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PHOTO: ARCHDEACON TIM SMART/DIOCESE OF MONTREAL

The Rev. Deacon Tyson Røsborg (right) is ordained a priest on July 25 by Mary Irwin-Gibson (left), bishop of Montreal, with assistance from her husband, Mark Gibson (centre). In-person worship services in the diocese were set to resume as early as September, though ordinations continued under strict rules.

## Churches prepare to re-open —but not everywhere

Many parishes hoping to continue online services even as in-person worship resumes, bishops say

**This is a continually evolving situation, and we are all praying to get it right.**

Mary Irwin-Gibson, bishop of Montreal

Tali Folkins  
STAFF WRITER

As Anglican churches across Canada returned or planned to return to in-person worship this spring and summer, some senior church leaders were reporting a considerable level of desire on the part of parishes to continue online services.

In late July, as this article was being written, several diocese of Montreal churches were putting together plans to recommence in-person worship on Sept. 6—but most of these wanted worship to continue over the internet, Bishop Mary Irwin-Gibson said.

“I think that what is interesting is that they are almost all making plans to maintain an online version—either separately or at the same time as the in-person service is held,” she said. “I have also heard that some of the very small congregations will opt to continue online and not open for a while.”

Other bishops reported similar findings.

“In Algoma ... I thought that every parish would want to resume in-person worship as early as possible. This is not the case at all,” said Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario and bishop of Algoma. “One of our larger parishes has indicated that they are not comfortable returning to in-person worship in September and will be continuing with online worship only, and one of our smaller parishes is hoping to be ready by Thanksgiving.”

In the diocese of New Westminster, which covers the Vancouver area, 50 of 66 parishes had been approved as of July 16 to re-open for in-person services. But “many, many” of these were continuing to offer online worship as well, said Archbishop Melissa Skelton, metropolitan of the ecclesiastical province of British Columbia and Yukon and bishop of New Westminster. At least one diocese in the

See GEOGRAPHY, p. 8

## ‘Be invitational in our desire to see change’

In turbulent times, church leaders call for action against racism and inequality



Matt Gardner  
STAFF WRITER

Early in June, Archbishop and Primate Linda Nicholls described the COVID-19 pandemic as a “changed circumstance”: the latest in a long series of changes throughout the history of the Anglican Church of Canada that have periodically compelled the church to examine its past assumptions and “ways of being and doing.”

The primate’s statement was one of a series of open letters released by church leaders in recent months, which collectively spoke to a great deal of changed circumstances. In these letters, Anglican leaders spoke out against anti-Black racism; re-affirmed their commitment to reconciliation between Indigenous and non-Indigenous peoples; opposed the Israeli government’s plans to annex Palestinian territories; and called on the Government of Canada to institute guaranteed basic income (GBI) for all.

Reflecting on these statements, Archbishop Nicholls sees a direct link between the COVID-19 pandemic and increased attention to issues of social justice.

“When something like the George Floyd

See CHURCH, p. 9

▲ As protests against anti-Black racism swept the world, the church began considering ways to integrate anti-racism into its work and ministry.

PHOTO: JULIAN WAN/  
UNSPASH

## Activists highlight Canada’s role on 75th anniversary of atomic bombings



Matt Gardner  
STAFF WRITER

Nuclear disarmament advocates, including a prominent Anglican voice, held an online event Aug. 6 to commemorate 75 years since the atomic bombings of Japan in Hiroshima and Nagasaki, and to recognize Canada’s role in the development and proliferation of nuclear weapons.

The Hiroshima-Nagasaki Day Coalition, which has hosted a commemoration each year in Toronto since 1975, held the event online this year for the first time. The event featured two keynote speakers, along with music and documentary footage.

Atomic bomb survivor Setsuko Nakamura Thurlow gave the first keynote speech. Thurlow is a long-time advocate for nuclear disarmament, having inaugurated Toronto’s annual commemoration of the bombings. In 2017 she jointly received the Nobel Peace Prize with Beatrice Finn on behalf of the International Campaign to Abolish Nuclear Weapons.

In an appeal to Prime Minister Justin Trudeau, Thurlow called on the prime minister to “acknowledge Canada’s critical

See CREIGHTON, p. 10

▲ “It is a disgrace that we are facing the threat of nuclear weapons 75 years later,” says Anglican activist Phyllis Creighton.

PHOTO: MICHAEL  
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Remembering  
Margaret  
Waterchief

# Reduced costs help church during COVID crisis

Tali Folkins  
STAFF WRITER

Reduced costs for travel, meetings and *Anglican Journal* distribution, along with continuing support from the dioceses, have allowed the Anglican Church of Canada to avoid cutting work hours of its staff despite challenging times, the Council of General Synod (CoGS) heard as it met online for the first time June 13.

After the economic effects of the COVID-19 pandemic spread across Canada this spring, the national church began planning for the possibility of reducing, at least temporarily, the hours worked by its employees, Archdeacon Michael Thompson, then-general secretary of General Synod, told CoGS.

But for a number of reasons, these cuts have so far been unnecessary, Thompson said. One of these is the church's decision this spring to suspend all travel and most, if not all, face-to-face meetings for the rest of 2020. (CoGS itself normally has two twice-yearly, in-person meetings—once in the fall and once in the spring—each lasting three days or more. But organizers decided to have several shorter, online meetings instead of the regular November meeting. June's meeting was the first of these.)

The savings from the church's suspension of travel and in-person meetings, Thompson said, will be



▲ **The church's savings from the suspension of travel and in-person meetings have been substantial, the Council of General Synod (CoGS) heard.**

PHOTO: RANDY  
BLACKWELL/  
SHUTTERSTOCK

substantial. Meanwhile, it has been saving money in other ways, he added, including reducing the *Anglican Journal's* distribution costs. This is a cost reduction in which dioceses will share, he said, since they also share the costs of distributing the *Journal* together with their own newspapers.

Crucially, a number of dioceses have also made what is likely a "sacrificial commitment" to offer, as fully as possible, their originally pledged proportional gifts to the national church in 2020.

"This, along with the savings noted above, helps us be confident that we will likely be able to move to the end of 2020 without significant financial impairment," Thompson said. But the church's financial outlook for next year is more concerning, he added, since it seems likely that the amounts the dioceses will be able to forward to the national church will be "substantially reduced."

In her address to the meeting, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, focused on the changes that have taken place in the church in the wake of the COVID-19 pandemic. Anglicans' affection for buildings, she said, has been tempered by the realization that they are the church wherever they are.

"One of the things that COVID-19 has done is that it has broken open some of the moments of resistance we've had to changing what we've always done. It's broken open new ways to be the church," she said.

The extreme unpredictability brought about by the pandemic has meant a radical re-thinking of the church's strategic planning process, members of the working group tasked with developing a new plan for the church told CoGS. The group has decided to shift away from the methodology that guided its work until this spring in favour of a more open-ended approach, said its chair, Judith Moses.

This could mean, Moses said, that it may not have a finished strategic plan to present to General Synod by the time it next meets in summer 2022, as was originally intended. For more on changes in the church's strategic planning process, see the summer issue of *Epiphanies*, available at [anglicanjournal.com](http://anglicanjournal.com). ■

—with files from Joelle Kidd

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OBITUARY ▶

# Remembering Margaret Waterchief

‘I saw in her the beauty of our people’

**Matt Gardner**  
STAFF WRITER

On July 19, the Rev. Margaret Waterchief died at Peter Lougheed Hospital in Calgary from complications due to COVID-19. She was 88.

A Blackfoot elder and member of the Siksika Nation, Waterchief was the first Indigenous woman to be ordained in the Anglican diocese of Calgary. She spent years working with the homeless and poor as spiritual elder for the Calgary Urban Projects Society (CUPS). In her retirement from ministry, she continued to serve as an honorary assistant at St. John the Divine Church in Siksika.

