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A vision of hope

Residents of a modern-day city gather under the protective cloak of Mary in this rendering of the traditional Virgin of Mercy theme by U.S. artist Margaret Adams Parker. “Advent calls us to see God’s dream and then shows us how it has begun on earth,” writes Archbishop Linda Nicholls, primate of the Anglican Church of Canada, in a reflection found on p. 5 of this issue.

‘Never seen anything this bad’:

Ministries struggle to meet spike in demand for shelter, food as unhoused people risk death on the streets



IMAGE: IMCHAWEE

Sean Frankling
STAFF WRITER

“Everybody lost a lot of friends out here,” says

an Indigenous elder who gives his name simply as Dave.

He’s sitting on a bench outside Holy Trinity Church in Toronto, where he has both relied on the church’s services for unhoused and street-involved people over the past two years and taken a leading role in helping provide them.

He and Eddy, another volunteer from the community, say the pandemic and its knock-on effects have added new layers of difficulty and danger for street-involved people. Dave says he has lost friends in the past two years—not just to COVID, but

also to opioid drugs.

“We went through a lot of those narco kits,” he says, referring to the naloxone kits he uses to rescue people dying from opioid overdoses. “I hate carrying those, because every time I end up using them.”

Data from the City of Toronto back up what Dave describes: more homeless people have been dying each year in Toronto since the pandemic began. Advocates for the unhoused say it’s difficult to get reliable statistics, but official numbers record the deaths of 128 people in 2019, 144 in 2020, 221 in 2021 and 92 as of June 2022. The proportion of those who died of drug toxicity as opposed to other causes rose from 30 per cent in 2019 to 53 per cent in 2020 and 60 per cent in 2021.

See **NOWHERE**, p. 6

Provinces absent from Lambeth have left Communion: primate

Matthew Puddister
STAFF WRITER

The Anglican churches in Nigeria, Uganda and Rwanda have effectively separated from the Anglican Communion by refusing to participate in the Lambeth Conference, says Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

Like many other Canadian bishops, however, Nicholls also says she left this summer’s meeting in Lambeth, U.K. with a prevailing sense of hope for the future of the Communion.

About 650 bishops attended this summer’s Lambeth Conference, a gathering of Anglican bishops from around the world which last met in 2008. Much media coverage of the conference focused

See **BISHOPS**, p. 8



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NATIONAL NEWS ▶

Sask. bishop looks to step down in spring

Sean Frankling
STAFF WRITER

Bishop Michael Hawkins, of the diocese of Saskatchewan, says he expects to resign from his position effective April 30, 2023 due to health problems he has been experiencing since a severe bout of COVID-19 in late 2020.

“My physical health continues to improve but my mental health and cognitive function remain compromised,” said Hawkins in an Oct. 14 charge to the synod of the diocese of Saskatchewan, posted on the diocese’s Facebook page. He has been working on and off through health problems over the last two years, he said, but had struggled with the demands of memory and planning that the position required. “I feel at times burdened and guilty that I am not able to give my ministry and work and the Diocese what they need and deserve,” his charge states.

Hawkins also addressed the financial, mission and outreach challenges he said the diocese of Saskatchewan is facing as it, too, struggles with the fallout of the COVID-19 pandemic and the shrinking of the church. He encouraged the congregations of the diocese, in responding to those crises, to focus first on discipleship, engaging with each other and their communities in keeping with the teachings of Christ and trusting that discipleship to produce the



▲ Hawkins, centre, with diocese of Toronto area bishops Kevin Robertson, left, and Riscylla Shaw, right, on a break at the Lambeth Conference

PHOTO: CONTRIBUTED

growth, unity and financial and missional success they have been looking for.

“We are saved by hope,” he said. “If we have not hope, we are nothing. I have tried to set before you a vision this evening, a vision of committed disciples drawn together ... in mission and love.”

Hawkins suggested several possibilities for how the diocese might restructure to replace him in light of a reduced budget for bishops’ salaries. One possibility, he said, was for all three dioceses in the civil province of Saskatchewan to share one or two diocesan bishops instead of the

three they currently employ. (The diocese of Saskatchewan covers only the northern portion of the province.)

Hawkins has been the bishop of the diocese of Saskatchewan since 2009. Announcing his resignation, he told the synod:

“The diocese, its people and congregations, its executive committee ... have been extraordinarily generous, kind, compassionate, patient and supportive over the past twenty-two months. I could not ask for more and I am often overwhelmed by your goodness to me and sometimes embarrassed by it. Thank you and thanks be to God.” ■

“I could not ask for more and I am often overwhelmed by your goodness to me and sometimes embarrassed by it.”

—Michael Hawkins, bishop of the diocese of Saskatchewan

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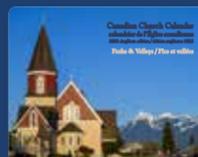
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SPIRITUAL CARE ▶



Amid a health-care system ‘in crisis,’ chaplains seek more support, recognition from church

National gathering spurs motions to give spiritual care official ministry status



▲ Brad Moggach plays piano at the chaplains’ gathering.

PHOTO: EILEEN SCULLY

Matthew Puddister
STAFF WRITER

Many of the church’s health-care chaplains say they’re exhausted by the pandemic and have felt unsupported—but some hope this could change with recognition of their network as an official ministry of the church.

“Who do the healers go to when they need healing?”

Chris Salstrom posed the question to the *Anglican Journal* during a break at the second national gathering of Anglican health care spiritual care professionals, which took place Oct. 11 to 14 in Mississauga, Ont.

Salstrom works mainly with dementia patients, but her experience also includes palliative care and supporting those dealing with respiratory and mental health issues. She attended the first Anglican health-care chaplains’ national gathering in 2019, but found this fall’s follow-up smaller—and dominated by one theme in particular.

“It’s been a sharing of, I think, how burned out people have become by the COVID experience,” she said.

In a report she presented to the gathering, Salstrom described a chronic understaffing situation across Canada, even before the pandemic, that has led many spiritual health practitioners to retire, change jobs or leave the profession entirely.

Due to understaffing, Salstrom said, “There is often no time for spiritual health practitioners to take care of one another as they are scrambling to try to meet the overwhelming demands put upon them.” Supervisors and institutional managers at health-care facilities, she added, often do not understand the demands of chaplains’ work and therefore offer little or no support.

The Rev. Eileen Scully, director of Faith, Worship and Ministry (FWM) for the Anglican Church of Canada, and organizer of the gathering, said that as of 2022, the health-care chaplains’ group had a membership of 70. It was hoped that between 40 and 50 people would attend the national gathering, she said, but in the end, 18 came.

Many spiritual care professionals, she said, “desperately wanted to come, and simply cannot because they’re either burned out or in the process of burning out” and could not take time off work.

