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'Her voice will never die'

Anglicans remember Ginny Doctor as visionary leader who helped lay foundations for self-determining Indigenous church

'We have a great task before us'

Sacred Circle examines key documents for emerging Indigenous church while remembering the lost

PHOTO: ANGLICAN VIDEO

National Indigenous Archbishop Mark MacDonald presides over the lighting of the Sacred Fire at the 10th Indigenous Anglican Sacred Circle.

Matt Gardner
STAFF WRITER

The 10th Indigenous Anglican Sacred Circle began with acknowledgement of pain and loss.

At the lighting of the Sacred Fire—livestreamed from Six Nations of the Grand River, Ont., as Sacred Circle was held online for the first time—National Indigenous Archbishop Mark MacDonald drew attention to the destruction of Lytton, B.C. by wildfires. He noted recent revelations about unmarked graves at residential school sites. He highlighted the ongoing struggle of many communities with COVID-19 and an epidemic of suicide, particularly among young people.

In the midst of such catastrophe, the archbishop said, God appears as a reassuring presence. He pointed out that this Sacred Circle began on the feast day of the Algonquin-Mohawk saint Kateri Tekakwitha.

"We have a great task before us, and we have a lot of difficulties in front of us," MacDonald said. "But today, we can say we have a strong and wonderful and gracious God with us."

"We live in an extraordinary time," he added. "A lot of powerful things are happening. The children have spoken from the grave calling this land to justice, calling this land to truth, and it is a very painful time. But it is a time of truth and a time when we are being called back to be what God has meant us to be."



The children have spoken from the grave calling this land to justice.

—National Indigenous Archbishop Mark MacDonald

A Covenant and Our Way of Life

The aim of Indigenous Anglicans to shape their own church within the Anglican Church of Canada took concrete form at the July Sacred Circle, which was based around the theme "Returning Home: Remembering the Lost."

From July 14 to 17, approximately 80 Indigenous delegates discussed two key documents that will determine what the emerging self-determining Indigenous church looks like. These are A Covenant and Our Way of Life—similar to a constitution and set of canons, respectively.

Each day, delegates began with gospel-based discipleship, studying the day's gospel passage to help guide their discussion. Breakout sessions followed in which they studied sections of A Covenant or Our Way of Life.

Delegates offered detailed reflections on wording of the documents—some approving, others critical. Overall impressions were positive. One delegate said of A Covenant: "I was amazed at the insight, the wisdom, the knowledge, the careful thought that was put into this document.... It made me feel proud to be an Indigenous woman within the Indigenous Anglican church."

While this gathering marked the first time Sacred Circle has looked at A Covenant and Our Way of Life, it will not be the last. MacDonald encouraged delegates to bring the documents back to their home communities for reflection before Sacred Circle meets again in the fall.

In his closing message, MacDonald announced he would appoint the Rev. Ray Aldred to a new position—known for now as faith carrier—in the office of the national Indigenous archbishop. Another new position, fire keeper, will involve oversight and development of Indigenous ministry. The archbishop also reiterated calls for the Anglican Church of Canada to share its wealth with Indigenous peoples, by continuing the work of the Jubilee Commission and developing systems of oversight designed by Indigenous people.

Lost but not forgotten

Loss was a frequent theme throughout Sacred Circle: both that of Indigenous children whose unmarked graves continue

Matt Gardner
STAFF WRITER

Canon Virginia "Ginny" Doctor, coordinator of Indigenous Ministries and a major architect of the self-determining Indigenous church, died on May 26. She was 71 years old.

Church leaders, General Synod staff and members of the Anglican Council of Indigenous Peoples (ACIP) expressed shock at Doctor's unexpected passing and offered an outpouring of praise and gratitude for their departed friend and colleague.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, first announced Doctor's death in a public statement. "Ginny has served in Indigenous ministries with dedication and passion, committed to the work of reconciliation and the emerging self-determining Indigenous Church," Nicholls said.

"Her deep faith, sense of humour and steadfast support for Indigenous rights is remembered with thanksgiving. Her death is a deep loss for the Anglican Council of Indigenous Peoples and Indigenous communities across Canada and in the United States."

National Indigenous Archbishop Mark MacDonald praised Doctor's leadership of Indigenous Ministries

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The church's need for pruning

INDIGENOUS
ISSUES ▶

PHOTO: ANGLICAN VIDEO

“She gave so much to so many”: Indigenous Ministries coordinator Ginny Doctor at Sacred Circle 2018.

Doctor seen as ‘visionary’ for Indigenous church

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and her role as a mentor.

Doctor, he said, “was always very effective at taking the dynamics and limitations of what the church system gave to Indigenous people, particularly women ... and putting it together in such a way as to provide a way forward for people.”

“There is a large group of young Indigenous—and a number of non-Indigenous people as well—who have been mentored by her,” he added. “She has a trail of people who will carry on her work over the years.”

Former primate Fred Hiltz, who worked closely with Doctor during much of her time as Indigenous Ministries coordinator, described her as a “very spiritually strong woman” who took pride in her Mohawk heritage and ancestry.

Hiltz praised Doctor as a great teacher and writer, and a “real visionary for the self-determining Indigenous church.”

“If you look at all the documents that have been produced over the years, that have been considered by ACIP and considered by Sacred Circle and found their way to Council of General Synod and the General Synod—Ginny Doctor’s mind and her heart and her hand is just writ large in all those documents, because I think she was, in many respects, the primary author of them all,” Hiltz said. “That will be a long-lasting and beautiful legacy of her ministry, I think.”

A member of the Mohawk Nation Turtle Clan and dual citizen of Canada and the United States, Doctor spent her early career as executive director of the North American Indian Club of Syracuse in New York State. There, she helped provide services for Indigenous residents experiencing poverty.

After many years in that position, Doctor turned to ministry. In 1993 she became the first appointed Mohawk missionary in the Episcopal Church. Doctor lived in Alaska for 20 years, first working as a missionary in the village of Tanana, and in 2001 was ordained as an Episcopal priest. In 2011, she accepted the position of Indigenous Ministries coordinator for the Anglican Church

of Canada, taking over the role from Donna Bomberry.

Bomberry, currently a volunteer for the national church and member of ACIP, was a strong supporter of Doctor carrying on her work. The two continued to collaborate on projects in recent years. She reported being “shocked and overcome with sadness and loss” at Doctor’s death.

“Ginny was Mohawk Turtle Clan and I am Cayuga Turtle Clan, so I called her Cuz,” Bomberry said. “I, along with many, will greatly miss Ginny and her talents and contributions to the Anglican Church and especially Indigenous Ministries.”

Teresa Mandricks, program associate at the secretariat of the National Indigenous Archbishop, worked with Doctor and MacDonald for many years at Church House. “Her laughter and humour spread all around, even when there were challenges,” Mandricks said.

