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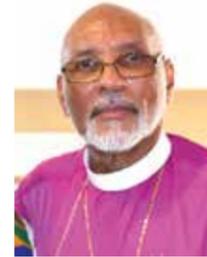
## Bishops tight-lipped on Lambeth marriage text



PHOTO: TIM BISHOP FOR THE LAMBETH CONFERENCE

Bishops' spouses and invited guests prepare for the opening service of the Lambeth Conference at Canterbury Cathedral, Canterbury, U.K. July 31. For a reflection on the conference by Archbishop Linda Nicholls, see p. 4.

## Answers elude journalists asking about controversial early version



▲ Archbishop Howard Gregory, primate of the West Indies

Sean Frankling  
STAFF WRITER

Two bishops involved in preparing a controversial Lambeth Conference statement have declined to comment directly on how a line calling for the reaffirmation of a 1998 resolution endorsing marriage as the union between a man and a woman appeared in a version released before the conference.

Days before the July 27-Aug. 7 conference, bishops from across Canada and internationally released statements in protest of a draft of the call which did not match the version the call's drafting group originally submitted. This new version contained a clause calling on the church to re-affirm Resolution I.10 from 1998's Lambeth Conference, which states, among other things, that the conference of bishops "upholds faithfulness in marriage between a man and a woman in lifelong union" and "cannot advise the legitimizing or blessing

See CALL's, p. 2

## New group aims to erase Anglican churches' 'huge' carbon emissions

Matthew Puddister  
STAFF WRITER

A new Anglican-led organization is aiming to help churches reduce the greenhouse gas emissions from their buildings to zero.

An organizer of the group, however, says he's shocked by how much of these gases Anglican churches are producing, according to some early data.

Drawing together Anglican dioceses with educational institutions such as Concordia University and Humber College to provide technical guidance, Net Zero Churches advises congregations on how to reduce carbon emissions in two ways: by changing mechanical systems—heating,



IMAGE: DOME LIFETHIBAAN

cooling, for example—to stop creating greenhouse gases; and by reducing energy use. Participating churches will track their gas and hydro use and costs for five years and do a comparison at the end to gauge their progress.

In the diocese of Niagara, Humber College is assigning students to do thermal imaging—a process in which infrared radiation is

used to view differences in temperature—and analyze the results. Data suggests that the first 14 churches to take part are collectively creating about 200 tonnes of greenhouse gases per year, Net Zero Churches co-founder Mark Gibson says.

"That seems like a huge amount of pollution coming from our churches ... I think that's the kind of shock that this research is finding," Gibson says. "We are far more polluting than we think."

By comparison, in 2019 Canada's per capita household greenhouse gas emissions were 3.8 tonnes—considerably higher than levels in countries like the United Kingdom, France and Germany whose per capita household emissions

See NEW, p. 9



PHOTO: AKKALAK AIEMPRADIT

## Church should not oppose MAID law, primate says

Sean Frankling  
STAFF WRITER

The Anglican Church of Canada should continue to focus on providing pastoral care to people who are considering medical assistance in dying (MAID), not on opposing the law, says Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

Bill C-7, passed in

March 2021, opened up the option for patients whose deaths are not imminent—and, as of next March, those suffering only from mental disorders—to seek MAID, attracting some controversy. As the *Journal* reported in the first part of this series, some advocates for the rights of people with disabilities have criticized it on the grounds

See SOCIETY, p. 3

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LAMBETH CONFERENCE ▶

# Call's early version 'disturbing': Robertson

Continued from p.2

of same sex unions nor ordaining those involved in same gender unions.”

Kevin Robertson, regional bishop of York-Scarborough in the diocese of Toronto and a member of the committee tasked with drafting the call, says the inclusion of this section was “disturbing” to him. While the drafting group had included a reference to the document as the historical position adopted by the Lambeth Conference, it had recommended no action for the conference to take on it, he says.

In the days between the release of the changed draft and the beginning of the conference, Robertson and the drafting group reconvened online to submit a new version, which became the call actually discussed at the Lambeth Conference. The new draft mentions I.10, acknowledging that many provinces within the Anglican Communion continue to disagree with same-sex marriage, but also referring to “a plurality of views” on sexuality. The drafting committee removed the recommendation to reaffirm Resolution I.10.

Both Robertson and Archbishop Howard Gregory, primate of the West



PHOTO: CONTRIBUTED

**Bishop Kevin Robertson (left) and husband Mohan Sharma (right), who attended church services, discussion sessions and social events at Lambeth though uninvited.**

Indies and chair of the committee, say they believe that final version successfully represented the drafting group's intentions. However, Gregory said he could not account for the inclusion of the recommendation to re-affirm the 1998 resolution.

Each call, Gregory said, was

subject to oversight from the Lambeth Conference's planning committee. Asked whether it was a member of the committee or someone else who added the line, he said simply, “I cannot answer that question.”

At Lambeth's opening press conference, Tim Thornton, bishop

at Lambeth and head of the planning committee's sub-group on the calls, told reporters that the earlier version of the call had been part of a process intended to solicit reactions from bishops ahead of the conference. Based on that, he said, drafting groups would be able to adjust the calls to reflect the feedback they received.

Asked who had actually added the reaffirmation of the 1998 resolution, he replied, “I've said it before and I'll say again: I'm sorry about the lack of clarity over the process; the process was very clear for all the calls [sic]. The drafting group worked hard and the calls subgroup took the final decision on the drafts that were presented at the conference,” leaving it unclear whether his subgroup made the final decision also on drafts released before the conference began.

