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‘The beauty of holiness’ Anglo-Catholic congregations thrive with newcomers drawn to unique worship style

PHOTO: JULIA ARMSTRONG

SMELLS AND BELLS Worship at St. Thomas’s Anglican Church, a historic Anglo-Catholic parish in downtown Toronto, includes the burning of incense and altar candles, ringing of sanctuary bells and singing of plainchant. Parishes such as St. Thomas’s that blend high-church Anglicanism with beliefs and practices associated with the Roman Catholic Church represent a distinct tradition within the Anglican Church of Canada, one that priests say is attracting many new people captivated by its “holistic worship experience.” Read the full article on p. 8.

Recognizing Indigenous military veterans



PHOTO: SGT. TRUE-DEE SULLIVAN, CANADIAN ARMED FORCES

REMEMBRANCE Canadian Armed Forces/Department of National Defence eagle staff at the annual National Indigenous Veterans Day ceremony in Ottawa, which takes place at the National Aboriginal Veterans Monument.

MATTHEW PUDDISTER
STAFF WRITER

Every year for the last decade, the Rev. Catherine Askew has attended the Ottawa ceremony commemorating National Indigenous Veterans Day, which recognizes the contributions of Indigenous military veterans—particularly in the two world wars and the Korean War. It takes place annually on Nov. 8, three days before Remembrance Day.

A military chaplain, co-chair of the Anglican Council of Indigenous Peoples and member of Moose Factory Cree Nation, Askew supports Aboriginal Veterans Autochtones, the Canada-wide association that organizes the ceremony at the National Aboriginal Veterans Monument. She says the Anglican Church of Canada should observe National Indigenous Veterans Day as part of its commitment to reconciliation with Indigenous peoples.

“It’s so incredibly important to remember that when Indigenous people weren’t even considered persons under the law, when their children were being taken away to residential schools, when they were still restricted by a pass control system on the reserves and could only leave with an Indian agent’s permission, they were still volunteering to fight in World War I and World War II at a higher rate than any other people in Canada,” Askew says.

A 2019 report to the House of Commons Standing Committee on Veterans Affairs concluded, “During

See **INDIGENOUS**, p. 2

COMMUNION **MATTERS**

Primates of the Americas discuss ministry in time of rapid change

SEAN FRANKLING
STAFF WRITER

Other provinces of the Anglican Communion in North, Central and South America are undergoing restructuring similar to the Anglican Church of Canada’s to better meet ministry, social and governance needs of the 21st century, says Archbishop Shane Parker, primate of the Anglican Church of Canada.

Parker and General Secretary Andrea Mann travelled to São Paulo, Brazil Aug. 9-14 to meet with other primates, presiding bishops and provincial secretaries from the Americas.

Some churches, like The Episcopal Church and the Anglican Church of Canada, are adapting their structures to a time of increased secularism along with reduced attendance and resources, Parker says. Others, like the Anglican Church of Mexico, are seeking new ways to respond in ministry to the needs of their home

See **PRIMATES**, p. 11

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Going the distance

Northern dioceses have long found creative ways to minister across vast distances with limited resources. Their bishops say the rest of the church could learn from their experience.

A WING AND A PRAYER The diocese of the Arctic packs blessed bread and wine in boxes to be flown out and distributed by lay leaders in parishes without their own priests to bless the host. Elsewhere in the North, floatplanes like this are a key means of connection between isolated communities.

PHOTOS: ABOVE: JOHN F. SULLIVAN [REGISTRATION REMOVED], BELOW: ALEXANDER PRYOR

SEAN FRANKLING
STAFF WRITER

Sunday mornings in the diocese of the Arctic sometimes find clergy blessing more bread and wine than their own parish needs. They then send the pre-blessed host to local airports where scheduled flights take them to parishes without clergy of their own to be used in future weeks, Bishop of the Arctic Alexander Pryor says.

It's a mechanical solution to a spiritual need for these northern parishes. The lay leaders who run their Eucharist cannot bless the host without a priest, but they can distribute it to their congregations.

Anglican leaders in Canada's northern and remote regions are used to finding creative ways to minister to widely spread communities with limited resources, says



Bishop Clara Plamondon of the Territory of the People, an Anglican diocese in interior B.C.

As the church in the rest of Canada gets accustomed to fewer members and financial resources, she says, there's much it can learn from the solutions dioceses in the North have been refining for years.

It can be a challenge to fill ministry openings in the North, Plamondon says, as there are limits to the available hous-

ing, infrastructure, amenities for families, employment for clergy spouses and room for pay-scale advancement. As a result, her diocese doesn't always have enough applicants to staff even the parishes where it can afford to pay clergy. The Territory of the People has 18 parishes, some of which span multiple municipalities, and five full-time and four part-time paid clergy.

One strategy the diocese uses to stretch its resources is combining parishes with other denominations, especially the Evangelical Lutheran Church in Canada (ELCIC) and the United Church of Canada, Plamondon says. Both run parishes in cooperation with the Anglican diocese, including one which serves congregations of all three denominations. In this arrangement, clergy hold

services for each other's denominations and minister to each other's congregants, she says.

Both Plamondon and Pryor say their dioceses also rely heavily on lay leaders and members of the local community to perform services and prayers in parishes where ordained clergy cannot be present every week.

The diocese of the Arctic considers relying on lay leaders "a feature, not a flaw," Pryor says. He encourages parishes with clergy to find opportunities for lay leaders to preach and run as much of the liturgy as possible, preparing them to run services alone when clergy are away.

This is part of a philosophy of finding and creating the resources, staff and solutions parishes need, instead of waiting for them to arrive, Pryor says.

Council of the North dioces-

es also face the same real estate and maintenance challenges as those in Southern Canada, says Bishop of Brandon Rachael Parker, chair of the council. As a result, northern dioceses must make choices "all the time" between paying for staffing and paying for other expenses, she says.

"What becomes more important? Having a person who can do the ministry or a building in which the ministry can happen?" she asks.

Thankfully, the North is blessed with clergy, retired clergy and lay leaders who show extraordinary dedication to meeting its ministry needs, Parker says.

"There is so much belief in what we're doing and in understanding that if this is what God is calling us to do, the resources will be made available," she says.