“Even though they’re working in the

▲ Attendees at the second national health-care chaplains’ conference sit for a photo. Top row L-R: Lucinda Landau, the Rev. Trish McCarthy, the Rev. Donald Shields, the Rev. Theodore Robinson, Brenda Stewart, Brad Moggach, the Rev. Stephen Yeo, Sr. Margaret Hayward, Sheila Atkinson, the Rev. Eileen Scully. Bottom row L-R: Chris Salstrom, the Rev. Carolyn Herold, Rejoice Anthony, Bonnie MacIntosh, the Rev. Helen Holbrook, Sarah George, Canon Hilary Murray, Canon JoAnne Davies

PHOTO: MATTHEW PUDDISTER

health-care system as chaplains, some are being called on to do other things as well,” she added. “This is a testament to the health care system crisis that we’ve got right now.”

The Mental Health Commission of Canada found in a report this year that 40% of health-care workers feel burned out, 50% plan to leave the profession and only 60% are satisfied with the quality of care they offer. Respondents, surveyed between December 2021 and February 2022, included nurses (31%), social workers (12%) and personal support workers (11%). Most worked in hospitals, long-term care, and home and community care.

“Nearly every barrier related to the pandemic arose from staff shortages, which participants noted was a pre-existing issue worsened by COVID-19,” the report said.

Many chaplains said, during the gathering, that they felt a lack of support from the church. On Nov. 3, however, the FWM committee approved a motion making the spiritual care professionals’ group an official ministry under FWM, and Scully was hoping the Council of General Synod would endorse this decision at its meeting later that month.

Meanwhile, the diocesan synod of Rupert’s Land had passed a motion calling for the local Anglican chaplains’ network to be recognized as an official ministry of the diocese—a move welcomed by the national chaplains’ network in a communiqué after its October gathering.

Such official recognition and greater understanding of the role of chaplains, both at the national and local church level, could offer vital support during tough times such as the COVID-19 pandemic, Salstrom said.

At the gathering, chaplains worshipped together and shared what they had learned during the pandemic about grief and pastoral presence.

Sarah George works night shifts as a spiritual care professional at St. Michael’s and Sunnybrook hospitals in Toronto. Both are part-time jobs with closer to “full-time hours,” she said. In a typical week, George will work three 12-hour shifts at St. Michael’s—a downtown hospital whose clientele includes many homeless residents—plus a six-hour shift and eight-hour shift at Sunnybrook.

George suggested the Anglican Church of Canada could provide a stipend or honorarium to support chaplains—or

help fund more conferences like the two national chaplains’ gatherings, which will not happen again in the absence of additional funding.

Salstrom put forward the idea of “networks of people within the church to provide support to the chaplains ... because right now there’s no one there to support the healers.”

She says she envisages groups of people within each diocese available to chaplains to provide support in times of stress. They might also facilitate local gatherings for spiritual care professionals to support one another.

The spiritual care professionals report different methods to avoid burnout. Rejoice Anthony, who started work in July at St. Jude’s Anglican Home in Vancouver and also serves as on-call staff for Vancouver General Hospital’s pastoral care team, works with elders suffering from dementia and their families. She says she finds morning prayer essential. Earlier this year, to process being the last person a dying patient ever saw shortly after their introduction, she also began what she calls “pilgrim walking.”

On her way home, Anthony walks a minimum of two miles, during which she prays for a person’s soul and asks God to “guide them ... and for me to acknowledge that I’ve done the best that I possibly could for that person, and now I am letting it go. Then as I walk closer and closer to home, I find that I’ve left it behind, and I thank the person for allowing me the privilege to be there for them.”

The Rev. Carolyn Herold, who works part-time as a parish priest at St. Laurence Anglican Church in Calgary and part-time as a chaplain for Alberta Health Services, said chaplains continue to find great fulfillment in their work despite the difficult times facing health care in Canada.

“In the midst of all this grief and lament, we have this understanding that this is a joy and a blessing,” Herold said. “People don’t get that outside. They say to you all the time, ‘Oh, that work’s got to be so hard.’ And it is hard. But there’s so much joy in it as well.

“We get the privilege of seeing people as they truly are at their most vulnerable point in their life and seeing God moving in them in whatever way that is. That is such an incredible privilege.” ■

Should Queen Elizabeth II be sainted?

By Michael W. Higgins

IN A SURPRISINGLY sympathetic portrait of Queen Elizabeth first published in *The New Yorker* May 20, 2002, the notoriously acerbic British novelist Martin Amis observed that “monarchical emotion is emotion hugely magnified. It asks for a detachment that Queen Elizabeth only imperfectly commands.”

That is precisely right. The late queen had heart in abundance that belied the often solemn visage caught by media hounds and disgruntled republicans. And that heart was shaped and informed by an abiding and deeply ingrained spirituality.

I think Elizabeth II was in her leadership, her modeling, her unsurpassed commitment to duty, a saint.

Now the act of “sainting” is not a uniquely Roman Catholic exercise or prerogative. Other churches in the apostolic and sacramental tradition—the Anglican and Orthodox—do likewise. Although Anglicans are not bound to honour the saints, invoke their intercession with God or acknowledge the papal jurisdiction in conferring official sainthood on a candidate, they do attach significant importance to the “great cloud of witnesses,” as the Letter to the Hebrews calls the saints.

Each of the provinces of the Anglican Communion is autonomous and free to pick its own holy ones; unsurprisingly then, there’s more than one calendar of Anglican saints. The Church of England and Anglican Church of Canada include in their lists not only many of those historical figures sainted by the Roman Catholics, but many others who have not been added to the canon over the centuries. Both churches include such eminent Anglicans as the 17th century Metaphysical poet George Herbert and—always a subject of controversy—Charles Stuart, beheaded by Oliver Cromwell, lord protector of the commonwealth and regicide extraordinaire. Among those in the Church of England’s calendar, but not in that of its Canadian counterpart, are Oxford scholar-bishop Charles Gore; the slum worker and sister of artist and designer William Morris, Isabella

Gilmore; the Pre-Raphaelite poet Christina Georgina Rossetti; Samuel Johnson, the towering man of letters; and the social and political activist Eglantyne Jebb.

As you can appreciate, there are undoubtedly Anglicans of a more republican bent of mind who will wonder about the inclusion of Charles I in their catalogue of the holy. Similarly, zealous disciples of the late Iron Lady, the Baroness Thatcher (arguably the most theologically conversant prime minister since William Gladstone) may be disinclined to admire Anglicans of a socialist mould; Anglican readers keen on a postmodern sensibility may be disposed to view the devotional poetry of Anglican saints through an unsympathetic lens; and founders of orders or congregations of women religious may be viewed by some of their later coreligionists as unliberated neo-feminists.

Fair game. After all, inclusion in the canon is not dependent on a high approval score. Saints are products of their culture—historical beings, flawed pilgrims en route to wholeness. Because saints have given themselves over to that “mystery, that perplexity and frustration” which psychiatrist Robert Coles calls God, they speak to our collective need for meaning that transcends history, for perpetuity, and to be “alone with the Alone.” The saints are not an antidote to our agnosticism; they are a still point in the whirligig that is life.

