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PHOTO: LISA CHISHOLM-SMITH

Meghan Corbett, then-co-chair of the Queen's Canterbury Club in Kingston, Ont., gives a thumbs-up at the club's free soup-to-go event outside St. James Anglican Church in February 2025.

Campus ministry helps students find connection and purpose

Matthew Puddister

STAFF WRITER

Gemma Soper was trying to make connections as a first-year student from outside Vancouver at the University of British Columbia (UBC) when she met the Rev. Alecia Greenfield, Anglican chaplain and rector of St. Anselm's Anglican Church, at the school's clubs day in January.

"I was struggling to make some friends ... UBC is just such a huge campus and there's a lot of people," Soper, 19, recalls. Greenfield invited her to attend the weekly dinner at Epiphany Chapel on campus, where Anglicans and United Church members gather for a meal, conversation, prayer and after-dinner activities, from building gingerbread

houses to hearing reflections on the church and mental health issues.

Soper has since attended the dinners regularly and plans to continue. "It's the most important part of my week," she says. "It's everything to me. My faith is important to every single part of my life ... For me, it's about community." The only Christian in an atheist family, Soper says she enjoys having a place to discuss her faith with like-minded people her own age where no one worries how others will perceive them.

"I have autism and I struggle to make connections, but everyone there is so friendly ... People are very non-judgmental," she says. "They just want to talk and to be your friend ... It's very accepting."

Offering connection for students

See **SCHOOL**, p. 4

Anti-hate bill draws doubts from religious communities

Sean Frankling

STAFF WRITER

Critics say the bill compromises the rights of Canadians disproportionately to any benefits it may offer in combatting hate.

Several religious groups and civil liberties organizations are expressing concerns about Bill C-9, the Combatting Hate Act, which the House of Commons passed in its third and final vote on March 25.

As this article was being written in late April, the bill was undergoing review in the Senate, which must study and approve C-9 and may recommend changes before it becomes law. Critics say the bill introduces vague language that compromises the rights of Canadians disproportionately to any benefits it may offer in combatting hate.

C-9 removes religious expression as a defence against hate speech charges. It creates new criminal charges for displaying hate symbols, obstructing access to places of worship or places used by an "identifiable group" and intimidating a person to impede

their access to such a place. It also creates a hate crime offence to be added to charges for any other crime if courts deem that crime to have been "motivated by hatred," with an additional maximum penalty of up to life imprisonment. Before C-9, a hate motive was considered an aggravating factor in sentencing.

In an email, Ian McLeod, senior media relations advisor for the Department of Justice, says the Liberal government is "firmly committed to protecting freedoms of expression, peaceful assembly and religion."

Among the bill's supporters is a coalition of Jewish organizations including the Centre for Israel and Jewish Affairs (CIJA). Several of these organizations participated in consultations with Parliament's Standing Committee on Justice and Human Rights.

In a joint statement in December 2025, these

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PHOTO: ADAM YATES

A selfie by the Rev. Adam Yates (bottom right), rector of St. Faith's Anglican Church in Vancouver, at a photography workshop at Christ Church Cathedral, Whitehorse.

B.C. clergy and musicians travel to Yukon to strengthen northern ministry, mutual learning

Matthew Puddister

STAFF WRITER

Clergy from the Anglican diocese of New Westminster are heading back to Yukon from June to August for the second consecutive year as part of an ongoing effort to support ministry in the North and strengthen ties between the two dioceses.

Several B.C. priests will lead worship services, train vestry members and meet with parishioners in and around Whitehorse, following similar trips in 2025. Neil Cockburn, director of music at Christ Church Cathedral in Vancouver, and four choristers will also perform at the Whitehorse Worship Arts Festival and Contemplative Retreat—a joint Anglican, Lutheran and United Church gathering taking place July 2–5 that combines Christian worship and the arts.

"We see it very much as an

opportunity for us to learn from them ... We'll be taking note of Indigenous threads that they have in their worship [and] music ... hoping to enrich and enhance and make our worship more diverse when we get back home," Cockburn says.