Waterchief was also a residential school survivor who overcame racism, poverty and addiction to become an ordained

◀ **MacDonald on Waterchief: ‘Her face will be on everything we do.’**

PHOTO: JAMES B. TUBMAN

Anglican priest at the age of 62. Having been prevented in school from speaking her native Blackfoot, she eventually combined Blackfoot traditions with Christian teachings in caring for her local community.

The Rev. Vivian Seegers, the first Indigenous woman ordained in the diocese of New Westminster, cites Waterchief as an inspiration. She remembers Waterchief’s kindness to her when she was a student at the Native Ministries Consortium of the Vancouver School of Theology.

“Her silent presence and her gentle smile strengthened my commitment to native ministry,” Seegers says of Waterchief. “I saw in her the beauty of our people that was so wholesome and grounding.”

Lorraine Melchior, former executive director of CUPS, recalls Waterchief’s abiding love of Jesus, her generous nature and the high regard with which she was held in the community: “When Margaret got up, everyone listened.”

National Indigenous Anglican Archbishop Mark MacDonald describes Waterchief as embodying the aspirations of the emerging self-determining Indigenous church within the Anglican Church of Canada.

“In Calgary, she was the church to many,” MacDonald says. “In her home community, she was a mother to all. To the larger church, I believe she gave people confidence that the Indigenous church had substance—intelligence, theological grounding and fair-minded, strong love towards all peoples and creatures.”

“For many of us, Margaret was the face of the new Indigenous church we are living into: great kindness and compassion for all people, a willingness to embrace a new future and a loving connection to the past. She always gave me hope, always made me feel that we were doing something of substance and always communicated that the Gospel of Jesus Christ matters to people today.”

“It will be hard to be without her,” he adds. “But her face will be on everything we do.”

Waterchief is survived by her 10 children, 29 grandchildren and several great-grandchildren.

This article has been edited for length. Visit [anglicanjournal.com/waterchief](http://anglicanjournal.com/waterchief) for a full obituary celebrating the life and ministry of Margaret Waterchief. ■

ANGLICAN VOICES ▶



## Noticing, in pandemic times

By Peter Elliott

**H**AVE YOU noticed that we’ve all been involved in a world-changing moment? Maybe not: read on.

In a study on the impact of anti-contagion policies on the transmission of COVID-19, a research team from the University of California, Berkeley, proved that large-scale interventions prevented or delayed approximately 62 million confirmed cases, thereby averting roughly 530 million total infections. “It’s as if the roof was about to fall in, but we caught it before it crushed everyone,” Simon Hsiang, lead researcher, told Berkeley News. “But by coming together, we did something as a society that nobody could have done alone, and which has never been done before.”

His words (“we did something as a society that nobody could have done alone, and which had never been done before”) brought to mind Jesus’s words from John’s Gospel, “Greater love has no one than this, to lay down one’s life for one’s friends” (John 15: 13). Through the past few months, many aspects of our “normal” lives have been laid down, in part from self-interest of not being infected, but also, from a public health perspective, to protect each other.

You’ve been involved in a world-changing moment, and you may not have even noticed. This unusual period of history has given opportunity to notice other things. Not only have many of us been more attentive to the beauty of springtime, but we have also had time to allow current events to register more deeply.

Pre-pandemic, the video of George Floyd’s asphyxiation at the hands of police might have receded quickly in the 24-hour news cycle as the world scurried on with the fast-paced flow of life. Not this time.

For many people in North America and indeed around the world, the impact of



▲ **“You’ve been involved in a world-changing moment, and you may not have even noticed. This unusual period of history has given opportunity to notice other things.”**

ART: MUCHMANIA/  
SHUTTERSTOCK

seeing a video of almost nine minutes with an officer kneeling on Floyd’s neck seeped into collective consciousness, releasing long-held anger about the inequalities that so define racism.

For those who had been noticing, those inequalities had already stood out in stark relief as the infection rate of COVID-19 disproportionately affected non-white, underprivileged communities. The world has slowed down enough for more of us to notice. And noticing is important: sadly, many still don’t see what’s become so obvious to so many.

For example, incidents of police brutality in Canada towards Indigenous people have registered more deeply on the consciousness of many non-Indigenous Canadians. The photo of Athabasca Chipewyan First Nation Chief Allan Adam’s facial injuries, sustained after allegedly being assaulted by police officers, deeply alarmed many, including Prime Minister Justin Trudeau. People are noticing things, not only because life has slowed down, but also because the pandemic has underlined two intersecting realities previously ignored: that human beings are vulnerable, and that we are all interconnected.

It’s important to notice how vulnerable and interconnected we are.

The virus has been a potent reminder that human life is vulnerable. Even with all the conveniences and privileges that many enjoy, an easily transmitted, invisible virus caused the shutdown of much in our communities. The wisest of governments heeded the best of science and have been largely able to “flatten the curve” of infection. Wearing masks, limiting social interaction and sheltering in place have provided for a time in which we’re more aware of our vulnerability and of how deeply our lives are, in fact, interconnected.

It should come as no surprise that vulnerability and interconnectedness resonate deeply in human consciousness. Across the United States and Canada, and indeed around the world, people have risen up in protest, toppling monuments that celebrated leaders whose actions furthered slavery, injustice and oppression. Canadian Anglican bishops, led by our primate, issued a statement on racial justice as old documents like “A Charter for Racial Justice” were dusted off.

More and more people are noticing the vulnerability and interconnectedness of human life. Telling the story of how human life is vulnerable and interconnected is a key part of the proclamation of the gospel.

It remains to be seen whether this moment of “noticing” lasts and grows, whether the attention that has been given to racial injustice will grow into lasting change. But one hopes that the hunkering down that this pandemic time has demanded might result in an increased thirst for justice and peace.

What are you noticing these days? ■

**The Very Rev. Peter Elliott** is adjunct faculty at Vancouver School of Theology. From 1994 to 2019 he served as dean of Christ Church Cathedral, Vancouver.



By Laurel Parson

ARCHIVIST, GENERAL SYNOD OF THE  
ANGLICAN CHURCH OF CANADA

I RECENTLY HAD the opportunity to share with the Council of General Synod (CoGS) what the General Synod Archives department is doing to dismantle racism. General Synod's archives hold the records of the national church and its antecedents, related organizations and people of national significance. These come in the form of archival files, publications, periodicals, photographs and microfilm.

Many of these records document the settlement of Canada and the relationship the Anglican Church of Canada had with the Indigenous peoples and non-white immigrants. The language and the imagery used in the records also document the racism embedded in society and in the church.

In March 2004, the Council of General Synod received *A Charter for Racial Justice in the Anglican Church of Canada* as a working document by the Anti-Racism Working Group. Recently, the church renewed its commitment to grapple with the truth about systemic and individual racism in the church and to dismantle racism by committing itself to the charter. General Synod Archives is committed to the charter as well. Specifically, the department is endeavouring to ensure that the policies, procedures and practices of the General Synod Archives reflect the principle of equity for all; to increase awareness of and appreciation for the diversity of race, colour and culture within the Anglican Church of Canada and in Canadian society; and to monitor our progress by listening to the evaluative comments of people oppressed by systemic and individual racism.

### Our commitment

In the struggle to dismantle racism, General Synod Archives is committed to truth telling and reconciliation with all races and nationalities in Canada. We do this by preserving and making available records that document the mission and the struggles of Chinese, Japanese and other Asian and African peoples, both in their homelands and here in Canada. General Synod Archives is also committed to truth telling and reconciliation with First Nations, Métis, and Inuit peoples. We are committed to responding to the Truth and Reconciliation Commission Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples.

### Our response

In response to this commitment, we continue to make available the records we found about the residential schools in our holdings in order to acknowledge the right for Indigenous people to know the whole



▲ The Rev. Herbert Girling gathering material for the translation of St. Mark's Gospel with Inuit adults in his cabin in Bernard Harbour, ca. 1915

PHOTO: GENERAL SYNOD ARCHIVES

truth about what happened and why, with regard to human rights violations committed against them in the residential schools.

