Anglican Journal

Since 1875

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VOL. 146 NO. 3 MARCH 2020

A wilderness of separation

PHOTO: OPSPECULATE/SHUTTERSTOCK

ANGLICAN VOICES

Living along the trapline as a child, the Rev. Grace Delaney saw, in the wilderness, the Creator through his creation. But Lent, she writes, calls us to consider another kind of wilderness: the deserts humans create for one another.

At once the Spirit sent him out into the wilderness and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and angels attended him. (Mark 1:12-13)

PHOTO ABOVE: ALEKSEY KARPENKO

DO YOU REMEMBER when you first learned about Lent? Were you a small child, imagining a dry desert in a faraway place, like something out of a storybook? Or did you picture something nearby—perhaps a wilderness you already knew? Did you think about Jesus's isolation, wondering if He was lonely and separated from the Creator? Could you see Jesus there, praying among the sparrows?

I recall my dad reading about Jesus wandering in the wilderness. When I was young, we lived on a trapline in the North. He likened Christ's experience to our own, living in the wild—just with no contact with other human beings.

Life on the trapline was freedom. You were not contained by four walls within a building. Our dwellings were canvas teepees and sod buildings made from split logs, which were arranged in either a cone or in a tent frame. The cut side of the logs faced the inside. The outside was banked with sod or earth for cover and warmth, and in winter it was covered in snow for insulation. The earth was also insulation, either to keep it cool or warm. The flooring on which we lay and lived was of the bare earth, only covered with pine boughs—which were replaced weekly.

Indoors or outdoors, the outside was so much a part of you. It was like you were just a speck living amongst all the organisms surrounding you. The world was a fresh aroma of earth, trees, and water, the taste of droplets pooling on leaves. You inhale deeply the scents enveloping you, and everything about you is vibrant and alive—because everything belongs in this breath, this breeze of freshness from only the One you know could have created the

See SUFFERING, p. 4

Church begins work on next strategic plan

Tali Folkins
STAFF WRITER

Do you have views to share on what the Anglican Church of Canada's priorities should be in the coming years? You'll soon have a chance to shape those priorities, say some key people involved in the church's strategic planning process.

In fact, the subject of strategic planning is poised to garner considerable attention in the coming months, as church leadership looks both forward to a new strategic plan and backward at the previous one, Vision 2019. At its meeting this March, Council of General Synod (CoGS) is expected to hear feedback from church leaders on Vision 2019, one of the first steps in the development of a new plan. (This feedback will be included in coverage of CoGS by the *Anglican Journal* and in CoGS highlights published on anglican.ca.)

PHOTOS: MATTHEW TOWNSEND, CONTRIBUTED

Working group chair Judith Moses and member Ian Alexander speak to a need for broad input

Last fall, a working group of General Synod was formed to develop the national church's new strategic plan, to be presented to General Synod when it next meets in the summer of 2022. The plan would succeed Vision 2019, the document that guided the church over three of its three-year cycles,

See PLANS, p. 6

Primates meet in Jordan ahead of Lambeth Conference

Joelle Kidd
STAFF WRITER

Primates from 33 of the Anglican Communion's 40 provinces met in Jordan Jan. 13-15 for the last full primates' meeting before the 2020 Lambeth Conference of Bishops.

According to a communiqué issued from the meeting, the primates were "updated on plans for the [Lambeth Conference], both practical and programmatic. We discussed how the fruits of our discussions at the Lambeth Conference might be widely communicated and we explored how the bishops, gathered together in conference, might 'invite' the church and the world to join us as we collaborate in God's mission of building God's Church for God's world."

The communiqué also notes that the Archbishop of Canterbury set up a task group at the 2016 primates' meeting to "look at how we might walk together despite the complexities we face." The task group reported to the 2020 meeting, and its work was commended to the Lambeth Conference and Anglican Consultative Council, the communiqué says. "We recommend that a group be appointed to continue the work of the Task Group to explore how we live and work together in the light of the Lambeth Conference." The

See PRIMATES, p. 8

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LENT ISSUE

LENT ▸

Lent an evolving tradition, says professor

▲ In recent decades, some North American evangelicals seem to have taken an increasing interest in Lent, says Wycliffe College professor Alan Hayes.

PHOTO: CONTRIBUTED

Tali Folkins
STAFF WRITER

Anglicans may seem inconsistent when it comes to Lent: for every Anglican who gives something up—striking chocolate, swearing or Netflix off the list—there's another for whom such practices don't seem essential to the season. Some might attend a weekly Lenten reading group, seeking to increase fellowship and awareness. In some churches, Anglicans might try to increase giving for a specific cause or purpose. Others can dip into Ash Wednesday services and otherwise tend to business as usual until Good Friday.

So where does this variability come from?

The answer could lie in the origins of the denomination itself, which arose in a time of theological wrestling about the relative importance of faith and good works, a professor at the University of Toronto's Wycliffe College says.

The Anglican idea of Lent, born with the Church of England in the 16th century, meant something of a break from the past, says Alan Hayes, professor of church history at the theological school.

Lent was problematic for some early reformers because of the importance it had traditionally given to fasting. Some, such as Martin Luther (1483-1546), were concerned that people might view fasting and other external practices (or "works") as more important than faith, which these reformers considered the true heart of Christianity.

"There was this strong sense in Germany and Switzerland and England of justification by faith alone, and so if you went out and tried to make yourself more acceptable to God by doing good things, or giving up things that you don't need or something like that, that was putting the emphasis in the wrong place," Hayes says.

"It was making you think you were in charge of your spiritual life and that you were not recognizing God as loving, and someone you could trust, and someone who oversees you, and someone who cares for you and makes sure that things are okay for you."

▲ Hayes: "The collect that most English Catholics had at the eve of the Reformation for Ash Wednesday talks about fasting, and then when Cranmer writes his collect for Ash Wednesday he takes all of that out, and it's about having a penitent heart."

PHOTO: AHNA-ZIEGLER-M7U6ZK-WU4M-UNSPLASH

At the same time, the reformers saw some value in Christian discipline—John Calvin (1509-1564), Hayes says, was more enthusiastic about fasting than Luther—and were reluctant to dispense with it completely.

This debate, Hayes says, seems to have shaped the 1549 *Book of Common Prayer*, written by English reformer Thomas Cranmer. The prayer book's Ash Wednesday prayer shifts the emphasis of Lent away from fasting to the inner life of the Christian.

"The collect that most English Catholics had at the eve of the Reformation for Ash Wednesday talks about fasting, and then when Cranmer writes his collect for Ash Wednesday he takes all of that out, and it's about having a penitent heart," Hayes says. "So he's changing it from what you do to how you understand your relationship to God, and how you examine yourself and so on."

In the nearly half-millennium since the Reformation, it's possible Anglicans' and other Christians' attitudes toward Lent have continued to evolve, Hayes says. For example, there may have been some increase of Lenten practices among Anglicans during the 20th century as a result of the Liturgical Movement, which had the tendency of softening historical Protestant suspicions of Roman Catholic tradition.

