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IMAGE: EDWARD BURNE-JONES/THE ADORATION OF THE MAGI GOOGLE ART PROJECT

Humbled wisdom

Epiphany celebrates the manifestation of Jesus as son of God, commemorating especially the visit of the magi, who saw his star when it rose and came to worship him. (Matthew 2:1) For a reflection by Archbishop Linda Nicholls, primate of the Anglican Church of Canada, on seeing and insight in this season of Epiphany, see p. 5.

Can running bring you closer to God?

On a campus track, B.C. minister teaches transcendence and 'flow' state through mindful movement

By Diana Swift

Over the centuries, many people have associated closeness to God with a sense of oneness, and they've sought that oneness in a range of ways—prayer, meditation, fasting, chanting, dance, immersion in nature and the consuming of hallucinogens, to name a few.

The Rev. Greg Powell, a United Church of Canada minister and a chaplain at the University of Victoria's Multifaith Centre in B.C., and a veteran of marathons, likes to run.

"All of my most profound spiritual experiences have occurred when I was feeling the endorphin high of running," he says. "I have broken down and cried when I was 32 kilometres into a 35-kilometre marathon." Endorphins are hormones secreted within the nervous system that trigger a pain-relieving and mood-elevating effect.

With those running-based encounters to draw on, Powell helped start a campus program called Running with the Spirit, launched in May 2021 as an offering of the campus's Multifaith Services.

Powell, who divides his time between university chaplaincy and ministering at the Westshore Community of Practice, a United Church plant focusing on new and ancient spiritual practices, sees body

See MINDFUL, p. 3

'Realistic hope' needed as church weighs pandemic's toll, primate says



IMAGE: DEFATIMA

Matt Gardner
STAFF WRITER

For more coverage of the Council of General Synod's November meeting, see pp. 6-7 of this issue.

The pandemic has left its mark on the church in many ways—including, possibly, a permanent decrease in in-person attendance—and new spiritual resources will be needed as the church continues to emerge from it, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told the Council of General Synod (CoGS) Nov. 5.

In her opening address at the first in-person meeting of the council since March 2020, the primate said her recent conversations with bishops and clergy had revealed a number of new challenges to the church.

"The hopefulness that anticipated the end to the pandemic in the spring and summer has given way to new and other concerns," she said. "The grief of all that has been left behind is real and strong."

The transition to online worship during the pandemic has affected the worship habits of Canadian Anglicans in diverse ways, she said.

See CHURCH, p. 7

B.C. floods prompt Anglican vigil, support



Matt Gardner
STAFF WRITER

As November floods brought death and devastation to parts of southern British Columbia, Canadian Anglican offered prayers and help to residents.

When this story was being written in late November, four people had died and hundreds had been displaced after extremely heavy rain caused widespread flooding. Major highways were damaged, leading to travel restrictions and shortages of food, fuel and other necessities—and much more rain was in the forecast.

See 'PEOPLE,' p. 9



PM# 40069670



Climate meeting reflections



Indigenous church takes shape



Share your favourite stained glass window

NEW FEATURE ▶

“A noble work shines, but the work which shines nobly should enlighten the spirit, so that it may be led by true lights to the true Light, to which Christ is the true door.”

—Written by Suger, Abbot of the Abbey of Saint-Denis, France (c. 1081-1151), above the doors of the newly-rebuilt abbey church, which featured the earliest known rose window



PHOTO: BRUCE MYERS

Capturing the Light

An invitation to share

Jesus calls his first disciples in stained-glass windows at Holy Trinity Anglican Church, Grosse-Île, one of Quebec’s Magdalen Islands, where many people make their living by fishing.

As a new year begins and the sun’s light starts to regain its strength across Canada, the *Anglican Journal* invites you to share how light has led you to Light. Send us a photo of a stained-glass window that has been especially important to you, and tell us why. We hope to publish all the submissions we receive. Photos should be high-resolution files in jpg format. Please email them to: editor@national.anglican.ca

Let there be greening



ASSEMBLY 2022
JULY 2022 • CALGARY

Anglicans, Lutherans to meet for Assembly in 2022

Delegates to the Evangelical Lutheran Church in Canada’s National Convention and the Anglican Church of Canada’s General Synod will gather together next July, for Assembly 2022.

Inspired by the theme Let there be Greening, delegates, special guests and partners will gather for worship, workshops, special presentations and business sessions.

The agenda for the shared meeting is in the process of being developed. The agenda will include time for meeting separately and for time together to explore and grow into the common life of our Full Communion relationship.

2021 marks the 20th anniversary of the signing of the Waterloo Declaration which brought the two churches into this Full Communion relationship. We may mutually share in each other’s celebrations of the Eucharist, share liturgies, and Anglican and Lutheran clergy may serve in either church.

The Assembly 2022 theme will emphasize the importance of nurturing relationships, in particular the relationship between the two churches; with other partners; with one another; and with the Earth, alongside their role and responsibility as churches in the areas of social justice and advocacy.

The logo for Assembly 2022 includes a stylized image of the Earth with an abstract representation of leaves, trees and people. The layering of these elements references their interaction in relationship with one another.

Information on registration will be available in early 2022. Further details will be added to the Assembly 2022 website as available.



SPIRITUAL PRACTICE ▶



PHOTO: CONTRIBUTED

The Rev. Greg Powell, left, runs with program participant and University of Victoria student Ronela Vainio. Running, Powell says, can be a spiritual practice, in that it takes us out of a practical “default state” of distraction and busy-mindedness, and, potentially, to a greater awareness of God’s presence.

Mindful running aims to teach self-awareness

“Running takes us back to the freedom of childhood, the freedom of body and mind.”

—The Rev. Greg Powell

Continued from p. 1

and spirit as intimately connected—to the point of, at times, speaking of spirituality in starkly physiological terms.

“A lot of contemporary spirituality focuses on serotonin-based highs such as you get from singing in church. But this is different—we focus on endorphins,” he says. Serotonin is a brain chemical whose levels in blood help regulate mood, including both happiness and anxiety.

Like Canon Neil Elliot, B.C.’s “soul-riding” Anglican priest who earned his doctorate in the spirituality of snowboarding (See “Soul Rider: B.C. priest explores spirituality of snowboarding,” February 2012, p.1., online at <https://bit.ly/3db60SI>), Powell is interested in exploring what we understand by the spiritual. He says that while words like “spiritual,” “contemplative” and “mindful” have distinct meanings, these meanings also overlap a lot.