In my view, Elizabeth II was an exemplar of holiness, an icon of hope in an often dark and darkening landscape. She wasn’t a visionary or a mystic; she wasn’t a reformer or a prophet. But she was a steady and wise constant in the lives of countless millions and she was a selfless servant devoted to her anointed task. ■

Michael W. Higgins is *Basilian Distinguished Fellow of Contemporary Catholic Thought, St. Michael’s College, University of Toronto, Distinguished Professor of Catholic Thought Emeritus, Sacred Heart University, Fairfield, Connecticut and the author of numerous books including Stalking the Holy: In Pursuit of Saint Making (Anansi, 2006).*



ADAPTED FROM OLANIA/SHUTTERSTOCK

Elizabeth, writes the author, was “an icon of hope” and a “steady and wise servant.”

LETTERS ▶

Language used in MAID article was insensitive

I am writing to express my pain and dismay at some of the language used in your article, “Justice and the new assisted death” (September, p. 1). I appreciate the opportunity to delve deeper into this difficult subject and look forward to Part Two. (*Editor’s note: The second installment in this two-part series was published in the October Anglican Journal.*)

David Lepofsky’s description of medical assistance in dying as a “social safety net that they wrap

around your neck and pull until you stop breathing” and the sentence relating the end of the life of a woman who chose MAID—“a doctor killed her on Feb 22”—is to me insensitive language disrespectful and condemnatory of those who choose this path and the dedicated individuals working in this difficult field.

I for one am grateful that my dear friend has this choice and I will be there to support her in her final journey.

Barbara Metcalf
Maple Ridge, B.C.

MAID can be faithful response to circumstances

I was very disappointed in the article in last month’s *Journal* on MAID (“Church should not oppose MAID law, primate says,” p. 1). I believe it was a missed opportunity to talk about faith. The morning I read the article there was an interview with a physician on the CBC morning show about how medicine has become more about keeping people alive through the

use of drugs and technology rather than bringing life. It blows my mind how so many health-care dollars are spent on the last five years of a person’s life—an expense that may simply be prolonging death, not bringing life. Our religious story encourages us and offers us the opportunity to find life in abundance. When the circumstances of our lives no longer offer that possibility, we can choose MAID to pass from death to life in God—a very faithful response!

The Rev. Cathy Miller
Christ Church, Markdale, Ont.

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SINGING WITH JOY ▶



Saying yes to God's call—one seed at a time

By Linda Nicholls

IN 1979, 16-year-old Jadav Payeng dreamt of reforesting an island in the Brahmaputra River near his home in India. More than 40 years later, 550 hectares of forest now is home for wildlife and lost biodiversity has been restored. He did that by planting one tree every day since 1979.

What is the vision that gives us hope as Christians? Advent is the season of looking at the big picture of God's dream for the world and then at how that dream is being unveiled in human life now. It is like focusing the binoculars on a far horizon as the sun is rising and then turning to see in exquisite detail the smallest flower at our feet.

God's dream is for a world fully reconciled with God, in which humans are also fully reconciled with one another and creation. It is described in the poetry of Isaiah—"they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4b). It is seen in the attention Jesus gave to the most vulnerable around him. It is a life in community where grace, mercy and forgiveness live alongside justice, accountability and righteousness; where all human beings live in mutual respect and care; where the fullness of creation is respected and protected for the good of all people. It is

▶ **Jadav Payeng on a sand bed in the Brahmaputra River, 2015**

PHOTO: PHOTO: ITSHUMAN - WVN WORK, CC BY-SA 4.0, [HTTPS://COMMONS.WIKIMEDIA.ORG/W/INDEX.PHP?CURID=40582892](https://commons.wikimedia.org/w/index.php?curid=40582892)



a dream that captures our imaginations with its breadth and depth. It is an enticing vision in contrast to the deluge of stories of pain, struggle, violence, war, famine and abuse that surround us.

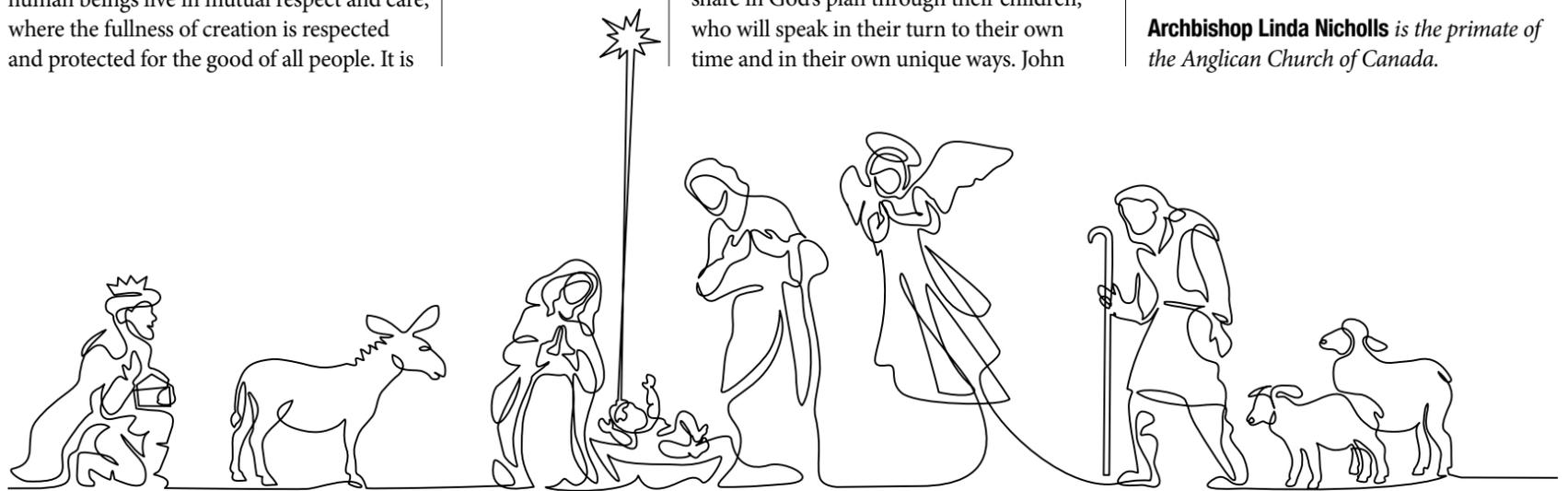
Advent calls us to see God's dream and then shows us how it has begun on earth. Scripture shows us individual human participation as it tells us about Zechariah, Elizabeth, Mary and Joseph—ordinary people trying to live faithfully, invited to share in God's plan through their children, who will speak in their turn to their own time and in their own unique ways. John

the Baptist and Jesus will plant seeds of repentance, right living, healing and grace. They will point to the reign God intends through their teaching, preaching and life stories. Yet both begin their earthly lives at particular places, born to ordinary parents. With each birth a new chapter in the dream begins.

When the contrast between the big picture of God's dream and the reality of today is too painful or filled with the despair of whether it can ever be realized, we are invited to see how it is nurtured and fed from small beginnings. The faithfulness of Zechariah and Elizabeth and the "yes" of Mary to Gabriel are enough to start. Every time a disciple of Jesus Christ says yes to God's invitation, another seed is planted.

