

ANGLICAN JOURNAL

Since 1875

ANGLICANJOURNAL.COM @ANGLICANJOURNAL

VOL. 148 NO. 9 NOVEMBER 2022



PHOTO: REUTERS/CHRIS JACKSON

A life of service

Canadian Anglicans this fall mourned the loss of Queen Elizabeth II, who died Sept. 8 at age 96. “She was the ideal constitutional monarch,” says Canon Michael Jackson, president of the Institute for the Study of the Crown in Canada. “She set out to embody the values that unite us.” For coverage and a look back on her life in photos, see pp. 8-9.

Canadian Anglicans ask: Will Charles be the reconciliation king?



▲ King Charles III

PHOTO: BIBIPHOTO/SHUTTERSTOCK

Matthew Puddister
STAFF WRITER

Advancing reconciliation with Indigenous people will be a major test for King Charles III, prominent Canadian Anglicans say—with one bishop saying it could shape the influence of the monarchy for decades to come.

With the new King taking the throne after the release last year of data suggesting possible graves at a number of former residential school sites, Indigenous leaders have been vocal in their expectations for Charles to address what they say is Canada’s legacy of colonialism and subjugation of Indigenous peoples.

Roseanne Archibald, national chief of the Assembly of First Nations, urged the Crown to fulfill Call to Action No. 45 of the Truth and Reconciliation Commission, which includes demands for the Government of Canada to repudiate the Doctrine of Discovery, the historical justification used by European monarchs to colonize Indigenous lands; and to issue a “Royal Proclamation of Reconciliation” reaffirming nation-to-nation relations with Canada’s Indigenous peoples.

Similar expectations have been voiced within the Anglican Church of Canada, which has longstanding historic and

See CHARLES, p. 11

Unraveling the mystery of Anglican sainthood

Sean Frankling
STAFF WRITER

I’VE BEEN a part of an Anglican church my whole life. My friends’ mothers tell me stories about how they changed my diapers in the nursery when I was still too young for Sunday school.

My church is on the evangelical, “low church” end of the spectrum, with a preference for simplicity in worship, scriptural teaching over tradition and very minimal decoration. (A few years ago, there was some debate over whether we were

Analysis getting too frilly when we put up a simple wooden cross behind the communion table.) One result of that extremely low-church upbringing is that I grew up almost never hearing saints discussed anywhere—except of course for the phrase “communion of saints” in the ubiquitous Apostles’ Creed.

Lately my perspective has broadened. My work for the *Journal* has had me talking to other Anglicans from around the country, and I’ve discovered that to many, people like St. James and St. Margaret were more than just figures in

See ‘ALL,’ p. 6

People of James Smith Cree Nation ask for prayer after stabbings: Bishop

Matthew Puddister
STAFF WRITER

Elders, clergy and families in James Smith Cree Nation and Weldon, Sask. asked people to pray for love and forgiveness after the stabbing attacks on Sept. 4, the bishop of Saskatchewan says.

The stabbings left 11 people dead, including one of the suspects, and 18 more injured. Police identified brothers Damien and Myles Sanderson as suspects. Damien was found dead on Sept. 5 with multiple wounds. Myles

was arrested on the afternoon of Sept. 7 and died that evening in police custody; as of this writing the RCMP had not commented on his cause of death, pending autopsy results.

James Smith Cree Nation and Weldon are located in the Anglican diocese of Saskatchewan. Speaking to the *Anglican Journal* Sept. 16, Bishop Michael Hawkins said he had visited James Smith Cree Nation multiple times in the past week.

“The strength of the people

See NEW, p. 10

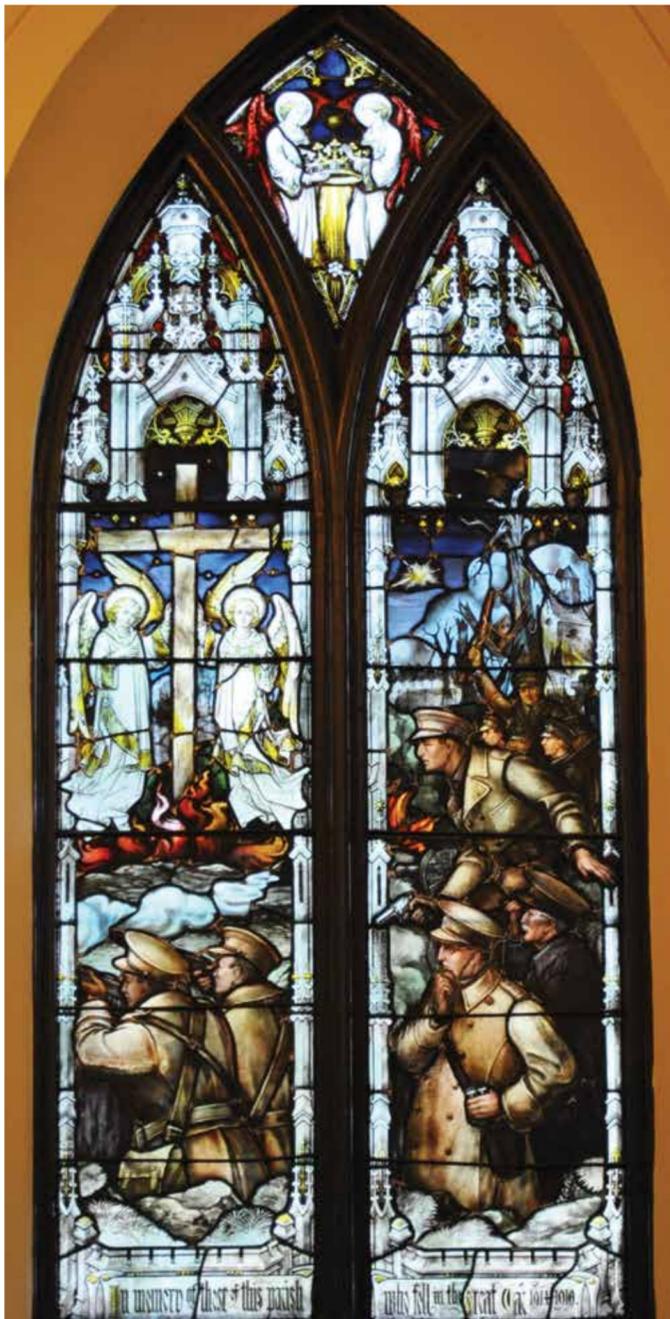


PWRDF

World of Gifts

Find your copy inside!

PM# 40069670



CAPTURING THE LIGHT ▶

The Anglican Journal continues its series of readers' photo and text submissions on stained-glass windows.

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

Submissions are subject to editing.

Trenton church window memorializes First World War

I enjoy seeing the stained-glass windows at our church, St. George's at Trenton. Our church has 22 stained-glass windows and 19 of them have a scene rather than a pattern. Unfortunately, these beautiful windows become just part of the surroundings when you go to church often. They are seldom mentioned by the clergy. When I wrote a book about our church, I included a chapter about the windows.

At St. George's we have an unusual window that shows soldiers in battle while two angels look down from above, holding a cross. The War Memorial Window was installed in 1921 after the First World War. Few Canadian churches have a military scene, but this one seems especially appropriate for our church since Canada's largest air force base is here in Trenton.

I have a personal interest in the window because I was named after my uncle, who was killed in the Second World War while serving in the Royal Canadian Air Force, and I served in it also.

Peter Kellett
Trenton

REMEMBRANCE DAY ▶

▶ Parishioners at the Church of St. John the Evangelist in Elora, Ont. collect and display poppies for their annual poppy project. Photos: Colleen Murray and Paul Walker.



Poppy projects attract 'amazing' community response

Local people rally to support parish art displays

Matthew Puddister
STAFF WRITER

The Church of St. John the Evangelist in Elora, Ont. was not the first Anglican parish to organize a "poppy project," encouraging people to knit or crochet poppies for an art installation around Remembrance Day.

Canon Paul Walker, incumbent at St. John's, and knitting club coordinator Barb Dunsmore drew inspiration from the Cathedral Church of the Redeemer in Calgary, which had unveiled its own poppy display in 2018 to mark the centenary of the end of the First World War.

Even so, when St. John's organized its inaugural poppy project in 2021, like the Calgary cathedral it found a wave of outside volunteers eager to take part. Dunsmore was stunned by the level of support.

"It was mind-blowing, just the response that we got, and the way people did react to the knitting or crocheting [of] that simple little flower," Dunsmore says.

"After [the poppies] were up,

I would walk out in front of them, and my breath was taken away. You had to stand there and just give thanks that we were given the opportunity to do something like this to gather people together."

The poppy display, Walker says, "became a real destination for people—folks that we never knew, who found about the installation—to come and see it in person ... It became a bit of a pilgrimage site, which we didn't quite expect."

Similar projects have taken root in parishes across Canada in recent years—with a similar level of success, judging at least by the experiences of congregations the *Journal* spoke with. In all three, poppy projects began with church volunteers but quickly caught on across the wider community—and all three are planning similar projects for this Remembrance Day.

Pippa FitzGerald-Finch, a member of the Cathedral Church of the Redeemer knitting group, saw a poppy display at a church in England in 2017 and suggested the cathedral do a similar project. Her knitting



PHOTO: CONTRIBUTED

The community poppy project at St. Mary's Oak Bay, B.C., with its red and black stones

group liked the idea but wondered if its half-dozen members could make enough on their own; FitzGerald-Finch estimated they would need between 2,000 to 3,000 poppies.

