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‘Devastating news’: MacDonald’s acknowledged sexual misconduct stuns church

Matthew Puddister
STAFF WRITER

News of former National Indigenous Anglican Archbishop Mark MacDonald’s resignation due to sexual misconduct allegations has shocked many in the church, with Indigenous and non-

Indigenous leaders describing both emotional and practical challenges in coming to terms with it.

MacDonald resigned as national Indigenous archbishop and formally relinquished his exercise of ordained ministry April 20 following allegations of sexual misconduct.

In a pastoral letter to the church, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said MacDonald had acknowledged the sexual misconduct. His resignation took effect in accordance with Canon XIX on Relinquishment or Abandonment of the Ministry. The primate confirmed to the *Anglican Journal* that there are no allegations of criminal offences.

“This is devastating news,” Nicholls said

in her pastoral letter. “The sense of betrayal is deep and profound when leaders fail to live up to the standards we expect and the boundaries we set. Our hearts hold compassion for human frailty and space for repentance while we also ache with the pain that such betrayal causes first to the complainant; then to so many others and to the life of our Church.”

The primate asked Sidney Black to serve

See SACRED CIRCLE, p. 7



PHOTO: ANGLICAN VIDEO

Archbishop of Canterbury Justin Welby and the Rev. Helen Northcot embrace after Northcot and others shared their experiences of Indian residential school at a gathering in Prince Albert, Sask. May 1.

‘Apologies are cheap ... unless accompanied by action’

In Canada for 6 days, Welby re-commits to reconciliation

Sean Frankling
STAFF WRITER

When Geronimo Henry stood up to speak at a May 3 meeting between Indigenous community leaders, residential school survivors and Archbishop of Canterbury Justin Welby in Toronto, he told the story of his 11 years in the Mohawk Institute residential school near Brantford, Ont.

He told those gathered how he and other children had been locked in an empty “play room” for hours at a time, gazing out the single window and wishing to see his mother drive up the laneway to bring him home.

He told them about when the city of Brantford built a dump out behind the school and he and the other boys would sneak out to rifle through it for food to supplement the school’s paltry fare.

And he told them that when Stephen Harper’s government issued an official apology for the residential school system in 2008, he used to take a printed copy with him to speaking engagements at

universities so that when someone asked what he thought of the apology, he could take it out and rip it up.

“Why did it take the churches and the government so long to bring out this apology? Don’t they know the schools closed in 1970?” asked Henry. “That’s when they should have come and gathered us all up and said they were sorry. But they never.”

Canada’s Indian residential schools began to close in earnest after 1969, when the partnership between the federal government and the churches that had run them dissolved. The Mohawk Institute closed in 1970.

When Welby spoke, he replied, “The Church of England and the Anglican Church of Canada year after year had the choice of saying ‘this is not what should happen.’ And I don’t understand why they didn’t.” The church “deliberately colluded, went along with ... —[and] invoked the name of God to support—the most terrible evil,” he said.

See WELBY, p. 8

Budget surpluses over 2 years top \$8M



Sean Frankling
STAFF WRITER

The Anglican Church of Canada’s national office recorded two consecutive multi-million-dollar yearly surpluses in 2020 and 2021, for a combined total of just over \$8 million, the church’s treasurer and chief financial officer has confirmed.

As reported to the Council of General Synod (CoGS) in March, General Synod netted an excess of revenue over expense of \$3.6 million. But the corresponding figure for the previous year was also in the

See SURPLUS, p. 2

ACW aims to kickstart fund for retired northern clergy with \$100,000 gift



▲ The diocese of New Westminster ACW has given the funds to the Anglican Foundation of Canada to distribute on its behalf.

Focus to be on unpaid and Indigenous priests

Matthew Puddister
STAFF WRITER

The Anglican Church Women (ACW) of the diocese of New Westminster, in southwest B.C., have provided a gift of \$100,000 to assist retired clergy with housing in Council of the North dioceses.

The diocese’s ACW has given the money to the Anglican Foundation of Canada (AFC) to distribute on its behalf, with an emphasis on helping Indigenous and non-stipendiary retired clergy. It has also challenged other ACWs across Canada to donate what they can to increase the fund.

Gail Revitt, president of the ACW in the diocese of New Westminster, says the

See NEW WEST, p. 9

BUDGET ▶

“What we can't predict is what kind of contingencies will come up in the future ... It will rain eventually. We just can't say how much.”

—Archdeacon Alan Perry, general secretary of General Synod



IMAGE: CREATIVA IMAGES

Surplus may go into 'rainy day' fund: Perry

Continued from p. 4

millions—just over \$4.5 million, treasurer Amal Attia says.

The two figures added together approach the national office's total spending in 2021, which was \$8.5 million.

A 2020 financial statement was presented to CoGS in May 2021, but was not reported on by the *Anglican Journal* at the time. The CoGS session took place on the weekend immediately after then-acting editor Tali Folkins departed for a sabbatical leave, and immediately before then-editor Matthew

Townsend returned from a two-month parental leave—and shortly before the sudden departure of both Townsend and staff writer Joelle Kidd over the sharing by church management of a draft article on sexual misconduct. (See “Off on the wrong track?” on p. 8 of this issue.)

The church should plan to carefully steward the combined \$8 million in revenue surplus and savings it accrued across 2020 and 2021, say two of its financial leaders.

General Secretary Archdeacon Alan Perry and Attia caution that the pandemic years have offered a windfall that will not likely be repeated.

There's no recent precedent for this, says Perry, noting that over the past couple of decades, the revenue for the church has been trending downward as congregations shrink. “Having a surplus of any kind is quite extraordinary. And especially of this size,” he says.

The surplus should not be taken as a reversal of that downward trend, Perry says. Rather, it represents a couple of key factors that set the pandemic years apart. The first is a substantial savings on money the church normally sets aside for travel expenses as clergy and lay leaders travel for ministry and church governance. When the pandemic postponed some of those meetings and moved others online, the church saved money.

The other major component is that the past few years have been unusually successful for the church's investments, which increased in value by about \$6 million over the course of their eight-year maturation period, says Attia. Some of that comes to the church in the form of capital

gains, she says, but the majority of it doesn't come back in cash until and unless the church decides to sell those investments. As a result, much of that \$6 million is in the value of the stocks the church holds, not money it has at its disposal.

“The market as a whole is volatile—it's not up to us,” says Attia. “I truly believe we should be careful with how we're spending.”

Taking into consideration this volatility and the broader downward trend in revenue, Perry says he thinks it's unlikely the church will consider putting the surplus toward new projects.

“What we can't do with a finite amount of money is start an infinite use of it. For example, if we wanted to a new ongoing program or hire a new person who we would employ forever, that would use that money up in a year. Well, what do we do the next year?” he says.

The more likely outcome, he says, is storing the money in the church's contingency fund for other unforeseeable circumstances.

“What we can't predict is what kind of contingencies will come up in the future,” he says. “That's the point of having a contingency fund; it's a rainy day fund. It will rain eventually. We just can't know how much.”

The final decision on how to use the funds will be up to CoGS to decide on once the church's financial management team proposes a budget for 2023.

“I can't predict what CoGS is going to determine. What I can say is that it's unlikely to see a sort of spending spree to use up the money,” says Perry. With a continued surplus far from guaranteed, “the 2023 budget will have to be very prudent,” he adds. ■

▶ AWARDS

Lambeth honours 3 Canadians; Macdonald's prize revoked

Matthew Puddister

STAFF WRITER

Former National Indigenous Anglican Archbishop Mark MacDonald was among three Canadian Anglicans honoured by the archbishop of Canterbury with a prestigious award this March, but MacDonald's award was revoked following the Anglican Church of Canada's announcement that he had acknowledged sexual misconduct. (See “Devastating news”: MacDonald's acknowledged sexual misconduct stuns church” on p.1 of this issue.)

On March 7, Archbishop of Canterbury Justin Welby announced the 37 recipients of the 2022 Lambeth Awards, which recognize contributions to community service, worship, evangelism, education and ecumenical and interfaith cooperation. Recipients came from four continents—the Americas, Europe and Africa—and included three lay and ordained leaders from the Anglican Church of Canada. MacDonald received the Cross of St. Augustine for Services to the Anglican Communion, “for outstanding service to support the Communion's role in creation care and climate justice, including the voice of Indigenous peoples.”

Lambeth Palace confirmed to the *Anglican Journal*, however, that in light of the church's announcement this award was withdrawn.

Announcing the awards in March, the Archbishop of Canterbury's office cited MacDonald's nurturing of Indigenous ministry leadership as a bishop of The



MacDonald



Poole



Lawson

Episcopal Church in the diocese of Alaska, a post he held from 1997-2007; his selection as the first national Indigenous bishop of the Anglican Church of Canada; and his guiding role in the emergence of the self-determining Indigenous church.

“It is an honour to receive the Cross of St. Augustine,” MacDonald said at the time. “The greatest part of the honour is that the Archbishop of Canterbury has affirmed the work of our Sacred Circle and the elders of the Sacred Circle, who have absolutely guided every aspect of my work and who, each of them, deserve this award.”

Philip Poole, retired area bishop of York-Credit Valley in the diocese of Toronto, and Suzanne Lawson, who has held leadership positions at various levels of the church also received Lambeth Awards. Poole received the Cross of St. Augustine “for outstanding leadership and support of the Compass Rose Society, Princess Basma Centre, Jerusalem, and St. George's College, Jerusalem.” A longtime member of the Compass Rose Society (CRS)—which supports programs and ministries of the Archbishop of Canterbury and Anglican Consultative Council by networking, raising funds and designating contributions for mission projects—Poole became its general secretary in 2021, served for a decade as its international president and was founding president of the Canadian CRS until 2019.

As a parish priest, Poole helped build two new churches and launched education, outreach and pastoral care

programs. He served as area bishop for York-Credit Valley in the diocese of Toronto from 2005 until his retirement in 2017. He described himself as “stunned and humbled” upon hearing he had received the Cross of St. Augustine.

“To be given an award of this stature for doing something I love really seems unnecessary,” he said. “There are so many others [involved in] my work who do as much or more. I'm of course thrilled and very grateful.”

Lawson received the Langton Award for Community Service for “outstanding lay leadership at every level of Anglican life and non-profit community service and volunteer administration.” She has served at the national level in the Anglican Church of Canada as a consultant and executive director of program for the Department of Philanthropy (now known as Resources for Mission), as well as on various committees for General Synod and Council of General Synod.

At the international level, Lawson chaired the diocese of Toronto's Indaba group for fostering communication across the Communion, meeting with Anglicans from Jamaica and Hong Kong. At the local level, she has supported parishes, dioceses and religious orders with managing volunteers, organizational planning and Christian education. Lawson said she felt humbled to receive the Langton Award.