What are we waiting and longing for? We wait and long for the fulfilment of God's reign in the world. In this Advent we rejoice in the promise given in the birth of Jesus, and in the promise affirmed in his death and resurrection, and look for opportunities to plant seeds in our time and place—to say yes to God's call. Let us dream God's vision for a transformed world, rejoice that it starts with ordinary people willing to risk, and then say yes to whatever God is calling us to now one day at a time. ■

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



MAGE: VALENTY

INDIGENOUS PERSPECTIVES ▶



Recovering the blessing of a Métis heritage

By Don Bernhardt

WHEN I WAS first asked to contribute something for the *Anglican Journal*, I was surprised, especially when it was explained to me that I was being asked to write from an Indigenous perspective. You see, I'm a citizen of the Red River Métis, but my experience hasn't really reflected that, and if you were to look at me, you would likely never guess my heritage. I grew up in a home where we never spoke about being Métis, what being Métis means, or Métis culture and traditions. In a word, I grew up in the same way as all my non-Indigenous friends. So, who am I to try and speak for anyone?

But in a way, my experience might be the one thing that I can offer. How does someone like me go about learning who they are, who their grandparents and great-grandparents were, and what being Métis means? I feel I don't have the experience of being an Indigenous person in Canada, but many do. And those people have experiences and teachings to share. So, in my world, the simple answer—which actually isn't all that simple—is to listen.

Listening can seem dangerous. If we

“We know that before that first Christmas night, God had always been at work in the world, wherever his beloved children were.”

open ourselves to learning the experiences of First Nations, Inuit and Metis people in this country, especially as members of the Anglican church, we must be prepared for things that will be, at times, very difficult to hear. I've walked alongside Indigenous people and heard their stories. There is usually a lot of laughter, but there is also pain, trauma, grief and, occasionally, anger. These stories can be very difficult to listen to, but listen I must, for in them I hear a bit of my grandparents and my great-grandparents. I also hear the voices of those who have been injured by the church, calling us to remember our own sacred stories and what those stories, like the Incarnation, tell us about who God is and who we are.

The Christmas story reminds us that God came into the world not for a specific group of people, but for all of us. We know that before that first Christmas night, God had always been at work in the world, wherever his beloved children were. We might not have called him by the same name, or worshiped him the same way, but there was relationship. When I hear the traditional stories of God, as told by various Indigenous elders, and watch their sacred ceremonies, it is clear to me that God did not arrive with

the Europeans. Recently, I heard a Dakota teaching about how the Creator made humans as a part of his creation, not to be placed above it. There was no "God gave them dominion" in their understanding. They were intimately connected to everything around them and to the world itself. Their creation story recognized God made all things and had been with them from the beginning. Our Indigenous sisters and brothers tried to explain that to the arriving settlers and the church, but few listened. Imagine if they had.

I'm still learning, still doing my best to listen. I still wrestle with what being Métis means and how it shapes who I am. I doubt that in this world, I'll ever figure that out completely. I will though, give thanks to the teachers who share their stories to me and to the church, reminding us of who each of us is called to be. ■

The Rev. Don Bernhardt is dean of the Diocese of Brandon and rector of St. Matthew's Cathedral. He is a citizen of the Manitoba Métis Federation and a member of the Third Order, Society of St. Francis. He has worked alongside various Indigenous groups including the Brandon Bear Clan, Ask Aunty and Creating a New Legacy.

Editor's note: The departure of former national Indigenous Anglican bishop Mark MacDonald last spring left the *Journal* without a regular Indigenous columnist. Instead, we've been inviting different Indigenous Anglicans to write for us in each issue. This month, for the first time, we've given our rotating Indigenous column a name.

NO ROOM AT THE INN ▶

Nowhere to go

More Canadians on brink of homelessness, advocates say

Continued from p. 1

According to Zachary Grant, community director at Holy Trinity, this rise is a result of increased stress during the pandemic pushing vulnerable people toward drugs, combined with increasing isolation as shelters where staff might otherwise be able to intervene have become less accessible.

Every month, Holy Trinity holds a service, in front of the homeless memorial the church erected in Trinity Square in 2017, for unhoused people who have died. A list on the church's website showed the names of 63 people commemorated as of July 2022, many of them listed as Jane or John Does.

Housing crisis worsened by pandemic, inflation

Nor is it just Toronto where people on the margins are facing more trouble finding housing and greater danger on the streets. Vicki Potter is co-chair of the diocese of New Westminster's task force on homelessness and housing affordability and has worked on low-income housing in Vancouver's public and non-profit sectors for much of her life.

"I'm in my mid-60s, and I've certainly never seen anything this bad," she says, describing the homelessness crisis in Vancouver. "Inflation and the pandemic added to what was already a horrible problem." Even before the pandemic, communities across Canada and the U.S. had been struggling with elevated rates of homelessness due to a lack of proper services for addictions and mental illness, she says.

For churches that minister to people on the street, it's all meant a rise in demand for their services and a need for creative solutions.

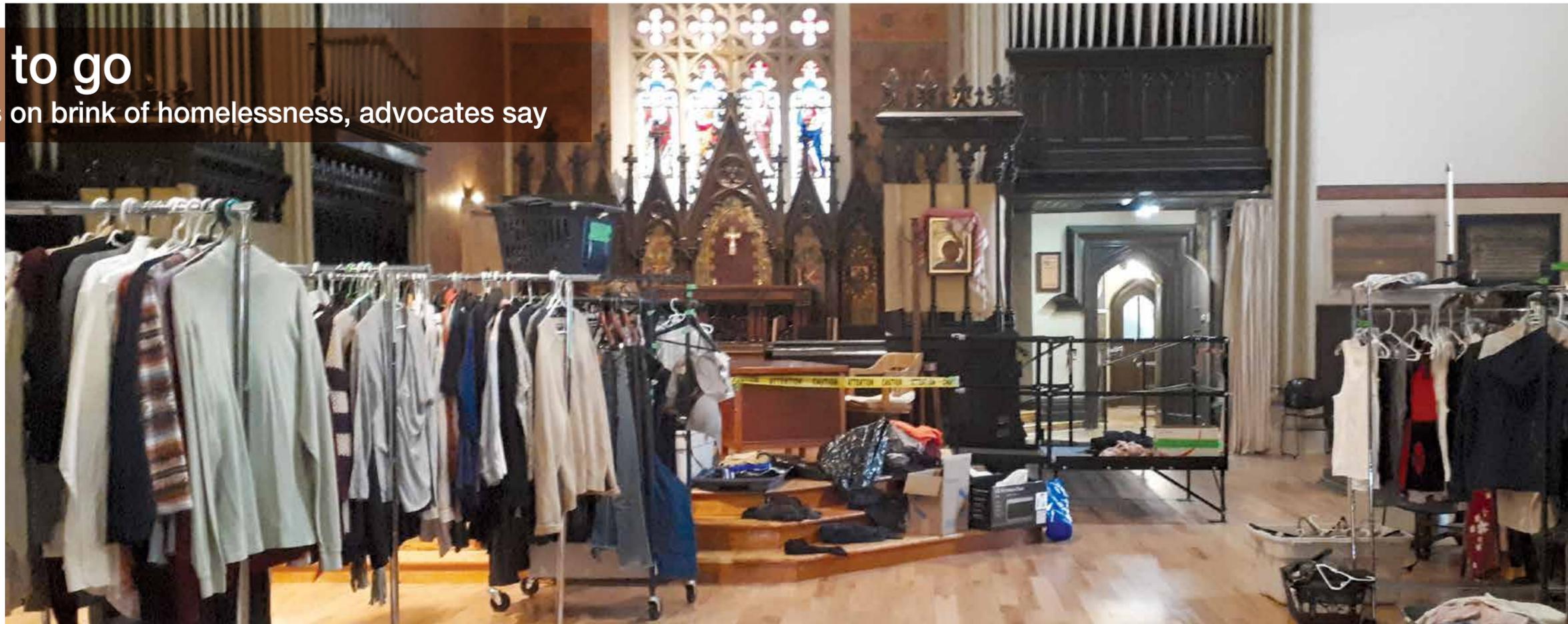
The growing visibility of these problems during the pandemic prompted last May's synod of New Westminster to commission the task force, she says. As this story was being prepared, the task force had just completed a set of interviews with members of marginalized communities and churches with housing and homelessness ministries and was analyzing the results. A report, she says, will be released early in 2023.

