

ANGLICAN JOURNAL

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PHOTO: SEAN FRANKLING

BUILDING THE YOUTH COUNCIL Task force members who created the National Youth Council terms of reference. L-R: Zach Groves, lay member of Council of General Synod (CoGS) for the ecclesiastical province of B.C. and Yukon; task force chair Paige Keller, youth member of CoGS for the ecclesiastical province of Ontario; Noah Skinner, lay member of CoGS for the ecclesiastical province of Ontario.

More than the future

Young Anglicans lead as CoGS approves framework for National Youth Council

SEAN FRANKLING
STAFF WRITER

On June 14, Council of General Synod (CoGS) approved the terms of reference for the Anglican Church of Canada’s new National Youth Council (NYC), designed to provide a mechanism for youth to participate meaningfully in church governance, discernment and mission.

CoGS also extended the term of the task force that created the terms of reference, allowing it to design an application process for selecting NYC members and

a committee to review those applications.

In a presentation to CoGS, task force chair Paige Keller reminded members of a theme that has pervaded the young Anglicans’ message since the task force’s conception. “Throughout this process, we have been guided by a shared belief that young people are not simply the future of the church, but are part of its present and have gifts, perspectives and leadership to offer now,” she said.

See **YOUTH**, p. 3



PHOTO: NEIL TURNER FOR ACO

CONTINUING DISCERNMENT Archbishop of Canterbury Sarah Mullally and Archbishop Hosam Naoum, vice-chair of the Anglican Consultative Council, pray during the ACC-19 closing service at St. Anne’s Belfast.

ACC-19 receives Nairobi-Cairo Proposals, calls for further dialogue

MATTHEW PUDDISTER
STAFF WRITER

The 19th meeting of the Anglican Consultative Council (ACC) received proposed reforms to structures of the global Anglican Communion, known as the Nairobi-Cairo Proposals, as “resources for continuing discernment” and

called for further conversation. Hosted by the Church of Ireland, the latest ACC meeting, called ACC-19, took place June 28-July 4 in Belfast, Northern Ireland. The ACC is one of four Instruments of Communion that make up the Anglican Communion.

The Nairobi-Cairo

See **BELFAST**, p. 4

A path to healing in Western Newfoundland

Former primate Hiltz begins pastoral visits to support reconciliation after cancelled election for new bishop

SEAN FRANKLING
STAFF WRITER

In May, Archbishop Fred Hiltz, former primate of the Anglican Church of Canada, made the first of a series of pastoral visits to the diocese of Western Newfoundland. The diocesan executive council has invited Hiltz to facilitate discussion and reconciliation following a cancelled election for a new bishop, originally scheduled for April 25.

The Rev. Mickton Phiri, who is acting as diocesan administrator until a new bishop of Western Newfoundland is elected, says the diocese has gone through “a period of strain” following the departure of former bishop John Organ early in October 2025.

The circumstances



PHOTO: LYNN SAMWAYS HILTZ

SUPPORTIVE PRESENCE Archbishop Fred Hiltz, former primate of the Anglican Church of Canada, says he sees his role as helping the people of Western Newfoundland express their pain and move forward together.

surrounding Organ’s departure have proven divisive among clergy and parishioners. The synod executive requested Hiltz due to his long experience in pastoral leadership and his reconciliation work with Indigenous Anglicans, Phiri says.

Hiltz was scheduled for three more visits to the

diocese over the course of this year to continue to listen to parishioners, clergy and diocesan leadership groups; compile a report on the state of the diocese; and make recommendations for further healing.

Organ resigned and retired on Oct. 1 after a lengthy dispute over the results of an investigation into his conduct as bishop. In January 2025, Organ publicly announced the firing of the Rev. Catherine Short, dean and rector of the Cathedral of St. John the Evangelist in Corner Brook, N.L., during a livestreamed sermon. Short filed a misconduct complaint against Organ, the cathedral’s vestry resigned in protest and a group of parishioners opted to leave until Short was reinstated.

In response to Short’s complaint, Archbishop David Edwards, metropolitan of the ecclesiastical province of Canada, announced in June 2025 he had determined

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Bishop-elect of Anglican Military Ordinariate foresees rising need for chaplains amid Canadian rearmament drive

MATTHEW PUDDISTER
 STAFF WRITER

The new bishop ordinary of the Anglican Military Ordinariate (AMO) anticipates a growing need for chaplains in the armed forces as the federal government boosts Canada’s military spending to its highest level in generations.

Anglican military chaplains elected and confirmed Archdeacon Jennifer Gosse-Vingerhoeds as bishop ordinary on June 23. The bishop ordinary serves as spiritual leader and pastor to members of the Anglican Church of Canada serving in the Canadian Armed Forces (CAF).