“What delights me is that my ministry in the church as a lay person and my ministry in the community as both a staff leader and volunteer in the non-profit sector are all brought together in this particular award,” she said. ■

‘God, for sure, held me very tightly in His arms’

A Ukrainian Anglican on surviving the siege of Kyiv

Sean Frankling
STAFF WRITER

Alla Gedz is a member of Christ Church, Kyiv, part of the Church of England’s Diocese in Europe. As the Russian army invaded her country, Gedz documented her experiences on her Facebook page—lying low through artillery bombardment and travelling cautiously back and forth between her home in the city and her dacha, or summer cabin, on the outskirts of town. Amid regular threats to her life, challenges from a pre-existing health condition and shortages of fuel and food, she says her faith and the prayers of her fellow Christians have sustained her through the crisis.

As the main front of the war shifted east from Kyiv to the Donbas, in eastern Ukraine, the Anglican Journal reached out to Gedz to get the story of her experiences through the most dangerous days of the fighting in her home town.

This interview has been lightly edited.

Tell me about the experience of living through the fighting. How close did it come to you? What was it like trying to keep safe?

Until February 24, I understood that hostilities could begin at any time and no one would save me. So I was praying and preparing mentally for this as best as I could. But, at the same time, I tried to live a normal life. We grow fruits and vegetables at our dacha. And knowing that our dacha could be bombed, we still put things in order there, preparing for the new season.

American President Biden constantly shouted: “Be careful! There will be the war! Do something!” Our president constantly said: “There will be no war! Don’t panic!” I still clearly remember our president’s speech late on the evening of the 23rd: “There will be no war! Sleep calmly!” That night, many woke up from explosions. Thus began a new life. A new countdown. Realizing that every day can be the last one, live it to the fullest, trying to support those who are nearby. Because tomorrow we may not see each other again, or the morning just won’t come.

I live near the Kyiv (Zhulyany) airport and understood the danger of what was happening. When tanks appeared near my home, and the explosions did not stop even for a short time, I begged all my Facebook friends to pray. Then [Ukrainian soldiers] made a checkpoint near my building, just adding concrete blocks to my building. There were always soldiers under my windows. During the day, we peered cautiously out the windows and watched the gunfights. We live on the first floor. And the windows are low enough so that you can enter the apartment through them. My building remained intact—and this is a real miracle! Soon we boarded up all the windows, taking apart all the furniture and cabinets in the apartment.

When the fighting started, I was bedridden and could hardly get up. Having some health problems, I constantly need outside help. When the explosions started and the sirens sounded, I just prayed. I couldn’t get up, and we didn’t have anywhere to go, there was no bomb shelter near us.

From shock and trauma, my body



▲ Alla Gedz stands in front of a building in her neighbourhood damaged during the siege.

PHOTO: CONTRIBUTED

As of April 28, donors to the Primate’s World Relief and Development Fund (PWRDF) had given \$630,000 for humanitarian needs in Ukraine, PWRDF communications coordinator Janice Biehn said.

In Vancouver, a charity hockey match between the British Columbia Regiment and the Seaforth Highlanders was organized in partnership with Christ Church Cathedral, regimental church for both units. The game, which took place March 25, raised roughly \$7,000 for PWRDF’s humanitarian work in Ukraine, said Alicia Ambrosio, the cathedral’s communications director.



▲ Ukrainian troops on the march, August 2021

PHOTO: BUMBLE DEE

quickly grouped up and I began to move around a little. We learned that the neighbours from our building were hiding in a neighbouring building in the basement. And when we realized that our building could be blown up at any moment and it was at the epicentre of events, we collected documents, took a few T-shirts and other things to change clothes and also took some baby food, which I need for life, and went to the basement.

The basement was dark, wet and cold. The floor was earthen, and it was obvious that the moisture there never dries up. We climbed under the sewer pipes and stayed there for many hours. It was constantly dripping from the pipes, but it was really quieter and calmer there.

No wonder that I now have an exacerbation of asthma and bronchiectasis. I have spent the last few weeks in hospital but still have some trouble breathing. My husband has already contacted various volunteers about an oxygen concentrator, but so far without success.

Based on your Facebook posts, it looks like you left Kyiv for some time and you’re back now, is that right? Where did you go, and what was travelling like?

When we had the opportunity, we went to our dacha, which is located 100 km from Kyiv. Our dacha is a small piece of land with a wooden wagon where we usually live in the summer. Thanks to kind people, we were able to buy some food and fill the car with fuel.

It wasn’t very safe there. Explosions were constantly heard and our little house periodically bounced. But no one ran around with machine guns and there wasn’t shooting near us. The closest town that was bombed was 15 km away from us. I was able to sleep. The feeling of inevitable death and horror began to leave me little by little.

Our dacha is almost in the middle of the field. There is no water or gas there. But there is electricity, so we could use an electric heater to heat our small cabin and an electric stove to cook our food. After a while, we ran out of food and needed to fill up the car again. And since food and fuel became a big shortage, we decided to go to Kyiv.

We periodically travel to Kyiv when we need food or a doctor’s consultation. Being able to take a shower and feel like a human

being, and not just an incomprehensible being, is also one of the main reasons for returning home. Thank the Lord for saving our apartment, where we can take a shower and wash things, until this moment. (We don’t have a washing machine; we wash by hand). Every time we leave, we realize that we may never come back. Traveling is very dangerous. All the way I usually pray, but my body does not leave the state of freezing and tension.

I am not yet ready to share the details of what is happening on the roads. But passing shot and crushed cars, multiple roadblocks with incomprehensible people who rudely checked our car and threatened to shoot us, I understand that life is a very fragile thing. [Editor’s note: One of Gedz’s Facebook posts describes an argument with Ukrainian soldiers at a checkpoint over whether they were allowed to take her passport away to look at it. The soldiers, Gedz wrote, said they could do whatever they wanted, even kill her.]

I hear most of the fighting has moved to the east. What is it like where you are now?

Now we are at our dacha. It’s quiet and calm here. Birds are singing. And outwardly, nothing reminds you of the war. Kyiv is quite calm, despite the constant sirens. Military operations are still taking place in the north (Sumy, Chernihiv ...) east (Mariupol, Donetsk, Luhansk ...) and south (Kherson, Odessa ...) of Ukraine.

Many cities are bombed and many people die every day.

How are the rest of the congregation of Christ Church, Kyiv, doing, if you’ve heard from them? Have you been to any services since the invasion?

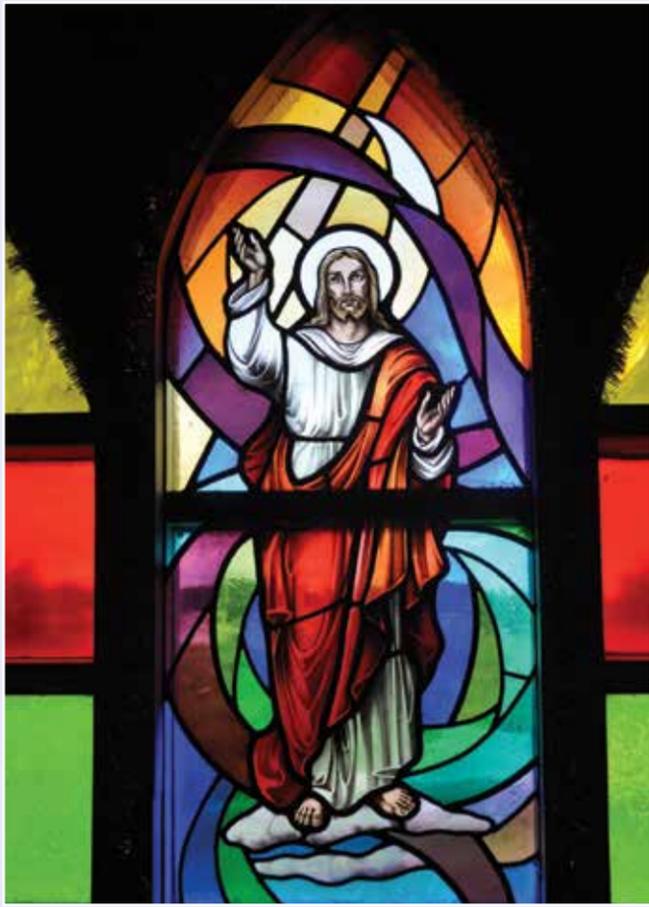
It’s hard for me to say how all the members of the church are doing. I hope they are safe. I kept in touch with one sister. She lives alone and has major health problems. She was in a very dangerous situation. But she hasn’t responded to messages for over a week. I want to believe that everything is fine with her and she has evacuated.

What role has your faith played in getting you through these experiences?

I sincerely believe that I am alive and my home is not destroyed because precious people have been praying for us. And, God, for sure, held me very tightly in His arms. ■

CAPTURING
THE LIGHT ▶

The Anglican Journal continues its series of readers' photo and text submissions on stained-glass windows. Submissions are subject to editing.



‘Be of good cheer: It is I; Be not afraid.’

St. Bartholomew Church, in Pelican Narrows, Sask., is at the end of the road on a rock, almost surrounded by water. If you're out on a boat coming back to the point where the church sits, the water seems deep and wide.

The church's stained-glass window showing Jesus blessing people and the sail and boat are reminders of the lessons from Mark's gospel. Jesus may seem like he is sleeping, but never fear—he will never leave us when we accept him as our Saviour. He calls and blesses. For me, this window colorfully brings out the story of Jesus walking on the water and of him coming again, riding on the clouds.

Pelican Narrows is a northern community, where ice fishing and snowmobiles are common in the winter. Here the church is the people—faithful people coming to worship their lord. We pray for God's people here and live in hope of Jesus' coming.

Canon Angus Sewap, who died of Covid-19 in December 2020, was the priest-in-charge when my husband and I visited St. Bartholomew Church. Angus's sister, Jennifer Sewap, died Jan. 18, 2022 in Pelican Narrows. Please pray for the Sewap family and their friends.

Kathleen Stewart
Organist and lay reader, diocese of Saskatchewan

OPINION ▶

Toward ‘an honest theology of human sexuality’

A call to the church from a priest and psychotherapist

By Donald Shields

I CAN STILL REMEMBER my shock and dismay upon hearing that Jean Vanier, someone whose talks and writings influenced my thinking on Christian community, had been sexuality inappropriate and L'Arche, the organization he founded in 1964 for people with intellectual disabilities, was being transparent in acknowledging the damage this had caused and would continue to cause.