In response to TRC Call to Action No. 70, General Synod Archives commits to reviewing our archival policies and best practices to comply with the United Nations Declaration on the Rights of Indigenous Peoples. UNDRIP Article 13.1 states that Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. We commit to describing all library and archival material so that Indigenous people can find their own histories and their own language and cultural materials by using their own names for communities, places and peoples.

The archives include an extensive collection of library materials that document the histories, languages, writing systems (dictionaries, grammars, etc.) and literatures of Indigenous peoples. They also hold records for the diocese of the Arctic and the diocese of Keewatin. These records document the people and communities in Northern Ontario, Northern Manitoba, the Northwest Territories, Nunavut and Nunavik. We are endeavouring to describe these materials appropriately and to make the knowledge of these items more accessible by cataloguing more of them into the databases which are searchable online.

### Decolonizing our descriptions means unsettling our practice

Library subject headings and archival descriptions were created by non-

Indigenous people who were describing places and people with names and words that were ascribed by non-Indigenous settlers. We are working to rectify this by using the right names of places, the right names of Indigenous people groups, the right names of languages and the right words to describe Indigenous culture.

In practice, this means changing or adding subject headings, people and place names, and languages to include the terms Indigenous people use.

Subject headings are replaced or terms eliminated that are considered culturally insensitive to Indigenous people. Some key changes include replacing "Indians of North America" with "Indigenous peoples"; "Indian" with "Indigenous" (or a more specific name when the name of the people is known); and deleting mythology references such as Chipewyan "mythology". This is done out of respect for the oral traditions of the Indigenous peoples.

In terms of people and place names, we endeavour to adopt terms that more accurately reflect the identity of Canada's Indigenous peoples and their communities.

Examples of name changes include replacing "Eskimos" with "Inuit", or the specific name for their people; "Cree Indians" with "Cree"; and "Blackfoot Indians" with "Siksika", the name they use for their people.

Examples of place name changes include "Inukjuak" (Québec) for "Port Harrison" (Québec); "Arviat" (Nunavut) for "Eskimo Point" (N.W.T.); and "Kugluktuk" (Nunavut) for "Coppermine" (N.W.T.).

Languages need to be identified correctly, as well. Examples include replacing Ojibwa language with Ojibwe (Anishinabe) language; Takudh language with Gwich'in language; Eskimo language with Inuktitut language, or a more specific

See RECORDS, p. 11

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SINGING WITH JOY ▶



# Something new waits to be born

By Linda Nicholls

**G**OING BACK IS never what you thought it would be! Do you remember returning to your hometown and discovering a new building on the corner? Or that the old ice cream store is gone? Or that your favourite park has been redeveloped? The memory of home and familiarity of places and people are disrupted by the way things changed while you were away. The comfort you long for is not there in the same way as you expected.

That will undoubtedly be our experience as we continue to emerge from different phases of the COVID-19 lockdown. We long for everything to go back to “normal,” as it was before the beginning of the pandemic. Instead we are facing new protocols and habits. Even the most familiar tasks, such as grocery shopping, have become adventures in wearing masks, one-way aisles and plexiglass dividers between shoppers and staff. Worship services will be socially distanced, too—your favourite pew closed off, no lingering at a coffee hour and, so far, no singing!

Going back will be different than we expected. In fact, there really will be no going “back,” since everyone and everything around us have been changed by the pandemic. Some are ready to resume gathered activities while others, for a variety of reasons, are fearful of ever gathering beyond family and a few friends. If you are ready and willing to gather, you may dismiss the fears of others



▲ **“We are not going back. We are moving forward in a pilgrimage. We are on this pilgrimage together, and it will take extra efforts for us to see and hear the different perspectives around us.”**

PHOTO: KZENON/SHUTTERSTOCK

as overly cautious. If you are hesitant to gather again, you may feel unappreciated. The desire for the comfort of familiar relationships will not be met.

This is a time when the description of our calling as the body of Christ is more critical than ever. We are not going back. We are moving forward in a pilgrimage. We are on this pilgrimage together, and it will take extra efforts for us to see and hear the different perspectives around us. If we charge ahead with the most fearless, we will split the very community we long to preserve. We need one another—the fearless and the cautious; the grieving and the adventurer—especially so that we see and know what we are losing and ensure that we carry with us what we need for

the continuity and longevity of our life together. Every voice is needed. We may well be in the midst of a “great rummage sale” (to borrow from Phyllis Tickle, author of *The Great Emergence*) in which a testing of what we need to carry with us will be critical—and a discernment for the whole community to undertake.

In this time I feel a deeper connection with the disciples in the first months and years after the resurrection, as they faced such rapid change in their expectations while they experimented with how to share the glorious good news they knew. They tested and tried ways to gather; they drew on their memories of times with Jesus, before and after the resurrection, to shape gathering around meals and bread and wine; they listened to the Spirit speaking in their hearts and souls and they prayed together at every step.

There will be tensions ahead as we emerge into a new and different world. Anxiety, fears and a desire for the familiar may bring conflict. We cannot go back to what was before; it is gone and something new is waiting to be born. Be gentle with one another. Each has a part of the story we need in the emerging patterns for church life. Make praying together a central part of whatever your parish, deanery or diocese does to plan for the future. The Spirit is with us to lead and guide. Thanks be to God! ■

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

WALKING TOGETHER ▶



# As a way decays, a new way appears

By Mark MacDonald

**W**HEN IT COMES to the life of the church, the love that the Holy Spirit moves in our hearts can be clearly identified in four primary ways: compassion for those in need, commitment to a just society, adoration of God and a life of sacrificial love towards each other. These are essentially animated by the gospel, the reading of Scripture, prayer and the celebration of the Eucharist. In these ways, the life, death, resurrection, and the Second Coming of Christ are made living and real in human beings, in history, and in Creation. We dare to believe and say that, in these ways, there is evidence of the World to Come.

When I was in seminary—Adam and Eve were just a year ahead of me—the church (with growing ecumenical cooperation and planning) clearly felt a responsibility, desire and joy to make these four ways available to every heart and in every community. Not only in Canada—this was a global aspiration. We had a strategy and a method. We identified the parish church as the best platform to reveal these ways. It was our means of discipleship and disciple making. The parish church, in turn, was provided an affordable and rugged means of presence: a visible building and a parish priest accessible to parishioners and those in need.

For good reasons, we have since developed a bit of humility about the societal influence of our work in relationship to other voices in our communities. We no longer feel we have the right to tell everyone what to do.



▲ **“We can grow by becoming smaller, in receiving and living the Word in sustainable and replicable communities of care and discipleship.”**

IMAGE: RAWPIXEL.COM/SHUTTERSTOCK

Whether or not it had been a detriment to our witness in the past, the best seats at the banquet of Western society are now no longer reserved for our clergy. These losses, if that is what you wish to call them, do not hurt the strength and authority of our words and deeds. From my point of view, they enhance it.

Though we may blame it on a growing sense of humility, many of us have really lost touch with our mission and its saving power. Today, the horizon of our mission ends at the edges of our diminishing capacity to afford what was once no more than a strategy and method. What was once the means to a goal has become our goal, the definition of our identity, and the shrinking island of our presence in a world that no longer understands us and, worse yet, that we don’t seem to understand. In the placement and maintenance of our parishes, we followed the trends and migrations of the people of our familiar ethnic constituency who could afford our strategy and method. In the wake of our

growing absence in rural areas and in urban areas, we (and the other churches that have joined us in this pattern) have left the field to poverty, the voices of hate and a decaying environment. We must take some blame for these growing forces across the land.