Prime Minister Mark Carney has committed Canada to increasing its total military spending to five per cent of GDP by 2035. With a major recruitment effort bringing an influx of new personnel into the Canadian military, Gosse-Vingerhoeds says, the chaplaincy expects to see a significant increase in



PHOTO: DAN BARD, DIRECTORATE ARMY PUBLIC AFFAIRS. COMPOSITE BY ANGLICAN JOURNAL

BISHOP TO MILITARY PERSONNEL As bishop ordinary, Gosse-Vingerhoeds will serve as spiritual leader and pastor to members of the Anglican Church of Canada serving in the Canadian Armed Forces.

requests for chaplain support. “We have already seen chains of command across the CAF asking for new chaplain positions, and we expect that trend to increase in the coming

years,” she says. Her becoming bishop ordinary followed an earlier election on April 11 in which, after eight ballots, no candidate had received 50 per cent in each of the houses of clergy and laity. As election chair, Archbishop Shane Parker, primate of the Anglican Church of Canada, chose based on AMO canons to suspend the process and called for a new election. The selection committee provided a revised slate of nominees. Canon Judson Bridgewater, a senior military chaplain, describes the results as expressing who “God meant to be elected [as] the right person at the right time in the life of the AMO.” Born in Mount Pearl, N.L., Gosse-Vingerhoeds was ordained as a deacon in 1997 and a priest in 1998. She served as archdeacon of Labrador from 2002 until 2007, when she began serving as a military chaplain. She will be consecrated and installed as bishop ordinary on Sept. 15.

NEWS

Churches donate \$1.5 million to National Centre for Truth and Reconciliation

The Anglican Church of Canada, Presbyterian Church in Canada and United Church of Canada have collectively donated \$1.5 million to the National Centre for Truth and Reconciliation (NCTR) for a new, permanent building in Winnipeg. Each denomination donated \$500,000 to the NCTR, an archive for residential school records. General Secretary Andrea Mann says the general secretary’s office approved the Anglican Church of Canada’s gift before her appointment, but that the gift affirms the church’s ongoing commitment to reconciliation. The Anglican donation will be paid through investment income from General Synod’s Consolidated Trust Fund in five annual \$100,000 instalments starting this September. —Matthew Puddister

NEWS

“We felt that given the place that we had found ourselves in as a diocese, because of everything that had gone on for more than a year at that point, what we needed was to get back to [clarifying] what a bishop is.

—Joshua Haggstrom,
 chair of the diocesan search committee

Hiltz finds common hope within diocese

Continued from p. 1 based on an investigation by the province’s misconduct officer, Jack Walsworth, that Organ had engaged in discriminatory practice regarding Short’s employment status, as well as emotional misconduct and bullying. Edwards called for Organ to reinstate Short’s licence and to apologize to Short, the congregation and the diocese. Edwards also recommended that Organ take sabbatical leave until his retirement.

Organ initially declined to follow the metropolitan’s recommendations, calling the investigation unfair. After Organ retired, Phiri invited Short to serve as interim priest-in-charge at the cathedral. However, Short cannot be fully reinstated into her former position as cathedral dean until a new bishop makes her appointment official, Phiri explained at the time.

Canon Joshua Haggstrom, chair of the diocesan search committee, says the committee began by selecting a broad slate of candidates intended to let the electoral synod and the Holy Spirit choose the person they felt they needed with minimal influence from the committee.

However, a gulf was increasingly visible between those who knew and liked Organ and had trouble believing he was guilty of misconduct, or felt his side was

not heard in the investigation; and those who were deeply hurt by Organ’s conduct. Candidates began receiving questions from members of both groups who felt the election process was not addressing their concerns, Haggstrom says.

Between this sense of division and online posts suggesting some members of the diocese might challenge the results if a candidate they opposed won, Haggstrom says, the integrity of the election was now in question. The diocesan executive council cancelled the election on the recommendation of the selection committee until the tensions could be resolved.

During his May visit, Hiltz tells the *Journal*, he spent most of his four days simply listening. He met in separate sessions with diocesan leaders including Phiri and the Rev. Cynthia Haines Turner, co-chair of the diocesan synod executive council; the vestry at the Cathedral of St. John the Evangelist; clergy from the Bay of Islands/Humber deanery; and the search committee.

Hiltz says he was struck by the commonality of hope that despite the difficulty the diocese has been through, it can reach better times. “People [want to] get past these experiences,” Hiltz says. “But sometimes before you can get past it, you need to talk about it ... You need to get it out of your soul.”