Mention Indigenous veterans in prayers, clergy say



PHOTO: CATHERINE ASKEW

RECONCILIATION Beaded poppies crafted by Indigenous people are a common image associated with National Indigenous Veterans Day.

Continued from p. 1
the great conflicts of the 20th century, Indigenous people voluntarily enlisted at a higher rate than other Canadians." Veterans Affairs Canada says during the First World War, some Indigenous communities such as the Head of the Lake Band in British Columbia saw every man between the ages of 20 and 35 enlist.

National Indigenous Veterans Day does not replace Remembrance Day, Askew says, but emerged from the exclusion of Indigenous veterans at national remembrance ceremonies. Historically, Canada's

Indian Act prohibited Indigenous people from entering Royal Canadian Legion halls due to discriminatory alcohol laws. Meanwhile, Indigenous groups were not allowed to lay wreaths at official Remembrance Day ceremonies until 1995.

The first observance of National Aboriginal Veterans Day took place in Winnipeg in 1994.

Bishop Jennifer Gosse-Vingerhoeds, bishop ordinary of the Anglican Military Ordinariate, says while most Anglican parishes in Canada recognize Remembrance Day in some way, in her experience

the same is not true of National Indigenous Veterans Day.

"If veterans are being prayed for in a service, the experience of Indigenous veterans should also be included in the prayers, remarking upon the injustice they have suffered and praying God to guide us in our reconciliation efforts," Gosse-Vingerhoeds says.

Askew would like to see parishes observe National Indigenous Veterans Day by mentioning Indigenous veterans in the prayers of the people or asking Indigenous veterans if they would like to speak at a service.



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and may the blessing of
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the Son, and the Holy Spirit,
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remain with you always.
Amen.

Dear friends,

*The season of Advent speaks to the
hope that is inherent in our faith.
We believe that God has not yet
finished with creation and that
Christ will be in our future.*

*My favourite Advent blessing,
above, offers encouraging words
as we live out our faith and
generously support the work of our
beloved church.*

A handwritten signature in blue ink, appearing to read 'Shane'.

Archbishop Shane Parker

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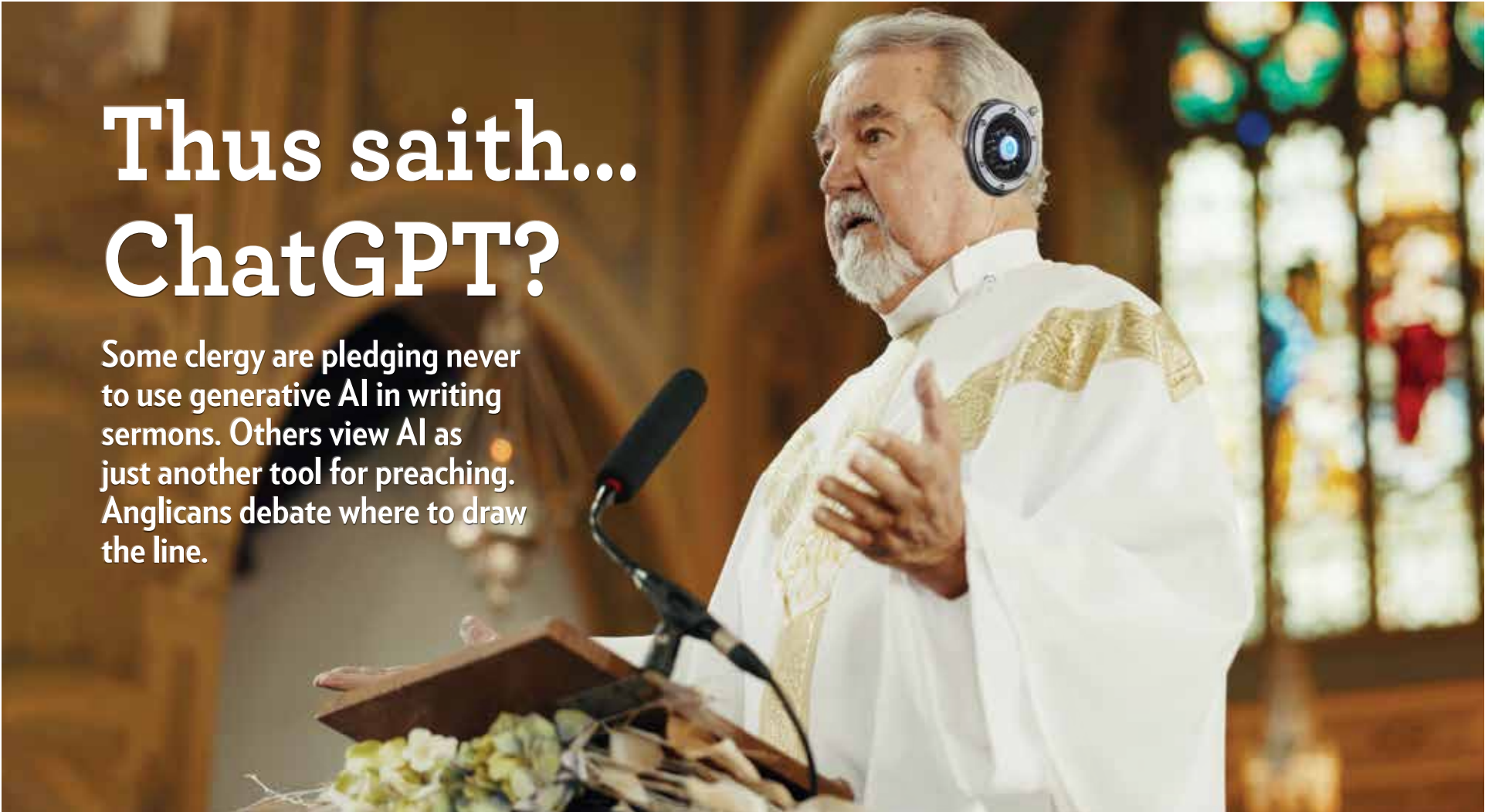


PHOTO COMPILATION: PEOPLE IMAGES, KUB THE SHADOW SIMPLE MAN, AND SASKIA ROWLEY

Clergy opinions run gamut on AI use in sermons

MATTHEW PUDDISTER
STAFF WRITER

Use of generative artificial intelligence (AI) in writing sermons has sparked a wide range of responses among Anglican clergy, from enthusiastic embrace of the technology to pledges totally opposing its use.