“Spiritual practices are the things we do that might lead to a sense of oneness or flow or awareness of God’s presence,” he says.

Such exercises take us out of a practical “default state” of distraction and busy-mindedness. “But you could have a spiritual experience such as an awareness of God’s presence without having practised, and you could undertake a spiritual practice without actually having a spiritual experience,” Powell says. “The practice creates conditions for a spiritual experience, but it doesn’t always happen.”

Does Jesus enter into mindful running? Powell says he hasn’t finished thinking about this, but he suspects understanding and connecting with our bodies must help us understand the mystery of the incarnate God in some way.

Running has also taught him about his limitations—physical and psychological. “But it has also taught me about possibilities,” he says. “I recall when I was about to finish my first marathon, suddenly all the things I thought were impossible had at least a slightly higher chance of possibility. If I can run a marathon, could I learn to be a better partner? Minister? Guitarist?” he says.

And this state of boundlessness and connection is achieved not on a mesmerizingly lovely woodland trail or beside an ocean beach but on the running track of a bustling campus in a busy capital city. Meeting at 1 p.m. every Thursday, the Running with the Spirit group has a short period of social catch-up, meditation, and breathing exercises, after which Powell says a prayer. “The prayer is essentially Christian, but the language would not offend someone who is not Christian,” he says.

Then the laps begin, but unlike other campus runners on the track, members of this group strive not for their athletic best but rather to set the spirit free. “Running takes us back to the freedom of childhood, the freedom of body and mind,” Powell says.

He teaches participants physical techniques, including a focus on the pelvis, to allow it to be free-rolling and free-flowing. “I also teach them to be aware of their foot strike—which part of the foot hits the ground first and—to be mindful of what happens after that initial contact.”

So far, the runners in the group are only four, but Powell hopes word of mouth will soon swell that number.

Powell believes that we become better runners through meditation and mindfulness and, simultaneously, better self-knowers through running. His

approach is based on the Feldenkrais Method, a system of physical exercise that aims to improve human functioning by increasing self-awareness through movement. Some medical research suggests the system can improve balance, reduce falls and help ease chronic pain.

Moshé Feldenkrais, an Israeli-Ukrainian engineer and physicist who developed this technique in the last century, held that thought, feeling, perception, and movement are closely interrelated and mutually influential.

The group makes a point of running in the rain, which increases awareness of the physical self. “It’s beautiful to feel each raindrop falling on your face,” Powell says.

Fellow runner the Rev. Lyndon Sayers, a co-chaplain at the Multifaith Centre and a pastor in the nearby Lutheran Church of the Cross, says that before he learned about Running with the Spirit, combining running and spiritual practices had been “new terrain” for him. But intrigued at Powell’s concept, he joined the group.

The awakening of the spirit through harmony with the body does not come easily, Sayers cautions. It requires serious concentration and practice. “The exercises seemed odd at first. You have to concentrate hard on your breathing, on holding your breath and focusing on your heart beat and controlling your gait. We even run barefoot sometimes,” he says. “Fortunately there aren’t too many spectators at that time of day!”

But when you do master the technique, you’re lifted out of default mode of mundane concerns to live in the larger moment. “You don’t review your day’s agenda,” says Sayers. “We become aware of our bodies and how we breathe. There’s a sense of groundedness and our place in the world.” ■



February Bible Readings

DAY READING

- 01 Malachi 3:1-12
- 02 Luke 2:22-40
- 03 Psalm 138
- 04 Hebrews 2
- 05 Luke 4:31-44
- 06 Luke 5:1-11
- 07 Luke 5:12-26

DAY READING

- 08 Luke 6: 1-19
- 09 1 Cor. 15:1-11
- 10 1 Cor. 15:12-34
- 11 1 Cor. 15:35-49
- 12 1 Cor. 15:50-58
- 13 Psalm 1
- 14 Psalm 37:1-22

DAY READING

- 15 Psalm 37:23-40
- 16 Genesis 43:1-14
- 17 Genesis 43:15-34
- 18 Genesis 44:1-17
- 19 Genesis 44:18-34
- 20 Genesis 45:1-15
- 21 Genesis 45:16-28

DAY READING

- 22 Psalm 92
- 23 Isaiah 55
- 24 Isaiah 56
- 25 Isaiah 57:1-13
- 26 Isaiah 58:1-12
- 27 Luke 6:37-49
- 28 Luke 9:28-45

ANGLICAN VOICES ▶


▲ Greenfield, left, with daughter Hannah

PHOTO: CONTRIBUTED

'The climate conversation will define us'

Reflections on a disappointing climate conference—and a commitment of love

By Alecia Greenfield

I'VE BEEN INVOLVED in the Anglican church's response to the climate crisis for a few years now. At one point, early on, I proudly told my teenage daughter Hannah that I had said no to an invitation to sit on my diocese's climate response committee. It is so important to role model not over-committing!

My beautiful daughter interrupted me. Actually, she said, if there was one thing she really wanted from the church, it was for it to be active in this discussion. So off I went back to the church and agreed to be on the committee. (Turns out I was the first person to agree, so maybe—if I could also chair the committee?)

This work has turned into one of the most beautiful, most challenging and most faith-forming activities I do. I have journeyed with the committee through the process of creating a series of recommendations to guide our diocese in recognizing and responding to the current climate emergency. I met with people I would never have otherwise been honoured to meet. And I learned. I learned a bit about climate science and something about emissions reductions. And I am still learning a lot about justice in relationships with people and with Creation.

And so, when For the Love of Creation, a grouping of Canadian faith communities and organizations concerned with climate justice, put out a call for volunteers to serve as virtual delegates at COP26, the UN's conference on climate, I applied. As my warden proofread my application, I told her it was unlikely anything would come of it—but then they picked me.

Pollutants from aircraft engines are particularly harmful to the atmosphere, and our choice not to fly to a conference about reducing emissions from human activities came out of our desire to align our actions and values. So I was happy that our participation did not add to the emissions problem. But I also discovered that virtual participation in a conference like this is difficult.

The strangest part was flicking between screens, without the time to walk my body between rooms—without the time in corridors and pubs to let the multiplicity of truths settle into bones and breath. One minute, I watched a parade of world leaders make carefully worded statements about commitments they could safely make. The next second, in the flick of



▲ Marchers carry placards at a pre-COP26 event in Milan, Italy Oct. 1.

