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‘All these people believe in what you’re doing’



PHOTO: CONTRIBUTED

CHOIR TOUR Youth choir members from Christ Church Cathedral in Victoria, B.C. visit St. Paul’s Cathedral, London during their July tour of the United Kingdom. A local fundraising campaign supported by the Anglican Foundation of Canada through Say Yes! To Kids allowed the young singers to participate in their U.K. pilgrimage and cathedral residency, singing daily services at Lincoln Cathedral and St. Paul’s Cathedral.

Youth programs benefit as local fundraising meets with national support

MATTHEW PUDDISTER
STAFF WRITER

A national campaign spearheaded by the Anglican Foundation of Canada (AFC) to raise funds for local child and youth ministry, Say Yes! To Kids (SYTK) began as a one-time initiative in 2021 before becoming an annual campaign the following year. But 2026 felt different for AFC staff, according to executive director Scott Brubacher. “We felt like this year the church got it,” Brubacher says. “The donations were coming faster and more immediately, and it felt more organically charged.” SYTK involves local teams raising funds for youth programs. The AFC matches the amount each team raises,

“We felt like this year the church got it. The donations were coming faster and more immediately, and it felt more organically charged.”

—Scott Brubacher, executive director of the Anglican Foundation of Canada

up to \$1,000. Every team keeps 60 per cent of money raised for a local project, while 20 per cent goes to support a diocesan youth ministry and the remaining 20 per cent funds national Indigenous youth ministries. This year’s campaign saw 24 teams across the Anglican Church of Canada collect a record \$165,000.

The Christ Church Cathedral youth choir embarked on its second U.K. residency thanks to a SYTK campaign, singing daily services at Lincoln Cathedral and St. Paul’s Cathedral in London. Philippa Carrie, mother of a chorister, led the fundraiser, which raised more than \$12,000 to cover travel costs. “Knowing that you have the support of the Anglican Church behind you ... that’s a pretty powerful message for any kid ... All these people believe in what you’re doing,” Carrie says. The Cathedral Church of All Saints in Halifax, N.S. ran a campaign to support the launch of the Anchor Youth Space Halifax Chebucto, a free mental health and substance use support centre for people aged 12 to 25.

SYTK gives fundraising “another level of legitimacy when it’s something that’s happening right across the country,” congregational council member Cate Berry says. “People like to belong to something exciting.” St. John the Divine Anglican Church in Squamish, B.C. raised more than \$3,700 for youth ministry. “The matching grant really makes a big difference and is really motivating,” rector the Rev. Cameron Gutjahr says. People now “know what it takes ... They know it needs investment to continue to do these things.” Brubacher says the campaign’s “track record of success” helped drive record participation. “It does take a bit of work ... The ones that get that and are successful keep coming back.”

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See inside...

Neo-monastic community to launch in diocese of Niagara

St. Brigid’s Community reflects growing interest in monastic tradition, organizers say



“Folks...are seeking deep-rooted, ancient expressions of our faith. Neo-monasticism definitely fits that.”
—Bishop of Saskatoon Chad McCharles

SEAN FRANKLING
STAFF WRITER

Bishop Susan Bell has wanted to support a neo-monastic religious community in Canada for years—even before she became a bishop. Now, the diocese of Niagara has begun work to make that dream a reality.

Neo-monastic communities are groups of people who live out a commitment to religious devotion and contemplation—such as that described in the *Rule of Saint Benedict* for monks—in forms adapted to the needs and challenges of the modern world. They often observe offices of prayer, take temporary or permanent oaths and gather for worship, though they are less likely to be cloistered or sworn to celibacy than traditional monks or nuns.

Bell and Bishop of Saskatoon Chad McCharles, both members of the House of Bishops’ religious communities committee, say they have observed a small but growing groundswell of interest in neo-monastic practice especially among young people in recent years. Bell says she was taken with the vibrancy of prayer, worship and charitable work of the Community of St. Anselm on a trip to Lambeth Palace in London in 2016. For the first time since she became bishop, she says, the diocese of Niagara has the time, staffing and resources to try to emulate their success.