As this story was being written in late August, the *Journal* was unable to reach Thornton or spokespeople for either the conference or Lambeth Palace for clarification.

Both Robertson and Gregory say it's time for Anglicans on either side of the same-sex marriage debate to look for ways to coexist and move forward together. Gregory, who oversees

Continued on p.3

So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. —COLOSSIANS 2:6-7

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**“I would like to think we present the mainstream view of the communion despite the extremes on both sides.”**

—Archbishop Howard Gregory

Continued from p.2

jurisdictions of the church where same-sex marriages are not recognized, says he invited Robertson, who is married to a man, to help draft the call. Coming out of this year’s conference, both described a spirit of willingness to discuss and acknowledge the differing points of view on sexuality that came up throughout.

“I believe the majority of people [in the communion] do not feel that [either side] should be eliminated. Coexistence is desirable, not just in terms of toleration but as expressed in the spirit of our call that we continue a process of education and sensitization,” said Gregory. “I would like to think we present the mainstream view of the communion despite the extremes on both sides.”

In his introduction to the discussion of the call on human dignity, Archbishop Justin Welby encouraged members from either side of the debate on same-sex marriage to consider the sincerity of the other’s perspective. He said that both the majority of the communion who do not affirm same-sex marriage and the minority who do have arrived at their positions through careful thought and both have their church’s standing relative to their broader communities at stake.

“My sincere hope [is] that this is not the communion-breaking issue and that we are able to move forward together,” Robertson told the *Journal*. “I don’t mean this is done and dusted and we don’t



▲ **LGBTQ bishops at Lambeth gather for a photo. In 1998, Robertson says, there were no openly gay bishops at the conference.**

PHOTO: CONTRIBUTED

need to do any more work around issues of justice around sexuality and gender identity and marriage. But I think we can stay together as a communion.”

He also said he was impressed by the care Welby took to show respect for both conservative and progressive views in his remarks. “I think what he was doing, and I actually think he did very well, was trying to kind of thread the needle.”

Likewise, Gregory credits Welby with what he says was a more amicable and agreeable atmosphere surrounding this year’s discussion compared with his experiences at the 1998 and 2008 conferences, when discussions on same-sex marriage were fraught with tension. One aspect of the conference Robertson said he continues to disagree with, however, was the policy of not inviting the spouses of bishops in same-sex marriages,

including Robertson’s own husband, Mohan Sharma.

Sharma attended the conference anyway, along with the spouses of several other bishops in same-sex marriages. He stayed at accommodations provided by Lambeth University, spoke with attendees on the opposite side of the marriage debate and attended the call on human dignity discussion and other conference events as an observer. Robertson says he and Sharma found the conference organizers and the Archbishop of Canterbury surprisingly welcoming despite the lack of an official invitation. Welby and his wife even invited Sharma to join Robertson at a reception at Lambeth Palace and found an extra gift to send home with his husband when Sharma had to decline, having already returned to Canada.

“The exclusion was more inclusive than we might have thought,” says Robertson.

Primates of Nigeria, Rwanda and Uganda did not attend Lambeth this year. In a May open letter, they accused the Western church of being in a state of “apostasy” and “rebellion” against biblical authority. The acceptance of homosexuality by Western churches, they said, was a sign that they had been pervaded by secular culture.

Together, their churches represent a significant portion of Anglicans worldwide; 30 million of a total 70 million in the entire Anglican Communion, according to the primates’ letter. ■

## Free choice of MAID requires better patient care: report authors

Continued from p.1

that it offers death as a replacement for adequate care. (See “Justice and the new assisted death,” September, p.1.) And at least two authors of *In Sure and Certain Hope*, a 2016 document offered as a resource for discussions around MAID, believe the bill raises questions which may require a new response from the church.

But any new response by the church is unlikely to involve taking a public stance on the law, Nicholls says.

“It’s been clear for some time that the mood in Canada [is] not ... to consider what churches have to say about this,” she says. “It’s been seen as imposing Christian values—which I think is a little unfair, as I don’t think all of the arguments have been based on a faith perspective.” Meanwhile, the shrinking staff of the church’s national office has limited capacity to take on a question of this size, she adds, especially as the law, in her view, is a “fait accompli.”

*In Sure and Certain Hope* recommended the church focus on pastoral care of patients rather than taking a position for or against it. Canon Eric Beresford, chair of the task force that was appointed to write the report; Canon Douglas Graydon, another member of the group; and Nicholls agree that rather than opposing MAID, the church should do what it can to ensure patients have the supports, services and palliative care needed to make MAID a free choice—not something patients feel pushed into.

“We need to remember what [MAID] was supposedly about, which is the maintenance of human dignity,” Beresford says. When it comes to expanding the criteria for MAID to include those whose deaths are not imminent and who are applying on the grounds of emotional or

### ASSISTED DYING

**“There is a very serious question as to whether we’re maintaining free will and dignity.”**

—Canon Eric Beresford

psychological suffering, he says, “At that point there is a very serious question as to whether we’re maintaining free will and dignity, even the way MAID is currently practised. *In Sure and Certain Hope* made clear that to allow for MAID and not provide alternatives is not in fact to give people a choice.”

But Dr. Jonathan Reggler, co-chair of the clinicians’ advisory council for Dying With Dignity Canada, argues that while providing patients with alternatives should always be the goal, it would be unrealistic, even cruel, to deny them MAID when those alternatives lie out of reach.

“Our patients live in the real world and they live in it now. And they should be allowed to exercise a free choice in the real world,” he says. “There are those who say only when the services are adequate will you allow people to have a medically assisted death if they still say they want one. Well, that’s magical thinking.”