Among Anglicans, Hayes says, the Liturgical Movement "probably did free people to think about certain kinds of mildly ascetic practices differently," neither as a means to salvation nor as entirely misguided, but rather as "something that can help us think about our dependence on God in a healthy way, and re-think our comfortable bourgeois lives, and realize we don't need to depend on the materialistic culture and that kind of thing."

In more recent decades, he says, some North American evangelicals seem to have taken an increasing interest in Lent—several U.S. mega-churches with more than 10,000 people attending a week, for example, have made it part of their worship.

A possible explanation for this, Hayes says, is that the focus of some congregations around charismatic preachers has left them longing for a source of stability, which they're now seeking in church tradition. For these congregations, he says, there may seem to be "something tried and true about the traditions of the church," and church life that incorporates tradition may appear "not quite so dependent on the interpretations of one individual who speaks terribly well."

In a 2014 opinion piece on U.S.-based website Christianity.com, "Why has Lent become cool with evangelicals?," Doug Ponder, a founding pastor of a Virginia church, wrote that in the previous 10 years he had seen "an explosion of evangelical observation of Lent."

Ponder speculated that three factors seemed mostly to be driving the trend: the increased spread of ideas about religious practice made possible by the Internet; a yearning among many Christians, in the face of rapid societal change, to connect with "something certain and unchanging"; and a widespread desire in today's culture for "unique experiences." ■

SAINTS

St. Patrick

From missionary bishop to Irish national icon

Christianization of Ireland compared to Indigenous experience in North America

Matt Gardner
STAFF WRITER

FEW DAYS IN the calendar of saints have greater public resonance than the feast day of St. Patrick on March 17.

Each year millions of people around the world hold festivities on St. Patrick's Day as a celebration of everything Irish. In Ireland itself, where Patrick is the country's patron saint, St. Patrick's Day is a religious and national holiday honouring the figure widely viewed as the founder of Christianity in Ireland.

So it might be surprising for some to learn that this symbol of Irish identity was not born in Ireland.

The saint known as Patrick was born in Roman Britain, likely Scotland. Scholars agree that unlike a number of saints, Patrick was a real person, whose presence in Ireland is referred to in historical accounts and his autobiographical *Confessio*.

The first historical mention of Christianity in Ireland is in 431 A.D., when Prosper of Aquitaine recorded that Pope Celestine "ordained Palladius and sent him to those Irish who were believers in Christ to be their first bishop." Yet Irish annals date Patrick's arrival in Ireland to 432.

"Some scholars wonder if what we have historically is a conflation of Palladius and Patrick—or a conflation of their missionary work," says the Rev. Lizette Larson-Miller, Huron-Lawson Chair of Pastoral Theology at Huron University College. "But the historical record indicates there were Christians in Ireland before Palladius arrived in 431."

In his *Confessio*, Patrick writes that he was abducted from his home at the age of 16 by Irish pirates and taken as a slave to Ireland. Six years later, he escaped and returned to his family. After becoming a cleric, he headed back to Ireland and began ministering there, eventually becoming ordained as a bishop.

Jonathan Lofft, a divinity scholar at Trinity College, University of Toronto, suggests that some details of Patrick's early life have the air of "romantic legend." But it is in Patrick's work as a missionary—arriving in a foreign land later colonized by England and bringing Christianity to its native inhabitants—where Lofft finds elements that may be particularly relevant to the Anglican Church of Canada today.

"In our current cultural moment, at least in the Anglican church, missionary work is being really reassessed," Lofft says. "Being a 'missionary to the heathen' is language that we're more familiar with hearing in the context of the colonizing enterprise of European Christians to the Indigenous people in North America, and that's not a very popular thing."

Patrick, Lofft says, "did a good thing as a missionary. He used the language of the people he was converting. So he didn't come to destroy, necessarily." After the Christianization of Ireland, however, authorities denigrated pre-Christian beliefs of the Celtic peoples there.

▲ Patrick "did a good thing as a missionary. He used the language of the people he was converting. So he didn't come to destroy, necessarily," says Jonathan Lofft, a divinity scholar at Trinity College, University of Toronto.

PHOTO: NHEYOB/ WIKIMEDIA COMMONS

Patrick's great rival in pagan Ireland was a king named Leary, or Lóegaire, who was portrayed as "an agent of the devil, and Patrick really has to knock him back and put him in his place and show him the truth," Lofft says. "But we might read that very differently now—that this was the indigenous religion and the indigenous leader resisted Patrick's attempt at exerting Roman authority over his people."

As has often happened with saints, a variety of legends came to be associated with Patrick.

Perhaps the most famous is his use of the shamrock to explain the concept of the Holy Trinity—an image frequently depicted in stained glass windows and which Lofft believes is the only legend about Patrick likely to have any historical basis, calling it "an obvious example from nature."

"Maybe the shamrock had a pagan significance and so it was important that that symbol be Christianized…. The Christian church often colonizes the symbols and festivals [of] indigenous religion," he notes.

By the seventh century, Christianity had become firmly entrenched in Ireland. The gradual embrace of the new religion, Larson-Miller says, likely had the effect of unifying disparate peoples, contributing to Patrick's rise as a symbol of Irish Catholicism and national identity. Christianity, she adds, "became a sort of social glue that laid the groundwork for a number of famous Irish saints," such as St. Aidan of Lindisfarne and St. Columba.

Patrick's association with Ireland and Catholicism, however, reduced his standing in the English church—particularly after the Reformation and the establishment of the Church of England. The 1662 *Book of Common Prayer* has a blank space in its church calendar on March 17, as do several subsequent prayer books.

When Britain colonized Canada, these attitudes were transplanted along with the Church of England. Irish immigration to Canada began in earnest around 1800.

Initially, Patrick was not identified as a particularly sectarian figure. But with the rise of Irish nationalism over the 19th century—exemplified by the Fenian movement, which carried out raids into British North America and spurred Canadian confederation—that innocuous view of Patrick began to change.

"Especially into the Confederation era in Canada, he really becomes associated with Catholic aggression, with Fenianism … [as] a patron saint who stands in opposition to the British Empire," Lofft says.

While partying and revelry have long been associated with St. Patrick's Day, in 19th-century Canada the day was often a flashpoint for sectarian tensions.

In Toronto—which had a large Irish Protestant population, with the Orange Order being a powerful force in local politics—St. Patrick's Day became an occasion for violence between Protestants and Catholics. Alcohol was often an aggravating factor.

"There's documentary evidence right back into the 1820s that there was heavy drinking associated with St. Patrick's Day," Lofft says. He notes that the average person in the 1800s consumed much of their water by drinking whiskey due to the lack of potable drinking water. "When somebody says there was excessive drinking on St. Patrick's Day, that means it was a pretty wild time even by our standards."

The mix of sectarianism and booze, at a time when there was tremendous hostility towards Roman Catholicism in Ireland, Britain and Canada, led to destructive consequences.

"Any occasion on which Roman Catholics feel it's safe to come out and self-identity or parade around, do a processional liturgy and really wear their identity—that's going to illicit a lot of hostility from the militant Protestants who are a huge part of Toronto's population," Lofft says.