The new community, to be called St. Brigid’s Community, will consist of volunteers aged 18 to 35. Bell and Canon Ian Mobsby, the diocese of Niagara’s community missionary, have recruited members to St. Brigid’s through a series of focus groups held in the diocese. Bell says she hopes for about 30 people to start.

Members will live in their own homes and use Christ’s Church Cathedral in Hamilton as a meeting and worship space. They will have leeway to determine their charism, the gift of ministry, prayer and charitable service they bring to the diocese.

Bell says she has asked that part of their charism be to pray for renewal of faith in Niagara and in the Anglican Church of Canada. She and other organizers hope the community will feed a desire for deeper spirituality and improve mental well-being among its young Anglican members.

The diocese hopes to have St. Brigid’s Community begin gathering in early 2027, Bell says.

McCharles, meanwhile, has found surprising interest from Saskatoon Anglicans between 18 and 55 in his own neo-monastic community, the Canons of the Order of St. Benedict. This September, the Saskatoon chapter will welcome its first novices since he moved there in 2025, McCharles says. He has heard of similar interest from several other chapters in Canada and the United States.

“Folks of that demographic, which I fall into myself, are seeking deep-rooted, ancient expressions of our faith,” McCharles says. “Neo-monasticism definitely fits that.”

PHOTO: MANUEL TORRES GARCIA

SACRED SPACES



PHOTO: REV. ANDREAS THIEL

ST. PAUL’S TRINITY, NEWFOUNDLAND St. Paul’s Anglican Church in Trinity, N.L. is a wooden, Gothic Revival church completed on Nov. 13, 1894. It is the second-oldest standing wooden church in Newfoundland and, appropriately, the third to be built on its site in Trinity, with the first dating to 1730.

The church features a stained-glass window of Christ crucified, which stands behind the east-facing altar, catching the light of the morning sun. It inherited its bell from the second church built on the site.

—Sean Frankling



NOTE TO READERS

In 2027, the January and February issues of *The Anglican Journal* will be combined into one issue. Readers can expect to receive the issue, along with their diocesan newspaper, in late December. Regular mailings will resume with the March issue.

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Pathway Five team to seek clarity on Sacred Circle jurisdiction



PHOTO: SASKIA ROWLEY

ARCHDEACON TRAVIS ENRIGHT says Sacred Circle could relate to General Synod the way dioceses relate to each other, with cooperation and respect for differences.

Team members aim to articulate an equitable church-to-church relationship

SEAN FRANKLING
STAFF WRITER

Archdeacon Travis Enright, co-chair of the Anglican Council of Indigenous Peoples (ACIP), says Sacred Circle—the self-determining Indigenous church within the Anglican Church of Canada—is making progress working toward a model of representation and governance based on spiritual, cultural and linguistic ties rather than strict geographical borders.

He and other members of the Pathway 5 team are tasked with evaluating and improving the ways the Anglican Church of Canada and Sacred Circle “walk together to proclaim the Gospel and deepen and invite life in Christ,” in the words of the *Creating Pathways* document. The Anglican Church of Canada is currently undertaking six pathways outlined in the document to transform its organization and structures, with Pathway Five seeking to clarify the partnership between the Indigenous

and non-Indigenous churches.

Enright hopes the team will be able to bring two things to the next meeting of Council of General Synod (CoGS) in November: an articulated concept of how the church-to-church relationship between the Indigenous and non-Indigenous churches will work; and a resolution to what some Indigenous Anglicans see as questions about how key documents lay out the jurisdiction of Sacred Circle.

The first conversation is about “how we move into what I would call an equitable relationship ... moving from asymmetrical to symmetry,” he says.

He draws an analogy to the way dioceses in Canada relate to each other. Each diocese is a unique expression of Anglicanism which keeps a relationship of respect and cooperation with other dioceses, Enright says. The Indigenous and non-Indigenous churches could look at each other’s structures, spiritual practices and ways of relating to their members in a similar way.

The team will also discuss how Sacred Circle members are grouped and chosen to participate in governance.

