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Next up: a female Archbishop of Canterbury?



PHOTO: SCREENSHOT/ZOOM

Some 238 people attended the February webinar, at which Canadian bishops were joined by the Anglican Church of Australia's Archbishop of Perth Kay Goldsworthy.

It's now 'entirely thinkable,' conference hears

Matthew Puddister
STAFF WRITER

Thirty years after Victoria Matthews became the first woman to be ordained a bishop in the Anglican Church of Canada, has the time come for a woman to serve as Archbishop of Canterbury?

The question arose during "Faithful to the Call," a Feb. 26 online conference honouring Matthews on the 30th anniversary of her ordination as suffragan bishop of the diocese of Toronto and celebrating women in episcopal ministry. (Matthews later served as bishop of Edmonton and then as bishop of Christchurch in the Anglican Church of Aotearoa, New Zealand and Polynesia.)

Toward the end of the webinar, Bishop of Quebec Bruce Myers asked whether the time had arrived for a woman to serve as Archbishop of Canterbury—and what the implications might be.

Some panel members said this time might well be soon.

Matthews recalled how when she

attended the 1998 Lambeth Conference as one of only 11 female bishops present, all her male counterparts referred to her as bishop—including those from provinces that did not allow the ordination of women.

"Even if they didn't approve, there was extraordinary generosity of spirit," Matthews said. "I think we shouldn't hold back because some disagree, any more than we've held back in the ordination [of women] to priesthood or consecration of bishops.

"To be quite honest, the Archbishop of Canterbury is criticized for being for and against most everything. So don't hold back. The time is nigh."

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, said there was no shortage of possible female candidates.

"I think that there are women ready and willing and able to step into that role," the primate said. "I would think it's a more question of, is the Church of England

See 'WE SHOULDN'T,' p. 8

ANGLICAN VOICES



PHOTO: KEN VILLENEUVE

Eternity's light and the door of forgiveness

A writer's long struggle with the legacy of her father's abuses

By Joy Kogawa

"THIS YOU MUST WRITE," my friend Julie Salverson said as we parted. We had been talking about our fathers. She walked on to Union Station, pushing her green suitcase on wheels, her pen in her hand. "You must. Not for him but for you."

"OK, Julie."

I waved and made my way home. And lo, here I am, obediently at the computer. I'm "showing up" for the task, hands on keyboard, munching a dark chocolate almond. It doesn't matter if words appear, or do not. It matters to show up.

Here's what I need to write. Again and again and again. My one story.

Another writer friend told me we each have one story. I've written about my father already.

How many times? Two books? Isn't that enough? No? OK. Once more, then, with feeling.

DAD.

The evil one the innocent one, the charming, the reviled.



IMAGE: VALAZARUS-STUDIO

Once upon a time, he was the adored. What I want is to adore him again. But what I want is not what I'm going to get.

This is not for him. This is for me.

That's what Julie said.

My dad, my beloved dad, is the person in all creation I most loved. He was fun, he was charming, charismatic, emotional, a singer, a storyteller. Not once did he reprimand me or speak harshly to me or to anyone. A good friend once said, "He was without anger? That's the most horrific thing." I don't know what she meant by that. But maybe a person's imperfections are safer when they're visible.

He thought I could do no wrong. He created events—parties, concerts, celebrations, feasts. Our Christmases were beyond happy. Japanese-Canadian Anglican families came from all over southern Alberta—Vauxhall, Taber, Iron Springs, Raymond and beyond— mothers bringing *futomaki* sushi, herring roe on seaweed, pickled herring sushi, Japanese chow mein, sweet and sour drumsticks, yellow daikon pickles, *mochi*, *manju*. My brother Tim was Santa Claus. Mama and I filled paper bags with curly green and red candies, red cinnamon candies, a red

See 'FROM,' p. 4

Some readers may find this story distressing. For a searchable list of crisis lines and other support resources across Canada, please visit: <https://t.ly/6KxMV>

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Why do Canadians convert?



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Interview: Israel and the war in Gaza



EVANGELISM ▶

No clear down trend in conversions: study



PHOTO: MOUSSA FADDOUL

Survey probes how and why Canadians become Christians

Sean Frankling
STAFF WRITER

The most surprising thing about his recent study on faith formation among Canadians is that conversions don't seem to be significantly on the decline, says Jeremy McClung, transitional director of the Institute of Evangelism at Wycliffe College.

The study, "Finding Faith in Canada Today," found that among converts who had come to the faith as adults over the past 50 years, "there's a little dip in the last 10 years, but not enough to see a trend at this point," McClung says. "That was a shock to us. We thought we would see just a downhill slope."

With funding from the diocese of Niagara, Muskoka Community Church and the Institute of Evangelism, McClung and his predecessor as director of the Institute of Evangelism, John Bowen, contracted data services firm Maru/Blue to find and question Canadians who said they had become Christians as adults after not having grown up as believers. The questions were designed to identify what their conversion experiences had in common, whether there was a discernible order in which those experiences typically happened and demographic patterns among converts to Christianity, among other things.

Among the study's 318 respondents, McClung says there was no clear pattern in the order of events that led to their taking up the faith. For many it was a process that took anywhere from less than a year (39 per cent) to more than 10 years (19 per cent). While the number of conversions hadn't dropped nearly as much as McClung and Bowen had suspected it would, the average age when they came to the faith did go up, says McClung. A majority of converts were over 40 at time of conversion in the past 20 years, compared to about a third over the survey's five-decade span.

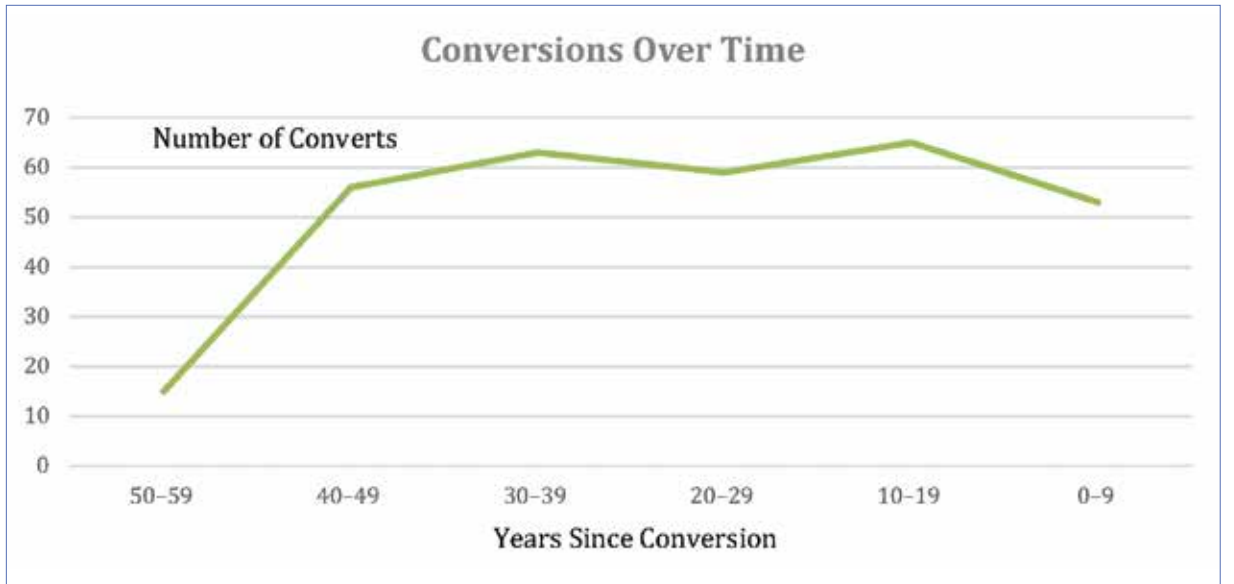
Canon Neil Elliot, statistics officer for the Anglican Church of Canada, cautions that those 318 respondents represent only a small proportion of the total 7,717 Christians the study's search reached out to, only about nine per cent of whom came to the faith over the age of 17. As such, he says, "the study is examining a process which applies to less than 10 per cent of all Christians, and probably a much smaller proportion of Anglicans, [who are] anecdotally much less likely to engage in evangelism." He cautions, therefore, that the study should not be taken to suggest a reversal of the trend of shrinkage in the church as a whole.

McClung, who acknowledges that the study has some limitations, says he and Bowen hoped to find some indications of how the process of coming to faith works. One interesting—though more difficult to conduct—idea for future research, he adds, is interviewing people who had considered Christianity at some point to ask what prevented them from joining and thereby look for clues about how evangelism could be done better.