PHOTO: MAURO UJETTO/SHUTTERSTOCK

“The final wording was carefully dampened ... I cried and watched the rain.”

the screen, my heart was taken to hear Indigenous leaders from the islands of Panama explain that some of these islands are now gone. My body remained still (except, of course, for the pilgrimage to the kitchen to boil my safe-from-the-tap drinking water and turn it into coffee). Flick—my heart was with a new screen. This time, Canadian Indigenous leaders talked about their small-scale renewable energy projects done in right relationship with the land and the people. Flick—now a Chinese official in military uniform with national flags prominently displayed is sending his message about compromises he could not make. Flick—now a Fijian minister is broadcasting himself entreating the global North to step up and take responsibility in action and finance while standing knee-deep in the ocean.

Then, at the end of every day, the For the Love of Creation delegation met to debrief and share our observations over another cup of coffee. (This was in fact at 9:00 a.m. British Columbia time; as the conference was in Glasgow, Scotland, I started most days at 3 a.m.) We lit candles and we prayed for Creation. We wrote blogs to share our experiences and process the truths we heard from all over the world. And we talked about faith and power.

Our fellow delegate the Rev. Tony Snow, an Indigenous United Church minister, told us about the struggles to have Indigenous voices raised. Globally, Indigenous peoples are most impacted by climate change and are most often protectors of the land. But we did not see many Indigenous delegations on the official stages of power influencing the final decisions.

On the Saturday after COP26, there were authorized announcements of agreements. For the first time since UN climate change conferences started in 1995, fossil fuels

were named as a major cause of climate change, and the need to wind up their use in human power generation was expressed. But the final wording was carefully dampened, and, disappointed, I snapped shut my screen. I cried and watched the rain.

And it rained. And it rained.

As I write this in late November, I click on the news. British Columbia has declared another state of emergency. The last one was in response to this summer's heat dome that killed people, plants, and animals—this summer of wildfires when all Creation moaned. Now there are floods; the water raced through tree roots that no longer lived to absorb the rain. Mudslides and floods wreak havoc in the province.

I am looking at my screen again. Click—the news, with a reminder that most of British Columbia's dairy products come from the flooded area. Stories of food shortages circulate and the grocery store shelves empty. Click—a social media post from a friend to say they are safe but trapped between mudslides. Click—a screen full of billowing toxic smoke over a flooded recreational vehicle storage area. Click—more news of people, plants and animals killed. Creation moans again.

This land holds the stories of the Indigenous peoples who never ceded it—for example, stories of Sumas Prairie, which used to be a lake and supported the people and creatures who lived there before the farmers.

And now, everybody—my family, friends, church and neighbours—asks, what does COP26 mean? What have you learned? My heart groans.

I believe the answer to our climate crisis is going to be love. Not the glib, easy, greeting-card-quote kind of love. I mean being introduced, correctly, to the Earth. Meeting the Earth like a mother, like someone you might have a complicated mess of feelings for. Keeping that mixed-up family feeling of gratitude for all that is received and accepting the duties and obligations required to stay in right relationship. I mean that love that requires calling and listening even when the message is hard to hear.

I think it means my daughter was right. The climate conversation will define us and the church needs to faithfully engage. ■

The Rev. Alecia Greenfield is vicar of Holy Cross Anglican Church, Vancouver. She is also chair of the diocese of New Westminster's Climate Response Committee and a member of the ecclesiastical province of British Columbia's Social Eco-Justice Committee. From Oct. 31 to Nov. 13 she attended the 2021 United Nations Climate Change Conference, often referred to as COP26, online as a member of the ecumenical initiative For the Love of Creation.

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SINGING WITH JOY ▶



Epiphany and our call to inner sight

By Linda Nicholls

SEEING IS A prominent theme in the stories and parables of Jesus. Although sometimes it is in the context of stories of the healing of physical blindness, it is also used as a metaphor for insight into truth. We read in the Gospel of John:

“And Jesus said, ‘For judgment I have come into this world, so that those who do not see may see, and those who see may become blind!’ Some of the Pharisees near Jesus heard this and said to him, ‘Surely we are not blind, are we?’ Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.” (John 9:39-41).

The Pharisees chose to expel the healed blind man (John 9) because they would not admit that Jesus’ gift of healing is from God. They chose to be blind to the grace in their midst rather than be open to something they did not expect.

My own life has been shaped by experiences that have invited—and sometimes forced—me to see what I initially could not. Living in another culture for five years repeatedly forced me to see the limiting attitudes and



▲ Jesus heals a blind man. The Pharisees, Nicholls writes, “chose to be blind to the grace in their midst.”

PHOTO: NANCY BAUER/SHUTTERSTOCK

expectations forged in me by my Canadian upbringing. Whether it was in addressing my expectations of daily life or my attitudes to other faiths and cultural practices, I had to let go of quick judgements and privileged expectations and discover wisdom and beauty where I had not expected them.

I have a niece who is severely autistic. Her experience of the world around us is very different from mine. In order to connect with her and understand her minimal verbal cues I must suspend my expectations and see the complexity of the stimuli around her. I must try to see and hear as she does. When I do, there are moments of unexpected grace and joy.

For me, as a Christian, this practice of learning to “see” is a lifelong exercise of trying to see with the eyes of Jesus, as God sees, and letting go of—or expanding—the ways we have learned to see with the eyes of our time or culture, our class, privilege or gender.

We stand on the cusp of a new calendar year in the season of Epiphany, when we hear the stories of Jesus revealed in the world, and of how some—shepherds and wise men, Simeon and Anna—were able and willing to see the birth of Jesus as more than that of just another baby. In his ministry, Jesus would constantly challenge the disciples to see with eyes

of compassion, justice and love—beyond class, age, gender or race. Women, children, Samaritans and gentiles, tax collectors and Zealots were all welcomed though the disciples, with the eyes of that time, would have kept them all at a distance.

What blindness in ourselves is being challenged as we look into this new year? We are being deeply challenged to understand how colonialism and racism have coloured and shaped our world view, our Church and our society. Indigenous Anglicans invite us to see the effects of the Indian Act; the intergenerational trauma of residential schools; and the loss of their language and culture. Transgender people invite us to see through their eyes the effects of the denigration of their identity and the call to respect the dignity of every human being. And there are many other appeals to our inner sight—even Creation itself, which is calling us to see the depth of its wounds.

Once we see, we cannot “unsee.” Then we must ask what we will do with what we now see differently. Will we follow Jesus on the path of compassion and justice, or will we join the Pharisees, whose claim of sight without compassion or justice is sin? ■

Archbishop Linda Nicholls is the primate of the Anglican Church of Canada.