Dean Christopher Pappas, rector of Vancouver's Christ Church Cathedral and dean of New Westminster, calls the trips part of an intentional, mutual partnership with the Anglican diocese of the Yukon. He notes that Archbishop John Stephens, bishop of New Westminster and metropolitan of the ecclesiastical province of B.C. and Yukon, had previously begun sending funds from the diocese directly to support the Council of the North. Stephens told the *Anglican Journal* after his election as metropolitan in January 2025 that he planned to continue increasing collaboration between dioceses

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ACTIVISM ▶

Companions of Jerusalem raise \$125K to train rehabilitation doctor

Matthew Puddister
STAFF WRITER

The Canadian Companions of Jerusalem was never structured as a money-raising organization, its chair the Rev. Patricia Kirkpatrick says.

The Companions is a national voluntary community within the Anglican Church of Canada that seeks to accompany, in prayer and pilgrimage, the Episcopal diocese of Jerusalem, which encompasses Israel, Palestine, Jordan, Syria and Lebanon. Kirkpatrick says they have always seen their main role as providing moral support to the church in the Holy Land.

Then the war in Gaza happened. “People were so shocked with the extent of the devastation ... Day after day after day, you see this pulverizing going on,” Kirkpatrick says. “It does things to the morale.” The Companions of Jerusalem, she says, began looking for other ways to help people in Gaza.

On May 23, 2025—Jerusalem and the Holy Land Sunday, the Anglican Church of Canada’s annual day to teach about and support ministries of the diocese of Jerusalem—the Companions launched their “Educate a doctor” campaign to raise \$125,000 for a pediatric rehabilitation specialist at the Jerusalem Princess Basma Centre (JPBC), an Anglican clinic and school for children with disabilities.

Seven months later, they reached their fundraising goal. “It just took off ... I think [Gaza] was on everyone’s heart,” Kirkpatrick says.

The money will support 18 months of training for a rehabilitation pediatrician, with the JPBC having identified a doctor



▲ A young patient receives rehabilitation treatment at the Jerusalem Princess Basma Centre.

PHOTO COURTESY OF THE JERUSALEM PRINCESS BASMA CENTRE

and secured a place at a teaching hospital, Sheba Medical Center in Tel Aviv, Israel. Violette Mubarak, general director of the JPBC, says the doctor—who holds Palestinian identification documents—had passed the required Israeli medical licensing exam and begun the preparatory period at Sheba in early 2026.

However, due to ongoing war and Israel’s declaration of a state of emergency after its joint attack with the United States on Iran, his training has been temporarily suspended. As of April 15, when this article went to print, Mubarak said the JPBC was monitoring the situation to request resumption of the doctor’s training as soon as possible.

A pediatric rehabilitation doctor identifies each child’s needs, referring them to appropriate services. Currently JPBC relies on its medical director, one of the few pediatric rehabilitation specialists in Palestine. The JPBC receives children from Jerusalem and the West Bank, while its

Gaza satellite unit receives children from Gaza City and the surrounding area.

UN agencies reported in January 2025 that since the onset of the Israel-Gaza war—and what a UN special committee identifies as a genocide committed by Israel against Palestinians in Gaza—tens of thousands of children had been injured. UNICEF the same month estimated that 3,000 to 4,000 children had had one or more limbs amputated.

In early 2025, Archbishop Linda Nicholls, then-primate of the Anglican Church of Canada, spoke with Mubarak at a conference of global Anglican women leaders and asked what they could do to support the JPBC. Mubarak identified hiring a second pediatric rehabilitation specialist, and Nicholls approached Kirkpatrick to ask if the Companions of Jerusalem could sponsor a fundraising campaign.

“It came at a brilliant moment when people, I think, had had enough of sitting around not knowing what to do and actually were now wanting desperately to have some kind of an impact that would be significant in Gaza,” Kirkpatrick recalls.

With “Educate a doctor” surpassing its \$125,000 goal, the Companions used the extra money to launch a fundraising campaign to renew the laundry facility at St. Luke’s Hospital in Nablus, another ministry of the diocese of Jerusalem.

The JPBC, Mubarak says, “continues to operate under extremely challenging conditions ... We are truly grateful for the support of the Canadian Companions of Jerusalem and all partners who made this campaign a success.” ■

“People had had enough of sitting around not knowing what to do and actually were now wanting desperately to have some kind of an impact that would be significant in Gaza.”

— The Rev. Patricia Kirkpatrick, chair, Canadian Companions of Jerusalem

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The Wild Ride is aiming to raise \$60,000 of the \$352,000 needed to make reliable solar power a reality. Walk, ride, run, paddle, swim, or choose your own challenge and be a part of it.