The survey also asked respondents to rank seven conversion-related events in

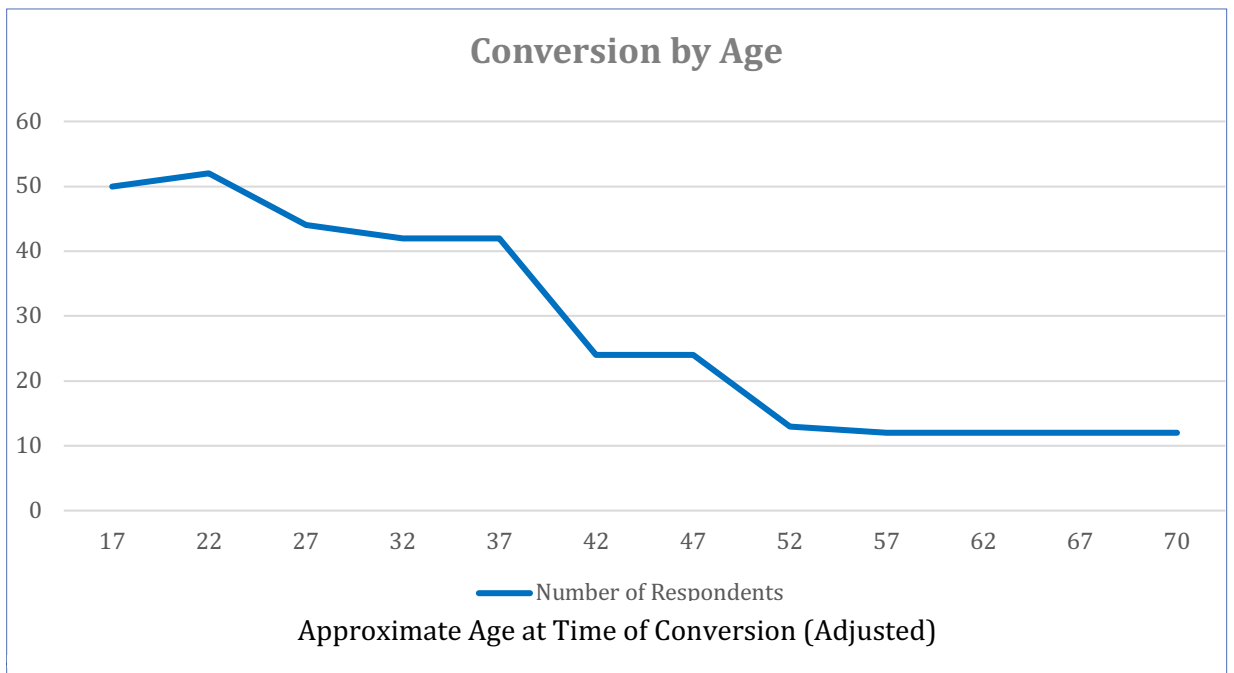
“[The slight dip] was a shock to us. We thought we would see just a downhill slope.”

—Jeremy McClung



SOURCE: FINDING FAITH IN CANADA TODAY

Plotting the self-reported dates of the respondents' conversions on a graph showed an unexpectedly small reduction over the last 10 years, says McClung.



SOURCE: FINDING FAITH IN CANADA TODAY

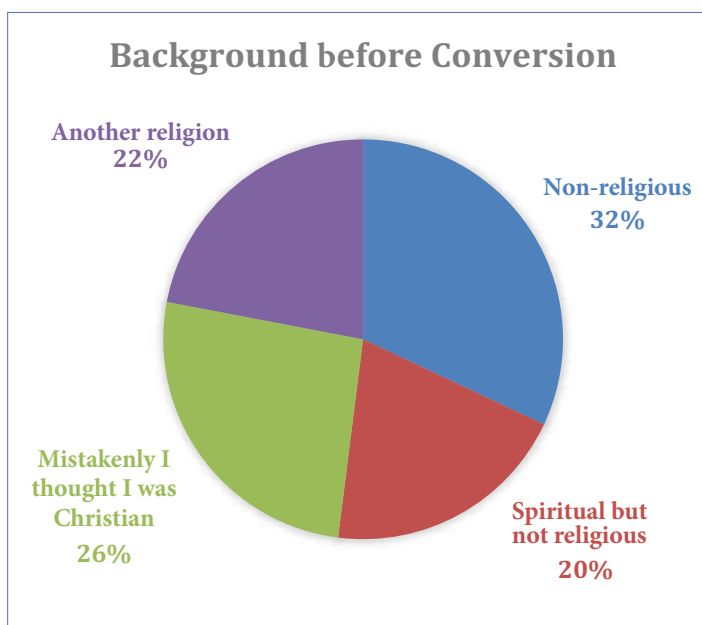
People who converted in the last 20 years have been more likely to convert after the age of 40. About two thirds of respondents reported becoming Christian in their 20s and 30s in the previous decades.

Corrections

About 20 people were playing the online game Eco at any one time on the server Blane Finnie was using for his study when he spoke with the *Journal*.

The first woman to be ordained in the diocese of Eastern Newfoundland and Labrador was now-Canon Elaine Hamilton, priested by Bishop Martin Mate in 1981.

Incorrect information appeared in the February *Anglican Journal*.



▲ An unexpectedly high proportion of converts said they had been in contact with the church before their conversions but believed they had come to true faith later in life.

SOURCE: FINDING FAITH IN CANADA TODAY

the order that they happened, ranging from attending church for the first time to having intellectual doubts and questions answered to feeling God's presence for the first time. The survey showed that these had not happened in any predictable order from one respondent to another, a finding McClung says may disappoint anyone hoping to find an algorithmic, step-by-step process for future evangelism.

It's tempting to go into research like this looking for a simple assembly-line process to put non-Christians through and get a guaranteed conversion, he says.

"People who we love, who we want to become Christians—we find it frustrating that we don't know how to help them with that. If we just had the magic formula and we could plug them into that and on the other side they'd come out Christian, that would help us feel so much better."

The good news for Christians like these, he says, is that the survey also suggested the most common factor at play in conversions was having a friendship with an existing Christian, with about 40 per cent calling it somewhat or very important to their journey—more than those who named their parents (13 per cent), a particular church (about 35 per cent) or even their spouse (32 per cent).

And when asked what a Christian they knew had done that had helped them on the path to conversion, the top three things they named were that they had demonstrated the love of Christ (47 per cent), invited them to church services or events (44 per cent) and lived a life that looked attractive (36 per cent).

In a time when evangelism is "deeply unpopular inside and outside the church," McClung says, that news should be a huge relief to people who feel they should be doing more to spread the gospel. "I'm from more of an evangelical, Anabaptist background and even though in our tradition we have to pretend to be excited about evangelism, people are

See 'NO MAGIC,' p. 10

YOUTH
MINISTRY ▶

‘Say Yes! to Kids Sunday’ aims to galvanize Anglican Foundation campaign



▲ **Scott Brubacher, executive director, Anglican Foundation of Canada**

PHOTO: CONTRIBUTED

Matthew Puddister
STAFF WRITER

The Anglican Foundation of Canada (AFC) will provide a spiritual focus for Say Yes! to Kids, its annual fundraising appeal for child and youth ministry, by encouraging parishes across the country to celebrate “Say Yes! to Kids Sunday” on June 2.

A new liturgical resource is available at anglicanfoundation.org/sytkssunday to help parishes observe Say Yes! to Kids Sunday, which AFC executive director Scott Brubacher describes as a “general unifying force” for the Say Yes! to Kids campaign. Parishes are invited to use the liturgical resource whether they have children in their congregation or not and to support the fundraising campaign if they wish.

“There is no day in our church calendar that is focused on children and youth ... It would be really nice for us to have a moment in our calendar where we celebrate the children and youth in our midst, and we thought that this was a way to make that come together across the church,” Brubacher says.

Launched in 2021, Say Yes! to Kids has provided more than \$625,000 in funding to 125 beneficiaries for church-led programs and initiatives to support children, youth and young adults.

The 2024 Say Yes! to Kids campaign runs from April 2 to June 30. The goal of the Anglican Foundation is to have 30 fundraising teams with 90 participants and to raise \$200,000 overall for the annual appeal.

While the AFC suggests parishes celebrate Say Yes! to Kids Sunday on June 2, the second Sunday after Pentecost, they can observe the occasion on any Sunday after Pentecost, which Brubacher says “fits with the theme.” The weeks following Pentecost coincide with spring and are thus often associated with youth, being a popular time for confirmation services.

The liturgical resource for Say Yes! to Kids Sunday will include suggested alternatives to standard scripture readings and psalms, centred around children and youth, as well as recommended hymns.

Children and youth are also encouraged



PHOTO: CONTRIBUTED

A young pizza-maker at a diocese of Montreal youth ministry program supported by Anglican Foundation grants through Say Yes! to Kids



▲ **Kids go canoeing during the Nature Mission camp, which takes place at the Quebec Lodge Outdoor Centre.**

PHOTO: CONTRIBUTED

to play roles in the service, such as by serving as greeters, participating in the procession, doing a reading, preparing the table, or even offering a short reflection or homily, Brubacher says. If congregations wish to raise funds for Say Yes! to Kids, he adds, they could choose to take up a special offering to support youth ministry within their parish.

Michelle Hauser, AFC development and communications officer, says Say Yes! to Kids was in part a response to studies showing increased rates of loneliness and

isolation among young people, exacerbated by the COVID-19 pandemic. An Ipsos poll in April 2020 found more than 54 per cent of Canadians felt lonely or isolated, with the highest rates among people between the ages of 18 and 34—of whom 68 per cent reported feeling isolated. Statistics Canada reported in January 2022 that 23 per cent of youth between 15 and 24 reported experiencing loneliness.

Such feelings have persisted on a global scale years after the start of the pandemic. A Meta-Gallup survey across 142 countries reported in October 2023 that 24 per cent of people age 15 and over reported feeling very or fairly lonely. Rates of loneliness are highest among young adults, with 27 per cent of people between age 19 and 29 feeling lonely.

Anglicans who participate in ministry supported by Say Yes! to Kids continue to see feelings of isolation affecting youth in their communities—and the church is uniquely positioned to address such issues, Hauser says.