WALKING TOGETHER ▶



Choosing life over consumption in a time of crisis

By Mark MacDonald

Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. (Joel 3:14)

WHATEVER THE original context of Joel’s prophecy, our time fits these words like no other. If they aren’t about the time you and I live in, this era will certainly be in first place until the real time comes. We are in a time of global decision-making that, in terms of its height, depth, and breadth, is like no other.

The intimate connection of individual lifestyle and global economic and political practices has been revealed in forceful detail. Yes, there are big actors that enflame this crisis—governments and corporations—but it is very clear that the tolerance that lets such deadly misbehaviour continue arises from our personal captivity to comfort, luxury, and wealth. And this tolerance is not just for what is overwhelming our planet. We have also accepted, with no major protest that I can see, the hideous damage that our present greed-related practices have inflicted on the poor, Indigenous peoples, and on the



▲ The prophet Joel holds a scroll.

PHOTO: NATIONAL LIBRARY OF THE NETHERLANDS/PUBLIC DOMAIN

creatures that share Creation with us.

These things have been underlined for me in the recent overlapping of the COP26 discussions in Scotland with the horrible destruction visited upon British Columbia, especially the damage to its Indigenous peoples. These, taken together, should act as a prophetic guide, not only for our government, but for each and every one of us.

The 26th Conference of Parties, convened to provide a framework to deal with our global climate disruption and injustice, is marked by two stunning simultaneous realities. First, there is virtual consensus about the threat and the need to act. Second, there is an equally obvious indication that our governments are not going to act decisively enough to prevent misery on a scale that is—and this is also known with clarity—beyond any kind of mass horror that we have ever seen. In the face of this, the best the global culture seems to offer is the strange hope that we can somehow consume our way out of the mess that we have consumed our way into.

How these things unfold can be demonstrated more closely at home. We have tolerated the risk that governments and other institutions, including churches,

have built into the lives of the poor and, especially, Indigenous peoples. This has been accomplished by our society’s present indifference to Indigenous suffering, which activates the destructive forces built in to Indigenous life over the past two centuries. These forces have been set in place by the stated operating goal of policy towards Indigenous peoples for two centuries: the dismantling of Indigenous families and communities.

Jesus showed us how to make this world and its relations sacred through the ceremony he gave us. This ceremony looks and acts towards his coming again, a time when God “will be all in all.” (1 Cor 15:28) What humanity has done through the global culture of money is the opposite, with the poor bearing the consequence. To make no choice in regard to these realities is an act of violent moral consequences. We must engage in a spiritual revolution, based in Eucharistic discipleship, and move in concert with and activate public policies and practices that will change these things. We must, in a hallowing of the Name of God, choose life. ■

Archbishop Mark MacDonald is national Indigenous archbishop of the Anglican Church of Canada.

LETTERS ▶

The Anglican Journal welcomes letters to the editor.

Since not all letters can be published, preference is given to short correspondence (300 words or less). All letters are subject to editing.

On unmarked graves and the Apostles’ Creed

There is much mention of the Truth and Reconciliation Commission’s recommendations in many of our First Nations communities, that there be healing, forgiveness, grace, and work together to bring meaningful change. The event of finding 215 unmarked graves in a Roman Catholic-run residential school has been front and centre around the world. We must take steps in how we will move forward. For

sure, there will need to be change in relationships—between people, and with the church.

There are even implications for the written texts we use—for example, in the Apostles’ Creed. Part of it reads, “I believe in the Holy Spirit, and in the holy catholic Church.” The creed was written in A.D. 341 in Rome, when “catholic” meant the Christian church as a whole, but I know, as a residential school survivor, that many

of us would not want to repeat these words, regardless of any explanation of their meaning. Throughout our history, the written word even on agreements, treaties, etc. has not been lived up to, so what it is that “catholic” actually means in this prayer will be questioned by many. We know what happened in the Roman Catholic residential school in Kamloops, B.C. How the Anglican church approaches this will determine the

future relationships it will have with the Indigenous community across the country. It is noted that some Protestant churches in saying the same creed use the words, “the holy Christian church.”

For sure, the history of this country will be researched and scrutinized, and a new relationship must emerge for all.

Carl McCorrister
Peguis First Nation, Manitoba

**COUNCIL OF
GENERAL
SYNOD ▶**


▲ Archdeacon Alan Perry, general secretary of General Synod

PHOTO: MATT GARDNER

Surplus seen for 2021, but uncertainty ahead

Matt Gardner
STAFF WRITER

The church is headed toward a healthy surplus for 2021, CoGS heard at its November meeting. But the financial outlook for 2022 and beyond will be highly unpredictable until the pandemic's effect on the church is known with more clarity, the council was told.

In a Nov. 6 financial update, Archdeacon Alan Perry, general secretary of General Synod, said the church was running a surplus for the year, to date, of more than \$600,000.

"That's really extraordinarily good news," he said. He characterized some of that surplus as due to management, some due to good luck, and some due to bad luck in the form of COVID, which meant less travel and resulting savings. Also, he added, some General Synod staff members had left and not been immediately replaced.

Total expenses for 2021 were forecast at \$8.5 million, according to the operating budget.

Meanwhile, another surplus—this time a smaller one, of \$28,516—was projected in the 2022 budget. Spending in 2022, which will include planned in-person meetings of General Synod and Sacred Circle, was budgeted at \$10.4 million and revenue at \$9.3 million, but a transfer of more than \$1 million from internally designated funds, including reserves for the General Synod and Sacred Circle gatherings, is planned.

Perry thanked the dioceses for their contributions, which, he said, comprise more than three-quarters of General



▲ Masked in-person attendees at CoGS

PHOTO: MATT GARDNER

Synod's income. While the consolidated financial statements show a shortfall in actual versus budgeted diocesan contributions, the general secretary said this was by design: due to a surplus, CoGS in May had given a holiday to dioceses for their August contributions.

Even so, he said, "some of those numbers are black, because there are some dioceses that contributed more than we thought they would ... We're grateful for that."

Secondly, the general secretary noted that Resources for Mission was slightly above budget, by \$46,000, because of Anglicans supporting the operations of General Synod.

However, projections for coming years include a decline in revenues, from \$9.3 million in 2022 to \$8.4 million in 2026—meaning, likely, a need for cutbacks at

Church House, states a narrative document explaining the budget.

"Years 2023 to 2026 in the trend indicate that in the absence of increased revenue, program cuts will likely be necessary," it reads.