To learn more and register as a participant, visit alongsidehope.org/wild-ride.

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Alongside Hope calling for nominations for Board of Directors and Honorary Associates

We are currently seeking nominations for the following:

Board of Directors – individuals with backgrounds in financial management and business, fundraising and donor stewardship, legal advice, environment and Right Relations with Indigenous People.

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The deadline to apply is June 30, 2026, 5 p.m. ET. For more details or to nominate someone, visit alongsidehope.org/board-of-directors/

POLITICS ▶

Critics seek further consultation on Bill C-9

Canon Jeffrey Metcalfe, canon theologian in the diocese of Quebec, says he is more concerned about whether the bill's new offences will be fairly applied to groups already disproportionately targeted by police.

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organizations said that the Jewish community has faced “a wave of fear and intimidation unlike anything in recent memory” since the Oct. 7, 2023 attack on Israel by Hamas. Something had to be done to address violent incidents and rhetoric directed toward Jewish people in Canada, they wrote, “without undermining religious freedoms.”

In January, Archbishop Shane Parker, primate of the Anglican Church of Canada, released a statement asking the government to reconsider the clause in C-9 removing the religious defence against hate speech, though he otherwise endorsed the bill. While the primate warned that the proposed amendment to C-9 could introduce uncertainty about what is and is not allowed in religious education and practice, Canon Jeffrey Metcalfe, canon theologian in the diocese of Quebec, says he is more concerned about offences the bill introduces that critics say leave room for interpretation. He questions whether these will be fairly applied to groups already disproportionately targeted by police. Growing hate must be repudiated, he says, but that should be weighed against new vulnerabilities created for marginalized people.

Like Metcalfe, other religious organizations in Canada highlight concerns about how the bill's new offences will be interpreted and applied. Louise Smith is a member of Independent Jewish Voices (IJV), which often criticizes and protests the Israeli government's policies. She says she too has seen a rise in antisemitic rheto-



▲ Members of the Jews Say No to Genocide coalition arrive at a 2024 event described as a discussion against antisemitism and hate at the Pride of Israel Synagogue, where they were denied entry and several were dragged away from the building by police.

PHOTO: LAUREN MOSES-BRETTLER

ric and action in the past few years, but has also often seen legitimate criticism of Israel conflated with antisemitism.

Smith warns the bill's language leaves much that she finds unclear—like how intent to intimidate is determined. As a Jewish person herself, it's harder to label her or an organization like IJV antisemitic, but they do get called traitors, she says.

One example of that division was an event at the Pride of Israel Synagogue in 2024 when Smith and other members of the Jewish community arrived to a discussion of antisemitism wearing T-shirts that read, “Jews say no to genocide.” They were denied access, she says, with some members being dragged away by police. Smith says if C-9 was law, a similar incident might have been prosecuted as intimidating behaviour near a place of worship.

Khaled Alqazzaz is the executive director of the Canadian Muslim Political

Affairs Council (CMPAC), which advocates against Islamophobia and for civil rights. Like Smith, CMPAC sees room for interpretation in C-9. One section criminalizes the display of symbols “principally used by, or principally associated with” any entity the Canadian government declares to have engaged in or facilitated terrorist activities. This leaves discretion in law enforcement's hands, CMPAC said in a joint statement with seven other civil and religious rights organizations. Alqazzaz questions whether the cultural nuance of another Muslim displaying the same scripture a terrorist organization uses in their logo might be lost on police. Muslims in Canada have been subject to discriminatory scrutiny and treated as threats to public safety, he says.

Responding to these concerns, McLeod says the new offences were designed to target only criminal conduct. The legal definition of intimidation would require proving defendants intended to provoke fear, he says, and only symbols strictly fitting the bill's criteria and publicly displayed for the intentional propagation of hate would be covered. The federal government will work with provinces to ensure C-9 is enforced appropriately, he says.

CMPAC's joint statement calls on the Senate to undertake broader public consultation and to vote against passing the bill. Alqazzaz says he has met with Senator Kristopher Wells, who told him Wells and other senators intended to seek that broader consultation.

CIJA and B'Nai Brith did not respond to the *Anglican Journal's* request for comment by print deadline. ■



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PHOTO: COURTESY OF THE ANGLICAN COMMUNION OFFICE

IASCUFO members reconvene at the Anglican Centre in Rome in 2025 to discuss feedback and their work to date on the Nairobi-Cairo Proposals.