“We have a lot of very creative entrepreneurial people in our churches,” Hauser says. “We have beautiful spaces in places that are strategically located within communities to be able to develop creative and unique programmes that fill gaps, that help young people make connections, stimulate their curiosity, explore the world, and reduce loneliness in general, and have better contact with peers and caring adults in their communities.”

Feedback from the Say Yes! to Kids campaign indicates church youth ministry programs are having an impact, she adds.

“We hear of multi-week programmes where the children come the first time and they’re very shy and not so engaged and don’t talk to each other much, don’t want to answer the adults,” Hauser says. “But then they build trust and they build social cohesion with each other and they build friendships. It’s really organic.”

The 2023 Say Yes! to Kids campaign funded youth ministry including a diocesan children’s choir in Edmonton, a nature mission camping project in Montreal and weekly family ministry programs in Scarborough, Ont. ■

PEOPLE ▶

John Ligertwood, longtime treasurer at General Synod, mourned

Matthew Puddister
STAFF WRITER

The Anglican Church of Canada’s general treasurer for nearly four decades, John Ligertwood, died Nov. 16 after sustaining a head injury during a fall. He was 96 years old.

Ligertwood served as General Synod treasurer from 1955 to 1993. His tenure coincided with numerous major developments at General Synod, from the establishment of the Primate’s World Relief and Development Fund to the restructuring of General Synod committees and the national office.

A recipient of the Anglican Award of Merit, the Anglican Church of Canada’s highest honour for lay people at the national level, Ligertwood built many close relationships during his time at Church House. Upon his retirement,



PHOTO: GENERAL SYNOD ARCHIVES

Ligertwood was General Synod treasurer from 1955 to 1993.

the church’s National Executive Council—predecessor to Council of General Synod—passed a resolution expressing its “deep gratitude to John

Ligertwood for the extraordinary ministry which he has performed” in his 38 years as General Synod treasurer.

Former general secretary Archdeacon Jim Boyles worked with Ligertwood at Church House in two eras: the first in the early 1970s when Boyles was appointed assistant to the general secretary and worked with Ligertwood on finances and organization of General Synod; the second in 1993 after Boyles became general secretary himself.

“I always found him comfortable to work with,” Boyles says. “He knew his stuff and I certainly appreciated that.”

“He was well-known throughout the church and well-respected, particularly among his peers in the dioceses ... the treasurers of the diocese and the financial people, and

also the bishops,” Boyles adds. “He knew the bishops well and they knew him well when it comes to matters of money in the church.”

Born in Calgary in 1927, Ligertwood was an only child whose father died when he was nine years old. Ligertwood graduated from Trinity College School in Port Hope, Ont. and then attended the University of Manitoba, where he graduated as a chartered accountant. He later moved to Toronto to serve as General Synod treasurer. Ligertwood’s obituary notes that he was known for his dry sense of humour and love of reading.

Ligertwood is survived by his wife of more than 60 years, Emmy, as well as three adult children, nine grandchildren, and four great-grandchildren. A celebration of life will take place in spring. ■

'From the most adored to the most reviled'

Continued from p. 1

delicious apple, a mandarin orange, a small toy, wax crayons.

Then one day, the world fell apart. The unspeakable was made public. I hounded my mother to know what all the whispering was about. I said, "Mama, if you don't tell me, I'll ask Shirley's mother."

Mama, dignified, stoic, silent, stood there expressionless. Then finally, she said the two words. And the world was never safe again.

"Sex."

"Boys."

Mama never lied. Her eyes were wide with shock as if she could not believe what she had just said. I don't know what it took for her to speak. She said it was her fault. I couldn't move. After some time—I don't remember how long—I walked away from her, past Dad in his room lying in his cot, blanket up to his chin. He knew she had told me. His eyes registered this. I had to go through his room to reach the stairs to my attic room.

From that point on and for the rest of my life, the shame was hitting the fan. Hate and degradation took me by the elbows in life's long march.

At one point, when the hate against Dad for his molesting boys was raging, he said to me, "*Tasukete kudasai*." "Please help me."

The only way I could think of to help him in the utter nightmare, in the betrayal of families, communities, of the boys, was to love him, to stand with him, to feel the stones that were hurled his way, till I was brought down to my knees, still loving him.

My knees were developing callouses.

He is long dead, but the evil lingers on. And on and on. It more than lingers. It grows. It amplifies—the revulsion, the blood-curdling revulsion over that particular form of destroying the soul of a child.

A body called the Japanese Canadian Working Group was formed to address the legacy of this. They began a country-wide search for men who had been harmed as children. They found one person, someone I knew in the village of Coaldale, Alta. Then as more family members came forward claiming there had been abuse, the working group set up a website for telling the stories. "He was riding his bike ..." The Anglican church contributed some \$600,000 for a Healing Fund to support survivors and their families.

The conundrum for me is that Dad's evil and his innocence go together. Madness comes as the third person in this unholy trinity. Evil. Innocence. Madness.



PHOTO: GENERAL SYNOD ARCHIVES

The author's father, the Rev. Gordon Nakayama, sits in front of his house for a photo thought to be taken in the early 1990s.

I felt the hate coming my way, and I thought about escape, as the energy of hate grew. I was the only one left from our family of four. Mama died in 1987. Dad died in 1995. My brother, who had served as a priest in Seattle, is also dead. I thought to flee Canada, to flee the monthly glossy Japanese Canadian magazine that arrived in my mailbox with its news from the Working Group. Whenever I saw it I wrenched my eyes away.

But the group was energetic and organized keeping Dad's evil in the news. My dad. My beloved. Pedophile. Priest. From the most adored to the most reviled. I thought about escaping life. I began to write suicide notes but as the ideas started to take hold, I got a grip, took my chin in my hands and turned the other cheek.

He had been the moon in my night sky, he had reflected the glory of Love. I believed in God because of him, because he was gentle and kind.

I tried to consign his detractors to oblivion in my mind. I would never not love my dad. To hell with those who hated him. Disappear. Cease to be. But I didn't succeed. Two years ago I lay immobilized, not eating, lying in my bed/couch in my studio apartment, growing lighter and lighter until, barely 70 pounds, I found myself somehow in an ambulance on the way to the emergency department at Toronto's St. Michael's Hospital. How did that come about? I have a vague memory that a Filipina neighbour, Stella, came by to see if she

could borrow a straw. Is she the one who called an ambulance?

What I remember clearly is lying in a hospital bed, waiting for my son to arrive for his daily visits. I don't know who let him know what was going on. He was living in Thailand at the time, with his young wife and children. He got me out of the hospital, stayed with me for nine months, made delicious food and saved my life. My sweet son. My doctor, Joseph Yu Kai Wong, calls him my excellent son. Yes, he is.

Most days I don't spend time dwelling on Dad. But he's there in the background, in the air, in memory, in the density of love, hate, anxiety, sadness and hope that has permeated my life.

One dear friend, an Anglican priest, tells me that old age is a time to let go. And I have. I "let go and let God." I asked the Great Forgiver to do the forgiving I could not do. And it was so. The weight was lifted. Dad was safe in the all-loving arms of the Great Forgiver.

That is where this little story ends. On a note of gratitude. Gratitude for my parents who believed in God and who taught me about the story of Jesus from the very beginning. Gratitude for the first words I learned from Mama. "*Tenno Otosama, ima ma de mamotte kudasai mashi te, arigato gozaimas.*" ("Heaven's Father, until now that you have protected us, thank you.") Gratitude for my kids and for their love for their kids. Gratitude for the Love that permeates everything, that is stronger than evil. Gratitude for the arc of goodness. Gratitude that love

wins in the end.

Most of all I'm grateful for my family, for close friends, for a sense of purpose, for the many different tasks to which we are called. Climate change. Homelessness. Refugees. Hunger. Injustice. Poverty. Mental illness. Elder care. The list goes on.

Right now, sitting here at this computer, a wintry January day in Toronto, west wind blowing, I'm grateful for breath, family and friends, health, food, for Canada, for freedom to write. With all this, I can say, these are the best years.

At 88, I have a new book of poems. I'm glad of that and grateful for all those at the publishing company who have made it possible.

Most of all I'm grateful to the Great Forgiver. The Forgiveness Door opens a crack when I turn its way. A stream of eternity's light pours through, showering gifts I could not have imagined. The hallmark of the Great Forgiver's gifts is the surprise that attends them. They could not have been manufactured or wished for.

I have been granted the gift of being able to recognize the gifts as coming from God. Love is densely in the space that upholds us. Its immensity and attendance pour our way—we human animals, fragile, ridiculously proud creatures that we are. ■

Joy Kogawa, born in 1935 in Vancouver, lives in Toronto. Her latest work is a book of poems, *From the Lost and Found Department*, published in November 2023, by McClelland and Stewart, Penguin Random House. She is a long-time member of the Anglican Church of the Holy Trinity in Toronto.

Editor's note: In 1994, the Rev. Gordon Nakayama confessed to then-Bishop of the diocese of Calgary Barry Curtis that he had engaged in "sexual bad behavior . . . to so many people," after which he was charged with the ecclesiastical offence of immorality. He resigned in February 1995 and died later that year. Survivors and their families eventually began to come together, and the Japanese-Canadian Working Group was formed in 2014 to seek restitution and healing for them. On June 15, 2015, Bishop Gregory Kerr-Wilson of the diocese of Calgary and Bishop Melissa Skelton of the diocese of New Westminster delivered a formal apology for Nakayama's abuse. The apology stated, among other things, that the church—which did not notify the police at the time of Nakayama's confession—had not then received any complaints about his abuse.