Still, Beresford asks, “What are we doing to people? To be very happy to expand medical assistance in dying, but not to expand the things that actually would make quality of life so much better for people raises questions for me.”

Lepofsky says he has heard members

of disability rights communities refer to offering MAID to those who aren’t getting enough social support as a form of eugenics. “I don’t think that is the case, but I understand how someone living in horrible poverty—systemically disregarded—will respond that way,” he says.

The Anglican Church of Canada has made no move to comment on the changes to MAID legislation, nor have General Synod or its council asked for a followup to *In Sure and Certain Hope*. Beresford says he’s not sure the church is in the right position to speak to the law—at least, not on its own. Like Nicholls, he believes the recent decades’ steady decline of church membership—and, with it, church resources—has meant staff to work on projects like *In Sure and Certain Hope* are scarce.

“The reality is that what our General Synod staff have accomplished in recent years with limited resources is absolutely remarkable. But they’re constantly being told ‘Well, you didn’t do this and you didn’t do that.’ If we want to address all those issues, we’d need a much larger national staff and we can’t afford it.”

But more than that, based on his experience of the debate so far, he says a religious institution may not be best suited to taking a new position on MAID.

“One has to be a little careful here because my experience is that those who advocate for expanding MAID will love it if we get heavily involved in the frontlines of opposing it. The argument will be ‘See, these people are trying to impose religious values on the rest of society.’” As a result, he says, the church attempting to step in as a moral authority may backfire rather than providing any

clarity.

Reggler agrees with that assessment. While religious organizations should be free to comment, he wouldn’t expect their opinion to carry much weight with people like him who have no religious faith, nor should they be attempting to lobby the government on matters of public interest, he says.

Beresford suggests that rather than producing a new policy document on the subject, the church would be better off letting those with concerns about MAID and their own human dignity speak for themselves. As critics like Lepofsky speak out about the tension between assisted living and assisted dying, Beresford says it would be less resource-intensive and more respectful for General Synod to seek out a group whose position it is comfortable endorsing and add its support to that instead.

Nicholls says she encourages parishes to be involved in their congregants’ care, ensuring they have the support they need to make decisions based on the value of their life, not the desperation of their circumstances. And she also suggests that they be active in their own communities, advocating for adequate social services, respite care and palliative care, especially in remote and rural areas, where resources are often spread thin.

“We live in a world that is broken. And the brokenness becomes so clear in a moment like this where we want a choice to be just and free, and yet we know that we’re living with these inequities that will put pressure on making the MAID choice easier, more accessible,” she says.

“That’s where the church can speak up, and advocate to balance that better.” ■

SINGING  
WITH JOY ▶

# Lambeth: joys, challenges—and calls to answer

By Linda Nicholls

**A**T THE END of the Eucharist we often are dismissed with the words, “Go in peace to love and serve the Lord,” reminded that the work of the Eucharist is not over with the last hymn. It continues in our lives every day. That is how the Lambeth Conference ended. The Archbishop of Canterbury reminded us that it was not over on August 8—the work continues! Let me share a few highlights from my experience of both the joys and challenges of this gathering and of the work that lies ahead.

In these days of instant communication much has been written about the conference. Some of it has come from those directly engaged in the gathering, reflecting personal experiences and perspectives. Others, outside the conference, have made assumptions and shared speculations that were frankly frustrating to those attending. There certainly were frustrations within the conference, as the process for some 650 bishops to express their views had difficulties in its implementation.

However, no process could have captured the complexities and diversity of views fully, especially with the added layers of language and cultural challenges. Simultaneous translation in at least eight languages and a responsive design team willing to make changes helped overcome some of those challenges.

Most mornings began with a Eucharist hosted by one of the ecclesiastical provinces. A rich variety of liturgy, prayer and music energized the community for the day. Instead of a sermon, the host province shared a video about intentional discipleship. What a



▲ **The chalice stands ready for a communion service in Canterbury Cathedral Aug. 7 during the Lambeth Conference.**

PHOTO: RICHARD WASHBROOK FOR THE LAMBETH CONFERENCE

joy to see the passionate sharing of the gospel—especially with children, youth and young adults—sometimes carried out in the midst of continuing persecution and discrimination. These videos will be available to share with our church as an encouragement in our own discipleship efforts and as a source of prayers for our siblings in Christ.

A gifted band of musicians led us—with their voices, keyboard, violin, guitars and drums—in music of all styles and languages, filling the arena with joy and praise or gently accompanying meditation during communion. We were reminded that the gift of music is so important in worship and that we need to nurture musicians who can lead us with such faith and grace.

Around the plenary sessions and seminars our time was filled with conversations that helped us understand one another’s context, build relationships and pray. Through them we were invited to see the face of Christ in each other—and be grateful for the variety of ways that God is at work in the world. Whether we agreed on particular issues or not, we found a colleague in Christ in each other. I was humbled by the challenges many of them

face in their work—challenges most of us can hardly imagine.

There were painful times of disagreement, too, that will require more space to share than I have here. I look forward to writing further on those challenges soon.

As the gathering came to a close, the Archbishop of Canterbury pointed us to what comes next. Pre-conference online gatherings for Bible study and relationship-building formed Phase One. Phase Two gathered us in Canterbury for worship, prayer, Bible study and discussion of the Lambeth calls. Phase Three takes those calls back to every province of the communion for further reflection

Although the call on human dignity has received the most attention, there were nine other calls that invite us to consider how our faith touches aspects of our lives including discipleship; mission and evangelism; safe church; Anglican identity; peace and reconciliation; Christian unity; interfaith relationships; science and faith; and environment and sustainable development. How will we discuss these in Canada? What aspects of them need our attention more deeply in the years ahead?