My memories of these feelings

flooded back when I read the press release from General Synod addressing Mark Macdonald's formal relinquishing of his exercise of ordained ministry following allegations of sexual misconduct. What do I now do with the contributions that individuals like Jean Vanier—and many others who have engaged in the crossing of ethical boundaries and sexual misconduct—have made to Christian thought and polity? How do I separate the teachings from the allegations? In addition, what do these stories—and many, many more like them—of human failings among church leaders demand from Christendom in response?

Certainly more than policies

and reporting procedures. Perhaps it is time for the Church to address human sexuality, openly and honestly. How do we deepen our understanding of human sexuality and develop a theology of sexuality that encompasses the varying dimensions of what it means to be a sexual being? How do we incorporate such understandings of human sexuality to address power imbalances brought about by roles and identities? How do we build in accountability and honest reflection about the struggles human beings encounter in relationship to one another?

The impulses of our humanity combined with the stresses of leadership and the dynamics of interper-

sonal relationships hold the potential to sabotage the “good” we have or will, as we cross lines to indulge in behaviour that has devastating and destructive consequences. Deepening our understanding of human psychology and social interaction and developing an honest theology of human sexuality may be a good way to address the causes of an all-too-frequent tale that tarnishes the church and those who serve it in ministry.

The Rev. Donald Shields is chaplain and coordinator of spiritual and religious care at Oak Valley Health, Markham, Ont. and a member of the College of Registered Psychotherapists of Ontario.

LETTERS ▶

‘Force of truth’ or ‘cheapening’ of a word?

I was so grateful for Mark MacDonald's article, “The force of truth” (April, p. 5) in which he clearly states that Indigenous people experienced genocide at the hands of church and state through the residential school system as well as government policy. We can only move forward as a society when we acknowledge and atone for the sins of the past. I can't help but wonder if it is merely a coincidence that we in many Christian churches worship a God who sent the Son to be tortured and suffer and die, while our nominally Christian clergy and government tortured and allowed Indigenous people to die through colonization. Christian theology and spirituality are broad and there are many strands of our theology that do not depend on abusive

“atonement theology.” Celtic and Franciscan theology and spirituality celebrate the Earth as the first revelation of God and inherently recognize diversity as a God-given gift. Perhaps our encounters with Indigenous people would have gone very differently if we had been more aware of the richness of our theological traditions.

Catherine Miller
Christ Church, Markdale, Ont.

After reading Mark MacDonald's article in the April edition of the *Anglican Journal*, I can only conclude that the COVID-19 pandemic has created an echo chamber for the leadership of the Anglican Church of Canada. The ease with which those in leadership positions use the term “genocide” when speaking of the relationship of colonial peoples to Indigenous peoples is

illustrative of how presupposed narratives and ideologies are reinforced by limiting exposure to diverse perspectives. Given that the Truth and Reconciliation Commission report found Canada guilty of committing “cultural genocide” against Indigenous people, how does the leadership of the Anglican Church of Canada justify the cheapening of this word for its own political purposes? As exemplars of a faith that proscribes the imputing of motives to others without evidence, they should know that to accuse the people of Canada of “the deliberate killing of a large number of people from a particular nation or ethnic group with the aim of destroying that nation or group” is entirely inappropriate.

Maureen Evans
Diocese of Kootenay

Gender blessings show church ‘would rather follow the ways of the world’

This letter is in regard to an article on page 1 of the *March Journal*, entitled “New gender blessing for trial use.”

Hopefully, those who are involved in this process will ask God's opinion and desires for His people by referencing His Holy Word, such as Genesis 2:24, Leviticus 20:13 and Romans 1:26-27. But possibly the Anglican church would rather follow the ways of the world; one of our priests inferred recently that we are lagging the world in this matter of sexuality. Aren't we to be in the world but not of the world?! God loves us so much that He wants what is best for us, which is to follow His way, not the way of our world. He also has told us that we are made in His image and that we are to be holy as he is holy. Certainly we should show other's God's loving kindness because no one is righteous except through the righteousness of Jesus, our Lord and Saviour.

Continued on p. 5

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.

SINGING WITH JOY ▶



Through brokenness to the kingdom of God

By Linda Nicholls

AS A YOUNG Christian I was captivated by Jesus' vision for our human community rooted in love and lived with mercy, compassion, justice and human dignity. Jesus called as his disciples a diverse bunch of people, yet he drew them into a community of apostles who would change the world after the resurrection. I saw the possibilities of the kingdom we were called to begin—its roots in the Book of Acts and its promise for a broken and hurting world that might be fully realized in the future.

Yet my experience of God's community revealed that we could also be the place where human desires could wage battle in jealousy, rivalry, power or other manifestations of broken boundaries. The church is a living paradox with a vision of the possibilities for healthy, whole human community in relationship with God and each other that we see in Revelation 21—a place of “no more mourning or crying or pain”—alongside the capacity to harm and hurt one another deliberately and accidentally through human weakness, misunderstandings and sin.

Over the past few months, we have seen this paradox revealed as allegations of misconduct led to the resignation of Mark MacDonald and #ACCToo raised concerns about the ways in which the church handles allegations of sexual misconduct.

We are a church that has acknowledged its broken relationship with Indigenous peoples through apologies and ongoing reconciliation work. We are excited about the emerging self-determining Sacred Circle Indigenous Church as a partner in the



▲ **“The church is a living paradox with a vision of the possibilities for healthy, whole human community in relationship with God and each other ... alongside the capacity to harm and hurt one another.”**

PHOTO: PIOS/SHUTTERSTOCK

gospel. We care for one another across the country as part of the same Anglican family through the Council of the North. We build relationships with our ecumenical partners in the gospel to advocate for justice, peace and creation care. We love and serve those in need around us—especially those on the margins.

We are also a church where conflicts and parish divisions happen; where desires and emotions can overflow into destructive behaviour; where harassment and abuse can still occur; where human sin finds a home; and where we simply fail to live into our baptismal promises and hurt others.

It is understandable that when any of these things happen, anger boils over at the disparity between our vision and our reality. We want the church to be perfect now. We want it to be a safe haven

in a broken world. When it is not, our disillusionment is painful. Some walk away from the Church at our hypocrisy. Some lash out in anger. Others acknowledge the paradoxical tension that we always live with and dig in to the hard work of transforming hearts, minds and systems to come closer to the reality we desire—the kingdom of God. Our hearts are set on the vision of a community of peace, justice and compassion while we hold space for the servant heart of Jesus able to wash the feet of those who will betray and hurt.

May our Church be humble about its weaknesses yet committed to its vision of transformation into the vision of the kingdom of God. ■

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

LETTERS ▶

Continued from p. 4

We are finding it difficult more and more to proclaim that we are of the Anglican faith!

Rev. Jack and Diane Beedle
Church of St. Jude
London, Ont.

#ACCToo controversy: Time for change at the top?

I have never been so despondent about the leadership of our Church as I am today. Arrogance, carelessness, incompetence and lack of commitment to the gospel way are all on full display by the primate and general secretary in their handling of the draft *Epiphanies* article on sexual misconduct across the church. (www.anglicanjournal.com/what-happened-was-gravely-wrong)

Their so-called apologies expose the ivory tower in which they have hidden themselves. They refuse to accept any personal responsibility except in the vaguest of terms, therefore evading consequences. The primate misled CoGS by stating the investigation report contained only information pertaining to journalistic matters. We now know this is not true. And their refusal to even acknowledge the demands of the survivors as articulated on ACCToo.ca is disrespectful and patronizing.

For decades, survivors of clergy abuse, their loved ones and advocates have cried out for

the church to start prioritizing the care of vulnerable people over the protection of abusers. And yet we continue to consult with lawyers and insurance agents for our processes rather than professionals in sexual violence or, even, survivors themselves.

We have worked tirelessly, parish by parish, diocese by diocese, institution by institution, to change the process to stop harming survivors. It hasn't worked. Maybe, now, it is time for change at the top.

The Rev. Dawn Leger
Halifax

Readers appreciate primate's columns

It's been more than 20 years since

we were in active ministry in Ottawa's St. John's (Evangelist) Church but we continue to receive the *Anglican Journal/CrossTalk*, and enjoy it.

This week we are thankful again for the honest writing of Archbishop Linda Nicholls and found it useful in a quiet day in a Franciscan friary in Dorset, U.K.

Freda Binns
Toronto

Thank you for the article by Archbishop Linda Nicholls (“Giving back to the gracious other: a Lenten prayer”) on page 5 of the March 2022 *Anglican Journal*. I'm sure I was not the only one to find it helpful.

W. Notton
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Indigenous Anglicans are building a church in our own image

—though you might not learn this from most Canadian news media

By Sidney Black, Caroline Chum, Judith Moses and Murray Still

THE VISIT TO Canada by the Archbishop of Canterbury and meetings with Indigenous groups in Saskatchewan (See “Apologies are cheap ... unless accompanied by action,” on p.1 of this issue) were significant and vital steps on our path to healing. We thank him for his apology and for accompanying us briefly on our journey. But we do hope that he also recognized that Indigenous Anglicans have embarked on our own journey of self-healing. We are exercising our right to self-determination within the Anglican Church of Canada through the building of the Indigenous Anglican church, Sacred Circle. Building a new church in our own image is fueled by the tragic mistakes of the past. This self-governing assembly of Indigenous Anglicans is focused on healing, reconciliation and spiritual and cultural recovery and practice.

Regretfully, Canadian media failed to report on this aspect of our story; it is not even mentioned, for example, in an April 22 *Globe and Mail* column by Tanya Talaga, a journalist who frequently covers Indigenous affairs.

The Anglican Church of Canada has issued two apologies to Indigenous Anglicans regarding the church's role in residential schools—one in 1993 and another in 2019, specifically for spiritual harm done. Neither these apologies nor that of the Archbishop of Canterbury can ever undo the harm done. The 32 Anglican entities in Canada that provided \$12.9-million for the Anglican share of restitution payments to residential school survivors, in compliance with the 2006 Indian Residential Schools Settlement Agreement, leveraged additional payments from the federal government to survivors. This was an important milestone. Discussions continue today on further monetary compensation for abuses suffered at Indigenous day schools. Legal action is underway on other specific cases.

Additional Anglican financial support continues through our Indigenous-run Anglican Healing Fund that has distributed more than \$7.6-million in grants to roughly 673 projects in Indigenous communities across the country during the past 25 years for healing projects to address the trauma caused by residential schools.

Over the past two years, the Primate's World Relief and Development Fund has provided \$500,000 to Indigenous-led programs in language and culture, Indigenous midwifery, water, youth engagement and international Indigenous connections. As well, the Anglican Foundation of Canada provides important funding for Indigenous ministry projects, totaling over \$500,000 to the end of this year, for healing and reconciliation, language revitalization, translation, and urban Indigenous ministry projects.