General Synod’s Canon XXII on National Indigenous Ministry says members of ACIP and Sacred Circle are selected from dioceses where significant Indigenous ministry is taking place. However, Sacred Circle’s founding document *Our Way of Life* does not make the same requirement, laying out an understanding of belonging in the Indigenous church that emphasizes relationships based on language, culture and spiritual practice more than geographical borders.

Enright says recent ACIP meetings have found dividing along diocesan borders does not reflect these groupings.

As this article was being written in mid-August, the Pathway 5 team was set to meet later that month to discuss next steps in working on these priorities.

ANGLICAN BISHOPS



PHOTO: ASHTON MANYIKA

HONOUR AND RESPONSIBILITY Bishop Vincent Fenga (red mitre) gathers with clergy during his installation as bishop of the Yukon. Archbishop Shane Parker (white mitre), primate of the Anglican Church of Canada, and Archbishop John Stephens (gold mitre), metropolitan of B.C. and Yukon, stand behind Fenga.

New Yukon bishop prioritizes spiritual renewal

MATTHEW PUDDISTER
STAFF WRITER

Strengthening people’s connection to Jesus Christ must inform every aspect of ministry in the Anglican diocese of the Yukon, Bishop Vincent Fenga says.

Installed and consecrated as the 13th bishop of the Yukon on June 19, Fenga named five priorities for the diocese when speaking to the *Anglican Journal*. His top priority, he says, is spiritual renewal.

“As Christians, our first calling is to deepen our relationship with Jesus Christ ... Every program, every committee in the diocese and every ministry should ultimately help people know Christ more deeply,” Fenga says.

To this end, he hopes to encourage prayer, Bible study, faithful worship and discipleship. Other priorities include supporting clergy and lay leaders, strengthening ministry in rural and remote communities, reaching younger generations and reconciliation with Indigenous peoples.

Born and raised in Harare (then Salisbury), Zimbabwe, Fenga, 45, received theological education at Bishop Gaul College, the country’s national Anglican training school. He has bachelor’s and master’s degrees in religious studies from the University of Zimbabwe and a PhD in homiletics from the University of Pretoria in South Africa.

Ordained as a deacon at age 24 and a priest one year later, Fenga served in the diocese of Harare from 2005 to 2022, becoming an archdeacon in 2010.

He saw an opening for a priest at Christ Church Cathedral in Whitehorse, Yukon and successfully applied in 2022. After a year as rector, he was appointed dean. Fenga calls his election as bishop “a profound honour and a humbling responsibility.”

Archbishop John Stephens, metropolitan of the ecclesiastical province of B.C. and Yukon, says Fenga brings a wealth of experience from the church in Zimbabwe.

“He has a really good vision for the diocese and wanting to see parishes grow and develop,” the metropolitan says of Fenga. “I think he has the skill set that’s needed for this time and this place for the diocese.”

OBITUARY

“Dennis was a pretty strong-willed person and he had strong convictions. You could see those being lived out in his faith journey.

—Barry Clarke, retired bishop of Montreal

Drainville held strong convictions in faith and politics

MATTHEW PUDDISTER
STAFF WRITER

Dennis Drainville, who served as Anglican diocesan bishop of Quebec from 2009 to 2017 after holding elected office in Ontario’s first NDP government and later ran as a federal Green Party candidate, died on Aug. 3 at the age of 72.

His tenure as bishop included a proposal to unite the dioceses of Quebec and Montreal. In 2015, while still Quebec bishop, he was a nominee in the election for bishop of Montreal after the retirement of Bishop Barry Clarke, though he was not ultimately elected.

Clarke describes Drainville as a friend with whom he sought ways to deepen collaboration between the two Quebec dioceses.

“Dennis was a pretty strong-willed person and he had strong convictions,” Clarke says. “You could see those being lived out in his faith journey ... He had leadership before that in the political arena as well.”

Ordained as a deacon in 1982 and a priest in 1983, Drainville served in the rural parish of Land O’Lakes in the diocese of Ontario, as an associate priest at Christ Church Cathedral and a chaplain at McGill University in Montreal and as a parish priest in the diocese of Toronto.