Where will your diocese focus?

There is much more reflection ahead on the work of the conference and the ways in which we will share in it. The House of Bishops will reflect on all we experienced. I look forward to hearing how each diocese will respond, particularly to the Communion Forest Project, launched at Lambeth Palace, which invites us to consider our part in renewing Creation.

The Lambeth Conference as a gathering has ended; the work of being “God’s Church for God’s World” continues. ■

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

## Nicholls to serve on primates’ standing committee

### Anglican Communion News Service

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, has been chosen by her fellow primates in the Americas region to serve on the Anglican Communion’s primates’ standing committee. She succeeds the bishop of Panama, Julio Murray, who will shortly step down as archbishop of Central America.

The primates’ standing committee comprises five primates, one from each

### NEWS

region. It rarely meets separately, as the five regional primates serve as members of the wider Anglican Communion standing committee, alongside members elected by the Anglican Consultative Council, a larger policy-making body which meets every two or three years.

The standing committee is the Consultative Council’s executive branch, tasked with promoting international unity in

the church and overseeing its mission work. Its portfolio includes coordinating the international work of the church, its Instruments of Communion and the international networks and commissions the church sets up to work on matters like interfaith relations and global peace and justice work.

“I am honoured to be elected by my colleagues to represent the Americas region,” Nicholls said. “As the bishop of Huron before becoming primate of Canada

I delighted in a companion diocese relationship with Amazonia and the province of Brazil, and sharing in ministry with The Episcopal Church through the presiding bishop. I look forward to deepening relationships across the other areas of the region and representing them on the standing committee and the Anglican Consultative Council in coming months.” ■

—with additional reporting by Sean Frankling

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Dr. Scott Brubacher

## A message from the Executive Director

This past April I was invited to attend the Ecclesiastical Province of Rupert's Land Synod, held in Prince Albert, Saskatchewan. During the opening dinner, I learned that four out of five of my tablemates had received a grant from the Anglican Foundation of Canada (AFC) within the last two years.

The seating was random. It had not been pre-arranged for me to sit among grateful grant recipients. I was struck immediately by the scope of our grant program and heard the stories of the impact this funding imparted on their communities, literally keeping the roof from collapsing in the case of one infrastructure grant.

Had I shifted to a different table and joined another random group, I probably would have had a similar result. AFC has covered a lot of territory in recent years! Since 2010 we've granted \$8.2 million to over 1,400 recipients. And I am fortunate to have worked with AFC administering approximately half of those grants during the last seven years. In these pages you will learn more about the Canada-wide impact of AFC.

Some people may wonder why AFC continues to invest heavily in infrastructure grants across the country. For us, the answer comes from our mission statement: to foster *Anglican presence*. This means literally being present, relevant, at the centre of the conversation, in the life of our communities.

Please see **DIRECTOR**, p.4



## 2nd annual *Say Yes! to Kids* campaign raises \$160,000

The Anglican Foundation of Canada's (AFC) 2nd annual *Say Yes! to Kids* campaign was a great success, with 21 fundraising teams in 13 dioceses having raised more than \$160,000.

"They walked, danced, sang, cheered, bowled, held board game marathons, and more," says Michelle Hauser, AFC's Development and Communications Officer. "Our teams worked almost as hard at community-building as fundraising."

Two thirds of the *Say Yes! to Kids* teams reached or surpassed their goals, and the remaining third achieved between 50% and 80% of their targets. "Many of our teams had stretch goals for more ambitious projects," says Hauser, explaining that individual fundraising goals ranged from \$2,000

to \$25,000 and covered a variety of impact zones including: outdoor recreation, Indigenous ministries, faith formation, alleviating poverty, education enrichment, and arts and music.

"Last year's *Say Yes! to Kids* campaign contributed to a resource pool to which applicants were invited to apply," says Dr. Scott Brubacher, Executive Director.

"The 2022 campaign evolved into a partnership effort that will resource local, regional, and national ministries." This year's fundraising teams will retain 60% of the funds raised locally, as

Please see **CAMPAIGN**, p.4



To learn more about the impact of the *Say Yes! to Kids* movement in your diocese, and how to become a partner in the 2023 campaign  
[anglicanfoundation.org/sayyestokids](http://anglicanfoundation.org/sayyestokids)



## Expressions of faith that nurture the greater good

Growing relationships, identifying unmet needs, serving the vulnerable, affirming the dignity of every human being, and seeking to serve Christ in all persons. These are the values embraced by more and more Canadian Anglicans as they champion Community Ministries. This past spring the Anglican Foundation of Canada awarded \$35,000 in grants to exactly these kinds of ministries.

In the Diocese of Niagara, a grant for \$15,000 will help the parish of Holy Trinity in Welland, Ontario, expand their community outreach. “We felt we were being invited by God to provide a nourishing, hot breakfast, daily, for our neighbours who are experiencing food insecurity and housing challenges,” says Jim Butts, Treasurer and Coordinator of the Community Breakfast Program. “We are uniquely called to come alongside God in this way given our commercial kitchen, our central downtown location, and our stance of empowering and including all who want to join in bringing the fullness of life to our community.”

In the Diocese of Ottawa, a grant for \$15,000 will help Trinity Anglican Church fund renovations to Trinity House, formerly the Mabel Gordon House. “This innovative project will enable students and young adults to live together within a covenant community, supporting one another in their spiritual growth and in their work or academic life,” says the Rt. Rev. Shane Parker, Bishop of Ottawa.