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80 Hayden St.,
 Toronto, ON M4Y 3G2
 416-924-9192
 1-866-308-7973
info@alongsidehope.org
alongsidehope.org

@AlongsideHope
 @AlongsideHope
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PHOTO: CONTRIBUTED

SALLY SMITH, youth member of CoGS: “Through hard times, I know that God’s with me.”



PHOTO: SASKIA ROWLEY

GIA LOVE, youth member of CoGS: “One of the things that draws me towards Anglicanism specifically is I find the traditions comforting, and it brings me joy and brings me hope.”

Youth council will advise CoGS

Continued from p. 1

Keller, a youth member of CoGS from the ecclesiastical province of Ontario, said she and the task force “hope that this work reflects an ongoing commitment to creating space for young people to participate more fully in the life, leadership and discernment of our church.”

The terms of reference say the NYC is intended to strengthen connections between diocesan youth ministries, ensure youth can weigh in on strategic and theological decisions the church makes and “address the gap between national governance structures and lived youth experience across diverse contexts in Canada.”

The NYC’s mandate includes providing youth perspectives to CoGS; serving as a national forum for youth on all matters concerning church life and witness; identifying issues, concerns and opportunities that affect youth in diverse contexts; and

advocating for the meaningful inclusion and participation of youth in the life, governance and mission of the church.

The terms specify that the NYC will serve in an entirely advisory manner, not as an autonomous body in governance decisions. It is required to present summaries of its work to CoGS annually.

The council’s 14-member roster will serve two-year terms and meet three times a year.

Eligible candidates will be 16 to 25 years old at the time of their appointment. Membership will aim to reflect geographic diversity, “Indigenous, Black, PoC [people of colour] and other communities” and “a diversity of age, gender and lived experience,” the terms say. The terms of reference also specify the NYC must have two Indigenous members appointed by the Anglican Council of Indigenous Peoples, as well as non-voting liaison members from CoGS and the Office of General Synod.

2025 FINANCIAL STATEMENTS SHOW STABILITY, TREASURER TELLS COGS

On June 13, the Anglican Church of Canada’s treasurer Beng Wee presented the 2025 audited financial statements to Council of General Synod (CoGS), describing the auditors’ report as “boring”—a positive reflection of the church’s overall financial stability.

Despite a decline in operating revenues and a \$2.4-million operating deficit in 2025, strong investment performance largely offset the shortfall, Wee said, with General Synod’s share of the investments in the Consolidated Trust Fund—a portfolio of assets managed on behalf of both the national church and the dioceses—increasing to \$41.9 million. The church used \$1.2 million of its revolving line of credit to manage cash flow without liquidating investments, preserving long-term returns.

While proportional giving by dioceses and other revenues continued to decline, expenses



remained under control, the treasurer reported. He said Church House leaders were committed to responsible financial stewardship, long-term sustainability and reducing reliance on diocesan contributions through diversified revenue initiatives.

“I want to say a genuine thank you to the dioceses for supporting the national office,” Wee said in reference to proportional giving, encouraging CoGS members to bring those thanks back to their diocesan offices.

“Some dioceses are not able to pay, and I say that is okay. We are all participating in God’s ministry and as you support the national office, you are supporting your parish and the wider Anglican Church of Canada.” Detailed 2025 audited financial statements for General Synod and the Consolidated Trust Fund are available at anglican.ca/governance/finance.

—Henrieta Paukov

A CHANGING CHURCH

Primate reflects on a year of change

SEAN FRANKLING
STAFF WRITER

One year into a triennium of significant change, the Anglican Journal sat down with Primate Shane Parker to discuss progress so far. Read the full conversation at anglicanjournal.com. An excerpt follows:

What has it been like to be primate, compared to your initial expectations when elected?

I had not built up a lot of expectations about the position because I had no intention of letting my name stand. When it came my way, I knew I needed to lead quite assertively and get onto it as soon as possible.

I realized the leadership of our church is standing on a platform that’s balancing on three pillars—the property pillar, the Church House pillar and the pathways pillar—and there needed to be integrated but separate management of each. In other words, the leadership cannot be drawn to one at the cost of another.

My expectation was that we would move swiftly to address each of those pillars. The transformation task force and the property task force came into being, the offices of the primate and general secretary were quickly integrated



IMAGE: REDY VECTOR

and began a full review of everything that was happening in Church House.

As things [have] progressed, I am pleased with what has been accomplished on each of the pillars. The one where perhaps the deepest actual changes [have] happened is the Church House pillar.

The primate as CEO [and] the general secretary as chief operating officer have considerable authority to manage the national office. By creating a very collaborative senior staff culture, we were able to do the review and address a number of staffing, operational, programmatic things—but more importantly, to be guided by a vision of the national office centred around the three Cs: convene, connect, communicate.