With the gaining of Irish independence after the First World War, open animosity between Irish and English groups declined. In the absence of the Fenian threat and under the influence of the massive Irish population in the United States, celebration of St. Patrick's Day in Canada became more mainstream and secularized.

Anglican attitudes to Patrick also shifted. The 1962 Canadian update of the *Book of Common Prayer* includes the feast day on March 17 for "St. Patrick of Ireland, Missionary and Bishop, 461." Today, there are six Anglican churches named after St. Patrick across Canada.

Despite his veneration as a saint, Patrick has become "very much a secular figure," Lofft says, comparing him to the association of St. Nicholas with Christmas.

"It's really his Irishness that is the long and the short of it with Patrick," Lofft says. "The wearing of the green and all of the St. Patrick's Day stuff is really all about celebrating the Irish diaspora."

"Canadians like to boast that if you go anywhere in the world and have a Canadian flag on your backpack, that'll keep you out of trouble or whatever," he adds. "The shamrock has the same kind of magical significance…. There is a kind of magic about Ireland in a lot of Western culture…. St. Patrick represents that and I think that's the basis of his popularity." ■

ANGLICAN VOICES ▸

Suffering, human divisions come to focus in Lent

Continued from p. 1

world for your eyes to behold. Your breath feels alive within your whole body.

Climb a hill or even a small mountain, and you can see for miles the vast, spacious land. Birds fly in the distance, little sparrows dart from tree to tree nearby, and crawly little critters move in all directions by your feet. At times you might see a squirrel or a rabbit running, stopping and running again, until it disappears into the brush or behind a rock. The wind rustles leaves and branches by your head, where whiskey jacks await, hoping to join the gathering—although they may only wish to be fed by human hands some morsels of bannock or scraps of your lunch. Blueberries and cranberries carpet the hill. Where rocks jut out, pools of fresh rainwater fill the indentations. From the hilltop you see the ponds, winding rivers and lakes—lakes where you can see the bottom because the water is so clear. The pebbles on the bottom sparkle in myriad hues for which I have no name. Glistening especially when the sun is out, the water on the surface dances with the little bugs fluttering over it. On your lucky day, you may see fish swimming.

When we were children, our life on the trapline shaped our understanding of the wilderness Jesus entered—the wilderness my dad read about in Cree and that Mark and Matthew both describe—where every minute detail of God's creation seemed to be breathing. My wilderness was this living place, which offered beauty, life, sustenance, air with a capital "A"—everything to help me feel as one of its elements. A Creator, who I learned was in everything and everywhere all at once, gave me my every breath. In this wilderness, there is such a presence of the Creator/God in all that has breath and equal share of the beauty that has been given. For us, it wasn't hard to imagine Christ's ecstatic unity with the animals and angels.

Yet we also knew that it wasn't enough to simply picture Jesus spending 40 days along the trapline. His wilderness was complicated, one of temptation and loneliness. My father asked us to imagine what it would be like living alone and having no contact with humans. You'd feel lonely, abandoned by the world, as Jesus was.

It's important to note that I say "the world," because people abandon and exclude, never the Creator. I truly believe He never left Jesus, nor does He leave alone the things—human or otherwise—He has created. Even when we're down and out, the Creator does not separate from the Created. And when we feel on top of the world—that we're accomplishing everything on our own, going it alone and in no need of divine help—Creator/God always waits for our voice to call and whisper for help. No matter where we are in life, the separation we feel is of human making.

▲ **"We are called to enter into and pray for this wilderness of separations: to live among all the lives in our world that don't quite function, with those who live in depression and homelessness, or alongside people who seem aimless and without purpose."**

PHOTO: ERIC BUERMEYER/ SHUTTERSTOCK

* * *

So was this the wilderness that Jesus went to, to be tempted by the devil for 40 days and 40 nights? The desert where our Lord walked and lived—the seemingly contradictory place of divine unity and human separations—I believe, is our desert. As I did in my childhood, I think we must take that extra step in our imaginings around Lent and come to see the side of the desert we have created. When we enter into that wilderness of human pain, this worldly desert, we see many who are already there, waiting for us. They walk in suffering because no one has called or whispered a prayer on their behalf, and escape seems beyond their reach. It's not that those trapped in a wilderness of isolation don't want out—it's because we, in our societies and structures, have created too many situations in which there's no turning back. We've reshaped our world from a place created for everything to breathe into one where some must suffocate—with systems where success and belonging are scarce, available only to the chosen few. For many, this is a desert of no life, no moisture—with only fleeting moments of hope, here and then gone again. But there is reason for hope. Our Lord knew this wilderness, and He endured it in order to become a complete servant for His beloved people.

Lent is a season in which we commemorate the sacrifice and journey of withdrawal that Jesus went on, venturing into the desert before His death for all mankind. For many of us, Lent is often less about desert than dessert, more about sugar than separation: we worry about cutting things out of our lives, not about walking with others. Sure, we need to cut things out that hinder, burden and blind us from seeing our Jesus's life in all. But Christ calls us to much more. As I have grown older, I've come to see Jesus calling us not to a Lent along the trapline or focused on waistlines. Instead, we are called to enter into and pray for this wilderness of separations: to live among all the lives in our world that don't quite function, with those who live in depression and homelessness, or alongside people who seem aimless and without purpose. Jesus wants us so terribly to walk amongst these people and bring a spark of what light, His Light, that He has given to us. He asks us to share, to lend that Light until it feels right for them and they can actually depend on it—no matter how deep in the wilderness they find themselves and even when they're tested by the devil.

In this season, we reflect and prepare to celebrate our Lord's most precious, ultimate gift: death on a cross and His rising again to redeem His beloved. Why did our Lord go to the desert to be tested? Did He go into the wilderness for nothing? No—Jesus emerged from the desert and showed us how to minister and live a life committed to the gospel, carrying His message without partiality to anyone. Christ left the desert and offered a gospel which was equally available to all who believed and wanted to walk this road and follow—no exceptions, no separations.

Not long ago, we celebrated the "Light of the world" that came among us in flesh, in the form of a child: the Christ child, most precious of all gifts, living among us. A Light has been given, but not all accept. We all need prayer to help spark that Light within each one of us that is divine. Not one of us is excluded from the grasp of the sinful temptations of our world—sin that only this Light can extinguish.

I believe Lent is not the only time to reflect on the sacrifices our Lord made on our behalf—but it is such a time. In Lent, we need to bare openly the existence of these sacrifices. We must acknowledge that our own sinfulness lifted the son of God upon the cross, and that with God's help, we are redeemed from those sins. Above all, let's seek the love that raised Him from death—so that the wilderness we walk through may be one in which we join all of wild creation and the angels, removed from sin but separated from nothing. This Lent, let us see our Creator's power working in us as we walk through this world—this time, this space, this wilderness. ■

The Rev. Grace Delaney, *deacon, lives in Moose Factory, Ont., and is affiliated with the Wemindji Cree First Nation. She serves Moosonee and Moose Factory in the diocese of Moosonee. Grace extends thanks to Matthew Townsend, editor, and the staff of the* Journal *for their discussions about this piece.*

"We've reshaped our world from a place created for everything to breathe into one where some must suffocate—with systems where success and belonging are scarce, available only to the chosen few. For many, this is a desert of no life, no moisture—with only fleeting moments of hope, here and then gone again. But there is reason for hope.