Canadian Anglicans prepare to weigh in on Nairobi-Cairo Proposals

Sean Frankling

STAFF WRITER

The Anglican Church of Canada has convened a panel of clergy and bishops to study two proposed reforms to the worldwide Anglican Communion's structure, called the Nairobi-Cairo Proposals.

Canon Scott Sharman, General Synod's animator for ecumenical and interfaith relations, says the goal of the informal group—members of which were selected based on their experience in Communion affairs—is to ensure Canadian delegates to this summer's Anglican Consultative Council (ACC) meeting in Belfast, Northern Ireland are prepared to discuss the proposals.

The Inter-Anglican Standing Committee on Unity, Faith and Order (IASCUFO) created the Nairobi-Cairo Proposals in 2024 at the behest of the 2022 Lambeth Conference and the ACC. They articulated the proposals and their reasoning in a 44-page document based on discussions at their 2023–2024 meetings in Nairobi, Kenya and Cairo, Egypt.

The ACC and the Lambeth Conference are two of the four Instruments of Communion—bodies and leaders that

tie the Anglican Communion together. The ACC is made up of clergy, bishops and laity from across the Communion who consult on its work and unity. The Lambeth Conference is an international gathering of bishops that the Archbishop of Canterbury—whose office is a third Instrument of Communion—convenes at Lambeth Palace in London, England.

The first Nairobi-Cairo proposal is a change to the description of the Communion adopted at the 1930 Lambeth Conference, which defines the Anglican Communion as made up of those provinces “in communion with the See of Canterbury.” That description, the new document says, implied full communion with the Church of England, then the focal point of the Anglican Communion.

As the Anglican Communion has since grown larger and less centred on England both in population and culture, the proposal says, it suggests defining the Communion as provinces “in conference and connection with the See of Canterbury, by which they seek [...] the highest degree of communion possible one with another.” While full communion

See CANADIAN, p. 7

OUTREACH ▶



▲ The Rev. Rebecca Yeo, spiritual care provider and Anglican chaplain at the University of Victoria, marches with the Inclusive Christians student club at the Victoria Pride Parade.

PHOTO: SHANTAL HETLINGER

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School chaplains guide students in formative years

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is a vital part of campus ministry. As the *Anglican Journal* reached out to Anglican chaplains and students at universities across the country, those who responded highlighted the ability of this ministry to provide fellowship and meaning for students at a transitional time in their lives.

Greenfield says that “given the anxiety of the world,” there is an increasing curiosity about faith and Christianity even among students who are not Christian.

“Ten years ago, they might’ve shown up with a whole bunch of criticisms of Christianity and the hypocrisy and a super big awareness of the ways that Christianity has failed,” she says. “They show up now longing for spiritual practices to hold them. They are longing for God and longing for the gifts of our tradition. So I think there’s huge opportunity right now.”

Anglican chaplains provide spiritual guidance to students and direct them to resources on campus. They lead regular worship services, Bible study and even meditation classes. They organize activities and support outreach programs such as food banks, often as part of multifaith teams of spiritual care providers. Students, in turn, make new connections, enjoy social events and participate in volunteer activities.

Queen’s University in Kingston, Ont. has a specifically Anglican student organization, the Queen’s Canterbury Club, which describes itself as an affirming Christian club that welcomes LGBTQ+ people and that seeks “to follow Jesus with intelligent and compassionate faith.” Sponsored by St. James Anglican Church, the club hosts regular lectures, such as a recent five-part series on the Book of Job, as well as game nights, socials and worship services.

The Rev. Lisa Chisholm-Smith, part-time Anglican chaplain at Queen’s University and children and youth ministry coordinator at St. James, says the Canterbury Club is also committed to Indigenous reconciliation. Leaders have intentionally developed its relationship with the Anglican parish of Tyendinaga in Tyendinaga Mohawk Territory, she says, inviting parish priests to speak on the National Day for Truth and Reconciliation. The priests in turn invited students to visit All Saints Church and Christ Church Royal Chapel in Tyendinaga. “We had a wonderful



▲ L-R: The Rev. Alecia Greenfield, Anglican chaplain at the University of British Columbia, cooks dinner at Epiphany Chapel with campus United animators Alice and Angelina, part-time workers for the United Church who support campus ministry.

PHOTO: CONTRIBUTED

road trip ... and had a great time to interact with the people there and also ask questions and worship with them,” Chisholm-Smith says.