Dioceses also provide additional dollars for Indigenous healing and reconciliation both inside and outside the church. For example, the diocese of Toronto contributed \$250,000 in 2018



▲ Lydia Mamakwa, bishop of the Indigenous Spiritual Ministry of Mishamikoweesh, after giving a sermon at General Synod 2016, held in Richmond Hill, Ont.

PHOTO: FILE PHOTO

to Anishnawbe Health Toronto, a health centre that blends traditional healing and spirituality with Western medicine.

While financial settlements are very important and garner much public attention, no amount of restitution can ever fully compensate for the deep harm to Indigenous communities caused by the Anglican Church in Canada. That is why other changes to the structure of the church, governance, worship and concrete reconciliation initiatives are critical to the way forward. These are also part of healing. The Indigenous Anglican Church has recently produced our own “constitutional” self-determination document, *The Covenant and Our Way of Life*, that aims to restore Indigenous self-determination and spirituality within the Anglican church. Its implementation needs the support it deserves.

We are on the right path. The Anglican church is served by nine Indigenous, Inuit and Métis bishops and many clergy, both urban and non-urban. The Indigenous Spiritual Ministry of Mishamikoweesh is the first Indigenous diocese with structures and programs expressing Indigenous self-determination within the Anglican Church of Canada and is an example of one of many ways forward.

Indigenous Anglicans have produced many of our own healing and learning tools on topics such as suicide prevention. Our critically acclaimed film *Stolen Lands, Strong Hearts* portrays the devastating history of the Doctrine of Discovery that continues to harm Indigenous people today.

The Jubilee Commission is examining historical policies and funding that continue to disadvantage us and is identifying the resources needed in the years ahead for our ministry. Already some dioceses across Canada have committed to direct a percentage of future sales of church

properties to support the Indigenous church's efforts to redress past injustices.

We applaud all these efforts. But we know that we still have a long journey ahead as we work toward establishing “right relations” within the Anglican Church of Canada. Our goal is not to create two silos within the church, but rather, to develop a robust family of relatives where we learn from each other and where our cultural and spiritual practices are belatedly respected and nourished within the Anglican church family in Canada and throughout the Anglican Communion. ■

Sidney Black, who was Indigenous bishop for Treaty 7 Territory in the diocese of Calgary from 2017-2019, was named the Anglican Church of Canada's interim national Indigenous bishop in April. He has served the church in many roles, including as co-chair of the Anglican Council of Indigenous Peoples (ACIP).

Caroline Chum has served on ACIP since 2007 and is currently its co-chair. She is a member of the parish of St. Thomas Anglican Church in Moose Factory, Ont.

Canon Murray Still traces his heritage from Peguis First Nation and serves as incumbent of the Church of St. Stephen and St. Bede in Winnipeg. He is chair of the Rupert's Land Elder's Circle and also serves as co-chair of ACIP.

Judith Moses is a member of the Delaware people from Six Nations of the Grand River, Ont. She has worked in both the public and private sectors, is currently deputy prolocutor of the Anglican Church of Canada. She has served on numerous committees of the national church, including the Strategic Planning Working Group, and is currently chair of the Jubilee Commission.

“ We are exercising our right to self-determination within the Anglican Church of Canada through the building of the Indigenous Anglican Church, Sacred Circle ... Regrettably, Canadian media failed to report on this aspect of our story.”

INDIGENOUS CHURCH ▶



“A lot of this has come just [on] short notice ... I’m really on a learning curve and just trying to understand this whole process, what has happened.”

—Sidney Black
Interim National Indigenous Bishop



“I’m dazed and confused and grieving, but working with others to keep this moving forward.”

—Donna Bomberry
Indigenous elder and consultant



“We would, I think, want people to know we support and love Mark and our prayers are with him, his family, with the complainant, and with any of the survivors of sexual misconduct or abuse anywhere, especially our missing and murdered.”

—Canon Murray Still
ACIP co-chair



“Our hearts hold compassion for human frailty and space for repentance while we also ache with the pain that such betrayal causes first to the complainant; then to so many others and to the life of our Church.”

—Archbishop Linda Nicholls
primate of the Anglican Church of Canada



“I ask your forgiveness and God’s, but will try to live so that there is some repair. Whatever may be, the grace of God in you is not even slightly dimmed by the failings that plague me.”

—Mark MacDonald
former national Indigenous Bishop

Sacred Circle moves to pick new archbishop

Continued from p. 1

as interim national Indigenous bishop. Black had been serving as Indigenous bishop of Treaty 7 territory within the diocese of Calgary until his retirement from that position in 2019, and is still licensed to do ministry there.

Speaking to the *Journal* in late April, Black said the next gathering of Sacred Circle was still on for May, though details of the agenda remained to be worked out.

“A lot of this has come just [on] short notice,” Black said. “I’m really on a learning curve and just trying to understand this whole process, what has happened.”

The Anglican Council of Indigenous Peoples (ACIP) is currently preparing the Covenant and Our Way of Life, founding documents of the self-determining Indigenous church, for Sacred Circle.

The process of selecting a new permanent national Indigenous archbishop, Black said, would be similar to that used for selecting diocesan bishops, with a search committee looking at candidates, followed by an election and consecration.

“We haven’t even gone that far,” Black said of the process to find MacDonald’s successor. “We’ve just been dealing with the reaction of folks to the incident.”

Former Indigenous Ministries director Donna Bomberry, an elder who has served as a consultant on the Covenant and Our Way of Life, said Sacred Circle will continue in its efforts to confirm the documents.

“I’m dazed and confused and grieving, but working with others to keep this moving forward,” Bomberry said.

The Anglican Council of Indigenous Peoples (ACIP) met on April 26 to hold a sharing circle in which members shared their thoughts in the aftermath of the news. The council also began the process of holding an electoral synod to find a new permanent national Indigenous bishop.

As this story was being written, an in-person Sacred Circle gathering was still planned to go ahead in May or June. ACIP co-chair Murray Still said the sole purpose of that meeting would likely be to elect a new archbishop, with ratification of the Covenant and Our Way of Life potentially taking place at a later Sacred Circle

meeting in August.

“We would, I think, want people to know we support and love Mark and our prayers are with him, his family, with the complainant, and with any of the survivors of sexual misconduct or abuse anywhere, especially our missing and murdered,” Still said. “Our prayers are with all of them and their families. It’s been a difficult time for all of us.”

Still said the ACIP meeting also included plans for the Rupert’s Land provincial synod the following weekend and Archbishop of Canterbury Justin Welby’s visit to Canada.

“We’re looking forward to the provincial synod because we do have a chance to share the story of the Covenant and Our Way of Life, and I think that’s going to be a positive experience for us,” Still said. “We’re looking forward to the archbishop’s visit.”

A letter by MacDonald “to the Indigenous peoples of the Anglican Church of Canada” was posted to the Anglican Council of Indigenous People Facebook group before being deleted. In the letter, MacDonald says he plans to “return to the Land and, under wise spiritual guidance, live my life in penitence with, I hope and pray, the discipline of the Gospel.”

Though he had planned to resign and retire for a long time, MacDonald said, present circumstances made it necessary for him to do so immediately. He expressed sorrow that his resignation had happened in this manner.

“Despite my strong hope and faith that you will do better and best without me, I am sad beyond my words to express that this will cause many of you pain,” MacDonald said. “With the grace you have given me, this is not what you deserved. Though I know many will be angry, I fear even more that this will lead to discouragement. No human being is worth that.”

“Over the years, I have been the fortunate recipient of the finest co-disciples, relatives, and friends that any human being could ask for,” he added. “Your inspiration means so much and it deeply grieves me that I have given pain and failure in return.

“Today, my failures eclipse anything

that I have done—they are all that I can see—especially the ways I have hurt people personally. I ask your forgiveness and God’s, but will try to live so that there is some repair. Whatever may be, the grace of God in you is not even slightly dimmed by the failings that plague me.”

MacDonald asked for prayers for his family, for his forgiveness if possible, and for Sacred Circle, “that it becomes what it is meant to be.”

The primate said in her pastoral letter that the church’s prayers first and foremost must be for the complainant affected by MacDonald’s actions.

“The betrayal of trust by someone in such a prominent role of leadership will require a long road of healing and our constant prayers,” Nicholls said.

She also asked the church to pray for Black and ACIP as they move forward to confirm the Covenant and Our Way of Life documents for Sacred Circle.

Finally, Nicholls invited Anglicans to hold MacDonald and his family in prayer.

“The ripple effects of this misconduct will be felt throughout the Church both in Canada and internationally, but most especially within the Sacred Circle and Anglican Council of Indigenous Peoples,” Nicholls said. “We mourn with them. I trust that the good work that the Sacred Circle has initiated will continue to deepen and grow.”

A public announcement posted to the Anglican Church of Canada website reiterated the church’s commitment to ensure its workplaces are “free from violence, coercion, discrimination, and sexual harassment”; that no one should be subjected to sexual misconduct of any kind; that it deals “promptly, seriously and systematically with all complaints of sexual misconduct”; and that anyone who holds positions of trust or power in the church will not take advantage of or abuse that trust.

The statement cited *A Call to Human Dignity*, the declaration of principles adopted by General Synod in 2001 for protection of parishioners and staff, as well as the Safe Church Charter of the Anglican Communion adopted by General Synod in 2019. ■



▲ As this story was being written, Sacred Circle was planning to elect a new archbishop in May or June.

IMAGE: INDIGENOUS MINISTRIES

Welby pledges release of school records

Continued from p. 1

Welby stressed that there was nothing that would make up for the harm, but repeated a promise he had made at several other stops on his April 28 to May 3 visit to Canada. While his power over the international Anglican Communion was limited, he said, he would do everything in his power to lead the church to advance the cause of reconciliation. That would begin, he said, with carrying what he had heard in hours of testimony from dozens of survivors in Toronto, in James Smith Cree Nation and Prince Albert in Saskatchewan back to this summer's Lambeth Conference in England, where the rights of Indigenous peoples are a central theme on the agenda.

"Apologies are cheap, if not offensive unless accompanied by action," said Welby in a similar speech in Prince Albert. "I commit that as much as I am able, I will do that in partnership [with survivors]—not as some distant smart Alec who decides what you need and then does it to you."

Welby's tour marks the first time an Archbishop of Canterbury has officially apologized for the Anglican church's role in the residential school system.

Speaking to the *Journal* after Welby's speech, Henry said he would judge the new apology, and decide whether it was better than the 2008 one that he used to tear up, based on whether Welby's actions lived up to his words.