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.

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

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or mail to: Letters, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

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ADVERTISING DEADLINE:
25th 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 mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2. Please note that 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: 36,405**

We acknowledge the financial support of the Government of Canada.

Funded by the Government of Canada | Canada

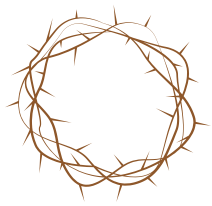
SINGING WITH JOY ▸

Lent: A time to examine the self —and hear the prophets

By Linda Nicholls

THERE IS NO doubt that human beings fail to live up to our highest ideals. Open a newspaper, listen to the radio or see a photo on Instagram, and you hear a story of human brokenness or see deliberate choices to hurt or destroy. Despite the call to love neighbor as self, we succumb to greed, fear, jealousy or anger in a variety of ways. In addition to our deliberate faults, we live in and share the web of generational pain—the inherited results of intentional and unintentional consequences of the sin of others.

Every year Lent provides us with the opportunity for intentional self-examination. Sometimes that leads us to personal transformation of a habit or practice that draws us away from God. Other times it shines a light on our part in systemic sinfulness in which we are embedded, a sinfulness that will require consistent and persistent action in order to transform what we see. Each decade reveals how we have been blinded to the consequences of our actions. A past generation saw DDT as the solution to insect control only to discover its toxicity.



▲ "God requires a willing heart to change, not perfection. Each week we are invited into confession, repentance and 'newness of life.'"

IMAGE: LAN02

In another era, we allowed sexual and physical abuse to live in residential schools and did not recognize the harm in denying Indigenous cultures. In this generation, we are learning how our pollution of the planet is poisoning our lives and changing our climate. We have wiped out species in the animal kingdom needed for healthy biodiversity. The times have changed, but the pattern has not.

Somehow, individual sins are easier to look at. There is a direct sense of God's compassion and forgiveness and an ability to make changes—to see our humanity and direct it in new ways. It is harder to recognize how we participate in systemic evils until the prophetic voices rise up in our midst to name them. It can take many such voices before we hear them—and even more before we are willing to make changes.

Where are those voices today? Greta Thunberg and Senator Murray Sinclair come to mind quickly. Both speak about injustices they see that need changing, which requires the changing of attitudes and behaviours from the whole of society. Their voices are bold and articulate.

Whether we are being challenged with individual sinfulness or awoken to the challenges of sin embedded in our daily lives and actions, Lent invites us to awareness and commitment to change. It is not as simple as being told your seatbelt is undone and buckling up—for no one likes to recognize their failures or sin, and we generally want to shoot the messenger! John the Baptist did not fare well when he pointed out Herod's sin in marrying Herodias. It requires the humility to acknowledge we have failed. We have failed to live into our call in Christ.

Thankfully it is not a fatal failure. God requires a willing heart to change, not perfection. Each week we are invited into confession, repentance and "newness of life."

Every year I wait to see to what area of life God will awaken me through the voices of the prophets around me. Lent calls us to begin, in humility, with open minds and hearts prepared to hear and to see what God desires. May we enter it with a spirit willing to be shaped further into the image of Christ. ■

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

WALKING TOGETHER ▸

Evil, individual and communal

By Mark MacDonald

For a number of years, it has been very important for me to research and discuss the communal nature of sin and evil. Often, this is referred to as systemic evil. Under this category, we have mentioned things like the Doctrine of Discovery, racism and colonialism. It has been a great blessing to hear back from readers, both appreciative comments and critiques.

It must be said that this is an attempt to expand the categories of sin and evil, not to replace those that have been predominant over the past few centuries. Jesus was, thanks be to God, crucified and raised for my individual sins and invites me to find personal freedom from evil.

IMAGE: VIBRANT IMAGE STUDIO

The Scripture teaches and the Christian elders have affirmed that Christ's death and resurrection have also unveiled and initiated God's plan to overcome the power of sin and death in its communal dimensions. The power and trajectory of God's work in Jesus will lead me, I pray, to personal salvation and will also lead to a new heaven and earth.

We must examine our own individual conscience and deal with sin and evil in ourselves at a personal level. This is an indispensable component of our participation in God's plan to overcome sin, evil and death, both corporate and individual. We have all sinned and fallen short of the glory of God, and our individual sin both feeds and is fed by systemic evil. We cannot join the struggle against systemic evil without taking responsibility for our own entanglement in it. We are wounded by systemic evil and, at the same time, wound others and God's creation.

Lent is a time for us to enter, afresh, the gift of repentance and walk the way of the cross towards new life—for ourselves, for humanity, and for creation. Let us be conscious of systemic evil and our participation in it. This consciousness, in order to be effective, must take to heart both individual and communal evil. ■

Archbishop Mark MacDonald *is national Indigenous archbishop of the Anglican Church of Canada.*

LETTERS ▸

From the editor: We have received many letters and comments about the January 2020 issue of the *Anglican Journal*. We will publish and discuss those in an upcoming issue. —M. Townsend

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.

Let him who is without penalty…

Regarding the letters "Cherry-picking God's Advice" and "As a role model, Cherry is the pits" (January 2020 issue, p.5), I am neither a fan of pro hockey nor of Don Cherry, but it struck me that it would have been a more Christian response not to kick someone when they're down. Have letter writers Judith Butler and John Whitmore never spent time in the proverbial penalty box?

Obviously, our time as Anglicans is better spent offering a helping hand or kind word rather than casting stones—as Jesus says in John 8:7, "He that is without sin among you, let him first cast a stone at her." I'm not surprised that the January issue deals with the church's rate of decline. Rampant hypocrisy is one of our main challenges.

Lucianne Poole
Ottawa

Cherry has no heart of stone

Two letters critical of Don Cherry call for an opposing point of view.

Mr. Cherry, over his long life, has done untold good, particularly helping people in and retired from our military.

People who would know (Bobby Orr, for one) have spoken about his unselfish willingness to help those less fortunate. He is being vilified by a self-righteous lot—who have no idea of the man's good works—all for a slightly unfortunate, two-word phrase. Don's heart has always been in the right place. Can that be said of his critics?

And no one knows hockey better than he. He will be missed by legions.

Robert Turnbull
Richmond, B.C.

Outrage will score no goals

I would like to thank the *Anglican Journal* for the discussions around "Gone by 2040?" (January 2020 issue, p.1). I found Matthew Townsend's editorial reiterated some advice that I gathered at a retreat in Brazil. His last two sentences summed up this advice: "Every time two or three are gathered in the name of Jesus…the church lives. Everything else is statistics."