LETTER ▶

The Anglican Journal welcomes letters to the editor.

Since not all letters can be published, preference is given to short correspondence (300 words or less). All letters are subject to editing.

Verbal abuse a problem among both parishioners and clergy



IMAGE: GTK/SHUTTERSTOCK

In her February column ("Remembering the humanity of our leaders," p. 3), Archbishop Linda Nicholls reports having heard stories from clergy and bishops experiencing "rudeness, frustration and anger expressed to them inappropriately." Unfortunately, these experiences do happen—but it's not only in

the way parishioners interact with clergy; it's also in the way clergy interact with parishioners. Having been a long-time parishioner in Anglican churches and volunteered in various areas, I have experienced and witnessed uncalled-for rudeness, anger—in several cases, extreme—inflicted on volunteer parishioners by

various clergy in various parishes over many years.

It appears that both clergy and parishioners need to think carefully about an appropriate response to challenging situations.

Verbal abuse cannot be tolerated.

Caroline Grimmer
St. Paul's Anglican Church
Nanaimo, B.C.

SINGING WITH JOY ▶



Living the gospel is listening—and responding

By Linda Nicholls

RECENTLY I SPOKE with a group of new clergy at a post-ordination gathering. They are all in the early years of ministry and bring enthusiasm and energy to their desire to serve the gospel. I was envious as I recollected my own enthusiasm in ministry 39 years ago. However, I also recalled times when I was too sure that I knew the “right” way to do things and held too firmly to one perspective, missing the grace of needed nuances or of different ways of being or doing.

One of the gifts of age and experience can be a habit of continually sifting out those ways we think or act that are essential and core from those that are good but not essential. We may need to tweak or even give up some of them—temporarily or permanently—to remain faithful to the gospel. Living the gospel is dynamic. It means deep listening—to the needs of the community and to God’s call through Jesus Christ—and responding in lifegiving ways. Experience, age and reflection open us to the deeper wisdom that can help us in these things.

I have always admired Presiding Bishop Michael Curry of The Episcopal Church for his ability to articulate his passion for the gospel and continually adhere to its core—God’s love. Everything he says is filtered through the command to love God and one’s neighbour as Jesus did. Of course, the challenge is to discern what that love looks like here and now. What

does it look like for our neighbour in the pew? Down the street? In our family? Or across the oceans? Distilling the wisdom to answer these questions requires prayer, study and discussion with an eye to that core of love.

Sometimes the commitments I made in my early ministry were not flexible enough to enable that love of the other in the present moment. Throughout my ministry God has been pruning what may have been good but was unessential. I trust I am learning to hold lightly to that which might block the love of God from being seen, known or experienced by my neighbour. This learning process is the constant journey of repentance and humility that we all live as we grow into our baptism.

Occasionally I have met someone who naturally exemplifies this way of living. They exude a peace, grace and love that invite without judgement. They are flexible and wise in the way they express love, whether it is in passionate advocacy; in grace and forgiveness; in sacrifice; in commitment; in personal humility; or in self-examination. They invite me to seek to live more fully into God’s love.

Whether it comes as a gift of experience and age or is a natural way of being, I pray that we all seek to hold firmly to the core of our faith while recognizing our need to be pruned of all that is not essential to the light and love of Jesus being known through us. ■

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



PHOTO: EPISCOPAL CHURCH.ORG

Everything that Episcopal Church Presiding Bishop Michael Curry says, the primate writes, “is filtered through the command to love God and one’s neighbour as Jesus did.”

FEATHER AND SAGE



Our call to humility in a time of sacred beginning

By Chris Harper



FEATHER (Prayer): Creator God, we, the children of creation, lift our prayers of thanksgiving and praise as we take our beginning steps in this new Easter and the continuance of the season of spring. Humble our hearts and strengthen our spirits as we seek your face in the change of the world around us. Embolden us that we might invite and welcome you to guide and awaken us from the long slumber of our winter season of heart and mind. Open our eyes that we might see your light and peace, that we together, walking in truth and faith, might be drawn as one to new life and hope. May your

word speak to our witness and ministry as we remember our beginning in you.

This we pray in Christ, Amen.



SAGE (Offering): Spring is before us and thus a sacred beginning. Beginnings and new life are ever before us as children of creation. To think that we all start out within the circle of a sacred beginning, a call of the Creator, (Isaiah 6:8)! How we respond in that moment determines our personal journey. But too often in the journey of life and faith, we place ourselves too highly on the scale of importance, thinking that it is for us to change the world and to correct and call out injustices. Humility teaches us that

we should never elevate ourselves and that we should instead do our small part which, combined with the efforts of others in our community, helps make up a greater whole. No one we look up to and admire got there by themselves; instead, they walked with and behind a greater host and community of leaders before them. None became famous without the approval of others.

Our humble beginnings and call all need to be remembered in humility. None of us human beings are perfect; we all have failed and offended. And yet Christ came to be one with us—he lived, died and rose again for us that we might have a new and sacred beginning with our Creator God. ■

Archbishop Chris Harper is national Indigenous archbishop of the Anglican Church of Canada.

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THE INTERVIEW

‘This is one of the most emotionally charged times I have known’

Rising tension and polarization in Israel amid Gaza war, Jerusalem priest says

Matthew Puddister STAFF WRITER

The surprise attacks by Hamas against southern Israel last Oct. 7, which involved the targeting of civilians and the taking of hundreds of hostages, and Israel's subsequent attack on Gaza marked a dramatic new escalation in the Israel-Palestine conflict. By the time this issue was being prepared in early March ceasefire talks were underway, but more than 30,000 Gazans and 1,400 Israelis had been killed. Israeli airstrikes had left much of Gaza in ruins, while an Israeli blockade of Gaza was preventing humanitarian aid from reaching its people, leading to widespread famine and disease.

Attitudes on both sides have hardened since the start of the war. According to polls by the Jerusalem-based Israel Democracy Institute and Tel Aviv University, released in early November 2023, 57.5 per cent of Israeli Jews thought the Israel Defense Forces (IDF) had used too little firepower in Gaza and only 10 per cent supported a pause in fighting to exchange hostages. A poll released in December by the Palestinian Center for Policy Survey and Research, a think tank based in the West Bank, found that 72 per cent of Palestinians supported Hamas's Oct. 7 attack on Israel.

Fr. David Neuhaus is a Jesuit priest who has lived among both Palestinians and Israelis. Born in South Africa to Jewish parents, Neuhaus first arrived in Israel at the age of 15 and has since spent most of his life there. After converting to Roman Catholicism, he began an academic career and is now a guest professor of sacred scripture, biblical theology and Judaism at Salesian Pontifical University's Jerusalem campus. Neuhaus shared his perspectives on the war and Israeli society by email with the Anglican Journal.

Can you tell us about your background, your faith journey to Roman Catholicism, and how you ended up working at your present position in Jerusalem?

I am a Jew born in South Africa to parents who had fled Nazi Germany in 1936. In 1977 I was sent for the first time to Jerusalem in the midst of the unrest that would lead to the fall of apartheid many years later. From then on Jerusalem became the centre of my life. In 1980, when I finished high school, I became an Israeli citizen. An important element right from the beginning of my life in Jerusalem has been the fact that I was quasi-adopted into a Muslim Palestinian family and not only learnt Arabic but also became intimately familiar with Palestinian life in Israel-Palestine.

At the age of 26, I was baptized into the Catholic Church. This was the culmination of a faith journey that had begun at the age of 15 in Jerusalem, when I met an elderly Russian Orthodox nun who shone with the radiant joy of faith in Jesus Christ. It was joy that led me to Him, joy that despite the darkness that sometime enshrouds us, witnesses to the victory over death in



PHOTO: DYLAN MARTINEZ/REUTERS

Israeli soldiers embrace at the funeral in Rishon LeZion, Israel Feb. 22 of a comrade killed in the Gaza Strip.



▲ Relatives mourn two Palestinians killed in an Israeli raid at a ceremony in Tulkarm, in the Israeli-occupied West Bank, Feb. 8.

PHOTO: MOHAMAD TOROKMAN/REUTERS

Christ's resurrection. When I completed my PhD in political science, I entered the Society of Jesus (Jesuits) and began a formation process that took me to the United States, Egypt, France and Italy, and that peaked with my ordination to the priesthood in 2000. I then began teaching Scripture in Catholic institutions in Israel and Palestine. I have also been active for many years in pastoral work with migrants and asylum seekers.

You've lived most of your life in Israel. Have you noticed any significant change in attitude among ordinary people you encounter in your life and work since Oct. 7?

On the Jewish Israeli side, there has been a deepening of a sense of profound unease. Most Israelis have little knowledge of Palestinian life in Israel and under Israeli occupation in Palestine. The intense explosion of violence on Oct. 7, 2023, when about 3,000 militants from the Gaza Strip swarmed into Israel, leading to the murder of about 1,200, destruction and the kidnapping of over 240 people, has left many Israelis shocked, grief-stricken, fearful and angry. This is one of the most emotionally charged times I have known.

It coincides with the most right-wing government that Israel has ever known, a

government that seeks to push Palestinians even further into the margins of history. This government contains extremists who already sought before Oct. 7 to completely dominate the Palestinians by processes of violent repression, racist incitement and discrimination. Since Oct. 7, they have tried to control public opinion, pushing the Israeli government to commit to further polarization and refusal of any negotiated settlement to a conflict that has been ongoing since 1948, when Israel was established, and even before then.

