toronto’s newspaper *The Anglican*, as chair of the diocesan communications committee and, from 2013 to 2014, as managing editor of the *Anglican Journal*. He was principal secretary to three primates: Archbishop Andrew Hutchison from 2004 to 2007, Archbishop Fred Hiltz from 2007 to 2019 and Archbishop Linda Nicholls from 2019 to 2020.

At the 2008 and 2022 Lambeth Conferences, Fehely was seconded to the Lambeth communications team. He helped with communication for the installation of the Archbishop of

Canterbury, as well as at numerous Primates’ Meetings and the last six meetings of the Anglican Consultative Council; and assisted the Anglican Communion Office with communications committees and hiring communications staff.

Fehely told the *Anglican Journal* he was overjoyed to receive the Cross of St. Augustine.

“You don’t do these things to receive awards,” he added. “You don’t do them to earn anything other than trying to do it for the glory of God. So this was both a wonderful surprise and a deeply appreciative moment for me.”

Fehely was one of 26 recipients of the 2024 Lambeth Awards, which were presented in November by the Lambeth Palace chaplaincy team instead of Justin Welby, who had resigned earlier that month as Archbishop of Canterbury. ■

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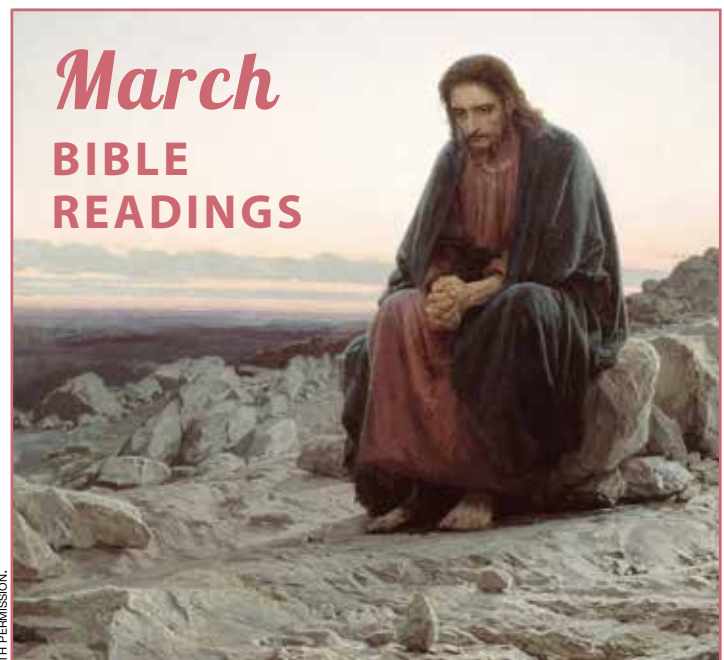
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March BIBLE READINGS



DAY READING

- 1 Exodus 34:27-35
- 2 2 Kings 2:1-12a
- 3 Psalm 97
- 4 Psalms 98-99
- 5 Psalm 51
- 6 2 Corinth. 5:16-6:10
- 7 Luke 4:1-13
- 8 Deuteronomy 26:1-15
- 9 Psalm 91
- 10 Zechariah 1:1-17
- 11 Zechariah 1:18-2:13
- 12 Zechariah 3
- 13 Genesis 15:1-16
- 14 Luke 13:22-35
- 15 Psalm 27
- 16 Philippians 3:12-4:1

DAY READING

- 17 Exodus 3:1-15
- 18 Isaiah 55
- 19 Luke 2:41-52
- 20 Psalm 63
- 21 Psalm 103
- 22 Luke 13:1-9
- 23 1 Corinth. 10:1-13
- 24 Isaiah 7:1-16
- 25 Isaiah 7:17-8:8
- 26 Luke 1:26-38
- 27 Luke 15:11-32
- 28 Joshua 5:9-15
- 29 2 Corinth. 5:11-21
- 30 Psalm 32
- 31 Psalm 34

READINGS TAKEN FROM THE DAILY BIBLE READING GUIDE 2025 CREATED BY THE CANADIAN BIBLE SOCIETY. USED WITH PERMISSION.



Farmer Mariluz Suarez of ECLOF, Colombia

Our name has changed. Our work stays the same.

PWRDF is now **Alongside Hope**

After two years of discernment and consultation, PWRDF's members* have approved a new name. Alongside Hope emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.

With its tagline — Anglicans and partners working for change in Canada and around the world — Alongside Hope honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.



Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit pwrdf.org/our-new-name.

* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.

alongsidehope.org



Alongside Hope

Anglicans and partners working for change in Canada and around the world



Auprès de l'espoir

Anglicans et partenaires œuvrant pour le changement au Canada et à travers le monde