Meghan Corbett, a 2025 Queen’s engineering graduate, formerly served as co-chair of the Canterbury Club. Hailing from the Greater Toronto Area, she grew up Anglican, knew some club members beforehand and had family members who attended St. James. She joined the Canterbury Club in the fall of 2020, when the COVID-19 pandemic limited opportunities for social connection.

“Even though we were limited by COVID and not being able to do a lot of activities in person, the range of speakers and topics that we were able to cover [at the Canterbury Club] ... I was really impressed by it,” Corbett says. “We had a lot of emotional, moving and informative discussions.”

“Coming to university ... it feels like everyone’s searching for something, some meaning, purpose,” she adds. “It’s a time in a lot of people’s lives when they ask, ‘What am I going to do next? What’s my purpose in life?’” Corbett says she appreciates the Canterbury Club encouraging intelligent discussion of such questions.

Innocent Ojobile, an international student from Uganda, served as co-chair of the Canterbury Club in 2025-2026 during his graduate studies in cancer research. He says Christian groups on campus can help support students grappling with emotional instability, substance abuse or academic stress. “In fellowship like we do every Sunday evening, maybe that’s where they [can] find some comfort,” he says.

The Queen’s Canterbury Club provides physical as well as spiritual nourishment

for students. During the winter term, the club hosts a free monthly “soup-to-go” event, offering homemade soup to students outside St. James. Members also pick apples in fall for the local food bank.

“Increasingly, food insecurity is really big on campus,” Chisholm-Smith says. Rising food and rent costs are impacting students, she says, citing a 2025 report by Rentals.ca and Urbanation that found Kingston now has the fourth-most expensive rent in Canada.

At the University of Victoria, the Rev. Rebecca Yeo—who serves as a spiritual care provider and Anglican chaplain—also supports a food share program, picking up items from the Mustard Seed Food Bank and making them available at the university’s Multifaith Centre for people to take what they need. Yeo also runs a drop-in pet café, bringing in therapy dogs from a Vancouver Island service for students to spend time with while they drink tea or coffee and get to know each other.

Yeo, who is non-binary, works closely with a student group called Inclusive Christians, which has a focus on social justice and welcoming LGBTQ+ people. Anglican chaplains and students who spoke to the *Journal* say a recurring challenge in a largely secular campus environment is overcoming assumptions, such as answering questions about Christian attitudes to LGBTQ+ issues.

“I often experience the secular environment as one where there’s lots of opportunities—yes, for evangelism, but also just for answering people’s questions and challenging some of the stereotypes that people hold,” Yeo says.

For Yeo and the Rev. Scott McLeod, Anglican chaplain at Renison University College and the University of Waterloo, providing pastoral care for students is a key part of their responsibilities. Through one-on-one conversations, McLeod has helped students navigate everything from relationship crises to feelings of homesickness to grappling with social, cultural and political issues.

While Christianity is a guiding principle in his work, McLeod says, the part it plays in such conversations depends on the student, not all of whom are Christian. For those who are, he says, many have told him how important it is, “as they’re trying to make choices and navigate life, to know that they have this anchor of faith to help them through it.” ■

Lessons flow both ways as interdiocesan relationship deepens

Continued from p. 1

and to build on “supporting the work of the province as a whole.”

Dean Vincent Fenga, bishop-elect of the Yukon, says bishops at the provincial synod in September 2024 committed to partnerships between their dioceses, “particularly to support those that are less resourced.” The diocese of Yukon, which has few stipendiary clergy, relies mostly on lay leaders, Fenga says.

The visits of New Westminster clergy to Yukon emerged out of conversations between Fenga and Pappas. “The idea was that we would cover certain services in the Yukon and each one of us would bring different gifts, different skills to the diocese,” Pappas says.

The arrangement allows Yukon clergy to take study leave or vacation time and engage in remote work. While New Westminster covers air fare and home parishes pay the salaries of the visiting B.C. priests, the diocese of Yukon provides accommodations, such as at the



PHOTO: ADAM YATES

Bannock workshop at the Kwanlin Dün Cultural Centre in Whitehorse.

Whitehorse rectory.

During his own trip, Pappas presided over services at the Whitehorse cathedral and partnering Trinity Lutheran Church. He facilitated training for local vestry on team and lay leader development and conflict resolution, met with parishioners at pubs and coffee shops and led services at long-term care facilities. In turn, Pappas got to know Yukon Anglicans.