Yes, I know that many of us work tirelessly to articulate a new horizon in the face of the decay of our older strategies. Indigenous elders and youth are right there with us. I am not, by any means, articulating this picture, that may appear grim, out of a lack of hope. In fact, I believe that God is speaking a Word of hope to us with considerable clarity right now, precisely in the tatters of our old way. We can grow by becoming smaller, in receiving and living the Word in sustainable and replicable communities of care and discipleship. Some of our remaining buildings will become launching pads for the multiplication of smaller communities of disciples across the land and throughout society. In many places, our constituency has become older, but in the Christian life spiritual significance grows with age and, amazingly, weakness. Our life and strength are not found in ways that are defined by the usual human metrics—money, power, and worldly influence. Our life is found in identification with the one who became poor to make us rich, the one who died to give us life, the one who now waits to be resurrected anew in and through our redeemed hearts. ■

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

COVID-19 PANDEMIC ▶

# Episcopal bishops grapple with life in a COVID-19 epicentre



Joelle Kidd  
STAFF WRITER

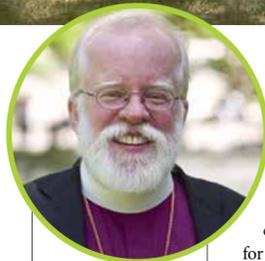
Since the first cases appeared there in early spring, the COVID-19 pandemic has ravaged the United States. The Centre for Disease Control reports, at writing, that there have been more than 3.8 million cases in the country and upwards of 140,000 deaths caused by the virus.

For leaders in the U.S.-based Episcopal Church, this unprecedented time has been a test of leadership, wisdom and patience.

In New York, cases spiked in April and May. “Living here in Manhattan, it was just the constant background sound of sirens, day and night,” says Bishop of the diocese of New York Andrew Dietsche. “Overlapping sirens—couldn’t even count how many, just roaring through the city taking people to the hospital. It was scary, and it was tragic.”

By early July, at the time of his interview with the *Anglican Journal*, Dietsche says New York was on the other side of that mountain of cases. While he worries about a second wave—especially as cases rise in other parts of the country—the diocese is beginning to restart in-person worship in some churches.

Dietsche suspended worship in the diocese on March 15. Since then, churches have been live-streaming services, holding Zoom coffee hours and Bible studies, and having Sunday morning prayer in lieu of the Eucharist. “I think on one hand, everybody



“Living here in Manhattan, it was just the constant background sound of sirens, day and night.”

—Andrew Dietsche,  
bishop of the diocese  
of New York

got very appropriately worried about COVID, and then on the other hand they all became very resilient all of a sudden. Seeing the many ways that churches adapted to this crisis and continued to provide spiritual resource for their congregations and communities was, for me, very inspiring.”

Now that restrictions are easing, Dietsche says, some churches are able to hold in-person worship with a limited number of attendees, social distancing and celebrating the Eucharist with bread only.

Because many Episcopal congregants are older and fall into a higher-risk category for COVID-19, Dietsche says, the diocese is proceeding “slowly and cautiously.”

There have certainly been many losses already. “We’ve had a lot of people die of COVID in the diocese,” says Dietsche. He estimates that one-quarter to one-third of the diocese is made up of people of colour, including Black and Latin members—demographic groups that have been disproportionately affected by COVID-19 in the United States.

When the novel coronavirus first began to spread, Dietsche says, he heard talk that most people who contract COVID-19 survive. “I thought, you know, this isn’t a big deal. I guess I was a little cavalier about it. And then almost immediately, probably our chief lay leader in our churches in the Bronx—a real institution in the diocese

of New York—got COVID and died immediately. And I thought, *oh no, this is going to be far costlier than I had imagined.*”

“We’ve had a number of clergy get COVID; everybody has survived. But we’ve had probably six or more church wardens die of COVID. And others. People that sit in the pews. They’re there one day, gone the next. One of our priest’s wife died of COVID. So it’s been costly for our diocese, very, very painful. And for churches that have lost good friends to this thing ... it’s very tough.”

With distancing measures in place, the regular rituals of grieving are not possible. Funerals in the diocese have been held graveside, with up to 10 people in attendance. Dietsche says he hopes that as restrictions lift, larger celebrations and memorials can be held. “Not being able to have the funerals has been hard, for a lot of families. They just don’t feel like they’ve had the closure that they expect. Our rituals actually work. We develop certain ways that we mourn and our rituals are part of that. So if somebody loves their spouse of 15 years and they lose them, and then we have a seven-minute service out by the graveside, it doesn’t do it, does it?”

During this time, Dietsche says he has been reflecting on the language and imagery of exile as it appears in the Old Testament. “For me, the experience of this is one of exile. I just want to get back to Jerusalem, but I want us all to get back safely. That question keeps resounding:



“It interrupts all the grief rituals.... All of our normal ways of dealing with sickness and death had to be reimagined.”

—Jennifer Reddall,  
bishop of the diocese of Arizona

“How can I sing the Lord’s song in a strange land?”

“I think that’s some of the grief and the confusion that I’m feeling and that plenty of others are feeling here too. We were just so close to going into Holy Week when all of this started up, and that image of the desert and the exile really resonated after those hard days of Holy Week. So that’s what’s on my mind, is the Hebrew people being taken away into exile and mourning, mourning Zion, mourning their home while they were in a strange land.

“But eventually they went back—and we will too. This will pass. The exile is just a long period, and we have to get through it.”

As New York recovers, other states have seen case numbers and death tolls jump dramatically.

“I was in New York City for the last 15 years. And I watched them on the first few weeks of this and thought, well thank goodness I’m in Arizona,” says Bishop Jennifer Reddall.

Reddall has been bishop of the diocese of Arizona for the past year. Like New York, the diocese suspended in-person worship services in mid-March; by May, Reddall says, they were beginning to formulate re-opening plans and guidelines.

Then, Arizona Governor Doug Ducey lifted the state’s stay-at-home order May 15. Suddenly, case numbers began to skyrocket.

It turned out what happened in New York “absolutely can and did happen here,” says Reddall.

Arizona was among the states experiencing a surge of cases in June. By early July, the BBC reported that Arizona was registering as many new cases per day as the entire European Union, which has a population 60 times greater, and the state’s department of health services was reporting that ICUs were at 90% capacity.

“A lot of our congregations are experiencing members who have COVID-19 or who have died from COVID-19,” says Reddall. “It’s a hard time.”

Funerals, of course, are affected by restrictions on public gatherings. “People are doing very small, graveside, 10-person services, or waiting. It’s really hard. It interrupts all the grief rituals that we would be doing.... All of our normal ways of dealing with sickness and death had to be reimagined.”

In Arizona, restrictions on public worship came from church leadership, not the government. “Churches have never been required to close by the government in Arizona. So many churches have continued to gather.... But I definitely know that I don’t want our churches to be meeting places where people could [have] a super-spreader event and end up infecting and killing large numbers of people because they came to worship,” Reddall says.

“I think it’s been very good to provide the sort of clear leadership [of saying], *no, we’re not going to have church and kill*

*people!* Our goal is that everyone is alive in our churches—we believe in life! As a bishop, it’s been interesting, because these are the issues [about which] I’m suddenly involved in conversations with government leaders.” The depth of the crisis, she says, has prompted civic leaders to ask faith leaders to speak up, and she’s been addressing the effects of COVID-19 on the state prison system.

Through this advocacy, Reddall has helped get masks into prisons and is pushing for the department of corrections to begin universal testing. She is also advocating for the governor to extend an eviction moratorium, which was set to last through July 22 at the time of writing, and to distribute rent relief.

The diocese, too, has been able to adapt its ministries to address evolving need. Food banks have turned into drive-through food banks, Reddall says, and the diocese has sent aid—including supplies, financial donations, and 2,000 handmade masks—to local Native American communities that were hit hard by the virus in the spring.

One ministry in the diocese called Crazy Chile Farm—which grows chili peppers and other crops from heritage seeds and sells chili powder to support food security projects—partnered with several churches to airlift 2,200 lbs of supplies, 26 tons of hay and livestock feed, two truckloads of food and a \$4,000 collection to the Hualapai Tribe in the northwest corner of the state.

There is also the ministry of delivering, remotely, a church service every week. In some churches, “whole media teams have sprung up of people who are working on their whole online offerings, whether it’s for worship or classes.”

While there have been encouraging moments—seeing churches pivot to online platforms, taking part in a diocesan worship service and video coffee hour—Reddall says she is feeling the strain of so much distancing. “I miss people.”

