

ANGLICAN JOURNAL

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VOL. 148 NO. 7 SEPTEMBER 2022



Lambeth Conference affirms 'diversity of views' on sexuality, marriage

◀ Archbishop of Canterbury Justin Welby, centre, gathers with assembled bishops for group photos July 29.

PHOTO: THE LAMBETH CONFERENCE

See also: "Is Lambeth worth it?" by Archbishop Linda Nicholls, p.5

Matthew Puddister and Sean Frankling
STAFF WRITERS
Tali Folkins
EDITOR

A highly anticipated statement from the Lambeth Conference on same-sex marriage acknowledged that the Anglican Communion remains divided on the issue, and did not come out in support of one side or another.

The fifteenth Lambeth Conference, which saw about 650 bishops from across the Anglican Communion gather for meetings in Canterbury, U.K. hosted by Archbishop of Canterbury Justin Welby, was held this summer

from July 26 to Aug. 8. The conference's statement or "call" on human dignity, which included affirmations on human sexuality, was one of 10 Lambeth calls on different topics that structured conversations at the conference, and which bishops are expected to take back to their home provinces for further discussion.

Among its affirmations, the call on human dignity cites a resolution on marriage from the 1998 Lambeth Conference, which refers to marriage as a lifelong union of a man and a woman—while acknowledging some parts of the communion have embraced same-sex marriage.

See WELBY, p. 6

Justice and the new assisted death MAID is now easier to get. Should Anglicans be concerned?

First in a two-part series

Sean Frankling
STAFF WRITER

When it comes to Bill C-7, which expanded the criteria for medical assistance in dying (MAID), Dr. Jonathan Reggler is unequivocally in favour.

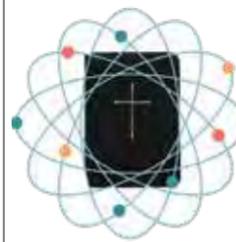
"It comes down to autonomy and whether a person should be allowed the ability to exercise autonomy," says Reggler, who is co-chair of the clinicians' advisory

council for Dying With Dignity Canada, a group advocating for people's rights to MAID.

"There are people who suffer intolerably from long term conditions who do not wish their lives to continue ... I and the majority of the MAID assessor and provider community, and the majority of Canadians, think [Bill C-7] is a good thing."

See WEIGHING, p. 8

Prayer Book app now available in Inuktitut



▲ The PBSC hopes its Common Prayer Canada app will "introduce the Book of Common Prayer to a new generation."

PHOTO: CONTRIBUTED

Matthew Puddister
STAFF WRITER

A mobile app featuring daily prayers from the *Book of Common Prayer* (BCP) in English now also features Bible prayers in Inuktitut—and will soon expand into other languages.

Created by the Prayer Book Society of Canada (PBSC), the Common Prayer Canada app includes full prayer services for each day of the year including psalms, Bible readings, collects and some canticles. The society, which aims to celebrate and promote use of the BCP, says on its website that the aim of the app is "to introduce the Book of Common Prayer to a new generation."

The Rev. Chris Dow, rector at St. Jude's Cathedral in Iqaluit and dean of the diocese of the Arctic, serves on the national council of the PBSC. He has been involved from the outset in development of the Common Prayer Canada app, which began with English prayers. Since an April update, the app also includes prayers in Inuktitut from the Eastern Arctic Inuktitut Bible translation.

See MORE, p. 10

Flood in General Synod Archives mars 'unique and irreplaceable' materials



▲ Parson and snowshoes rescued from the flood.

PHOTO: MATTHEW PUDDISTER

No documents destroyed, but concerns raised about safety of records

Matthew Puddister
STAFF WRITER

Laurel Parson knew something had happened at the General Synod Archives as soon as she came to work the morning of Monday, July 25 and found boxes on the table she had not put there, and the vault door wide open.

"It was a mess," the archivist says. "The ceiling tiles had fallen down on the ground and there was water everywhere."

Parson spoke to Rob Murphy, facilities assistant at Church House, who told her what he had discovered when doing his usual rounds earlier that day: flooding as a

result of water leaking in from above.

Leaks have been an ongoing problem for the archival storage vault, which is located beneath a mechanical room containing a water tank and HVAC equipment, Parson says. But this, she says, was the worst case she had ever seen.

"One of the doors had shimmied open and there was water gushing out," Parson says. "It had spread all over the place."

The General Synod Archives have been an important source of information about the residential school system, among other things; they were the source of about half the 300,000 digitized pages of residential school-related documents turned over by the Anglican Church of Canada to the Truth and Reconciliation Commission (TRC) in 2015. These records include monthly reports from the schools,

See CHURCH, p. 7

Pope's apology called 'small first step'

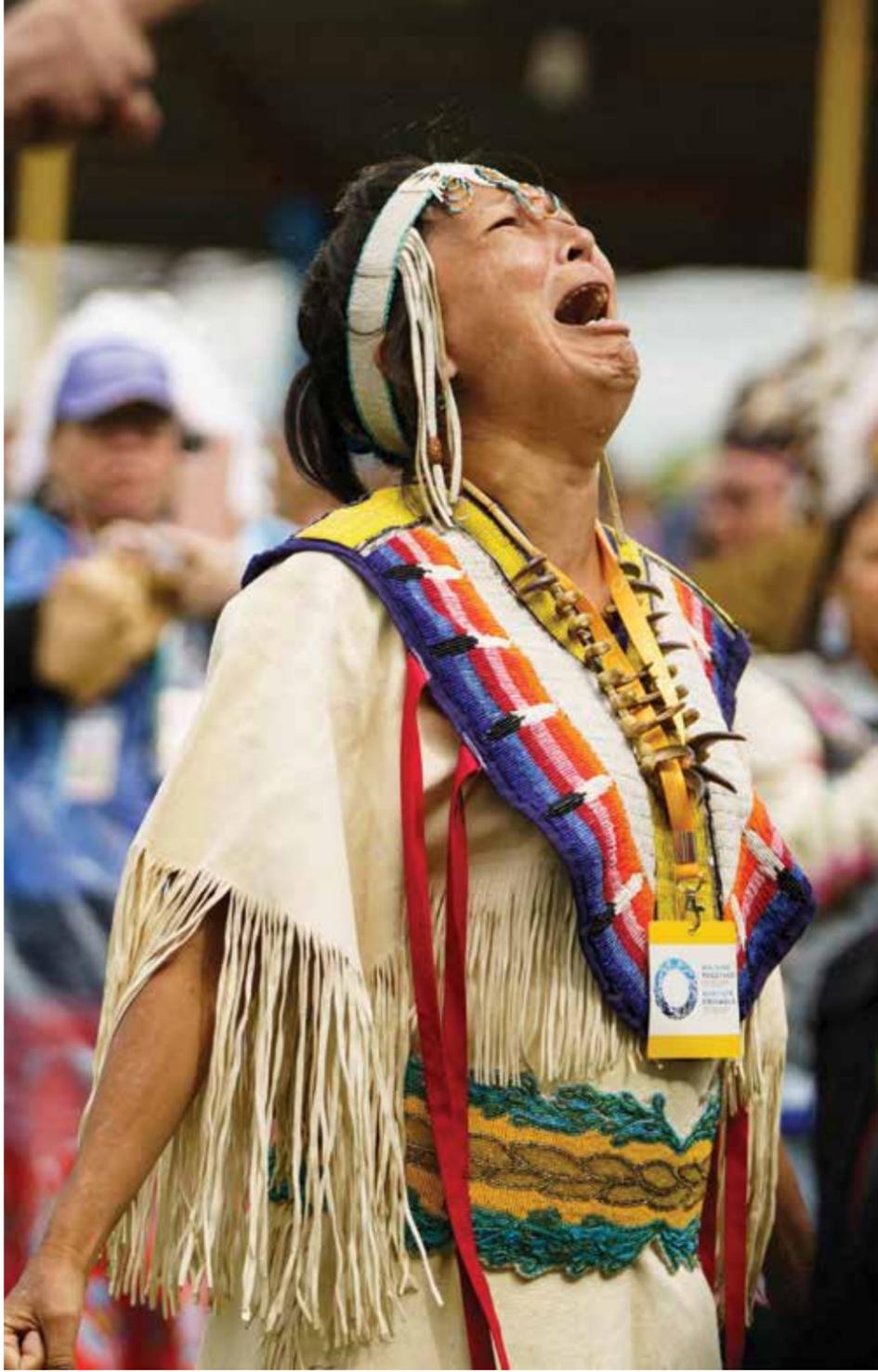


PHOTO: ADAM SCOTT/PRIME MINISTER'S OFFICE HANDOUT VIA REUTERS

In a reportedly unscripted moment, Si Pih Ko, also known as Trina Francois, sings in Cree after Pope Francis's apology for the Roman Catholic Church's role in the Indian residential school system in Maskwacis, Alta., Canada July 25.

Matthew Puddister
STAFF WRITER

Two Roman Catholic-raised Indigenous Anglicans say this summer's apology by Pope Francis for harm caused to Indigenous people through the residential school system was a step forward, but fell short of what they had wanted.

Thousands of Indigenous people, including many residential school survivors and their families, gathered July 25 to hear the Pope's apology in Maskwacis, Alta., roughly 100 km south of Edmonton, at the former site of Ermineskin Residential School. It was his second apology, after an apology in Rome in April.

Pope Francis said he was deeply sorry "for the ways in which, regrettably, many Christians supported the colonizing mentality of the powers that oppressed the Indigenous peoples."

He asked forgiveness "in particular, for the ways in which many members of the Church and of religious communities cooperated, not least through their indifference, in projects of cultural destruction and forced assimilation promoted by the governments of that time, which culminated in the system of residential schools."

"In the face of this deplorable evil, the Church kneels before God and implores his forgiveness for the sins of her children," the Pope said. He also promised an investigation by the church into what took place at the schools, to help the former students recover from the traumas they suffered there.

Among those present was Dennis Saddleman, who spent 11 years at the Catholic-run Kamloops residential school starting at the age of six in 1957—and says he nearly died within his first two weeks there.

"I could have been one of those children in the unmarked graves," says Saddleman, a resident of the Coldwater Reserve near Merrit, B.C. Saddleman's mother was Nlaka'pamux and father was Syilx;

he grew up Catholic and in recent years has worshipped at an Anglican church. Saddleman says that during his time at the school, he both suffered and witnessed rampant physical, emotional, and sexual abuse. Saddleman's poem "Monster," which described his residential school experience, likens a residential school building to a monster "built to devour native children."