How that relates to the way we do work on matters of liturgy or national programs of ministry will be determined by the pathways.

How is the work being evaluated in terms of spiritual alignment?

[The Rev.] Henry Chadwick, the Cambridge scholar, said like a stained-glass window, [the church] needs to be held by oak and iron in this world. Our structures are important, our canon law is important, our budgets are important, our buildings are important. But if we’re not managing those in a way that frees us to express the beauty of Christ through the stained glass, so to speak, then we have a problem.

Over this first year, I have been in a large majority of dioceses and met with people literally from coast to coast to coast.

I believe the people of the Anglican Church of Canada want to love their church. There’s every reason to love their church. People want to have hope and there’s every reason for hope. I think [we’re] communicating that by indicating change is possible, but the change is not random or sporadic. There is a vision we’re following to be a well-run, coherent church that’s highly collaborative, using the gifts of people across the country in a cost-effective manner to proclaim the good news of God in Christ.

NEW COMMUNICATIONS MANDATE APPROVED

The national church’s communications work has an updated mandate after Council of General Synod (CoGS) voted on June 12 to accept a proposal from the Pathway 4 team that aims to make communications more strategic, integrated and financially sustainable.

The threefold new mandate focuses the national church’s communications work on corporate communications, fundraising/development communications and resource facilitation and sharing. It positions the *Anglican Journal*—an essential news source for Anglicans across the country—as the official voice of the church rather than a separate journalistic enterprise.

Pathway 4—Communications is one of six pathways for transformational change adopted by General Synod in 2025. The Pathway 4 team was tasked with reviewing the existing mandate, format and funding model of the national church’s communications work, drawing up an updated mandate and developing a detailed strategic communications plan.

Under the new mandate, which takes effect immediately, the Church House communications team will focus on telling the story of the church and informing, engaging and connecting Anglicans through a variety of print and digital media, including the *Anglican Journal*. Repositioning the *Journal* as a communications tool rather than a journalistic enterprise will help ensure that all the church’s channels work together to serve Anglicans in a context where resources are constrained, Pathway 4 chair Jamie Tomlinson told CoGS.

The *Anglican Journal*’s reporting will continue to be factual and objective, Tomlinson added. Later in his presentation he said that communications will also contribute to fostering a culture of transparency and accountability through a variety of other tactics, including the publishing of highlights from governance meetings, livestreaming of General Synod, public posting of audited financial statements, town hall meetings and impact reports.

The communications

team is also joining forces with the development team to support the national church’s fundraising efforts. While Church House is moving toward being self-funded as much as possible, it currently needs to raise funds to pay for its operations and for the *Anglican Journal*—which also supports the diocesan newspapers—as well as to support the Council of the North and Sacred Circle.

Finally, the communications team will continue its work of facilitating the gathering and sharing of common materials and resources for Anglicans, including liturgical resources, as approved by CoGS and General Synod. Resources are made available on anglican.ca and the e-store.

This fall, the Pathway 4 team will draw up new terms of reference for the Communications Coordinating Committee, as directed by CoGS in June, and develop a detailed strategic communications plan for the national church.

For more information, visit anglican.ca/transforming/pathway-4.

—Henrieta Paukov



DEEPENING CRISIS A man fills a plastic container with potable water from a truck in Havana. The United States has maintained a fuel blockade on Cuba since Jan. 3, resulting in a lack of electricity and limited access to clean drinking water.

Alongside Hope joins partners in humanitarian response developing ‘climate resilience model’ using solar energy, rainwater

MATTHEW PUDDISTER
STAFF WRITER

Everyday life for the average Cuban today starts without electricity, Jose “Pepe” Bringas, general coordinator of the Episcopal Church of Cuba’s Integral-Missionary Development Program (MDP), says from the blockaded island nation.

Blackouts due to cuts in oil imports and deteriorating energy infrastructure mean nights are spent without light or ventilation and access to drinking water is limited, Bringas says. Uncollected garbage piles up on the streets, attracting mosquitoes that carry potentially life-

threatening diseases such as dengue and chikungunya.

The U.S. fuel blockade that began on Jan. 3 has been “extremely tough for most of the Cuban population,” Bringas says. Alongside Hope, the Anglican Church of Canada’s relief and development agency, is working with the Episcopal Church of Cuba (ECC) and other partners to alleviate the humanitarian crisis. Executive director Will Postma says Alongside Hope opposes the embargo and severe sanctions placed on Cuba.