The budget narrative also states that a balanced budget will be possible in 2022 partly because positions that were vacated from 2018 to 2020 will not be replaced.

Before CoGS voted on the 2022 budget, Canon (lay) Ian Alexander asked whether the financial trend of coming years would be discussed before or after the vote.

Perry replied that his sense was that it would be good for General Synod's freshly appointed treasurer, Amal Attia (see "We look at it as God's money," on p. 11 of this issue) to become more familiar with the trends first. Archbishop Linda Nicholls, primate of the Anglican Church of Canada, added that the uncertainty posed by the pandemic, among other factors, would make a discussion of this sort difficult until well into 2022, at which time, she said, a clearer picture of the church post-pandemic might have emerged.

"I ... think one of the challenges with those trends is, we still do not have much information from dioceses on what will be happening," she said. "We don't know whether people are coming back and what that will mean financially for parishes, which will then affect dioceses which will affect us. And it's hoped that by the middle of next year we would have a better sense."

A motion to approve the 2022 budget carried. ■

—With files from Tali Folkins

The Council of General Synod (CoGS), General Synod's executive body, met for its fall meeting in Mississauga, Ont. Nov. 5-7. The Anglican Journal was there to bring you these highlights.

General Synod may revisit rules for membership, voting

Matt Gardner
STAFF WRITER

When it meets next summer, General Synod is expected to vote on a set of proposals concerning its own rules for membership and voting.

On Nov. 5, CoGS voted to direct the Governance Working Group (GWG)—a body tasked to review rules around order, procedure and composition of General Synod—to draft resolutions for General Synod necessary to implement the five proposals in a report it made to CoGS in May 2021.

These proposals include a modification to the rules determining the number of elected clergy and lay members from each diocese; changing the threshold for required votes, in the case of votes by order, from two-thirds of each order to two-thirds of General Synod as a whole with a majority in each order; and eliminating the need for certain resolutions to be approved by two successive sessions of General Synod.

The working group stems from a resolution (C005) passed at General Synod in 2019, moved by Canon David Harrison of the diocese of Toronto.

"I think some of us have felt that we haven't had the kind of mechanisms that we might need, as the Order of Clergy or Order of Laity, to speak into this synod as the Order of Bishops has," Harrison said at the time.

In its May report to CoGS, the GWG states that its work has been perceived by some in the church to have come in response to the 2019 vote on same-sex marriage, which did not pass due to the

▲ For the second time in its history, General Synod will be meeting jointly with the Evangelical Lutheran Church in Canada's National Convention. The July 12-17 gathering will be known simply as the Assembly.

IMAGE: SASKIA ROWLEY



Let there be greening

ASSEMBLY 2022

JULY 2022 • CALGARY

votes of two bishops. But work on the resolution, the report states, was begun before General Synod that year.

"Although C005 may have been initiated prior to General Synod 2019 dealing with the marriage canon issue, a considerable number of persons perceive that it was a reaction to the outcome of that vote," the report stated.

"Some see that issue as a failure of governance on an issue that took too long to be considered and thwarted the significant majority of the members of General Synod. Others are wary of changes that would have led to a different result on that (or any) particular issue."

For the second time in its history, General Synod will be meeting jointly with the Evangelical Lutheran Church in Canada's corresponding body, the National Convention. The first such gathering, known as Joint Assembly, took place in Ottawa in 2013. The word "joint" will be left out of the name of summer's gathering, slated for July 12-17 in Calgary.

"We decided to drop that term because

we are in full communion together and when we are together, we are one," Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told CoGS Nov. 6.

The theme of both the Assembly and General Synod is "Let There Be Greening."

"We liked the play on the word greening, which has both a creation stewardship theme to it, but also a sense of greening of the church—what will it be for the church to green and blossom and flourish?" Nicholls said.

An in-person gathering is still planned, with a deadline until Jan. 14 to make a final decision. Though there may be some restrictions, the primate said, there are currently no indications to suggest that an in-person gathering will not be possible. Nicholls also said she hoped a tentative agenda would be ready to show CoGS at its next meeting, scheduled for March 2022.

International partners, she said, will not be present at the Assembly directly, due to pandemic uncertainties regarding travel and time limitations. ■

Church faces ‘frightening,’ ‘exciting’ time: primate



▲ Archbishop Linda Nicholls, primate of the Anglican Church of Canada

PHOTO: MATT GARDNER

Continued from p. 1

“Some are re-evaluating their participation in church,” Nicholls said. “Some are staying online in their PJs with coffee; others are enjoying the diversity of multiple services across Canada and across the world. Others have simply lost the habit of Sunday morning as worship time.” Still others have re-discovered the joy of the daily office, through morning and evening prayer, she said.

An estimated 20 percent of Anglicans have not returned to in-person worship—though admittedly some jurisdictions have not finished lifting pandemic restrictions, she said.

For many, Nicholls said, returning to the inside of a church is not just a matter of whether the building is open, but based on multiple factors including levels of community transmission, personal risk evaluation, and even whether they’ll be allowed to sing or not.

As pandemic restrictions lift, Nicholls said, the church must re-engage with a society that is different from the one that entered the pandemic; the ways people meet their spiritual needs, for example, are changing.

“The earlier longing for the pandemic to end is giving way to anxiety and fears about what lies ahead, and we will need to re-engage with a realistic hope,” the primate said.

Echoing concerns she had expressed earlier at the November 2020 session of CoGS, Nicholls also said she worried about the toll the pandemic had taken on the mental health of church leaders. Stress and mental health were the focus of an evening session of the October meeting of the House of Bishops, she said.

Similar themes were suggested later that day by Canon Neil Elliot, the Anglican Church of Canada’s statistics and research officer, who presented Canadian results of a 2021 UK-led survey of Anglicans intended to give some idea of how the COVID-19 pandemic has affected the church (See also



▲ The church will need to embrace change as it emerges from the pandemic, Nicholls told CoGS.

PHOTO: MIA STUDIO

“Rising to the coronavirus’s challenge,” November 2021, p. 4, online at <https://bit.ly/3DkAXyw>). Elliot also drew upon annual diocesan statistics returns for 2020, parish returns from his own diocese of Kootenay and data from other dioceses to produce estimates of the pandemic’s impact on the Anglican Church of Canada.

The church’s ability to move to online worship in response to the pandemic should be celebrated, Elliot said, but Anglicans must be cautious about claims of congregational growth; it’s possible that membership is being significantly overreported, he said, since a large number of Anglicans are attending online services at more than one church.