In Ontario’s 1990 provincial

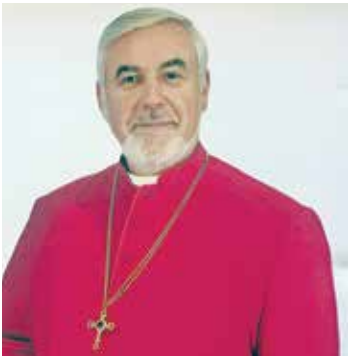


PHOTO: COURTESY OF THE DIOCESE OF QUEBEC

DENNIS DRAINVILLE The 12th bishop of Quebec was also a politician and educator.

election Drainville ran as the NDP candidate for Victoria—Haliburton, winning a seat as an MPP in Bob Rae’s government. He quit the NDP caucus in 1993 after it proposed opening casinos to raise revenue.

Moving back to Quebec, Drainville taught history and humanities at the CÉGEP de la Gaspésie et des Îles in Gaspé. He served as an honorary assistant in the greater parish of Gaspé and as archdeacon of Gaspé.

In 2007 he was elected coadjutor bishop of Quebec, becoming diocesan bishop two years later. After his retirement, Drainville ran in the 2019 federal election as the Green Party candidate for Gaspésie-Les Îles-de-la-Madeleine.

Faith rooted in the wild

Outdoor
worship helps
Anglicans know
God through
creation



PHOTO: EMILY ANN GARCIA

WILD CHURCH Salal + Cedar members celebrate the Eucharist at Blueberry Commons, an organic farm and co-housing community in Powell River, B.C. located on the traditional territory of the Tla'amin Nation. Identifying as part of the Wild Church movement, Salal + Cedar pairs outdoor worship with education and action towards social and ecological justice.

MATTHEW PUDDISTER
STAFF WRITER

Christ Church Bells Corners in the diocese of Ottawa has doubled the number of outdoor worship gatherings it holds on the trails of the National Capital Commission after a strong response to its Forest Church program, launched in summer 2025.

It's just one parish where the Forest Church movement, originating in Britain, has taken root in the Anglican Church of Canada. Forest Church involves communities gathering outdoors for worship and spiritual practice, emphasizing connection with God through the natural world. Its core ideas are reflected in a variety of similar movements with names and practices as diverse as nature itself.

In October 2025, the diocese of Niagara held a Forest Church workshop. The Rev. Rachel Summers, a final-year curate at St. Peter-in-the-Forest church in Walthamstow, England—located in northeast London near Epping Forest—led the workshop, drawing upon her 12 years of hosting Forest Church gatherings.

A former schoolteacher, Summers was inspired by



“People do find a sacredness in the outdoors ... The forest is a natural cathedral, a natural sacred space.”

—The Ven. Monique Stone,
incumbent of Christ Church Bells Corners



PHOTO: MARIA NIGHTINGALE

FOREST CHURCH The Ven. Monique Stone presides over the Eucharist at a Forest Church Ottawa gathering.

the similar forest school movement to hold lessons for students outdoors. She says rising interest in Forest Church is driven by the concept that

“we are drawn to meet [and] understand the divine through creation.”

The Forest Church movement in the U.K., she

says, grows out of an idea of “stepping outside looking at creation around you as that fifth book of the gospel ... expectant that we will hear God speak through the things that God’s made.”

For more than 10 years Salal + Cedar, a ministry of the diocese of New Westminster, has met regularly for worship outdoors, paired with education and action towards social and ecological justice.

The Rev. Laurel Dykstra, founder of the ministry and vicar at St. George’s Anglican Church in Fort Langley, B.C., says Salal + Cedar identifies as part of the Wild Church movement, which is popular in the United States and includes a variety of eco-systems beyond forests.

“Sometimes [outdoor worship is] in a place of a lot of natural beauty and sometimes it’s also in a place where environmental sovereignty or creation [are] at risk,” Dykstra says.

“We don’t always go to beautiful places. We also go to contested places ... The intention in Salal + Cedar’s worship is that worship in these places equips you for the work of creation care and land

and water protection.”