“We were blurring the boundaries of local ministry,” he says. “Essentially,

we became partners—and I want to say this wasn’t just one way ... We met the people. We learned about what ministry in the North is like. We had a better appreciation for what that entails.”

The Rev. Adam Yates, rector of St. Faith’s Anglican Church in Vancouver, travelled to Whitehorse in July and August 2025, leading Sunday worship at the cathedral, plus a midweek program on photography as a tool in spiritual formation. He will return this July.

Many people in other parts of Canada hold a “somewhat antiquated perception” of ministry in the North, Yates says. “The reality is it’s a wonderful, vibrant place full of active ministry ... There are opportunities to come alongside and join the ministry that’s happening up there that enrich the life of the church overall.”

The Rev. Clare Morgan, priest-in-charge at Holy Cross Anglican Church and nave missionary (focused on outreach ministry) at Christ Church Cathedral in Vancouver, preached at Sunday services

and led gospel-based discipleship with Indigenous Anglicans at the Whitehorse cathedral last June.

A musician, Morgan, who uses they/them pronouns, also brought instruments to play at long-term care homes where they led worship services. Returning to Yukon this summer, they will play at the Kluane Mountain Bluegrass Festival June 12-14 in Haines Junction—and lead a class at the Whitehorse festival.

“If you’re in relationship and you want it to become something that actually furthers goodness and furthers God’s reign, then you dig in and you get deeper,” Morgan says. “I think that’s part of why I want to go back.”

Fenga says he hopes the partnership continues to flourish.

“It was very useful for [B.C. clergy] to come, and they also brought different skills with them ... It helps the church to grow. It helps also the church to learn from one another.” ■

ARCHBISHOP SHANE WRITES ▶



Holding another's story is transformative

By Shane Parker

MY FIRST OFFICIAL visit as primate was to the gathering of Sacred Circle in Calgary last summer. During our time together, we recalled the story of how, 32 years ago, leaders of the Indigenous Anglican Church received a very clear vision that they rendered into a document called The Covenant—a gift from God to the Indigenous Church. We also recalled how consensus was achieved five years ago to adopt a document called Our Way of Life. The Covenant and Our Way of Life describe the fundamentals of the Indigenous Anglican Church in Canada.

These two documents represent the reclaiming of a legacy that is at once hundreds and thousands of years old—a reclaiming of the unique cultural expression of Anglicanism that is found in Indigenous communities across this country. After being marginalized by the Anglican Church of Canada and by the larger Canadian society—existing alongside, quiet and unnoticed—the Indigenous Anglican Church is now ascendant. It is celebrating and it is being celebrated. The Indigenous Anglican Church is growing confident as a body with ancient roots and traditions on this land. This is very good.

An important part of our church's work toward reconciliation between non-Indigenous people and Indigenous Peoples has been to admit that our non-Indigenous forebears did not recognize and respect how God the



▲ Primate Shane Parker joins a drumming circle during the Sacred Circle gathering in Calgary in 2025.

PHOTO: ANGLICAN VIDEO

Holy Spirit was active among the human beings of this continent for millennia before Christians came here. This failure led to great harm.

An appendix to the final report of the Truth and Reconciliation Commission of Canada contains all the formal apologies that were issued before 2015. The meaningful apology offered by Archbishop Michael Peers on behalf of the Anglican Church of Canada in 1993 reads like a poem. The words resonate with sincere contrition. But this first apology didn't go deep enough.

The second apology, offered by Archbishop Fred Hiltz in 2019, was also profoundly heartfelt, and it addressed directly the greatest of all harms, spiritual harm. Non-Indigenous people had outlawed sacred practices, beliefs and ceremonies that were respectful of the Creator and that had given meaning and hope to Indigenous Peoples for thousands of years.

Both apologies make me feel proud

of our church because there is great strength in vulnerability. They encourage non-Indigenous Anglicans to be humble listeners and to respectfully enter into the experience of Indigenous people.

Reconciliation is transformative. When we hold one another's stories, when we hear our story accurately told by those who have harmed us—and when we can accurately tell the story of those we have harmed—the relationship will change.