But 39 per cent of clergy said they had found it hard to cope with the pandemic and 60 per cent reported mental health problems. How to support and keep clergy, Elliot said, was an important question for both dioceses and the national church.

November’s meeting—held at the customary location for meetings of CoGS, a Roman Catholic retreat centre in Mississauga, Ontario—was in fact hybrid, with a number of members attending remotely via videoconference. All those attending in person were required to show proof of full vaccination.

Regarding public health restrictions due to COVID-19 that have placed limitations on in-person worship, the primate acknowledged often competing claims of government authority and individual freedom.

She said she had been approached by other faith leaders to share their objections to any pandemic-related limitations on worship—but declined.

“I disagree both theologically and ecclesiologically with their stance,” she said. “Worship is a privilege which we exercise in community. Our identity as Christians, as Anglicans, is not ultimately dependent on whether we have been inside a church building on Sunday. It is dependent on our relationship with God through Jesus Christ which includes worship, but never restricts its definition only to buildings or to in-person gatherings.”

The church will need to embrace change as it emerges from the pandemic, Nicholls said. She compared the church today to the ancient Israelites as they wandered in the desert. Hearing reports of strong opposition and giants in the promised land that awaited them, they were held back by their fear from entering it, and instead ended up in the desert for 40 years. The church, Nicholls said, should not be deterred by the fear of risk.

Nicholls, who said she has long valued the ability to plan things with certainty, realized recently that the pandemic had taught her the value of accepting situations where everything is subject to change at the last minute. The church too, she said, is being drawn to embrace what is provisional. “It is a frightening time, but it is also an exciting time as we begin to see possibilities before us,” she said. The primate suggested that the triennial theme chosen in 2019—“A Changing Church, A Searching World, A Faithful God”—has turned out to be more even relevant now. Through all the church’s provisionality, its experimentation, its fears and anxieties, the primate said, “What we do have is a faithful God. Thanks be to God.” ■

CoGS joins call against forcible correction of children

Matt Gardner
STAFF WRITER

CoGS has endorsed a statement calling on the federal government to repeal a section of the Criminal Code of Canada that authorizes parents, guardians and teachers to forcibly discipline children.

On Nov. 6, CoGS voted to endorse “A Christian Theological Statement in Support of the Truth and Reconciliation Commission’s Call to Action #6”, originally issued on Oct. 27, 2017. Among the signatories are clergy and scholars from a range of faith groups including the Anglican, Lutheran, Methodist and United churches.

Reflecting Call to Action #6, the statement calls on Ottawa to repeal section 43 of the code, which states: “Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.”

Canon Murray Still, co-chair of the Anglican Council of Indigenous Peoples (ACIP), put forward the motion. The use of corporal punishment against



▲ Students and a teacher at All Saints Indian Residential School, Lac La Ronge, Sask., 1945.

PHOTO: BUD GLUNZ. LIBRARY AND ARCHIVES CANADA, PA-134110, CREATIVE COMMONS ATTRIBUTION 2.0 LICENSE

children is directly related to residential schools, where many Indigenous children experienced physical abuse.

CoGS members discussed whether to support the motion. Some mentioned knowing parents who “in a loving way” have used physical force against children.

In response, National Indigenous Archbishop Mark MacDonald said, “What we’re trying to do is eliminate the possibility that Canada will beat children to death again ... A vote to keep [section 43] is a vote to keep that possibility, and that’s why it’s part of the truth and reconciliation process. That’s why we’re

supporting it. We don’t wish Canada to do this again.”

In a reflection shortly before the close of CoGS the following day, deputy prolocutor Judith Moses said she felt council did not have enough time to consider the full significance of the resolution before the vote.

“It wasn’t just a piece of business that we accomplished yesterday,” she said. “It’s a very important signal to Indigenous people in this country that we recognize what has transpired and that we remember these are all individuals. There isn’t an Indigenous person in this country who would be untouched by that resolution from yesterday.”

Moses recounted how her own grandfather was deaf in one ear after being beaten by an Anglican nun for speaking his traditional language in a playground. For the rest of his life, she said, her grandfather lived with a disability caused by the church.

Before bringing forward the motion, Still gave a report to CoGS about the latest developments with ACIP and Indigenous Ministries. Indigenous Anglican leaders have learned to use Zoom to gather while continuing to put gospel-based

See DEATHS, p. 11



PHOTO: NATHALIE CYR

Bishop in the wind

Bruce Myers, bishop of the diocese of Quebec, was caught in a sudden gust while dedicating a new exterior cross outside All Saints' Memorial Church on Entry Island, Magdalen Islands, Quebec, Nov. 18. "I feel the winds of God today," Myers quipped in a Facebook post. "In retrospect, cope and mitre may not have been the best vestment choice for an outdoor service on the windswept Magdalen Islands."

Sacred Circle continues to refine key documents of Indigenous church

Matt Gardner
STAFF WRITER

A November meeting of Sacred Circle, a gathering of Indigenous Anglicans from across Canada, saw members continuing to polish a pair of foundational documents for the self-determining Indigenous church within the Anglican Church of Canada.

“ Indigenous governance is based on the idea of relation ... relation to each other, relation to God and relation to the land.

—National Indigenous Archbishop Mark MacDonald

The second part of the 10th Indigenous Anglican Sacred Circle met via Zoom on Nov. 12 and 13 to offer feedback and suggest additional changes to *A Covenant* and *Our Way of Life*—documents equivalent to constitution and canons, respectively. Members initially looked at the documents at the first part of the meeting, held online in July.

The November meeting ended with Sacred Circle looking to share drafts for community feedback. A working group of the Anglican Council of Indigenous Peoples plans to complete further updates in December. Sacred Circle will then hold an in-person meeting in May 2022 with hopes to affirm final versions of the documents there.

"It's very clear that Indigenous governance is based on the idea of relation," National Indigenous Archbishop Mark MacDonald said of the principles guiding the documents. "This is relation to each other, relation to God and relation to the land ... What we're really talking about here is living into that and believing that this is what God has called us to be."

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, in opening remarks described the eagerness with which Anglicans are anticipating the work of Sacred Circle "as a sign and a foretaste of new relationships with Indigenous peoples in our church".

The primate noted the presence of

See SACRED CIRCLE, p. 11

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HAPPY ANNIVERSARY!

B.C. FLOODING ▶

‘People are terrified. Please pray.’