At Forest Church Ottawa, a typical gathering sees 15 to 25 participants gather at 6 p.m. They open with a prayer and Scripture reading, then hit the trail. Eventually they find a place to set up an altar, offering prayers and often hearing a confessional statement. The Ven. Monique Stone, incumbent at Christ Church Bells Corners, leads the Eucharist.

“People do find a sacredness in the outdoors ... The forest is a natural cathedral, a natural sacred space,” Stone says. “I also think that by doing a church service outdoors, we are able to connect people to God’s creation.”

Last summer saw devastating wildfires, heatwaves and floods across Canada. Stone notes that recently Forest Church walkers could not go any further on a trail due to heavy rain in Ottawa that had flooded more than 5,000 homes.

“The more time we spend intentionally worshipping in, and noticing the sacredness of, creation, the more we are aware of the climate crisis that exists in our country,” Stone says.



OUR PRIMATE WRITES

God is with us in joy and hardship

BY SHANE PARKER

“Hope is never outside our pain and suffering—it is always inside, with us.

ONCE, WHEN I was walking on a long stretch of beach off the west coast of the Netherlands, I sensed a change in the weather. I turned into the wind and saw a massive storm front rolling in.

The storm cloud and the dramatic seascape made me think of the unlimited majesty and power of God—and how that “terrible aspect” of God can feel unsettling at times, especially when we are experiencing heavy challenges. When bad things seem to keep happening to us or those we love, it can feel like Almighty God has decided to single us out for some kind of punishment or testing. Believing this is so will make our lives feel much more difficult.

We are all created by God to be frail, finite beings, and our bodies and relationships will always be vulnerable to misfortune. No human being can escape heartbreak and hardship, and while God’s love can include rebuking us, there is no simple explanation for why some people experience



PHOTO: CONTRIBUTED

STORM off the northeast coast of the Netherlands.

more challenges than others.

I would gently but firmly suggest you try not to see heavy challenges as evidence of God’s displeasure for some unknown misdeed—if you are being rebuked by God, you will almost certainly figure out why. And stay away from wondering whether God is exacting some kind of retribution against you or your loved ones because of an offending ancestor.

Remember, Christian faith

does not place God outside of our heartbreaks and hardships. Jesus showed us that God is inside everything we experience: joy, triumph, gain, fear, loss, humiliation, heartbreak and hardship. When Jesus was degraded, insulted, stripped, beaten, tortured and killed, he was showing us that God is with us in the worst things human beings can face. Hope is never outside our pain and suffering—it is always

inside, with us. God’s love is never apart from us.

God loves us just as God made us: imperfect, limited beings. And when hardship comes, Jesus calls us to be faithful, to pray for strength, courage and guidance, and to trust that, somehow, all shall be well, because all things will eventually be gathered into Christ and made whole.

During inexplicably challenging times, try to think of Jesus walking with you, saying: “I know this is hard and way too much sometimes. Know that God is with you in every tear and every pain, holding you up and giving you strength. Know you are loved. Just do your best to trust in God, no matter what. Know that all shall be well.”

The unlimited majesty and power of God is beyond human understanding but is revealed to us in Jesus as indestructible love and hope. Walk gently in that knowledge when storm clouds come your way.

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



FEATHER AND SAGE

Standing on the promises that cannot fail

BY CHRIS HARPER

Read: Genesis 9:8-17.

FEATHER: Creator God, grant us wisdom and strength of heart to be faithful and true in all we say and do. Clothe us with humility, so as not to dominate but to serve and bless, going forward always in your light and word. Grant your peace over our conflicts and struggles, comfort and soothe our pains and losses, protect and lead us through your love and promises. This we pray in Christ’s name. Amen.

SAGE: “Standing on the Promises of Christ, My King” is one of my mother’s favorite hymns. She often asks me to sing it to her when I’m playing the guitar. The testimony of the song is that God is always faithful in promises and covenants. This came to mind when reading Genesis 9, wherein



PHOTO: VADIM GOUIDA/SHUTTERSTOCK

SEALING A COVENANT This sculpture on the Alberta Legislature grounds is an enlargement of the medallion the Crown gave to signatories of Treaty 6.

the Almighty makes the covenant with Noah and all creation that never again will the world be destroyed by the waters of the flood. The rainbow in the clouds is to be the sign of the covenant.