"I want to see some results first. Words are cheap ... That's what he said about this thing," he said, opening a small box to reveal a handmade stained-glass paperweight. Welby, he said, had given him the paperweight, inspired by a window in Canterbury Cathedral, promising to make a difference in the years remaining in his term as archbishop. "He said 'if I don't do the right thing, if we don't have reconciliation in four years, you can smash it.' And I will," said Henry.

Throughout his visit to Canada, Welby had been careful with the promises he had made, he said at a speech in Prince Albert, because the survivors had heard enough empty promises already. So, while his apology speeches provided few examples of the concrete action he said survivors had a right to expect, he explained that this was a conscious choice. "Because the history is one of over-promising and under-delivering, I want to under-promise and over-deliver."

One concrete promise Welby did make was to release any records on residential schools in the church's possession to survivors and to push for the New England Company, the society that originally ran the Mohawk Institute, to do the same.

Welby was originally scheduled to make a stop at the Six Nations of the Grand River, Ont., on his tour of Canada to hear from survivors and offer an apology there also. But the Survivors' Secretariat, a Six Nations organization representing the survivors of the Mohawk Institute, had asked him not to come unless he was ready to discuss financial support for programs to teach the Indigenous languages that residential schools banned their students from speaking and to help the secretariat get access to the school records. The group hopes these records will help it track down what happened to children who never returned home.

The Mohawk Institute survivors had mixed feelings about having the archbishop visit, said Kimberly Murray, the executive lead for the Survivors'

“There were some survivors who were adamant that they didn't want the archbishop to come into the [Six Nations] territory at all. Others wanted to meet ... so they could speak about what was taken from them as children.”

—Kimberly Murray, Survivors' Secretariat



PHOTO: ANGLICAN VIDEO

Welby, with local leaders at James Smith Cree Nation, watches a traditional dance. Dancing are (l-r) Michael Charles, Emmerick Stonestand, McKenzie Stonestand and Taylor Brittain.



▲ Welby shakes the hand of former Mohawk Institute student Geronimo Henry during his May 3 meeting with Indigenous leaders and residential school survivors in Toronto.

PHOTO: ANGLICAN VIDEO

“For that terrible crime, sin, evil of deliberately, consciously, stupidly ... building hell and putting children into it and staffing it, I am more sorry than I could ever, ever begin to express.”

—Archbishop of Canterbury Justin Welby

Secretariat. “There were some survivors who were adamant that they didn't want the archbishop to come into the [Six Nations] territory at all. Others wanted to meet... so they could speak about what was taken from them as children,” she said.

In the end, the survivors agreed that they were only interested in the meeting if the archbishop was willing to name the church as responsible for perpetrating the harm of the residential schools and to prove his commitment to reconciliation with action. “If he's not willing to have those conversations, what is the purpose? This isn't a photo op for the archbishop,” she said. If the Anglican church wanted to reconcile, she added, it was the church, not the survivors, who had to show good will, and these conditions were a way of asserting the survivors' control over the situation. “They're taking their voices back.”

In his speech at James Smith Cree Nation, Welby did directly state the Anglican Church's responsibility for the schools and the abuse committed there, referring to survivors' testimony as “a window into hell.”

“The difference about that bit of hell is that it was built by the church and in the name of the church,” he said. “For that terrible crime, sin, evil of deliberately, consciously, stupidly—because evil is stupid—building hell and putting children into it and staffing it, I am more sorry than I could ever, ever begin to express. That is, both personally and in my role as archbishop of Canterbury.”

While the administrators committing the abuses at the schools were acting in their capacity as representatives of the Anglican church, Welby stressed that their

actions were wildly out of step with the gospel. “What happened there had nothing to do with Christ,” he said.

Dawn Hill is a member of the Survivors Secretariat and survivor of the Mohawk Institute, which she refers to by the nickname “the Mush Hole,” which students gave it for its terrible food. She, too, tells a story about the contrast between Jesus' teachings and the residential school staff.

“We were living in an environment of uncaring individuals. Often [there was] physical abuse from staff, also sometimes from other kids because no one was watching us,” she said. She and one of her sisters were sent to the school but were allowed very little contact with one another. One afternoon, Hill says she cried herself to sleep on a bench near the school, grieving her separation from her family.

“When I fell asleep, I had the most vivid dream of Jesus. He was standing on top of the building where the dining room is. He looked down at me and told me he would always look after me... I felt this physical wave—it started right down at my feet—of peace, love and goodness. I had the most overwhelming experience I've ever had in my life. That was in that environment.”

Hill was in her fifties before she spoke about that experience to her sister, who she says had been sexually assaulted several times by the minister at the Mohawk School. “Her question to me was, ‘Where in the hell was Jesus when I needed him?’”

Like Welby, Hill notes the gap between what people who call themselves Christian preach and the harm they actually do. “I think that is what most people are concerned with today. Not just [in] the Anglican church, even the Catholic Church. You've got all this money; what are you actually doing for people? ... I don't figure I need any help now. But I certainly think the restoration of language would be really important.”

After his speech in Toronto, the *Journal* asked Welby what had made him commit to getting school records for the survivors.

“I think that's a promise I can probably keep, and I don't want to promise what I can't do,” he replied. He said funding for language programs was not for him to promise, as it was within the jurisdiction of the Anglican Church of Canada. ■

NORTHERN HOUSING CRISIS ▶



PHOTO: RUBEN M RAMOS/SHUTTERSTOCK

Clyde River, Nunavut. In its 2019-2020 report, the Nunavut Housing Corporation estimated that 56 percent of the territory's Inuit lived in overcrowded housing.

New West ACW gift will fund northern housing

Donation to help shelter priests came from proceeds of B.C. house sale



▲ **The Rev. Jonas Allooloo**

PHOTO: CONTRIBUTED

Continued from p. 1

women were inspired to help after reading a December 2020 *Anglican Journal* article on the Rev. Jonas Allooloo, the former dean of St. Jude's Cathedral in Iqaluit, Nunavut who found himself homeless upon retirement.

"We thought that if he is having problems, then probably [so are] others in the Council in the North, especially those who are non-stipendiary and who have been living in church rectories," Revitt says. "What do they do after they decide to retire?"

The Council of the North is a group of nine northern dioceses, including the Territory of the People and the Indigenous Spiritual Ministry of Mishamikoweesh, supported by grants from General Synod. Many clergy in the Council of the North are non-stipendiary, meaning they are not paid for their ministry.

Though Allooloo has since found housing, the housing shortage remains an acute problem across the North. The Nunavut Housing Corporation, an agency of the territorial government, in 2016 described a "severe housing crisis" in the territory. Its 2019-2020 report estimated that 56 per cent of Inuit there lived in overcrowded homes.

On March 22, Northwest Territories Housing Minister Paulie Chinna spoke to the federal government's Standing Committee on Indigenous and Northern Affairs on the effects of the housing crisis and its disproportionate impact on Indigenous people, which include long waiting lists for public housing.

"Housing in the North is a huge issue," says Council of the North chair David Lehmann, who is also bishop of the diocese of Caledonia, in northern B.C. In Caledonia, he says, all but one community have a 0.1% vacancy rate.

"In the city of Prince Rupert, it's not uncommon for housing to cost \$2,500 a month, which exceeds what a Council of the North pension would be by a fair bit," Lehmann says.

The northern housing crisis disproportionately affects Indigenous clergy. Many are non-stipendiary or have served their entire career in church housing, says Lehmann, who himself lives in a house owned by the diocese of Caledonia.

Non-stipendiary clergy, Revitt says, have "been the ones keeping the Anglican church going in the North, made it viable, and it's quite amazing that [they've gone] without any help... As non-stipendiary, too, they will not be getting a pension from the



▲ **Snowdrifts pile up near a house in Churchill, Man.**

PHOTO: CHERYL RAMALHO

Non-stipendiary clergy, Revitt says, have "been the ones keeping the Anglican church going in the North, made it viable, and it's quite amazing that [they've gone] without any help."

Anglican church."

The New Westminster ACW, however, had an ace up its sleeve that put it in a unique position of being able to support housing for retired clergy—an asset that itself originally came from housing.

In the 1950s, members of the New Westminster ACW had purchased a home that was mainly used to support missionaries coming and going through Vancouver to the east. Over the years, they also used it as a boardroom and for work in their Bales for the North program—an annual tradition dating back to the late 1940s, in which ACW members sent packages of used clothing north to Yukon to support those in need.

Several years ago, the ACW sold the house after it had become too expensive to maintain. As a result, the group gained a large financial windfall, held with the Consolidated Trust Fund in the diocese of New Westminster. "We were able to do things more than maybe other ACWs across Canada, because of this fund," Revitt says.

After they read the *Journal* article detailing how the northern crisis was affecting retired clergy such as Allooloo, the New Westminster ACW throughout 2021 discussed how it might be able to help. Consulting with Lehmann several times before making the decision, its members earlier this year voted almost unanimously to use their funds to support retired clergy in the Council of the North, particularly non-stipendiary.

Non-stipendiary clergy, Revitt says, "have given their service to our church, to the people in the Council of the North all these years and have asked very little of us as the broader church."

The Council of the North will decide how to distribute funds, working with the AFC. Scott Brubacher, executive director of the foundation, says he has had an initial conversation with Revitt and Lehmann about the \$100,000 gift and possible ways to structure the fund and disbursements. As this article was being written, the plan was still in its early stages and details remained to be worked out.

"We are excited about the potential of this very generous gift from the diocese of New Westminster ACW, and we look forward to working with other ACW groups and the Council of the North to support retired clergy in the North," Brubacher says.

Housing needs of retired clergy vary depending on their circumstances. While some have been able to retire and find housing supplied through programs from local Indigenous governments or government agencies, others find themselves with nowhere to go upon retirement.

Lehmann recalls one instance where a "granny suite," or self-contained living area, was built as an extension onto a house for a retired clergyperson to live. However, the house's heating system wasn't designed to support this added living area.

"The granny [suite] was a little cold, and so the [diocese] was able to find some funds, step in, and make sure that the clergyperson was properly housed" by upgrading the HVAC system, Lehmann says.

Three years ago, the diocese of Huron presented its own \$100,000 gift to the Council of the North to help with clergy housing costs. These funds mainly went towards repairing housing and infrastructure that northern dioceses already owned.

Working with the AFC to distribute the ACW's latest gift, the council and ACW are weighing different options for how the funds might be drawn down over several years—and whether other ACWs across Canada might be willing to contribute and grow the fund to make it a more long-term response.