“Renovations to the house itself will establish the physical platform for this project by creating spaces that are conducive to living in community. This project is consistent with our Church’s ongoing quest to engage with young people in ways that are meaningful, practical and faith-filled. We are grateful to the Foundation: your investment in Trinity House will have a significant impact on its success.”

Since 2010, AFC has provided \$2.1 million in funding to Community Ministries. With the continued support of loyal donors, local churches can be catalysts for community-building efforts that benefit a variety of vulnerable populations. ■



## Safe, welcoming buildings grow community and connection

Refreshed signage, accessible washrooms, restored pillars and towers, new floors, new roofs, new windows, and new carpets. This is the blizzard of activity spurred on by the Anglican Foundation of Canada’s spring 2022 grant cycle which awarded nearly \$135,000 in Diverse Infrastructure grants. These projects reveal a church determined to emerge from the pandemic, ready to use its facilities to grow community and connection.

Nowhere is this truer than at St. John the Divine in Victoria, which received a grant of \$13,150 for new flooring in the lower hall. “This space has been used for a number of years as a night shelter for unhoused people, and before the COVID-19 pandemic as a shelter for vulnerable youth,” says the Rev. Alastair Sing-McCollum, Incumbent. “It has also been used for over three decades as a Food Bank. This grant will enable us to make a more vital, welcoming space both for existing groups and new ones as well.”

At St. Luke’s in Edmonton, a \$15,000 grant in support of a pillar repair project will help the church to overcome structural challenges so that it can continue to be a beacon of hope for people in downtown Edmonton. “The ministry of St. Luke’s has focused on connections within our urban neighbourhood,” says the Rev. Nick Trussell, Rector. St. Luke’s is host to the Edmonton Food Bank, three 12-step groups, two Christian communities, two community choirs, and a dance group.



“Recently, we were chosen to host ‘Remembering the Children Traveling Weaving Project’ which was a powerful expression of

**“We are grateful to AFC. Without this repair the building would no longer be safe for our community to use.”**

reconciliation, prayer, and healing because of our leadership in learning to be a reconciling, healing, and decolonizing church alongside First Nations partners. We are grateful

to AFC. Without this repair the building would no longer be safe for our community to use.”

Since 2010, AFC has granted over \$3 million for Diverse Infrastructure projects: investing in both old and new buildings and helping to make a greener, more sustainable church a reality. ■

## Funding community-based programs that advance healing and reconciliation

AFC’s spring 2022 grant cycle included approximately \$24,000 for Indigenous Ministries, with \$15,000 awarded to the Diocese of Edmonton’s Indigenous Birth Support Worker Program led by the Rev. Lori Calkins. “Part of my role as a birth worker or auntie is the restoration of ceremony, knowledge and traditions back to our families,” says Calkins. “I am also a helper to our families, often addressing gaps that exist between what health care and social services systems offer, and what Indigenous families need in the community to be well on a day-to-day basis.”

In the Diocese of the Arctic, AFC provided a grant for \$8,800 to the Arthur Turner Training School (ATTS) in Yellowknife. “While there is great value in a university-style education, the contextual formation that takes place alongside elders and experienced clergy and lay leaders in the unique communities scattered along the Arctic coast isn’t something that can be learned in a classroom,” says the Rt. Rev. David Parsons, Bishop of the Arctic. “This funding will allow ATTS to support an Indigenous seminarian

to experience life, worship, and ministry in two small towns. This is a once-in-a-lifetime opportunity for a summer internship, and an important milestone in preparing for a long and fruitful ministry.”

**“This is a once-in-a-lifetime opportunity for a summer internship.”**

In addition to AFC’s regular grants, new for 2022 is a \$100,000 Request for Proposals (RFP) for Indigenous Ministries. Category A Grants of up to \$5,000 will be considered based on impact and how they support Indigenous communities in a local context. Category B grants of up to \$15,000 will be considered based on how they support the overall mission and service to Indigenous communities in a city, diocese, or region. AFC’s Board of Directors will review proposals in November and announce the grant recipients in early December.

Since 2010, AFC has provided more than \$450,000 in funding for Indigenous Ministries. Our focus has been to honour and respect Indigenous ways of being and learning and to advance the process of healing and reconciliation. ■



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Your monthly newsletter will include inspirational stories about AFC’s work across Canada.

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## Promoting excellence in preaching and reducing barriers to theological education

Funding for Leadership and Theological Education has been a mainstay of the Anglican Foundation of Canada's grant program for more than six decades, and the spring 2022 grant cycle was no exception: approximately \$40,000 was granted to nine applicants.

"The Foundation's \$15,000 grant in support of the O'Driscoll Forum is a great help to this serious addition to our continuing education program," says the Rev. Dr. Richard Topping,

**"This annual master class... will help us to raise up a new generation of gifted preachers and liturgical artists."**

President and Vice-Chancellor, Vancouver School of Theology.

"This annual master class, named in honour of the Rev. Canon Dr. Herb O'Driscoll, will help us to raise up a new generation of gifted preachers and liturgical artists. We are grateful to the Foundation, and its supporters, for partnering with us."

Huron University College in London, Ontario, also received a \$10,000 grant to help cover the instructor costs for 10 courses in the Licentiate in Theology program for the 2022-2023 academic year. "The funding will enable students from the dioceses of the Council of the North to enroll in



all Licentiate in Theology courses free of charge," says the Rev. Dr. Grayhame Bowcott, Coordinator for the Licentiate of Theology Program, "helping to make theological education as barrier-free as possible."