What are views about the war like among those you encounter? How would you characterize the respective feelings of Jewish Israelis and Palestinian Arabs—whether Arabs in the occupied territories or those who are citizens of Israel?

Most Jewish Israelis support the war. They see it as a war of self-defense against aggression from the Palestinians. Many seem to believe that the problem began on Oct. 7 with the invasion of the militants, choosing to ignore the long decades of brutal Israeli occupation and far-reaching discrimination inside a state that has become more and more ethnocentric. Many Israelis feel attacked on all sides, from Gaza but also from south Lebanon with the military actions of Hezbollah and those of the Houthis in Yemen.

Furthermore, many Israelis sense a change in public opinion worldwide, claiming that there is a resurgence of antisemitism. However, it is also true that much of Israeli media focuses almost uniquely on the horrors of Oct. 7 and Israeli suffering in the wake of the latest round of the war, ignoring to a large extent the catastrophic consequences of the war on the residents of the Gaza Strip.

For Palestinians, the present war is just another stage in Israeli aggression, even if intensified in the past months. They demand justice, which means both freedom from occupation and equality, meaning having the same rights as Jewish



▲ Israeli and Palestinian activists join in a protest for peace near Jericho in the West Bank Feb. 9.

PHOTO: MOHAMAD TOROKMAN/REUTERS

Israelis. Palestinians, whether living under Israeli occupation or within Israel as second-class citizens, see the war as another stage in an ongoing Nakba (the word used to describe the catastrophe that began with the loss of their homeland in 1948). Palestinians demand not just an end to the war, but a long-term settlement that will ensure a peace based upon justice.

You were born in South Africa. Do you think comparisons between South African apartheid and Israel's treatment of Palestinians today are fair?

The comparison, long proposed by Palestinians, began to be seriously formulated by certain Jewish Israelis critical of their own government about 20 years ago. It began with the condemnation of the Israeli occupation of the territories ruled by Israel since 1967, the West Bank and the Gaza Strip. Residents of these territories do not enjoy basic freedoms and human rights, controlled by an Israeli military that seeks only to ensure the security of Jews in Israel. The political, social, economic and cultural development of these territories is severely impeded, and residents suffer continual violations of their rights to freedom of movement, political association and family unification.

For the past 57 years, Palestinians in these territories have not only been subject to Israeli control but also have had their lands confiscated to create extensive pockets of Jewish Israeli colonies which have been developed and expanded. These Jewish Israeli settlements do not live under Israeli military rule and their residents enjoy the freedoms enjoyed by all other Jewish Israelis. However, the problem is not only manifest in the territories under Israeli occupation.

Since 1948, a Palestinian Arab population has been an integral part of the citizenry of the State of Israel. However, these Israeli citizens do not enjoy the same rights as Jewish Israelis. Although they can vote and participate in political life, they are clearly discriminated against in the distribution of the state's budgets, a discrimination that is manifest when

The continuation of war makes it more and more difficult for Christians to survive in the land of their ancestors, the land where Christianity was born.

examining development, education, health care, police activity and culture in Palestinian Arab neighbourhoods and towns as compared to Jewish areas.

Israel prides itself on being a democratic and a Jewish state. However, in recent years legislation has been introduced strengthening the Jewish elements in the state, resulting in a more ethnocentric and less democratic political regime. For all these reasons, the suggestion that Israel is indeed guilty of practicing apartheid must be looked at closely.

What are your thoughts on South Africa's case to the International Court of Justice (ICJ) alleging genocidal intent by Israel in its attack on Gaza, and the ICJ's preliminary ruling Jan. 26 that found it "plausible" Israel has committed acts in Gaza violating the Genocide Convention?

South Africa's case against Israel with regard to the latest round in the war in Gaza is an important expression of support for the Palestinians and real concern about what is happening in Gaza. Supporters of Israel focus on the horrors of Oct. 7, 2023 and there is no doubt that horrific crimes were committed that day. However, South Africa has pointed out two things that are essential if we are to understand the present situation and formulate a discourse that leads us beyond the present reality.

Firstly, the war did not begin on Oct. 7. The reprehensible and criminal acts that were committed by Palestinians on Oct. 7 are inexcusable, yet they are a reaction to decades of repression, violence and discrimination. Seventy per cent of the population in the Gaza Strip are descendants of refugees who lost their homes in the 1948 [Arab-Israeli] War. Many have been living in dismal refugee camps since then. Israel occupied the strip in 1967 and did nothing to alleviate the situation. Unilaterally withdrawing in 2005, Israel almost immediately imposed a siege on the strip and has repeatedly attacked it, leading to massive loss of life and destruction. It cannot be a surprise that radical and violent resistance is born out of this human catastrophe that has

endured for the past 76 years.

Secondly, Israel has claimed that it has the right to self-defence. However, the disproportionality in Israel's reaction is shocking. More than 30,000 people have been killed by the Israeli military. Huge parts of the strip have been flattened. More than 80 per cent of the population has been evicted from their homes and forced to flee to the south of the strip, where there is no infrastructure to receive them. Israeli political and military leading figures have been making blood-curdling statements that reveal not only hatred but the desire for revenge, conjuring up images of genocide.

South Africa's own history certainly makes it the appropriate country to raise the questions that were raised at the ICJ.

How do you see the role of Christians in this conflict?

Within Israel-Palestine, the Christian community is small but important because of its institutions (educational, health, welfare) and its integration and activism in Israel and Palestine. Most Christians are Palestinians and many are supremely aware that the continuation of war makes it more and more difficult for Christians to survive in the land of their ancestors, the land where Christianity was born. Marginal in [population] numbers (only two per cent in Israel and one per cent in Palestine), they can be ignored by the major actors and yet their voice is important because they can promote certain values that are all too absent from the public domain: non-violence, dialogue, reconciliation and pardon. Leading Christian figures like Roman Catholic emeritus Patriarch Michel Sabbah, Anglican Canon Naim Ateek, Lutheran theologians Mitri Raheb and Munther Isaac and others have been seminal in formulating a discourse that proposes these values for building a future in which Israelis and Palestinians can live together.

With regard to the Christian community abroad, it needs to play a more central role, especially in the United States and Europe. The tragedy in Israel-Palestine has its roots in the history of Western Christianity. It derives from troubling elements of Christian culture and politics: anti-Judaism and antisemitism, Islamophobia and racism, colonialism and the building of empires for the benefit of the Christian privileged classes. Jews made their way to Palestine at least in part because of the outbursts of antisemitic violence in European countries, culminating in the Shoah [Holocaust] during the Second World War. It was during the British colonial rule in Palestine that Jewish migration to Palestine was encouraged and a Jewish homeland there was envisioned, completely ignoring the local population of Palestinians.

Troublingly, the Bible was mobilized to justify the support for a contemporary political program that led to the creation of an ethnocentric Jewish state and the marginalization of the Palestinian people. There is a great need for the renewal of biblical studies in order to eradicate the manipulation of the Bible to foment conflict. [Christians must] continue to uproot the weeds of racist discourse, whether directed at Jews or Muslims, Arabs or Israelis. Most importantly, the role of Christians is essential in formulating a language about and a vision of the Holy Land in which peace based on justice is not just a rhetorical device, but a real possibility. ■

GENDER AND THE CHURCH

‘We shouldn’t hold back because some disagree’

Female bishops share stories of their vocations—and their hopes for the future

Continued from p. 1
ready to do this and to take this step?”

Archbishop of Perth Kay Goldsworthy (who was also the first woman archbishop in the Anglican Church of Australia) said the role as well as the “circumstance/situation” of the next Archbishop of Canterbury was now being discussed at the Primates’ Meeting and the Anglican Consultative Council. “That a woman might embody that, I think, is entirely thinkable in so many ways,” she added.

The Primates’ Meeting and Anglican Consultative Council are two of the four “Instruments of Communion” that connect Anglicans worldwide. The other two are the Archbishop of Canterbury and the Lambeth Conference.

In 2022, the General Synod of the Church of England voted to give Anglicans outside the Church



▲ Female bishops gather at the 2008 Lambeth Conference.

PHOTO: ACNS/SCOTT GUNN

of England greater input in choosing the next Archbishop of Canterbury. Under these changes, the Anglican Communion’s representation on the Crown Nominations Committee (CNC) for Canterbury—which previously had 16 voting members—increased from one to five, while members from the diocese of Canterbury were reduced from

six to three. The Canterbury CNC now has a total of 17 voting members. New rules also mandate the inclusion of laity and clergy as well as bishops; a balance of women and men, and that at least half of the five Anglican Communion representatives be of “global majority” heritage, meaning Indigenous, African, Asian, or Latin American.



▲ Bishop of Quebec Bruce Myers

PHOTO: NEIL TURNER/ACNS

Current Archbishop of Canterbury Justin Welby has said he plans to stay in the office until he turns 70 in 2026.

A total of 238 people attended the February webinar, which brought together a panel of female bishops that included Matthews; Nicholls; Bishop Riscylla Shaw, suffragan bishop of the diocese of Toronto; and Goldsworthy. Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario, moderated the discussion.

On the possibility of a female archbishop of Canterbury, Shaw referred to a story Matthews had told in the webinar. Ordained as a deacon in 1979 and as a priest in 1980, Matthews said by the time she was in her early 30s, “I was embarrassed to find people asking if I would let my name stand as bishop.”

“I thought that was absurd,” Matthews said. “I laughed a lot. I did remember that [in] a youth group, a child had asked me, ‘Will there ever be females in the House of Bishops?’ I said, ‘Absolutely, but not in my lifetime.’ Well, things moved a bit faster than I imagined.”