"Our hope is that every parish will see some opportunity to ramp up their programs or start a program—start thinking about homelessness and housing affordability as part of their worship or their study," she says. "We need to have a specific response to this and have ourselves visibly and tangibly doing something to contribute."

Holy Trinity is one church that has already ramped up its programming, led in part by Grant. Grant, who uses they/them pronouns, says what Potter describes is similar to what they've seen in Toronto.

"Certainly, the pandemic has visible things that we as a society didn't want to look at. But there's a bigger-picture issue of why things have come to such a dire state in cities like Toronto, Calgary, Montreal," they say.

That issue, Grant says, is the increasing privatization of urban space. As rising



▲ During the week, Unity Kitchen volunteers convert the sanctuary of Holy Trinity Church into a staging area full of clothes, hygiene products and other supplies.

PHOTO: SEAN FRANKLING

prices make housing harder to find and afford and condominium developments turn walkways and parks into security-patrolled private property, those without housing are finding it harder to find places they can be at any time day or night without being kicked out or told to move along.

"We've ... priced the middle class out of housing and made a poor class of people—it's almost like an exclusion zone where they don't even have the right to exist," says Grant. This pattern, combined with increasingly strained mental health and shelter services, creates a situation where people have nowhere to go.

'The need is ubiquitous'

Across the country, churches that provide housing and food services to street-involved people have reported increases in the demand for their services over the past two years. At St. George's Anglican Church in Moncton, N.B., a drop-in program for homeless people was reported by the CBC to have gone from 15 regular visitors to 90 over the course of the past year. In numerous communities throughout the diocese of New Westminster, which spans British Columbia's lower mainland, the pandemic and its economic fallout have spread housing affordability woes even outside big cities like Vancouver, Potter says.

Likewise, when the pandemic shuttered drop-in centres, respite services and shelters across Toronto, says Grant, what had been an untenable situation became an all-out crisis. More people than ever were out on the streets at any given time, having gotten turfed out of one privately-owned space after another until they ended up in

one of the few places that weren't regularly patrolled. Holy Trinity's site in Trinity Square, a gap between Toronto's central shopping mall, the Eaton Centre and the nearby office buildings, is one of these places.

"They just move people away from wherever they are until they end up finally in this space. And what we've done with homeless people is said 'No, we're going to be in resistance of this growing trend,'" says Grant. So when Trinity Square became the site of a sizeable encampment of tents in the winter of 2020, Holy Trinity encouraged the people living in them to stay until they could find accommodations elsewhere.

That decision has been unpopular among both business owners in the area and the City of Toronto, says Grant, resulting in several visits from parks staff and police and conflict with city hall. But Holy Trinity held firm.

"Feeding the hungry, clothing the naked. That work often puts you in a place where you will face the same persecution that people on the street face on a daily basis," they say.

Finding housing affordable enough to relocate people to has become harder than ever, says Potter. Emphasizing that what she's able to say is not to be construed as a complete set of findings from the task force's work, she discusses a few of her own observations from the interviews and data she has seen so far.

While the pandemic may not have created the housing crisis, which was already being fed by lack of care for addictions and mental health, it has expanded it to affect more people who were just on the edge of danger before.

"It's not even just big cities anymore," she says. "What we definitely are all seeing

“Our hope is that every parish will see some opportunity to ramp up their programs or start a program.”

—Vicki Potter, co-chair, diocese of New Westminster task force on homelessness and housing affordability

is an increase in housing vulnerability for a large percentage of the population.”

Especially at risk are elderly people, refugees and young families who are having trouble paying their rent as the cost of living rises. Many are one paycheque away from losing their housing, she says, and there are “more and more stories about just working people in communities who can't afford to live in their community anymore, and so they're living in tents or campers or they're couch surfing.”

One way that churches have historically helped is by using buildings on their own property to provide affordable housing for vulnerable members of their communities. The diocese of Ottawa, for example, has had parishes running affordable housing for decades, says Canon Peter John Hobbs, director general of the diocese's community ministries.

"The need is ubiquitous as far as I can tell," he says.

And, he and other advocates say, it's been continuing to rise.

The diocese's parishes of Christ Church Bells Corners, St. Thomas the Apostle and Julian of Norwich have new affordable housing projects in various stages of completion. But the Christ Church Bells Corners project, currently under construction, has faced obstacles too, including shortages of materials and labour. "The economic situation is not one that's favourable—for organizations that are providing affordable housing but more importantly for people who require affordable housing."

Potter also says that for a parish to build affordable housing is a long process. It takes 10 to 15 years on average, she estimates, for a parish in the diocese of New Westminster to go from considering

the idea to actually breaking ground on new housing.

Food ministry vital

Still, she says, housing isn't the only way for churches to help. Food ministries are a lynchpin, both in the lives of people living on the street who need a hot meal and people struggling to make rent, who can benefit from saving some money on their grocery bill.

This has become the primary element of ministry at Holy Trinity. While the encampment was set up in Trinity Square, Grant and a team of volunteers set up a hot meal service called Unity Kitchen, serving up to 350 people a day at the peak of the pandemic. Besides food, Unity Kitchen also provides clothes, hygiene supplies and naloxone kits, among other aid. Now that shelters in Toronto have reopened, along with hotels the city has bought out to use as emergency housing, the encampment has dwindled down to a single tent. But Unity Kitchen still serves around 150 people every day, all funded by donations to the church and one-time grants they apply for.