Anglican Video senior producer Lisa Barry collaborated with Doctor on many projects and said the two developed a strong friendship and bond of trust. Their “ultimate passion project,” Barry said, was the 2019 feature-length documentary *Doctrine of Discovery: Stolen Lands, Strong Hearts*. Doctor served as executive producer for the film and Barry as producer/director.

At one screening of the film, Doctor asked Barry to join her at the podium and introduced her as the film’s director and her friend.

“She said that our friendship embodied reconciliation,” Barry remembers. “My eyes filled with tears and my heart filled with love and pride. I was so proud to be Ginny Doctor’s friend and I will never forget that moment.”

Archbishop Hiltz—rewatching the *Doctrine of Discovery* film, in which Doctor narrates large sections—was struck by “how blessed we are that we’ll always be able to hear Ginny speaking” through the documentary and other Anglican Video projects, in addition to her written works.

“It’s just lovely to know that in a sense, her voice will never die,” Hiltz said. “It will always be with us, and it’ll always be a voice that will, I think, encourage, inspire and empower people as the journey to self-determination takes its course.” ■

Primate pledges help in identifying school dead

Continued from p. 1

to be discovered at residential school sites, and of Indigenous Anglicans who had recently died.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, in her opening message acknowledged that revelations about unmarked burial sites would not come as a surprise to delegates or anyone who had read the report of the Truth and Reconciliation Commission.

“The lack of dignity and respect for the lives of children at the schools, and leaving their burial sites unmarked, unrecorded and forgotten, is a stain on the history of Canada and of the churches that must be addressed,” Nicholls said.

Anglican archivists at the national and diocesan levels are ready to assist in searching for any information that could help identify missing children, the primate said. National archivist Laurel Parson is currently working with a committee of Indigenous leaders to determine how best to approach that work.

The church also plans to join in pushing the government to provide sufficient funds and resources for ground searches, Nicholls added. She thanked Indigenous Anglicans for their witness to the gospel in light of so much suffering perpetrated by those who claimed to also be followers of Jesus.

“I know that your faithfulness is costly, as family and community members cannot understand such loyalty to the very institution that caused harm,” the primate said.

“I know that your loyalty, however, is not to the institution. It is to the love of the Creator expressed through Jesus Christ, and equally you challenge the institution to be faithful to its calling by showing the whole church where it has failed to live into the gospel.”

In a video message, Archbishop Don Tamihere, Tikanga Maori primate of the Anglican Church in Aotearoa, New Zealand and Polynesia, expressed solidarity and shared grief with Indigenous Anglicans in Canada.

Tamihere described the complicity of the church in atrocities against Indigenous people as “Christianity corrupted; a church that was a tool in the hands of the empire and in the hands of the colonizer.”

“Now we believe more than ever, the Indigenous voice needs to be heard,” he added. Tamihere called on delegates to

“become more Indigenous in your faith than you ever have before, to show your people and the world the beauty of the gospel message when it is in Indigenous hands, when it is spoken in Indigenous language and celebrated by Indigenous culture.”

Revelations about unmarked burial sites emerged around the same time as the unexpected death of Canon Ginny Doctor, Indigenous Ministries coordinator, on May 26. (See “Her voice will never die,” p. 1) Delegates and speakers throughout Sacred Circle repeatedly paid tribute to Doctor.

While reviewing *A Covenant*, one delegate called for a moment of silence “to honour Ginny Doctor, whose influence is all over this document” and to “give thanks for Ginny’s life, for her faith, for her dedication and for all that she has meant for us in this Sacred Circle as she has journeyed with us.”

Bishop Te Kitoi Pikaahu, chair of the Anglican Indigenous Network, praised Doctor for “her example of Christian service and discipleship” and “theological insight, precision and force.”

“In my mind, she is one of the giants that we remember in the Indigenous church around the globe,” Pikaahu said.

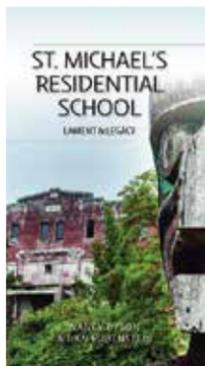
A video tribute produced by Anglican Video honoured Indigenous Anglicans who had died. These included Doctor, the Rev. Vivian Seegers, the Rev. Margaret Waterchief, the Rev. Lloyd Young, the Rev. Caroline Chartrand, Canon Angus Sewap, Canon Barry Bear and Archdeacon Eli Morris.

Strong sense of community

Despite challenges, the prevailing mood at Sacred Circle often seemed upbeat as delegates studied the gospel and discussed *A Covenant* and *Our Way of Life*. In concluding remarks, Nicholls praised the gathering’s “wonderful sense of community—the laughter, the greetings that are tossed across the screens back and forth, the teasing that happens at different points all the way through the meeting, and of course, the stopping to pray when someone mentions someone who’s ill or in need.”

Continuing a long tradition, Sacred Circle ended with the planting of a tree. MacDonald planted the tree in Six Nations and offered a prayer before the extinguishing of the Sacred Fire.

The Sacred Circle had been a “very powerful gathering,” MacDonald said, adding, “God has spoken through the circle once again.” ■



School’s ex-staff speak out

For nearly half a century, Nancy Dyson and Dan Rubenstein rarely spoke about their experience as childcare workers at the Alert Bay Student Residence, better known as St. Michael’s Indian Residential School. For four months in 1970, they worked at the school and conditions they saw left them deeply shaken.

In June, Nancy and Dan released a memoir of their experiences, *St. Michael’s Residential School: Lament and Legacy*. The *Anglican Journal* spoke with the couple about their experience at St. Michael’s, the wider context of residential schools in Canada and prospects for reconciliation. Read our interview online at anglicanjournal.com.

Today's children are watching



By Brenda Still

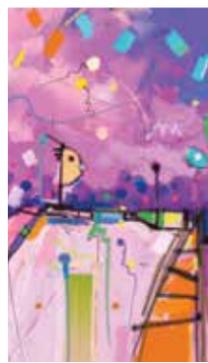
“Today's children need to hear and see the adults in authority clearly demonstrating their intent to value these little lives that were lost.”

AS AN EARLY childhood educator, I have a “kid filter” in my brain. I know that children watch everything we adults do. They listen to our conversations, they watch our body language, and—no matter how hard we try—they hear and see what is broadcast on the news and in social media. My kid filter has been in overdrive this summer, first with the discovery of the remains of 215 children buried on the grounds near the Kamloops Indian Residential School, and then increasingly as this number has continued to grow with the searching of other schoolgrounds.

I cannot stop thinking about how the children I spend my days with might interpret this information. The details, the timeline, the social context, and the Canadian colonial history are lost on today's children. All they know is that children went to school, they died at school, and the school dug a hole and put their bodies there. So many past experiences with children have shown me that when children hear about other children being harmed or in dangerous situations, they identify with the “other” child and internalize the question, “If this can happen to that child, might it happen to me?”