In reflections during the first part of the webinar, each bishop recounted her path to ordained ministry. Matthews, Nicholls and Goldsworthy had all reached adulthood at a time when women could not be ordained as Anglican priests, much less bishops. In each case, their faith drew

“[In] a youth group, a child had asked me, ‘Will there ever be females in the House of Bishops?’ I said, ‘Absolutely, but not in my lifetime.’ Well, things moved a bit faster than I imagined.”

—Bishop Victoria Matthews

them to ministry—and eventually to the priesthood after such a vocation became possible for women.

Matthews did not come from a religious family, but said as a teenager she heard a voice while she lay awake in bed, which said, “You are my beloved daughter. I will never leave you or forsake you and you will be my priest.”

“I realized at that moment my life had changed enormously ... I also knew I couldn’t tell anyone, because I was a very shy teenager and I would’ve been laughed out of the room,” Matthews said. She started to pray and “read everything I could get my hands on.” But it was only after the Anglican Church of Canada began ordaining women in 1976 that Matthews was able to become ordained herself.

Her path to episcopal office started when then Bishop Arthur Brown, suffragan bishop of the diocese of Toronto, invited Matthews to lunch and said many wanted her to accept a nomination to succeed him as suffragan bishop. Soon after, she attended a conference at Trinity College featuring a presentation by then Bishop of Chicago Frank Griswold.

“Afterwards somebody said, ‘You could be a bishop like Frank. You have to let your name stand.’ She had tears in her eyes and I wasn’t laughing any longer,” Matthews recalled.

During a subsequent hike in the highlands of Scotland, Matthews said, she experienced the only vision from God she had ever received. “It was Jesus on the cross. And he said, ‘I beg your pardon.’ I realized what I was being asked was nothing compared to the one who died that I might live. And I let my name stand” as a candidate for suffragan bishop.

Panel members repeatedly noted the impact of female clergy such as Matthews in serving as role models for younger women contemplating careers in ordained ministry. “I was able to see myself in leadership because of the courageous women on whose shoulders I stand—those who went before me,” Shaw said, referring to all the other bishops on the panel.

Asked whether she felt women leaders are treated with equity in the Anglican Church today in terms of pay and respect, Goldsworthy responded, “Where I live, clergy stipends are clergy stipends and that includes the bishops ... There’s a base and that’s how it works. So women are not disadvantaged.”

However, she said more women than men in the church still tend to work in positions that are not full-time—an observation the Canadian bishops nodded to in agreement. Goldsworthy said this may be because many people still presume men to be the main breadwinner in the home. ■

Toronto priest, *Journal* contributor found guilty of public indecency

Matthew Puddister
STAFF WRITER

An Anglican priest in Toronto has been given a suspended sentence with one year of probation after being found guilty of committing an indecent act in public.

Canon David Harrison was found guilty Oct. 17, 2023 of committing an indecent act in a public place, a charge laid April 22, 2022. Justice Rick Libman, of the Ontario Court of Justice, said Harrison’s actions were not predatory—he said he could accept that Harrison did not intend to be seen—but that he was acting recklessly, which the court found to be sufficient to constitute criminal conduct in this case.

During sentencing Oct. 31, 2023, Libman said it would have been apparent to Harrison at the time that there was potential for others to witness his act. He stated that the suspended sentence was necessary to denounce the conduct and discourage others from doing the same.

The conditions of Harrison’s probation include a requirement that he attend counseling and remain at least 100 metres from the address where the incident took place as well as anywhere else the people who witnessed the act are, to his knowledge, working or living.

A statement released by the diocese of Toronto Oct. 18, 2023 said Harrison “has been inhibited from representing the Anglican Church of Canada as priest or in any other capacity.”

Harrison served as rector of the Church of St. Mary Magdalene, Toronto for more than a decade before voluntarily resigning in November 2020 to pursue other ministry opportunities. He was previously a priest at the Church of St. John the Evangelist, Port Hope, Ont.

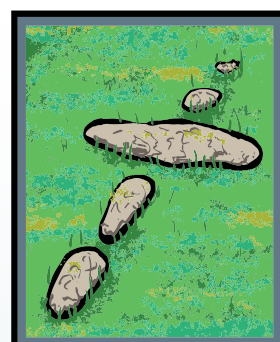
Harrison sat on the Primate’s World Relief and Development Fund (PWRDF) board of directors, has served as a member of General Synod and was among the nominees in the diocese of Toronto’s 2018 episcopal election. From 2016 to 2019 Harrison was a member of the Anglican Journal coordinating committee. He has written numerous columns for the *Journal*.

In a statement emailed to the *Journal* after the sentencing, Harrison wrote, “This incident involved an error of judgement on my part, and one I take very seriously and have been dealing with spiritually, therapeutically, and legally over the last eighteen months. I am relieved that the trial has concluded and it is now known what happened, and also what did not happen. This incident involved a private act in what I thought was a private place unseen by anyone else. It involved no one else and was not intended to create any harm.

“In the therapeutic work I have done recently it is apparent to me that my diagnosis of PTSD [post-traumatic stress disorder] was a factor in what happened that day as one of the symptoms of PTSD is poor decision-making. It is a relief, now that the trial is concluded, to be free from any suspicion or conjecture that I intended harm to anyone. I am ready to rebuild my life and ministry and I hope and pray to be changed by all that has happened.”

Harrison told the *Journal* in a follow-up email that he intended to appeal the decision. The *Journal* has since confirmed that a date to open the appeals process has been set in a Toronto court.

—With files from Sean Frankling



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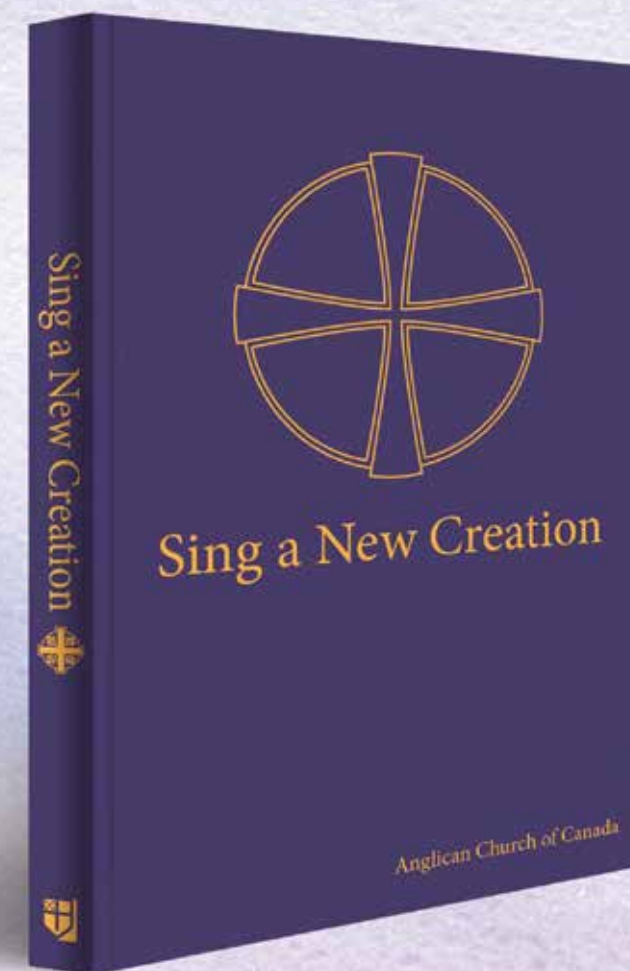
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No 'magic formula' for conversion, researchers say