Today, Mother Earth is crying

out to humanity through the extreme weather events that dominate the news—storms, floods, tornadoes, oppressive heat domes and wildfires. We, as Christians, pray for those affected, and we look for God’s promise of a rainbow as a sign of relief and hope in our need. God Almighty is steadfast in promises, and we can stand on that bedrock of our faith.

Covenants and treaties signed and sealed are agreements that unite and strengthen. They are open testimonies for all bearing witness. Honouring the commitments demonstrates the nature and conviction of the parties.

This year marks the 150th anniversary of the signing of Treaty 6 between the Crown and the Indigenous peoples of the western plains. The treaties were for all peoples of Canada and the Indigenous peoples, so that

all might share and benefit. We sometimes even use the phrase, “We are all treaty people.”

Today, in the storms of uncertainty and confusion, we have forgotten promises made, treaties signed and relationships sealed. Thus, we are tossed about like flotsam, struggling and conflicted.

We cannot force wisdom and peace upon anyone, but as Christians we can reflect the love, grace and hope that the Almighty has blessed us with. The sign of the rainbow above the clouds is a promise that God is with us and before us, no matter what storm life presents. United in truth and covenantal relationship, humanity together can stand on the promises of Christ our king.

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

“God Almighty is steadfast in promises and we can stand on that bedrock of our faith.

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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.



IMAGE: PUBLIC DOMAIN



IMAGE: FERDINAND PAUWELS/PUBLIC DOMAIN

Oct. 5, 869
Opening of the Fourth Constantinople Council, the last Roman Catholic ecumenical council held in the East, which condemns iconoclasm and anathematizes Constantinople Patriarch Photius I.

Oct. 31, 1517
Augustinian friar Martin Luther publishes his *Ninety-Five Theses* against abuses in the Roman Catholic Church, helping launch the Protestant Reformation.



PHOTO: KEVIN RAWLINGS/WIKIMEDIA



PHOTO: WARCHER23/CREATIVE COMMONS

Oct. 6, 1536
Traditional date given for the execution of William Tyndale, convicted of heresy after translating much of the Bible into English.

Oct. 28, 1646
Missionary John Eliot preaches the first Christian worship service in British North America for Indigenous people in their own language, to the Massachusett in Nonantum, Massachusetts Bay Colony.

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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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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.

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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.

THE JOURNEY OF THE CAPSULE

- 1953 SEALED**
On Nov. 25, Anglicans lay the cornerstone for a new national office at 600 Jarvis Street in Toronto, placing “the documents of history” in a copper box inside.
- 2004 MISSING**
After staff move to 80 Hayden Street, they discover the cornerstone and time capsule are gone.
- 2006 FOUND**
During demolition of the building at 600 Jarvis Street, a construction worker finds the capsule and takes it home, preserving its contents.
- 2026 RETURNED**
The worker takes the time capsule to the Roman Catholic archdiocese of Toronto in 2025. It passes through the diocese of Toronto. In April 2026, Laurel Parson receives it for the General Synod Archives.



PHOTO: MATTHEW PUDDISTER

UNEARTHING THE PAST General Synod archivist Laurel Parson holds up the Nov. 19, 1953 edition of the *Canadian Churchman*, as the *Anglican Journal* was then known—one of numerous items in a time capsule deposited in the cornerstone of the Anglican Church of Canada’s former national office at 600 Jarvis Street. Missing for decades, the capsule has now been recovered.

“Obviously they cared enough about what was happening. They wanted the future to be able to see that and have it preserved.

—Claire Wilton, archivist and privacy officer, Anglican diocese of Toronto

Unearthed

Time capsule offers a window into 1953

The contents of a lost cornerstone reveal a church—and a Canada—that looked very different from today

MATTHEW PUDDISTER
STAFF WRITER

A time capsule from 1953, which disappeared from the Anglican Church of Canada’s national office two decades ago, has been recovered.