This act of identifying with the other was at the root of a conversation I had with a Grade 4 boy, several years ago. *I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban*, written by Christina Lamb and Malala Yousafzai, was part of his classroom's literary studies. Each day he would come to his after-school childcare program and need to talk with me about what he was reading. He was able to personalize the story and understand that if his family lived in northeastern Pakistan, it would be dangerous for his sister to go to school. He was old enough to understand that his family was safe from this experience because they were in Canada. But I could see he could still not shake the question that if this happened to Malala, what was preventing it from happening to his little sister?

Children's questions cut to the heart of a situation. When our eldest son was in Grade 5, with the help of his dad, he presented the Blanket Exercise to his class. The Blanket Exercise enables participants to gain a deeper understanding of the impact of European colonization on the



▲ Children instinctively look to adults for connection and protection, writes the author.

IMAGES: PLUIE R/ SHUTTERSTOCK

First Peoples of North America. Our son and his dad did a bit of reworking to make the text more kid-friendly for his class. After the experience, the children wrote notes to the presenters. The main question coming out of this activity was, “Why didn't the adults protect the children?” Once again, the time and history were lost on these children—they believe that adults protect children. If these adults that they were hearing about failed to protect these children, could their adults fail to protect them?

Children are once again hearing about adults failing to protect children. These adults they are hearing about are the big guardians in their lives: people who work in schools, such as teachers; people they see at their church—their priests and pastors; people in their homes—their parents and extended family. These are all people they expect to provide them with security.

Children instinctively seek connections with the people around them, and they are hardwired to expect adults to protect them. One connection that children in Manitoba schools are developing is the understanding that they live and learn on Treaty One territory. They hear the land acknowledgement read out each morning as part of their schools' announcements. They have also made connections with the children who historically attended Indian

residential schools during Orange Shirt Day. Outside of my front window I see 215 orange ribbons tied to the fence. These ribbons were placed there by the children who attend this school this spring, on Orange Shirt Day.

My kid filter tells me that today's children need to hear and see the adults in authority clearly demonstrating their intent to value these little lives that were lost. For me, this means that the leaders in the church, and in my case, the Anglican Church, need to move heaven and earth to ensure that all children are accounted for. When church leaders speak, the time that has passed since the first child went to residential school blurs for the children who are listening. The historic successes and the historic failures are ours to hold today. It is time for those with authority to acknowledge those children that are buried on the grounds of former Indian residential schools, take responsibility for the crimes of their predecessors, and show today's children that all children matter. Neither time nor space, nor principalities can separate them from the love they once knew. ■

Brenda Still is an early childhood educator in Winnipeg, Manitoba. She has over 30 years of experience working and playing with children in both the early learning and child care setting as well as the church setting.

Two Hundred and Fifteen

Thoughts recorded two days after the Kamloops Residential school graves were discovered

By Wendy Hamblin

How then, Lord Jesus
How did we lose faith
In how you taught?
Walking the roads, humble
With just your voice
With just your words
To turn men's hearts and minds.
Your Israel, a powerless, conquered land
No army to enforce your cosmic view.

Somehow we missed the point
Somehow we lost
The faith that knowing you
Could spring and grow from individual choice.
That spreading gradually from heart to heart
From voice to voice
Deep faith in you would change and heal the world.

We did not choose the narrow path you walked
Instead we found the broad and easy way
The road that armies march
That monarchs tread
The road where earthly rulers
Puffed with power
Parade before their subjects
Tamed by dread.

So for the people of a conquered land
We wrote new laws
Laws they dared not resist
To snatch their children from their mothers' arms.
We told ourselves it benefits their souls.
Their bodies mattered little,
Or their hearts.

If children, lonely, cried themselves to sleep
If no loved mother by a sickbed sat
If all the words they knew to speak their pain
Were now forbidden
All was for their souls,
And all they suffered
Therefore must be right.

If insufficient, unfamiliar food

Did not sustain their bodies in good health,
If months and years of loneliness and fear
Deprived them of the joyful will to live,
How could this matter, if we saved their souls?

And so as bones and science now reveal
Two hundred small and unrecorded lives
Ended, we do not know exactly how.

But only can deduce
Their passing mattered little in the eyes
Of those who held them captive in the name
Of him who came to make us whole and free. ■

Wendy Hamblin is an elderly Anglican woman of settler background, living in the territory of the Secwepemc (Shuswap) people.

SINGING
WITH JOY ▶

The church's need for pruning

By Linda Nicholls

ALTHOUGH I LIVE in a townhouse and am able to grow plants only in pots, I enjoy gardening, watching with anticipation the emerging growth and blooms in each season. The task I find most difficult is pruning—cutting away the dead branches and reducing even some that are growing in order to strengthen the health of the plant overall. It is the task at the heart of John 15:2: “God cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.”

This is the image that has been sitting in my heart over the past few months as I have contemplated the revelations about unmarked burial sites at former residential schools. The Church is being pruned. We did not bear healthy fruit; we bore poisoned fruit that contributed to the destruction of families and the embedding of intergenerational trauma. We must look at the actions of our ancestors in the faith—their participation in government policies and their tendency (a legacy of colonization) to not consider the dignity of the children in their care worth preserving. Poignantly, this is not just about the attitudes of a society toward people it considered outsiders; it is also about how our church viewed the lives and dignity of children who were among its own baptized members. The conviction of superiority that permeated colonial

“We will work with Indigenous families and communities in archival searches for information that will assist in identification of missing children. We will support families and communities in the path they choose to take to bring the children home, either in body or spirit.”



IMAGE: HELGAFO

decisions and structures also permeated our church. Our church did not live into the faith it professed, nor its commandment to love neighbour as self. The few voices raised in protest were ignored or silenced.

These revelations are hard to hear or understand from our perspective today. We stand before the pain of Indigenous parents and communities, being pruned of any lingering sense of superiority. We did not see the disconnection between the faith we professed and our actions against the children and their families. Although we want to distance ourselves from our ancestors, we know we have absorbed attitudes that live in us until we choose to change them.

We cannot change the actions of the past, but we can examine ourselves today

and ask whether that old blindness continues to exist in our relationships now—and assist in every way possible to redress the pain it caused. We can ask how the gospel is calling us to new relationships, especially with the emerging Sacred Circle Indigenous church. We can invite the Holy Spirit to be our guide in opening our hearts and minds. We can examine ourselves in light of the baptismal covenant to ask how we will respect the dignity of every human being and seek peace and justice in the world.

We will work with Indigenous families and communities in archival searches for information that will assist in the identification of missing children. We will support families and communities in the path they choose to take to bring the children home, either in body or spirit.