Ultimately more than 100 people helped make poppies, FitzGerald-Finch says, and the group ended up receiving more than 10,000 of them.

"It just took off," she says. "A lot [were] people who had no connection with the church whatsoever, but just got enthused by the project and wanted to contribute ... One day I went to my mailbox and found 100 poppies in the box. A lady up in Radium [B.C.] ... I have no idea how she heard about it, but she had made the poppies and sent them. It was amazing. It really seemed to catch people's imagination."

The group contacted the Royal Canadian Legion, which owns the poppy as a trademark, to get permission. The legion was happy as long as the church didn't sell the poppies, but

only used them for an art display.

St. John's Elora encountered similar fervour with its own poppy project. The parish's knitting and quilting group has no more than 25 members, Dunsmore says, yet last year more than 100 people knitted and crocheted poppies.

Social media helped spread the word, Walker says. St. John's initially invited people to contribute 1,500 poppies but collected more than 7,000. Among those who created poppies were students and staff at St. John's-Kilmarnock School in Breslau, which has a historic link to the parish. Volunteers ranged from "young people to middle-aged people to folks in nursing homes," Walker says.

The pandemic may have played a role in sparking people's interest, he says. "I think the COVID element meant that people felt some connection to one another through some creative expression that also connected them to previous generations, as we remember people who gave their lives in war efforts."

St. John's also received permission from the Royal Canadian Legion under the condition that the poppies not be for sale. Instead, St. John's set up a box for donations to the legion.

The desire to connect people during the pandemic inspired a different kind of poppy display at St. Mary the Virgin Anglican Church in Oak Bay, B.C. Starting in 2020, St. Mary's began a community poppy project centered in the church's memorial garden. People were invited to spend time in personal reflection and prayer and place a red or black stone in the centre of

the courtyard, helping create the image of a large poppy. Canon Craig Hiebert, incumbent of St. Mary's, drew inspiration from a Church of England parish which had organized a similar project.

At the time, Hiebert says, local authorities had just announced that Remembrance Day ceremonies were going to be either effectively cancelled or have their in-person attendance severely restricted. "It was really just a [question of,] 'How do we help support our community at this time when we're used to gathering?'"

Many in the community took part in the project, Hiebert says, and it has now become an annual tradition for the parish, which has also expanded its period of remembrance to include Dedication Sunday and All Saints' Day.

Hiebert describes the poppy project as "a healthy reminder to the parish itself that life is not just about the things that we do within the doors of the church. We are part of the wider community and our mission, and vision, is to be part of what God is already doing in the whole community. We want to offer these opportunities to partner with our neighbours in seeking health and healing and wholeness."

The Poppies for Peace Campaign at Church of the Incarnation in Oakville, Ont., began after parishioner Pearl Moffat visited St. John's. She and fellow parishioner Leslie Hickey began planning a similar poppy display for this year, drawing on advice and knitting and crocheting patterns from St. John's.

In March, they asked the parish to contribute 5,000 poppies. As of Sept. 9,

they had collected 4,000. Some volunteers had never knitted or crocheted before, but learned specifically in order to participate, Moffat says.

"We have one woman in our parish who has made over 1,000 just [by] herself," Hickey says. "She's kept us busy running yarn over to her, because she just keeps running out."

"I think the poppy just elicits an emotional response from everyone," Moffat adds. "I have a neighbour here who has knit some for me ... She kept one because her son is in the military and he's going to be deployed this month, so she's sending him with one in his luggage."

As this story was being prepared in late September, the Church of the Incarnation was planning to host an open house on Remembrance Sunday where people could see the poppies, hear the choir, enjoy refreshments, and learn about parish initiatives like the work of its eco-justice committee.

Calling the campaign Poppies for Peace, Hickey says, meant "we could connect our church to how [Canada] came to be such a peaceful country, and to how we can be free to celebrate our religion and to just live comfortably and peacefully ... It was a way of reaching out and saying thank you to the people that made that possible."

Russia's invasion of Ukraine began just as the Church of the Incarnation started organizing the campaign, Moffat says—so it seemed appropriate to highlight, as he puts it, "remembrance, and the wish that we have a lot fewer conflicts and losses to remember in the future." ■

ANGLICAN VOICES ▶


PHOTO: ANGLICAN VIDEO

Archbishop of Canterbury Justin Welby, centre, after his apology for the church's role in the residential school system, April 30th, 2022 at the James Smith Cree Nation, Sask. With him are (top row, l-r): Rob Head, chief, Peter Chapman Band; Archbishop Linda Nicholls, primate, Anglican Church of Canada; Calvin Sanderson, chief, Chakastaypasin Band; and Florence Sanderson, also of the Chakastaypasin Band. The *Journal* was not able to identify the two women in the bottom row as of press time.

Gospel-based apology: a reflection

By Vince Solomon

WHEN WE HEAR the word “apology,” we understand that it means one is sorry for a wrong that was committed. However, the Biblical Greek word that we get the word apology from, *apologia*, means something quite different. It conveyed to the early Christians a defence or reasoned argument for their hope. Peter used the term in a passage (1 Peter 3:15) advising his fellow Christians to be ready to answer anyone who asks what made them different from others who worshipped a god or gods. The answer, of course, was Jesus and His redemptive work.

The meaning of this word *apologia* is worth thinking about when we seek to express our sorrow for our actions. It is easy to give a “reasoned defence” for why and how we have hurt others. Sometimes we think that doing so exonerates us. We need to know that an apology does not end with the proclamation of words, but that deeds need to follow so that the hurt that was caused can be dealt with.

As followers of Christ, we are to consider him in all that we do. The world needs to see that we have a hope, that the Christian gospel and the One to whom it points have made a difference in our

“Over the years of my ministry, I have often heard that an apology, in word and reparation, had given a reason for some to consider Jesus and for others to start to follow him.”

lives. When we live in the light of Christ, apologies in word and deed can be a powerful witness. Over the years of my ministry, I have heard that an apology, in word and reparation, had given a reason for some to consider Jesus and for others to start to follow him. What an amazing and beautiful result when our lives are an apologetic.

Unfortunately, this has not always been the case. Our personal sins can sometimes infiltrate our collective life until they become indefensible. We Indigenous people have heard a number of apologies from the leaders of our community institutions, including the Church. Often those who have seen themselves as people of God have tried to ease their own guilt and the collective guilt of the Church for the many genocidal acts that have been perpetrated. Wolves in sheep's clothing have often proclaimed their adherence to the Creator and lover of all humankind.

The non-token actions that are supposed to follow an apology are still patiently awaited by Indigenous peoples. Were the words of solidarity and healing in past apologies by Church leaders just cheap sentiments, and has the Church implicated Jesus with its actions and lack of action?

Despite all the pain and sorrows that the Church has caused, it seems that words

of forgiveness have been extended to the Church by those who have received the many apologies. Archbishop of Canterbury Justin Welby said, after his apology at Prince Albert, Sask. this past May, “I heard time and again the words of grace expressed towards the church.” Further, he said he was “humbled” and found it “unbelievable that you are ever willing to attempt to listen to this apology, and to let us walk on the long journey of renewal and reconciliation.”

How could this be? It may have something to do with Peter's use of the word *apologia* to mean a reasoned argument for hope. Welby also said, “The presence of grace is always the greatest sign of the presence of God,” and I think God was in the thoughts of those who expressed words of grace to the church that day. The listeners had considered Jesus, they understood the reason for their hope, forgave and took the hand of the representative of the colonial church in hopes that a new relationship could be forged—a relationship based on the One who can make a change and a difference. ■

The Rev. Vincent Solomon is Cree from Norway House First Nation, Man. He currently lives in Winnipeg and serves as the urban Indigenous ministry developer for the diocese of Rupert's Land.

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 Folkins
ART DIRECTOR: Saskia Rowley
STAFF WRITERS: Matthew Puddister
Sean Frankling

MEMBERSHIP ENGAGEMENT: Alicia Brown
CIRCULATION: Fe Bautista

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

CONCERNS AND COMPLAINTS:

Editor: editor@anglicanjournal.com
Director, Communications: jvecsi@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.

ADVERTISING:

Larry Gee
593 Balmby Beach Rd.,
Owen Sound, ON
N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

ADVERTISING DEADLINE:

20th day of the 2nd month preceding publication date.
Acceptance of advertising does not imply endorsement by *Anglican Journal* or the Anglican Church of Canada
Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc.
PUBLICATIONS MAIL AGREEMENT NO. 40069670

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2

SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible) by email: circulation@national.anglican.ca; or phone 416-924-9199 or 1-866-924-9192, ext. 336; or by mail to *Anglican Journal*, 80 Hayden St., Toronto, ON M4Y 3G2. Depending on when your request is received, it may take up to five weeks for subscription changes to take effect.

SUBSCRIPTION RATE:

\$10 a year in Canada, \$17 in U.S. and overseas.
Excepting these inserts: *Niagara Anglican* \$15; *Crosstalk* (Ottawa) \$15 suggested donation; *Huron Church News* \$15 a year in Canada, \$23 U.S. & overseas; *Diocesan Times* (NS & PEI) \$15; *Anglican Life* (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.

ISSN-0847-978X

CIRCULATION: 36,280

We acknowledge the financial support of the Government of Canada.

Funded by the Government of Canada

Canada

SINGING WITH JOY ▶



On my new role with the Anglican Communion, and the ties that connect us

By Linda Nicholls

DURING THE SUMMER it was announced I had been elected to the Anglican Communion's primates' standing committee as the regional primate of the Americas, succeeding Archbishop Julio Murray, whose term as primate of Central America was ending. Recently I've had many questions about what this new position means. My immediate, and somewhat flippant, answer has been: It means more meetings! More seriously, I appreciate these questions as an opportunity to share more about how the Anglican Communion is organized.