“A lot of people are just suffering from really what is unjust hardship,” Postma says. “They’re not part of the [Cuban] political apparatus. They’re not supporting governments and they’re not doing anything other than trying to care for their families. It’s about dignity.”

The Anglican Church of Canada and Alongside Hope have joined numerous other Christian organizations in endorsing a statement calling on the Canadian government to oppose the fuel blockade and U.S. threats of a military attack on Cuba. While the Canadian government has given some humanitarian support, Postma says, “Canada has not been as vocal as we feel they need to be” in opposing the blockade.

Project coordinator Miguel Moreno says Alongside Hope is helping the ECC provide social services in the current crisis to more than 50 communities, chiefly through the MDP.

Bringas says the MDP is prioritizing development of a “climate resilience model,” based on use of solar energy and rainwater to mitigate the crisis. The MDP plans to focus on investing in photovoltaic systems—devices that convert light into electricity—and training, following their successful 2025 introduction in the Los Arabos district.

Los Arabos residents “are going with their electrical devices during power outages to recharge them in the distribution points, collecting water for the purification system, and attending church activities that don’t stop because of lack of electricity,” Bringas says. “It’s amazing that in less than a year we have achieved [these] results.”

Use of rustic cisterns and rainwater collection channels has also allowed many communities to collect water.

Moreno says Alongside Hope is planning to implement food assistance in partnership with humanitarian agency CARE International, with the goal of delivering emergency food aid to 3,000 vulnerable people across 15 severely food-insecure communities in eastern Cuba.

Canadians can show solidarity with Cubans, he adds, through financial donations to Alongside Hope, designated giving to Cuban programs, and by praying for Cuban partners and sharing their stories within parishes.

A CHANGING CHURCH

Church House team continues to evolve

Archdeacon Rosalyn Kantlahtant Elm

began serving on July 1 as director of the new office of Sacred Circle. Elm had served as coordinator of the Indigenous Ministries department since 2024.

Ryan Weston

began a new role on July 1 as senior advisor on justice and advocacy in the office of the primate and the general secretary. Weston had served as lead animator of Public Witness for Social and Ecological Justice since 2017.

Canon Scott Sharman

started a new full-time role on Aug. 3 as senior advisor on unity, faith and order in the office of the primate and the general secretary. Sharman had served with the national church in a part-time secondment position as animator for ecumenical and interfaith relations since 2017.

Laurel Parson

Church House archivist Laurel Parson announced her retirement effective Aug. 31. Parson has been the church’s national archivist since 2019.



ACC-19 CANADIAN DELEGATION L-R: Canon (lay) Anita Gittens, the Rev. Marnie Peterson, Andrea Mann, Bishop Riscylla Shaw.

Belfast meeting centres relationships

Continued from p. 1

Proposals—created by the Inter-Anglican Standing Committee on Faith, Unity and Order—consist of two proposals. The first would change the Communion’s definition from provinces “in communion with the See of Canterbury” to provinces “in conference and connection with the See of Canterbury, by which they seek interdependently to foster the highest degree of communion possible one with another.” The second proposal initially called for a rotating ACC presidency, a role formerly held by the Archbishop of Canterbury; a 2026 supplement recommended eliminating the role of ACC president entirely.

ACC-19 received the Nairobi-Cairo Proposals and called for ongoing

dialogue on the relationship between the Instruments of Communion, through the Instruments and member churches. Participants will report back to the next ACC to make any decisions.

“We need to continue to know one another ... listen to one another more before we can call the question again, and people seemed in agreement with that,” says General Secretary Andrea Mann, who attended ACC-19 as an observer.

Canon (lay) Anita Gittens, the Anglican Church of Canada’s lay delegate, was one of five new members elected to a three-year term on the Standing Committee, the ACC’s executive arm and trustee body. “I consider it to be an honour and certainly a privilege to have been elected,” Gittens says.

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EDITOR: Tali Folkins (on leave), editor@national.anglican.ca

EDITORIAL DIRECTOR: Henrieta Paukov

ART DIRECTOR: Saskia Rowley

STAFF WRITERS/EDITORS: Matthew Puddister, Sean Frankling

MEMBERSHIP ENGAGEMENT: Alicia Brown

CIRCULATION: Fe Bautista, ext. 245 or circulation@national.anglican.ca

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OUR PRIMATE WRITES

Nature reveals God’s creative love

BY SHANE PARKER

I WAS IN the diocese of the Yukon in June for the consecration of Bishop Vincent Fenga and discussions with clergy and lay ministers. The visit was nostalgic as my family had once lived in that diocese, surrounded by boreal forest near the confluence of the Muskwa, Prophet and Fort Nelson rivers. We did not have to go far from our home in Fort Nelson to be in the bush—just across the street and over the firebreak lay the vast expanse of the forest and its inhabitants. Early one morning my brother went out on his bike and encountered a mature lynx padding along the gravel road. Hunters in the community simply walked out their back doors to pursue game in season. Big birds like the great horned owl, bald eagle and golden eagle graced the skies, and the rivers and creeks had plenty of fish. Black bears were commonplace. My earliest memories formed in that rich

“ Jesus asks us, ‘Why would you think that you, alone, control your destinies?’