When my predecessor, Archbishop Fred Hiltz, made the apology for spiritual harm at General Synod 2019, he spoke repeatedly about the sins of our church in denying the culture, suppressing the language and forbidding the spiritual practices of Indigenous people, and about our church's refusal to recognize the presence of the Creator in Indigenous communities and persons. We must tell our history with honesty about that sin—and change. We are being pruned. Let it be our prayer that new growth will bring healthy fruit. ■

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

WALKING
TOGETHER ▶

Facing what is before us today

By Mark MacDonald

“I am sending you as sheep among wolves.” —Matthew 10:16

THERE ARE MANY things that can be said about the involvement of the colonial churches in the residential schools. Most clearly, that involvement was not as sheep among wolves. It is that abandonment of the Jesus way that has caused so much trouble over the years and, in this matter, has brought so much death and pain. So much has resulted from that abandonment. So much must be done to heal its wound.

It is important to remember that the children were all baptized. They were not “other.” Our most deeply held beliefs say they are “us.” Even baptism, however, did not make them human enough to be buried as our own children. That is what is now causing rage in some, fear in others, denial in some, and shame in most.

What are we to do? A society that has, as Jacques Ellul put it, the “principle of technical organization or efficiency” as its governing spirit will run for an



ILLUSTRATION: LUMEZIA

“Even baptism ... did not make them human enough to be buried as our own children.”

organizational solution that apologizes, reorients, and restructures. All of this is good and I am eager to see it. We can expect to see days that memorialize these events and remind us to do better.

While I am all for it, it would seem to me that the Gospel of Jesus the Messiah offers something deeper, broader, much more urgent, and so much more wonderful. It is called repentance. And here, we are not talking about a small repentance; we are talking about the beautiful, glorious, life-changing Matthew, Zacchaeus, woman at the well, Moses the Black, Mary of Egypt, John Newton, Bill W. (and just about a thousand

Indigenous brothers and sisters I've met) kind of repentance where a person's past is imprinted in a new way of life—in the same way that the scars of Jesus's crucifixion are the signs of his resurrection body. The sins of the past will not just be memorialized, but will become a new identity, a new way of life. You were going one way, now you are going the opposite way. You trusted one way, you now, trusting God, follow a new path. I pray that God, who gives us insight into this way as individuals, will also give us insight into this way as a Church.

When those little ones were laid in the anonymous earth, they were the defenceless and the voiceless. Others—institutions, authorities, churches, and governments—had all the say and all the power. Now the God of the voiceless rumbles in their name. Do we hear? Will we continue to act as those in power, or will we join the Saviour of the voiceless through repentance? Is there anything more urgent for us right now? ■

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

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For all that you've helped us accomplish in the past year and for all that you continue to do to support the ministries of General Synod, thank you.



A message from the primate

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

—1 Peter 3:4-5

SOME DATES STICK in our memories because they are associated with profound moments of joy or shock or change. Birthdays, weddings, deaths and tragedies are stamped in our hearts. The year 2020 will be remembered for the start of the COVID-19 pandemic as it turned lives and plans upside down around the globe.

Church House staff shifted to working from home and seamlessly kept our national ministries actively supporting the life of our Church in every area. Meetings, from the Council of General Synod to standing committees to the House of Bishops and many others, shifted to online gatherings. We also discovered the drawbacks of Zoom fatigue and the gaps where in-person relationships are still needed.

The Strategic Planning Working Group shifted gears from a traditional process to listening deeply across the Church to what was happening and to discerning what new directions might be emerging. Dismantling racism, already a focus for CoGS, rose to increasing prominence in the face of public events and deaths. Faith, Worship and Ministry began a project to reflect on our eucharistic life in the face of worship transformation online. Indigenous Ministries quickly shifted to online

training for lay pastoral caregivers in light of community lockdowns. Everyone adapted their work to meet the challenges.

We have shown that we are more creative, more flexible and more resilient than we could have imagined at every level of the Church. Our staff are a team of skilled leaders committed to the work of our Church. Although we cannot yet see very far into the future we remain confident that the faithfulness and resilience already demonstrated will carry us into wherever God is calling us.

The Most Rev. Linda Nicholls
Primate

General Synod: Staff, volunteers engaged in God's mission

MOST PEOPLE THINK of General Synod as a meeting held every three years. It is always a wonderful event, which brings together committed, faithful Anglicans from across Canada to worship, learn, build relationships, and make decisions about the life of our church at the national level. But General Synod is much more than a splendid meeting. It's people—staff and volunteers—engaged in God's mission.

It's people addressing climate change and human trafficking, and developing worship resources, from new forms of liturgy to an online Lessons and Carols service. It's people connecting with our partners around the Anglican Communion, with the Evangelical Lutheran Church in Canada, and engaging in ecumenical and interfaith dialogues. It's reconciliation, and supporting the emerging self-determining Indigenous church. It's tackling racism and promoting dignity for all humankind. It's people telling the story of what God is doing through us and in us as Anglican Christians.

This is possible only through the generous support of Anglicans across Canada, who give time, treasure and talent to support God's work. Most financial support for General Synod comes from the dioceses, who share part of the support they receive from parishes. But individuals also help through Giving with Grace.



My heartfelt thanks to all who generously support General Synod through prayers, committee work or financial contributions. It's a privilege to work with staff and volunteers who pursue God's call to the Anglican Church of Canada's mission.

The Ven. Alan T. Perry
General Secretary

▲ **The installation of the Ven. Alan T. Perry as general secretary, live-streamed at the Council of General Synod meeting, Nov. 2020.**

Ways to give

Please support General Synod by making an online donation at giving.anglican.ca or send your gift in the postage paid envelope enclosed. Thank you.



▲ The Rev. Canon Virginia “Ginny” Doctor, coordinator of Indigenous Ministries and a major architect of the self-determining Indigenous church, died on May 26, 2021. She was 71 years old. Doctor is pictured here at Sacred Circle 2018 in Prince George, B.C., presenting Victor Flett with a handmade cross for Sacred Circle. PHOTO: SCOTT BROWN/ANGLICAN VIDEO



◀ Judith Moses
deputy prolocutor

Change maker, volunteer, leader

“ I HAVE ALWAYS been active in the church locally, especially in outreach and church school. As I’ve moved closer to retirement, I am pleased to be able to devote time to the national church as deputy prolocutor and in strategic planning. Indigenous ministry has been a Moses family passion for a long time. I am honoured to be able to help bridge the Indigenous and non-Indigenous church. I see myself as a servant of the national church—something that comes naturally as a former federal and provincial public servant. The church has an exciting future as we work together on our ideas for building a post-colonial version of ‘church.’ ”