Continued from p. 1

On Nov. 21, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and National Indigenous Archbishop Mark MacDonald hosted an online national prayer service, *A Vigil for British Columbia*. The vigil offered support to those impacted by the floods, with MacDonald offering a homily.

Other bishops and clergy from B.C. joined them to lead prayers, Bible readings and worship. These included Bishop Anna Greenwood-Lee of the diocese of British Columbia; Archbishop Lynne McNaughton, metropolitan of British Columbia and Yukon; the Rev. Isabel Healy Morrow from Merritt and the Rev. Angus Muir from Lytton; pastoral elder Amy Charlie, also from Lytton; and Bishop John Stephens and Executive Archdeacon Douglas Fenton, both of the diocese of New Westminster.

The primate said the vigil sought “to lift our voices in prayer at a time when our hearts are filled and heavy with the pain and the struggle of what is happening in British Columbia.”

Bishops in the ecclesiastical province of British Columbia and Yukon released



▲ **“We have seen frightening and dramatic scenes of the raging waters and destruction,” bishops from the ecclesiastical province of British Columbia and Yukon wrote in a joint statement.**

PHOTO: B.C. MINISTRY OF TRANSPORTATION (WWW.FLICKR.COM/PHOTOS/TRANBC/WITH/51681484137/)

a joint statement on Nov. 17 that detailed the urgent situation in the province. “We have seen frightening and dramatic scenes of the raging waters and destruction,” the bishops wrote. They noted many pastoral elders who had fled this summer’s wildfire in Lytton have now been forced to leave their new homes in Merritt.

Anglicans also turned to social media to share the plight of those affected.

“People are stranded and cut off from food, [medication] and emergency services,” MacDonald wrote on Facebook Nov. 15. “This is a catastrophe for communities, including the folks from Lytton that have suffered so much in the past year. Our Indigenous Anglican churches are severely threatened. People are terrified. Please pray.”

The Rev. Paul Richards, deacon at the Church of the Holy Trinity, White

Rock, B.C., took to Facebook to describe his work with colleague the Rev. Allen Doerksen of St. Matthew’s Anglican Church to offer support and pastoral care to flood evacuees at Abbotsford Evacuation Centre. Richards reported on Nov. 16 that 1,100 homes had been evacuated and 5,000 cars abandoned in Abbotsford.

“Power is out to half the municipality,” Richards wrote. “Please keep these people in your prayers.”

Meanwhile, the Primate’s World Relief and Development Fund was accepting donations to support emergency response for those affected by the floods. Anglicans were also being invited to donate to the Sorrento Centre, a local Anglican church-affiliated retreat and conference centre which has housed many evacuees from Merritt and the surrounding area. ■

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PEOPLE ▶

‘We look at it as God’s money’

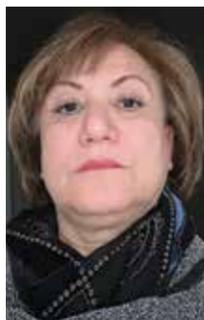
New treasurer and CFO drawn to church’s mission to help others

Matt Gardner
STAFF WRITER

Amal Attia, a former private-sector chief financial officer (CFO) and controller, has been appointed as the Anglican Church of Canada’s new treasurer and CFO.

Attia took over the church’s top financial management position on Nov. 6 following the August retirement of predecessor Hanna Goschy, who had served in the role since 2013.

“Ms. Attia comes with extensive experience in financial management as a CFO and controller across a number of different companies with an M.B.A. and



▲ Amal Attia, treasurer and CFO of General Synod

PHOTO: CONTRIBUTED

auditing experience. She has also served in a volunteer capacity at a number of charities,” the church said in an Oct. 18 news release announcing Attia’s appointment.

Attia’s past work includes stints at Petro-Canada, Bell Canada and Navistar Canada, a commercial truck and school bus manufacturer. She has served as a volunteer on the board of directors for the Red Door women’s shelter and other charitable organizations.

Attia says the church’s focus on helping people outside the organization, rather than an exclusive focus on profit and the bottom line, is one of the things that attracted her to the role of General Synod treasurer.

“It gives me a view of how can you make your work benefit others ... That’s I guess why I’ve moved to that position,”

Attia says. “I just wanted to continue being productive yet helpful at the same time, to the society and the organization.”

Attia describes the Anglican Church of Canada as having “a more holistic approach” to finances than exists in the business world.

“We don’t look at the work we do [as] bringing money for profit,” she says. “We’re bringing money to help others. This is not the organization’s money, to be honest with you. We look at it as God’s money, and God gave it to us so we can utilize it to the best interests of everyone and to the benefit of everybody.”

A resident of Oakville, Ont., Attia is originally from Egypt and came to Canada in 1981. She graduated from Ryerson University in 1984 and continued her education through Wilfrid Laurier University. ■

Sacred Circle ponders ways of resolving future conflicts

“Let us return to the simplicity, the freedom and the power of what our ancestors lived and ... of the gospel.”

—National Indigenous Archbishop Mark MacDonald

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Archbishop MacDonald at the recent COP26 climate conference in Glasgow, Scotland. “It was apparent at COP26, and is apparent in other ways, that the world is paying attention in a deeper way to Indigenous voices, and the power of those voices is changing what is happening around us,” she said.

Both days of Sacred Circle began with gospel-based discipleship. The first day’s discussion focused on Article X of *Our Way of Life*: “Of Conflict, Hurt or Violation of Our Way of Life.” Members praised this section for seeking non-colonial ways to resolve conflicts. An example was the use of sharing circles, which provide a safe place for people to speak and hear the other person’s viewpoint. Sacred Circle members also expressed a desire to “go back to the biblical model of Jesus to address hurts and conflicts in the church.” Article X lays out as well a key role for elders in conflict resolution.

The second day included a video greeting from Bishop Te Kitohi Pikaahu of the Maori Anglican Church in New Zealand, who is chair of the Anglican Indigenous Network, an international grouping of Indigenous Anglicans.

Pikaahu said the theme of the 10th Sacred Circle, “Returning Home:



▲ MacDonald, left, listens to ACIP member Donna Bomberry via videoconference.

PHOTO: SCOTT BROWN/ ANGLICAN VIDEO

Remembering the Lost,” reminded him of the biblical story of the prodigal son. He connected this story to the negative impact of residential schools, in which generations of Indigenous children were forcibly separated from their families. Some never returned home, as evidenced by the ongoing discovery of unmarked graves at residential school sites.