Saddleman says he sensed sincerity in the pope's apology. "Part of me there stood up and said, 'Hey, that's the first step,'" he says. However, he adds, he was mainly listening for any mention of sexual abuse in the pope's apology, but did not recall hearing any.

"A lot of the survivors there, they were talking about if there was going to be any compensation in that area or something," he says.

The Pope's apology mentions "physical, verbal, psychological and spiritual abuse" committed at the schools, but does not mention sexual abuse as distinct from these forms.

Following the apology, Chief Wilton Littlechild presented Francis with a traditional Indigenous headdress, or war bonnet. But Saddleman says some Indigenous people in the audience reacted with anger to the pope wearing the war bonnet and eagle feathers, which they consider sacred. "It was almost like a bomb dropped there for some people," he says. "Some people there were disgusted with that."

Retired Anglican Territory of the People Bishop Barbara Andrews also witnessed the Pope's apology. The first Indigenous woman consecrated as a bishop in the Anglican Church of Canada, Andrews is a member of the Enoch Maskekosihk Cree Nation who was raised Roman Catholic and later became Anglican. She is also the child of a residential school survivor; Andrews's father attended Ermineskin Residential School, as did her three brothers.

Andrews describes the Pope's apology as a "good small first step" but says that more needs to be done. When she heard the Pope say "I am sorry" and "I ask forgiveness," she says, she felt a sense of peace.

"I felt it was important to hear those words," Andrews says. But as she thought about it afterwards, "I was sad that he didn't go farther."

"I hoped he would have continued to ask forgiveness for the whole Roman Catholic Church's role in the harm done to Indigenous people through the residential schools and the day schools, the very teachings of the church... Even today, I would have hoped that there would have been a more of a commitment to find ways to encourage a strong Indigenous church."

After the apology, some Indigenous Canadians told reporters they felt satisfied by the apology. But others, including former TRC chair Murray Sinclair, expressed disappointment. In a statement released July 26, Sinclair said the apology fell short of the 58th of the 94 calls to action released by the TRC in 2015. The apology, he said, left a "deep hole" by putting responsibility on individuals rather than the church.

Many Roman Catholics believe that as the church is the body of Christ, it must be holy and without sin. ■

Sabbatical and Overseas Study

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PHOTO: VATICAN MEDIA

Primate and pontiff

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, speaks with Pope Francis at the Vatican in May. Francis and other Roman Catholic leaders say they are hoping to learn from Anglican models of synod to include a wider range of voices in the Roman Catholic Church's governance. See the *Journal's* full story online, at bit.ly/30QNvCR.

New Indigenous archbishop could be in place by year's end: Black

Matthew Puddister
STAFF WRITER

The Anglican Church of Canada could have a new national Indigenous archbishop before 2022 is out, Interim National Indigenous Bishop Sidney Black says.

"Some folks might think I'm being overly optimistic," Black told the *Anglican Journal* July 14. "But my hope is that we can have somebody in place by the end of the year, or maybe going into the new year."

A search committee to find candidates has held its first meeting, Black said. The committee was intending to send out letters of invitation soon to current bishops "to prayerfully consider if they would allow their names to stand" for the office of national Indigenous bishop, Black said. It also planned to meet once more before the next meeting of the Anglican Council of Indigenous Peoples (ACIP) near the end of September.

Black said it was likely the committee would be able to present a list of candidates when it met ACIP, and potentially fill the position of national Indigenous archbishop by the start of 2023.

A key factor is making sure the eventual office-holder has enough time to study and "be immersed" in the



PHOTO: ART BABYCH

Bishop Sidney Black was chosen interim national Indigenous bishop after the resignation in April of Mark MacDonald.

founding documents of the self-determining Indigenous church—the Covenant and Our Way of Life—given that these two documents are to be presented to Sacred Circle when it meets next year, he said.

ACIP established the search committee to find a successor to former national Indigenous archbishop Mark MacDonald, who resigned in April due to sexual misconduct. Black was named interim Indigenous bishop shortly thereafter.

Black confirmed that the next in-person Sacred Circle will take place from May 28 to June 2, 2023 at the Fern Resort in Ramara, Ont. The Sacred Circle planning committee intends to visit the Ramara facility before next year's meeting to check aspects such

as accessibility and audio-visual equipment.

ACIP is also discussing the planning process for Sacred Circle, Black said. Indigenous church leaders had originally planned an in-person gathering for 2022. However, ACIP decided at a Zoom meeting last fall to postpone the event until next year, citing COVID-19 restrictions and protocols.

Along with finding a successor for MacDonald, urgent priorities include filling the positions vacated by late Indigenous Ministries coordinator Canon Ginny Doctor, who died in 2021; and program associate Teresa Mandricks, who will be retiring from the Secretariat of the National Indigenous Anglican Bishop at the end of 2022. ■

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CHARLES & CAMILLA: KEY MESSAGING IN PERIPHERIES



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**ANGLICAN
VOICES ▶**


PHOTO: MELISSA NEWBERY

In the round

Reflections on fear and harmony

By Jenn Ashton

WHEN I WAS a kid, singing “in the round” used to terrify me. When do I come in? What if I forget the words or the tune? As much as I loved singing, I could never block out the other group, so no matter how hard I tried to focus, I got confused.

As an adult, I still need time to digest and learn things; as a small child, I experienced a lot of panic when confronted with the task of singing this way. The instructions were usually just a few quick words, and sometimes while the teacher was simultaneously pointing at the words on the board. My brain did not learn to multitask until many years later (or “task-switch,” as some prefer to call it; psychologists now tell us that we cannot actually multitask, and I was early proof). And I know that during these instructions I and a few others felt our faces get hot, our palms sweaty and our mouths dry up.

The result, however, was powerful and moving. The feeling of connecting your voice with those of others and making that beautiful music—there’s almost nothing like it.

A few months back, when I sat as an online congregant at my church, I heard the choir start a round and experienced the same panic—even though I wasn’t there in person, even though I knew I just had to sit quietly and listen or join in as I wished. I knew there’d be no judgement, no degree of failure. Still, the old signs were there—the heat of my face and the turmoil in my stomach. It was certainly uncomfortable. But I worked my way through it.

Concurrently I am also working my way through many feelings I have about religion and church in general, having residential school trauma set deeply in my DNA. My granny Siamelaht, the matriarch of our Coast Salish family, embraced the church and thought it was a good thing, and promoted it as such. But I often wondered how she could do that after having her two daughters taken from her,



PHOTO: CONTRIBUTED

“My granny Siamelaht ... embraced the church,” writes the author. “But I often wondered how she could do that.”

▶ **The author’s great-great grandparents Segundo, left, and Annie Carrasco, with their first child, Clara.**

PHOTO: CONTRIBUTED



both when they reached the age of three, to go live at St. Mary’s Residential School, near Mission, B.C. Each of her daughters ended up attending that “school” for a decade.

Of course, I have the gift of hindsight. Now the truth is out about what happened at that and similar institutions, and the trauma they caused and still cause generations later is evident. The fact that her daughters came home from their experience not only alive but strict Roman Catholics, with an equal knowledge of Latin and Skwx_wú7mesh, perhaps made her feel that her family could indeed move successfully into the new world the settlers continued to construct around her. At least, that’s the thought that I need to hang onto, because I know that was truly a goal

for her: that her daughters would be able to live side by side with the new people in their new world, and be able to acclimate to change—a goal that remains for us today.

I realize, as I learn to decipher church and religion and their place in my life, that there will be pain and fear in unravelling the past, and there should also be questions. There should always be discourse, and evolution to keep us all safe, the balance of power resting with no one person or entity, to help ensure the past is never repeated. I am also finding that there is a place where my First Nations heritage and Christian religion *do* meet: in the tradition they share of profound gratitude for the gifts given to us by the Creator, such as the land that I live on and the bounty it provides. It’s in the respect these traditions show for life and people, and all that is good and kind.

I have recently been reading a lot about that meeting of First Nations spirituality and the Anglican church, and while for me there is still much pain from the harm that has come from the meeting of these cultures, I feel that there is also much joy to be found. I think Nii K’an Kwsdins (Jerry Adams), now-retired missionary for Indigenous justice ministries in the diocese of New Westminster, said it well in his 2019 article, “Beyond the Anger”:* “My grandparents were not angry people—they were respectful, they worked hard, they turned to God and they coped. And that’s the example they left for me to follow.” This speaks to me as I believe it’s the path my granny Siamelaht took, and I’m happy and honoured to follow in her footsteps.

I believe that for many Indigenous people, finding a better relationship with the church is like finding a way to sing in the round was for me. Both mean overcoming fear at the beginning—but both can be full of goodness in the end. It’s about raising our voices up through the wound in our common song of praise, and moving forward in the harmonies of shared life. ■

Jenn Ashton is an award-winning Coast Salish author and visual artist. Her book of short stories, *People Like Frank and Other Stories from the Edge of Normal*, was shortlisted for the 2021 Indigenous Voices Award. She worships at St. Clement’s Anglican Church in North Vancouver.

*Online at: <https://www.vancouver.anglican.ca/blog/beyond-the-anger>

LETTERS ▶

On gender blessings, and on some arguments against them

Surely we pray for people, not for anyone’s gender (“New gender blessings for trial use” p. 1, March). If someone is grateful for their particular gender, a prayer of thanksgiving is appropriate.

I see no reason to create special liturgy for sex-altering operations any more than liturgy for gall bladder operations. Yes, we should pray for anyone undergoing any operation and for the medical staff attending.

Sarah Neal
Sequin Township, Ont.

I am writing in response to the letter “Gender blessings show church would rather follow the ways of the world” (June, p. 4). I was saddened by the rationale given by the authors for their position—their implication that

those who hold contrary opinions are following “the ways of the world,” for example. “You do things your way, and I’ll do things God’s way” has repeatedly shown itself to be a negative starting point in engaged dialogue within the church. The use of proof texts, used in the letter, is another. In most controversies in the Church, all sides have sections of scripture they access. We can do better than this. Concern for all in the Church, prayerful consideration, and open dialogue are the way forward.

Stewart J. Smith
London, Ont.

The Irish influence on the Church of England

The Church of England is not “a

direct descendant of the Roman Catholic church of the 16th century” (“Keep ‘catholic’ in the creeds,” May, p. 4). It is a descendant of the Irish church of the 4th century, which missioned England in the following four centuries and formed its character then. The church in England never fully adopted Roman policies and practices; this is why Henry VIII had as easy a time as he did of withdrawing the church in England.

I did enjoy, also, the note on choirs and stained windows (“Windows symbolize a life enriched by Anglican song,” p. 7). The window shows St. Cecilia holding a portative organ, a one-stop, hand-pumped instrument.