Indigenous Ministries: Challenges and achievements

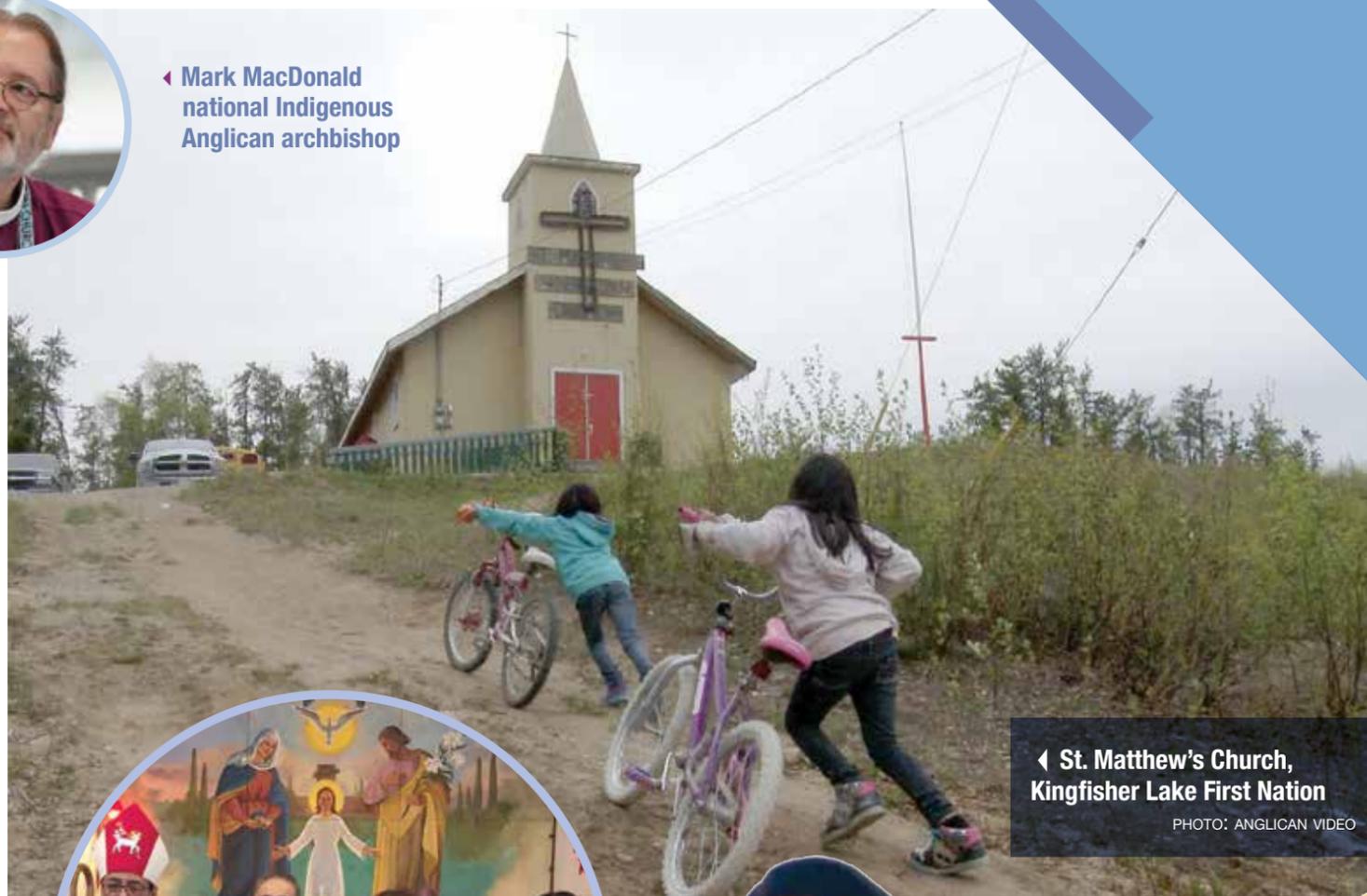
INDIGENOUS MINISTRIES has lost 10 elder clergy during the pandemic, the majority to COVID-19. Leadership was in crisis even before the unexpected death of Indigenous Ministries Coordinator Ginny Doctor on May 26. Amidst these challenges, we are working to provide training, accountability, and accreditation for long-serving faithful leaders. Complementing these efforts are Canada-wide online gatherings for gospel-based discipleship and a weekly Lay Ministers’ Circle of Support and Formation.

Our youth leadership team is working with bishops to establish youth call lines for 10 areas in the ongoing fight against suicide. With the Communications Department of General Synod, we have been regularly offering gospel jams, Sacred Teaching webinars and other communications events. With Resources for Mission, the pension fund and others, we are working to support our many unpaid Indigenous clergy. Our present plan would provide continuing education benefits and access to other credits.

Work continues on the Sacred Circle, the name we are giving to the self-determining Indigenous church. The Anglican Council of Indigenous Peoples has been reviewing first drafts of *A Covenant* (similar to a constitution) and *Our Way of Life* (similar to canons or bylaws) with the Indigenous House of Bishops Leadership Circle. Soon these documents will be translated into Indigenous languages.



◀ Mark MacDonald
national Indigenous
Anglican archbishop



◀ St. Matthew's Church,
Kingfisher Lake First Nation

PHOTO: ANGLICAN VIDEO



▲ The Rev. Nancy and the Rev. Richard Bruyere, shown after performing baptisms, are non-stipendiary priests in Sagkeeng First Nation.

▶ Caleb Hairston, Blue Mountain Tribe lead guitarist, Chiricahua Apache, singing “Pray for Our Planet” at the Feb. 2021 Gospel Jam. The band is two-time winner at the Native American Music Awards.



PHOTOS: COURTESY OF ANGLICAN VIDEO



▲ A joyful heart is good medicine for the Anglican Communion. Bishop Jane Alexander (Edmonton) and Archbishop Sixbert Macumi (Buyé, Burundi) share a happy exchange. PHOTO: ANGLICAN VIDEO

Mending relations, building understanding

2020 SAW THE formal ending of a decade of Anglican Bishops in Dialogue, says Andrea Mann, director of Global Relations for the Anglican Church of Canada.

The last session of the dialogue, aimed at mending relations and building understanding across the communion, was held in the diocese of Zanzibar. Mann was pleased to see both the Rev. Canon Dr. Isaac Kawuki Mukasa and Archbishop Colin Johnson receive the Cross of St. Augustine for services to the church for their work on



▲ Andrea Mann, PhD, director, Global Relations

the project.

A really fast pivot helped Global Relations' partners deliver support to those vulnerable to human trafficking worldwide, including migrant and undocumented workers; this group "really falls to the bottom" in times of societal crisis, she says.

Support for the diocese of Jerusalem's Al Ahli Arab Hospital in Gaza continued. Mann says Canadian Anglicans are really helping to "keep the hospital running, to serve the poorest of the poor" in the struggling region.



A woman playing music during an Annual Strawberry Ceremony to remember missing and murdered Indigenous women. PHOTO: ARINDAMBANERJEE/SHUTTERSTOCK

Educate, protect and empower

THE CHURCH'S EFFORTS to combat human trafficking and climate change weren't hampered by the pandemic in 2020, says Lead Animator of Public Witness for Social and Ecological Justice Ryan Weston.

Zoom brought together a national group on human trafficking. Bishops, Indigenous leaders and other experts focused on shaping advocacy and government relations programs.