The Rev. Osita Oluigbo, a Doctor of Ministry student at St. Stephen's College in Edmonton, and rector of St. John's Anglican Church in the Diocese of Huron, was one of seven bursary recipients this past spring. "I am engaged in an Appreciative Inquiry project that seeks to develop a process for implementing the Five Marks of Mission," says the Rev. Oluigbo. "It is my hope that what we learn through this study can benefit any Anglican parish in Canada that wants to implement one or more of the Marks of Mission."

Since 2010, AFC has granted over \$2 million for Leadership and Education. Whether it is alleviating student financial burden or partnering with our theological colleges to invest in excellence in preaching and teaching, AFC is resourcing the Canadian church for 21st-century mission and ministry. ■



### Holy Trinity, Welland Breakfast Program

A grant for \$15,000 will help the parish and its many compassionate volunteers provide a nourishing, hot breakfast, daily, for community members who are experiencing food insecurity and housing challenges.



### St. Luke's, Edmonton Pillar Repair Project

A \$15,000 grant in support of a pillar repair project will help this community-minded church to overcome structural challenges so that it can continue to be a beacon of hope for the many people and groups it serves.



### Arthur Turner Training School Experiential Learning

A grant for \$8,800 will enable Indigenous seminarian Nick Kigeak (left) to experience life, worship, and ministry in two small communities in the Diocese of the Arctic. This is an important educational milestone in preparing for a long and fruitful ministry.



### Vancouver School of Theology O'Driscoll Forum

A \$15,000 grant in support of the O'Driscoll Forum—named in honour of the Rev. Canon Dr. Herb O'Driscoll and his wife Paula (left)—will help to launch this addition to VST's continuing education program.



### St. Barnabas Anglican Church Choral Scholarships

A \$6,000 grant will help Co-Directors of Music Francine Nguyen-Savaria and Matthieu Latreille (left) revive an outreach program that will enable students to explore sacred music in a warm and welcoming community.

## Fostering inclusion, creating opportunity, and growing excellence

The Anglican Foundation of Canada's Spring 2022 granting cycle approved \$17,700 to five applicants for Sacred Music and Liturgical Arts projects, including a \$6,000 grant to revive a student-focused music outreach program at St. Barnabas Anglican Church in Saint-Lambert, Quebec.

"We are grateful to the Foundation for funding these choral scholarships which will allow music students to learn the basics of working in the sacred music field through experience in a warm and welcoming community," says Francine Nguyen-Savaria, Co-Director of Music at St. Barnabas. "Scholarships will be a critical step for us in supporting the inclusion of more young singers—giving them an opportunity to learn what cannot always be learned in school, which is making music in a real-world context."

St. Barnabas is situated in the greater Montreal area, home to several music faculties, where it is hoped that young people who are studying voice or sacred music will be the primary candidates for the scholarships. "Being a choral scholar sets high standards of personal discipline, not only for music, but for anything in life," says Nguyen-Savaria. "Choristers work as a team in an environment that naturally encourages inter-generational exchanges. All of this contributes to their personal development."

The grant to St. Barnabas was made possible by the A.E.J. Fulford Trust for Sacred Music which has helped musicians, young and old, to *imagine more* since 1980. To date the fund has awarded nearly \$570,000 to encourage, promote, develop, and enrich sacred music in the Anglican Church of Canada.

"Sacred music is an indelible part of the Christian tradition, and a powerful gateway for young people to encounter the faith. Witness through music changes lives and empowers people to know and seek God's presence. The Fulford Trust has brought the gift of music to young people through its resourceful support of myriad opportunities throughout our country," says Matthew Larkin, organist and member of the A.E.J. Fulford Trust Advisory Committee. ■



The A.E.J. Fulford Trust for Sacred Music is one of many legacies entrusted to AFC. Discover how you can make a big difference through a legacy fund.

[anglicanfoundation.org/legacy](http://anglicanfoundation.org/legacy)

## Director

Continued from p. 1

When AFC invests in a church building project—be it a ramp, a roof, a boiler, or a new community kitchen—we are, ultimately, investing in people. The grant may be given toward the building, but it gains meaning through the expressions of worship and outreach among those who gather. The grants enable churches to be present and engaged partners in towns and cities across Canada as gathering places for community, empowering the followers of Christ to be His hands and feet in whatever unique way they have been called.

The extent to which Canadian Anglicans can be those hands and feet to our communities is up to us. It takes a discerning heart, the ability and resources to *imagine more*, and the courage to be present at the centre of the conversation. Whatever your church's call, AFC wants to be there to nurture and support it.

This year I am inviting every Canadian Anglican to become a donor to the Anglican Foundation of Canada. You will be helping to foster that very Anglican presence in communities across the country, holding fast the church's place at the centre of the conversation. ■

***"The grants enable churches to be present and engaged partners in towns and cities across Canada, empowering the followers of Christ to be His hands and feet."***



***"Our Say Yes! to Kids champions are wonderful examples of sacrificial love and service, showing us in ways large and small how to be adaptable, how to persevere, and how to keep the faith amid uncertainty."***

– The Most Rev. Linda Nicholls  
Primate, Anglican Church  
of Canada

## Campaign

Continued from p. 1

well as matching funds and leadership gifts provided by AFC. The remaining 40% will be split between youth-focused ministry at the diocesan and national levels.

"The 2022 campaign model has laid the groundwork for *Say Yes! to Kids* to be a long-term effort," says Brubacher, "one we believe can strengthen parishes and dioceses for a new kind of fundraising, while also becoming a source of sustainable funding for youth-focused ministry and outreach across the Canadian church."