More than 150 preachers and church leaders, including about a dozen Canadian Anglicans, have signed the Saint Dunstan Pledge for Preachers, committing not to use generative AI to write sermons, homilies or reflections. The Rev. Emily Garcia, an Episcopal priest in the diocese of Massachusetts, created the online pledge on May 19—the feast of St. Dunstan, patron saint of metal workers and other craftspeople.

The Saint Dunstan Pledge declares that signatories will not use generative AI tools such as ChatGPT, Claude, Copilot or Gemini at any point in the brainstorming, planning, drafting or writing of their sermons. It clarifies that this pledge does not prevent them from using non-generative AI for tasks such as drafting voice memos, converting text to spoken audio, correcting spelling and grammar or doing basic Google searches without AI.

Canon Maggie Helwig, priest in charge at the Church of St. Stephen-in-the-Fields in Toronto and a published writer of poetry, fiction and non-fiction, says she signed the Saint Dunstan Pledge due to a broad range of concerns. Helwig points to the ecological impact of AI data centres, such as their vast energy and water

“The idea of just typing a prompt into a search bar and having it spit something out for me ... my skin crawls when I think about doing that.”

—The Rev. Grace Burson, incumbent at the Church of All Saints By the Lake in Dorval, Que.

consumption. She also worries about intellectual property theft in the development of large language models that produce output based on the work of artists and writers who receive no compensation.

Helwig describes generative AI as “burning down human civilization to enable mass consumption of predictive text from the plagiarism machine.” The Rev. Helen Dunn, rector of St. Clement’s Anglican Church in Vancouver, says she signed the Saint Dunstan Pledge as an act of “solidarity with artists and creatives who are slowly losing their craft to AI.”

Preaching, Helwig says, is an “incarnational act” in which humans interpret ancient texts to their communities, based on their own struggle and relationship to the texts. She says teaching and celebrating the sacraments was the first responsibility placed upon her at her ordination. “Why would I want a jumped-up predictive text model interfering with that sacred process?”

The Rev. Grace Burson, incumbent at the Church of All Saints By the Lake in Dorval, Que. and a writer who also signed the Saint Dunstan Pledge, calls use of generative

AI for sermons “an abdication of our vocation as preachers and writers and thinkers.”

“We made promises at our ordination to use our gifts, our brains, our hearts to serve our people,” Burson says. “The sermon is the primary place where I encounter my congregation theologically, where we have that conversation about Scripture and about how God is moving in our lives. The idea of just typing a prompt into a search bar and having it spit something out for me ... my skin crawls when I think about doing that.”

The Rev. Tay Moss—honorary associate at St. John the Baptist Norway Anglican Church in Toronto, director of the online church learning platform CHURCHx and CEO of consulting service Leporia Software, which describes itself as offering “digital tools for faith communities,” including AI—offers a different perspective.

“AI needs to be understood as another tool in the toolkit that pastors and priests use for sermon writing,” Moss says. He compares generative AI to other online resources such as commentaries, podcasts or archived sermons that a preacher might consult in writing a reflection. AI can offer suggestions to help a preacher improve the flow of their argument, Moss says, or tailor their sermon to a specific audience.

“There’s a spectrum here ... That idea of people sitting there and just lazily writing a prompt and having it generate the whole sermon—yeah, that’s not a good idea, but I think

“What we say in our diocese is that we hold each other lovingly accountable ... We’re saying to our clergy, if you use [AI], learn how to use it properly. If you quote AI, then you give it credit and you let people know that this is where you’re working from.”

—John Watton, Bishop of Central Newfoundland

that’s evident to everybody,” Moss says. He describes the Saint Dunstan Pledge as an “all-or-nothing, reactionary approach to something that requires a lot more theological nuance and discussion.”

Opposition to generative AI, Moss says, often comes from fear or anxiety about larger societal issues such as climate change and mass surveillance. Comparing AI to previous new technologies—such as cars—that were eventually regulated, Moss says AI and data centre construction should likewise be regulated.

In June, Council of General Synod passed a resolution directing the offices of the primate and general secretary to establish a working group to draft terms of reference for an AI ethics task force, with a mandate “to establish guiding virtues” to help the Anglican Church of Canada “negotiate faithful engagement” with generative AI technologies. Moss says he hopes the AI ethics task force will establish “guardrails and principles”

rather than strict rules.

Bishop of Central Newfoundland John Watton, a member of CoGS, says people should treat AI as a research assistant. Clergy should give credit if they choose to use AI in writing sermons, Watton says, as they would any other source—and must be aware that AI can generate information that is false, biased or lacking context.

“What we say in our diocese is that we hold each other lovingly accountable ... We’re saying to our clergy, if you use [AI], learn how to use it properly,” Watton says. “If you quote AI, then you give it credit and you let people know that this is where you’re working from. I think that’s fair because you actually are using someone else’s idea and flow of thought.”

The Rev. Greg Little, associate pastor at St. John the Evangelist Anglican Church in Strathroy, Ont., says AI has developed rapidly since he wrote a blog post in January 2024 reflecting on the technology’s use in sermons. He describes preaching as “a special calling” that “really has to be authentic and it has to come from you.”

Little says he is not opposed to preachers using AI to write sermons if they make clear that they have used AI, even as a source of information.

“There’s got to be a clear distinction between something that AI produces and something that a human produces,” Little says—something he acknowledges could become “harder and harder to distinguish” in the future as AI technologies continue to advance.



OUR PRIMATE WRITES

Listen to the one who gives you life

BY SHANE PARKER

“To feel truly alive, truly at home, listen well to the one who gives you life.

COUNTY GALWAY nestles into the midpoint of the west coast of Ireland. Its beautiful region of Connemara reaches out into the Atlantic Ocean, with the busy market town of Clifden at the tip. Connemara is known for its sturdy ponies, the iconic Kylemore Abbey, the long and moody Killary Fjord, fly-fishing, James Joyce and two striking, compact mountain ranges: the Twelve Bens and the Maumturks.

These two ranges, cloaked in rich green and blue tones, are separated by the Inaugh Valley. From a road that weaves along its floor, you can look up at their very distinct and imposing peaks, ridges and saddles. By the standards of Canada’s western mountains, the Bens and the Maumturks are not very high—about 700 metres—but they rise sharply from sea level.