Converts name friendship as key factor in their coming to faith

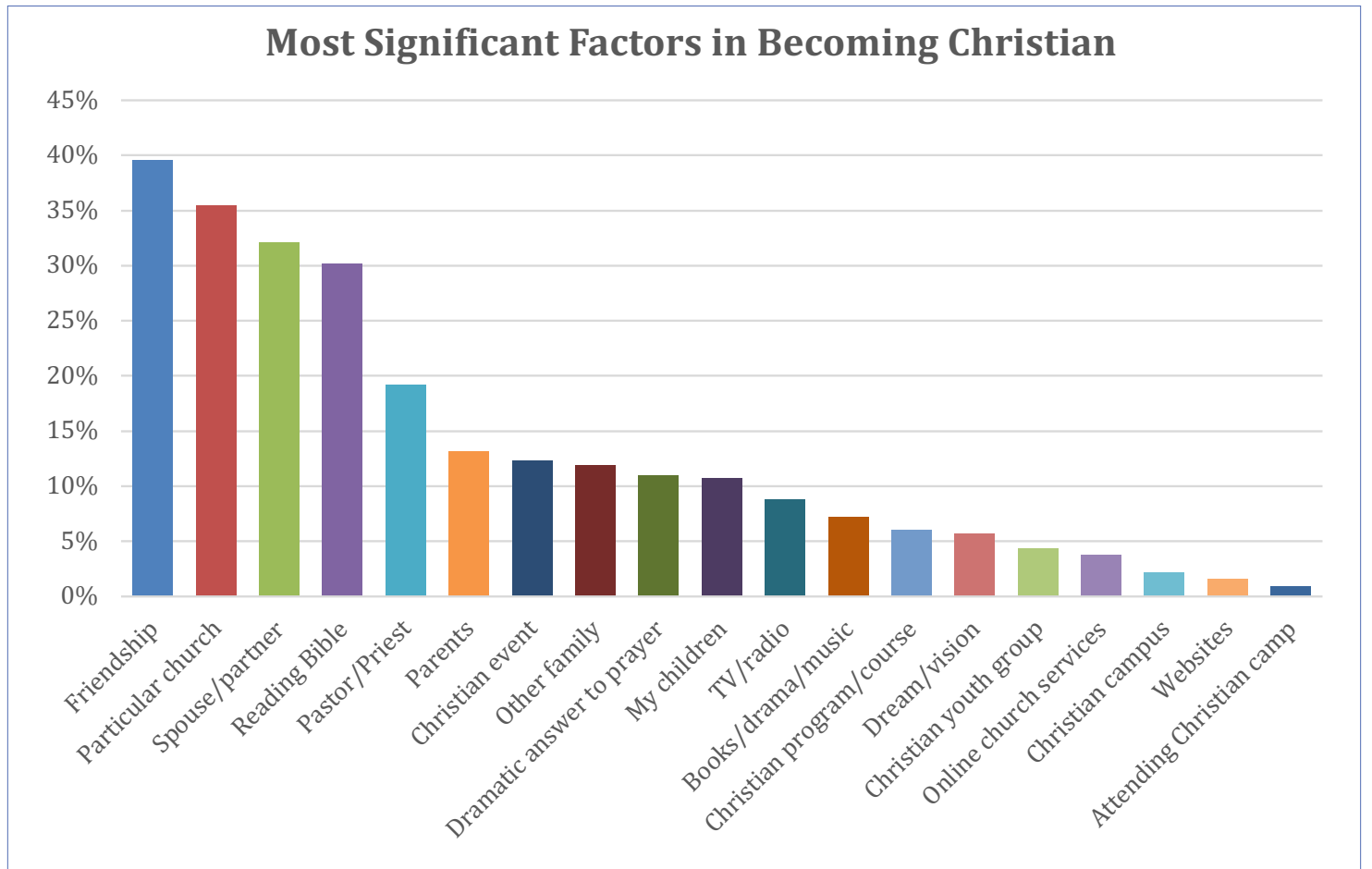
Continued from p. 2
still terrified and don't really do it," he says. But if Christians understand those three things are all it takes to get started, he adds, they may feel much less fearful about evangelism.

Speaking to the *Journal* about the study, the Rev. Connie denBok, a sessional instructor with a focus on evangelism at the Atlantic School of Theology, says she has often seen the evangelical value of modelling relationships with God. She compares the process to the conversion of St. Augustine, who was intrigued when he saw a Christian sell everything he owned to benefit the poor.

"So when people see faith that costs [Christians] more than it gains them, I think it gains a measure of respect," she says. "If nobody's doing evangelism and there's still [conversions], imagine how much better it would be if we were actually being intentional about being open with our faith."

It remains unclear exactly what order events will follow once a potential convert's interest has been sparked, adds McClung, though he stresses there may well come a time when any would-be evangelist will also need to speak articulately about the love of God and the power of the Holy Spirit.

But while not having an assembly-



SOURCE: FINDING FAITH IN CANADA TODAY

Interpersonal relationships of all kinds are an important factor in new Christians' faith formation, with friendships leading the pack over all others listed.

line approach may make it hard to use evangelism as a solution for churches whose Sunday attendance is dropping, knowing that conversion is unpredictable has its own advantages, he says. It reminds Christians that as much as they may want to help, faith formation is

something that's still in God's power, not theirs.

"Being part of a mysterious process that I'm not in control of—that I don't even fully understand—allows me to be faithful and leave the results in God's hands," he says.

Similarly, denBok adds, "I think it forces us to be relational both with people and with God and to avoid the idolatry of the institution of the church. The goal of evangelism is not to win souls for the church ... We love people, not processes." ■




BIBLE READINGS

DAY	READING	DAY	READING
<input type="checkbox"/>	1 John 14:1-14	<input type="checkbox"/>	17 Psalms 5-6
<input type="checkbox"/>	2 Acts 10:34-48	<input type="checkbox"/>	18 Psalm 7
<input type="checkbox"/>	3 Psalm 98	<input type="checkbox"/>	19 Ezekiel 37:1-14
<input type="checkbox"/>	4 Psalm 101	<input type="checkbox"/>	20 John 15:18-16:4a
<input type="checkbox"/>	5 Psalm 102:1-14	<input type="checkbox"/>	21 John 16:4b-22
<input type="checkbox"/>	6 Psalm 102:15-28	<input type="checkbox"/>	22 John 16:23-33
<input type="checkbox"/>	7 Psalm 47	<input type="checkbox"/>	23 Isaiah 6:1-8
<input type="checkbox"/>	8 Psalm 93	<input type="checkbox"/>	24 Romans 8:1-17
<input type="checkbox"/>	9 Acts 1:1-11	<input type="checkbox"/>	25 Psalm 29
<input type="checkbox"/>	10 John 17:6-19	<input type="checkbox"/>	26 Matthew 28:16-20
<input type="checkbox"/>	11 Proverbs 23:15-25	<input type="checkbox"/>	27 Deuteronomy 5:1-21
<input type="checkbox"/>	12 Proverbs 31:10-31	<input type="checkbox"/>	28 Leviticus 23:1-14
<input type="checkbox"/>	13 Acts 1:12-26	<input type="checkbox"/>	29 Isaiah 56:1-8
<input type="checkbox"/>	14 Acts 2:1-21	<input type="checkbox"/>	30 Psalm 81
<input type="checkbox"/>	15 Acts 2:22-47	<input type="checkbox"/>	31 Luke 1:39-56
<input type="checkbox"/>	16 Psalm 1		

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BOOK



A Bishop's Wife: The Road Less Travelled: A Biography of Ann Shepherd (1928-2016), compiled and illustrated by her daughter Mary Shepherd, is now in print. This compelling collection of letters, interviews and stories spanning eight decades, chronicles her wise words, wild fashions and her time as "Bishop's Assistant". She navigated the road "less travelled" with all its adventures and challenges with wit, wisdom and faith and wowed the critics at every stop!

The book can be ordered by contacting her daughter at: marymathilda@hotmail.com or (514) 487-0126.

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THE CENTRE FOR CHRISTIAN STUDIES Based in Winnipeg but with students from across Canada, the CENTRE FOR CHRISTIAN STUDIES specializes in deacon formation as well as life-long learning for both clergy and lay people. Our Anglican Certificate in Diaconal Ministry program includes the online “Ministering by Word and Example” course on what it means to be a deacon in the Anglican tradition. Our two-week “Learning on Purpose” intensive is an opportunity to discern God’s call while being introduced to new ideas of theology, biblical studies, pastoral care, social justice, and worship, and to develop leadership skills of planning, group facilitation, and dealing with conflict. Our online and in-person theme learning circles are an opportunity to dive deep into topics such as Relationships, Eco-Justice, Grief and Loss, and Living Scripture in a supportive and creative community of learners. The CENTRE FOR CHRISTIAN STUDIES’ approach to education is collaborative, participatory, and transformative. Learn more. Email info@ccsonline.ca Telephone 1-866-780-8887 Visit our website ccsonline.ca

ATLANTIC SCHOOL OF THEOLOGY Atlantic School of Theology helps develop students for lay and ordained ministry, as well as for meeting the theological and ethical challenges of today’s world. AST is an ecumenical school of theology and Christian ministry, founded in 1971 by institutions of the three founding parties: the Anglican Church of Canada, The Roman Catholic Episcopal Corporation of Halifax, and the United Church of Canada. Accredited by the Association of Theological Schools in Canada and the United States, we offer a variety of programs for all learners: Diploma in Theological Studies, Diploma in Missional Leadership, Bachelor of Theology, Graduate Certificate in Theological Studies, Master of Divinity, and Master of Arts (Theology and Religion) offered in conjunction with Saint Mary’s University. AST has recently expanded offerings for Continuing Education (<https://www.astheology.ns.ca/connected/index.html>). Our programs can be completed on campus, at a distance, or in a hybrid format. Most notably, our MDiv Summer Distance program combines a ministry practicum with online academic study in the fall and winter and students come to campus for courses in the summer. Our Summer Distance degree can be customized in accordance with the needs of a particular diocese. Shaped by a tradition of cooperation and respect, going back over 50 years, AST serves Christ’s mission by shaping effective and faithful ordained and lay leaders and understanding among communities of faith.

For more information, contact us at asinfo@astheology.ns.ca or 902-430-7662.

COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad equips students with the spiritual, theological, and practical foundations for serving faith communities in a rapidly changing world. Through our shared degree programs in the Saskatoon Theological Union, Anglican, Lutheran and United Church partners study and worship together, on campus and in their home communities. We root our ecumenical commitment in a deep appreciation of our distinctive traditions and future calling.

Degrees offered: BTh., LTh., MTS, MDiv., and DMin.
Principal: Rev. Dr. Iain Luke
Contact: Lisa McInnis, Registrar
1121 College Drive
Saskatoon, SK S7N 0W3
Phone: 306-975-3753
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www.emmanuelstchad.ca

HURON UNIVERSITY COLLEGE

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

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

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Email: huron@uwo.ca
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MONTREAL DIOCESAN THEOLOGICAL COLLEGE

is a creative learning community rooted in the Anglican and United Church traditions, helping students to grow in spiritual maturity and exercise leadership in the church and world. The college is affiliated with McGill University and is a member of the ecumenical Montreal School of Theology. Our programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry, Master of Sacred Theology, and Certificate in Bilingual Ministry. We also offer distance-education options such as the Licentiate in Theology program which prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students from across the country and globe.