"The council is very thankful to the New West ACW for their generosity and their vision, and to our partners at the Anglican Foundation who are helping pull this together—and hopes that others will jump on board as we look to a future where we can ensure that all who have served the church are well-served in their retirement," Lehmann says. ■

Off on the wrong track?

The #ACCtoo controversy has some wondering if it's time for a new look at the policies governing the *Anglican Journal*

Sean Frankling
STAFF WRITER

In a footnote to their open letter posted this February, #ACCtoo organizers Michael Buttrey and Carolyn Mackie blame the *Anglican Journal* governance policy General Synod adopted in 2019 for enabling the alleged breach of confidentiality and privacy for which the letter calls the church to account.

"We believe this abuse of power was enabled by a motion adopted at the 2019 General Synod meeting in Vancouver that changed the mandate, oversight, and reporting structure of the *AJ*," the footnote reads.

The subject of their open letter is the sharing in spring 2021, by senior church management, of a draft article intended for *Anglican Journal* sister publication *Epiphany* containing allegations by anonymous sources of sexual misconduct in the church, with four institutions related to these allegations. By the time this article was being written, #ACCtoo's open letter, which calls for the Anglican Church of Canada to apologize, make amends with the survivors and require the resignation of Archdeacon Alan Perry, general secretary of General Synod, had attracted the attention of several news outlets. But very little of the media coverage had dealt with the governance issues the letter raised—the policies that govern the *Anglican Journal*.

#ACCtoo and other critics allege the 2019 policy, which among other changes, removed the stipulation that the newspaper be editorially independent, gives church leaders too much power over a newspaper tasked with reporting on the very institution they head. And when former *Journal* editor Matthew Townsend resigned from the paper in protest against the alleged breach and what he considered the church's inadequate efforts to address it, he cited the same new policy.

A key architect of the changes, however, disagrees.

Found in appendices B and C of the Handbook of the General Synod, which contains canons and other church rules, the 2019 governance policy calls the *Journal* "to adhere to the highest standards of journalistic responsibility, accuracy, fairness, accountability and transparency," and with "tackling important issues, asking and answering difficult questions."

But the paper's ability to do so, Townsend wrote in his May 2021 resignation letter, conflicts with the fact that the *Journal* editor, according to the 2019 changes, is answerable to the non-journalists who head the church. (Buttrey and Mackie posted Townsend's resignation letter on ACCtoo.ca in March, along with a statement by Townsend in support of their open letter.)

“There is a clear and dangerous conflict of interest in having the institution in charge of a journalistic enterprise that covers it, and that conflict isn't well managed by current policies.”

—Former *Anglican Journal* editor Matthew Townsend

The 2019 changes name General Synod as the publisher of the *Journal*, replacing the Anglican Journal coordinating committee.

"I am charged with journalistic responsibility but I must answer to people who are not journalists and, thus, may not be fully aware of the consequences of their actions," he wrote, referencing the sharing of the draft article. "Given this latest incident, in which journalists were effectively used to communicate confidential information to those who would benefit from that information, I can no longer distinguish whether I am in the church's employ as a journalist or as a spy." Townsend wrote that the "catastrophe" whereby the draft was shared shows that the church "desperately and urgently" needs to reconsider the rules governing the *Journal*.

Senior church leaders have issued apologies over the sharing of the draft, and committed the church to do better. In a September 2021 statement, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, acknowledged the incident had been painful for many "but especially so for the sense of betrayal felt by the sources for the article and for the journalist and editor who felt it necessary to resign." She also affirmed the value of the *Journal* as a "mirror of accountability and critique" for the church. The incident, she said, made clear that the 2019 changes had not been adequately clarified, and this had resulted in confusion of roles. Nicholls pledged to undertake a more complete implementation of the 2019 policies. And in a March statement, general secretary of General Synod Alan Perry said he was "heartbroken" at the harm caused by the sharing of the letter.

Canon David Harrison, a priest in the diocese of Toronto, was a member of the *Anglican Journal* coordinating committee from 2016 to 2019. He says he was reluctant to accept some of the changes to the *Journal's* governance policies when he heard about them prior to their ratification at the 2019 General Synod, in particular the removal of any reference to editorial independence and the decision to fold the *Journal* into the portfolio of the church's communications committee. This latter change was billed as a way to combine the church's news and communications into a single channel, he says, both making it easier for parishioners to follow developments and streamlining the staffing requirements and process of disseminating that information. But Harrison argues it also muddled the distinction between communications, which state church policy, and journalism, which examines it.

"I was a slow convert," says Harrison. And when he eventually agreed to the changes, it was "with the understanding that the editorial board would ensure the

[*Journal*] continued to have independence and be able to ask and say hard things."

The editorial board is another element of the *Journal's* governance created by the 2019 policies. Appointed by the primate, the members of the editorial board are "chosen for their expertise in both journalism and religious affairs," and tasked with overseeing any journalistic material published by the church to ensure that it complies with journalistic standards. The board also advises the *Journal's* editor on decisions of journalistic policy and practice.

However, Harrison says the fact that the primate picks the roster gives church leadership a great deal of control over how the board is fashioned. And the fact that the names of board members are not available online or printed in the *Journal* leaves a blind spot in its operational transparency. (This omission, editorial board chair Michael Valpy told the *Journal*, is the result of an oversight rather than deliberate practice.)

Harrison says in hindsight he has some doubts about the 2019 changes. "What happened with the sharing of a draft of an article has caused me to wish that I had been a little more reluctant—and a little more focussed on ensuring that the editor and *Journal* staff could continue to act independently," he says.

But Canon (lay) Ian Alexander, who was on the communications committee when it drew up the new policies, says it's too soon to say they aren't working. For one, while the old policies stipulated the paper's editorial independence, just saying it doesn't make it so, he says. "It was asserted, but we saw no evidence in the governance structure that there was any provision to ensure it actually existed."

By contrast, he says, the new policies are intended to provide for what the committee thought was more important: journalistic integrity and standards. While critics suggest that the change in governance either failed to prevent or even paved the way for the 2021 breach, Alexander says, "My view is that the governance change created the circumstances that allow us to better manage incidents like this."

One key change, he says, was making General Synod the official publisher of the *Anglican Journal*. This means that General Synod's dealings with the *Journal* can be evaluated based on whether it lives up to the responsibilities that being publisher entails.

#ACCtoo specifically references that role in its open letter, calling for the church to hold its leaders responsible



PHOTOS: ADAPTED FROM FATMAWATI ACHMAD ZAENURI

Board recommends *Journal* ‘handbook’

Continued from p. 10

for having “abandoned their duties of confidentiality, and fail[ing] to care for the survivors’ privacy” in their capacity as publisher. (Honouring the confidentiality of anonymous sources is a standard journalistic principle.)

And while it is unclear how much church leaders consulted the board in the early days of the breach, the board still has an important role to play in responding to the controversy, says Alexander. Ideally, it would work with the editor of the *Journal* to create editorial policy and determine how the principles laid out in Appendix C are applied. He says the pandemic interrupted an expected series of follow-up meetings between the communications committee, the editorial board and *Anglican Journal* management that would have further fleshed out their agreed-upon editorial policy.

“That would have created some track for us to run on,” he says. Instead, the #ACCtoo controversy has prompted a more urgent return to that process. “Now we’re building the track as we go,” he says.

In an email interview with the *Journal* Townsend wrote that by far a more pressing issue for the church than its governance policies was for it to respond to the harm the breach did to the survivors of sexual misconduct whose personal



“The [2019] governance change created the circumstances that allow us to better manage incidents like this.”

—Canon (lay) Ian Alexander

information was revealed. “From the moment this crisis began, I felt the church was trying to bypass essential steps required for reconciling with the sources,” he said. Until church leaders address those primary issues, he added, the hundreds of words they have released about journalistic practice in statements on #ACCtoo are at best unhelpful, “and, in fact, they might be quite distracting.”

As far as policies regarding the *Journal* go, Townsend said his view now is that the 2019 changes have proven to be inadequate, but were far from the beginning of the conflict between the church’s interests and the *Journal*’s mission.

“As long as the *Anglican Journal* is charged with journalism, it will run afoul

of its parent institution,” he wrote. “There is a clear and dangerous conflict of interest in having the institution in charge of a journalistic enterprise that covers it, and that conflict isn’t well managed by current policies.”

On April 21, #ACCtoo published another letter—this one a response to its original open letter from the *Journal*’s editorial board. Much of the letter is critical of church management for the sharing of the draft and for its subsequent actions. (The letter notes that does not express the views of one board member, who believes the board’s responsibility extends only to guidance of the *Journal* and not to critiques of the church.) The letter also states that the majority of the board commits to communicating more with the editor about editorial direction and story development, to better offer advice; and to “advocating for changes within how the *Anglican Journal* and its staff relate to the national church and its management” to prevent similar incidents in the future.

The board says it will begin this work by making recommendations to the church on the creation of a “handbook of guidelines and principles governing the *Journal*’s operations that would be required reading for all members of CoGS and General Synod management.” ■



PHOTO: ARCHBISHOP OF CANTERBURY.ORG

Lambeth Palace, London, is one of the sites of the Lambeth Conference.

Same-sex marriage controversy overhangs Lambeth Conference

Matthew Puddister
STAFF WRITER

Differences over same-sex marriage continue to loom over the 15th Lambeth Conference, slated for July 26 to Aug. 8.

Primates and bishops in three of the largest Anglican provinces in Africa—Nigeria, Rwanda and Uganda—are expected to skip the conference in protest at the invitation of bishops in same-sex unions. And while Archbishop of Canterbury Justin Welby has invited the spouses of bishops in heterosexual marriages to attend, the spouses of bishops in same-sex unions are excluded, Anglican Communion General Secretary Josiah Idowu-Fearon, announced in 2019.

Shortly after the 2019 announcement, the Ontario House of Bishops declared

support for Kevin Robertson, area bishop of York-Scarborough in the diocese of Toronto, and his husband Mohan Sharma.

Speaking with the *Journal* this April, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said Canadian bishops and many spouses plan to attend, but she acknowledged that “some said they’re not prepared to participate [in Lambeth] if Mohan is not invited.”

The conference is an international gathering of bishops to discuss Anglican Communion affairs. The last was in 2008, and the gathering typically takes place roughly every 10 years. This year’s conference was originally set to take place in 2020 before being postponed first to 2021, then 2022 due to the COVID-19 pandemic. ■



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COMPANIONS
IN FAITH ▶

This is the last article in a series of seven in which Matthew Puddister, Anglican Journal staff writer, presents Anglican and Lutheran perspectives about matters of mutual importance.