In April, General Synod archivist Laurel Parson received the time capsule, placed on Nov. 25, 1953 in the cornerstone of 600 Jarvis Street in Toronto, site of the national church office until 2004. Within were numerous artifacts of the day.

In 2004, months after staff moved to the current office at 80 Hayden Street, the capsule disappeared. Now its fate is known. Parson says when the building at 600 Jarvis was torn down, a construction worker found the time capsule and kept it.

Twenty years later, the worker brought the capsule to the Roman Catholic archdiocese of Toronto—his best guess as to its rightful owner—who contacted the Anglican diocese of Toronto. Archivist and privacy officer Claire Wilton recognized the time capsule belonged to General Synod and returned it. Its contents will be held in the General Synod Archives.

QUIZ



Test your ecclesiastical knowledge!

SEAN FRANKLING
STAFF WRITER

- Which of the following saints was occasionally depicted with a dog’s head in medieval art, possibly due to a mistranscription of their ethnic group?
A. St. Ignatius of Loyola
B. St. Christopher of Lycia
C. St. George of Lydda
D. St. Joan of Arc
- Which group is commemorated on Oct. 31 in the *Canadian Calendar of Holy Persons*?
A. The saints of Ireland
B. All saints
C. No one
D. The saints of the Reformation

Answers:
Question 1 B. St. Christopher of Lycia was depicted by some poets and artists as being cynocephalic, meaning having a dog’s head, possibly because some scholars mistread the Latin word *Cananeus* (Canaanite) as *caninus* (canine).
Question 2 D. The saints of the Reformation.

CLASSIFIEDS

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Soli Deo Gloria

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Is God calling you?

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workersisters.org
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November Bible Readings

Date	Reading
☐	01 Revelation 7:9-17
☐	02 Revelation 14:1-13
☐	03 Joshua 6:1-27
☐	04 Psalm 5
☐	05 Ephesians 5:15-20
☐	06 1 Thess. 3:1-13
☐	07 Joshua 20
☐	08 Matthew 23:1-12
☐	09 Matthew 23:13-28
☐	10 Matthew 23:29-39
☐	11 Jeremiah 31:1-34
☐	12 Matthew 25:1-13
☐	13 Psalm 123
☐	14 Nehemiah 8:1-18
☐	15 1 Corinthians 4:1-5
☐	16 1 Thess. 5:1-11
☐	17 Romans 2:1-11
☐	18 Esther 7
☐	19 Matthew 25:14-30
☐	20 Matthew 25:31-46
☐	21 Isaiah 44:21-28
☐	22 John 10:1-18
☐	23 Psalm 28
☐	24 Matthew 24:1-14
☐	25 Matthew 24:15-28
☐	26 Matthew 24:29-51
☐	27 Mark 13:3-13
☐	28 Mark 13:14-23
☐	29 Mark 13:24-37
☐	30 Isaiah 64:1-9

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

For our beloved church

*I will praise
the name of God
with a song;
I will magnify him
with thanksgiving.*

Psalm 69:30

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Rolling the dice on fantasy

Anglicans find opportunities for outreach at the *D&D* table

SEAN FRANKLING
STAFF WRITER

HEN CHILDREN'S and youth coordinator Elizabeth Achimah accepted an offer from a parishioner to run a *Dungeons & Dragons* (*D&D*) game at her parish, Toronto's St. Aidan's in the Beach, it turned out to be a draw for neighbourhood youth from outside the church. Several of the new kids' parents expressed uncertainty when meeting Achimah for the first time—but not about their children playing *D&D*.

"Most of the parents were like, 'We don't really want anything to do with the church, but we're thrilled that you're doing a *D&D* group, so we'll send our kids there,'" she says. Achimah assured them that the group was not for preaching or recruitment, she adds, just for fun.

One year later, some of the 10 players have—of their own accord—started to come to other social engagements at the parish, some even asking questions about faith.

To anyone familiar with the history of *D&D*'s place in culture, those parents' attitude is a reversal from what would have been common 30 or 40 years ago, when some groups stoked a moral panic with claims that the game promoted the occult. Once decried as evil—or at least severely dorky—the world's best-known role-playing game has seen a boom in the 2020s with a 33 per cent jump in sales in 2020 and sustained interest for years afterward.