PHOTO: CONTRIBUTED

The author as a child by the Muskwa River in British Columbia in 1961.

environment. To this day, certain scents in a forest, the lay of the land or the way light falls on leaves or snow will bring me back. It was there I learned to head into nature when my soul needs restoring. As good as it is to be in wild places, nature breaks through everywhere. When we look at the sky from any location, gaze at a river, feel

the wind or notice creatures in the trees on a city street, we see signs of nature. Jesus encouraged his followers to consider nature—the birds of the air and the flowers of the field—to understand that, just as God is at work in the intricacies and interdependencies of creation, sustaining species of plants and animals, God is also at work in human lives. Jesus asks us, “Why would you think that you, alone, control your destinies? That you must look to yourselves alone to find hope and security?” Like the flow of nature, the flow of God’s creative love continues around us, even when we are anxious and preoccupied with other things. As the liturgical Season of Creation unfolds during September, I pray that nature will restore each of you with rich signs of God’s abundant love, Christ’s irrepressible grace and the steady fellowship of the Holy Spirit.

ARCHBISHOP SHANE PARKER is the primate of the Anglican Church of Canada.



FEATHER AND SAGE

Faith is our rock through storms of change

BY CHRIS HARPER

AS CHILDREN OF creation in the family of the Almighty, we stand on shifting sands of time, where the landscape before us evolves and changes by the moment. What was yesterday is not like today, nor will it be the same tomorrow. With this reality, we as Christians need to be alert, awake and aware. Are we growing in faith, or are we like flotsam carried by time and the whims of the world? All things change because they are imperfect, except the One who is perfect, true and forever—the Almighty One. Our church and faith are evolving and transitioning as well. What was once known as Indigenous Ministries is now being renamed as the office of Sacred Circle. The new title is inclusive and speaks more to the diversity of the Indigenous peoples of the land. It also challenges the church to see and acknowledge

“ The body transitions but the essence remains.



PHOTO: SVETLANA BELEACOV

that Indigenous ministries are not just for Indigenous peoples, but for all Christians, especially as we strive to walk with each other in faith and body. Indigenous ministry is not apart from, but integral to, the body of Christ and church. Change is not to be feared but to be acknowledged. All creation and its constituent living entities grow and evolve. The body transitions but the essence remains, which is why when all things are changing and

evolving, God our Creator knows us personally and loves us, because our Creator God knows our very essence. In this relationship, through the storms of change, God holds us. We cannot be pulled away by any storm of change as long as we hold onto the rock and refuge of our faith. **Read:** Deuteronomy 32:4, Revelation 1:8 **NATIONAL INDIGENOUS ARCHBISHOP CHRIS HARPER** is the presiding elder of Sacred Circle.



ANGLICAN VOICES

We need Anglican ‘third places’

BY CHARLOTTE SHEASBY

THEOLOGICALLY, ANGLICANISM charts a third way through the landscape of evangelical and catholic options: one that is not at odds with either, but nonetheless aspires, at its best, to be more than what either can offer on its own. It’s a combination of progressive thinking and traditional foundations that Canadian society sorely needs. Yet in this age of church decline and all-too frequent church closures, it’s an offering that seems to be falling flat in our secular world. One solution may be to reimagine the one thing Anglicanism in Canada still has in abundance: its spaces. Our parish halls and sanctuaries are radically underutilized. Visit an average Anglican church on a weekday afternoon or evening, and there might be people in the parish office. But there are unlikely to be people just hanging out.

“ Our parish halls and sanctuaries are radically underutilized.