Rev. F. Mark Mealing, PhD
St. Mark’s Kaslo, B.C.

Reader locates St. Cecilia window

The St. Cecilia window featured in the May 2022 issue (“Windows symbolize a life enriched by Anglican song,” p. 7), is at St. Peter’s Church, Dorchester, Ont. It is a memorial to Marion and Percival Hale. Marion was the church organist for many years.

Sharon Nicholson
St. Peter’s Church,
Dorchester, Ont.

Editor’s note: The text accompanying this photo erroneously located the window in an unnamed church in London, Ont. The Journal regrets this error and thanks Sharon Nicholson for pointing out our mistake.

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 ▶



Is Lambeth worth it?

By Linda Nicholls

IWRITE THIS column in late July, before the *Journal's* early August print deadline, and by the time you read it, the 2022 Lambeth Conference will be over. In recent months some have asked me, "Why bother with it?" They noted that the Lambeth Conference has no authority, so that its pronouncements cannot be enforced anywhere in the Anglican Communion. It is simply a gathering, at the invitation of the Archbishop of Canterbury, of the bishops of the communion for consultation, prayer and fellowship rooted in a shared history. Is it worth it?

Interestingly, the first Lambeth Conference was requested by Canadian bishops in 1865. The expansion of the British Empire had been accompanied by missions of the Church of England. The Anglican churches in each colony gradually became autonomous so that they could develop in a way best suited to local conditions. However, concern for the governance of the church and a growing sense that some limit should be imposed on the colonial churches' ability to make their own decisions, particularly around theology, led bishops in Canada to ask then-Archbishop of Canterbury Charles T. Longley for an episcopal consultation. In 1867 a gathering of some 76 bishops took place in Lambeth.

Already there was conflict. Some English bishops refused to attend. Some wanted to develop a form of oversight with jurisdiction over the whole Anglican Communion, while others desired a collegial forum for discussion, prayer and discernment. Archbishop Longley was clear: the Conference was to "discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action." It would not develop a magisterium to govern the Anglican provinces.

Why is the Lambeth Conference important? It's one of the "instruments of unity" for Anglicans. We have repeatedly learned that the most important element in sustaining unity is meeting with one



▲ Attendees at the 2008 Lambeth Conference gather in the courtyard of Lambeth Palace.

PHOTO: ACNS/TUMILY

another. It is far too easy to demonize others at a distance. Something changes when you meet—and discuss, pray, eat and worship—together. We hear the gospel through the heart of another person. We see the challenges faced in other parts of the world. We meet siblings in Christ who struggle as we do with the effects of injustice and sin. We discover afresh that no matter how different we may seem, we have each been called by Christ to the table of grace and mutual love. We see the face of Christ in the other, even—perhaps especially—when we disagree profoundly on some matters.

Lambeth this year was given the theme "God's Church for God's World," and it focused on key areas of global and gospel needs, with every bishop invited to take back "Lambeth Calls" to be implemented as appropriate in their own context. The August gathering will in fact have comprised only the second of three parts of this Lambeth Conference. The first part consisted of online conversations of bishops over eight months prior to the

gathering, focused on 1 Peter, to think about how we deal with conflict through curiosity, listening and reimagining possibilities. The third part will come after the conference, in the form of conversations and other follow-up on the implementation of the Lambeth Calls over the next two years. I know you will hear more about them in the months to come.

For me the Lambeth Conference is a reminder that the gospel is being lived with joy and vibrancy in different ways across our communion. It's a chance to share the gifts the Canadian church has to offer, especially in witness to truth and reconciliation with Indigenous peoples, the effects of climate change and your stories of faith in action. I trust I will have returned with an expanded vision of what God is doing in the world to bring to you. All the bishops will have returned home enriched by their encounters with God's people from around the globe. It is worth it. ■

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

LETTERS ▶

Church should not sit on surpluses

The yearly surpluses ("Church may have surplus of \$3.6 million for 2021," May, p. 1; "Budget surpluses over 2 years top \$8M," p. 1) are of great concern, and unfortunately we received appeals for Giving With Grace and the *Anglican Journal* around the same time, to which we feel disinclined to contribute. We will of course continue our planned ongoing commitment to PWRDF.

No Christian community

should be sitting on that much money, and if you are waiting for a rainy day, it is now, with so many people throughout the world dying of starvation. Jesus encourages us to give and has promised to give back to those who do so.

We pray you will consider getting back to basics and the joy and responsibility of being Christians.

Linton and Jean Harrison
Antigonish, N.S.

Article should not have featured MacDonald

I was very disappointed to read the article about the Lambeth Awards in the June *Anglican Journal* ("Lambeth honours 3 Canadians; Macdonald's prize revoked," p. 2). Why would you give the headline and first picture to MacDonald? You already gave him front page coverage for his

sexual misconduct. This article should have been solely about the actual deserving recipients of this award, not a gratuitous headline grabber about someone who has caused untold hurt to our church. His name should not have been mentioned in the article.

Nina Logan
St. Andrew's Church
Winnipeg

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875, *Anglican Journal* is the national news magazine of the Anglican Church of Canada. Its mandate and editorial policy are posted at anglicanjournal.com.

EDITOR: Tali Folkis
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ADVERTISING MANAGER: Larry Gee
PUBLISHER: General Synod, Anglican Church of Canada
The *Anglican Journal* is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada for our publishing activities.

LETTERS: letters@anglicanjournal.com
or mail to: Letters, *Anglican Journal*,
80 Hayden St., Toronto, ON M4Y 3G2

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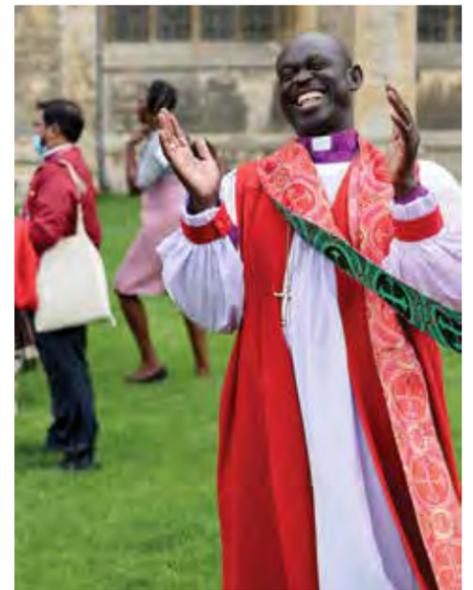
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ISSN-0847-978X CIRCULATION: 36,280

We acknowledge the financial support of the Government of Canada.

Funded by the Government of Canada





PHOTOS: THE LAMBETH CONFERENCE

Photos from the Lambeth Conference, clockwise from top left: Bishops gather for the opening service in Canterbury Cathedral July 31; Mateo Alto, auxiliary bishop of the diocese of Northern Argentina, attends a Bible talk July 30; Geoffrey Woodcroft, bishop of the diocese of Rupert's Land (l.) and Anglican Indigenous Bishop of Missinippi Adam Halkett (r.) arrive at Lambeth Palace for a day-long session on environment and sustainable development Aug. 3; a bishop smiles after the opening service; bishops gather for group photos July 29; and bishops and spouses listen during the July 30 Bible exposition. Centre: Church of England priest the Rev. Cathrine Ngangira introduces the plenary session on reconciliation Aug. 2.

ANGLICAN COMMUNION ▶

“We are deeply divided. That will not end soon.”

—Archbishop of Canterbury Justin Welby

Welby calls on church to turn outward

Continued from p. 1

“Many Provinces continue to affirm that same gender marriage is not possible,” the call states. “Lambeth Resolution I.10 (1998) states that the ‘legitimizing or blessing of same sex unions’ cannot be advised. Other Provinces have blessed and welcomed same sex union/marriage after careful theological reflection and a process of reception. As Bishops we remain committed to listening and walking together to the maximum possible degree, despite our deep disagreement on these issues.”

In opening remarks August 2, the day the bishops discussed the call on human dignity as well as the call on reconciliation, Welby acknowledged differences of opinion on human sexuality across the communion and asked bishops not to “treat each other lightly or carelessly.

“We are deeply divided,” he said. “That will not end soon.” He noted that the call on human dignity did not include any attempt to change people’s minds, but only stated the reality of life in the communion today.

Earlier, in his July 29 opening address, Welby had told the assembled bishops he did not expect them to resolve their disagreements on sexuality, and encouraged them to look instead to the challenges facing the world as a whole.

“Too often the Anglican Communion has been known best—when it is known at all as a communion—for looking inwards and struggling with its own disagreements,” Welby told the assembled bishops.

“Those questions, especially on the Christian and Anglican approach to

human identity and sexuality, will not be solved at this conference. However, my prayer is that while we are aware of them because they really matter, we turn as a communion outwards to the entirety of the world that God loves so much that God sent his Son to die for the world’s salvation ... because... we meet in a time of world crisis.”

He called attendees to focus on issues such as climate change, rapid technological advancement and the inequality they promote between the rich and the increasingly disenfranchised poor. Welby also told the assembled bishops of his recent visit to Canada and the tour he took to meet with survivors of and apologize for the residential schools run by the Church of England on behalf of the Canadian government.

The Lambeth calls were the work of committees of bishops that had met in the eight months leading up to the gathering. Organizers adopted the calls process, as opposed to voting on resolutions, in recognition of the fact that neither the Lambeth Conference nor Archbishop of Canterbury Justin Welby has any authority over the 42 autonomous provinces that make up the global Anglican Communion.

The other nine calls are mission and evangelism, safe church, Anglican identity, reconciliation, environment and sustainable development, Christian unity, inter faith relations, discipleship, and science and faith. Many of them are wide-ranging; the call on human dignity, for example, addresses not only sexuality but also the legacy of the slave trade, poverty and various other forms of injustice.

The call on reconciliation discusses the individual’s reconciliation with

God through Jesus and the Holy Spirit as well as the legacy of colonialism and renewed discussions with the provinces of Nigeria, Rwanda and Uganda—three of the largest Anglican provinces in Africa—whose bishops skipped the conference in protest at the invitation of bishops in same-sex unions. It also urges “a Communion-wide focus” on the renewal of ministry of reconciliation, and calls on the creation of an “Anglican Congress” which would meet outside the United States or United Kingdom and include clergy and lay members “focusing on God’s mission of reconciliation.”

Controversy over sexuality had overshadowed the conference long before this summer’s gathering, as moves in some provinces, including the Anglican Church of Canada, in recent years toward permitting same-sex marriage had met with the strong disapproval of many of the communion’s bishops.