I have spent many long days solo in the mountains of Connemara, hiking to each of



PHOTO: SHANE PARKER

AFTERNOON SKY over County Galway, Ireland.

the peaks of the Twelve Bens and through most of the often treacherous ridges of the Maumturks. Their proximity to the sea can make things interesting. In any one day it is possible to find yourself in clear skies, heavy fog, sheeting rain and blasting wind—and to find your feet on grasses, mosses, heather, bracken, shale, peat,

stone and solid rock. There are few defined paths, apart from deceptive sheep trails, and you must be very careful not to find yourself suddenly on the edge of a steep cliff. You need to be fully alert, fully alive.

I enjoy hill walking alone because it is deeply contemplative and utterly real: there is no space between my body and

creation nor between my spirit and the Creator. Some might call this a “thin place,” in the language of Celtic spirituality.

In this season of late autumn, as the vivid colours of October fade into the still, watchful days of November, creation reminds us that our bodies move through seasons, through times of ease, fullness, struggle, loss. We are in this way very much part of creation, and nothing can remove us from that reality, so it is wise to embrace it and to live life as fully as possible.

To feel truly alive, truly at home, listen well to the one who gives you life. Walk closely with the Creator, who is among us, within us, before us, behind us, beneath us, above us—telling us to live and love as Jesus did: with mercy, compassion and peace, bringing hopeful, saving, redeeming, transforming love to all creation and all creatures.

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



FEATHER AND SAGE

Change comes through prayer

BY CHRIS HARPER

“My mother used to tell us of how my great-grandfather would take his drum and the whole house would go quiet as he sang his prayers through his drum song.

FEATHER: Creator God, we, the children of your creation, thank you for the new day before us, and we invite you into the circle of our journey of life and faith. Humble our hearts to see your path and direction, especially when pride whispers; calm us when the storm of life around us seems too much, and bless us with your abundant peace that we may witness peace to all on our journey in this life. We the children of creation lift our prayer in the name of the peacemaker, Christ our Lord and Saviour. Amen

Scripture: Mark 11:24, John 14:13-14, Isaiah 41:10

SAGE: We live in uncertain times, and it is often a struggle to keep abreast of all that is changing in the life and times around us. I’ve been trying to keep up to date on the growing concerns around AI, data centres



PHOTO: VALMEDIA:

and the influence of social media on our lives. As a result, I’ve been praying more and focusing on the postures of power and privilege. I’ve been looking into the mirror of my faith and prayer life and have seen reflected the falsehood of thinking that I’m praying enough.

Prayer is the pausing to come into relationship with God our Creator. It is the humbling of self to submit the needs and

concerns of our world and relationships to the one who can change all things.

My mother used to tell us of how my great-grandfather would take his drum and the whole house would go quiet as he sang his prayers through his drum song. The posture of prayer shapes our belief and humility before the Almighty. Prayer should open our hearts and souls before the Creator. It should be

treated as a significant moment, important in its own right but also powerful enough to change our view of all that is before us in life and faith.

In these ever-changing times, we too often focus only on the seen and scene before us, forgetting that it is the unseen that can shape and change the world and future. Our personal prayers are powerful: what we bring before the Almighty One can be shaped because our Heavenly Father hears and answers our prayers, though not always as we demand, not always as we want, but as we need and as is best. It is my prayer today that we together in the great circle join our prayers in the great drumbeat of our hearts, and that we invite the Creator to walk with us that we might express peace, healing and true love.

NATIONAL INDIGENOUS ARCHBISHOP CHRIS HARPER is the presiding elder of Sacred Circle.

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Canadian church marks 50th anniversary of women's ordination

SEAN FRANKLING
STAFF WRITER

Nov. 30, 2026 marks the 50th anniversary of the ordination of women as priests in the Anglican Church of Canada. Dioceses and parishes across Canada are holding events to commemorate the occasion, ranging from themed Sunday Eucharist services to a two-day event in Victoria, which organizers say has drawn 140 registrations so far.

Archbishop Anne Germond, the metropolitan of the ecclesiastical province of Ontario, formerly served as acting primate of the Anglican Church of Canada—the second female primate after Archbishop Linda Nicholls. Germond calls the ordination of women a “significant historic event for our church” and says women’s leadership gifts, though present before 1976, have flourished and enriched the church since that milestone.

She says parents have approached her on parish visits to say their daughters were inspired by seeing her in a leadership role.

“[They] say to me afterwards, ‘Our children

“There’s no young woman or girl who comes into an Anglican church today who isn’t going [to] witness a woman functioning as a priest. And that is a huge difference from 50 years ago.”

—Canon Jeannine Friesen, priest in charge, Christ Church Cathedral, Victoria.

now look to women and say, “That could be me one day.””

Ordained in 2002, Germond says she has been welcomed both at the parish level and in the national church. Still, she says, there are challenges women in ordained ministry face, including the balance between family expectations and a career in the church.

One colleague pointed out to her that in Germond’s diocese of Algoma, only three priests had gone on maternity leave in 50 years.

“What is holding back women with young families?” Germond asks.

Canon Judy Rois says she saw significant challenges when she was first ordained in 1986. Rois is a former executive director of the Anglican Foundation of Canada and an adjunct

Canon Judy Rois



2021



1986

Archbishop Anne Germond



2025



2002

Canon Jeannine Friesen



2021

PHOTOS, CLOCKWISE FROM TOP LEFT: GENEVIEVE CARON; CHRISTOPHER DUNN; COURTESY OF CHRIST CHURCH CATHEDRAL, VICTORIA

THEN AND NOW L-R: Canon Judy Rois, Archbishop Anne Germond and Canon Jeannine Friesen at the times of their ordination

member of faculty teaching homiletics at the University of Toronto’s Trinity College.

Some people, both men and women, did not take women priests seriously when she was first ordained, Rois says. “Men had those positions for so long, it wasn’t familiar,” she says.

Exacerbating this issue was the limited number of female role models to look to for encouragement in the priesthood, she says. Rois chose to focus on showcasing her competence in the job rather than “put my fist up in the air and demand recognition,” she says. “I just knew these things would take time.”