Pathway Five in the *Creating Pathways* document, overwhelmingly adopted by General Synod in 2025, mandated us to create a new and mutually affirming relationship between non-Indigenous and Indigenous Anglican churches. Pathway Five required me and Archbishop Chris Harper, presiding elder of Sacred Circle, to lay out an action plan to build this new relationship. We have done so and a team of Indigenous and non-Indigenous Anglicans will work with the Council of General Synod's Transformation Task Force to implement it in the months to come. This is also very good.

Pray that as we continue to faithfully walk together as Indigenous and non-Indigenous Anglicans, we will always be attentive to one another's stories, both past and present, so that we will together grow richer as followers of Jesus. ■

Archbishop Shane Parker is the primate of the Anglican Church of Canada.

FEATHER AND SAGE



Take the time to see the importance of today

By Chris Harper

FEATHER: Creator God, today we, the children of your creation, come before you with open hearts. Hear our prayer. Lift from us the clouds of confusion and despair, especially in these days of conflict. Humble us to see your peace and light, that we might walk with strength, seeking only your will. Forgive us when we speak only to hear our voice when we should be speaking for the voiceless and oppressed in our midst. Forgive us when the cost seems too daunting and we hesitate to do what we are called to do.

Build us up to be love, forgiveness and peace, and to bless as we are blessed. Open our eyes to truth and the meaning of ministry in your church. Take our hand and guide us back to your path, for we have gotten lost in the world before us. Be our hope that we might reflect hope in all we say and do. This we pray through the Peacemaker, your Son, our Lord Jesus Christ. Amen.

SAGE: June 21, 2026, National Indigenous Day of Prayer—2 Corinthians 5:18-20

I was once told that we get wise too late in life and that our youth burns with such strength



IMAGE: CANVA

that we do not see the emergent before us. The present world rushes by, and we, like flotsam, are carried along, too often against our will. But resignation is not our goal and purpose; life, hope and truth in Christ go before us as our standard. This June 21, we will be proclaiming the National Indigenous Day of Prayer in Canada, a day we collectively seek truth and reconciliation. A day set aside to invest in knowledge, healing and truth-telling.

It would be easy to lose the intent and

meaning of the day in the rush of all the things shouting louder in our circles of life, akin to missing our wedding anniversary because a sports event was going on and took precedence. We might enjoy the sporting event, but we would lose more by celebrating self rather than strengthening the relationship circle in our midst.

If we get distracted by the rush and roar of the world around us and miss the importance of today, we lose and our relationship is weakened. That is why we are called to pray every day; to talk with our Creator God, whose love and grace for us, the children of creation, is beyond our understanding and beyond limitation. Don't wait for a special moment but pray unceasingly. Bless the Lord as you are blessed and even when you are challenged by truth other than your own. Lift up the Lord in all you say and do, and be the peace this conflicted world needs. Finally, know that if you move too fast, as is the way of this world, you'll miss the most important days of truth before you. ■

National Indigenous Archbishop Chris Harper is the presiding elder of Sacred Circle.

ANGLICAN JOURNAL

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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

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

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

Canadian church's reconciliation work may aid whole Communion

Continued from p. 3

remains the goal, the document says, the changed wording reflects that it is not always possible as increasing diversity in the church has led to divergence and disagreements in doctrine.

The second proposal initially called for a rotating presidency of the ACC, a role formerly held by the Archbishop of Canterbury. IASCUFO proposed rotating the position among primates of five regions: Africa, Europe, the Americas, Oceania and East Asia, and the Middle East and South Asia.

However, a 2026 supplement to the proposals has instead recommended eliminating the ACC president altogether. In either case, Primates' Standing Committee members would take turns

convening the Primates' Meeting—the fourth Instrument of Communion—and the Lambeth Conference, duties presently exclusive to the Archbishop of Canterbury.

Bishop Todd Townshend of the diocese of Huron is a member of both the informal Canadian study group on the proposals and IASCUFO, which he joined after the proposals were drafted. He sees one purpose of the proposals as helping to dismantle a colonial view of the church in which uneven power dynamics gave other provinces a subordinate role to the Church of England.

Due to a history of colonialism and reconciliation work with Indigenous people in the Anglican Church of Canada, he says, "Canada does know something—especially the Indigenous people of Turtle

Island—about colonial legacy and what healing and reconciliation is about."

This move shows the Communion is serious about hearing voices from provinces outside Europe and North America who have long felt excluded from decision-making, he says.