"We really struggle every week to make sure we have enough resources to support the growing number of people who are ending up in these situations," says Grant. And with the city talking about closing the hotels they've been using as temporary shelter, there's a strong probability that encampments, shelter need and demand for food and supplies are about to spring back up.

Potter says the task force's survey suggested the success of ministries like this depends partly on how well they network and cooperate with other

nonprofits. But while they agree it's important to coordinate with other nonprofits to identify needs and make the most of resources, Grant cautions that conglomerating programs too formally can undermine the advantage of their grassroots structure—especially when the push to consolidate comes from the government.

"There is a power that comes with grassroots community work. You're serving the people, and the people have been points of advocacy for mental health, homelessness, substance use. But when [charities] are amalgamated into these larger bodies, or funding gets more restricted and competitive, people are less inclined to speak truth to power." An independence from the agendas of government or private financiers is one advantage church-sponsored groups have over those that rely on ongoing funding from the government or private sector.

Eddy and Dave do say they notice a difference between Holy Trinity and other services in downtown Toronto. Whether it's because COVID-19 has stretched their resources too thin or the staff are burned out, they say there are some shelters in the city they avoid.

"You can go to some places and they just don't care," says Eddy. "It feels like they just want to give you a bag lunch and get you going."

In a climate that can feel increasingly dehumanizing for people living on the streets, they both point to Holy Trinity's ministry as an example of what it looks like to treat the unhoused with dignity.

"The staff's good here," says Dave. "Everybody's got a smile around here." ■



“We really struggle every week to make sure we have enough resources to support the growing number of [unhoused] people.”

—Zachary Grant, community director, Church of the Holy Trinity

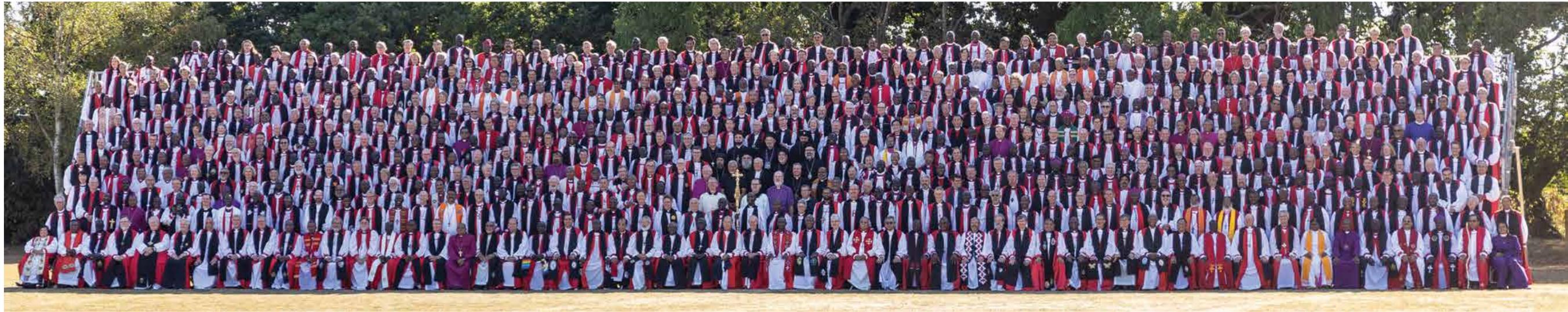


PHOTO: NEIL TURNER FOR THE LAMBETH CONFERENCE

Bishops attending the 15th Lambeth Conference pose for their group photograph July 27, 2022. About 650 bishops attended this year's conference, held in Canterbury, United Kingdom. Bishops from the provinces of Nigeria, Uganda and Rwanda did not attend.

Bishops find hope despite divisions at Lambeth Conference

Continued from p. 1

on disagreement over same-sex marriage, particularly after primates of Nigeria, Rwanda and Uganda refused to attend in protest at the invitation of bishops in same-sex unions. The same three provinces had already boycotted the 2008 gathering—attending a meeting of conservative bishops, the Global Anglican Futures Conference, in Jerusalem instead—as well as the meeting of Anglican Communion primates in March 2022.

Reached via email, Nicholls said the Lambeth boycott is a sign those provinces have left the global grouping of Anglican churches.

“Some have already indicated by their non-participation that they have separated from the Anglican Communion,” she said, confirming she meant the provinces of Nigeria, Rwanda and Uganda. “Others continue to participate despite disagreement and I see that continuing into the future.”

She also noted that Archbishop of Canterbury Justin Welby told bishops at Lambeth he did not have the authority to exclude any church from the Anglican Communion.

Writing this summer in *Covenant*, a U.S. web publication, U.K. priest the Rev. David Goodhew estimated that the provinces of Nigeria, Uganda and Rwanda together make up more than one third of Anglicans in the entire Communion.

Disagreements between provinces go beyond sexuality, Nicholls added, with some provinces not accepting the ordination of women, for example, and making no movement in that direction.

The primate said she found the conference encouraging overall. “Some have commented that there were two Lambeth conferences—the one inside the University of Kent and Canterbury Cathedral and the one displayed in the media,” Nicholls said. “I would agree that the two often bore little relationship to one another due to a desire to find a sensational headline. The kinds of tensions described externally were present and real but not to the degree or strength indicated by outside coverage.

“Key to our sustaining the Communion will be mutual attitudes of humility and willingness to listen deeply to the contexts, needs and concerns of our siblings around the Communion,” she said. “We will not

agree on all aspects of our expression of the faith and never have. We can and will commit to mutual learning and loving neighbour as self that will keep us in relationship with one another to seek understanding.”

Asked via email to comment on the primate's assessment that the absence of Nigeria, Uganda and Rwanda was a sign that they had left the Communion, Archbishop Laurent Mbanda, primate of the Anglican province of Rwanda, replied: “The Anglican Church of Rwanda is fully adherent to the instrument of the Communion and will not leave the Communion. Those who have a problem are those who have departed from the authority of Scripture and going against the teachings of the Scripture. We ... did not go to Lambeth because of issues clearly articulated to the Archbishop of Canterbury ... Issues are authority of Scripture and ... human sexuality.”

The primates of Nigeria and Uganda had not replied to the *Anglican Journal* as of press time.

Discussion at the conference was structured around 10 points or “calls” (see “The Lambeth calls: a sampler” on p. 9), one of which, on human dignity, deals with sexuality and proved particularly contentious. Another call, on reconciliation, asks, among other things, that the Archbishop of Canterbury and/or the Standing Committee of the Anglican Communion “renew and refresh” talks with provinces of Nigeria, Uganda and Rwanda aiming at achieving “a full life together as an Anglican family of churches.”

An opportunity for listening

Many Canadian bishops echoed Nicholls's hopeful sentiments and spoke of a prevailing sense of unity at Lambeth.

“My experience was very positive, perhaps more than I anticipated ... having heard from bishops from previous Lambeths [about] the focus on the divisions that were there,” said Archbishop Lynne McNaughton, bishop of Kootenay and metropolitan of B.C. and Yukon.