Meanwhile, some bishops, including many in the Anglican Church of Canada, protested after it became known, in 2019, that the spouses of bishops in same-sex unions—unlike those in heterosexual unions—would not be invited to attend. Among the communion’s bishops in same-sex unions is Kevin Robertson, regional bishop of York-Scarborough in the diocese of Toronto. In an interview with the *Journal* days before the conference, Robertson said his husband, Mohan Sharma, was accompanying him anyway.

A previous version of the call on human dignity published on July 22 included an explicit reaffirmation of Resolution I.10, until multiple

bishops, including several in the Anglican Church of Canada, released statements and posted on social media to register their displeasure.

In a Facebook post, Robertson, who was also a member of the committee that drew up the call, wrote he found it “disturbing” that as a member of that group, he “never agreed to this Call in its current form” and that he distanced himself from re-affirming the 1998 resolution “in the strongest possible ways.”

The *Journal* has approached Archbishop Howard Gregory, primate of the West Indies, who led the drafting group on the call for human dignity, but was unable to reach him for comment by the time this issue went to press.

Disagreement and division over sexuality continued to surface at the conference itself. On Aug. 2, bishops of the Global South Fellowship of Anglican Churches, an orthodox group claiming to stand for 75 per cent of the world’s Anglicans, issued their own call, this one explicitly re-affirming the 1998 resolution. The group also encouraged conservative bishops at the conference not to take Communion at the gathering’s two Eucharist services. On the same day, another group of bishops, including Archbishop Linda Nicholls, primate of the Anglican Church of Canada, released a statement affirming their support for full inclusion of LGBTQ people in the church. ■

For continuing coverage of, and commentary on, the 2022 Lambeth Conference, please see upcoming print issues of the Anglican Journal and visit us online, at anglicanjournal.com.

Say Yes! to Kids campaign goes annual

Matthew Puddister
STAFF WRITER

Strong response from Anglicans across Canada was a major factor in the Anglican Foundation of Canada's decision to transform *Say Yes! to Kids* from a one-time effort into an ongoing annual campaign, foundation development and communications officer Michelle Hauser says.

Late last year, Hauser says, the foundation's board of directors pondered how to respond to the "overwhelming" amount of funding for youth programs that Anglicans applied for in 2021.

"We got a lot of feedback from youth leaders across the country that there hadn't been a good source of youth-focused funding and people really clamored after those grants," Hauser says. "It was kind of a surprise to people, I think."

To raise more funds, however, the foundation decided a less centralized approach was needed. Unlike last year's campaign where the foundation led the fundraising push, the campaign now takes what Hauser describes as a "team" approach led by local parishes.

"Instead of applying to us for a grant, they're actually doing the fundraiser themselves and they're keeping a portion of the funds," Hauser says.

Each team is able to keep 60% of the money they raise for a local project,



▲ A "Board Game-a-thon" at St. Aidan Anglican Church in Moose Jaw, Sask. helped raise funds for youth programs.

PHOTO: CONTRIBUTED

while 20% will support a diocesan youth ministry. The remaining 20% goes towards national Indigenous youth-focused ministry. The AFC will work closely with General Synod and the Primate's World Relief and Development Fund to identify Indigenous youth programs to fund.

Methods to raise money are up to each team, and this year teams across the country used a variety of "keystone events" to fund diverse kinds of ministry.

In the diocese of Qu'Appelle, St. Aidan Anglican Church in Moose Jaw, Sask. organized a day-long "Board Game-a-thon" at the church on Saturday, June 11. Meanwhile, in Algoma diocese, St. Paul's Anglican Church in Thunder Bay, Ont.

held a weekly series of "mini-Camino pilgrimages"—referring to the Camino de Santiago or Way of St. James pilgrimage that takes place each year in Spain, France and Portugal. Team members led neighbourhood walks to raise money for bursaries for Indigenous post-secondary students. The diocese of the Arctic raised funds to create a diocesan youth coordinator position.

Of funds raised by four teams in the diocese of Nova Scotia and P.E.I., 20% went to support their diocesan project, the Community Roots Day Camp—a volunteer-run camp program that encourages young people to learn about their Christian faith and communities to develop leadership capacity for children and youth programs.

Each team also raised money for local projects. St. Paul's funded a retreat for their youth group. Cathedral Church of All Saints helped offer bursaries for children in financially struggling families to attend day camps run by the Ward 5 Neighbourhood Centre. Christ Church Amherst partnered with a local family resource centre to support unhoused youth, launching the Youth Navigation Fund and volunteer training program.

By the time this issue was going to press in early August, the *Say Yes! to Kids* campaign had raised more than \$160,000, Hauser says, surpassing its goal for the year of \$150,000. ■

Church seeking solution for keeping archives safe

Continued from p.1

photographs, reports by superintendents, diaries and circular letters outlining policies. Archival research helped the TRC estimate the total number of children to have died in the schools.

Upon his discovery, Murphy had immediately begun removing boxes from the vault and cleaning up the fallen tiles. Meanwhile, Parson took historical materials out of the wet boxes and put them in new dry boxes. The documents were placed in a room with a powerful fan to dry them as quickly as possible.

"They will never look the same exactly again, once they've been wet. But at least we can stop ink running and preserve the original documents."

General Secretary Archdeacon Alan Perry said he was informed through conversations with Murphy that the problem lay in the failure of an access door to a container that surrounded a cooling tower associated with the HVAC system.

"We're looking into ensuring that that doesn't happen again, and that's our priority," Perry says.

An estimated 114 cubic foot boxes full of documents were damaged by the water. The records include a wide variety of materials encompassing the history of the Anglican Church of Canada, from newsprint to typed sheets in file folders. Among the 114 boxes are 76 from the diocese of the Arctic collection, of which about 20 are in the form of microfilm—scaled-down reproductions of documents commonly used for storage. The Arctic materials include parish registers for baptisms, confirmations, marriages and burials. Parson says she was relieved to learn that none of the parish registers from the Arctic were damaged at all.



▲ The Anglican Church of Canada's archives, says general secretary archdeacon Alan Perry, are "really our biggest treasure."

PHOTO: MATTHEW PUDDISTER

The materials contained in the archives, Parson says, are unique and irreplaceable. But while the records have been damaged, no records have been destroyed or lost. A company that specializes in restoring damaged documents has taken the reboxed documents, freeze-drying half the damaged materials to prevent any possibility of mould. The other half have been moved to processing where they will be dried, reboxed, and sent back to General Synod.

Leaks in the archives have been a recurring problem ever since General Synod moved to its current location at Church House, Parson says. As soon as the archives moved to their current location in 2004, she says, "the very first thing that happened was we had a leak. Seriously. As soon as the documents went in, we had a leak. Periodically, it happens. But this is the worst one that we've had, and nothing's been done about it before."

Diane Meredith, project lead for the Indigenous Historical Project—an archival

research study on historical funding trends for Indigenous ministry within the Anglican Church of Canada—says she was "devastated" when she first heard the news about the water damage to the archival materials.

"The question is, is the church aware of how critical these documents are?" Meredith asks. "They tell a colonial history that we're all trying to work together to undo and redo."

Dawn Maracle, national reconciliation animator for the Anglican Church of Canada, describes archival materials as "central" to reconciliation and says preserving them must be a priority for the church.

Perry says that after a previous flood in the archives, efforts were made to contain the equipment in the mechanical room to make sure a similar leak couldn't happen again.

"Unfortunately the containment seems to have failed," Perry says. "So we're looking into why that happened and how we can prevent that from happening again."

Perry shares concerns about the need to safeguard archival materials. "They're really our biggest treasure, and so I agree that they have to be secure."

Because the archival vault is specially designed and fire-resistant, with the floor heavily reinforced to hold the weight of the materials, moving the archives to somewhere else in the building is not an option, Perry says. "Cost isn't really the issue," he adds. "It's making sure that we have a permanent solution to the problem that occurred with the mechanical room."

Murphy and facilities manager Virginia Douglas have been tasked with finding a lasting solution to prevent future leaks and are now consulting with different companies. ■

CAPTURING THE LIGHT ▶

The Anglican Journal continues its series of readers' photo and text submissions on stained-glass windows. Submissions are subject to editing. We invite you to share how light has led you to Light. Send us a photo of a stained-glass window that has been especially important to you, and tell us why. We hope to publish, either in print or online, all the submissions we receive. Photos should be high-resolution files in jpg format. Please email them to: editor@national.anglican.ca



'Holy Goose Window' adorns Ottawa-area church

Between 2006 and 2012, I was privileged, as a volunteer for the diocese of Ottawa archives, to create a photographic inventory of all the stained-glass windows in the diocese. That project resulted in a printed and digital database of more than 900 windows that included their descriptions and other information.

This window was created by Gerald Peter Mesterom for St. John's South March in the deanery of Arnprior. Mesterom was a Dutch-born Canadian artist who fashioned stained-glass works of art for Roman Catholic and other churches, including 11 windows for six churches in the Anglican diocese of Ottawa. He had a very distinctive, modernist style that set his windows apart.

Mesterom died February 17, 2012 and his funeral was held at St. Joseph's Roman Catholic Church in Orleans, in east-end Ottawa. All of St. Joseph's windows but one had been made by him.

The Mesterom window at St. John's South March was commissioned (with the approval of the Church

Council) by the three daughters of Robert and Susanna Richardson in 1990 to commemorate their parents. The family collaborated with Mesterom to design a window that celebrated their pioneering roots, as reflected in the life of the early township.

As described by the rector at the time, the Rev. David Clunie (now Canon David Clunie), the three figures at the bottom left—the man, woman and child—are meant to suggest the Trinity, and the fish was meant to represent both the bounty of the river and Jesus.

The upper and right-hand panels of the window show facets of life in the Ottawa Valley: sowing and harvesting wheat, corn and sunflowers; spinning and early education in a one-room schoolhouse.

The parish wanted a Holy Spirit window, so Mesterom chose the Canada goose to represent it and placed it at the top where one typically sees a dove. The "Holy Goose Window" is still admired today for its beauty.

Brian Glenn
St. Helen's Parish, Orleans, Ontario

ASSISTED DYING ▶



“Doctors aren't trained in what to say, they may not know the social safety net or what rehabilitation resources are out there.”

—David Lepofsky

Weighing new rules for MAID

To some, they honour the right to end our suffering. Others say they go too far

Continued from p.1

David Lepofsky, a law professor at Osgoode Hall, disability rights advocate and former crown prosecutor, also has strong opinions about the bill. But he disagrees with Reggler.