Reddall says she is praying for wisdom and patience in this time.

“We don’t get to live in the world we want to live in, we have to live in the world we’re living in.... I’m reminded of the serenity prayer: ‘God, give us serenity to accept the things we cannot change, the [courage] to change the things we can, and the [wisdom] to know the difference.’”

“I have to have the serenity to accept that this is the world we’re in. I don’t get to pick a different world. But I have to have wisdom to figure out, what are the things that we can change? We don’t have to accept just unbridled growth of COVID. We actually can wear masks, keep distant, stay at home. We can change some things. And then to figure out what those things are and figure out how to get people to love their neighbour enough to do them.

“We want your prayers, though. We would be very grateful for getting prayers.” ■



Top row: Sr. Mary Luiza Wawrzyniak, Sr. Celine Marie Lesinski, Sr. Mary Estelle Printz, Sr. Thomas Marie Wadowski; Second row: Sr. Mary Patricia Pyszynski, Sr. Mary Clarence (Adeline) Borkoski, Sr. Rose Mary Wola, Sr. Mary Janice (Margaret) Zolkowski; Third row: Sr. Mary Alice Ann (Fernanda) Gradowski, Sr. Victoria Marie Indyk, Sr. Mary Martinez (Virginia) Rozek, Sr. Mary Madeleine (Frances) Dolan

## Thirteen nuns die from COVID-19 in outbreak at Michigan convent



Joelle Kidd  
STAFF WRITER

An outbreak of COVID-19 in a Roman Catholic convent in Livonia, Michigan, claimed the lives of 13 nuns and infected 17 more.

Between Good Friday, April 10, and May 10, Sr. Mary Luiza Wawrzyniak, Sr. Celine Marie Lesinski, Sr. Mary Estelle Printz, Sr. Thomas Marie Wadowski, Sr. Mary Patricia Pyszynski, Sr. Mary Clarence (Adeline) Borkoski, Sr. Rose Mary Wola, Sr. Mary Janice (Margaret) Zolkowski, Sr. Mary Alice Ann (Fernanda) Gradowski, Sr. Victoria Marie Indyk, Sr. Mary Martinez (Virginia) Rozek, and Sr. Mary Madeleine (Frances) Dolan died after contracting the virus. A 13th sister, Sr. Mary Danatha (Lottie) Suchyta, who had survived COVID-19, died from its effects June 27.

The sisters were all long-time members of the Sisters of St. Felix of Cantalice convent who ranged in age from 69 to 99. Among the deceased were teachers; a librarian; a director of religious education; a secretary in the Vatican Secretariat of State; the author of a 586-page history of the congregation; and a nurse who led student mission trips to Haiti.

The sisters’ ministry in Livonia includes the founding of a university, Montessori school, child care centre, hospice and nursing care centre.

“We grieve for each of our sisters who has passed during the time of the pandemic throughout the province, and we greatly appreciate all of those who are holding us in prayer and supporting us in a number of ways,” said Sister Mary Christopher Moore, provincial minister of Our Lady of Hope Province, in a statement. “Our ministries across the continent continue to serve those most in need and provide education and care for people from infants and children to our elderly.”

According to Global Sisters Report, a project of National Catholic Reporter, this may represent the largest loss of life in a women’s religious community since the 1918 flu pandemic.

Prior to April, there were 57 Felician Sisters in the Livonia convent.

In a convent in Lodi, New Jersey, 12 sisters were infected—one died and 11 recovered. The convents are part of the same congregation of sisters, Our Lady of Hope Province, which includes all of the Felician Sisters of North America.

More than 400 Felician Sisters live in nearly 60 convents throughout the U.S., Canada and a mission in Haiti. ■

# Geography, vulnerability tie into re-opening plans

## Online ministry among key 'learning points' for church

Continued from p. 1

ecclesiastical province was reporting that many parishes were finding their online viewers outnumbering their regular Sunday attendance.

Bishop of the diocese of Fredericton David Edwards, who was elected metropolitan of the ecclesiastical province of Canada in June, said one of the main "learning points" during the pandemic was the development of online resources. Parishes across the province have been engaged with this to varying degrees, he said, with most dioceses supplementing and augmenting their efforts.

## On reserves and beyond borders

The church's Indigenous Ministries department was finding online ministry important to Indigenous Anglicans during the pandemic and was hoping to continue it. In an effort to lift the spirits of Indigenous Anglicans, and of people across the church, the department of Indigenous Ministries had put on two online gospel jamborees, June 5 and July 1. As this article was being written, it was planning a third for August 14.

"We have had a very strong positive response to the jamborees, from Indigenous peoples, who feel affirmed, and from non-Indigenous peoples, who are happy to be included in this slice of Indigenous life and spirit," said National Indigenous Archbishop Mark MacDonald.

The pandemic, he said, posed a particular threat to Indigenous people, particularly elders, because of the poverty, scant access to medical care and isolation that many reserve communities face, so that Indigenous communities generally are under stricter lockdowns than those faced by the rest of Canada.

Indigenous Ministries Coordinator Canon Ginny Doctor added that, since the slow internet connections that exist in many Indigenous communities have hampered access to online events, her department and partners in the Anglican Church of Canada have been reaching some areas through regional radio broadcasts. Improving internet service in Canada will be vital for the church to deliver Indigenous ministry, she said, since the COVID-19 pandemic seems likely to continue for some time.

Online worship has also been a mainstay of the Primate's World Relief and Development Fund (PWRDF) during the pandemic. On April 2, PWRDF's Canadian Anglican Partnership Program team launched "Praying with PWRDF," a Zoom worship service for volunteers and PWRDF supporters. Public engagement coordinator Suzanne Rumsey organized the service to include a land acknowledgement, inspirational musical reflections from YouTube, a scripture reading and a guest reflector. The first reflector was Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

The initial broadcast drew 60 people and soon became a weekly fixture and drew international participants. "When a



▲ Some parishes have turned to outdoor worship. For example, members of Meota parish in the diocese of Calgary gathered for an outdoor healing service across the street from St. James Anglican Church, Priddis, Alta.

PHOTO: DAWN KUUM

director from Village Health Works joined us from New York, we were even able to connect to Burundi and had live music from the Village Health Works Band," said Rumsey.

PWRDF intends to continue the Zoom service in the fall.

## A complex landscape

The varying extent to which different parts of Canada have been affected by the pandemic has led civil governments to respond in different ways, with some relaxing social distancing rules earlier than others as infection rates of COVID-19 began to fall. Within the Anglican Church of Canada, correspondingly, ecclesiastical provinces, dioceses and parishes have moved toward re-opening with varying rules—around how many people are permitted to attend a service at one time, for example, and how they might be able to take communion—and timelines.

In some cases, decisions have been made for dioceses at the ecclesiastical province level. Other ecclesiastical provinces have allowed to dioceses to make their own decisions. Among the latter is the province of Rupert's Land, which covers a vast swathe of Canada, including the three prairie provinces, the Northwest Territories, Nunavut and part of northern Quebec—all of which were affected by the pandemic, and the civil regulations relating to it, in widely differing ways.

"As we span four provinces and two territories, it makes no sense to try to coordinate amidst the varying civil provincial guidelines," Archbishop Gregory Kerr-Wilson, metropolitan of the province of Rupert's Land and bishop of Calgary, told the *Journal*.

Some parts of the province—such as the dioceses located in the civil provinces of Manitoba and Saskatchewan, which have had some of the lowest infection rates in Canada—saw Anglican churches return to in-person worship in the spring. On April 29, Bishop of the diocese of Rupert's Land Geoff Woodcroft released a bishop's directive announcing limited in-person worship in church buildings as of May 4. The diocese of Saskatchewan allowed churches to re-open for public

worship as of May 21, following sanitizing and social distancing guidelines.