The article by Archbishop Linda Nicholls, "Keeping our eyes fixed on Jesus," reinforces the advice that to attract people to your church, you must behave like Christians in your daily lives. Live by the Lord's Prayer and the Ten Commandments. Be in love and charity with your neighbour.

Then I got gobsmacked when I read the two letters to the editor, which were critical of and hostile to Don Cherry. Is someone's outrage going to bring people into our churches?

Is it not being a bit of a hypocrite to state that Don Cherry is a poor role model because of his choice of clothes?

I have labelled myself a "Christian curmudgeon" and find that I may forgive these people even though I might strongly disagree with them. Our church does not stand in judgment of those who are in the congregation. It does not refuse to listen to the voices of fellow citizens. It has the grace to sit and share coffee with those amongst us that have a different life story. Their life story may have aspects that we may disagree with. Everyone sitting in the pew next to us is proof of God's love.

What attracts people to join us on Sunday is the joy, the singing and the smiles of the congregation. Let us remember that!

Peter Scorrar
Leamington, Ont.

STRATEGY

WHY PLAN?: "Especially in times of resource challenges, I think it can be useful, perhaps even necessary.... It keeps us from wasting resources, I think, and it can oftentimes motivate us in very helpful ways." —Mark MacDonald, National Indigenous Anglican Archbishop

HINDSIGHT: The goal of looking back at Vision 2019, Canon (lay) Ian Alexander says, is to put together a picture of "what actually happened, and—equally interestingly—what maybe didn't happen…or was tried and didn't work out."

THE GRASS ROOTS: "The whole process of constructing a strategic plan has to be driven from the bottom up, from the communities and the parishes up through the dioceses to the national level."—Judith Moses

TIMING: "We have decided that a decade is too long in this day and age for a strategic plan.... Because of the rapidly changing environment, we've talked about shortening the plan." —Judith Moses

SOME CAUTION: "I like efficiency—I'm a part of this broader culture—but I often see that efficiency is not the greatest motivation for Christian behaviour." —Mark MacDonald, National Indigenous Anglican Archbishop

Plans depend on community input: Moses

Continued from p. 1

or triennia, from 2010 to 2019.

A key goal of the strategic planning working group will be to seek out the views of Anglicans in the pews, says chair Judith Moses. To that end, the working group anticipates using a variety of methods that could include surveys and focused, guided conversations.

The importance of consulting Anglicans at the local level, say Moses and working group member Canon (lay) Ian Alexander, has partly to do with the structure of the Anglican Church of Canada itself. The national church was created by the dioceses and provinces (and is dependent on annual voluntary contributions from the dioceses for about 90% of its funding).

"The whole process of constructing a strategic plan has to be driven from the bottom up, from the communities and the parishes up through the dioceses to the national level—not the other way around," Moses says. "It isn't about coming up with a set of national priorities and then imposing them—they have to be connected to the realities that the communities and the parishes face."

But allowing the members of any organization to have a say in that organization's planning is always a good idea, they add, if the plan is to succeed.

"If you can help them to make a plan that actually allows them to achieve the things that they want to achieve…then people embrace it," Alexander says. "If not, it sits on the shelf."

Both Moses and Alexander—among other members of the working group—have considerable experience in strategic planning; Alexander served for a time as director of strategic projects with the CBC, and Moses had high-ranking positions in government, including senior assistant deputy minister in the Department of Agriculture and Agri-Food Canada. Moses has also served as a vice president of the Institute on Governance.

In the very near term, the working group has two key priorities: surveying and summarizing the various challenges that currently face the church at all its levels; and evaluating Vision 2019. The goal of the latter, Alexander says, is to put together a picture of "what actually happened, and—equally interestingly—what maybe didn't happen…or was tried and didn't work out," in order to draw from these experiences any lessons that could guide the development of the next plan.

To do this, he says, the working group will interview some of the key architects of Vision 2019, and it will ask leaders at the national and diocesan levels to report on the progress that was made on the goals it outlined. The working group hopes, Alexander says, to have completed enough of its evaluation of Vision 2019 to allow it to present a report to CoGS when it meets March 13-15.

Vision 2019, adopted by General Synod in 2010 after a two-year process of development that involved the surveying of more than 1,000 Anglicans, articulated the church's goals in terms of seven "priorities" and five "practices" intended to support those priorities (see sidebar).

The church's next strategic plan, say Moses and Alexander, will have a shorter horizon than Vision 2019.

"We have decided that a decade is too long in this day and age for a strategic plan," Moses says. "Because of the rapidly changing environment, we've talked about shortening the plan. We haven't definitively decided, but five or six years struck us as a fairly reasonable time frame."

For the same reason, they both want flexibility built into it; what's needed is "a plan that can grow with the times," Moses says.

"Our planning assumptions change because the environment is changing," she adds. "We will be close enough to all of that [change] to be able to come back to the plan and make adjustments as it rolls out."

Given the challenges in membership and finances now facing the church, it's likely that the next strategic plan will assume a leaner organization, Alexander says.

Part of the challenge facing the working group, he adds, is that church structures could change in coming years as a result of a pair of resolutions passed by General Synod in July 2019. Resolution A102 calls for CoGS to re-examine the structures of the national church "in relation to the dioceses and provinces, including the self-determining Indigenous Church." (This work is also to be done by the strategic planning group, in collaboration with General Synod's governance working group.) Resolution C005, meanwhile, tasks CoGS "to review the composition of the membership and the rules of order and procedure of General Synod." These processes, he says, will make the working group's task "multi-dimensional."

Moses says she also hopes the working group will develop a strategic plan that has accountability built into it, with clear goals and a mechanism for reporting back on the achievement of those goals to members of the church. ■

Strategy and the church

Tali Folkins
STAFF WRITER

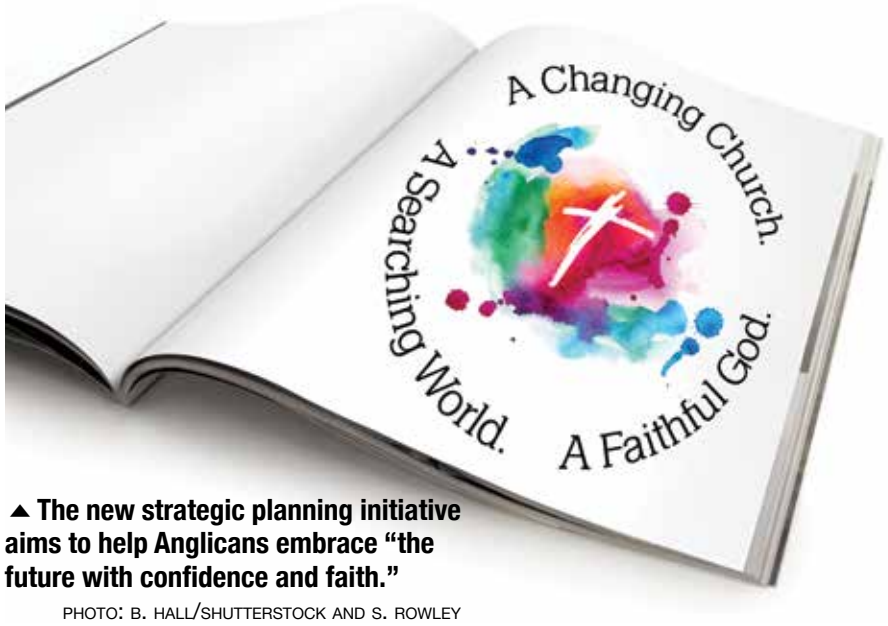
To many of us, strategy may have strong associations with the powers of this world; the word comes from the Greek *strategos*, or general, and is of course vital in the domains of war, politics and business. It may come as no surprise, then, that along with the enthusiasm surrounding the development of the church's next plan, some notes of caution are also being sounded.