Work on missing and murdered Indigenous women and girls, human trafficking, and the exploitation of immigrant workers in Canada and



▲ Ryan Weston, PhD, lead animator of Public Witness for Social and Ecological Justice

internationally also continued, with the aim of educating, protecting and empowering people to make them less vulnerable.

Following a call to action on climate change by the Synod, 2020 saw development of local congregational tools, activities, policies and advocacy programs, in concert with other churches.

A "Season of Creation" event in the fall saw climate and environmental resources created for all parishes; the Church's policies and procedures were reviewed to ensure they prevent systemic racism.



◀ Sheilagh McGlynn national youth animator



▲ CLAY participants, in person and online

PHOTOS: CLAYGATHERING.CA

Every cloud has a silver lining or two

WHEN THE PANDEMIC hit in 2020, "everyone had to pivot," says Sheilagh McGlynn.

The animator of youth ministries for the Anglican Church of Canada says when the in-person Canadian Lutheran Anglican Youth (CLAY) gathering in Calgary had to be postponed, undaunted organizers decided to offer the young people something online.

The resulting event "was very CLAY-like, featuring speakers, skits and music," and was well attended and received.

Later in 2020 a Zoom "call-out" meeting attracted about 20 youth leaders, who planned, played games, and shared ideas on how to keep the youth mission moving in trying conditions. McGlynn says the event was a great way for youth leaders—all impacted by the pandemic—to learn how others were coping, and getting by.

In November, the Stronger Together youth leadership training program, carried out with the Lutherans, moved online. The new format attracted triple the usual turnout, McGlynn reports.

Another silver lining to the pandemic was the fact that Archbishop Linda Nicholls, primate of the Anglican Church of Canada, was personally available for online meetings with young people and leaders. "She met with so many youth leaders, youth groups, campus ministers and confirmation classes, and it was really touching for them to hear from the primate," she says. "She really values the work they are doing."

"The pandemic highlighted how necessary the youth ministry is for our Church," concludes McGlynn. It has caused isolation and mental health problems for young people, and it is essential to make them aware that the Church "is there for them," she says.

A legacy gift is a lasting and significant way to ensure that the ministries of our national church are available for future generations of Anglicans.

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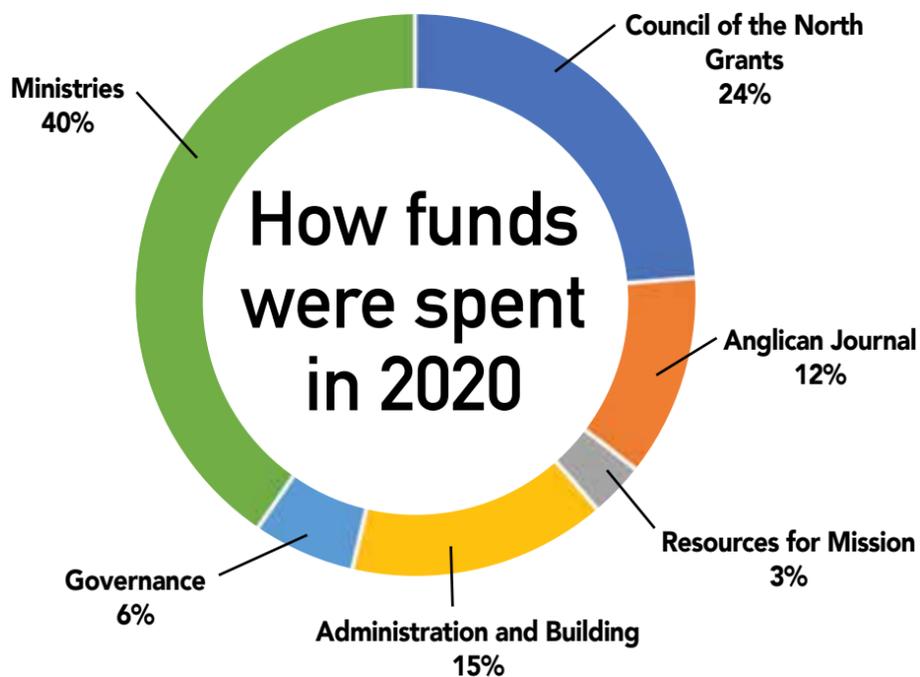


THE GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA

Consolidated Statement of Financial Position

December 31	2020	2019
ASSETS		
Current		
Cash	\$ 4,668,234	\$ 2,877,111
Accounts receivable	2,181,110	933,556
Inventory	55,565	61,739
Prepaid expenses and other assets	145,967	131,698
Total current assets	7,050,876	4,004,104
Investments	24,507,518	22,303,162
Car loans	95,826	99,128
Capital assets	2,336,999	2,364,987
	\$ 33,991,219	\$ 28,771,381
LIABILITIES		
Current		
Accounts payable and accrued liabilities	\$ 884,687	\$ 1,009,612
Deferred contributions	4,527,153	4,276,617
Total current liabilities	5,411,840	5,286,229
Annuities	1,439,816	1,521,922
Total liabilities	6,851,656	6,808,151
NET ASSETS		
Unrestricted	7,541,926	5,691,393
Internally designated	13,697,512	11,018,585
Endowments	5,900,125	5,253,252
Total net assets	27,139,563	21,963,230
	\$ 33,991,219	\$ 28,771,381

This information has been extracted from the full audited financial statements, which are available at www.anglican.ca/fm.



Consolidated Statement of Operations

Year ended December 31	2020	2019
REVENUE		
Contributions from dioceses	\$ 7,669,189	\$ 7,814,913
Other	1,272,155	1,788,899
Anglican Journal	1,036,874	1,269,159
Resources for Mission	468,230	440,718
	10,446,448	11,313,689
EXPENSES		
Council of the North Grants	\$ 2,150,000	2,150,000
Administration	1,364,812	1,383,756
Anglican Journal	1,049,437	1,747,658
Indigenous Ministries	721,626	1,032,816
Other Program Initiatives	716,319	650,906
Communications	620,097	731,866
Governance	540,695	2,027,946
Primate and House of Bishops	510,818	795,304
Global Relations	324,569	631,667
Faith, Worship and Ministry	321,448	424,154
Resources for Mission	287,932	350,768
Affiliations	281,500	274,279
Public Witness for Social and Ecological Justice	152,619	169,145
	9,041,872	12,370,265
Excess (deficiency) of revenue over expenses before the following:	1,404,576	(1,056,576)
Investment income	2,051,409	1,963,125
Undesignated legacies	1,073,475	148,115
Excess of revenue over expenses	\$ 4,529,460	\$ 1,054,664
Transfers (to) from internally designated net assets	(2,678,927)	556,227
Increase in unrestricted net assets	1,850,533	1,610,891
Beginning balance unrestricted net assets	\$ 5,691,393	\$ 4,080,502
Ending balance unrestricted net assets	\$ 7,541,926	\$ 5,691,393

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**COMPANIONS
IN FAITH ▶**

This is the first in a series of seven in which Matt Gardner, Anglican Journal staff writer, presents Anglican and Lutheran perspectives about matters of mutual importance.