The Communion consists of 42 provinces including the Anglican Church of Canada. Although each province has its own constitution, canons and structures we are one family in the Anglican Communion through our relationship with the Archbishop of Canterbury and our recognized historic pattern of liturgy including the centrality of Scripture; Eucharist and baptism; the creeds; and the historic episcopate (locally adapted).

Over the past 150 years we have developed four "instruments of communion" that nurture our family connections. We recognize the Archbishop of Canterbury as the spiritual focus of unity and as "first among equals" of the bishops of the Communion. The Lambeth Conference draws together bishops at the invitation of the Archbishop of Canterbury for fellowship and consultation. The Anglican Consultative Council was created to bring together representative voices of clergy and laity from each province triennially to coordinate and nurture key areas of mission and ministry. And finally, the Primates' Meeting brings the primates of the Communion together for support and consultation as needed.

The Consultative Council's standing committee of 14 people is formed from members of the Consultative Council plus five regional primates, elected by the primates of each region. This committee carries out the work of the council between gatherings, receives reports of various working groups



▲ Bishops, their spouses and invited guests gather for conversation—and selfies—after the opening service of the Anglican Communion's Lambeth Conference, July 31, Canterbury, U.K. United Kingdom.

PHOTO: TIM BISHOP FOR THE LAMBETH CONFERENCE

and commissions and approves membership of new provinces. It meets about three times a year—online or in person. As I write this in mid-September I look forward to my first meeting with the standing committee later this month, when we'll be preparing for a Consultative Council meeting planned for February 2023.

It will be my responsibility to listen to and contribute to the work of the standing committee and Council in light of the needs and concerns of the provinces of the Americas—North, South and Central America plus the Caribbean. We are a diverse region in so many ways yet share a commitment to the gospel. We also find intersections among various areas of our work. Indigenous rights and protections are critical across many provinces. Climate change and human devastation of nature affect us all. Our calling to create new disciples will see each of us engaging with the world in new ways.

The Anglican Church of Canada has had links of various kinds with other Anglican churches in the Americas. This includes companion

diocese relationships with dioceses in the United States, Brazil and Uruguay and, until 2018, Cuba. Until recently, we've also had a personal link with the diocese of Uruguay through its now-retired bishop, Michael Pollesel, former general secretary of the Anglican Church of Canada; and we enjoy a close friendship with the U.S.-based Episcopal Church as part of Churches Beyond Borders, a partnership of four Lutheran and Anglican churches in the United States and Canada.

By these threads of connection we're woven together as a family in Christ. Each province is unique, expressing the Anglican family characteristics in its own particular way. Through the instruments of communion, conversations and consultations we delight in our diversity and are shaped by our encounters. I look forward to representing the Americas in the councils of the standing committee and Consultative Council in coming months. ■

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

LETTER ▶

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.



PHOTO: ANGHI

Why different views of marriage if we are all made in God's image?

In response to the p.1. headline in the September *Anglican Journal*, ("Lambeth Conference affirms 'diversity of views' on sexuality, marriage,") I have a question. Eucharistic Prayer 1 in the *Book of Alternative Services* states, "You created all things, You formed us in your own image." Does that not indicate that God is female, male, LGBTQ, Black,

white, Asian, Indigenous and any other form of humanity? What then is the argument and why then is there such a diversity of views? Since we are all in God's image, there should not be any division between who should and who shouldn't be able to be married.

Tim Kennedy
St. James and St. Brendan Anglican Church
Port Colborne, Ont.



ILLUSTRATION: SVETLANA VOROTNIK

'All these saints I'm supposed to be communing with': A primer on the heroes of faith

Continued from p.1

their New Testament readings and names over their church doors. These encounters have had me thinking again about the communion of saints. Who are all these saints I'm supposed to be communing with? And am I doing it right?

So with All Saints' Day coming up, I set out to write a feature for all those who, like me, wonder how the other half worships (or, also like me, didn't know until recently that there was an "other half" at all). What I found was a different answer for each new person I asked—but also a consensus on at least one point: that the tradition of saints offers important illustrations of the principles that Scripture lays out for living the Christian life.

A step into Eternity

I began by speaking with Archdeacon Edward Simonton, vicar general and archdeacon of the diocese of Quebec. A self-described "high churchman" and Anglo-Catholic, Simonton holds a doctorate in ministry and for the past decade has been leading the research on a project to revise the calendar of saints and commemorations that appears in the Anglican Church of Canada's *Book of Alternative Services*. (A paper outlining Simonton's work, including draft revisions to the calendar of saints, is currently available on the church's website, at https://www.angli.ca/Proposed_Revision_BAS_Calendar.pdf.)

"Well, you're not unique in that," he answered, when I told him I knew almost nothing about Anglican teaching on saints. "My worry with this stuff is that people approach it as though saints are an optional extra."

Simonton believes saints are an essential component of Christian belief as they show the presence of Christ and his transformative power in their lives. "The whole point of discipleship is that Christ works through his church. And if no one ever achieved any kind of sanctity in their life—does any of this even work?" he asks.

At the heart of it, he says, a saint is any person who has received salvation as a result of Jesus' death and resurrection. That is, every

ordinary Christian who receives Christ into their heart, then dies and enters the Kingdom of Heaven is a saint in the literal sense.

Therefore, as the introduction to the Anglican Church's liturgical text *For All The Saints* says, the church doesn't make saints; it just picks out ones that can be recognized. The difference between most saints and those having a day of commemoration and the title "St." in front of their name is in canonization—the formal recognition of sanctity.

And so, Simonton says, the "communion of saints" mentioned in the Apostle's Creed, like the "company of heaven" to which the Sanctus bids us join our voices, refers to both the canonized saints and the rest of the sanctified Christians both past and present coming together to meet in the presence of God.

This wider category of saints is also the reason for All Saints' Day, Simonton adds. The day marks remembrance for the multitudes who were saved but not canonized, and therefore left out of history.

Historically, the Anglican Communion has been slow to canonize its own saints. Its provinces recognize many of the saints from the Roman Catholic tradition, but the relatively few saints unique to Anglicanism tend to come from the early days of the Church of England (such as William Tyndale) or just before (John Wycliffe). However, the research project Simonton has been working on includes principles for dioceses and parishes to develop their own calendars with days commemorating local people who have shown special devotion, service or sanctity—sort of a "grow your own saints at home" program, with room for those local heroes to be considered for canonization and commemoration in the broader church. The report containing this proposal is in trial use, and may lead to a finalized proposal to General Synod as soon as 2025.

God is present throughout time and space, Simonton goes on, and is particularly easy to see in the lives of our fellow believers. When we take communion, the presence of God in our own hearts connects us to his presence in

members of the Church who came before us and will come after. "We draw back the veil of time, even if it's only with the will, and step into Eternity," he says. "We touch a place where 'He was in the beginning, is now and ever shall be, world without end.'"

In the footsteps of St. Francis

Canonized saints, as confirmed, historical examples of Christ's presence in human lives, function as role models or heroes of the faith for modern Christians to look up to. Simonton says he's intimately familiar with this aspect of them, as he developed a special affinity for St. Francis of Assisi when he joined Little Portion Friary, a Franciscan order in Edinburgh in the early 1990s. There, he and his brethren lived alongside local homeless and HIV-positive people.

"The people who most people don't see, we knew them all by name," he says. "We didn't offer services, we just lived with them. That's the point, we're Franciscans. Yes, we had soup kitchens, dinners and such ... but if you treat the poor as just other normal people, it's just part of a community."

Living out St. Francis's loving relationship with people in need gave Simonton a desire to follow in the saint's footsteps. He hopes it also helped him become a little more like the saint.

Though he considers the Anglican take on saints to be quite similar to the Roman Catholic one, he says there is one key difference in their emphasis. Roman Catholics tend to emphasize the supernatural aspect of saints, seeing them as agents of heaven who step in to show help and favour to believers. This tendency really got out of hand in the way they were depicted in the Middle Ages, he says—"flying around healing tumours and getting rid of scurvy, making sure the sheep breed right." Today, Roman Catholic belief in the saints has pulled back from those extreme depictions, but Simonton says there's still a difference in the way Anglicans tend to emphasize their humanity and therefore the attainability of following their



Our Facebook followers talk sainthood

The Anglican Journal asked our Facebook followers whether saints have played a role in their devotional lives. Here are some of the responses we received:

AS A CHINESE person, ancestral veneration is a part of my culture, honouring and showing respect to my forebears is a duty, that even my very secular father observed with devotion. As a Christian and now a priest, honouring the saints is honouring and respecting my ancestors in faith, and yes, I do ask them for their prayers, because I believe that in Christ, there is no true separation between the dead and the living, and my siblings in heaven are close and dear to me, as my siblings on earth. I would not be an Anglican or a Christian if it were not for the saints. I see this in no way detracts from worship of the Triune God, because in honouring the saints, I am also honouring God's work and grace through them. In much the same way, that I honour everyone as living images of God, so the departed saints remain true icons of God.

—Justin Phillip Cheng

YES, I THINK that the saints can give us insight into stories of Christ's transformative work throughout the

example.

