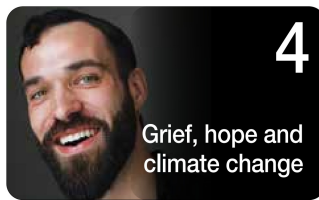


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Charles
Arthurson
mourned



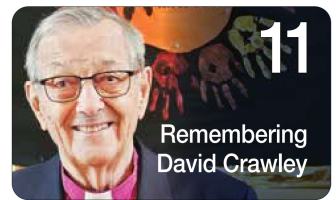
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Grief, hope and
climate change



6

Bishop of
Montreal to
retire



11

Remembering
David Crawley

ANGLICAN JOURNAL

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PHOTO: ANGLICAN VIDEO

Through the lens of faith

Participant Bethany Hay is all smiles at the biennial Canadian Lutheran Anglican Youth (CLAY) gathering, which met Aug. 21–24 in Saskatoon. For story, see p. 3.

‘To build a new community’

Sacred Circle prepares shift to representation based on Indigenous regions; discusses healing, spiritual violence, Bible translation

Matthew Puddister
STAFF WRITER

The 12th Indigenous Anglican Sacred Circle set the stage for a shift to elections based on regional language areas and land and water territories when it met Aug. 4–10, a model of representation intended to reflect Indigenous culture better than the system of election by ecclesiastical province.

Sacred Circle, the triennial national gathering of the Indigenous Anglican church, also heard updates about Indigenous ministries that included plans by abuse survivors to establish a men's healing council; a teaching partnership with the United Church of Canada; ecumenical guidelines for churches to address the legacy of spiritual violence against Indigenous peoples; and an ongoing project to translate the Bible into Blackfoot. The gathering also included, as

is usually the case, the election of a new Anglican Council of Indigenous Peoples (ACIP)—the smaller group that meets more frequently to govern the Indigenous church between meetings of Sacred Circle. More than 150 Anglicans gathered at the University of Calgary on Treaty 7 territory for this session of Sacred Circle, themed “Resurgence: Beyond the Treeline.”

Archdeacon Travis Enright, ACIP's chair of governance, led Sacred Circle through the week in sessions devoted to a proposed change in the council's representation and electoral process. Rather than electing ACIP members to represent the Anglican Church of Canada's four ecclesiastical provinces, Enright put forward a model in which Sacred Circle would elect members according to 12 regional “spiritual council fires.” He based these regions on a number of

See INDIGENOUS, p. 8

Organ announces resignation after bishops meet

Western Newfoundland bishop had refused to follow metropolitan's rulings, hired replacement for fired dean day before announcing retirement



▲ Bishop John
Organ



▲ The Rev.
Catherine Short

Matthew Puddister
STAFF WRITER

Bishop of Western Newfoundland John Organ, who the provincial metropolitan found violated misconduct policies when he fired a former cathedral dean, hired a new dean a day before announcing he would resign effective Oct. 1. His decision to step down was made, according to the metropolitan, after a meeting of the provincial House of Bishops.

Organ said in an Aug. 25 letter to the diocese that he had appointed the Rev.

Kris Gosse as dean and rector of the Cathedral of St. John the Evangelist in Corner Brook, Nfld. In another letter Aug. 26, he announced his resignation and retirement.

Organ was originally expected to retire in September 2026 when he would be 70 years old, the mandatory retirement age for bishops, but by mid-June had told Archbishop David Edwards, metropolitan of the ecclesiastical province of Canada (which includes dioceses in the Atlantic Provinces and part of Quebec), that he would resign Oct. 1, 2025. Later that month, he appeared to reverse that decision.

The bishop was the subject of protests by the cathedral's congregation after he

See BISHOP, p. 7

General Secretary's employment ends after three-month leave of absence

Sean Frankling
STAFF WRITER

Archdeacon Alan Perry is no longer the general secretary of General Synod, per a news release posted on anglican.ca Sept. 3.

The release does not specify a reason for the end of his employment in the role. It states that he is a priest of the Anglican Church of Canada in good standing, and it wishes him well in his future

See CHURCH, p. 10

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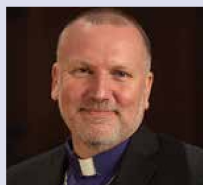
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Foundation *in* FOCUS

A supplement to the *Anglican Journal* provided by the Anglican Foundation of Canada

Investing in the Church of Tomorrow Today



The Most Rev. John Stephens
Chair AFC



The Rev. Amy Hamilton
Acting Executive Director

Imagine a Church where every parish has the resources to dream boldly, nurture new ministries, and meet the needs of its community. That is not just our dream—it is already becoming a reality because of the faithful generosity of Anglican Foundation of Canada (AFC) members.

At AFC, we see how generosity can transform lives and strengthen communities. Across Canada, ministries are imagining more: inspiring leaders, renewing congregations, and keeping the Church alive and responsive to the needs of today's world.

Every gift to AFC helps light a path for ministry. From food security programs to youth drop-in centres, from sacred music and leadership renewal to reconciliation work with Indigenous communities, AFC members are making it possible for parishes to step forward with courage into a more hopeful tomorrow.



With a \$50,000 grant from AFC, St. Saviour's in Nelson, BC is serving up hope and hospitality every Sunday.