Neither National Indigenous Anglican Archbishop Mark MacDonald or strategic planning working group chair Judith Moses think strategic planning is inappropriate for a church.

"Especially in times of resource challenges, I think it can be useful, perhaps even necessary," MacDonald says. "It keeps us from wasting resources, I think, and it can oftentimes motivate us in very helpful ways."

After all, Jesus himself had a plan, MacDonald says—and he implemented it.

"I am not aware of any reasonably solid organization that does not do strategic planning," Moses says. "You will not get there if you don't plan to get there; if you don't know where you're going, you will not arrive there. It's as simple as that."



▲ The new strategic planning initiative aims to help Anglicans embrace "the future with confidence and faith."

PHOTO: B. HALL/SHUTTERSTOCK AND S. ROWLEY

But the church needs to make sure, MacDonald says, that its planning is grounded in the principles it stands for. The danger, he says, is that strategic principles might unconsciously come to replace the values, ideals and goals of the church, so that secular values like survival and efficiency come to be seen as the church's aspiration.

"In business culture, the broader society, efficiency is an unquestioned implicit assumption of what is important," he says. "And love is not a particularly efficient thing, I think. Anyone who has loved has known what inefficiency is all about.

"I like efficiency—I'm a part of this broader culture—but I often see that efficiency is not the greatest motivation for Christian behaviour.

"I think what Jesus would say to us is, 'Be careful, make sure that what is most important to you is what is enshrined in the plan, and other values don't seep in and corrode that.'"

Moses says she agrees that this is a risk of the strategic planning process. A good plan for the church, she says, will incorporate theological principles. And prayer, she adds, will be just as important to the church as strategy as it discerns a course for itself.

"We certainly need both," she says.

One way of distinguishing the roles of prayer and strategy in the church, working group member Ian Alexander says, is to see each as responding to different questions.

"I think where prayerful discernment comes in is at the level of why and what we're doing," he says. "And where strategic planning can be as beneficial to a church… as it is to a business, is in [asking] how are we going to do it…. How are we going to know whether we're making progress or whether we're actually getting further away from our goal?

"I would make the distinction between the inspired why and what and the fairly strategic how." ■

Looking back on Vision 2019

Tali Folkins
STAFF WRITER

While General Synod's strategic planning working group gathers feedback from across the church on Vision 2019, the *Journal* spoke with two senior church leaders for their reflections.

Archdeacon Michael Thompson, while not a member of the Vision 2019 task force, was engaged to write the document, and, as general secretary of General Synod since 2011, supervised the day-to-day workings of the national church for almost all of the time covered by the plan. Thompson says that among the virtues of Vision 2019 was its optimistic spirit, which still fuels the church.

"There was a kind of hopefulness to Vision 2019 that I don't think has been betrayed," he says. "People who are close to Vision 2019 say it established a kind of a mood and a direction for ministries of General Synod that continues to be valuable."

Thompson says the church has made progress in some of the areas Vision 2019 outlined—and in other areas not included in the plan.

"I think there are some really bright spots in the fulfillment of Vision 2019; and I also think there are some ways in which we have done things that ought to have been in Vision 2019," he says.

Among the church's accomplishments, Thompson notes that in the decade since Vision 2019 was adopted, the Indigenous Anglican church has become much more prominent. And in 2017, after having created the new part-time position of church statistician, the church got a full set of statistics from the dioceses for the first time in many years, highlights of which were released this fall. Another "win," he says, is the progress the church has made in bridge-building, despite the many differences that exist within the Anglican Church of Canada—which Thompson calls "more a quilt than a blanket."

Dream the church VISION 2019
A PLAN FOR THE ANGLICAN CHURCH OF CANADA

Vision 2019: A summary

Priorities

1. Develop leadership education for mission, evangelism and ministry
2. Support ministry through the Council of the North
3. Walk with Indigenous peoples on a journey of healing and wholeness
4. Work toward peace and justice
5. Engage young people in mutual growth for mission
6. Enliven our worship
7. Be leaders in the Anglican Communion and in ecumenical actions

Practices

1. Create structures that work for the church now and for God's mission
2. Improve and enliven communications
3. Keep an eye on statistical trends
4. Gather financial resources to equip ministry across Canada
5. Build bridges, not fences

In this, Thompson says, former primate Archbishop Fred Hiltz and National Indigenous Archbishop Mark MacDonald set an important example, by working together "across very different formation and experiences of church, and of privilege and racism."

"I think those two in particular held up for us an image of a church in which we would encounter one another's strangeness as welcome diversity, and not as threat," he says.

The church also accomplished some things that could have been foreseen but weren't in Vision 2019, he says, such as its work on ecological justice, poverty and resource extraction.

Among the weaknesses of the plan, Thompson says, was an absence of "deep consultation and deep integration with diocesan ministries." He says he hopes the church's next strategic plan will engage the dioceses more fully. He also believes the church fell short of implementing the kind of restructuring envisioned by the plan (reductions of the number of committees, for example, proposed by a January 2013 consultation).

Thompson also says that, though he recognizes the church's structure at the diocesan level is outside the jurisdiction of General Synod, important discussions about it may be necessary.

"It's kind of thin ice for the general secretary of the General Synod to have a lot to say about something that really is a matter of diocesan and provincial jurisdiction, but I wouldn't be the first person to notice that there are questions about whether the existing structures of dioceses, and the number of them, and how they're constituted is…the most effective way to carry out God's mission, and on that particular part of the land," he says.

National Indigenous Archbishop Mark MacDonald praises both the concept and the execution of Vision 2019 as a valuable spur to the emergence of the self-determining Indigenous Anglican church.

"From an Indigenous perspective, which is I think the only one I can speak from with some authority, the plan was very good," MacDonald says. "I remember when it was developed that goals for Indigenous ministry seemed, even to me, to be kind of far away. But after we had been in it for a few years, it seemed dead on."

The goals Vision 2019 set out for Indigenous ministry in the church, he said, served both to encourage Indigenous Anglicans in their work toward self-determination, and also helped explain its importance to the broader church.

"Having that out there in front of people when some of the things that we were advocating for were challenging to people, we could point to the strategic planning of 2019 and say 'Well, you know, this is what a broad spectrum of people in the church thought was a good idea.' So I think it was helpful," he says. ■

PEOPLE

▲ **Bishop Logan McMenamie**
PHOTO: BRAMWELL RYAN

Bishop of B.C. to retire May 1

Tali Folkins
STAFF WRITER

Logan McMenamie, who has served as bishop of the diocese of British Columbia since March 2014, will retire from the position May 1.