"When you become holy, you don't cease to be you," he says. "St. Jerome was grumpy as hell. He lived as a hermit in the desert outside Bethlehem for much of his life. He was one of the great doctors of the church." The point is, becoming sanctified doesn't mean wiping out the parts of you that make you who you are, says Simonton. If anything, sanctification makes people more truthful, idealized versions of themselves.

Simonton says he has no more trouble with the idea of asking a saint to pray for him than he does with asking a friend from his church congregation. After all, he says, Scripture assures us that no one who believes in Christ truly dies. He offers several Biblical citations as support for this belief, including Revelation 6:9, which refers to martyrs calling

history of the Church and help to direct us and others to the foot of the cross. Spiritually, we all can benefit from the prayers of the living and of the faithfully departed and we surely meet with them both (along with the full company of heaven) at the celebration of the Eucharist. In summary, I find the saints inspiring and connect with them spiritually through the history and traditions of the Church as well as in my personal prayer life. "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death, amen."

—Q.I. Clem

THEY ARE IMPORTANT personal examples of how we should live only and we are reminded in Article XXII of how we should avoid looking to them in the same manner as other Christian traditions.

—Jason Weldon Parsons

YES, I HAD A CAT named Athanasius John Mittens. He was named by my son after St. Athanasius, St. John's Convent and his youth synod nickname. I often pray to Mary.

—Cathy Wilson

NO.

—Barb Grisdale

out before the throne of God.

'A fond thing vainly invented'

Not all Anglicans agree that saints pass on the prayers of the living. Torrance Kirby is a professor of ecclesiastical history at McGill University. He says the practice of asking for the prayers of saints is mainly present in high church and Anglo-Catholic parishes. But he does not believe it is compatible with the Anglican Church's Reformation-era roots.

"I like to go to an Anglo-Catholic service of worship, but when it comes to the Angelus, when they turn to a statue of Mary and invoke her prayer on their behalf, that is contrary to the Articles of Religion and it makes me uncomfortable, I have to confess," he tells me.

He's referring to the 39 Articles of Religion, a list of doctrinal statements put together

during Anglicanism's early years in the 16th century. The 32nd article states that the invocation of saints "is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

Simonton acknowledges that the 39 Articles disparage asking for the saints' prayers, but he doesn't hold much respect for them as a binding document on modern Anglicans. He argues that the articles were used more as a tool to give the English Crown political power than to outline a coherent set of beliefs for the church.

Still, he says, he and Kirby represent two extremes of belief, with most Anglicans falling somewhere in between.

Whatever their position on actually praying to them, what most Anglicans—even Simonton and Kirby—agree on is the importance of saints as exemplars of a life well-lived. In the theology of reformer Martin Luther, Kirby explains, Christians receive salvation for free as a result of their faith alone. Then, they are obliged to pay that gift forward to their fellow humans. Including references to saints in church provides a regular chance to encounter what that duty looks like.

Both he and Simonton agree that making saints a part of worship is a way to root the reality of the gospel in a world we can experience with our senses. Remembering the work that martyrs, early church fathers or faith leaders in the early Church of England did putting the gospel into practice in their times and places can help us think of ways to apply their courage, wisdom and virtue in our own.

"Martin of Tours famously is depicted as cutting off half his cloak to give it to a beggar," Kirby says. "That's a mark of his sanctity, and so when we observe his feast we are reminded of the importance of sharing our substance with those who are less well off."

As a result of my low-church upbringing, I grew up to think of saints as at best a bonus feature to the Christian experience, and possibly just a holdover of pagan concepts like patron deities and ancestor worship. When I spoke to one of our pastors about it, he explained the source of that might be that our attachment to Protestantism came with a healthy dose of skepticism about anything that felt like old-world Catholicism.

In my research, I discovered that the tradition of sainthood began with members of the early church keeping the bones of martyrs and commemorating them at communion services as a way of affirming Christ's promise—that those who believe in him do not truly die and

that we are still meaningfully connected to them. Both Simonton and Kirby also assured me that Christianity has picked up many traditions from pagan sources, ranging from the ancient Roman festival of Saturnalia—the December date of which is thought by some to have influenced the Christian religion's choice of Dec. 25 to mark the birth of Jesus—to explanations of the Holy Trinity that depend on modes of thought from Greek philosophy.

Being heard by saints—and by God

What differentiates the veneration of saints from, say, worshipping Zeus, says Kirby, is the intent behind the tradition. It makes a big difference, he says, whether worship is aimed at glorifying the saints themselves or using them as examples of ways to glorify God.

Nor is the idea of saints interceding in prayer tacked on without some basis in Scripture, Simonton tells me. He gives several examples including a passage in 2 Maccabees 15, which shows Jeremiah praying for the people of Israel 400 years after he died; and the parable of the rich man and Lazarus, in which Jesus tells a story involving a dead man asking Abraham to intercede on behalf of his living relatives.

These explanations helped me to see how the idea of saints could be compatible with scriptural teaching. But I still had trouble finding a way to convince myself they were as solid a thing to believe in as, say, the existence of the apostle Paul, especially in light of the doubtful historicity of many of the stories surrounding the saints. Think St. George and the dragon.

To work this out, I went looking for someone who came from a background similar to mine, and found the Rev. Seth Enriquez who works, appropriately enough, at the Church of St. George in the Pines, Banff, Alta., as well as at St. Michael's in nearby Canmore.

Enriquez says he believes in saints enough to refer to St. Augustine and St. Thomas Aquinas using the title, but that they typically haven't been a part of his worship life. He says he's not convinced departed saints can somehow hear prayers the way God does. "I don't have any scriptural evidence that when someone dies, they are in this other realm where they can hear our prayers ... [though] I can imagine Jesus in heaven being like 'Augustine, they're praying to you again, but I heard it. Don't worry about it brother, I got it.'"

But he surprises me by following that

up with some nuance.

"I have to admit I am trapped in a modern secular frame that doesn't admit of wonder easily ... I would find saints uncomfortable," he says. "Is it a far stretch that—in some way that I find uncomfortable in my modern mind—[those first Christians] had an insight about the saints? I have to admit it's possible."

While, he says, that doesn't mean he's about to start praying before an icon of Mary, it does give him a respect for those who do—and he's not about to tell anyone to stop if it's something that's been blessing their lives.

He also addresses my doubts about whether the apocryphal nature of some saints' lives should cast doubt on the rest. For example, he's not sure he can literally believe the story that St. George, for whom his parish is named, actually slew a dragon. But even if the story is a way of describing some human tyrant who was terrorizing the region's women, or some other fictionalized legend about a real person, it has something to tell Christians about living the Christian life, he says. Even when Christians ask for prayers from a saint whose actual life is the subject of historical doubt—St. Christopher, for example—Enriquez believes God hears the sincerity of their prayer, whether or not Christopher is there to pass it on.

He concludes that traditions like the veneration of saints shouldn't be held to be as essential to Christianity as the gospels or the Epistles of Paul, which are non-negotiable. With my upbringing's focus on the authority of Scripture to determine what is and isn't true, I still found this concept challenging. So I asked each of my sources how people were supposed to trust that the canonized saints were reliable if some who made the list might not even have been real. Each one gave me a variation on the same answer: that while tradition is fallible—it's not meant to carry the same authority as Scripture—Christians can put it to use by trusting in what must be true, grappling with what may be true and trusting God to set them straight if they stumble.

As Simonton puts it, a belief in saints might not be necessary to salvation, but that doesn't mean the saints don't add anything to the Christian life.

"Do you need it? Absolutely not ... Do you need anything? No. You can eat sludge that's been specially produced to give you all your protein. But why the hell would you want that? [Some Protestants say] 'All I need is Jesus; and it's like, okay, technically yes. But there's all this other stuff and it's all part of him as well.'" ■

FEATURE ▶

‘A life lived in service, and in Christian witness, with grace, courage and resilience’

Top left: Queen Elizabeth II at a May 24, 2019 appearance in London

PHOTO: FRED DUVAL/SHUTTERSTOCK

Top right: The queen is presented with flowers after attending a Sunday morning service at the Cathedral Church of St. James in Toronto on July 4, 2010.

PHOTO: MICHAEL HUDSON

Centre right: The queen is accompanied by Allen Goodings, bishop of the diocese of Quebec, after an evensong service at Quebec's Cathedral of the Holy Trinity, Oct. 23, 1987.

PHOTO: PERRY BEATON/SHERBROOKE RECORD

Centre: A queen of hearts card at a floral tribute in London after the queen's death.

PHOTO: LUIS GOVINI

Bottom right: Princess Elizabeth stands in front of an ambulance while serving in the Auxiliary Territorial Service, April 1945.

PHOTO: PUBLIC DOMAIN

Bottom centre: A three-year old Princess Elizabeth is pictured on the cover of Time Magazine, April 29, 1929.

PHOTO: PUBLIC DOMAIN

Bottom left: Queen Elizabeth II enjoys a horseback ride with then-U.S. President Ronald Reagan during a visit to Windsor Castle, 1982.

PHOTO: PUBLIC DOMAIN

Middle left: Bus stops in Edinburgh, U.K. display a portrait of Queen Elizabeth II on September 9, 2022, a day after her death.

PHOTO: REUTERS/LEE SMITH



Elizabeth Dowdeswell, Lieutenant Governor of Ontario, left, and Archbishop Linda Nicholls, primate of the Anglican Church of Canada, right, outside the Cathedral Church of St. James, Toronto before the Sept. 20 memorial service.

of service that made each person she spoke to, from visiting heads of state to ordinary citizens, feel seen, heard and important.