Today, she says, there are far more role models for young women considering ordination. “Now there are women primates, there are women bishops, there are [women] deans of cathedrals, there’s women with academic appointments,” she says. “Women have proven themselves to be more than competent to do the job of

Anne Boleyn as architect of the English Reformation: A conversation with Canon Martha Tatarnic



IMAGE: PUBLIC DOMAIN

REFORMER An 18th century painting of Queen Anne Boleyn. Tatarnic says Anne’s passion for reform had a formative influence on the Anglican tradition.

MATTHEW PUDDISTER
STAFF WRITER

Queen of England from 1533 until her husband King Henry VIII had her executed in 1536, Anne Boleyn was a central political figure in the English Reformation that marked the birth of Anglicanism. The king’s desire to annul his marriage to Catherine of Aragon to marry Anne drove him to break with the Roman Catholic Church and establish the Church of England. Yet the extent to which Anne’s religious beliefs shaped the church is not well known, Anglican priest and author Canon Martha Tatarnic says.

Tatarnic, rector at St. George’s Anglican Church in St. Catharines, Ont., has written books on food and body image from a Christian perspective and on church gathering after the experience of the COVID-19 pandemic. As a feminist with a strong interest in history, Tatarnic has had a lifelong fascination with Anne. Boleyn represented glamour, magnetism and tragedy for

the young Tatarnic, who says she felt a kindred spirit in this “bookish, opinionated, driven, principled, ambitious” woman who championed religious and social reform.

Many accounts of Anne’s life, however, have consistently misrepresented the late queen, Tatarnic says, reducing her to gender stereotypes and minimizing or overlooking her formative impact on the Anglican tradition. The *Anglican Journal* spoke to Tatarnic about her new book *Anne Boleyn: Reputation, Revolution, Religion, and the Queen who Changed History*, which seeks to counter such misconceptions and re-affirm Anne as a founding figure of the Anglican Church. An excerpt from the interview follows.

Where did your interest in Anne Boleyn come from?

I was introduced to Anne Boleyn’s story similarly to how many people were, which was through the movie *Anne of the Thousand Days*, which I watched when I was quite

young. From that point on, I was haunted by Anne Boleyn, the sense of intrigue about her story, wondering what more there was. As good as that movie is and as iconic a portrayal as it is, it left me with more questions than answers.

The musical *Six*, about the six wives of Henry VIII, was the impetus for your writing a book about Anne Boleyn.

I was complaining to my brother about how Anne Boleyn was portrayed, leaning into all of the worst stereotypes of how she has been misrepresented: as a hussy, as a gold digger, as someone who behaved in sexually problematic ways—all of which is not, I would argue, borne out by the facts of historical evidence.

The sentence that stands out for me is when you say, “The church I serve today would not be what it is, and perhaps would not even exist, if it weren’t for Anne Boleyn.” Can you explain what you mean by that?

We can point to a lot of ways in which she is rightfully

named an architect of the English Reformation, not merely a catalyst. But I think I would point to three main things.

She was a fan of reading contraband reform material. It was a book by [William Tyndale], *The Obedience of the Christian Man*, that she passed along to King Henry that changed the conversation from one of convincing the pope in Rome to grant an annulment of his marriage to Catherine of Aragon to instead challenging the pope’s authority altogether. Then over the course of those six years of fighting to split the church from the pope’s authority and to finally be married, and then the three years that she was the queen of England, we can see a real sea change that she was at the heart of in two respects.

The first was the normalizing of access to the Bible in English. That had a lot to do with her influence with the king, because prior to Anne Boleyn, English Bibles were being publicly

men's ordination

on Jeannine Friesen



CTORIA, IAN INNISS; DIOCESE OF ALGOMA ARCHIVES; COURTESY OF JUDY ROIS
nations and more recently.

ministry at all levels.”

There are still barriers to overcome, Rois says, such as the subtle inequality in perceived authority between men and women in equal positions and the need for more robust sexual misconduct protection. She hopes for a future where the fact that a priest is a woman

is no more remarkable than anything else about them.

Germond and Rois are both slated to participate in 50 Years of the Priesting of Women, a celebration in Victoria that Rois helped organize. Canon Jeannine Friesen, chairperson of the event’s organizing committee and priest in charge of Christ Church Cathedral, Victoria, says the event is an opportunity for reflection on the past and future and networking between female clergy.

As the 50th anniversary of women’s ordination approached, she says, the success of an online event she organized for the 45th, which drew 100 people, spurred interest in an in-person version for the 50th.

Scheduled for Nov. 24-25, the event gathers women clergy from across Canada for panels on subjects including Indigenous ministry, social justice and women who have been ordained 35 years or longer.

Looking back, Friesen says, the anniversary marks a major change for women in the church.

“There’s no young woman or girl who comes into an Anglican church today who isn’t going [to] witness a woman functioning as a priest. And that is a huge difference from 50 years ago.”

tion with Martha Tatarnic

burned and people who had them or were trying to publish them were living in fear or in exile or under threat of violence. To go from that to 1535, the year before she died, [with] the publishing of the first English Bible dedicated to King Henry VIII and Queen Anne is a remarkable sea change. We know from her influences and from her behaviour how important access to the Bible in the vernacular was to her and what she thought was most central to the reform agenda.

The second piece was personnel. Anne had a really incredible talent for identifying talent and for moving talented reformers into positions of power [including] Thomas Cranmer, the first archbishop of Canterbury of the reformed Church of England, and Matthew Parker, who was her personal chaplain and then archbishop of Canterbury for [Queen] Elizabeth I. They are two of the three men who are credited with developing a

distinctive Anglican thought, [both] Anne Boleyn hires. When Cranmer was given his post as archbishop of Canterbury and went to thank the king, the king told him, “You have Anne to thank for this.”

When she died, there were a lot of Catholics who hoped that was the end of reform in England. But she was a little too effective with getting those pieces moved across the chess board and assuring the continuation of reform in a whole bunch of ways. It’s not just that there were reformers in all those positions of power. Cranmer was responsible for the education of [King] Edward VI, who was the first English sovereign to be raised as a Protestant. Those different people had an influence on Elizabeth and how she was raised and what her beliefs were. And of course, Cranmer wrote the *Book of Common Prayer*, which is still used in the Anglican Church today.

Read the full interview at anglicanjournal.com.

General Synod archivist retires

Lifelong archivist and researcher reflects on contributions to the life of the Anglican Church of Canada

SEAN FRANKLING
STAFF WRITER

Laurel Parson, General Synod archivist, has retired after a career with the church that began in the early 1990s. Parson’s last day in the office was Aug. 31.