Disagreements between liberal- and conservative-leaning provinces over same-sex marriage and the appointment of a woman as the Archbishop of Canterbury make the news, Townshend says. But there are more complex differences of ecclesiology, wealth distribution and biblical interpretation which also affect debates on those flashpoint topics, he says.

In October 2025, the Global Fellowship of Confessing Anglicans (GAFCON), a coalition of conservative provinces,

declared they were recentring the Communion around themselves, in what Anglican scholars called an effective schism. The move followed decades of controversy surrounding issues like same-sex marriage and the roles of tradition and reason in interpreting Scripture.

While GAFCON is one group that grew frustrated with the slow conversation on these issues, Townshend says, the proposals' "small but significant changes" offer a path for those determined to stay.

Delegates to the June 27-July 5 ACC meeting will vote on whether to endorse the proposals or request further changes. The Anglican Church of Canada's delegates are Bishop Riscylla Shaw (Toronto), the Rev. Marnie Peterson (New Westminster) and Canon Anita Gittens (Toronto). ■

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workersisters.org
workerbrothers.org

July Bible Readings

DAY READING

- 01 Romans 3:1-8
- 02 Romans 7:1-13
- 03 Romans 7:14-25
- 04 Romans 1:18-32
- 05 John 13:1-17
- 06 Song of Songs 2:8-13
- 07 Romans 8:1-11
- 08 Psalm 131

DAY READING

- 09 Matthew 11:16-30
- 10 Matthew 12:1-21
- 11 Matthew 12:22-37
- 12 Matthew 12:38-50
- 13 Matthew 13:1-23
- 14 Deuteron. 28:1-14
- 15 Proverbs 11:23-30
- 16 Psalm 139

DAY READING

- 17 Hebrews 6:13-20
- 18 Galatians 4:21-5:1
- 19 Romans 8:12-25
- 20 Psalm 44
- 21 Psalm 75
- 22 John 20:1-18
- 23 Matthew 13:24-43
- 24 Matthew 13:44-58

DAY READING

- 25 Matthew 20:20-34
- 26 Romans 8:26-39
- 27 James 1
- 28 James 2
- 29 James 3
- 30 James 4
- 31 James 5

August Bible Readings

DAY READING

- 01 Ruth 1
- 02 Ruth 2
- 03 Ruth 3
- 04 Ruth 4
- 05 Matthew 14:13-36
- 06 Luke 9:28-36*
- 07 Titus 1
- 08 Titus 2

DAY READING

- 09 Titus 3
- 10 Philemon
- 11 Romans 11:33-12:8
- 12 Romans 12:9-21
- 13 Romans 13
- 14 Romans 14:1-12
- 15 Romans 14:13-23
- 16 Romans 15:1-13

DAY READING

- 17 Matthew 15:21-39
- 18 Matthew 16:1-20
- 19 Romans 16:1-16
- 20 Romans 16:17-27
- 21 2 John
- 22 3 John
- 23 1 John 1:1-10
- 24 Matthew 9:35-10:15*

DAY READING

- 25 1 John 2
- 26 1 John 3
- 27 1 John 4
- 28 Matthew 14:1-12*
- 29 Matthew 16:21-28
- 30 1 John 5
- 31 Psalm 17

September Bible Readings

DAY READING

- 01 Exodus 5:1-6:13
- 02 Exodus 7:14-25
- 03 Psalm 83
- 04 2 Corinth. 12:11-21
- 05 Exodus 10:21-29
- 06 Exodus 11
- 07 Exodus 12:1-13
- 08 Matthew 18:1-20

DAY READING

- 09 Exodus 12:14-28
- 10 Psalm 121
- 11 Exodus 12:29-51
- 12 Exodus 13:1-22
- 13 Exodus 14:1-18
- 14 1 Corinth. 1:18-24
- 15 Exodus 15:1-21

DAY READING

- 16 Psalm 114
- 17 Nehemiah 9:1-15
- 18 2 Kings 1-18
- 19 Exodus 16:1-21
- 20 Exodus 16:22-36
- 21 Matthew 9:9-17*
- 22 Matthew 18:21-35

DAY READING

- 23 Matthew 19:1-15
- 24 Matthew 19:16-30
- 25 Matthew 20:1-19
- 26 Psalm 119:97-104
- 27 Numbers 20:1-13
- 28 Psalm 106:1-12
- 29 Revelation 12:7-12
- 30 Psalm 42

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