“In the face of her death, we say thank you. Thank you for showing us a life lived in service, and in Christian witness, with grace, courage and resilience. Thank you for accepting the duty thrust upon you and embracing it with joy and care for all you served,” said Nicholls.

Canon Michael Jackson, the current president of the ISCC and an Anglican deacon at St. Paul's in Regina, told the *Journal* the queen embodied ideals Canadians felt they shared.

“She was the ideal constitutional monarch,” Jackson says. “She never showed any bias in favor of one side or the other. She set out to embody the values that unite us rather than the divisions [of culture and nation].” Especially important was her role as monarch not just of England, he says, but of the Commonwealth realms, and therefore Canada.

In an interview before the memorial service at St. James Cathedral, Nicholls reflected on the strangeness of entering a new era that will be a first for many in the Commonwealth countries: one without Elizabeth II on the throne. “My entire life has been lived under the reign of Queen Elizabeth, I’ve only ever sung ‘God Save the Queen.’ And of course her picture was in every classroom.”

Still, she said, she believes that going forward, Anglicans can continue to draw on the qualities Elizabeth exemplified as titular head of the Church of England.

“She was very clear that although ... that is a particular church, it was there to serve as Jesus Christ served all people,” Nicholls said. “And there is an ethos of that that exists in the Anglican Church of Canada. That’s why so many Anglicans have served as chaplains in hospitals and in the military and in prisons. It’s why Anglicans have engaged in ecumenical and interfaith work for the common good of the whole community.”

As Elizabeth said in a speech to the Commonwealth on her 21st birthday, “I declare before you all that my whole life, whether it be long or short shall be devoted to your service and to the service of the great imperial family to which we all belong.” It’s that spirit of service Nicholls urged Anglicans to learn and grow on. ■

In London and Toronto, ceremonies to mourn a much-beloved queen

Sean Frankling
STAFF WRITER

On Sept. 19, 11 days after the death of Queen Elizabeth II, two Canadian Anglican churches delivered gifts of condolence to the Chapel Royal at St. James's Palace in London. John Fraser, the founder of the Institute for the Study of the Crown in Canada (ISCC), a monarchist group, presented two packages of sacred tobacco on behalf of the Mohawk and Mississauga first nations, who sent them from their chapels royal, the Mohawk Chapel near Brantford and the Massey Chapel at the University of Toronto, to be passed on to the Royal Family on the occasion of the Queen's funeral.

Fraser had travelled to London to observe and comment on the procession of the Queen's casket and the interment ceremony at St. George's Chapel. But he says in many ways, the main event of his visit was delivering those gifts.

“It was important to these communities that they had this relationship with the Crown,” he told the *Journal*. “That was very moving.”

Both chapels have been designated as official chapels royal by the Crown of England as symbols of their respective first nations' treaties and alliances with the British monarch. Mohawk Chapel was commissioned in the 18th century by Queen Anne, and Massey Chapel by Elizabeth herself on National Indigenous Peoples' Day (June 21) 2017.

Fraser was just one of thousands who travelled to London to commemorate Queen Elizabeth II after her death on Sept. 8, which ended a record-setting 70-year reign on the throne. He described the time leading up to her funeral as “11 days of extraordinary spectacle, some of it deeply moving, some a bit raucous. The scene at Green Park where people would bring flowers and try and get a closer look at Buckingham Palace were like nothing I've ever experienced before—just in terms of numbers.”

In Toronto's Cathedral Church of St. James, speaking to a congregation that included Ontario Premier Doug Ford and Lieutenant Governor Elizabeth Dowdeswell, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, gave the sermon at a memorial service for the queen on Sept. 20.

“Some wished she would have used her role and influence for particular world causes more. Others saw the wealth of the Royal Family. Others see no reason for a monarchy. It is a fragile institution, whose value is only proven by the people who inhabit it,” Nicholls said. “In Queen Elizabeth we had a woman born into its demands, who recognized the servant role it required and fulfilled it faithfully to the best of her ability.”

As supreme governor of the Church of England, Nicholls noted, the queen was not formally the head of the Anglican Church of Canada, but she was at the head of an institution whose heritage all provinces of the Anglican Communion share. She praised the queen for the sincerity and frankness with which she spoke about her faith and for embodying a Christian spirit



Elizabeth R

'The strength of the people here has been heroic'

Continued from p. 1

there has been heroic... It's an enormous endeavour and an unspeakably deep tragedy they've gone through," Hawkins said. "The strength of the people there, especially I think in the families who have actually called [for] and shown public forgiveness towards the family of the accused, has been remarkable."

The Rev. Wilfred Sanderson and his wife the Rev. Theresa Sanderson are the Anglican priest and deacon, respectively, in James Smith Cree Nation. When reached by the *Journal*, Wilfred apologized for not being able to comment—first on Sept. 7 because he said the community could not start grieving until the remaining suspect was taken into custody, then on Sept. 12 because they were busy with services.

Hawkins called Wilfred and Theresa "the Anglican heroes in this story" and "the finest pastors we have in the diocese of Saskatchewan". He praised them, along with elders and families, as an example of leadership that has helped the communities rally together after the attacks.

All, Hawkins said, are calling on people to pray. "They're calling the community to love one another, and they're calling the community to forgiveness. That kind of leadership in the midst of this kind of tragedy, especially from the families ...



PHOTO: CONTRIBUTED

The Rev. Wilfred Sanderson and his wife the Rev. Theresa Sanderson, Anglican priest and deacon, respectively, in James Smith Cree Nation

Families of victims of the 2018 Humboldt Broncos bus crash—in which 16 people, most of them players on the Humboldt Broncos junior ice hockey team, were killed in a collision with a semi-trailer truck—have also visited to support grieving families.

In Saskatoon, a ministry team from James Smith Cree Nation visited the city to eat and pray with church members including Chris Harper, bishop of the diocese of Saskatoon. All then visited the nearby Royal University Hospital to pray with victims in the ICU injured from the attacks.

Hawkins and Harper described feelings of terror and anxiety felt across Saskatchewan while the suspects were still at large.

"When the news broke that one of the accused was found dead on reserve, and then that the other was out, I think everybody was then unsure about their own safety," Harper said. "It made us all realize that we're interconnected and we're one big community."

Anglican bishops and archbishops gave reflections and prayers through social media in the wake of the killings.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, in a video message called the stabbings an "unspeakable tragedy." The primate recounted having visited the James Smith reserve in May with Archbishop of Canterbury Justin Welby.

"We were received there with such warmth and generosity, and my heart breaks for the families, the victims, the whole communities affected by this tragedy," she said. In such moments of pain and suffering, Nicholls said, the Christian community finds hope in God and the love of Jesus Christ.

Welby offered a handwritten letter to the chiefs of James Smith Cree Nation, in which he asked for God to give them strength as they comfort the bereaved.

"I write with enormous sorrow and sympathy at the news of the utterly horrendous attacks you have suffered," Welby said. "Having been with you so recently, I can imagine the appalling trauma. You are deeply in my prayers."

On Sept. 8, Nicholls and several other bishops held an online vigil on Sept. 8 to pray for James Smith Cree Nation and surrounding areas.

Hawkins says the diocese of Saskatchewan hopes to partner with the Primate's World Relief and Development Fund to support long-term healing in James Smith Cree Nation and Weldon, and wants to see similar commitment from the federal government. He and Harper encouraged people to pray for those affected.

"Even the ministry team said that they could feel the prayers being felt within the community and with all that are serving there," Harper said.

Healing was not just needed within James Smith Cree Nation, Hawkins said, but in broader relationships between Indigenous and non-Indigenous people to address issues such as youth despair and struggle with addictions.

"We'll not be healed until we're all healed together," Hawkins said. "I think this dreadful tragedy calls us all to that, and to pray for healing and to recommit to our own healing journey, in which we need to address our relations as settlers and Indigenous people." ■



You've always found ways to support families

Keep the love going and consider leaving a gift to PWRDF in your Will. Through Will Power, PWRDF is joining more than 500 charities, financial advisors and legal services from across Canada to show Canadians how they can leave a lasting legacy through a gift in their Will and take care of the ones they love.



To learn more contact
Manita Swati at mwati@pwrdf.org
or visit www.willpower.ca/charities/pwrdf



PWRDF

The Primate's World Relief
and Development Fund

The Anglican Church of Canada

80 Hayden St.,
Toronto, ON M4Y 3G2
416-924-9192
1-866-308-7973
pwrdf@pwrdf.org

pwrdf.org

[@pwrdfcan](https://www.facebook.com/pwrdfcan) [@pwrdf](https://twitter.com/pwrdf) [@pwrdf_justgeneration](https://www.instagram.com/pwrdf_justgeneration)

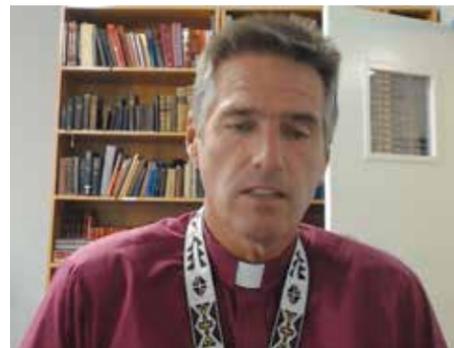


PHOTO: SCREENSHOT

Michael Hawkins, bishop of the diocese of Saskatchewan

to pray, to love, and to forgive, is just a remarkable witness."

Hawkins describes James Smith Cree Nation as a primarily Anglican community. There are two Anglican churches, St. Stephen's and St. Luke's. But Hawkins says many residents would also have attended the nearby Prince Albert Indian Residential School and Gordon's Indian Residential School, both run by the Anglican Church and then the federal government. Gordon's was "one of the worst residential schools... we had in Saskatchewan for really horrific sexual abuse" and resulting intergenerational trauma, Hawkins said.