Archbishop Linda Nicholls, Primate of the Anglican Church of Canada says, "The depth and variety of youth-focused ministry and outreach across the Canadian church we have seen through this initiative speaks volumes about our capacity and willingness to be a force for hope in our communities. And a force for hope is exactly what we need to be, especially in these times, when it is so easy to give in to despair." ■

Visit [www.anglicanfoundation.org/sytkcollage](http://www.anglicanfoundation.org/sytkcollage) to learn more about the ministries behind these photographs.



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ENVIRONMENT ▶

**“We are far more polluting than we think.”**

—Mark Gibson

# New help for churches with energy audits, grants

Continued from p.1

that year each ranged between 1.7 and 2.2 tonnes, according to Statistics Canada.

Since Net Zero Churches began in January, four dioceses—Montreal, Niagara, Ontario and New Westminster—have joined, Gibson says. As this story was going to press, three more were preparing to take part: Edmonton, Huron and Rupert’s Land. Another three, he says, are in the decision-making stage: Toronto, Ottawa and Nova Scotia and P.E.I. Gibson says he hopes the project will eventually expand to other faith communities.

Gibson, who is married to diocese of Montreal bishop Mary Irwin-Gibson, did some work with renewable energy in his career as a consultant and later served as chair of the environmental stewardship committee for the diocese. In this role, he came across thermal imaging as a technique to identify leaks of heat in Anglican buildings.

That led him to cross paths with Sue Carson, then chair of Climate Justice Niagara—the environmental outreach committee for the diocese of Niagara—and later co-founder of Net Zero Churches. At its 2021 synod, the diocese committed Climate Justice Niagara to help parishes complete a walk-through energy audit of their buildings by the end of 2022. It also mandated wardens and clergy to use the



▲ **Basement office at the Church of the Epiphany, Verdun in Montreal viewed normally (left) and with thermal imaging (right) where heat loss from the pipes and radiators becomes visible as bright yellow.**

PHOTO: CONTRIBUTED

audit to create a five-year parish plan for reducing greenhouse gas emissions by at least 10% by 2024. To reach these goals, the diocese developed self-assessment questionnaires for parishes and decided the next step might be to use thermal imaging to find heat leaks in church buildings.

Carson and Gibson at this time were both members of the Anglican Church of Canada’s Creation Matters Working Group. At the group’s meeting in January 2022, the two realized they were both looking at thermal imaging to gauge emissions in church buildings. They combined Niagara’s self-assessment questionnaires with Montreal’s procedure for thermal imaging to begin work on about 40 congregations.

“Our first step is to be able to quantify how many greenhouse gases our different church buildings currently produce,” Gibson says. “Then we can calculate how many tonnes could be saved with different interventions, and what support would be needed through grants to make that happen.”

Walk-through energy audits allow congregations to assess their current situation. “You just hold your hand up to a window, you can tell whether there’s any heat leaving or cold coming,” Carson says. “If I can do it, I think most people can do it... We’ve tried to make it simple, but we’re here to help as well,” she adds.

Thermal imaging reveals information about the building envelope—the physical separation between the conditioned interior and unconditioned exterior of a building. But what reduces the greenhouse gas emissions, Gibson says, is changing the building’s mechanical system.

One solution, he says, is electrification, either through air-source heat pumps or geothermal heating and cooling. Air-source heat pumps take in heat from outside a building and release it inside, using a similar process to air conditioners but in reverse. Geothermal heating involves a ground-source heat pump that transfers heat to or from the ground.

See CHURCHES, p.11

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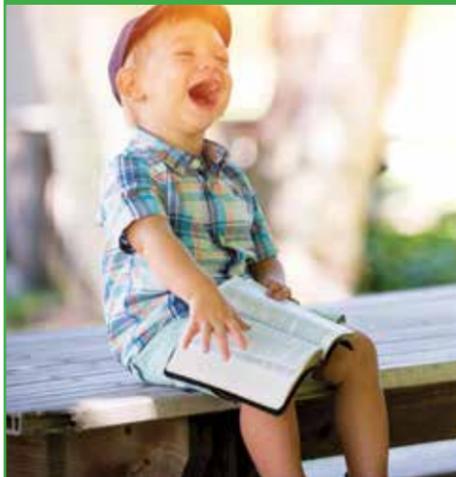
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## Corrections

- The name of Church Publishing Incorporated's publisher is spelled "Airié Stuart." An incorrect spelling appeared in the May *Anglican Journal*.
- Laurel Parson discovered a flood in the General Synod Archives July 18. The date appeared incorrectly in the September *Anglican Journal*.



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**BIBLE READINGS**

DAY	READING	DAY	READING
<input type="checkbox"/> 01	Ephesians 1:3-23	<input type="checkbox"/> 16	John 18:28-38a
<input type="checkbox"/> 02	John 11:17-37	<input type="checkbox"/> 17	2 Samuel 5:1-12
<input type="checkbox"/> 03	Haggai 1	<input type="checkbox"/> 18	2 Samuel 7:1-17
<input type="checkbox"/> 04	Haggai 2	<input type="checkbox"/> 19	2 Samuel 22:1-28
<input type="checkbox"/> 05	Luke 20:1-18	<input type="checkbox"/> 20	2 Samuel 22:29-51
<input type="checkbox"/> 06	Luke 20:19-40	<input type="checkbox"/> 21	1 Kings 6:1-14
<input type="checkbox"/> 07	Luke 20:41-21:4	<input type="checkbox"/> 22	1 Kings 22:41-53
<input type="checkbox"/> 08	Luke 21:5-24	<input type="checkbox"/> 23	Luke 17:20-37
<input type="checkbox"/> 09	Malachi 3:13-24	<input type="checkbox"/> 24	Luke 21:25-38
<input type="checkbox"/> 10	Isaiah 65:17-25	<input type="checkbox"/> 25	Romans 13
<input type="checkbox"/> 11	Micah 6	<input type="checkbox"/> 26	Isaiah 2:1-5
<input type="checkbox"/> 12	Psalm 98	<input type="checkbox"/> 27	Micah 4:1-5:1
<input type="checkbox"/> 13	2 Thessalonians 3	<input type="checkbox"/> 28	Micah 5:2-15
<input type="checkbox"/> 14	Jeremiah 23:1-8	<input type="checkbox"/> 29	John 1:19-34
<input type="checkbox"/> 15	Psalm 46	<input type="checkbox"/> 30	John 1:35-51