“It's the social safety net that they wrap around your neck and pull until you stop breathing,” Lepofsky says.

MAID allows patients suffering from terminal medical conditions to ask a doctor to administer a lethal dose of medicine. The practice was first legalized in Canada in 2016 after a Supreme Court ruling the previous year, and since then the number of Canadians opting for it has been rising steadily (see chart on p. 9).

As of 2016, the law allowed only patients who were dying of their conditions to request MAID. But Bill C-7, passed in March 2021, broadened the criteria to include what doctors refer to as “Track Two” patients: those not likely to die in the near future but afflicted with an “illness, disease or disability or ... state of decline [that] causes them enduring physical or psychological suffering that is intolerable to them and that cannot be relieved under conditions that they consider acceptable.”

It also contains a time-delayed exclusion for those suffering only from mental disorders, which will make them eligible next March, pending discussion by a parliamentary committee.

According to a 2021 IPSOS poll commissioned by Dying with Dignity Canada, the majority of Canadians—83%—agree with Reggler that assisted death for those with “grievous and irremediable” conditions is a good thing, and 65% support extending it to those suffering only from mental disorders. But a vocal minority, including Lepofsky and his contacts in the disability rights community, have grave concerns. Meanwhile, the changes to the law have some Canadian Anglicans asking whether and how the church should respond.

Emphasizing pastoral care over opposition

“We're unusual among the mainline churches, many of which have taken an absolute negative stance,” says Archbishop Linda Nicholls, primate of the Anglican Church of Canada. “We've had Anglicans who have been very vocal in their public support for [MAID].”

Rather than opposing MAID, the most recent document the church published on the subject, 2016's *In Sure and Certain Hope*, took an agnostic position, putting the emphasis on ministering to those who choose to access it. It laid out guidelines for clergy to provide pastoral care for parishioners who were going through the process of physician-assisted death. It also, Nicholls notes, asked questions about what realistic alternatives patients have available.

“Before you can really talk about this, we have to talk about the alternative. Is there access to adequate palliative care so people don't feel the easiest route is medically assisted death? If the discernment is in the hands of the individual, do they have a choice that is fair and supported?” she asks.

The expansion of eligibility for MAID, says Lepofsky, raises a whole new set of concerns with his contacts in the disability rights community—many of whom were already deeply skeptical of MAID to begin with. They believe the debate has frequently been framed through questions about quality of life, which they consider to be at best condescending and at worst discriminatory to those with disabilities, he says. In Lepofsky's view, MAID has run amok. And he fears that as Bill C-7 rolls out, things will get dramatically worse.

“If you were in a psychologist's office and said ‘I'm thinking of killing myself,’ they'd take you to the hospital emergency room,” he says. “You wait hours and hours, and if you're lucky you get a prescription for some drug which takes weeks to kick in if at all, and then get told you can go to a psychiatric care clinic but the waitlist is months. What will happen next year is that the hospital would say we have another option that we can also provide. And

Continued on p.9



“My biggest thrill comes when I tell a patient about a thing that could be done instead of [MAID] and the patient says ‘Wow, I didn't know about that.’”

—Dr. Jonathan Reggler

“We’re unusual among the mainline churches, many of which have taken an absolute negative stance.”

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

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that is, we can kill you.”

Health care, disability assistance, counseling and dozens of other social services can take months or years to access, says Lepofsky. He cites the case of 51-year old “Sophia,” an Ontario woman who suffered from multiple chemical sensitivities and needed to leave a home that was aggravating her symptoms. After two years of attempting to get housing assistance from the government, “Sophia” eventually gave up and requested a medically assisted death. A doctor killed her on Feb. 22.

“The only people this targets are people with disabilities who are suffering,” Lepofsky says. “We need a lot more effort on how to make life worth living with disabilities, not a lot more effort on making people die instead of living with their disabilities.”

While Reggler agrees with Lepofsky’s point about the inadequacy of palliative, mental health and disability supports, he believes Lepofsky’s conclusion is backward. If society is going to decide by way of the politicians it votes into power that it’s not willing to shoulder the tax burden of providing the money and help needed to help disabled people live a decent life, he says, it has no right to then force them to go on living with a level of poverty and suffering that they consider intolerable.

“We should not require people to live with intolerable suffering because we haven’t put in place the things they need to get to where they don’t need [MAID],” he says.

Still, says Lepofsky, even if the intention is to provide a humane alternative to being trapped in an untenable situation, the result remains the same.

“The thing we’ve learned in the disability rights world: It’s not the intention that matters. The people who built buildings with stairs instead of ramps, we don’t have to prove that they conspiratorially said, ‘We’re going to keep people in wheelchairs out,’” he says; whether it’s meant to or not, the effect C-7 has is to expedite the deaths of people with disabilities.

Poverty as ‘intolerable suffering’

One of the authors of *In Sure and Certain Hope*, Canon Douglas Graydon, spent much of his career ministering to patients who were dying of AIDS, including 12 years as a chaplain at Casey House hospice. That ministry gave him experience in end-of-life care and an understanding of why some patients would end things on their terms rather than let an illness drag out their death. Graydon says he was one of the voices in the church calling for greater acceptance and compassion for MAID as a result. His conviction, he says, was buttressed by his satisfaction that the law as it stood when *In Sure and Certain Hope* came out contained clear guidelines for when MAID was appropriate and a set of safeguards to help doctors evaluate whether patients were making a free and voluntary decision.

“Overwhelmingly, if individuals who were in a palliative state got adequate palliative care—pain control medication and resources to keep their interaction with loved ones, family friends—the issue of ending one’s life diminishes significantly,” he says. That fact satisfies him that so long as patients’ other needs are met, only those who are really facing intolerable suffering are likely to choose MAID.

However, hearing Lepofsky’s concerns

Total Reported MAID Deaths in Canada, 2016 to 2020

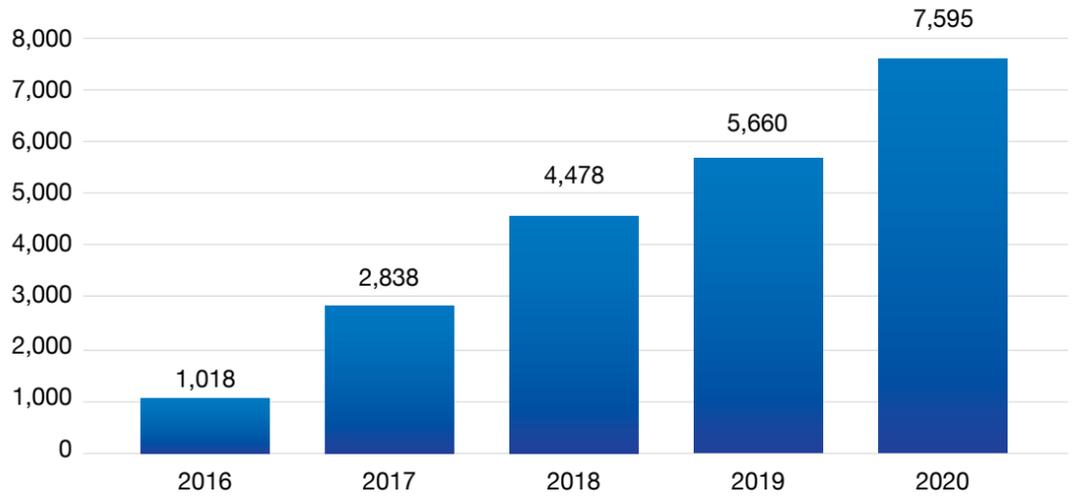


CHART DATA: HEALTH CANADA

Since it first became available in 2016 until 2020, the most recent year for which figures are available, the number of Canadians choosing MAID has climbed steadily.

“This is a critical area of discussion and I’d hate to see the church abandon it.”

—Canon Douglas Graydon

about Bill C-7, he acknowledges there may be reason to be concerned about the new legislation.

“The number of people in Toronto who are on disability income and talk endlessly about how they don’t have enough money to make it to the end of the month, and so they’re dependent on food banks ... Does that impose a level of suffering on their lives, that they would prefer not to live with their disability and end their life because we as a society have determined they’re not worthy of sufficient resources to ensure a quality of life?” he says.

“Part of that request is the sound of desperation that the state or the community are just either unwilling or unable to respond in the way they need to to ensure that quality of life.”

Informing patients of their options

One difficulty is in guaranteeing that patients hear about what is available to improve their quality of life, Lepofsky says. The law requires that patients have seriously considered any alternatives to MAID that might alleviate their suffering. But he says there is insufficient stipulation about who has to inform them of their options, what specific information they have to hear—and more troublingly, no requirement for a review process.

“Doctors aren’t trained in what to say, they may not know the social safety net or what rehabilitation resources are out there. They’re doctors. I’m not faulting them—this is not what they’re trained to do. But not only that, we have no safeguard on what the [patient] was actually told. And by the way, the only person who can attest to this is dead afterward!” he says.

But standardizing what alternatives MAID assessors and providers must go over with their patients isn’t as simple as it sounds, says Reggler. First, there’s the problem of what alternatives a practitioner would be required to offer.

“If you try to create an exhaustive list of all of the alternatives that a MAID practitioner has to offer before a patient is allowed to go ahead—exhaustive lists go out of date very quickly,” he says. “If it’s supposedly exhaustive and leaves something out, that creates room for a potential problem.” The second big issue is whether all the items on the list are actually available to patients across Canada, given the acknowledged overtaxing of social, mental health and palliative care.

“I can imagine [a requirement that] the patient be seen by three psychiatrists and two of the three have to agree. But I can’t

get a patient in front of one psychiatrist. The waiting list is more than a year. Do we prioritize MAID [ahead of the psychiatrists’ other patients]?” Not to mention the question of whether funding is available for all the services that might possibly reduce a patient’s need for MAID.

The law requires that the patient and two independent practitioners agree the patient has given serious consideration to the alternatives available to them, says Reggler, meaning he and a colleague are typically responsible for discussing them with a patient and recording that information in their chart.

“The very last thing I want to do is end the life of someone whose life need not be ended,” said Reggler. “My biggest thrill comes when I tell a patient about a thing that could be done instead of [MAID] and the patient says ‘Wow, I didn’t know about that.’”

But Lepofsky insists leaving doctors to create their own responsible practices leaves the door wide open to mistakes. “We do have a very vigorous system in place for taking away your liberty with your consent. It’s called a guilty plea. You are agreeing that a court can sentence you, including prison. Before you can have a guilty plea, you have to go to a public trial, plead guilty in open court, there must be independent legal advice. A judge cannot accept your guilty plea unless they are satisfied it’s voluntary. There’s all sorts of law about this,” he says. “For taking away your life, it shouldn’t have less safeguards.”