"There is a real spiritual resilience and strength in that community and in those people," he said of James Smith and Weldon. "Sadly and tragically, we bear a particular relationship with that community... The church certainly, we bear a lot of responsibility for the hell that people are going through there [along] with the federal government."

The stabbings prompted an outpouring of support from across Saskatchewan and beyond. Prince Albert residents have been sending food, Hawkins said, while teams from all over northern Saskatchewan have been coming to help feed people on the James Smith reserve, since each one of the nine funerals that has taken place in the community involves three days of feasting.

Charles seen to have empathy for Indigenous issues

Continued from p. 1

cultural ties to the monarchy. The monarch is Canada's head of state and supreme governor of the Church of England. Though the Anglican Church of Canada is independent from the Church of England, the monarch holds the title "Defender of the Faith" in both Britain and Canada.

Bishop Chris Harper of the diocese of Saskatoon—who is Plains Cree and the first priest from Treaty 6 territory ordained as a bishop in the Anglican Church of Canada—says reconciliation presents an opportunity for King Charles III to "start to see where he can come together with the community and with the people themselves ... How he handles it will I think determine the strength of the monarchy going ahead in decades."

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, believes Charles is attuned to the needs of the country's Indigenous peoples.

"My understanding from those who have spoken with [Charles] or have recently engaged with him is that he has a great empathy for Indigenous issues in Canada," the primate says.

"I look forward to seeing how that might play out in conversation, because there's a unique and particular relationship between Indigenous people and the Crown. I don't think any of us fully understand how that will unfold as we go forward, and so having a King who is curious and interested and wants to understand I think will be important."

Canon Michael Jackson, president of the Institute for the Study of the Crown in Canada, a monarchist group, notes that ties between the monarch and Indigenous peoples of Canada long predate Confederation in 1867.

"An important aspect of the Crown in Canada has been that continuity since the earliest time," Jackson says. "Since the end of the 16th century, one of the constants has been the relationship between the Crown and the Indigenous peoples and that was taken very seriously by the monarchs—by Queen Elizabeth, [and] by King Charles, who is showing a great interest in the issues of reconciliation in our own time."

Jackson describes the Royal Proclamation of 1763 by King George III as the start of the Crown's recognition of the sovereignty of Indigenous peoples. The proclamation formally recognized Indigenous title, rights and freedoms for the first time, and is recognized in the Canadian Constitution of 1982.

"This tradition continues, so that the Indigenous nations feel they have a direct link to the sovereign," he says. "Queen Elizabeth and King Charles have taken that very seriously."

Ray Aldred, director of the Indigenous Studies program at the Vancouver School of Theology and a member of the *Anglican Journal* editorial board, says one motivation for the Royal Proclamation of 1763 might have been a desire to protect the land of Indigenous peoples from encroachments by settlers.

Generally, Aldred says, Indigenous peoples in Canada saw the treaties they made as being with the Crown, and sometimes saw the Crown as better disposed toward them than the elected Canadian government.

"On different occasions Indigenous people would petition the Crown because the Canadian government was not friendly



PHOTO: BEN BIRCHALL/POOL VIA REUTERS

King Charles III places the the Queen's Company Camp Colour of the Grenadier Guards on the coffin of Queen Elizabeth II, one of the final acts of the committal service of the queen, held at St. George's Chapel in Windsor Castle Sept. 19.

to Indigenous people in Canada," he says.

He cites Treaty 6, signed in Saskatchewan in the 1870s between the Crown and various First Nations.

"From the outset of Treaty 6 for example, it was thought that the Crown wanted to join in partnership with Indigenous people to heal the land," Aldred says.

As a constitutional monarch, Charles has a "delicate role" in encouraging care for the people of a country while political will belongs to the government, Nicholls says. One of the ways she believes Charles can exert influence is through conversations with political leaders such as Prime Minister Justin Trudeau.

"While the King would have to be careful of partisan leadership, he certainly can express his concern for the well-being of Indigenous peoples and the history of our relationships and the need for consideration," Nicholls says. "So I think there is a role... that needs to be nurtured and cared for and with an Indigenous Governor General [Mary Simon], I think there will be interesting conversations ahead."

Bishop Riscylla Shaw, suffragan bishop for Trent-Durham in the diocese of Toronto, says she hopes and prays that Charles will support "processes around people's need for self-determination."

"I know that the whole notion of being a [former] colony of Britain is something that we're wrestling with and struggling with, and that has come right to the fore with the change in monarch," Shaw says.

Shaw, who is Métis, calls the change in monarch "a new day for reconciliation and relationship-building" and believes there are many ways Charles could express his commitment to reconciliation with Indigenous people.

"He could visit," she says. "He could come and see us, come and recognize the people of the land, give us his time and his consciousness, his attention. He could work with the decolonizing processes and try and help people figure out what can that look like."

Decolonization, for Shaw, means "re-humanizing us all, bringing us into the love of God and to the relationships that we are called to be in, right relationships." In the case of Charles, she says, that involves recognizing and repudiating influences such as the Doctrine of Discovery, restoring "our relationships with one another and with the land—but not with necessarily ongoing domineering colonial powers."

Some Indigenous leaders, including Terry Teegee, regional chief of the B.C. Assembly of First Nations, have called on Charles not just to denounce but to actually repeal the doctrine. But at least one Indigenous scholar has argued that it does not apply in Canada. In an Aug. 5 *Globe and Mail* opinion piece, University of Toronto law professor Douglas Sanderson (Amo Binashii) wrote that the doctrine, established by a 1493 papal bull, had no legal standing until an 1823 U.S. Supreme Court decision which only applied in the United States.

In May, Métis National Council President Cassidy Caron said Queen Elizabeth II should apologize for Canada's residential school system to help survivors

Continued on p. 12

The act of lighting candles is a quiet but ever-present tradition in the Church. Candles have a special place in our faith journey. Lighting a candle can symbolize the remembering of a loved one or a petition of prayer we make to God. We ask the saints to pray with us and for us during our most dire need. The light of the candle prolongs our prayer beyond our presence in church and shows our desire to remain in God's presence as we go about our day. Candle lighting helps for those who can't live in a world without God's graces, much like signing a guest book though no else knows who lit a particular one, God knows you were there.

Have your intentions as expressed by lighting a candle, delivered by Gabriel, the Angel of Revelations, communicator of divine revelation, chief of the angelic guards placed over Paradise and Patron of Telecommunication Workers, Broadcasters and Messengers.



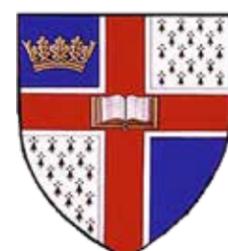
We are called upon to promote and solicit as much as possible the participation of the faithful so that everyone can devote to daily prayer in the car, on the street, and thanks to communication technologies with the smartphone.

By using Gabriel - An APP to light a votive candle to express intentions you can support your choice to light a votive candle at St. George's Cathedral in Kingston, Ontario.



Use the QR Code to access the site that expresses your intention or visit:

www.vendalite.com/gabrielapp.html



**At St. George's Cathedral in Kingston, Ontario Canada
a 5-day votive candle will be lit by Gabriel in support of Cathedral programs.**

MONARCHY ▶

Charles, like Elizabeth, a ‘convinced Christian’

“We place a lot of hope in the new King’s ability to perhaps make some kind of statement [on residential schools].”

—Canon Murray Still

Continued from p. 10

and their families heal. Caron said residential school survivors told her an apology from the Queen, as leader of the Anglican Church and Canada’s head of state, would be important to them.

Canon Murray Still, co-chair of the Anglican Council of Indigenous Peoples, hopes King Charles III will make a statement on the residential schools.

“Before he was king, [Charles] did make a visit to Canada and heard

from survivors of the residential schools, and I think the most recent discovery of children’s remains in Kamloops and elsewhere impacted him,” Still says.

“He is a world traveller, so he knows that colonization has impacted Indigenous people all around the globe... We place a lot of hope in the new King’s ability to perhaps make some kind of statement, though we have no control over that.”

Jackson believes Charles, like his mother a “convinced Christian”, will

maintain a continuity in the approach of the monarch to the faith world. In other areas, he expects Charles to take a different approach.

“I think Charles will be a good king... He is 73, so he’s had ample time to prove himself,” Jackson says. “He’s had a very interesting career, wide experience and he has taken on causes which were not fashionable at the time. For example, he came to the defence of the environment and climate change when it was not fashionable, and he stuck with it and has been proven

right in the long run.”

Jackson highlights Charles’s deep involvement in multicultural and multi-faith relations, which he says inform the King’s interest in the Commonwealth.

“He’s also taken up other causes like urban architectural heritage, like the problems of unemployed youth in our cities, like the plight of armed forces veterans—what they do after leaving the forces,” Jackson says.