◀ Nicholls, left, shares a moment with Johnson.

PHOTO: ANGLICAN CHURCH OF CANADA

‘We’re the ones who are testing it out’

How full communion in Canada fits into global ecumenism

The full communion partnership between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada is both influenced and influencer when it comes to models for ecumenical partnerships.

Primate Linda Nicholls and National Bishop Susan Johnson, respective leaders of the Anglican and Lutheran churches in Canada, suggest that full communion between their two churches draws upon previous models while offering a testing ground for similar partnerships in other countries.

An early partnership between Anglican and Lutheran churches was the Porvoo Communion, established in 1992 between Anglican and Evangelical Lutheran churches predominantly in

Northern Europe.

However, as Bishop Johnson notes, “that has far less practical application because there are very few in each other’s churches.” Many churches in the Porvoo Communion, such as the Church of England, are state churches that predominate in their respective nations.

“You don’t get a lot of Anglicans in Sweden or Norway or Finland or Estonia or whoever’s a part of that,” Johnson says. “But it does allow for exchange of clergy and exchange of memberships.”

In the case of the Anglican and Lutheran churches in Canada, she adds, “we’re talking about two churches living on the same territory in more or less equal numbers, comparatively. So it allows us to do different things.

“There are a number of other relationships involving Anglicans and involving Lutherans in other churches in other areas. But I think we’re the ones who have taken it the farthest in terms of the work we do and the partnerships we have.”

A major influence on the full communion partnership in Canada was the similar agreement between The Episcopal Church and the Evangelical Lutheran Church in America. The two U.S. churches have been in full communion since 1999, although they did not sign a formal agreement until 2001.

“I was at the signing ceremony, and it had failed the first time it went in front of the Lutherans,” Johnson recalls. “So we learned a lot from that failure as we prepared for [the Waterloo Declaration] in 2001 ... Sometimes you learn from failures as much as you learn from successes.”

“I think both our agreement and the one in the States are kind of forerunners,” Nicholls adds.

“We’re the ones that are testing it out, and testing it out because we need to. We

need to be on the ground. We need to be pointing to that unity as churches. It doesn’t require us to be identical, but can show us working together and having a stronger voice because we do work together.”

A growing four-way partnership between these churches in Canada and the United States has emerged, now called Churches Beyond Borders. Johnson highlights how work of the different churches can complement each other in different areas, such as dismantling racism.

“There’s a lot more work being done in the States in terms of anti-Black racism,” the national bishop says. “But there’s more work being done in Canada in terms of racism against Indigenous peoples. So we’re bringing those things together in terms of racism and our work there.

“We can learn from each other and share gifts with each other, which is the whole point of a full communion.”

Meanwhile, dialogues involving the Anglican Communion and Lutheran World Federation have continued at the international level.

From work together in the Joint Declaration on the Doctrine of Justification group, the Anglican Lutheran International Commission on Unity and Mission (ALICUM) has been established to find new areas for shared work between the two denominations. ALICUM is modelled on the similar International Anglican-Roman Catholic Commission on Unity in Mission (IARCCUM).

Nicholls says that the work of ALICUM “will concentrate on supporting local cooperation in mission and ministry between Anglicans and Lutherans. Like IARCCUM, which was the Roman Catholic version, it’s looking for ways to nurture support and lift up places where Anglicans and Lutherans are working on the ground together.” ■

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BOOK



Nellie's Journey
by Mary Druce

Set in England, at the time of WW1 'the Great War', this tells the story of Nellie Parkin, her friends and family: Mam, Pa, her sister Sally, and brothers George and Will. Nellie is "Bright" as a neighbour says, "as a shiny new button" – and with the ambition to match! Nevertheless, due to her working class background, she seems doomed to have to labour at the local mill.

With the advent of war however, an opportunity opens up for her to train as a nursing aide. This, she seizes – and soon, both she and her friend Penny are off to the Front. Here, although initially branded by the professionals as 'mere amateurs', they are able to help in making a difference for the wounded men.

Through all of the exigencies of war, strong alliances are made – even, for Nellie, love! This, with Harry. A pacifist, Harry is 'doing his bit' as a stretcher bearer.

Meanwhile, at home, Mam and Pa are having to deal with Sally's emotional crisis; this, caused by Robert, the philandering son of the wealthy local mill owner. As well, George is off to the war – followed eventually, by Will.

A sub-plot – that of the marriage between impoverished Lady Vivienne and Robert, gives us a hint of the slow dismemberment of the British 'Ruling' classes. As in all wars great social changes are evolving: workers are beginning to realise their worth. Unions are on the verge of being formed... Coming home, Nellie finds herself a patron – the mill owner! Now it seems, she will be given the chance of entry into university; here, she will pursue her interest – fostered by her experiences at the Front – into the phenomenon of P.T.S.D.

The story ends in a joyous family Christmas. And Harry? That's another adventure!

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BOOK



Brought to our Knees
Prayers during Covid-19
by Judy Rois

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Territory of the People bishop resigns after sexual misconduct allegations

STAFF

Lincoln McKoen, former bishop of the Territory of the People, resigned and relinquished his exercise of episcopal ministry on June 10 following allegations of sexual misconduct.

Archbishop Lynne McNaughton, metropolitan of the ecclesiastical province of B.C. and Yukon, announced to the diocese the next day that McKoen had resigned due to allegations of "inappropriate sexualized electronic communications" to an adult resident outside the ecclesiastical province with whom he was in a pastoral relationship. These communications included text and images.

In subsequent remarks reported by the CBC, McNaughton said that McKoen would not be able to serve as an Anglican priest anywhere in Canada. She added that the alleged misconduct is not a criminal offence by law.

The resignation followed an earlier decision by McNaughton to inhibit McKoen from his duties as diocesan bishop and begin disciplinary proceedings by the provincial synod, following the allegations received on May 27. "The Territory of the People and



PHOTO: CONTRIBUTED

Lincoln McKoen, former bishop of the Territory of the People

the Anglican Church of Canada have a strictly enforced, zero tolerance policy in regard to misconduct," McNaughton said at the time.

In her June 11 statement to the diocese, the metropolitan said McKoen "acknowledges that the allegations are well-founded." The Territory of the People is offering pastoral care to anyone affected and has established an interim steering committee for the diocese.