Other parts of the province of Rupert's Land have had to aim for later dates. In the diocese of Calgary, Kerr-Wilson in a May 12 letter noted that government data showed higher rates of COVID-19 cases in the Calgary area than in areas of the province covered by the dioceses of Edmonton and Athabasca, and said the time needed to return to in-person worship would be measured in months, not weeks. As this article was being written, Kerr-Wilson said the diocese was likely to announce a return to in-person worship in September, although some congregations, he added, had already been gathering outside, following physical distancing protocols.

The ecclesiastical province of Canada—which covers the Atlantic provinces as well as the dioceses of Montreal and Quebec—also allowed dioceses to decide for themselves.

In the Atlantic provinces, another region of Canada where infection rates remained relatively low, some churches opened their doors in the spring. In the diocese of Fredericton, for example, Edwards announced May 22 that in accordance with the provincial government's recovery plan, religious services of 50 or fewer people (indoors or outdoors) would be permitted as of May 29, though as a result of an update by the government, this date was pushed back to June 5.

But Anglican churches in the civil province of Quebec—one of the areas of Canada hit hardest by the pandemic—did not open this summer. In June, the dioceses of Montreal and Quebec both announced their churches would not re-open until Sept. 6 at the earliest.

"This is a continually evolving situation, and we are all praying to get it right," Irwin-Gibson told the *Journal* July 16.

Ontario dioceses were on a similar timeline. The ecclesiastical province of Ontario—which covers roughly the same territory as the civil province—also announced this June that its churches would remain closed for in-person worship until at least September. The ecclesiastical province prepared a re-opening template for dioceses to follow, but they are also creating more detailed re-opening plans specific to their situations, Germond said, with Algoma and Moosonee hoping to re-open Sept. 6 but others looking at re-opening a week later. A spike in cases or a second wave of the pandemic, she said, would mean a return to online worship only.

In the ecclesiastical province of British Columbia and Yukon, dioceses were returning to in-person worship according to a variety of timelines. The diocese of New Westminster released a plan with a phased approach to restarting in-person worship; some parishes in the diocese opened for live gatherings as early as June 14. The diocese of Yukon returned to live worship, with some restrictions, June 21. In the diocese of British Columbia, parishes were permitted to re-open July 12, but several were planning to wait until the fall, according to information Skelton forwarded to the *Journal*. ■

—with files from Joelle Kidd

# Church aims at change

Continued from p. 1

incident happens, all of a sudden, it coalesces things that have been there under the surface for a long, long, long time,” the primate says.

“None of this is new. We’ve known this for a long, long time. But all of a sudden, people have the time to say, ‘That’s it. It’s enough. We have to do something.’ And they have some energy and time to give to it, frankly, because COVID-19 has given us that space.”

“I think a pandemic shows the cracks in our social structures and our fabric of life, because as long as everything’s chugging along normally and nobody calls us to pay attention, we just get on with our day. We get on with our lives. A pandemic just puts everybody in full-stop mode. Perspectives shift, and values shift, and you pay attention in a different way.”

COVID-19, Nicholls suggests, has laid bare existing inequalities through its more severe impact on marginalized and oppressed communities.

“People of colour have been disproportionately affected by COVID-19, either because they’re frontline workers in essential services like grocery stores, support workers in hospitals ... or because of poverty, or because of housing, or because of lots of other reasons why the pandemic makes a bigger impact on communities where there are other issues at play,” the primate says.

Even before the deaths of Floyd, Breonna Taylor and Ahmaud Arbery in the United States sparked renewed global attention to anti-Black racism, the primate in March signed a joint letter with leaders of the Evangelical Lutheran Church in Canada (ELCIC) and United Church of Canada recognizing the International Decade for People of African Descent from 2015 to 2024.

The letter, released on the International Day for the Elimination of Racial Discrimination, commits the churches to do more to address anti-Black racism, and to share resources to promote a deeper understanding of human rights with a goal towards the eradication of racism.

“We’re late to the party a bit,” Ryan Weston, lead animator of Public Witness for Social and Ecological Justice, says of the churches’ official recognition. “But just in terms of discussion with the United Church and the ELCIC, there was shared interest around endorsing that together.”

On May 3, a public letter signed by 41 Anglican and ELCIC bishops urged Prime Minister Justin Trudeau, Deputy Prime Minister Chrystia Freeland and Finance Minister Bill Morneau to implement GBI.



▲ **The Rev. Matta Kunuk prays in a video service released on the National Indigenous Day of Prayer. That same day, church leaders committed to reconciliation in a public letter.**

PHOTO: ANGLICAN VIDEO

In their letter, the bishops praised federal government programs responding to the economic downturn sparked by the pandemic, such as the Canada Emergency Response Benefit (CERB). But given “specific inclusion and exclusion criteria,” they noted, many people can fall through the gaps.

“We recommend GBI, not just as an astute financial policy, but also because it marks our identity as a country who cares for one another; it is a policy that enshrines this value in law,” the bishops wrote.

“GBI would be a *new social contract*, defining a new relationship amongst Canadians.... With GBI we state clearly and definitively that no one will be failed by the system so catastrophically that they cannot feed and house themselves and their families; that no one is left so alone and so far behind that they cannot find a path out of precarity.”

On May 15, leaders of churches and ecumenical organizations, including Nicholls, signed a letter to Foreign Affairs Minister François-Philippe Champagne criticizing Canada for its silence regarding a proposed vote by the coalition government in Israel to annex a major part of the occupied Palestinian territories. Though the vote was originally set to take place in the Knesset in early July, representatives of Prime Minister Benjamin Netanyahu later suggested a formal announcement had been delayed.

Signatories to the letter called on the Government of Canada to publicly condemn the Israeli government’s annexation plans and the U.S. government plan in support of it; “to work with the European Union and like-minded allies to take all diplomatic and political actions available to hold the government of Israel accountable for violations of international law” and enforce the rule of law without exception; and to protect the human rights of Palestinians, including their right to self-determination.

On June 2, following protests sparked by

the death of George Floyd, Nicholls, ELCIC National Bishop Susan Johnson and United Church of Canada Moderator Richard Bott released a joint letter. They asked members of their churches to show solidarity with the struggle against anti-Black racism through education, prayer, and reaching out to friends of African descent.

On June 8, many bishops of the Anglican Church of Canada followed with their own statement, in which they expressed their horror at the public killing of Floyd and acknowledged the existence of systemic racism “in every part of Canada.” The letter recognized the church’s own complicity in injustice and recommitted it to confront racism and to pursue reconciliation with Indigenous peoples.

“As teachers of the gospel, we remind the world that Christ himself was crucified in part because of the threat he represented in standing with those who were marginalized,” the bishops wrote. “We re-commit ourselves and our Dioceses to confront the sin of racism in all its forms and the patterns of silence and self-congratulation, which have silenced the experiences of people of colour, First Nations, Métis and Inuit peoples of this land.”

On the National Indigenous Day of Prayer on June 21, Nicholls, Johnson and National Indigenous Anglican Archbishop Mark MacDonald released an open letter further re-affirming the Anglican and Lutheran churches’ commitment to ending racism and discrimination in all its forms, and to promoting reconciliation between Indigenous and non-Indigenous peoples.

With the Council of General Synod (CoGS) scheduled to meet on July 25 at the time this article was written, Anglican leaders planned to bring forward a motion to re-mandate a CoGS working group on dismantling racism.

This task force would likely examine initiatives such as anti-racism training for CoGS and in dioceses and undertake a review of the 2007 Charter for Racial Justice. The goal would be for the working group to bring forward any recommendations to General Synod in 2022.

The House of Bishops, Nicholls says, also needs to have a conversation about anti-racism training, perhaps by making such training a mandatory requirement for ordination. Racism, she says, “exists in our clergy. It exists in our parishes, and we have to start by making sure the leadership is trained to recognize it in themselves, in their parish, and in their community, and then work on it.”

In the face of so many pressing social issues, all of which the primate describes as important, she cautions Anglicans to avoid burnout. With people exhausted from dealing with COVID-19—rearranging their lives, working from home, caring for their children, figuring out new ways to handle basic tasks such as buying groceries—Anglicans, she says, will have to “triage our energy levels”: setting some goals, consistently working at them, and then setting new goals afterward.