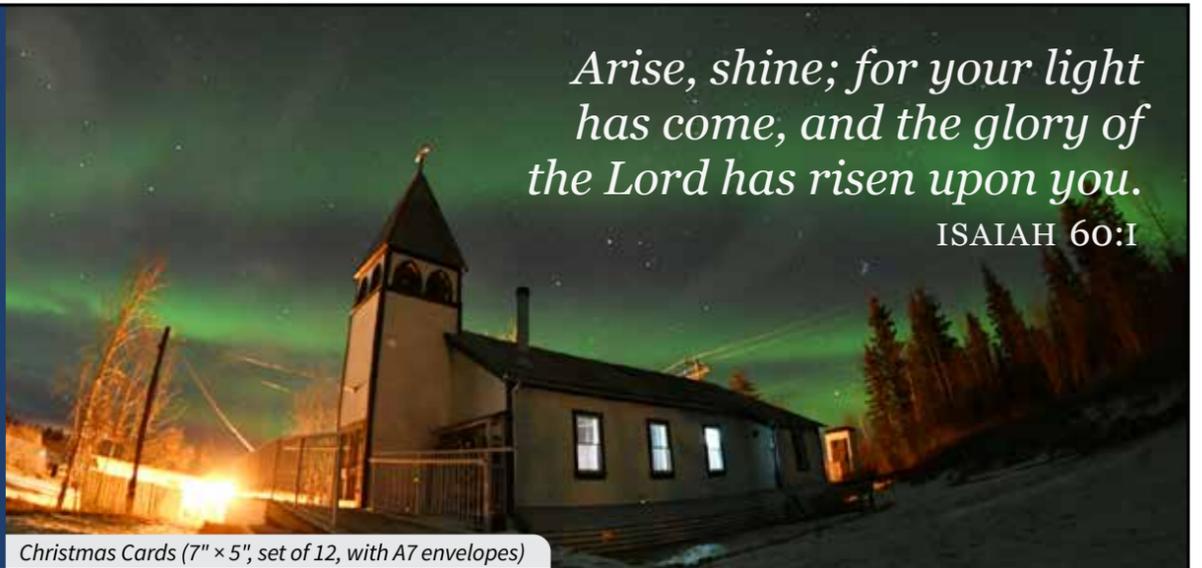
“I think that shows he has a perception and understanding of the issues.” ■

Support the Church’s northern ministries this Advent and Christmas.

Proceeds from all Christmas card orders on the eStore support the Council of the North.

www.anglican.ca/store

Anglican Church of Canada eStore
Customer service (Mon-Fri, 8am-5pm Eastern):
1-800-795-6661 or acc@gilmore.ca



Arise, shine; for your light has come, and the glory of the Lord has risen upon you.

ISAIAH 60:1

Christmas Cards (7" x 5", set of 12, with A7 envelopes)

FREE EDUCATIONAL BOOKLETS



EXPLAINING CANADA’S MONARCHY

In the wake of the death of a beloved Queen, and with King Charles coming to the Throne, many people have questions about the workings of the Canadian Crown, which is similar in some respects to that of the UK, and also very different in many ways.

Thanks to a grant from Canadian Heritage, the Monarchist League of Canada is distributing 70,000 of its educational booklets about our polity in both English and French editions. Suitable for students and adults alike, these colourful resources provide basic facts about the Monarchy – which of course may lead to lively discussion and debate!

We can supply multiples of 50 booklets, in English and/or French, to schools, teachers; to libraries; leaders of scouts, guides, cadets and other youth organizations; to Rotary and other service clubs; indeed – anywhere they will be placed in the hands of fellow Canadians.

To obtain your copies at no charge – simply email domsec@sympatico.ca with the following information: Name & address for delivery; quantity required in English and/or French; to what entity they will be distributed.

View/read the booklets: clickable texts via Publications section of www.monarchist.ca

World of Gifts keeps on giving

Don’t miss PWRDF’s annual opportunity to support communities all over the world. When you give to one of our partner programs, it can be a unique way to honour the people on your Christmas list. You’ll receive gift cards to fill out and send to your loved ones, as well as a special Christmas gift tag to thank you for your donation.



Use the order form in the guide or visit pwrdf.org/worldofgifts to make your gift.



PWRDF
The Primate’s World Relief and Development Fund
The Anglican Church of Canada

80 Hayden St.,
Toronto, ON M4Y 3G2
416-924-9192
1-866-308-7973
pwrdf@pwrdf.org
pwrdf.org

[@pwrdfcan](https://www.facebook.com/pwrdfcan) [@pwrdf](https://twitter.com/pwrdf) [@pwrdf_justgeneration](https://www.instagram.com/pwrdf_justgeneration)



PHOTO: CONTRIBUTED

Judy Robinson served as director of pensions for 19 years.

Judy Robinson retires as pensions director

Matthew Puddister
STAFF WRITER

The Anglican Church of Canada's Pension Office Corporation will see a change in leadership after director Judy Robinson announced her retirement effective Dec. 31, 2022.

Robinson has served in the position since the start of 2004, following a six-month tenure as associate pensions director. Her prior work included stints as a member of the Pension Commission of Ontario, later the Financial Services Tribunal, from 1997 to 2001 and senior director of pensions and benefits for George Weston Ltd./

Loblaw Companies Ltd. from 2001 to 2003.

General Secretary Alan Perry, a pension committee member since 2007, said Robinson "brought the qualities of warmth and good humour along with efficiency and an intimate knowledge of the pension world to the committee. At the centre of her work is a clear concern for the care of the pension plan members."

"In addition to overseeing a healthy, well-funded pension plan, Judy leaves two significant accomplishments as her legacy to the church," Perry said. "First is the successful effort to address

an underfunding crisis brought about by the financial downturn in the 2008 recession. The improvements to pensions over the last two years are a result of those efforts.

"The second is the merging of the Lay Retirement Plan with the General Synod Pension Plan, providing lay employees in parishes with a better source of income for their retirement. We can all look forward to a more comfortable retirement thanks to Judy's leadership."

Deputy director and compliance officer Rekha Menon has accepted an offer as the next pensions director and will assume the role Jan. 1, 2023. ■

EDUCATION DIRECTORY

THE CENTRE FOR CHRISTIAN STUDIES

Based in Winnipeg but with students from across Canada, the CENTRE FOR CHRISTIAN STUDIES specializes in deacon formation as well as life-long learning for both clergy and lay people. Our Anglican Certificate in Diaconal Ministry program includes the online "Ministering by Word and Example" course on what it means to be a deacon in the Anglican tradition. Our two-week "Learning on Purpose" intensive is an opportunity to discern God's call while being introduced to new ideas of theology, biblical studies, pastoral care, social justice, and worship, and to develop leadership skills of planning, group facilitation, and dealing with conflict. Our online and in-person theme learning circles are an opportunity to dive deep into topics such as Relationships, Eco-Justice, Grief and Loss, and Living Scripture in a supportive and creative community of learners. The CENTRE FOR CHRISTIAN STUDIES' approach to education is collaborative, participatory, and transformative. Learn more.

Email info@ccsonline.ca
Telephone 1-866-780-8887
Visit our website ccsonline.ca

ATLANTIC SCHOOL OF THEOLOGY

Leaders come in many forms. Atlantic School of Theology helps develop post-graduate students for ministry, as well as for meeting the theological and ethical challenges of today's world. AST is an ecumenical school of theology and Christian ministry, founded in 1971 by institutions of the three founding parties: the Anglican Church of Canada, The Roman Catholic Episcopal Corporation of Halifax, and the United Church of Canada.

The School is accredited by the Association of Theological Schools in the United States and Canada and offers Master of Divinity and Master of Arts (Theology and Religious Studies) degrees. The Master of Arts (Theology and Religious Studies) degree is offered in conjunction with Saint Mary's University. The Master of Divinity degree can be campus based for those who live in Halifax or done by distance for those who cannot relocate. AST offers courses on campus and online. Our Summer Distance degree combines a ministry practicum with online academic study in the fall and winter and students come to campus for courses in the summer. AST has recently launched Anglican version of our Summer Distance degree, which can be customized in accordance with the needs of a particular diocese.

AST offers a graduate Certificate in Theological studies as well as the Diploma program in the New Evangelization and the Diploma in Theological Studies.

Shaped by a tradition of cooperation and respect, going back over 40 years, AST strives to create an open and welcoming environment. AST serves Christ's mission by shaping effective and faithful ordained and lay leaders and understanding among communities of faith.

Contact: Lydia Hood
lydia.hood@asttheology.ns.ca
902-430-7580



COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus.

Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min.
Principal: Rev. Dr. Iain Luke
Contact:
Lisa McInnis, Registrar
1121 College Drive
Saskatoon SK S7N 0W3
Phone: 306.975.3753
E-mail: esc.registrar@saskatoontheologicalunion.ca
www.emmanuelstchad.ca

HURON UNIVERSITY COLLEGE

Explore questions of faith and intellect at one of Canada's oldest and most prestigious theological schools. As the founding college of Western University, since 1863, Huron University College has established a legacy of excellence in leadership. Our Anglican University's rich history is supported by world-renowned faculty and a global alumni network that includes significant influencers in every sector.

Huron offers undergraduate students a Liberal Arts education that has been transformed to meet the complex demands of contemporary society. We are dedicated to cultivating every student's ethical foundation and their commitment to work for a more hopeful, sustainable, and equitable world.

Huron's Faculty of Theology prepares its students for responsive and resilient leadership in all our program options. Earn your BA in Religion & Theology, or combine courses or a minor with other areas of study. Prepare for a vocation in ministry, law, academics, or public service with our professional (M.Div. and M.T.S.) and graduate (MA Theology) degree programs, or with Huron's LTh program and Continuing Education offerings. In any program, you will always be supported by caring faculty and staff as well as one of the most robust financial aid programs in the country.