As archivist, Parson provided information to residential school survivors and Indigenous communities as Canada and the Anglican Church reckoned with the schools’ legacy, she said in an interview before she retired.

When Parson was attending the University of Windsor, earning a combined bachelor’s degree in English and history, she knew she didn’t want to be a teacher, she said. So when one of her classmates described her plan to go to the University of Western Ontario for a master’s degree in library science, Parson was immediately intrigued, she said.

She went to Western herself to obtain her master’s degree and then worked in archives throughout her career. Parson did a brief stint on the “archive circuit,” she said, including diocesan and university archives, when budget cuts eliminated her archival assistant role for General Synod in the 2000s. She returned in 2003 and stayed.

Parson did much of the work of preparing



PHOTO: SEAN FRANKLING

LAUREL PARSON shows the *Journal* around the Office of General Synod archive room.

and providing church documents to the Truth and Reconciliation Commission of Canada beginning around 2011, which she considered one of her key achievements on the job. She and other researchers spent long hours scanning, describing and cataloguing photos and documents over the course of several years.

Parson described that project as a “very proud piece” of her time with the church. The documents her team catalogued during that time continue to be of help to researchers like associate professor Val Marie Johnson,

who teaches social justice and community studies at Saint Mary’s University. She said Parson was instrumental in helping her and the Inuvialuit people she worked with access and sift through what they found in the archives.

The nature of the material that comes up in residential school research is often difficult, Johnson said.

“Because it’s such difficult material and because we really care about it, we can get excited or upset or frustrated,” Johnson said. “Laurel has just been very level, calm, capable [and] crucial because of her knowledge of the material.”

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Anglo-Catholic parishes embody ‘appreciation for the mystical’

Rituals include incense, bells, candles, English and Latin plainchant

MATTHEW PUDDISTER
STAFF WRITER

Worship at St. Thomas’s Anglican Church, a historic Anglo-Catholic parish in downtown Toronto, invariably provokes one of a few strong reactions from newcomers, rector Fr. Nathan Humphrey says.

Some people, he says, ask him, “Wow, where has this been all my life?” Others who come from Protestant or evangelical backgrounds can have a strong knee-jerk reaction against worship that seems to them “too Catholic,” even “weird” or “idolatrous.”

“I don’t think anybody ever comes to the service at St. Thomas’s and has the attitude of ‘meh,’” Humphrey says. “A good Anglo-Catholic parish worth its salt won’t ever result in a ‘meh’ reaction from somebody who comes through the doors, because there’s always a particular identity that it’s conveying.”

Anglo-Catholic parishes—Anglican parishes that embrace many beliefs and practices associated with the Roman Catholic Church—represent a distinct tradition in the Anglican Church of Canada. While priests say this tradition remains a minority in the wider church,



PHOTO: MICHAEL VISSER

HIGH CHURCH Clergy at St. Thomas’s kneel before the altar. Along with worship style, the parish’s Anglo-Catholicism finds reflection in its daily Mass and strong focus on communion of the saints.

they also report thriving Anglo-Catholic congregations are attracting diverse newcomers drawn to its unique worship style.

Churches such as St. Thomas’s trace their roots back to the Oxford

movement, a 19th-century trend in the Church of England that favoured the return of many older Christian practices to Anglican theology and liturgy. The movement eventually developed into the Anglo-Catholic tradition.

Practices of Anglo-Catholic parishes in Canada vary, but can include daily Mass, use of incense and altar candles, wearing of certain Eucharistic vestments and a greater focus on celebration of the saints. Choirs often sing polyphonic or Latin chants.

Humphrey says the aesthetic dimension of Anglo-Catholic worship reflects an interest in “the beauty of holiness.” At the same time, he warns against “the spiritual danger of worshipping the worship” and says all worship must centre on Jesus Christ as Lord and Saviour to accomplish its chief task of proclaiming the gospel.

“Anglo-Catholicism as a movement is centred first and foremost in pointing to Jesus Christ through music and liturgy and the beauty of holiness, as it’s rooted in the historic understanding of the church and the councils of the creeds,” Humphrey says.

Originally from a non-Anglican evangelical background, Humphrey came to Anglo-Catholicism after meeting the late Frank Griswold, 25th presiding bishop of The Episcopal Church. Humphrey describes his first

experience of Anglo-Catholic worship as feeling like “a foretaste of heaven.” “There’s an immediate notion that something transcendent is happening; that something other than the normal earthly reality is going on,” he says. “There’s an appreciation for the mystical.”

Humphrey says St. Thomas’s is growing numerically with an influx of families, children, students and young professionals alongside existing longtime parishioners.

St. George’s Round Church in Halifax is relatively new to the Anglo-Catholic tradition, assistant curate Fr. Nicholas Lucciola says. He credits former rector the Rev. Robert Petite with instituting the practices in the 1980s.

Sunday worship at St. George’s includes a fully vested priest, deacon and sub-deacon; acolytes, torchbearers and a cross-bearer; incense and singing the gospel from the middle of the congregation.

“People really like the embodied and transcendent aspect of it, that all the senses are used in worship with the ringing of bells, the smelling of incense, the standing, the kneeling, the genuflecting,” Lucciola says. “People who are looking for this really holistic worship experience and a connection to history are really drawn and captivated by that.”

SACRED SPACES



PHOTO: THE REV. MATTHEW BROWN

ALL SAINTS, PETAWAWA A rainbow arches over All Saints Anglican Church in Petawawa, Ont., where the parish has worshipped since 1888.

All Saints Anglican Church in Petawawa, Ont. is a traditional rural building with a steep-gabled structure, paired windows and ornate hinges on a pointed entrance door. Built in 1888, the church held its first service on All Saints Day. The church has been expanded three times, most recently in 1994 to add a hall and kitchen and to improve accessibility, while retaining its original outer appearance.

The congregation includes many active or retired Canadian

Armed Forces members. The church property includes two cemeteries, one directly behind the church. A cemetery further down the Petawawa River contains the graves of early settlers and military personnel.

In 2021 a parishioner’s donation allowed All Saints to reconstruct its bell tower and replace the church bell. On All Saints Day that year, the bell rang to begin the church’s morning service for the first time in almost two decades.