While he disagrees with Lepofsky on doctors’ competency in offering and evaluating alternatives with patients, Reggler does see room for additional accountability in the system. For example, he has heard some colleagues recommend a board of medical and potentially psychological, social service or legal experts to whom doctors can bring cases of MAID for final approval before a patient’s death.

Like Reggler, Graydon says there is no reason the legislation should not continue to be refined. In fact, he says, part of his goal when working on *In Sure and Certain Hope* was that the document would begin an ongoing conversation about the sanctity of life and how best to guard it. He says he’d like to see the Anglican Church of Canada continue to participate.

“There was always meant to be an *In Sure and Certain Hope* 2, and 3 and so on,” he says. “This is a critical area of discussion and I’d hate to see the church abandon it.” ■

In our October issue: *How should the church respond to the expanded accessibility of MAID?*



▲ The church’s 2016 report, *In Sure and Certain Hope*, is available online at bit.ly/3zTTVxh.

More languages for prayer app planned

Continued from p.1

Dow says the PBSC plans later this year to add prayers in the Inuinnaqtun language of the Central Arctic, as well as the Walton Cree prayer book used on Hudson Bay's eastern coast which includes translations from the prayer book.

"Really, the sky's the limit for this app in terms of the number of languages that could be added," Dow says. "We hope that Inuktitut is just the first of many."

The society is in early talks to include a French translation of the BCP, he adds, with plans to form a small subcommittee of French-language speakers. Dow has also spoken to Lydia Mamakwa, bishop of the Indigenous Spiritual Ministry of Mishamikoweesh, about incorporating liturgies in other Indigenous languages.

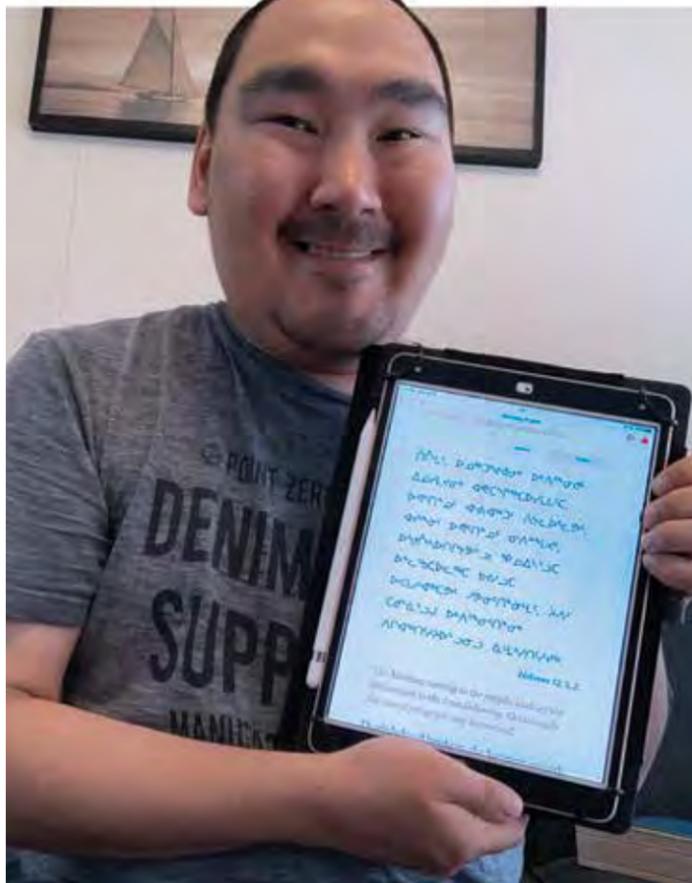
The project to create Common Prayer Canada began just after the pandemic in March 2020, when the PBSC received a request to develop a BCP app. The society, he says, agreed it could be useful, for more than one reason.

"We thought that it would be a benefit to lay readers and clergy who could use the app in public worship from a tablet," Dow says. "We thought that it would be a benefit to people who were on the go."

The PBSC partnered with a U.S.-based developer, Episcopal priest the Rev. Greg Johnson, who had developed an app based on the 1979 edition of the BCP used in The Episcopal Church. The Common Prayer Canada app was released in Advent 2020.

"It was really just a matter of taking our particular liturgy, lectionary, and plugging it into the framework that he had already built," Dow says. "That's why we were able to develop the app in a fairly short period."

Various updates followed, notably the incorporation of prayers in Inuktitut. That change followed a positive review on Apple's



▲ Nick Kigeak displays prayers in Inuktitut on the Common Prayer Canada app.

PHOTO: CONTRIBUTED

App Store by diocese of the Arctic Suffragan Bishop Joey Royal, who suggested including Canadian Indigenous languages.

Some collects are not available in Inuktitut because the Eastern Arctic Inuktitut prayer book, first published in 1960 and then reprinted in 1987, has never been digitized. At the moment, Inuktitut prayers in the app only include those found in the Bible; others such as the Lord's Prayer are not. But Dow says he hopes that with the app now done, the digitization of the entire Inuktitut prayer book won't be far off.

Such a project would require a fair amount of work, he says, and the use of

optical character recognition software. Another issue is the wording of the Inuktitut prayer book.

"The language would have to be updated," the dean says. "It's quite old. Apparently, a lot of native Inuktitut speakers today would, so they tell me, struggle to understand certain parts of it. Also, it was translated into Inuktitut by English priests from the south who came up here as priests, learned the language very well, and yet—so I'm told by locals here—they weren't Inuit, so they don't have the mindset of an Inuk."

An updated translation, Dow says, would have to be done by a native Inuktitut speaker.

Nick Kigeak, a student at Arthur Turner Training School—the Anglican theological school located at St. Jude's Cathedral in Iqaluit—worships primarily in Inuktitut. He downloaded the Common Prayer Canada app last year and uses it for morning and evening prayer sessions.

The language of the existing BCP translation in Inuktitut, Kigeak says, is "still pretty old Inuktitut, which most people won't understand today." But he has been told revised Inuktitut prayers will be put on the app, which he finds helpful.

"From my experience, it helps me carry less books," he says with a chuckle. "It would be really good to see [the entire BCP there] in Inuktitut at some point."

"I think it's a good idea to have the app," Kigeak adds. While elders may be less familiar with electronic devices and therefore less likely to use the app, he says, "I think it's really useful for younger generations, just since they're mostly doing stuff on devices now."

The Common Prayer Canada app is available for iOS and Android on tablets and smartphones, as well as in a desktop version. ■

PWRDF raises more than \$1 million for Ukraine relief



PHOTO: CONTRIBUTED

Sean Frankling
STAFF WRITER

The Primate's World Relief and Development Fund (PWRDF) has received more than \$1 million to aid the people of Ukraine, with even more donations yet to be counted, says Patricia Maruschak, the agency's director of partnerships and programs.

That puts it among PWRDF's top three fundraising responses to date, second to the campaign following the 2010 Haiti earthquake and slightly more than that which followed the Indian Ocean tsunami in 2004.

"Anglicans, like everybody else across country and around the world, have been so moved by the situation that's facing the people of Ukraine. A lot of people feel this is an unjust war—they see millions having their lives destroyed, disrupted, turned upside down overnight, making dramatic and life-changing decisions," says Maruschak.

So far, PWRDF has dispensed between \$500,000 and \$600,000 to programming aimed at helping refugees and residents of Ukraine, through six partner charities, four of them based in Ukraine

itself: Fight For Right, Voices of Children, Initiative E+ and Dzherelo Children's Rehabilitation Centre.

"We've made a conscious effort to take the lead from Ukrainian organizations in terms of what the greatest needs are," says Maruschak. The charities they've chosen have been operating in Ukraine since Russia's annexation of Crimea in 2014 or before, she says, which means they have nearly a decade of experience getting services to vulnerable people while operating under the threat of violence from Russian forces.

The charities are using PWRDF's funding to provide emergency relief to the vulnerable people they normally serve. Fight for Right, for example, is a charity that cares for Ukrainians with disabilities. It has put PWRDF's contributions toward a 24-hour hotline providing support for those in active combat areas, helping evacuate those who face the added complications of a disability as they escape the dangers of shelling and shooting. In the west of Ukraine, PWRDF is providing funding for Voices of Children to operate mobile clinics which travel

to areas abandoned by Russian troops. Their clinics help children who lived through the occupation and fighting cope with the trauma they've faced. PWRDF's funding to Initiative E+ went toward purchasing medical supplies for civilians wounded in the fighting, including two ambulances.

In Lviv, near Poland, the Dzherelo Children's Rehabilitation Centre has been helping refugees cross the border to escape the fighting. Meanwhile, its regular work and the maintenance of its headquarters have taken a back seat. As a result, Maruschak says, the help the centre really needed was funding for a new electric heating system for its headquarters. By helping the centre pay for this system, PWRDF saved it from having to pay extra for upkeep and fuel so it could spend money on programming instead.

Another advantage of working with long-established charities is that they have been established in the community long enough to prove a record of effective service—a key piece in PWRDF's strategy to avoid corruption, Maruschak says. ■

A family evacuated by PWRDF partner Fight for Right from an unsafe area of Ukraine

South Sudanese bishop new secretary general

Matthew Puddister
STAFF WRITER

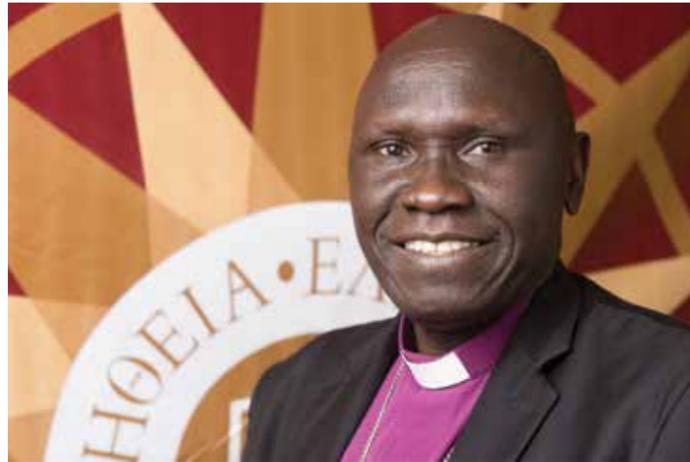
Bishop Anthony Poggo, a former child refugee who went on to become a South Sudanese bishop and the Archbishop of Canterbury's adviser on Anglican Communion affairs, has been named the next secretary general of the worldwide Anglican Communion.