McKoen was elected bishop of the territory in January 2020 after the retirement of former suffragan bishop Barbara Andrews. ■



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OCTOBER BIBLE READINGS

DAY READING

- 01 Mark 10:1-16
- 02 Genesis 2:4b-25
- 03 Hebrews 1:1-14
- 04 Hebrews 2:1-18
- 05 Hebrews 3:1-19
- 06 Hebrews 4:1-13
- 07 Job 23:1-17
- 08 Psalm 90
- 09 Mark 10:17-34
- 10 1 Timothy 2:1-8
- 11 Psalm 65

DAY READING

- 12 Job 38:19-41
- 13 Hebrews 5:11-6:12
- 14 Hebrews 6:13-7:14
- 15 Amos 1:1-15
- 16 Amos 2:1-16
- 17 Psalm 91
- 18 Obadiah 1-21
- 19 Hebrews 7:15-28
- 20 Hebrews 8:1-13

DAY READING

- 21 Leviticus 9:1-21
- 22 Job 42:1-17
- 23 Mark 10:46-52
- 24 Psalm 35
- 25 Psalm 36:5-12
- 26 Mark 12:28-37a
- 27 Deut. 6:1-19
- 28 Jude 1-25
- 29 Hebrews 9:1-14
- 30 Hebrews 9:15-28
- 31 Romans 3:9-31

ELECTIONS ▶

Stephen London elected bishop of Edmonton

Tali Folkins
STAFF WRITER

The Rev. Stephen London, rector of St. Thomas' Anglican Church in Sherwood Park, Alta., was elected bishop of the diocese of Edmonton at an online electoral synod June 26.

London, whose consecration is set for Sept. 18, will succeed Jane Alexander, bishop from 2008 until April 2021.

In a post-synod interview posted on the diocese's website, London said he wanted to undertake a "pilgrimage" of the diocese, talking with the people of every parish and praying in every church.

"Coming out of COVID, I don't think any of us know where we are as a church," he said. "And so now ... I think we just need to take a physical and spiritual inventory. Who's exhausted? Who's hurting? Who has learned new things? Where does new ministry happen?"

London, 48 was born in Texas and

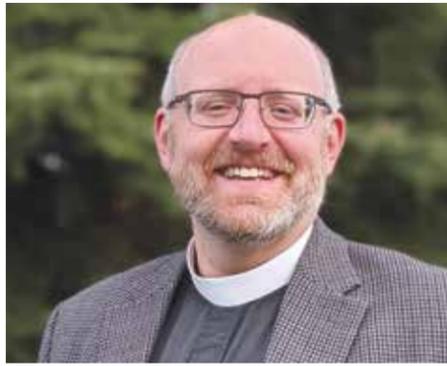


PHOTO: CONTRIBUTED

London was elected on the fifth ballot of an electoral synod held June 26.

received his M. Div. from Yale. He was ordained a priest in 2004 and has served in the diocese of Edmonton since that year. He is married to the Rev. Stephanie London, rector of St. Columba's Anglican Church in Beaumont, Alta., and they have three children. ■

DEPARTURES ▶



Hanna Goschy

Tali Folkins
STAFF WRITER

Hanna Goschy, the Anglican Church of Canada's treasurer and chief financial officer since 2013, has announced her retirement effective Aug. 13.

"I am deeply grateful for Hanna's unstinting support of General Synod and of our dioceses and ministries," Archbishop Linda Nicholls, primate of the Anglican Church of Canada, wrote in an email to staff May 14. Nicholls described

Goschy as a "take-charge treasurer" who, among other accomplishments, established "a more holistic and transparent budgeting process."

Goschy first came to Church House in 2011 as controller. She had previously served employers including Manulife Financial, Transamerica Life Canada and, most recently, YMCA Canada, where she had been chief financial officer since 2000. She succeeded Michèle George as the church's treasurer and chief financial officer. ■

Anglican Journal loses editor, writer

STAFF

The *Anglican Journal* found itself editorless this summer with the resignation of Matthew Townsend June 11. The same month also saw the departure of staff writer Joelle Kidd, on June 10.

In a statement emailed to General Synod staff, director of communications and information resources Joe Vecsi said Townsend had "demonstrated compassion and a commitment to exceptional journalism" throughout his tenure, which among other things saw the launch of the electronic magazine *Epiphanies*.

"Matthew explored often difficult and challenging topics in his work, always through the lens of understanding and hope for the Church," Vecsi said.

Townsend was hired as editorial supervisor of the *Journal* in March 2019, becoming editor in January 2020.

He had previously served organizations including the Episcopal diocese of Rochester, N.Y.; the Episcopal diocese of Central Florida; and *The Living Church*, a magazine covering Episcopalian affairs.

Vecsi said Kidd had "made a significant contribution to both the *Journal* and *Epiphanies* exploring such topics as assumptions during the pandemic, the paradox of poverty and the stories behind the families of missing and murdered Indigenous women."

Kidd arrived at the *Journal* in September 2017 after serving as editor at Fanfare Magazine Group in Winnipeg. ■



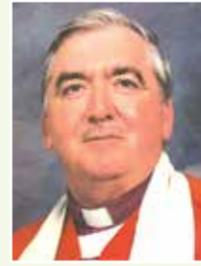
Matthew Townsend



Joelle Kidd

DEATHS ▶

David Ashdown played vital role in first Indigenous diocese



Matt Gardner
STAFF WRITER

Archbishop David Ashdown, former bishop of Keewatin and metropolitan of the ecclesiastical province of Rupert's Land, died peacefully on June 9 at Regina General Hospital.

As bishop and metropolitan, Ashdown played an indispensable role in the establishment of the Indigenous

Spiritual Ministry of Mishamikoweesh, the church's first Indigenous diocese, in June 2014. Ashdown oversaw the transfer of First Nations parishes in northern Ontario and Manitoba from the diocese of Keewatin to Mishamikoweesh, after which the diocese of Keewatin ceased to operate in 2015.

National Indigenous Archbishop Mark MacDonald said Ashdown was "able to see and implement the innovations that could build a bridge from the Western way of doing things to an Indigenous way of doing things" and called him "an essential and vital part of one of the first concrete expressions of Indigenous self-determination." ■

Vivian Seegers lived out gospel through pain and triumph



Matt Gardner
STAFF WRITER

The Rev. Vivian Seegers, founder and gathering priest of Urban Aboriginal Ministry (UAM) in the diocese of New Westminster, died on June 2 from complications due to COVID-19. She was 62.

The first Indigenous woman ordained in the diocese, Seegers at the time of her death was assistant priest at St. Mary Magdalene in Vancouver. She previously served as a curate and lay native minister. Through UAM, Seegers provided pastoral care in Vancouver's poorest neighbourhoods.

National Indigenous Archbishop Mark MacDonald said Seegers—who experienced poverty and addiction before becoming a counsellor, traditional healer, deacon and priest—"struggled against so many things in life, overcoming them all ... In the midst of her very Indigenous life, with its pains and triumphs, there was Jesus. To see Jesus in her was a powerful witness."

The Rev. Laurel Dykstra, who served as an advisor to UAM, described Seegers as "somebody who uncompromisingly embodied the Indigenous and Gospel values of giving to whoever asks and sharing what you have, however little, with those who need it." ■

To read longer versions of our obituaries for Ginny Doctor, Vivian Seegers and David Ashdown, visit anglicanjournal.com.



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