—Matthew Puddister

CORRECTION

Say Yes! To Kids fundraising teams keep 80 per cent of the money raised for a local child and youth ministry project, while the remaining 20 per cent funds national ministries for

Indigenous youth. Our October article on this fundraising campaign incorrectly described a 60-20-20 split, which only applied in the first year of the campaign.

Your 2026 Advent Resource

Alongside God: Active Waiting in Times of Uncertainty and Difference

What does it mean to walk alongside God when the ground beneath us feels unsteady and our communities feel fractured? This Advent season, Brittan Hudson will explore “active waiting”—a holy, gritty posture of expectation that engages with uncertainty and difference, to become the ground for change.



Brittan Hudson holds a Master of Theological Studies in Development from the University of Toronto and was a member of the Dismantling Racism Task Force representing Black Anglicans of Canada at General Synod in 2023.

To learn more, and to receive a daily prayer and reflection from Brittan throughout Advent, visit alongsidehope.org/Advent2026.



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St. Anne’s art exhibition finds rebirth amid ruins



PHOTO: MATTHEW PUDDISTER

WHERE WALLS MEET SKY The Rev. Hannah Johnston, priest in charge, and volunteer Richard Anderson stand beside *FARSH*, a minaret by artist Roda Medhat at the St. Anne’s exhibition.

MATT PUDDISTER
STAFF WRITER

The ruins of a historic Toronto church destroyed by fire two years ago became both the site of an art exhibition and multiple concerts this summer and a symbol of the parish’s determination to rebuild.

St. Anne’s Anglican Church hosted the exhibition “Where Walls Meet Sky” from Aug. 22 to Sept. 13 in the shell of its former building. The church was a unique piece of Byzantine Revival architecture that burned to the ground in June 2024 along with irreplaceable artwork including pieces by members of the Group of Seven. The congregation has since continued to worship in its

“For me, it’s just been extraordinary to see the space transformed, to see people coming back in again for the first time, being able to open it to the community.”

—The Rev. Hannah Johnston
priest in charge at St. Anne’s

parish hall, with plans to rebuild a smaller structure inside the remains of the old church.

Supported by funds from the Ontario Arts Council, “Where Walls Meet Sky” featured several pre-existing artworks focusing on rebirth or sacred space. Curator Rui Pimenta said the current state of the church inspired the theme.

“Being open to the sky, open to the heavens, I think has a lot of significance and poetry to it,” Pimenta said.

The Rev. Hannah Johnston, priest in charge at St. Anne’s, described an “overwhelming” response to the exhibition, which also included concerts within the ruins presented by local non-profit arts organization Wavelength Music. Nearly 700 people attended the opening reception, she said.

“For me, it’s just been extraordinary to see the space transformed, to see people coming back in again for the first time, being able to open it to the community,” Johnston said.



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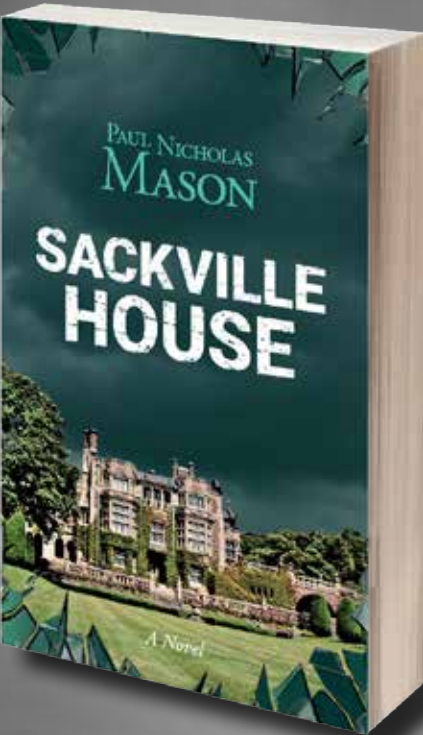
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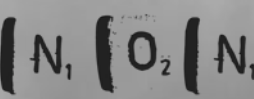


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This month in Christian history

MATTHEW PUDDISTER
STAFF WRITER

As a reminder of the long, rich history of the Christian church, the Anglican Journal presents “Milestones,” a short feature exploring key historical and intellectual events in the evolution of Christendom.



PHOTO: PUBLIC DOMAIN



PHOTOS: PUBLIC DOMAIN

Nov. 1, 451
The Council of Chalcedon, the fourth and largest ecumenical council of the ancient church, adjourns. It repudiates the doctrine of Eutychianism, which states that Christ has only one nature—a combination of human and divine—not two, divine and human.

Nov. 27, 1095
Pope Urban II proclaims the First Crusade aiming to return the Holy Land to Christian rule.



PHOTO: PUBLIC DOMAIN



PHOTO: GENERAL SYNOD ARCHIVES

Nov. 3, 1534
The English Parliament passes the Act of Supremacy, which officially establishes the reigning monarch as head of the Church of England.

Nov. 30, 1976
The Anglican Church of Canada ordains its first female priests following a 1975 General Synod vote to allow women’s ordination.

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PHOTO: PROVIDED BY ANGLICAN COMMUNION

CALLED TO SERVE Anglican leaders from the Americas meet in São Paulo, Brazil. Archbishop Shane Parker, primate of the Anglican Church of Canada, is second from left in the middle row, while General Secretary Andrea Mann is second from right in the front row.

Primates commit to cement growing bond

Continued from p. 1

countries, including issues of political and economic instability, he adds.

While these changes are not all going in the same direction, each of the primates Parker heard from described a time of significant change in one way or another, he says.

"We share a colonial heritage, and many of the structures that were built up at our inception are no longer serving us well. There's [a] desire to focus on where we are called to serve at this time."

The church leaders also discussed

issues of mutual concern across the continents, including migration, environmental concerns and relations with Indigenous peoples.

The primates of the Americas have committed to cementing their growing bond by continuing to meet, Parker says. They have discussed holding regular online gatherings, as well as regional in-person meetings in the years between the global Primates' Meetings.

"The relationships are newly developed, but strong," Parker says. "And there's a desire to continue to strengthen them."