"It is a bittersweet experience," McMenamie wrote of his coming retirement, in a Jan. 5 pastoral letter to members of the diocese. The bishop, who turns 70 this year, also said he believed the diocese had accomplished much in recent years.

McMenamie's episcopacy was marked by, among other things, a 470-km walk through the diocese aimed at reconciliation with local Indigenous peoples. ■

▲ **Archbishop Ron Cutler**
PHOTO: PAUL SHERWOOD/DIOCESE OF NOVA SCOTIA AND PRINCE EDWARD ISLAND

Bishop of N.S., P.E.I. to retire

Tali Folkins
STAFF WRITER

Archbishop Ron Cutler, diocesan bishop of Nova Scotia and Prince Edward Island and metropolitan of the ecclesiastical province of Canada, will resign from both posts July 31, with the intention of entering retirement.

In an email news update from the diocese dated Jan. 8, Cutler said he had made the decision after a recent time of prayer on his future role in ministry. His decision was based, he said, both on personal reasons and on the fact that the diocese had recently begun the process of developing a new mission action plan.

The timing of his departure, Cutler said, would allow the diocese's new coadjutor bishop to attend the Lambeth Conference. ■

Primates note tensions, Spirit

Continued from p. 1

communiqué also invites Anglican churches to "set apart the Fifth Sunday of Lent (29 March 2020) as a day to focus on the Prayers of Repentance produced by the Task Group."

Controversy was stirred around the 2020 Lambeth Conference in February 2019, after Archbishop of Canterbury Justin Welby decided not to invite same-sex spouses to the conference.

The communiqué stated that "as we gathered as Primates, we were acutely aware of the ongoing tensions within the Anglican Communion. However, we were also profoundly conscious of the Holy Spirit in our midst, drawing us to walk together."

For the last several years, primates' meetings have faced tensions around the issue of same-sex marriage. At the most recent meeting in 2017, "consequences" were imposed on the Scottish Episcopal Church for voting to allow same-sex marriage in church.

Three primates—Archbishop Nicholas Okoh of Nigeria, Archbishop Laurent Mbanda of Rwanda and Archbishop Stanley Ntagali of Uganda—chose not to take part in the gathering.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, attended a special orientation for new primates with Welby Jan. 12. "Hearing stories from around our Anglican Communion of needs, concerns, joys and hopes as I met colleagues at meals and breaks," she wrote on Facebook.

Archbishop Suheil Dawani hosted the meeting. Jordan is part of the Episcopal Diocese of Jerusalem, of which Dawani is bishop.

The primates' meeting is one of three instruments of communion in the Anglican Communion, along with the Anglican Consultative Council and the Lambeth Conference of bishops. This year's Lambeth Conference will be held July 22-Aug. 2 at the University of Kent, Canterbury. ■

WORLD ▸

‘I could hold them for a while’

Priest’s 21-km walk raises $1,700 for women in the DRC

See a video of Rev. Naomi Kabugi talking about her experience on PWRDF’s website, pwrdf.org

Joelle Kidd
STAFF WRITER

When the Rev. Naomi Kabugi heard about this year’s Ride for Refuge event, she knew immediately that it was a cause she wanted to support.

Primate’s World Relief and Development Fund (PWRDF) teams participating in the annual walking and biking fundraiser were raising money for Maison Dorcas, a safe home for women who have been victims of gender-based violence in the Democratic Republic of the Congo.

“I know what it means to be from that part of the world,” says Kabugi, who was born and raised in Kenya, and lived there for most of her adult life.

And so, on Oct. 5, Kabugi set out on a 21.6-km walk.

“I walked, thinking about those women. I walked talking about them. I walked talking about how PWRDF helped people like [them]…. That was the way I could hold them for a little while. Not even just them, but the cause, the whole, of women and violence.”

Kabugi’s walk raised about $1,700 from her parish, St. Alban the Martyr in Acton, Ont. The route for her walk went from Acton to St. John’s Anglican Church in Rockwood, Ont., and back. “I wanted to kind of make a connection between the two churches” rather than turning around at a random landmark, she says.

▲ **Kabugi: “That’s a pain, I think, that hit me, thinking about violence against women…. Anyone can do whatever they want, nobody’s really going to stand up for you, because you are a woman. ”**

PHOTO: JANICE BIEHN

The priest, who has served as St. Alban’s rector since 2017, was joined in the walk by Alex Hilson, parish administrator. (Her husband also followed up with supplies.) “This is not just a young man, but this is a strong man, and he’s tall,” Kabugi laughs. “His strides are huge—one is two or three [of] mine!” Once they had established a pace, she says, time flew.

“I told him so many stories about what I know about PWRDF. And, gracious him, he listened.” She spoke about violence against women, the way it is “almost legitimized” in patriarchal societies. “That’s a pain, I think, that hit me, thinking about violence against women…. Anyone can do whatever they want, nobody’s really going to stand up for you, because you are a woman.”

In such cultures, women’s lives are not taken seriously, she says. “There is nothing dangerous like something that is embedded in one’s culture, particularly when that element [has] to do with the dignity of another human being.” She adds, “It doesn’t have to be Congo. It can be the plight of every woman [in a country] where the culture is not like ours, where women are protected by the constitution…. I’ve never been [to Congo]. But I’ve heard about the issues of war; I hear about the things that happen, about rape.”

The cause struck her on a personal level. “I wasn’t doing it as a priest,” she says. “I was doing it as a woman.”

Kabugi says she first felt called to her vocation as a young woman, but the Anglican Church in Kenya did not ordain women at the time. The bishop of her diocese, diocese of Mount Kenya Central, instead appointed her coordinator of the local Mothers’ Union. It was while working with the Mothers’ Union that Kabugi first came in contact with the work of PWRDF.

The Mothers’ Union was looking for

See KABUGI, p. 10

World Day of Prayer 2020 draws on Zimbabwean experience

Matt Gardner
STAFF WRITER

Christian women around the world will call for healing and justice on Friday, March 6, as they lead more than 140 countries in the annual World Day of Prayer (WDP).

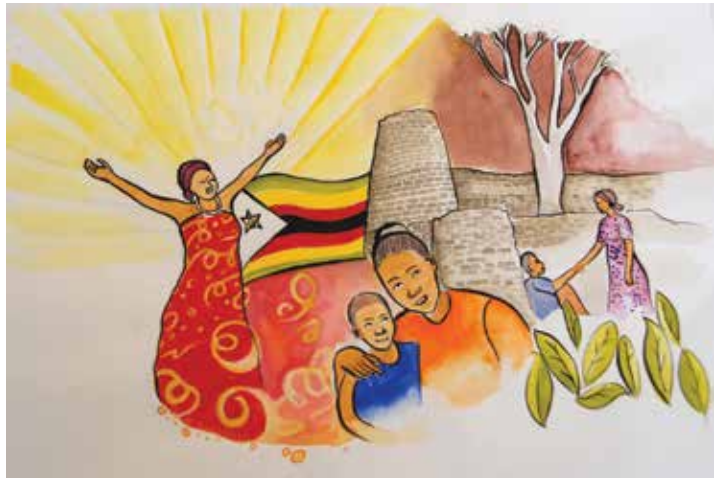
A global, ecumenical and women-led effort with roots in the 19th-century missionary movement, the WDP invites participants to learn about issues faced by women in their own countries and abroad, pray together and raise funds for mission projects. A working group elected by national WDP committees meets every five years to choose themes and “writer countries” who prepare resources for international use.