To arrange a visit, and for more information on how you will benefit from a transformative education that empowers for tomorrow, while respecting yesterday's traditions, please contact us at:

Email: huron@uwo.ca
theology@huron.uwo.ca
Telephone: (519) 438-7224
Website: www.huronatwestern.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

is a creative learning community rooted in the Anglican tradition, helping students to grow in spiritual maturity and exercise leadership in the church and world. The college is affiliated with McGill University, and is a member of the ecumenical Montreal School of Theology. Our programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry, and Master of Sacred Theology. We also offer distance-education options such as the Licentiate in Theology program which prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students from across the country and globe. For information, please contact: The Rev. Dr. Jesse Zink, Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004 x222. info@montrealdio.ca. www.montrealdio.ca.

QUEEN'S COLLEGE FACULTY OF THEOLOGY

has been preparing people for varieties of ministry opportunities since 1841. We now offer full time and part time programs for those preparing for ordained and non-ordained ministries in the Church and community. We have on-campus, on-line, hybrid and correspondence courses that help students complete M.Div., MTS, M. Th, B. Th., Associate, Diploma and Certificate programs. We collaborate and partner with other faith groups to strengthen our programs and the learning experience. Our programs include and foster theological education, pastoral training and supervision, spiritual development, participation in faith-based learning community, and a vibrant chapel life. We are a small college, responsive to the rapidly changing needs of the churches and communities we serve. Queen's is situated on the campus of Memorial University in St. John's, NL. For more information about our programs contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL A1B 3R6. queens@mun.ca, www.queenscollege.nl.ca (709) 753-0116, Toll free (877) 753-0116.

RENISON UNIVERSITY COLLEGE

is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplains, and our safe and inclusive residence community for Renison students. Explore your faith with our lay ministry courses through the Renison Institute of Ministry or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison Email: renison@uwaterloo.ca.

THORNELOE UNIVERSITY

is an innovative Anglican college in Sudbury, Ontario offering creative programs in Theology. Largely through distance education, the School of Theology offers courses at the certificate and diploma levels, as well as a Bachelor of Theology. Thorneloe University has 58 single rooms in its community focused residence, which is open to students at Laurentian.

For more information, please contact the President of Thorneloe University at: president@thorneloe.ca Website: www.thorneloe.ca

TRINITY COLLEGE Shaped by the generous breadth of the Anglican tradition, Trinity prepares Christian leaders of varied backgrounds to participate in God's mission to the world. The college offers professional

and graduate level programs focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God's church. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs: MDiv, MTS, MA, ThM, DMin and PhD. Short-course Certificate programs are available, with concentrations that include Anglican Studies, Orthodox Studies, and Diaconal Ministry.

For more information please contact:
Faculty of Divinity, Trinity College,
6 Hoskin Avenue, Toronto ON
M5S 1H8 (416) 978-2133
divinity@trinity.utoronto.ca
www.trinity.utoronto.ca/study-theology

VANCOUVER SCHOOL OF THEOLOGY

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

To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

WYCLIFFE COLLEGE

at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage, and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities.

Programs of special interest to the Anglican community include the Master of Divinity (MDIV) and the Master of Theological Studies in Development (MTSD). The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3535 for further information.

FOR ADVERTISING

Please contact: LARRY GEE
Anglican Journal
Home office: (226) 664-0350
advertising@national.anglican.ca

CLASSIFIEDS

OBITUARY

Dorothy Gregson
(nee Nixon)
1928-2022

Dorothy Gregson was born in Lostock Hall, Lancashire England in 1928. Her parents were Annie and Bill Nixon and she had a younger brother, John. In 1950 she married a local young engineer, Alan Gregson, and they set up house in Maidenhead, near London England. She taught shorthand and typing, and worked as a secretary while studying Art, Calligraphy and Embroidery at the Harris Institute and Art School.



private nature reserve, providing access to view the many plants, fawns, birds and assorted animals that resided there.

In 1958 she sailed across the ocean with her two sons (Simon at almost 3 and Richard at 5 months of age) on the 'Sylvania' to reunite with her husband. Together they purchased a house on the outskirts of Dundas, Ontario which was to become the family residence for the next 60+ years. Daughter Kendra was added to the clan several years later.

Adventure was part of their lifestyle: driving to Florida, sailing the Greek Islands, shooting the rapids in the Grand Canyon, safari in Tanzania, bussing around South America, and greeting relatives in Britain and Australia.

Dorothy, always interested in art, colour and embroidery, had an illustrious career as a Textile Artist whose primary concentration was the creation of modern ecclesiastical garments and banners. Many Bishops, Priests, Deacons and churches, spread across 4 continents, have been adorned with her works. She also taught contemporary embroidery at Mohawk College for many years.

A social activist, she travelled to China for the negotiation of the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). And she was part of the leadership for the launch of the Anglican Decade of Churches in Solidarity with Women in Brazil.

Always concerned about the environment, she kept the land around the family compound rather wild for the deer, birds and other wildlife to enjoy. Later a series of rough paths rambled through her

Unfortunately, Dorothy was afflicted with Parkinson's Disease and succumbed in hospital on Aug 11 2022, at the age of 94. All her children and their spouses were happy they could visit with her prior to her passing.

Much loved, she will be deeply missed by her many friends and her three children and their spouses.

In lieu of flowers please consider planting some wildflowers and donating to Parkinson Canada.

BOOK

Apostolic Succession: An Experiment that Failed by David W. T. Brattston Resource Publications, an imprint of Wipf and Stock Publishers, 2020.



This book is the first in generations to examine writers in the early church in order to ascertain the original Christian intent as to how early Christian clergy were authorized, and the methods of confirming them in church office. This book demonstrates what was meant by the first writers who advocated apostolic succession and how church authority would be transmitted. Besides writings in the first to third centuries AD, this book draws on later material to query the assertions made today for bishops claiming apostolic succession.

early and modern Christianity have been published internationally by a wide variety of denominations, including Anglican newspapers in Canada.

May be ordered on the publisher's website here: <https://wipfandstock.com/9781725264571/apostolic-succession/> or on Amazon.com here: <https://www.amazon.com/Apostolic-Succession-Experiment-that-Failed/dp/1725264579>

The author resides in Lunenburg, Nova Scotia. His fourteen books and over four hundred articles on

Orders may also be placed directly with the publisher via email to orders@wipfandstock.com or phone at 541-344-1528

#ACCTOO

Have you experienced abuse, assault, or misconduct in the Anglican Church of Canada? Before you report, read the guide at ACCtoo.ca

BOOK



"A Penitentiary Called the Beach"

In this book, a newly employed researcher, loosely connected to the police, tries to get a grip on information surrounding a mystery prisoner who is incarcerated at a local prison known as the "Beach". Under the cover of darkness, she observes that the prisoner is able to escape from the penitentiary frequently to meet with his former victim. How he does this is hard to understand. As the plot expands, the researcher, while also caught up in her own bizarre mysteries that must be solved, is able to come to solid conclusions, some of which seem to parallel mainstream news. This new volume can be ordered by contacting Mary Shepherd, editor and illustrator, at 514-487-0126 or by emailing her at: marymathilda@hotmail.com

IS GOD CALLING YOU?



The Sisters of Saint Gregory

welcome inquiries from women who are seeking a deepening call of devotion in their spiritual journey. If you feel drawn to a religious life supported by like-minded women who live in their own homes and serve in their own parishes, and would like further information please visit our website or email us for a brochure at stgsister@gmail.com sistersofsaintgregory.org

IS GOD CALLING YOU?

*Serving the Church
Serving Christ*

The Brotherhood of Saint Gregory

A community of Anglican men, lay and clergy, single or married, who find their lives enriched by fellowship, prayer, and service to the church, in many ministries.

For further information about the Gregorian Way, visit our web site www.gregorians.org

Join us in the Daily Office at dailyoffice.app

Soli Deo Gloria

SUBSCRIPTION CHANGES

Send old and new address (include ID number on label, if possible) by email: circulation@national.anglican.ca; or phone 416-924-9199 or 1-866-924-9192, ext. 336; or by mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.



Gabriel, the Angel of Revelations is communicator of divine revelation, and Patron of Telecommunication Workers and Messengers.



Use this QR Code on your smartphone to access Gabriel.

Gabriel lights a 5 day votive candle in your name and location of choice.

For further information please visit www.vendalite.com



FOR ADVERTISING

Please contact: LARRY GEE Anglican Journal Home office: (226) 664-0350 Email: advertising@national.anglican.ca

December Bible Readings



DAY READING

- 01 Luke 1:5-25
- 02 Matthew 3:1-12
- 03 Romans 15:1-13
- 04 Isaiah 11
- 05 James 1:1-18
- 06 James 1:19-2:13
- 07 James 2:14-26
- 08 James 3
- 09 James 4
- 10 James 5
- 11 Matthew 11:1-19
- 12 Isaiah 7:1-16
- 13 Isaiah 7:17-8:10
- 14 Isaiah 8:11-9:7
- 15 Isaiah 44:1-20
- 16 Isaiah 44:21-45:8

DAY READING

- 17 Romans 1:1-15
- 18 Romans 1:16-32
- 19 Matthew 1:17-25
- 20 Titus 2
- 21 Titus 3
- 22 Psalm 96
- 23 Psalm 97
- 24 Luke 2:1-14
- 25 Hebrews 1
- 26 Acts 6:8-7:4a
- 27 1 John 1:1-2:2
- 28 1 Chronicles 29:1-20
- 29 Galatians 3:26-4:11
- 30 Numbers 6:22-27
- 31 Luke 2:15-21

**The training you need
to adapt your faith and
your church to a rapidly
changing world.**



churchx.ca • Missional learning in the digital age