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QUIZ



**Test your
ecclesiastical
knowledge!**

SEAN FRANKLING
STAFF WRITER

- In Mark 3:17, Jesus gives his disciples John and James a nickname that reflects their enthusiasm, love of justice and irascibility. The name, Boanerges, means:
a) Boulder boys
b) Lightning brothers
c) Fists of fury
d) Sons of thunder
- Which pope had the shortest pontificate—only 13 days?
a) Urban VII
b) John Paul I
c) Pius III
d) Benedict V
- An argument that attempts to resolve the problem of evil is called a:
a) theonomy
b) theodicy
c) theocracy
d) theosophy

Answers:
Question 1: d) Sons of thunder
Question 2: a) Urban VII
Question 3: b) theodicy

December Bible Readings

DATE READING

☐	01	Isaiah 63:1-17
☐	02	2 Chronicles 26:1-23
☐	03	2 Chronicles 34:29-35:6
☐	04	2 Peter 3:1-18
☐	05	Ezra 1:1-2:1
☐	06	Mark 1:1-8
☐	07	Isaiah 26:7-15
☐	08	Isaiah 61:1-11
☐	09	Psalms 126 & 127
☐	10	Malachi 2:10-3:1
☐	11	Luke 3:1-18
☐	12	Habakkuk 3:1-19
☐	13	Isaiah 40:1-17*
☐	14	Isaiah 40:18-31
☐	15	Psalms 125
☐	16	Mark 9:9-13
☐	17	Hebrews 1:1-4
☐	18	Hebrews 1:5-14
☐	19	Luke 1:8-25
☐	20	Luke 1:26-38
☐	21	Hebrews 9:1-14
☐	22	Luke 1:39-45
☐	23	Zephaniah 3:14-20
☐	24	Luke 2:1-20
☐	25	Isaiah 9:2-7
☐	26	Mark 6:1-6
☐	27	Luke 2:22-40
☐	28	Jeremiah 31:15-30
☐	29	Jeremiah 31:31-40
☐	30	Isaiah 49:5-15
☐	31	Psalms 148

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

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Dr. Scott Brubacher,
Executive Director

Our Church Is Still Becoming

The Church is never finished. It is always becoming what God is calling it to be.

At the Anglican Foundation of Canada (AFC), we have the privilege of witnessing this process every day. Across the country, Anglicans are responding to changing circumstances with faith, creativity, and courage. New leaders are being formed. Congregations are discovering new ways to serve. Historic places of worship are being restored for generations still to come. Young people are finding confidence, belonging, and a place in the life of the Church.

Together, these signs of growth and possibility tell us something profoundly hopeful: our Church is still becoming. Like the sacred places that have been entrusted to us, the Church is the work of generations—built stone by stone, sustained prayer by prayer, and passed faithfully from one generation to the next.



Through *Say Yes! to Kids*, AFC members are helping young people find confidence, belonging, and a place in the life of the Church.

For nearly 70 years, the AFC has accompanied Anglicans across Canada in this faithful work. We are able to do so because generations of members have chosen to invest in the Church's future. Their generosity is our foundation, making it possible for AFC to support individuals as they answer God's call to service, strengthen local leadership, encourage innovation, renew sacred spaces, and help congregations respond to the changing needs of their communities.

Membership in AFC is an act of confidence in what God is continuing to do through the Anglican Church of Canada. It is a quiet but powerful affirmation that our Church is still becoming, still serving, still responding to God's call.

If you share that confidence in the future of our Church, I invite you to become an AFC member. Your membership enables all of us to enter more deeply into the ministry God is calling us to embrace.

Growing Where We Are Planted



Ministry taking root: Home Again Furniture Bank, the Community Connector, and the diocesan community farm are among the ministries helping the Diocese of Eastern Newfoundland and Labrador serve its neighbours in new ways.

Since 2020, the Anglican Foundation of Canada has invested more than \$70,000 in Community Ministries grants across the Diocese of Eastern Newfoundland and Labrador. Over time, those investments have helped strengthen a growing vision for ministry rooted in local needs and local leadership.

The partnership began with Home Again Furniture Bank, helping families, newcomers, seniors, and others rebuild their lives with dignity. It grew to include a community farm transforming underused church land into a source for fresh food for local food banks. Through *Say Yes! to Kids*, the diocese strengthened ministry with children and youth.

Learn, Love, Serve

On Wednesday mornings, the lower hall at St. John the Evangelist in Port Hope, Ont., comes alive. Volunteers prepare meals as coffee brews nearby. Some guests arrive looking for lunch. Others come for conversation. Before long, the room settles into the easy rhythm of a neighbourhood gathering place.

Known as the Emmaus Café, the weekly pay-as-you-can meal reflects a parish that has gradually discovered its vocation—not simply as a place of Sunday worship, but of weekday hospitality. Its parish motto “Learn, Love, Serve” has become a touchstone for that journey.

“Our evolution as a welcoming, community-centred church has unfolded over several years,” says parishioner Penny Nutbrown. “We have listened closely to the needs around us and discerned how the gifts God has entrusted to St. John's could better serve the wider community.”

Most recently, that vocation has found expression in the Community Connector, a mobile wellness ministry bringing meals, housing assistance, basic health supports, hygiene supplies, and community connection to people experiencing homelessness and poverty in St. John's.

Together, these ministries tell the story of a diocese growing where it has been planted—discovering new ways to serve its neighbours and becoming more fully the Church God is calling it to be. Along the way, AFC members have helped give each new idea room to take root and grow.

Read more at anglicanfoundation.org/enl

That journey has inspired a community garden, children's ministry, community meals, a thrift store, and partnerships that have deepened the parish's understanding of housing insecurity in Northumberland County.

Since 2021, AFC has awarded three grants to St. John's. The most recent supports *Meals for Motel Residents*, delivering nutritious meals each week to seniors living in temporary motel accommodation. “The funding enables us to provide reliable meals,” says Nutbrown, “but also the reassuring presence of a familiar face at the door.”

Together, these ministries reflect those three simple words in action: learn from the community, love your neighbours, and find ways to serve. In Port Hope, they are helping St. John's become the place of welcome God is calling it to be.

Read more at anglicanfoundation.org/sje

From left: Penny Nutbrown with the Rev. Canon Jesse Parker; Peter and Janet Lang, who lead the Meals for Motel Residents ministry; and the Rev. Deb Chapmen preparing food for the Emmaus Café.



Become an AFC Member today!
anglicanfoundation.org/membership