Poggo succeeds Archbishop Josiah Idowu-Fearon, who announced in September 2021 that he would be retiring in August 2022. As this issue was headed to press, Poggo was slated to take over as secretary general in September, according to a June news release from the Anglican Communion Office.

The secretary general heads the international secretariat of the Anglican Communion Office. Along with serving as secretary of the Lambeth Conference, the secretary general is responsible for Primates' Meetings and meetings of the Anglican Consultative Council and its standing committee.

"It is a huge privilege to be appointed as the next Secretary General of the Anglican Communion, taking over from the Most Reverend Dr Josiah Idowu-Fearon," Poggo said. "His are big shoes to fill."

The focus now for the Anglican Communion Office, Poggo said, will



▲ **Bishop Poggo, who became a child refugee before his first birthday, is to begin as secretary general this month.**

PHOTO: GEOFF CRAWFORD/ANGLICAN COMMUNION

be supporting other elements of the communion as they implement the calls of August's Lambeth Conference.

"Please pray for me as I take on this role in leading the ACO team so that the Anglican Communion family will continue in its role of being 'God's Church for God's world' in such a time as this," he said

Poggo was born in 1964 in present-day South Sudan. Before his first birthday, his father—who was an Anglican priest—fled with Poggo, his siblings and mother across the border into Uganda to escape the first Sudanese Civil War.

The family would not return from exile

until 1973, when they moved back to South Sudan, the news release states.

Graduating from Juba University with a degree in management and public administration, Poggo joined the ecumenical mission agency Scripture Union. He subsequently earned a master's degree in biblical studies from the Nairobi International School of Theology in Kenya, and returned to Uganda to minister with Sudanese refugees through Scripture Union.

In 1995 Poggo was ordained as a deacon, and then as a priest the following year. He later joined the Christian mission agency Across, eventually becoming its executive director, and earned an MBA from Oxford Brookes University in England. In 2007 Poggo was elected bishop of Kajo-Keji and held the position until 2016, when he moved into his supporting role for Archbishop of Canterbury Justin Welby.

Welby said he was "delighted" by Poggo's appointment.

"Over the past six years he has built up an immense knowledge of our global communion and its people as my adviser on Anglican Communion affairs," Welby said.

"Anthony's wise counsel and his heart for the gospel will be put to good use in his new role." ■

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‘He loved Jesus and he loved people’

George Lemmon remembered for compassion, evangelism as bishop of Fredericton

Matthew Puddister
STAFF WRITER

From his time as a parish priest through his tenure as the seventh Anglican bishop of Fredericton from 1989 to 2000, George Lemmon’s ministry consistently focused on making time for others, say some who knew him well.

“He was always known in the diocese as ‘the late George Lemmon,’” remembers Canon John Cathcart, who as a lay reader first met Lemmon when the latter was serving as rector of Christ Church (Parish) Church in Fredericton. “He was always running late,” Cathcart adds. “But the reason for that was he always had time for people.”

Lemmon died May 22 at the age of 90 after a period of deteriorating health.

Retired bishop Bill Hockin served for two years as coadjutor bishop with Lemmon and then as the eighth bishop of Fredericton. He describes Lemmon as “a man of personal [and] evangelical renewal.

“He was a man of faith ... a Christian through and through,” Hockin says.

Born in Saint John, N.B., Lemmon graduated from high school in 1949. While serving a six-year apprenticeship to take over his father’s printing business, he began teaching Sunday school, took post-confirmation classes, started an interdenominational youth group and became a lay reader. He then returned



PHOTO: GISELE MCKNIGHT

Lemmon, pictured here in 2015, was seventh bishop of Fredericton. He died May 22 at the age of 90.

to high school for Grade 13 to attend university. Lemmon graduated from the University of New Brunswick in 1959 with a bachelor’s degree in history and economics before pursuing graduate studies at Wycliffe College. Ordained as a deacon in 1962, he returned to New Brunswick to serve in the parish of Canterbury. As a parish priest he served in Florenceville, Renforth, Sackville, and finally Fredericton.

For more than 10 years, Lemmon wrote a weekly column in Fredericton’s

local newspaper *The Daily Gleaner*, which made him familiar across New Brunswick outside Anglican circles.

John Cathcart—now an honorary assistant at St. Thomas’ Church in St. Catharines, Ont.—vividly recalls the impact of Lemmon’s preaching on him at Christ Church (Parish) Church in Fredericton.

“He was very much down to earth,” Cathcart says. “His preaching really stood [out] for me. Every Sunday when I would listen to him preach, it was almost like he was talking directly to me.”

Near the end of one sermon, Lemmon asked a question to his congregation: “Are you the same person on the Monday morning as you claim to be on the Sunday morning?”

Cathcart, then in his late 30s, recalls, “I wasn’t.” He adds, “When George preached that sermon asking the question ... it challenged me to get my Christian life in order and my prayer life in order.” As bishop, Lemmon later presided over Cathcart’s own ordination.

The Rev. Mary Anne Langmaid, currently rector at the Parish of St. George, carries with her to this day advice that Lemmon gave her when they started a youth group together at Christ Church (Parish) Church: “All I want you to do is be their friend.”

That idea is a message Langmaid took into her own ministry when she was ordained. “He was just very supportive and I loved his heart,” she says of Lemmon. “He loved Jesus and he loved people.” ■

CLAY to meet in person in Waterloo August 2023

Sean Frankling
STAFF WRITER

“THE WAIT IS OVER. We are so beyond excited to announce the dates and location for CLAY 2023,” wrote organizers July 11 on the Facebook page of the Canadian Lutheran Anglican Youth (CLAY) gathering.

The event returns in-person next summer for the first time since 2018. CLAY is normally a bi-annual event, but due to the pandemic, organizers chose to run 2020’s gathering online via video conferencing software and to postpone 2022’s event by one year, citing fundraising difficulties and lingering concerns about travelling for a nation-wide gathering. For 2023, CLAY is inviting youth groups to meet at Waterloo’s Wilfrid Laurier University Aug. 10-13. The meeting will explore loss, renewal and purification through the metaphor of fire, and is themed “Ashes and Embers.” Keynote speakers will be two Lutheran pastors, the Rev. Aneeta Saroop and the Rev. Nathan Fong, and Archeacon Val Kerr, former archdeacon for truth, reconciliation and Indigenous ministry for the diocese of Niagara, will serve as gathering elder.

The Evangelical Lutheran Church in Canada has been holding a bi-annual youth event, originally known as the Canadian Lutheran Youth gathering, since the mid-1960s. In 2010, organizers added the A to its acronym, reflecting its new status as a joint event for Anglican and Lutheran youth. ■

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

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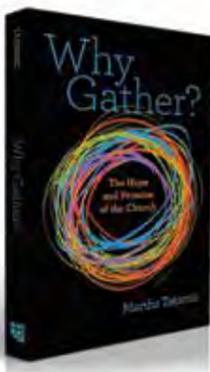
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ARTS AND CULTURE



WHY GATHER? The Hope and Promise of the Church

By Martha Tatarnic
Publisher: Church Publishing, 2022
256 pages
ISBN: 978-1640655515

Book explores gathering in post-pandemic world

Ruth Jellicoe Sheeran
REVIEWER

THE PANDEMIC brought us remote learning, remote working, remote meetings, remote parties. Now that we can gather again, why should we make the effort when we can continue to worship remotely from the comfort of our homes? The short answer to this question is, of course, community.

The isolation of the pandemic pared down our lives to the fundamentals and forced us to question what is truly essential. In her recent book, *Why Gather?: The Hope and Promise of the Church*, Martha Tatarnic explores these questions in relation to the church. She examines the meaning of our faith communities in this (we hope) post-pandemic world and brings a new understanding of what the church offers and what we give in return.

Tatarnic introduces "ultrarealism," a concept used in long-distance running which involves "seeing, accepting, and embracing the actual circumstances in which you find yourself ... responding to the moment in front of you rather than the moment you worry might be coming or which circumstances you wished were different." She applies this technique to a wide-ranging discussion of the church and from different angles examines what the church is in the moment—not what we wish it still were or what we wish it could be. She quotes a colleague who said, "I'm tired of being given yet another hypothetical vision of what the church should become."

Sometimes it seems that a living, breathing community is a mixed blessing. We often think that all would be well if only some of those annoying members would leave. The hymns would be uplifting if not for that person who sings loudly off-key. Meetings would be productive if not for that know-it-all who believes that his idea should prevail. But the person who sings joyfully off-key does all the dishes after the parish tea, and the dependable know-it-all shows up early on Sunday morning to shovel the snow. From the ultrarealistic perspective, Tatarnic writes, we realize that in fact this is who we are; it is these very people—rough edges and all—who make up our beloved communities. Jesus walks with us as we are now; he is not waiting for the new and improved version. "The body of Christ is the real, complicated, messy communities of people who have found themselves gathered together and who have been met by the surprising power of God's love ... Our lives are bound up in one another,

whether we like it or not. God has very clearly chosen ... to speak in and through our difference *and* our connectedness."

Tatarnic speaks to us in a very personal fashion on a variety of topics, and she reveals both her challenges and her successes. She introduces us to her family and friends whose stories illustrate her arguments: her young son with his searching questions; the Muslim woman who wishes to understand Christianity; the couple whose love deepens through the anguish of terminal illness. She examines the experiences of members who have suffered from the actions of the church—from the LGBTQ+ members devastated by the decisions of General Synod to the Indigenous people who remain faithful despite a long history of abuse. And because the book is so open and honest, we are moved to reflect on our own lives and think deeply about our own faith journey.

There is much to ponder in this insightful work, and the message will resonate regardless of the reader's circumstances. Tatarnic is the priest in a large inner-city parish in St. Catharines, Ont. She mentions community outreach, study groups, mid-week services, youth activities and faithful parishioners who lead programs. But this is only one reality of our church. There is a wide diversity of communities, from large vibrant congregations in urban centres to tiny churches in rural areas struggling for survival. (In some parishes in the diocese of Quebec we rejoice when a congregation doubles in size to ten at the Easter service.) But with a positive ultrarealistic mindset we can celebrate who we all are right now—messy, complicated, and loving faith communities that joyfully gather. Tatarnic closes by saying, "We keep gathering in witness to the point of connection that is true for all of us ... that we are stuck with each other, and we can choose one another, and the God of grace and love is even now drawing near in us. We keep gathering because this witness to connection and truth is a life-giving offering for the brokenness of our world." The pandemic has been destructive and at times brought out the worst in us, but it has also, paradoxically, given us a renewed appreciation of our shared humanity. ■

Ruth Jellicoe Sheeran is the retired chief librarian of the John Bassett Memorial Library at Bishop's University in Lennoxville, Que. She has been active in the Church at all levels and currently serves as the rural dean of the St. Francis Deanery in the diocese of Quebec.