“This is a long haul,” Nicholls says. “This is not ‘we’re going to fix racism overnight.’ This is generational work. So I hope people will be encouraged to engage in it; not be discouraged by the slowness of progress; and be gentle with themselves around the physical, emotional, spiritual, mental toll that all of the change we are experiencing is putting everyone under.

“Be gracious with one another. Be invitational in our desire to see change.” ■

## WORLD ▶

# Creighton: Nuclear risks exceed Cold War era

Continued from p. 1

role in the creation of nuclear weapons, express a statement of regret for the deaths and suffering they caused in Hiroshima and Nagasaki” and to announce that Canada will ratify the United Nations Treaty on the Prohibition of Nuclear Weapons.

Anglican peace activist and historian Phyllis Creighton delivered the second keynote. Creighton previously served as Anglican representative to Project Ploughshares, the peace research institute of the Canadian Council of Churches.

As a member of General Synod, Creighton led the push for the Anglican Church of Canada to declare in 1983 that

nuclear weapons are “against the will of God and the mind of Christ.” In 2007, Project Ploughshares and the Anglican Church of Canada joined the International Campaign to Abolish Nuclear Weapons.

In her keynote speech, Creighton outlined Canada’s role in the creation of atomic weapons, starting with the signing of the Quebec Agreement by the leaders of Canada, the United States and Britain for joint development of nuclear arms.

Creighton noted that much of the uranium ore used in the Manhattan Project came from the Canadian firm Eldorado Mining and Refining, which had a uranium mine on Great Bear Lake in the

Northwest Territories. The company hired Dene hunters and trappers to carry 100-lb sacks of uranium concentrate on their backs over thousands of kilometres.

Neither Eldorado nor the Canadian government warned the Dene about the radium content of the uranium or the dangers of radiation poisoning, Creighton says. Their community of Déłıne was also left with 1.7 million tons of uranium waste dumped into Great Bear Lake, which caused many residents to develop cancer.

After the bombings of Hiroshima and Nagasaki in 1945, she adds, Canada continued to promote the sale of nuclear reactors to other countries, hosted nuclear

weapons on Canadian soil, helped form NORAD, joined NATO and became part of its nuclear planning team.

In January, the Bulletin of Atomic Scientists moved its Doomsday Clock to 100 seconds to midnight—the closest humanity has come to global destruction since the metaphorical clock made its debut in 1947.

“It is a disgrace that we are facing the threat of nuclear weapons 75 years later, and nuclear annihilation,” Creighton says. “The risks are higher now than they were even at the height of the Cold War.”

Media and information on the event are available at [hiroshimadaycoalition.ca](http://hiroshimadaycoalition.ca). ■

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At AST, students are able to explore new avenues for theological education such as interfaith dialogue, which is becoming a major part of the societal context in which ministry and community leadership must now exercise its calling.

Our peaceful grounds are highly conducive to study. AST is located in Halifax, Nova Scotia in the heart of the

city’s grand South End - the beautiful waterfront of the Northwest Arm is in our back yard, with the woodland Point Pleasant Park nearby. AST is shaped by a tradition of cooperation and respect, going back over 40 years, to create an open and welcoming environment. AST serves Christ’s mission by shaping effective and faithful ordained and lay leaders and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity Degree (honours, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, graduate Certificate in Theological Studies, Diploma in Theological Studies, Diploma in Youth Ministry and the Diploma program in The New Evangelization. Academic Department Telephone: 902-423-5592, Email: [academic@astheology.ns.ca](mailto:academic@astheology.ns.ca), Website: [www.astheology.ns.ca](http://www.astheology.ns.ca).

### COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Principal: Rev. Dr. Iain Luke Contact: Lisa McInnis, Registrar 1121 College Drive Saskatoon SK S7N 0W3 Phone: (306) 975-1550 E-Mail: [esc.registrar@usask.ca](mailto:esc.registrar@usask.ca) [www.usask.ca/stu/emmanuel](http://www.usask.ca/stu/emmanuel)

### HURON UNIVERSITY COLLEGE

Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more. Huron offers BA programs in Religion & Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Studies, Psychology, and a range of additional programs. Huron’s Faculty of Theology provides the highest quality theological education through its undergraduate (BA-Religion & Theology), professional (M.Div and MTS), and graduate (MA Theology) degree

programs, and through its diploma (LTh) and continuing education programs. Huron’s students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds. To arrange a visit or for more information, please contact us! Email: [huron@uwo.ca](mailto:huron@uwo.ca) Telephone: (519) 438-7224 Website: [www.huronuc.ca](http://www.huronuc.ca)

### MONTREAL DIOCESAN THEOLOGICAL COLLEGE

affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a creative learning community rooted in the Anglican tradition and helping students to grow in spiritual maturity and exercise leadership in the church and world. Our residential programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry and Master of Sacred Theology. Our non-residential distance-education Licentiate in Theology program prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students across the country. For information, please contact: The Rev. Dr. Jesse Zink, Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004 x222. [info@montrealdio.ca](mailto:info@montrealdio.ca). [www.montrealdio.ca](http://www.montrealdio.ca).

### QUEEN’S COLLEGE FACULTY OF THEOLOGY

has been preparing people for ministry since 1841. We now offer full time and part time programs for women and men preparing for ordained and non-ordained ministries in the Church. We have on-campus, on-line and correspondence courses that help students complete M.Div., MTS, M. Th, B. Th., Associate, Diploma and Certificate programs. We collaborate and partner with other denominations to strengthen our programs and the learning experience. We provide monthly Continuing Education Sessions for Clergy and Pastoral Workers on topics of current interest and concern. Our programs are built on theological education, pastoral training and supervision, spiritual development, participation in faith-based learning community, and a vibrant chapel life. Queen’s is situated on the campus of Memorial University in St. John’s, NL. For more information about our programs contact The Provost, Queen’s College Faculty of Theology, 210 Prince Philip Drive, St. John’s, NL A1B 3R6. [queens@mun.ca](mailto:queens@mun.ca), [www.queenscollegenl.ca](http://www.queenscollegenl.ca) (709) 753-0116, Toll free (877) 753-0116.

### RENISON UNIVERSITY COLLEGE

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

### SAINT PAUL UNIVERSITY

#### Faculty of Theology ANGLICAN STUDIES PROGRAM

Do you want to become an effective pastoral leader? The Master of Divinity (M.Div.) at Saint Paul University may be for you. Saint Paul University has been preparing Anglicans for ordination for over 30 years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. In addition to courses in theology, scripture, liturgy, and pastoral practice, the program offers specialized courses in leadership, conflict studies, inter-religious dialogue, and contextual theology. Fully accredited by the Association of Theological Schools, the Faculty of Theology offers not only the M.Div. (Anglican Studies) and Master of Theological Studies (MTS), but also bachelors, masters, and doctoral programs.

For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4; (613) 236-1393, ext. 2427/1-800-637-6859. [www.ustpaul.ca](http://www.ustpaul.ca)

### THORNELOE UNIVERSITY

Sudbury, Ontario, is an innovative Anglican college federated with Laurentian University. We offer creative programmes in Women’s, Gender and Sexuality Studies; Ancient Studies; Religious Studies; as well as Theatre Arts and Motion Picture Arts within the Faculty of Arts of Laurentian University. Many of these programmes are also offered by distance education. Thorneloe’s School of Theology offers distance education courses at the certificate and diploma levels, as well as a Bachelor of Theology. Thorneloe has 58 single rooms in its family-like residence. For more information: The President, Thorneloe University, 935 Ramsey Lake Rd, Sudbury ON P3E 2C6 Phone: 1-866-846-7635 Fax: 705-673-4979 Email: [president@thorneloe.ca](mailto:president@thorneloe.ca) Website: [www.thorneloe.ca](http://www.thorneloe.ca)

**TRINITY COLLEGE** Offers dynamic and sophisticated theological programs, focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God’s church. Trinity is rooted in the liberal catholic tradition of the Anglican Church, while embracing a variety of expressions of Christianity, including a vibrant Eastern Orthodox community. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs: M.Div, MTS, MA, ThM, DMin and PhD. Short-course certificate programs are available, with concentrations that include Anglican Studies, Orthodox Studies, and Diaconal Ministry. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 [divinity@trinity.utoronto.ca](mailto:divinity@trinity.utoronto.ca)

### VANCOUVER SCHOOL OF THEOLOGY

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

### WYCLIFFE COLLEGE

at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage, and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Programs of special interest to the Anglican community include the Master of Divinity (MDIV) and the Master of Theological Studies in Development (MTSD). The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at [www.wycliffecollege.ca](http://www.wycliffecollege.ca) or telephone (416) 946-3547 for further information.