Women from the Zimbabwe WDP Committee prepared the program for this year’s day of prayer, which is themed “Rise! Take Your Mat and Walk.”

The theme is a reference to John 5:2-9a, in which Jesus meets a man who has been ill for 38 years. Lying on a mat near a pool believed to have healing properties, the man is unable to get into the water himself. Jesus asks the man, “Do you want to be made well?” and then tells him, “Stand up, take your mat and walk.” The man immediately finds himself well and does so.

For Zimbabwean WDP committee members, this gospel story carried particular relevance. In 2017, members of Zimbabwe’s governing party ousted long-time ruler Robert Mugabe. Since the coup, Zimbabwe has experienced continuing unrest, including mass protests, a 2019 general strike and subsequent crackdown by government forces.

Rosângela Oliviera, executive director of the WDP International Committee, visited Zimbabwe to help the women develop resources contextualizing the theme from their own perspective. The resulting Bible study interprets the gospel passage as signifying that “we should not be afraid to act on the word of God,” who offers the steps for personal and social transformation.



▲ **The World Day of Prayer invites participants to learn about issues faced by women in their own countries and abroad, pray together and raise funds for mission projects.**

PHOTO: NONHLANHLA MATHE, WDP COMMITTEE OF ZIMBABWE

Along with “faith” and “reconciliation”, the Zimbabwean women added “love” as a value highlighted in this year’s prayers. That emphasis, Oliviera says, reflects Zimbabwe’s history of colonization and independence; its hopes for self-determination and dignity; and the dashing of those hopes by the country’s leadership amid growing political violence and widespread economic struggles.

“The women shared some of [their] stories, of how they need society to come together and heal and…the encounter with Christ, which can be the channel for healing,” Oliviera says.

The Women’s Inter-Church Council of Canada (WICC) coordinates WDP events across Canada. As with every national committee, the WICC uses the prepared resources to help people learn about conditions faced by women abroad as well as in their own country.

WICC Executive Director Catherine MacKeil points to poverty, human trafficking and matters affecting Indigenous women as issues highlighted at Canadian WDP events, while noting that such issues are also worldwide concerns.

Grants to support mission projects are another component of the WDP. Given Canada’s relative wealth, the WICC is one of only a half-dozen national committees that receives enough offerings each year to run a grant program.

Each year the WICC gives away around $80,000 in small grants. Approximately 40% support Canadian projects such as transitional housing, support for Syrian refugee women and leadership development programs for young Indigenous women. The remaining 60% go to overseas mission projects, such as programs combatting female genital mutilation.

“A lot of our donations are under $20,” MacKeil says. “But we can put them together and make a big difference.

“If we can get the grants into the right hands, it’s absolutely amazing what they can do with $4,000 or $5,000 … I think we calculated last year that over 10,000 [people] were directly impacted by our grant funding.”

Ecumenical WDP services will take place in churches across Canada. Anyone wishing to organize their own event can find supporting materials on the WICC website, including artwork, videos, information about Zimbabwe, Bible studies and children’s programs.

To find the closest WDP service in your area, ask your local worship leader or contact the WICC at wicc.org/contact or by calling 416-929-5184. ■

WORLD

Kabugi: Empowerment projects help women find purpose

Continued from p. 9

ways to empower vulnerable women in the area, Kabugi says. During her time as coordinator she worked on development projects like giving women goats—a way to help women create their own livelihoods.

PWRDF was one of the organizations that worked with the diocese's development department, and Kabugi says she was impressed with the integrity of the organization.

"If you go to any diocese in the Anglican church, particularly in Kenya, [and] say, 'What is PWRDF doing?' they'll say, 'Come, we'll show you.'

"They'll take you to a project about agriculture or zero-grazing…. You see the work that is happening."

Kabugi says she saw the effect of empowerment projects on women firsthand. "It's the way that you need to wake up with a purpose…. Now they can say, I can wake up and feed my goat…. They were standing better, straighter, with some gratitude. I think they could see God in their lives through the work of the ministry of PWRDF, through the work of other ministries in Kenya."

Kabugi moved to Canada with her husband and two daughters and was ordained in the Anglican Church of Canada in 2008. She says she has been drawn to serve in parishes inclined toward outreach, mission and social justice. This attitude, demonstrated by an active PWRDF ministry, drew her to St. Alban's.

Thinking about gender-based violence can give rise to feelings of helplessness and frustration, Kabugi acknowledges, recalling that while walking she wished instead she could just push a button to help right the world. "I think there was that sense of helplessness. I think there was also a level of—I call it almost a righteous anger. I also am a woman. I know how much it takes even for people to realize that I'm talking…. And of course, I could compare myself. I could be there [in the Congo]…if I took a flight, in 14 hours I'd be one of them."

Ride for Refuge takes place across Canada. PWRDF, which has participated since 2014, this year chose Maison Dorcas, part of the Panzi Hospital in the Democratic Republic of the Congo, as the recipient of funds raised through PWRDF rides.

Maison Dorcas is a safe home started in 2008 to support women unable to return home from Panzi Hospital because of their injuries, continuing danger or stigma attached to victims of sexual violence. ■

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DAY	READING	DAY	READING
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☐ 02	Romans 14.1-12	☐ 18	2 Chronicles 28.16-26
☐ 03	Romans 14.13-23	☐ 19	Isaiah 7.1-16
☐ 04	Romans 15.1-13	☐ 20	Isaiah 7.17–8.10
☐ 05	Isaiah 11.1-16	☐ 21	Isaiah 8.11–9.1a
☐ 06	Isaiah 12.1-6	☐ 22	Matthew 1.18-25
☐ 07	Matthew 3.1-12	☐ 23	Isaiah 9.1b-7
☐ 08	Isaiah 40.1-17	☐ 24	Luke 2.1-21
☐ 09	Isaiah 40.18-31	☐ 25	Hebrews 1.1-14
☐ 10	James 5.1-14	☐ 26	Acts 6.8–7.2a
☐ 11	Acts 15.1-21	☐ 27	1 John 1.1–2.2
☐ 12	Acts 15.22-35	☐ 28	Isaiah 63.1-14
☐ 13	Psalms 146.1-10	☐ 29	Hebrews 3.1-19
☐ 14	Matthew 11.1-19	☐ 30	Psalms 149.1–150.6
☐ 15	Isaiah 35.1-10	☐ 31	Numbers 6.22-27
☐ 16	2 Chronicles 26.1-23		

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