What Canada lacks are spaces in which it’s possible for people to do just that. Sociologically speaking, these are “third places”: spaces other than the home or the workplace where people can simply exist, socialize and see and be seen by one another. They’re essential for community development, but these days the ones that still exist are often pay-to-play. Bars, for example, are frequently the only place around where people can still gather after hours. The loss of third places from the Canadian landscape has impacts that are evident everywhere: in the ongoing loneliness epidemic; in the lack of social infrastructure to support people navigating mental health issues and addictions; in the hostility and suspicion many people feel towards the most vulnerable among their neighbours—immigrants, unhoused people and youth. That’s a problem our church can and should help to fix. After all, an Anglican Church that takes seriously its calling to “let our light shine before others” (Matthew 5:16)

needs to keep its churches’ lights on in the evenings, when people are looking for places to be. There are hurdles to be cleared, of course. Converting our spaces into third places will take time, community buy-in, paid and volunteer labour, and, yes, financial resources. But it’s an investment worth making if we want people to care whether our churches stay open or close down. If we want people to care about our churches’ presence in their neighbourhoods, we need to give them a reason to. Maybe that’s because we have coffee shops where everyone knows your name. Maybe that’s because our sanctuaries turn into crafting studios on Tuesday evenings. Or maybe that’s because we run the best in-person Dungeons & Dragons campaigns around. **CHARLOTTE SHEASBY** is a social justice lawyer at Marrow Law, a member of St. Stephen’s Anglican Church in Calgary, and the founder of Young Adult Anglicans Calgary.



Test your ecclesiastical knowledge!

MATTHEW PUDDISTER
STAFF WRITER

1. Which secular Canadian publication featured a weekly column for 20 years by an Anglican priest and later archbishop?
- A. *Toronto Star*
B. *The Globe and Mail*
C. *National Post*
D. *Maclean's*
2. Which Anglican prayer book uses the “filioque,” a turn of phrase in the Nicene Creed which states that the Holy Spirit proceeds from both God the Father *and* God the Son?

ANSWERS

Question 1 B. Archbishop Robert Renison, metropolitan of Ontario, wrote a popular column on religion for *The Globe and Mail* from 1937 until his death in 1957.

Question 2 The Book of *Common Prayer: The Book of Alternative Services* says that the Holy Spirit proceeds “from the Father.”

Dean and President
Virginia Theological Seminary and The General Theological Seminary
Alexandria, Virginia

The General Theological Seminary (GTS), the oldest continually operating seminary in the Anglican Communion, and Virginia Theological Seminary (VTS), the largest seminary of The Episcopal Church, seek a faithful, pastoral, and visionary leader to serve as their next Dean and President. Led by the Holy Spirit and grounded in the Gospel of Jesus Christ, this role is centered on forming and educating lay and ordained leaders who proclaim the Gospel and participate in God's mission in the Church and the world.

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FEATURE **MILESTONES**

This month in Christian history

SEAN FRANKLING
STAFF WRITER

As a reminder of the long, rich history of the Christian church, the Anglican Journal is re-introducing “Milestones,” a short feature that will explore historical and intellectual events in the evolution of Christendom.



PHOTO: PIKI WIKI



PHOTO: STEVE PARKER/
CREATIVE COMMONS

EDUCATION DIRECTORY

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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

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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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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

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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.

RENISON UNIVERSITY COLLEGE

Rooted in the Anglican Church, Renison University College is a liberal arts institution focused on helping students make a positive impact in the world. Renison offers degree courses in Social Development Studies and Social Work, as well as language, culture, and arts classes for students at the University of Waterloo, along with community members who are not enrolled.

Renison provides spiritual and faith support to students and the community through the Chaplaincy and the work of the Chaplain who ministers to all Renison students to help meet their spiritual needs throughout their academic careers. The Renison Institute of Ministry (RIM) continues to evolve in response to the needs of lay theological education. Stay tuned for future developments with RIM. To learn more about Renison University College visit renison.ca.

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 Ottawa, Ontario. The Faculty of Theology offers a variety of programs: Certificate, BA, MTS, MDiv, MA, and PhD. Courses are offered online and in person. The BA, MDiv, MTS, and Certificate can be completed fully online. 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, counselling and psychotherapy, philosophy of religion, and congregational studies. We offer the following degree programs: MDiv, MTS, MPS, 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 trinity.divinity@utoronto.ca www.trinity.utoronto.ca/study-theology

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WYCLIFFE COLLEGE

at the University of Toronto is an evangelical graduate school of theology which provides high quality education. 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. With Master of Divinity (MDiv), Master in Theological Studies (MTS), Doctor of Ministry (DMin), Master of Theology (ThM), Master of Arts in Theological Studies (MA), and Doctor of Philosophy (PhD) programs, the College aims to equip students who graduate from its programs 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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CLASSIFIEDS

BOOK



A Bishop's Wife: The Road Less Travelled: A Biography of Ann Shepherd (1928-2016), compiled and illustrated by her daughter Mary Shepherd, is now in print. This compelling collection of letters, interviews and stories spanning eight decades, chronicles her wise words, wild fashions and her time as "Bishop's Assistant". She navigated the road "less travelled" with all its adventures and challenges with wit, wisdom and faith and wowed the critics at every stop!