OBITUARY



**GESNER, Lloyd Rev. Dr.**  
Passed away at Oakville Trafalgar Memorial Hospital on Friday, July 17, 2020 at the age of 92. Beloved husband of the late Murial Gesner. Loving father of Stephen Gesner (Debbie Cameron) and Susan Gesner (Sean Trueland). Proud grandfather of Rory and Jaime Trueland, and Cameron and Konrad Gesner. Dear brother of Harry Gesner.

Starting his career as a teacher in Halifax, Nova Scotia, Lloyd met the love of his life, Muriel Ferguson, and they went on to live a life of adventure, travel and learning. Lloyd attended theology school to become an Anglican minister, and that calling took him to Minnesota, Ontario, Ohio, Tennessee and finally a return to Ontario. During that time, he was a teacher and headmaster at a number of ecumenical schools, as well as maintaining his role as a priest in both Anglican and Episcopalian churches in Canada and the United States.

His real passion was reading and learning. His home was filled with fiction and non-fiction books on bookshelves that were constantly being emptied and filled up again. He shared his books willingly, as long as he had a chance to discuss them with the borrower after the fact. And often those borrowers were his grandchildren, who were his greatest joy.

As per Lloyd's wishes, cremation has taken place. A Service of Remembrance will be held at a later date. Memorial donations may be made to the Juvenile Diabetes Research Foundation.

# Anglicans respond charitably amid pandemic

**Tali Folkins**  
STAFF WRITER

The COVID-19 pandemic hasn't stopped people from giving generously to the Anglican Church of Canada's Giving with Grace campaign—topping last year's donations.

Donations in response to Giving with Grace's Easter letter campaign this year came to \$143,990, compared to \$135,317 for Easter 2019, says Deborah Barretto, director of the Resources for Mission (RfM) department, which raises funds for the church's national ministry.

"That was right in the middle of the lockdown. It just shows that people realize the need," Barretto

**Barretto: "I think our donors have realized that this is a really crucial year for many organizations, especially the church."**

PHOTO: SASKIA ROWLEY



says. "We are so appreciative of support that they've given us for years and years—and they've continued to do so even during this pandemic.

"I think our donors have realized that this is a really crucial year for many organizations, especially the church."

The Easter campaign is one of two Giving with Grace appeals made by the Anglican Church of

Canada every year; the other is at Advent.

For the first time this year, Barretto says, RfM will be including a self-mailer—a donation form which can be returned to the church without the need for an envelope—in the September issue of the *Anglican Journal*. The self-mailer will accompany the church's annual report on 2019, which will be inserted into the newspaper. ■

## CLASSIFIEDS

BOOK



**The Bishop's Plate: Further Adventures of Bishop RF Shepherd (1926-2012)**

In this riveting second volume of Bishop Shepherd's remarkable life experiences, we discover over a dozen sermons spanning more than four decades, a section on the "Bishop's Charge" from the 78th BC Synod, new "historical" letters, stories contributed by church wardens, and an expanded autobiography. This volume fills in many of the blanks from his first book and offers vital new insights into the challenging world of Bishop RF Shepherd as he made his decades-long trek across Canada, England and the States. This new book can be ordered by contacting his daughter Mary Shepherd, (editor and illustrator), at marymathilda@hotmail.com, or 514-487-0126

BOOK



**Transcendence on the Trans-Canada and Wild Dogs and Doctors**

A young med student travels to the Canadian North in mid-winter, while suffering from serious health problems. Determined to complete her training, she finds herself being helped by a wild dog who becomes her guardian, during the last three weeks of her internship on a reserve. The dog takes her to work every day and to all her necessary outings, and virtually saves her life. This and other stories of remarkable healing, including a salesman's transformative experience on the Saskatchewan Trans-Canada highway, can be ordered by contacting Mary Shepherd, editor and illustrator, at: marymathilda@hotmail.com or 514-487-0126

Continued from p. 4

dialect, such as Inuinakton language or Inuvialuktun language.

**Resources and consultations**

To ensure that the archival descriptions remain highly searchable and discoverable by using standardized subject terminology, we have been consulting resources made available by other librarians and archivists who are also responding to the Calls to Action and have already made changes in consultation with Indigenous peoples in their provinces. An example of this is

the work done by the University of Alberta Libraries' Decolonizing Descriptions Working Group and the Manitoba Archival Information Network's Decolonizing Descriptions Working Group. Consulting resources such as these is beneficial, because the General Synod Archives holdings are national in scope.

Decolonizing our descriptions is a work in progress. There are eight databases searched in online queries that include library materials; official statements (resolutions and press releases); archival descriptions; articles; microforms; and graphic material

(photos). This represents thousands of records with subject headings, people, places or languages that still need to be identified in a respectful way. By doing this, we are endeavouring to make Indigenous people seen and respected for who they are. As we proceed, we plan to include more consultation with Indigenous people. We encourage people to search our collections at <http://archives.anglican.ca> and to send us feedback on our descriptions. We thank the Indigenous peoples for their grace and patience as we endeavour to dismantle racism by decolonizing our descriptions. ■

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## October Bible Readings

DAY READING

- 01 Psalm 80:1-19
- 02 Isaiah 5:1-17
- 03 Isaiah 5:18-30
- 04 Matthew 21:33-46
- 05 Philippians 3:1-16
- 06 Philippians 3:17-4:4
- 07 Philippians 4:5-23
- 08 Isaiah 25:1-9
- 09 Psalm 106:1-23
- 10 Psalm 106:24-48
- 11 Matthew 22:1-14

DAY READING

- 12 Luke 17:11-19
- 13 1 Thessalonians 1:1-10
- 14 Exodus 33:7-23
- 15 Matthew 22:15-33
- 16 Psalm 96:1-13
- 17 Psalm 99:1-9
- 18 Psalm 147:1-20
- 19 1 Thessalonians 2:1-9
- 20 Deuteronomy 34:1-12
- 21 Psalm 1:1-6
- 22 Psalm 90:1-17

DAY READING

- 23 Matthew 6:22-34
- 24 Matthew 7:1-14
- 25 Matthew 22:34-46
- 26 1 Thessalonians 2:10-20
- 27 Micah 3:1-12
- 28 Jude 1-25
- 29 Matthew 7:15-29
- 30 Matthew 23:1-12
- 31 John 8:31-47

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**ANGLICAN**  
FOUNDATION OF CANADA

### BIRTHDAY PARTNERS PROGRAM

AFC wants to ensure it can respond with generosity to your requests for funding ministries in Canada during this time.

AFC invites you to consider a special donation on your birthday in 2020-2021. It can be any amount or the amount of your age!

[anglicanfoundation.org](http://anglicanfoundation.org)  
Click Donate



*We believe in hope...  
A strong national church  
makes a difference.*



Leave a planned gift to the Anglican Church of Canada and create a legacy for future generations. Your gift will support the valuable ministries of the national church.

For information, contact Resources for Mission at [resourcesformission@national.anglican.ca](mailto:resourcesformission@national.anglican.ca) or call 416-924-9199 ext. 359.

[www.anglican.ca/giving/legacy](http://www.anglican.ca/giving/legacy)



The Anglican Church of Canada