Partway through the conference, on July 31, Welby announced that there would be no voting on the calls. This decision alleviated the concerns of many

bishops, McNaughton said. She recalled the experience of the Canadian House of Bishops at General Synod 2019 over a vote to amend the marriage canon to allow same-sex marriage, which did not pass and proved highly divisive.

“Voting tends to put people into hardening their positions rather than listening ... Lambeth is not a decision-making body,” McNaughton said. “So it was really helpful to just concentrate on listening to each other and hearing everyone's perspective.”

Bishops praised Welby for setting a positive tone. In his opening address, Welby said differences over sexuality would not be resolved at Lambeth. He called on bishops to look past internal differences to challenges facing the world such as inequality and climate change.

“His leadership was very courageous,” Archbishop Anne Germond, metropolitan of Ontario and bishop of Algoma and Moosonee, said of Welby. “No doubt he was feeling extreme pressure from both sides around that issue of human sexuality—and before we went into small groups to talk about the human dignity call, he spoke to us as our leader. I believe that his words to us actually changed the tone of the conference ... He asked us to be careful with one another in our conversations, to speak our truth in love.”

Divisions over sexuality still burst to the surface at various points. Bishops from the Global South Fellowship of Anglican Churches—which describes itself as a “worldwide fellowship of orthodox Anglican provinces and dioceses within the Anglican Communion” that includes 25 provinces—declined to receive the Eucharist with bishops who supported same-sex marriage.

“When it came to receive communion, they did not budge and the people who wanted to go up for communion really had to get around them,” said Mary Irwin-Gibson, bishop of the diocese of Montreal.

Yet in the course of their conversations with each other, bishops said, they gained a new appreciation of the context for ministry in other parts of the world. McNaughton spoke to one South Sudan bishop in her Bible study group who is unpaid and works as a subsistence farmer.

“In my group, we had bishops from very

The Lambeth calls: a sampler

Matthew Puddister
STAFF WRITER

The Lambeth calls are a series of statements and appeals to the church on 10 issues, prepared by working groups in the months leading up to the conference. Bishops did not vote on the calls at Lambeth, but discussed and refined them further. The bishops of the Anglican Communion, including the Anglican Church of Canada, have been invited to put the calls into action in their own dioceses.

The complete calls (which can be found online at: <https://www.lambethconference.org/wp-content/uploads/2022/07/Lambeth-Calls-July-2022.pdf>) fill 33 pages; included here is only a sampling of the content of each call.

- 1. Mission and Evangelism.** Each Christian should pray that through their witness at least one person each year will come to faith and grow as a disciple.
- 2. Safe Church.** The safety of all people in provinces of the Anglican Communion must be a priority, including through adoption of the communion's Safe Church Charter.
- 3. Anglican Identity.** The Anglican Communion should plan for an Anglican Congress Meeting in the Global South before the next Lambeth Conference to renew its Christian mission and celebrate cultural diversity.

conservative countries who told me in no uncertain terms that if somebody came out as gay in their country, they would be put to death,” Germond said. “So I came away with a whole new understanding of what it means to be an Anglican Christian in different parts of the Communion.”

“A number of bishops were wearing the pride colours in the lanyard that we were given,” she added. “The bishop in my group asked me if I would remove that lanyard with the pride colours before we had a photograph, because he said it would be too risky for him to be seen with bishops

4. Reconciliation. Bishops invite Anglicans worldwide to join in practicing reconciliation; creating space for dialogue and healing; and deconstructing the legacy of colonialism.

5. Human Dignity. The Archbishop of Canterbury should establish a Commission for Redemptive Action to study and prepare action regarding the church's historic links to slavery.

6. Environment and Sustainable Development. Anglicans should equip communities to build resilience, join in the Common Forest initiative which aims to protect forests, ensure ethical investment, and call on world leaders to enact urgent policy changes.

7. Christian Unity. Anglicans should renew commitment to search for the full visible unity of church and build strong ecumenical relationships to respond to the needs of the world.

8. Inter Faith Relations. Bishops should forge friendships with leaders of other faith traditions, modelling commitment to peace-making and the common good.

9. Discipleship. Churches must work with young people to foster learning and transformation for “whole-life discipleship.”

10. Science and Faith. Anglicans participating in mission should recognize within science God-given resources for living their faith. ■

wearing that lanyard in his context and in his culture.”

Bishops also found they faced many of the same challenges. In an airport on the way to Canterbury, McNaughton spoke with a bishop from Jamaica. She asked about his diocese and he described a shortage of clergy, with many parishes unable to afford full-time priests and relying on part-time clergy. “I said, ‘No, no, you're describing my diocese,’” she recalled.

Bishop David Parsons of the diocese of the Arctic said he found much common ground with bishops from regions where the

church is expanding. “We went to Lambeth to seek partnerships with provinces who focus on evangelism, discipleship and adhere to the authority of the Bible,” he said.

Asked whether he was referring to the Bible's teaching on sexuality in particular, Parsons replied he meant its teaching on everything. By far most of the countries represented at Lambeth, he said, “trust the Bible's authority to guide our lives and govern our ministries. Interestingly enough, it is those countries where the church is growing.”

“We also heard encouraging stories from Western provinces that God is working mightily among those who have not rejected biblical authority. Following biblical directives scores of new churches are being planted; people are being disciplined and trained how to grow a church and reproduce it.”

Indigenous bishops shared insights on reconciliation

The presence of many Indigenous bishops encouraged conversations about reconciliation and grappling with the colonial legacy of the church. “It was good to see Indigenous bishops from around the communion make connections with each other and share their realities with us,” Irwin-Gibson said.

McNaughton appreciated the presence of Canadian Indigenous bishops in discussions about reconciliation. “I think my own perspective was enlarged about how many places around the globe are dealing with issues of reconciliation,” she added, pointing to the experience of bishops in Australia. “It's a newer conversation there than it is here in Canada, so it's interesting to hear their struggles around [reconciliation] and their discoveries and their repentance.”

She recalled one New Zealand bishop describing reconciliation as “a humbling of the church where the gospel has been tainted by colonization.”

Bishop Chris Harper of the diocese of Saskatoon noted Welby's visit last spring to Indigenous communities in Canada, including James Smith Cree Nation—to whom Welby later sent a handwritten letter following a mass stabbing in September. The Archbishop of Canterbury again

stressed at Lambeth how important reconciliation was for the church.

Welby “asked us all what we would like to see and what we hoped for in the steps going forward in reconciliation, especially if we're Indigenous,” Harper said. “I for myself spoke that it would be important from his end to emphasize the need for education about our legacy together, our history together... [and] steps that yet have to be taken in the process of healing... I was honoured that he gave everybody time and at the same time, he listened to everybody.”

It was the experience of listening to each other that left many bishops with renewed hope for the Communion.

“The Archbishop of Canterbury articulated his understanding that there are in fact a plurality of views in the Anglican Church world-wide,” Bishop Stephen London of the diocese of Edmonton said. “I found that an encouraging realism. As to the future, I am hopeful that we will hold together.”