Worship practices shared in full communion

Matthew Puddister

STAFF WRITER

Preparing documents for shared worship at the 2021 Anglican Lutheran National Worship Conference (NWC), the Rev. Andrew Rampton, priest-incumbent at Holy Trinity Anglican Church in Winnipeg and NWC co-chair, often found himself reminding fellow organizers they needed approval for certain liturgies or resources.

“For Anglicans, there’s a lot more emphasis on authorization [from dioceses and bishops for] what we can and can’t use in worship ... Some things have been approved for general use, but other things you need to ask or be careful about,” he says. “Particularly when you have Anglicans and Lutherans worshipping together ... I’m always saying to people, ‘No, that’s a really cool idea, but you’d have to do A, B and C before you can get there.’”

The NWC, taking place every two years, provides a forum for members of each church to learn more about how the other approaches worship, with workshops on topics such as preaching, prayer and music.

Fortunately for Rampton, his Lutheran NWC co-chair, the Rev. Chung Yan Lam, had a great deal of experience worshipping with Anglicans. A pastor in the Evangelical Lutheran Church in Canada (ELCIC), Lam was serving as a priest in the Anglican parish of Blackburn-Navan-Bearbrook,



▲ The Rev. Chung Yan Lam



▲ The Rev. Andrew Rampton

in the diocese of Ottawa, as this issue was headed to press, and was about to begin priesting at All Saints, Westboro, in the same diocese.

Being aware of where the boundaries that mark different worship practices are—and when they might need to ask permission—has been key to ensuring shared worship goes well, Rampton and Lam say. “Part of how we work well together is that both of us are very well aware of where those lines are,” Lam says of organizing the 2021 NWC with Rampton.

Like the Canadian Lutheran Anglican Youth (CLAY) gathering, the NWC began as a purely Lutheran affair, but became a joint undertaking with Anglicans after the two churches’ 2001 agreement on full communion.

The conference often brings Lutherans and Anglicans in contact with new worship practices. Rampton recalls planning one evening worship service, intended to be a screening of one of the gospel jamborees the Anglican Church of Canada has hosted and recorded. “We literally had someone ask, ‘Is a gospel jamboree worship?’ ... because they had never encountered this thing before,” Rampton says.

Lampton says her ministry has also shown her examples of how full communion provides new experiences of worship.

“What I really was so struck by when

I first [led] a worship service with an Anglican church is the [congregation’s] familiarity with the words,” Lam says. She remembers telling her congregation to turn to a certain page in the *Book of Alternative Services*, only to find many worshippers already knew the liturgy by heart. Another time, a man stood up after Lam did her blessing at the end of the service and said, “You forgot the doxology!”

“The Anglican liturgy is much easier to do on a day where I just had a horrible week, my brain’s not quite all on ... I can just go through the liturgy because everybody knows it,” Lam says. “The community carries the worship, and it’s not so much on me having to carry one thing to another ... I like that community sense and feel.”

Rampton, for his part, has a highly favourable view of the Lutheran attitude to liturgy—a sense of “holy envy,” he says, of “the Lutheran commitment to always be interrogating and revising their worship resources”—a willingness to be in constant conversation about how worship materials can be improved upon.

“The fact that that cycle and flow seems built into the ELCIC DNA—people just expect that they’re going to get new and revised worship resources on a regular basis—is something that I am definitely envious of,” he says. ■



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THE FIFTH COLUMN
By J. Martin Hattersley

The Fifth Column is an anthology of writings by the Rev. J. Martin Hattersley, Q.C. Reflecting his breadth of experience in law, politics, and the church, this volume contains Martin's thoughts on a wide range of topics, from societies and their frameworks down to individual lives and relationships. His keen insight and generous spirit animate these pieces, inviting the reader to live a loving and meaningful life at whatever cost. A great tragedy in Martin's life was the murder of his daughter, Catherine Greeve, in 1988. This led him to take an increasing interest in crime and the justice system, including a period as Chairman of the Citizen's Advisory Committee of the Edmonton Institution, and involvement with the Victims of Homicide of Edmonton Support Society and Alternatives to Violence Project. Martin maintained two monthly columns for 25 years (1987 to 2012): one in the Anglican Diocese of Edmonton's "Messenger" and another in Gemini," the newsletter for the Greater Edmonton Mensa Society that he belonged to. The pieces in this anthology are from these spaces, and from the many sermons and lectures he delivered. Available online at pagemasterpublishing.ca/shop/the-fifth-column

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Pentecost

The seven gifts of the Holy Spirit

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IMAGE: RENATA SEDMAKOVA/SHUTTERSTOCK



JULY BIBLE READINGS

- | | |
|--|--|
| DAY READING | DAY READING |
| <input type="checkbox"/> 01 Colossians 3:1-17 | <input type="checkbox"/> 17 Psalm 86 |
| <input type="checkbox"/> 02 Habakkuk 1 | <input type="checkbox"/> 18 Genesis 18:16-33 |
| <input type="checkbox"/> 03 Habakkuk 2 | <input type="checkbox"/> 19 Colossians 2:6-23 |
| <input type="checkbox"/> 04 Habakkuk 3 | <input type="checkbox"/> 20 Hosea 1:1-2:1 |
| <input type="checkbox"/> 05 Luke 10:1-20 | <input type="checkbox"/> 21 Luke 11:1-23 |
| <input type="checkbox"/> 06 Luke 10:21-42 | <input type="checkbox"/> 22 John 20:1-18 |
| <input type="checkbox"/> 07 Amos 7 | <input type="checkbox"/> 23 Ecclesiastes 1 |
| <input type="checkbox"/> 08 Colossians 1:1-14 | <input type="checkbox"/> 24 Ecclesiastes 2:1-12a |
| <input type="checkbox"/> 09 Deuteronomy 30 | <input type="checkbox"/> 25 Matthew 20:20-28 |
| <input type="checkbox"/> 10 Psalm 69:1-18 | <input type="checkbox"/> 26 Psalm 107:1-22 |
| <input type="checkbox"/> 11 Psalm 69:19-36 | <input type="checkbox"/> 27 Psalm 107:23-43 |
| <input type="checkbox"/> 12 Colossians 1:15-29 | <input type="checkbox"/> 28 Luke 11:24-36 |
| <input type="checkbox"/> 13 Amos 8 | <input type="checkbox"/> 29 Luke 11:37-54 |
| <input type="checkbox"/> 14 Genesis 18:1-15 | <input type="checkbox"/> 30 Luke 12:1-21 |
| <input type="checkbox"/> 15 Psalm 15 | <input type="checkbox"/> 31 Hosea 11:1-12:6 |
| <input type="checkbox"/> 16 Psalms 52-53 | |

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AUGUST BIBLE READINGS

- | | |
|---|---|
| DAY READING | DAY READING |
| <input type="checkbox"/> 01 Isaiah 1:1-14 | <input type="checkbox"/> 17 Psalm 103 |
| <input type="checkbox"/> 02 Isaiah 1:15-31 | <input type="checkbox"/> 18 Hebrews 12:3-17 |
| <input type="checkbox"/> 03 Psalm 33 | <input type="checkbox"/> 19 Hebrews 12:18-29 |
| <input type="checkbox"/> 04 Luke 12:22-34 | <input type="checkbox"/> 20 Luke 13:10-17 |
| <input type="checkbox"/> 05 Luke 12:35-48 | <input type="checkbox"/> 21 Luke 14:1-14 |
| <input type="checkbox"/> 06 2 Peter 1 | <input type="checkbox"/> 22 Proverbs 25:1-14 |
| <input type="checkbox"/> 07 Daniel 7:1-14 | <input type="checkbox"/> 23 Proverbs 25:15-28 |
| <input type="checkbox"/> 08 Daniel 7:15-28 | <input type="checkbox"/> 24 Deuteronomy 18 |
| <input type="checkbox"/> 09 Isaiah 5:1-7 | <input type="checkbox"/> 25 Hebrews 13:1-16 |
| <input type="checkbox"/> 10 Jeremiah 23:9-22 | <input type="checkbox"/> 26 Hebrews 13:17-25 |
| <input type="checkbox"/> 11 Jeremiah 23:23-40 | <input type="checkbox"/> 27 Psalm 112 |
| <input type="checkbox"/> 12 Luke 12:49-59 | <input type="checkbox"/> 28 Luke 7:18-35 |
| <input type="checkbox"/> 13 Psalm 80 | <input type="checkbox"/> 29 Luke 9:1-17 |
| <input type="checkbox"/> 14 Psalms 81-82 | <input type="checkbox"/> 30 Philemon 1-14 |
| <input type="checkbox"/> 15 Ezekiel 14:1-14 | <input type="checkbox"/> 31 Philemon 15-25 |
| <input type="checkbox"/> 16 Ezekiel 14:15-23 | |

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SEPTEMBER BIBLE READINGS

- | | |
|---|--|
| DAY READING | DAY READING |
| <input type="checkbox"/> 01 Luke 14:15-24 | <input type="checkbox"/> 16 Jeremiah 8:18-9:11 |
| <input type="checkbox"/> 02 Luke 14:25-35 | <input type="checkbox"/> 17 Psalm 79 |
| <input type="checkbox"/> 03 Ecclesiastes 3:16-4:6 | <input type="checkbox"/> 18 Luke 16:1-18 |
| <input type="checkbox"/> 04 Ecclesiastes 4:7-5:7 | <input type="checkbox"/> 19 Proverbs 3:1-14 |
| <input type="checkbox"/> 05 Ecclesiastes 5:8-6:9 | <input type="checkbox"/> 20 Proverbs 3:15-35 |
| <input type="checkbox"/> 06 Jeremiah 4:1-12 | <input type="checkbox"/> 21 Luke 5:27-39 |
| <input type="checkbox"/> 07 Jeremiah 4:13-31 | <input type="checkbox"/> 22 Jeremiah 32:1-15 |
| <input type="checkbox"/> 08 Psalm 14 | <input type="checkbox"/> 23 Psalm 146 |
| <input type="checkbox"/> 09 Exodus 32:1-14 | <input type="checkbox"/> 24 Amos 6 |
| <input type="checkbox"/> 10 Exodus 32:15-35 | <input type="checkbox"/> 25 Luke 16:19-31 |
| <input type="checkbox"/> 11 1 Timothy 1:1-17 | <input type="checkbox"/> 26 Daniel 10:1-11 |
| <input type="checkbox"/> 12 Numbers 21:1-18 | <input type="checkbox"/> 27 Daniel 10:12-11:2a |
| <input type="checkbox"/> 13 John 3:1-17 | <input type="checkbox"/> 28 Daniel 12 |
| <input type="checkbox"/> 14 1 Cor. 1:18-31 | <input type="checkbox"/> 29 Revelation 12:1-12 |
| <input type="checkbox"/> 15 Jeremiah 8:4-17 | <input type="checkbox"/> 30 Lamentations 1 |

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TRINITY COLLEGE Shaped by the generous breadth of the Anglican tradition, Trinity prepares Christian leaders of varied backgrounds to participate in God's mission to the world. The college offers professional and graduate level programs focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God's church. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs: MDiv, MTS, 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 divinity@trinity.utoronto.ca www.trinity.utoronto.ca/study-theology

VANCOUVER SCHOOL OF THEOLOGY

is called to educate and form thoughtful, engaged and generous disciples of Jesus Christ for service to the church and the world in the 21st century. A theological education at VST combines the love of scholarship, courage to take up the issues of our time and readiness to collaborate with our local and global neighbours for the good of God's world. VST strives to cultivate a community where hospitality, generosity and imagination infuse our common life. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time on the basis of the deep resource of faith. They don't rush to thin relevance, but linger with scripture, tradition and scholarship to expand our common imaginative repertoire. Our students learn together with and from our Indigenous partners and those of other world religions. To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

WYCLIFFE COLLEGE

at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage, and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Programs of special interest to the Anglican community include the Master of Divinity (MDIV) and the Master of Theological Studies in Development (MTSD). The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3535 for further information.