**O'Driscoll Forum on track to meet fundraising goal, organizer says**

**Sean Frankling**  
STAFF WRITER

Hopes are high that fundraising for an annual masterclass in honour of celebrated preacher, hymnodist and liturgist Canon Herbert O'Driscoll will reach its target by year's end, an organizer told the *Journal*.

As of late August, when this issue was being prepared for publication, the Vancouver School of Theology (VST) had raised more than \$260,000 for the O'Driscoll Forum, said Canon (lay) Ian Alexander, a member of the forum's steering committee, and organizers were expecting to reach the final goal of \$300,000 by the end of 2022. Donations, he said, had come in from 118 individuals and institutions including the Anglican Foundation of Canada, the diocese of Islands & Inlets (formerly known as the diocese of British Columbia) and Christ Church Cathedral in Houston, Texas.

In addition to preaching, O'Driscoll is known for his hymn writing, liturgical work and as the former dean of the diocese of New Westminster's Christ Church Cathedral in Vancouver. The forum in his name will involve VST inviting a leading preacher, liturgist or teacher to run a master class every summer for student clergy, focusing on ways to bring the story of the gospel to life for a



SCREEN CAPTURE: SEAN FRANKLING

**Canon Herbert O'Driscoll**

modern audience.

The format of the forum will be based on one O'Driscoll helped develop at the College of Preachers in Washington, D.C. There, students received instruction from teachers and spent two afternoons delivering their own homilies to groups of peers who would then offer them feedback, encouragement and criticism.

At the livestreamed launch event for the forum last May, a cast of O'Driscoll's colleagues both present and past, along with O'Driscoll himself, appeared remotely from across Canada

and the U.S. to describe the 93-year-old preacher's approach to creativity, education and communicating the gospel.

Other speakers included Archbishop Linda Nicholls, primate of the Anglican Church of Canada, who played a musical introduction to the livestream. "Although there are many who preach and teach the gospel with excellence and passion, there are some who stand out for their ability to bring the gospel alive with a fresh voice, vibrant metaphors and winsome, captivating resonances," Nicholls said, seated at a piano. "One of those people is Canon Herbert O'Driscoll."

"Everyone speaks of Herbert O'Driscoll's brilliance as a preacher, teacher and hymn writer. But for me, the role that speaks to me the best is Herbert O'Driscoll, storyteller," said Canon Cheryl Palmer, rector of Christ Church Deer Park in Toronto. "It is never difficult to imagine the people and places that he describes. With his charming Irish personality, well-crafted words, striking images and deep faith, he draws you into every story."

VST expects to hold the first forum in the summer of 2023 and has announced that the first master preacher featured will be Bishop Todd Townshend of the diocese of Huron. ■



IMAGE: BSD STUDIO

**Churches face unique challenges in getting to 'net zero': researcher**

Continued from p. 9

One of the aims of Net Zero Churches is to provide congregations with options based on their location and finances. Air-source heat pumps, for example, are more expensive than a gas furnace but will save money for a congregation in Ontario, where electricity is now cheaper than natural gas. The project also tries to find grants congregations could apply for to finance upgrades.

Carson's own congregation, St. James Dundas in Hamilton, Ont., is participating and currently looking at purchasing heat pumps. Gillian Hendry, chair of the church building committee and one of four wardens, says taking part in Net Zero Churches was a no-brainer for St. James, which she says has long attempted to reduce its carbon footprint, including by installing LED lights last year.

"There wasn't any going back and forth on whether we should participate or not," Hendry says. "It was just something that we thought was the right thing to do."

Abhilash Kantamneni, a research associate with Efficiency Canada—a research institute based out of Carleton University that promotes an "energy-efficient economy"—says Net Zero Churches is a welcome development. An electrical engineer by training, Kantamneni formerly helped churches in rural Michigan develop their own

sustainability plans as part of the faith-based network Interfaith Power and Light.

"It can be hard for someone who is not really familiar with the built environment of churches and their organizational challenges to provide adequate advice," Kantamneni says.

The technical, organizational, governance, and financial challenges of getting to net zero, Kantamneni says, are compounded for churches due to their unique cultural heritage and the time period when they were built. Having an organization that can provide expertise not just in technical and project management areas but in church governance and in the specific concerns of congregations is likely to be a major strength to churches looking to get to net zero, he says.

The Anglican Church of Canada offered a green audit program for churches from 2013 to 2016, providing grants of up to \$1,000 to pay for two-thirds of the cost of green building audits. But the program was ended, partly because the church concluded it was not appropriate at the time given an increasing array of efficiency-boosting programs offered across the country by various levels of government and the private sector.

Dioceses looking to be involved in Net Zero Churches can contact [coordinator@netzerochurches.ca](mailto:coordinator@netzerochurches.ca). ■

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