For information, please contact: The Rev. Dr. Jesse Zink, Principal,
3475 University St., Montreal, Quebec H3A 2A8. 514-849-3004 x222.
info@montrealdio.ca
www.montrealdio.ca

QUEEN’S COLLEGE FACULTY OF THEOLOGY

Though Queen’s College has been preparing people for varieties of ministry opportunities since 1841, we are acutely aware of the changing needs of the world today and are envisioning a new way to be church as we move into the future. We offer full-time and part-time programs for those preparing for ordained and non-ordained ministries in the Church and community. We have on-campus, on-line, hybrid and correspondence courses that help students complete M.Div., MTS, M. Th, B. Th., Associate, Diploma and Certificate programs. We collaborate and partner with other faith groups to strengthen our programs and the learning experience. Our programs include and foster theological education, pastoral training and supervision, spiritual development, participation in faith-based learning community, and a vibrant chapel life. Queen’s is situated on the campus of Memorial University in St. John’s, NL.

For more information about our programs contact The Provost, Queen’s College Faculty of Theology, 210 Prince Philip Drive, St. John’s, NL A1B 3R6.
queens@mun.ca,
www.queenscollegenl.ca
709-753-0116,
Toll free (877) 753-0116.

RENISON INSTITUTE OF MINISTRY (RIM)

The newly imagined RIM will now focus on offering retreats and workshops which address the learning longings of the local Anglican church, an annual Youth Event convened by our Chaplain, an annual Lenten lecture series which focuses on theologies of Social Justice and action toward the common good, and two co-sponsored programs offered in collaboration with parishes each year. We also invite you to make suggestions for future programming ideas: reninmin@uwaterloo.ca

Please join us at one of our upcoming events. Participation is free. You can support the work of the Renison Institute of Ministry by making a donation during registration; there will also be freewill offering baskets available at the events. All events include parking and refreshments as part of the day’s activities.

Find out which of our events will interest you. Visit www.renison.ca/RIM

SAINT PAUL UNIVERSITY FACULTY OF THEOLOGY

Would you like to deepen your understanding of your faith and discover fresh ways of bringing it to bear on the questions and challenges of life? The Faculty of Theology at Saint Paul University has been preparing Anglicans for lay and professional ministry for over forty years. Students pursue practical ministry experience in the Anglican tradition in a rich ecumenical and bilingual educational context, beautifully situated in the national capital region. The Faculty of Theology offers a variety of programs: BA, MTS, MDiv, MA, and PhD. Courses are offered online and in person.

For more information, please contact Dr. Sarah Kathleen Johnson at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4
sarah.kathleen.johnson@ustpaul.ca

THORNELOE UNIVERSITY

is an innovative Anglican college in Sudbury, Ontario offering creative programs in Theology. Largely through distance education, the School of Theology offers courses at the certificate and diploma levels, as well as a Bachelor of Theology. Thorneloe University has 58 single rooms in its community-focused residence, which is open to students at Laurentian. For more information, please contact the President of Thorneloe University at: president@thorneloe.ca
Website: www.thorneloe.ca

TRINITY COLLEGE

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

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

VANCOUVER SCHOOL OF THEOLOGY

is called to educate and form thoughtful, engaged, and generous Christian leaders for the 21st century. With a deep grounding in the local context and a global network of partners, VST is committed to building a community of disciples of Jesus Christ who are inspired, rooted in tradition, reflective, open to amazement, equipped for leadership, and diligent in their determination to serve the world that God so loves.

A theological education at VST will stretch you academically, spiritually, and emotionally. Students from all across Canada and the world come to study at VST, bringing their own unique backgrounds, experiences, and perspectives to the common life of the school. Learning with and from Indigenous partners and those of other faith traditions is a key element of VST’s mission, and engagement with tradition and contemporary thought with courage and faithfulness is at the heart of a VST education. VST graduates are thoughtful people, reflective about how to interact with the challenges of our time on the basis of the deep resource of faith.

If you love scholarship, seek a generous and hospitable community, and want to deepen your knowledge to serve the world God loves, please contact Samuel Andri at sandri@vst.edu.

WYCLIFFE COLLEGE

at the University of Toronto is an evangelical graduate school of theology which provides high quality education shaped by the Bible and mission. Rooted in the Anglican tradition, the College has a long history of fostering spiritual formation and academic excellence since its founding in 1877. Understanding the Bible as the Word of God written, Wycliffe posits the theological interpretation of Scripture as central to the identity and work of the College.

As a founding member of the Toronto School of Theology, Wycliffe offers conjoint degrees with the University of Toronto at both the master’s and doctoral levels, as well as certificate programs. The College aims to equip students who graduate from our programs- Master of Divinity (MDiv), Master in Theological Studies (MTS), Master of Theological Studies in Development (MTSD), Doctor of Ministry (DMin), Master of Theology (ThM), Master of Arts in Theological Studies (MA), and Doctor of Philosophy (PhD)- for readiness in leadership for Christ’s church and a variety of vocational settings globally. Certificate programs are also offered in Theological Studies and Anglican Studies.

Learn more at www.wycliffecollege.ca or contact admissions@wycliffe.utoronto.ca for program information.

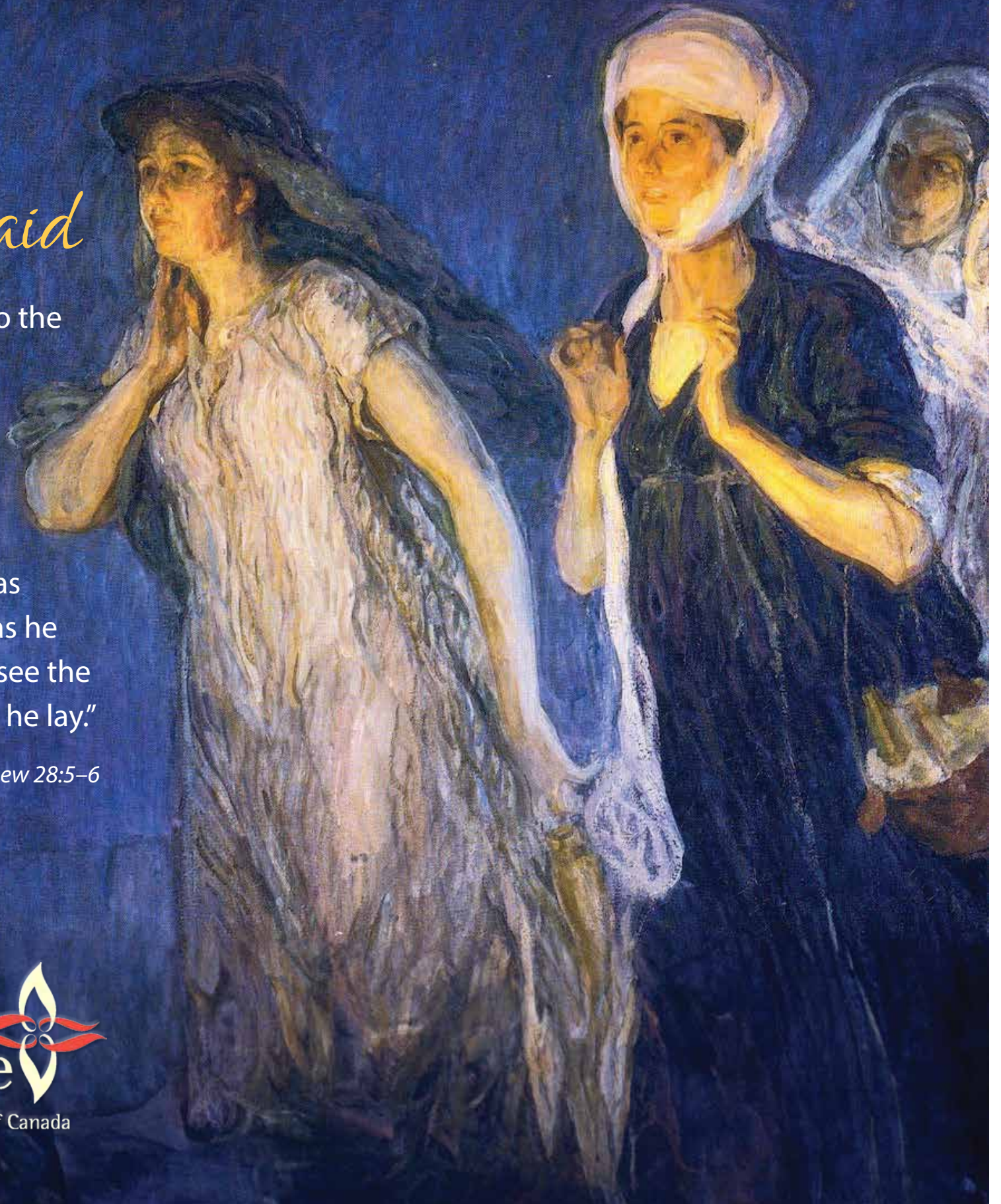
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Do not be afraid

But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay."

—Matthew 28:5–6



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IMAGE: Three Marys, by Henry Ossawa Tanner (1859 to 1937). From the left, Mary Magdalene, Mary the mother of James, and Salome approaching Jesus' tomb. Oil on canvas, 42" x 50." Fisk University Art Galleries, Nashville, Tennessee.

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