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national church for
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**Giving
with Grace**
 The Anglican Church of Canada
REPORT
*A supplement to the Anglican Journal provided by
Resources for Mission*

*Rejoice always,
pray continually,
give thanks in all circumstances;
for this is God's will for you
in Christ Jesus.*
 — 1 Thessalonians 5:16-18

NATIONAL MINISTRIES OF THE ANGLICAN CHURCH OF CANADA

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OFFICE OF THE PRIMATE

The mission of the Church continues



IN EVERY SEASON of life—in birth and death, in sickness or in war—the mission of the Church continues. Through the roller coaster of the pandemic and into the horrific upheaval of the war in Ukraine the church continues to ask, ‘How will we live the gospel today?’

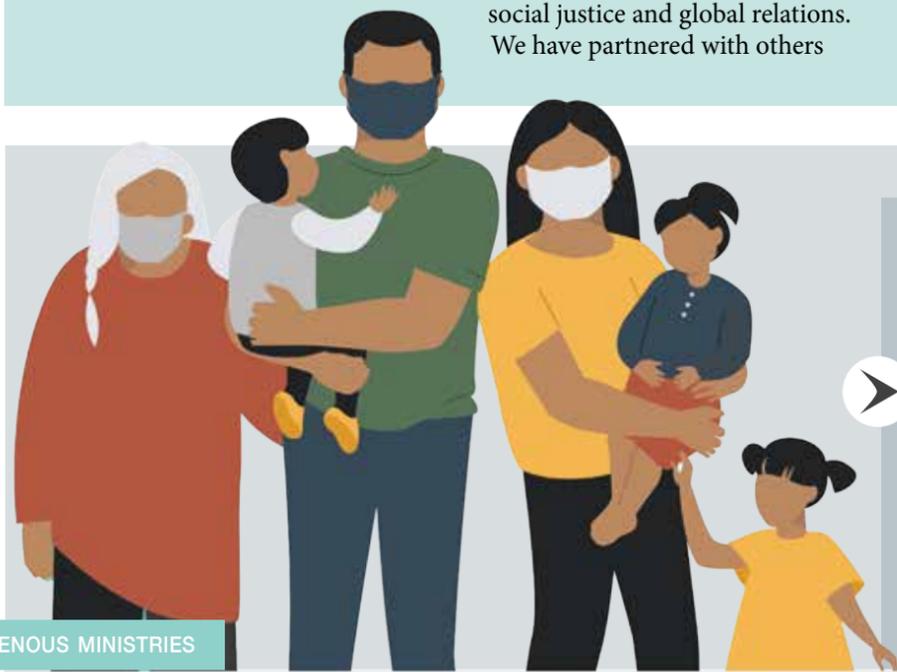
The work of Church House responds to that question through its ongoing mandate for governance, communication, ecumenical relationships, worship, reconciliation, social justice and global relations. We have partnered with others

on vaccine equity. We have raised our voice in pastoral support of Ukrainians in Canada and for peace abroad – in Ukraine, the Philippines and wherever justice has been denied.

Staff and General Synod committees have faithfully worked online or in person. A new ecumenical relationship with the Moravian Church in Canada has been nurtured. The Dismantling Racism Task Force has prepared recommendations for our Church to implement. The Strategic Planning Task Force has distilled five key aspirations for our life that will animate our future. The Anglican Council of Indigenous

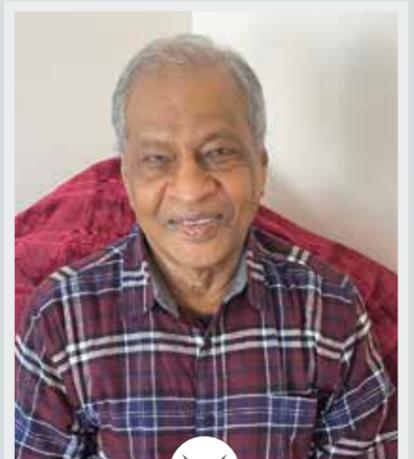
Peoples has completed draft governing documents to shape the future of the self-determining Sacred Circle Church. Our communications team produced another online national Lessons & Carols service highlighting young people and our diversity and helped us be ‘Surprised by the Spirit!’ These are only a few highlights of so much work that your contributions help us to do. Thank you!


 —The Most Rev. Linda Nicholls,
Primate



INDIGENOUS MINISTRIES

...“our clergy and lay leaders are doing their best in a time that makes the word ‘overwhelming’ seem inadequate.”



God brings hope

INDIGENOUS MINISTRIES is focused on two different streams, one filled with pain and the other filled with hope. Covid, climate injustice, and the painful human reminders of centuries—abandoned graves, abandoned communities— have produced a harvest of despair, increased poverty and isolation, and a flood of overdoses, suicide attempts, and violence. This is, as one elder said, the worst time she has ever experienced. In



the midst of this, our clergy and lay leaders are doing their best in a time that makes the word “overwhelming” seem inadequate.

But, we must not lose sight of the hope that our God brings. The instruments of self-determination are at hand in the plans to become what God intended us to be, the development of new ways for Indigenous leadership development and formation, and the spiritual renewal that comes through the Gospel. In the midst of death, there is a trajectory of hope.

I am blessed to be able to support both the *Anglican Journal* and Giving with Grace. This is my way of giving back as a faithful Anglican.

—Steve Kulasingham
Diocese of Toronto

Please turn over...



We feel privileged to give with grace monthly to support our national Church's ministries. We very much like the partnership approach to mission and development and while travelling overseas have witnessed first-hand the wonderful transforming work.

—Alison and Chris Longson
Diocese of Calgary

FAITH, WORSHIP & MINISTRY

Anglicans and Mennonites in dialogue together

BACK IN 2016 the Anglican Church of Canada began an ecumenical experiment – a new dialogue with Mennonite Church Canada. This dialogue was different than some others in which our church is involved, not only in the novel partners, but also in the chosen mandate. This ecumenical initiative would not set out to establish agreements on matters of doctrinal difference, but rather would embrace the diversity of Christians expressions as gifts to be

received.

The first round of this dialogue concluded in 2022, and a final report will soon follow. Many gifts have been given through this 5-year conversation, yet one has stood out in a special way: the common call to “decolonization.”

Anglicans and Mennonites may have come to this land of Canada originally in different ways. Yet both have more recently begun to understand the damage and displacement that followed. There is an

invitation in this mutual awareness which now invites Anglicans and Mennonites to come together in an “ecumenism of reparation” – restoring right relations with one another precisely in and through seeking to repair right relations with the First Peoples, and with the land itself. This will be a long journey, but one we can now walk a bit more faithfully as Anglicans and Mennonites together.

—Scott Sharman
Animator, Ecumenical and Interfaith Relations

GLOBAL RELATIONS

Strengthening partnerships abroad

THE PANDEMIC has clearly revealed how closely we are connected with others around the globe, and how the Anglican Communion and international ecumenical movement unite us for God's mission in the world.

In 2022, we will continue to tackle human trafficking and modern slavery in collaboration with the Council of Anglican Provinces of Africa and the Asia Pacific Interfaith Network for the Rights of Migrants. These partnerships will provide advocacy training to African Anglican church leaders and build service networks between faith communities and enforced migrants in Asia working amidst the grueling impacts of the pandemic crisis.

Our commitment to Advocacy for global vaccine equity, peace in Myanmar and Korea, climate justice, and an end to the human



rights crisis in the Philippines builds upon recent and historic efforts to walk with Communion Provinces and Networks

in seeking global justice, reconciliation, and peace.

One of the highlights of 2021 was an updating of information about the relationships of Canadian Dioceses with companion dioceses in Africa, Asia, the Caribbean and Middle East, North America, and South America. We will amplify their stories and encourage others toward new discernment. We will support the ministry of the Canadian Companions of Jerusalem through resources for Jerusalem and Holy Land Sunday May 29th, and new initiatives with the Evangelical Lutheran church in Canada.

—Andrea Mann
Director, Global Relations



The church is called to work for decolonization, healing, and reconciliation. For me, leaders with Indigenous Ministries have been witnesses, teachers, mentors, and models of discipleship.

—The Rev. Paul Gehrs, Winnipeg, Manitoba

PUBLIC WITNESS FOR SOCIAL AND ECOLOGICAL JUSTICE

Caring for neighbours and communities

THE GOSPEL CALL to care for our neighbours and communities is a calling for each of us across these lands. The public witness ministry of the General Synod works to bring together local leadership active in addressing issues of social and ecological justice, supporting networks that empower action on tackling climate change, ending human trafficking, addressing the housing crisis, and more.

Direct advocacy with political leaders, often in collaboration with ecumenical partners, creates opportunities for the church to offer witness to the Gospel and to work actively to shape policy that will positively influence the

lives of our whole communities. Identifying new and ongoing opportunities for this engagement creates space for the voice of the church to be heard on important justice and human rights issues with national and international impacts.

The Dismantling Racism Task Force is finalizing its recommendations, which will provide important direction for the next steps the church has to take in this ongoing work. This requires long-term commitment across the church as we continue to carry this forward together.

—Ryan Weston
Lead Animator, Public Witness for Social and Ecological Justice

Thank you!

If you feel called to make a donation, please use the enclosed reply envelope.

Your generosity inspires and motivates us in these uncertain times.



The Anglican Church of Canada

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