It has not missed Christian communities, reaching Anglicans like former Council of General Synod (CoGS) member Kim Chadsey (first character: a Hill Dwarf Cleric); current CoGS member Noah Skinner (Elven Rogue); even the author of this column (Minotaur Barbarian); and youth, adults and clergy at parishes like St. Aidan's. The Anglicans the *Journal* interviewed for this story described the game as a bonding exercise, a means of outreach and of encountering eternal truths in unfamiliar contexts.

D&D is a narrative game in which a referee tells a story and other players make choices and overcome obstacles in that story by rolling 20-sided dice with bonuses representing the skills of their chosen characters. Beat the challenge's difficulty, you succeed; roll lower, you fail. Typical stories might see characters exploring dangerous locations (say, dungeons) and fighting dangerous monsters (dragons, even). It may be played once or for a continuous "campaign" over multiple sessions.

The game has not always been considered a wholesome activity, explains Alex Gagné, a museum assistant at the Canadian War Museum and author of a 2024 paper on *D&D* and moral panic in Canada. *D&D*'s arrival in culture coincided with the 1980s Satanic panic, based on since-debunked accounts of occult groups kidnapping and tormenting children. Proponents alleged devil worshippers were sneaking messages into popular culture.

The panic would target any new media, Gagné says, especially anything with a fantasy flavour. This created a buzz of controversy around *D&D*, though it contains little more of the occult than J.R.R. Tolkien's novels and depicts supernatural evil as an enemy to defeat.

While the panic found a home among fundamentalist Christian groups in the U.S., Gagné says, he found no evidence of any Canadian church perpetuating the scare. When he played, his own parents' fears evaporated when they found it "too boring to even watch," he says with a laugh.

Achimah, meanwhile, describes the game at St. Aidan's as a place where the young players have made friends, built confidence and leadership skills and practiced teamwork in a safe environment. One player, who described having trouble making friends before coming to the group, memorably saved her allies with an ability that blocked an enemy from

harming the players, Achimah says. "Everybody clapped for her and she felt so special," she says. "It's amazing that this game brings people together. Everyone is important at the table." She credits *D&D* with helping build trust among the youth and between their families and the church. Skinner, who started playing with his father as a teen, reports a similar effect.

"It builds this sense of trust and security with other people," he says. "There's some adventurous bonding value in that." He says it also offers an opportunity to encounter ethical challenges and experiment with how the morals of his faith life apply to them.

The Rev. Aaron Orear of St. Alban the Martyr, in Glen Williams, Ont. says providing such opportunities is a critical role fantasy can play in anyone's life. He runs a YouTube channel called The Dungeon Minister where he chronicles a game he runs for his sons, one of whom now also runs a game at his parish.

When Orear started the channel, he found some *D&D* fan viewers had painful associations with church, often grounded in hearing religious people call their hobby evil during the Satanic panic. The channel became an avenue to repair some of these relationships, he says.

"It can't hurt their relationship with a life of faith to see a priest playing this game with his children," Orear says. "I can maybe assure them whatever the panic was, [it] has long since died out."

Orear believes fantasy like the works of Tolkien and C.S. Lewis offers its audiences a way to encounter familiar truths in unfamiliar settings. *D&D* also invites them to try on the mantles of characters who show bravery in confronting and overcoming evil, asking big questions about life and death, he says.

He tells a story of one player whose character laid down his life for his friends, facing a 30-foot snake alone so their characters could escape.

"It gives you these chances to [explore] heroism and nobility," he says. "It's [a need] deep-baked into humans because we are creatures of intelligence and imagination ... We try things out in the realm of storytelling."

D&D players have a lot of room to put their own personalities into the games they run. The story in Orear's homemade campaign contains strong Christian themes, he says, though not all do. But playing games of fantasy always offers the chance to explore questions beyond our material lives, he says.

"Fantasy can be a vehicle for communicating something true and real and eternal ... because it gets in behind the shield," he says. "It can get past your critical filter."



Image by Elly K. Hooker