“Seeing the children taken away from the arms of love in their embrace would only leave [families] to keep their eyes on the horizon, waiting expectedly for their return, looking outwards and waiting,” Pikaahu said. “I pray that we, like the

father [of the prodigal son], can live in hope and look forward to the resurrection that joy and love bring.”

The remainder of the second day’s discussions focused on what Sacred Circle members could do and what they needed to take *A Covenant and Our Way of Life* forward. Members spoke about the need to get youth involved in review of the documents, to translate the documents into Indigenous languages, and to share their work with non-Indigenous as well as Indigenous Anglicans.

In closing remarks, Archbishop MacDonald described Sacred Circle as seeking a return not just to the ways of Indigenous ancestors, but to how Jesus told his disciples to live—as relatives through the land, their common faith and discipleship.

“Let us return to the simplicity, the freedom and the power of what our ancestors lived and ... of the gospel,” MacDonald said. “These things will bring freedom and hope to our families and to our children and to our grandchildren.”

“They will remember that we gathered here as we have over these past few days,” he added. “They will be grateful ... They will understand it better than we do, and they will know better than we do the importance of what we have done together.” ■

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Deaths of elders left ‘huge hole,’ CoGS hears

Continued from p. 1

discipleship at the heart of their work, Still said. Many Indigenous communities have been locked in due to the pandemic, he added. In response, Indigenous Ministries put together a lay leadership development program that allowed lay leaders in communities to continue their studies and take up the task of pastoral care.

ACIP has worked with partners, particularly the Canadian Red Cross, to respond to the suicide crisis among young people and to support Indigenous communities that have had to evacuate due to wildfires. The loss of so many elders and Indigenous Anglican leaders during the pandemic had

left a “huge hole in our hearts,” Still said. Before her death in 2021, Ginny Doctor had created educational podcasts that proved helpful in the time of COVID-19. National gospel jamborees online provided some spiritual relief during the pandemic.

However, the discovery of unmarked graves at residential school sites across Canada has caused a sense of grief and loss in Indigenous communities, Still said.

The subject of the self-determining Indigenous church also came up in an update to CoGS given Nov. 6 by Strategic Planning Working Group (SPWG) chair Moses, member

Ian Alexander and member and congregational development consultant Janet Marshall. Each spoke on consultations the SPWG has been holding with Anglicans across Canada as it puts together a strategic plan for the church.

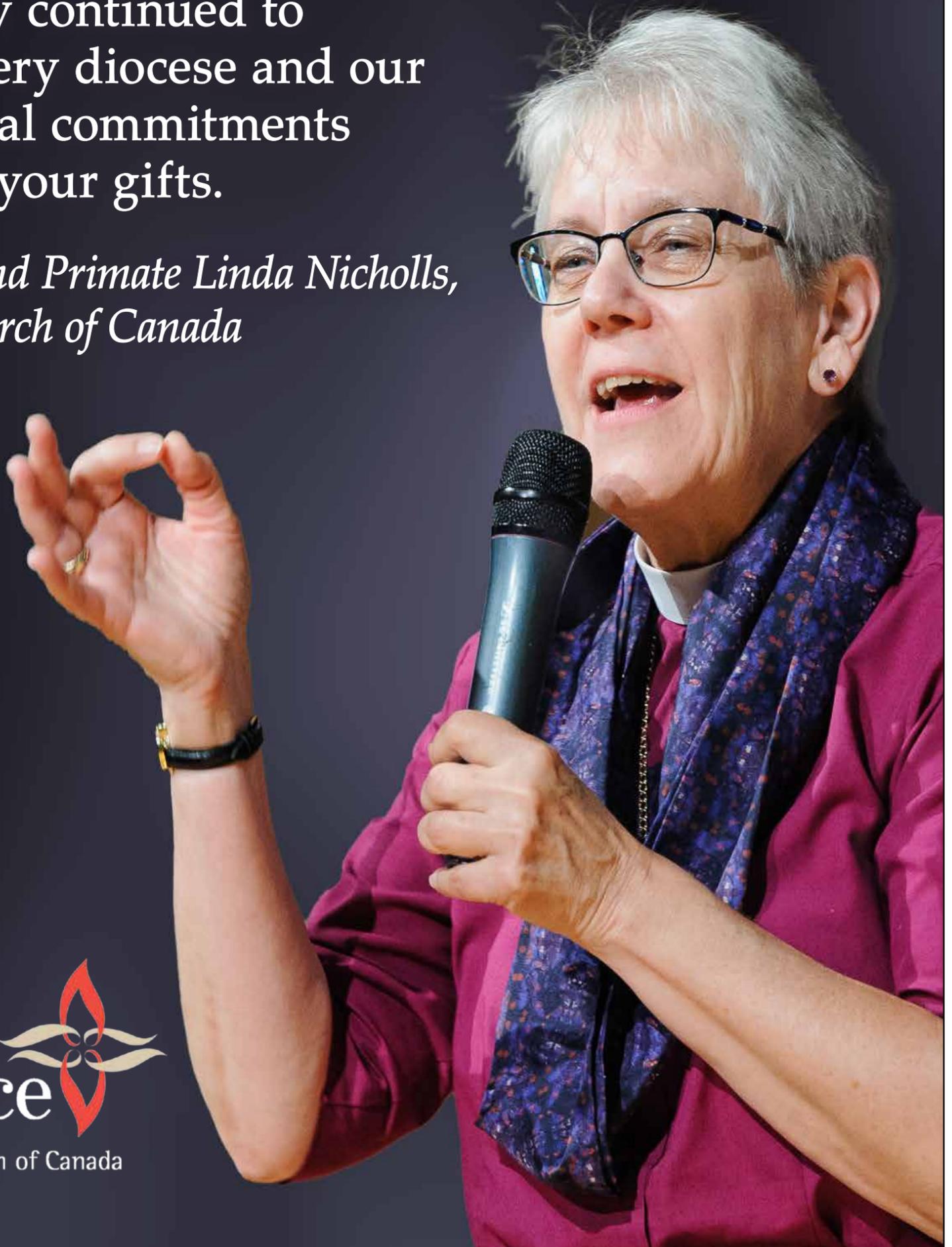
The consultations found that Anglicans embraced mutual interdependence of the Indigenous church and the wider church, SPWG members said. However, they added, Anglicans also asked whether all church members are ready for the change this represents, as well as how to work out the relationships between Sacred Circle and dioceses, provinces and congregations. ■

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*Archbishop and Primate Linda Nicholls,
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