“If I have learned anything from being at the Lambeth Conference thus far, it is that if we want to hear what God is speaking, we will have to truly listen to one another,” Bishop Sam Rose said in a letter to the diocese of Eastern Newfoundland and Labrador. “If we want to know God, we must know each other and our experiences.”

Irwin-Gibson said she “came home quite optimistic about the future of the Anglican Communion.” McNaughton likewise said she left feeling hopeful.

“As each province changes how they discern around sexuality, then it may become a non-issue, or it may be just we live with our differences,” McNaughton said, noting that the Communion has “learned to live with the difference that some provinces don't ordain women.”

“What I came away with is that there's a sense of hope that we can understand, we can talk, and we will always have that opportunity to come to a table as a family,” Harper said. “We have what we think is important,” he added.

“But we still love each other, and we still respect each other. And I think that's what will hold us together... Our faith is recognition that we are one in the body of Christ.” ■

“The Anglican Church of Rwanda ... will not leave the Communion.”

—Archbishop Laurent Mbanda, metropolitan of the Anglican province of Rwanda

“I came away with a whole new understanding of what it means to be an Anglican Christian in different parts of the Communion.”

—Anne Germond, metropolitan of Ontario and bishop of Algoma and Moosonee

Diocese says it supports sex-abuse trial of ex-priest

Matthew Puddister
STAFF WRITER

The diocese of Huron says it supports a criminal trial examining new allegations against a former Anglican priest convicted of sexual abuse as both the diocese and ex-priest face a \$4.1 million lawsuit.

David Norton, 76, is currently serving 13 years in prison for sexual abuse of boys in his parish in the diocese of Huron. In September he appeared by video in a Whitehorse courtroom to face additional charges related to sexual abuse of two Yukon boys. Norton has been charged with

four historic counts of sexual assault and two counts of sexually touching a person under the age of 16, related to incidents involving two victims that allegedly took place between 1983 and 1987.

“The diocese of Huron fully supports the inquiry into new allegations brought in a Yukon court against former Anglican priest David Norton,” an Oct. 13 media release from the diocese says. “We trust that the court proceedings will reveal the full truth about his actions.”

The statement notes that Norton is already serving his prison sentence

for crimes against minors committed in the diocese of Huron.

“Many have been hurt by his abuse of power that goes against the very essence of our faith,” it adds. “We continue to hold them in our prayers hoping that they will find strength to overcome the enormous pain they feel.”

“The entire Huron community is willing to be a part of that healing process as all our members feel deeply betrayed by Mr. Norton’s actions.”

Meanwhile, an abuse survivor is suing Norton and the diocese of Huron for \$4.1 million in damages,

including \$250,000 for mental distress and \$1 million in punitive damages. According to the *London Free Press*, the Oct. 17 statement of claim alleges that Norton sexually abused the plaintiff—identified as J.C.R.K., who was a member of St. Andrew’s Anglican Church at Chippewas in the Thames First Nation—beginning in 1977 when the plaintiff was eight years old, and that the abuse continued for six years.

The statement of claim alleges that the Anglican diocese of Huron is “vicariously responsible and liable

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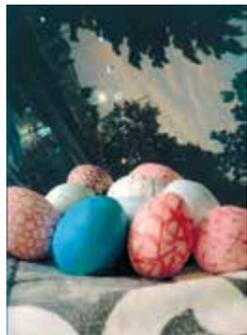
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BOOK



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A photo taken with an old disposable camera, of a majestic tree located behind a bowling alley, sparks a mystery. The photo, developed in the old-fashioned way, reveals a young girl sitting in the tree, when nobody had been there at the time the picture was taken. The pursuit of the mystery takes place during the early months of the corona virus and at the time of a growing distrust of the police force. An unusual friendship with a police officer, visits to a suburban prison, and the determination of the mystified photographer, begins to shed light on what really happened.

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David Norton, diocese sued for \$4.1 million

Continued from p. 10

for the actions of Norton” and did not protect the plaintiff, instead attempting to cover up the abuse.

None of the allegations have been proven in court.

Reached by the *Anglican Journal*, a spokesperson for the diocese of Huron said they had been served the survivor’s lawsuit and would have to examine the claim in detail and discuss it with legal counsel before further public comment.

Norton pleaded guilty in February 2018 to one count of

sexual interference of a boy under the age of 14 between January 1991 and December 1995 while working at St. Mark’s Anglican Church in London. In August he was sentenced to four years in prison. Later that year he was convicted of three counts of indecent assault and one count of sexual assault involving four former altar boys at St. Andrew’s between 1977 and 1983—one of whom is the current plaintiff—and sentenced to a further nine years in prison.

Requests by the *Anglican Journal* for further clarification from the Yukon diocese on Norton’s position had not received a response as of press time.

The diocese of Huron suspended Norton’s permit to function as a priest in 2015, after he was charged with sexual assault, and Norton relinquished his exercise of ministry as an Anglican priest in 2016.

As of press time, Norton was next scheduled to appear in Yukon court in November. ■

January Bible Readings

DAY	READING	DAY	READING
<input type="checkbox"/> 01	Luke 1:5-25	<input type="checkbox"/> 17	Romans 1:1-15
<input type="checkbox"/> 02	Matthew 3:1-12	<input type="checkbox"/> 18	Romans 1:16-32
<input type="checkbox"/> 03	Romans 15:1-13	<input type="checkbox"/> 19	Matthew 1:17-25
<input type="checkbox"/> 04	Isaiah 11	<input type="checkbox"/> 20	Titus 2
<input type="checkbox"/> 05	James 1:1-18	<input type="checkbox"/> 21	Titus 3
<input type="checkbox"/> 06	James 1:19-2:13	<input type="checkbox"/> 22	Psalm 96
<input type="checkbox"/> 07	James 2:14-26	<input type="checkbox"/> 23	Psalm 97
<input type="checkbox"/> 08	James 3	<input type="checkbox"/> 24	Luke 2:1-14
<input type="checkbox"/> 09	James 4	<input type="checkbox"/> 25	Hebrews 1
<input type="checkbox"/> 10	James 5	<input type="checkbox"/> 26	Acts 6:8-7:4a
<input type="checkbox"/> 11	Matthew 11:1-19	<input type="checkbox"/> 27	1 John 1:1-2:2
<input type="checkbox"/> 12	Isaiah 7:1-16	<input type="checkbox"/> 28	1 Chronicles 29:1-20
<input type="checkbox"/> 13	Isaiah 7:17-8:10	<input type="checkbox"/> 29	Galatians 3:26-4:11
<input type="checkbox"/> 14	Isaiah 8:11-9:7	<input type="checkbox"/> 30	Numbers 6:22-27
<input type="checkbox"/> 15	Isaiah 44:1-20	<input type="checkbox"/> 31	Luke 2:15-21
<input type="checkbox"/> 16	Isaiah 44:21-45:8		

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*Merry Christmas
& Thank You!*

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