OCTOBER BIBLE READINGS

DAY READING

- 01 Lamentations 2
- 02 Luke 17:1-10
- 03 Lamentations 3:1-24
- 04 Lamentations 3:25-45
- 05 Lamentations 3:46-66
- 06 Jeremiah 29:1-14
- 07 Psalm 66
- 08 2 Timothy 2:1-15

DAY READING

- 09 Luke 17:11-19
- 10 Psalm 65
- 11 Lamentations 4
- 12 Lamentations 5
- 13 Jeremiah 31:1-22
- 14 Jeremiah 31:23-40
- 15 Psalms 121-122
- 16 Luke 18:1-8

DAY READING

- 17 Isaiah 35
- 18 Luke 1:1-4
- 19 Joel 1
- 20 Joel 2:1-17
- 21 Joel 2:18-32
- 22 Joel 3
- 23 Luke 18:9-30
- 24 Luke 18:31-43

DAY READING

- 25 Luke 19:1-10
- 26 Luke 19:11-27
- 27 Psalm 32
- 28 Jude 1-25
- 29 John 8:1-20
- 30 John 8:21-41
- 31 John 8:42-59



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General Synod: a look at the breadth of work

AS WE NAVIGATED the second year of the pandemic, the General Synod engaged in a variety of initiatives over the course of 2021. You will read about many of these in the other sections of this report, but I'd like to highlight a few to show the breadth of the work of the dedicated staff and volunteers who so faithfully engage in God's work at the national level of our church.

We provided resources for Freedom Sunday to continue to combat human trafficking. People across the country told us in a variety of ways how they had been Surprised by the Spirit during the pandemic. We developed new liturgical resources for a variety of occasions and needs.

General Synod brought together several dioceses to launch the online Anglican News platform, initially hosting three diocesan newspapers alongside the *Anglican Journal*, with more to come. We provided on-line worship such as a national Lessons and Carols service and Gospel Jamborees.

We continued our walk on the long road to reconciliation and dismantling racism. We continued to nurture relationships among our international, ecumenical and interfaith partners. We worked on planning for the Assembly and General Synod, now postponed to 2023. And so much more.

None of these things would have been possible without the generous support of Anglicans across Canada. We are grateful for the many individuals who generously support General Synod through prayers, committee work, or financial contributions.

The Venerable Alan T. Perry
General Secretary

A message from the primate

DESPITE OUR HOPES that 2021 would be the year the pandemic ended we shared in a roller coaster of lockdowns; tentative reopening; and further lockdowns as well as a pervasive uncertainty. The arrival of vaccines was a welcome and hopeful sign but not enough to bring the pandemic to an end. Through it all, the staff of General Synod continued to fulfil the mandates of their work from home or the office – in isolation or on Zoom – with good cheer and steadfast commitment.

We continued to focus on preparations for General Synod 2022 in anticipation of being able by then to gather in person. Although that has now been postponed to 2023 – the work of the triennium continued. Here are just a few highlights of 2021:

- 1. The Primate** visited across Canada and around the world with parishes, groups, dioceses, and clergy through online conferences and meetings or occasionally – with great delight – in person. I met with the Primates of the Anglican Communion online – with bishops around the world in Lambeth Conference preparatory gatherings on Zoom and our own House of Bishops. Our Church remains resilient, compassionate and focused as sharing the Good News of God continues!
- 2. Strategic Planning Working Group** – continued to listen to Anglicans across Canada in discerning key aspirations for our national work. The intensive focus groups helped shape the proposed aspirations now affirmed by the Council of General Synod and ready to be fleshed out in time for General Synod 2023.
- 3. Faith Worship & Ministry** – finished production work on the Hymn Book Supplement that is now available; produced pastoral resources for transgender persons; initiated work towards a Moravian -Anglican dialogue among many other projects.

- 4. Public Witness and Social & Ecological Justice** – advocated on key issues of human trafficking; vaccine equity; poverty and housing and continue to prepare resolutions for GS for action by all Anglicans on environmental issues
- 5. Global Relations** strengthened our Companion Diocese relationships and reviewed the guidelines for companionship work; continued advocacy for peace and justice with partners in Brazil and the Holy Land.
- 6. Communications and Information Resources** – kept us connected throughout the pandemic through the creation of national services, production of the Journal, news updates, web posts, social media and the work of Anglican Video.
- 7. Indigenous Ministries** – continued work towards a self-determining Indigenous Church – the Sacred Circle – to complete a proposed Covenant (Constitution) and 'Our Way of Life' (Canons) as a guide.

The national office faced departures and welcomes as we grieved the sudden death of Ginny Doctor (Indigenous Ministries) in May 2021; we said goodbye to Hanna Goschy and welcomed a new CFO – Amal Attia among other changes in staff.

Through all the uncertainties and challenges the national staff have kept our focus on the mission and ministry of the gospel. We are grateful for the support of each diocese and all donors to *Giving with Grace* who make our work possible. Not even a lingering pandemic could stop the good work being done.

Thanks be to God!

The Most Rev. Linda Nicholls
Primate



Faith, Worship and Ministry publishes anew

THE YEAR 2021 saw a renewed productivity in liturgical textual work, with new pastoral liturgies and other texts for Sunday worship across the church, including preparing for the

creation of new print publications of recently developed authorized liturgical texts, such as *Pray Without Ceasing*, the Daily Office authorized by General Synod 2019.

Interfaith Dialogue

WHAT IS IT to follow Jesus within the spiritually and religiously diverse society that Canada is increasingly becoming? In 2021 a new process was begun by Faith, Worship, and Ministry to listen to where God is leading us in our vocation to be good neighbours, as disciples of Christ, with people of other faith traditions. The goal will be to help to equip local leaders in interfaith initiatives, dialogues, and learning.



▲ Jody Butler Walker, Council of General Synod member, diocese of Yukon (laity)

Thanks for navigating challenging times

“ 2021 was a year like no other in Canada and around the world due to COVID19.

Despite being in a national State of Emergency for the entire year, Anglicans from across the country did what we could to adapt and pivot to the new reality. As a member of the Council of General Synod, I am grateful to the National office of General Synod for their sustained efforts in helping us navigate these challenging times.

”



Forging a path to self-determination

THE TENTH Sacred Circle, the national gathering and decision-making body for Indigenous Anglicans, was a two-part virtual meeting held in 2021. The theme of this Sacred Circle was “Returning Home: Remembering the Lost”.

A video documentary of the second part of Sacred Circle 10 was created by Anglican Video and is available on YouTube and Vimeo.

Creation of the Covenant and Our Way of Life document offered a guide for followers/disciples to live and receive the Gospel of Jesus the Indigenous way.

Pastoral care and support was provided for Indigenous communities impacted by COVID-19, communities with the highest rates of poverty, difficult living conditions and stress.

Podcast series Sacred Teachings, produced by the late Ginny Doctor and Anglican Video, surpassed 10,000 downloads in May 2021.

A legacy gift is a lasting and significant way to ensure that the ministries of our national church are available for future generations of Anglicans.

For information on legacy giving, please contact

Resources for Mission at (416) 924-9199 ext. 359 or email resourcesformission@national.anglican.ca



▲ Nurse Asma El Shami weighs a child in the pediatric department of the Al Ahli Arab Hospital in Gaza City.

PHOTO: PAUL JEFFREY/ACT ALLIANCE

Anglican partnership around the world

JERUSALEM AND Holy Land Sunday is an annual celebration of worship for the witness and ministry of the Diocese of Jerusalem. On May 16, 2021, Canadian church members prayed for peace in the Holy Land, and for the emergency needs of Al Ahli Arab Hospital, Gaza, besieged but not broken.

Through the efforts of the Canadian Companions of Jerusalem in 2021, more than \$27,000 was



▲ Al Ahli Arab Hospital, Gaza

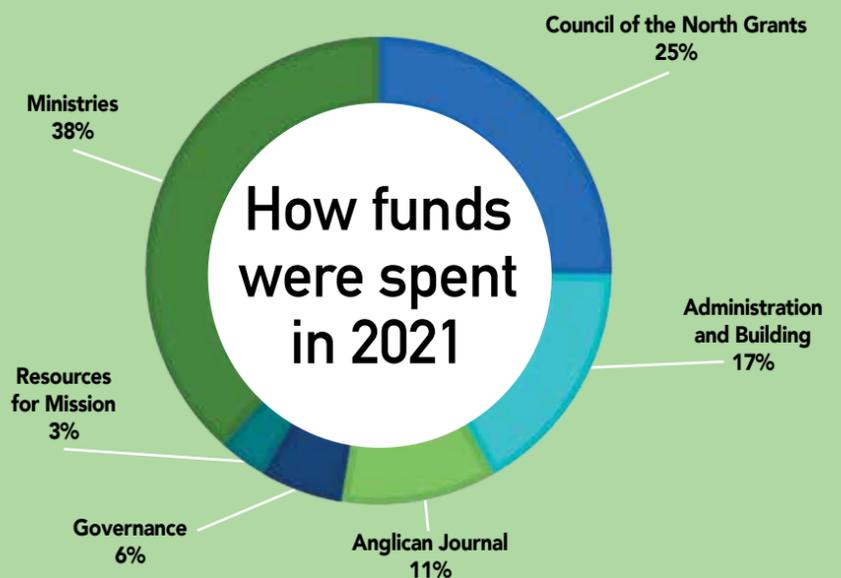
raised for Al Ahli Arab Hospital's urgent need for petrol and medical supplies.

In 2021, Canadian Anglicans joined millions around the world

in calls for global vaccine equity – equal access to COVID-19 vaccinations for all. Faith-based calls for action to various multilateral state events, including the 47th G7 summit and COP 26, that more must be done quickly and equitably in middle and low income countries, to ensure accessible vaccines, strengthen public health care systems, examine vaccine hesitancy and challenge vaccine nationalism.

Financial snapshot

For more information on detailed audited financial statements, please visit the Anglican Church of Canada website at anglican.ca/about/departments/fm/financial-information



Thank you

Building a strong national church!

“It is good to give thanks to the LORD, to sing praises to your name,
O Most High; to declare your steadfast love in the morning, and your faithfulness by night.”
—Psalm 92: 1-2



The Anglican Church of Canada



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