The book can be ordered by contacting her daughter at: marymathilda@hotmail.com or (514) 487-0126.

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Soli Deo Gloria

IS GOD CALLING YOU?



Worker Sisters and Brothers of the Holy Spirit: An Anglican Religious Community

Is God calling you?

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We do not live in Community, but like St. Benedict, are in the world living and being who we are. We are all seeking God via different paths but meet in person or Zoom to share our journey and support each other. If you are searching for a deeper relationship with God and would like further information about who we are, you can find us on our website: workersisters.org workerbrothers.org



Bible Readings

Date	Reading	
01	Exodus 23:1-9	☐
02	Psalm 19	☐
03	Philip. 2:14-18; 3:1-4	☐
04	Philippians 3:5-14	☐
05	Deuteronomy 5:1-21	☐
06	Psalm 119:49-56	☐
07	Deuteronomy 6:10-25	☐
08	Exodus 24:1-11	☐
09	Luke 4:7-11	☐
10	Phillipians 3:15-21	☐
11	Exodus 32:1-14	☐
12	Exodus 32:15-35	☐
13	Exodus 33:1-6	☐
14	2 Kings 17:7-20	☐
15	Psalm 97	☐
16	Exodus 33:7-11	☐
17	Exodus 31:1-11	☐
18	Psalm 147	☐
19	Exodus 4:1-31	☐
20	Matthew 21:1-45	☐
21	Psalm 98	☐
22	Psalm 90	☐
23	Hebrews 12:12-24	☐
24	Deuteronomy 32	☐
25	Deuteronomy 33	☐
26	Deuteronomy 34	☐
27	Psalm 119:41-48	☐
28	Jude	☐
29	Matthew 22:34-46	☐
30	Joshua 2:1-14	☐
31	Joshua 2:15-24	☐

Note: The Sept. 18 Bible reading is 2 Kings 11:1-18. Incomplete information appeared in our last issue.

OBITUARIES

Archbishop Douglas Hambidge dead at 98



PHOTO: COURTESY OF THE DIOCESE OF NEW WESTMINSTER

DOUGLAS HAMBIDGE delivers a sermon wearing the blanket given to him by the Nisga'a First Nation's Raven Clan.

Anglicans remember Archbishop Douglas Hambidge, who died on March 2, as a champion of stewardship—both of resources and of human hearts. Hambidge was bishop of the diocese of New Westminster from 1980 and metropolitan of the ecclesiastical province of B.C. and Yukon from 1981 to 1993.

Colleagues praise his lucid interpretation of texts, dedication as a travelling parish speaker after retirement and close friendship with the Nisga'a First Nation.

—Sean Frankling

Chris Williams empowered Indigenous leaders



PHOTO: GENERAL SYNOD ARCHIVES

CHRIS WILLIAMS, pictured here as a young archdeacon, served as diocesan bishop of the Arctic from 1991 to 2002.

Former diocesan bishop of the Arctic Chris Williams died on May 16. Northern Anglicans remember Williams for his leadership in raising up Indigenous clergy. Fully bilingual, Williams helped translate the Old Testament into Inuktitut.

"Chris really lived the work of reconciliation before reconciliation was even a word that most people used," current diocesan bishop Alexander Pryor says.

—Matthew Puddister

FEATURE ARTS & CULTURE



PHOTO: CHELSEY STUYT PHOTOGRAPHY

SPIRITUAL THEMES Ins Choi performs in *Son of a Preacherman*.

Anglican playwright's latest show tours Canada

This fall, Ins Choi, award-winning playwright and parishioner at Toronto's Little Trinity Anglican Church, embarks on a tour that will bring his latest play back to the city that inspired it and the church where it was first staged.

Son of a Preacherman is based on Choi's experience growing up in Toronto as a Korean-Canadian pastor's son, whose mother had promised God he'd become a pastor, too—and his journey to working in theatre instead. It sold out an extended run in Vancouver and will come to Ottawa in September and Toronto in October,

before returning to Vancouver and Kamloops, B.C. in November.

The play contains spiritual themes and was test-read—to "quite overwhelming" audience response, Choi says—at Timothy Eaton United Church in Toronto, where it will be staged again this fall.

Churches aren't usually where people look for entertainment, he adds, nor was preaching an explicit goal of his play. But when a good story is well told, he says, the meaning "lands deeper because [people] are entertained."

—Sean Frankling

SUBSCRIPTION CHANGES

SEND old and new address (include ID number on label, if possible) by email: circulation@national.anglican.ca; or phone 416-924-9199 or 1-866-924-9192, ext. 245; or by mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

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—Elisabeth Archambault and the Rev. Marcel Archambault, retired priest, Diocese of Brandon

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