Hope is not always easy. Sometimes it takes effort—even what we might call **holy persistence**. At AFC, we lead from a place where hope is essential. Every grant, every partnership, and every initiative reflects a conscious choice to trust in God's faithfulness and believe that what we build together will endure as a witness to Christ's love in a rapidly changing world.

We are deeply grateful for AFC members, whose generosity has made this work possible for nearly 70 years. Together, they are helping the Church press on toward a brighter future.

Would you consider joining them? **Membership is so much more than a donation: it is a way of walking alongside others to keep the Church strong and faithful for generations to come.**



"...every single team met or exceeded their fundraising goal..."

Children at the Diocese of Saskatchewan's Vacation Bible School, one of the top-performing *Say Yes! to Kids* teams. The annual VBS helps to reach over 250 children in northern communities each summer.

Our Most Successful Campaign Ever

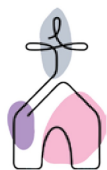
The Anglican Foundation of Canada's 2025 *Say Yes! to Kids* campaign was our most successful yet, with 30 teams across Canada coming together to raise more than **\$160,000**, surpassing our \$150,000 goal.

From coast to coast to coast, parishes and dioceses embraced this growing movement of generosity, launching creative initiatives that inspired congregations and communities to say "yes" to children and youth. For the first time in the campaign's five-year history, every single team met or exceeded their fundraising goal—a remarkable achievement that speaks to the passion and perseverance of our leaders. This extraordinary success would not have

been possible without the commitment of bishops, team captains, and countless volunteers who championed youth ministry and rallied supporters in their regions. Most of all, we are grateful to the generous people across Canada who supported their local teams and gave so faithfully to help young people thrive in their faith and communities.

Since 2021, *Say Yes! to Kids* has provided nearly **\$900,000** in funding for youth-focused ministry, supporting dozens of programs in areas like mental health, food security, arts and music, and outdoor recreation.

Thank you for helping make this year's campaign a milestone in AFC's history.



Grow Your Legacy Helping Parishes Start the Conversation

For many parishes, conversations about legacy giving can feel difficult. How do you begin? What words inspire generosity without making people feel uncomfortable?

The Anglican Foundation of Canada's new *Grow Your Legacy* booklet and parish toolkit is designed to meet those challenges with compassion and simplicity. It provides practical tools to help parishes of all sizes—especially those that may have struggled—to encourage legacy giving as an act of faith and hope for your Church's future.



This initiative is about strengthening parishes and equipping leaders to begin thoughtful, prayerful conversations about how individuals

can leave a lasting impact on the ministries and communities they love.

From bulletin inserts to coffee-hour guides, the *Grow Your Legacy* toolkit is AFC's way of supporting churches as they nurture a culture of generosity that will strengthen ministry locally for generations to come.

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YOUTH ►


PHOTO:
ANGLICAN VIDEO

► **CLAY**
attendees link
arms and sing
together on the
second day of
the national
gathering Aug.
22 in Saskatoon.

PHOTO:
ANGLICAN VIDEO


Young Lutherans, Anglicans ask for larger role

Sean Frankling
STAFF WRITER

“The church doesn’t always recognize or value young people. But we are the past, present, and future of this church,” begins a prayer drafted based on table discussions at this summer’s Canadian Lutheran Anglican Youth (CLAY) gathering, held Aug. 21 to 24 in Saskatoon. This year’s event, themed “Rooted and Rising,” brought together around 350 people from around the country, making it larger than the previous gathering of around 300 in 2023, but with substantially fewer than pre-pandemic highs of around 850, says Sheilagh McGlynn, the Anglican Church of Canada’s animator for youth ministries.

The prayer was written by Lauren Odile Pinkney, chair of CLAY’s national planning committee, based on discussions in which organizers asked the youth to name a message they wanted to send to the church. “We have talents to offer if there was space for us to share them,” it states. “By giving

youth the chance to invest and sow seeds into the church, we will grow old and reap the benefits of a church we built together on the rock of Christ.”

The message of the prayer mirrors a speech delivered to this summer’s General Synod by lay youth member Noah Skinner, who told Synod the youth would not settle for being spoken of as the church’s future when they were already here and seeking inclusion in its present. “We’re often thrown a bone, so to speak, being given issues that people believe the youth want,” he said at the time. Responding to a motion brought by Skinner and other youth members, General Synod voted in favour of forming a new Youth Council.

It was one of several major Canadian Christian denominations in which youth engagement was a major theme this summer. The Evangelical Lutheran Church in Canada is creating a youth council of its own and there was a similar upsurge of youth voices at the United Church of Canada’s general council in June, says

McGlynn. Taken together, these may represent a new current of involvement from youth after the pandemic impacted the high school years of an entire cohort, resulting in disruptions to the cohesiveness of youth groups in many parishes, she says.

The other key theme of CLAY, she says, was inclusiveness, a focus on the value of every human being and their worthiness of God’s love. The message undergirded the programming, worship and decoration of the weekend event, partly through a series of short skits put on by a drama team which showed the experience of a young person going through confirmation and reckoning with their doubts about the church, she says.

“I think peer pressure and culture out there, media is trying to form people into being something that they’re not. ‘Buy this and you’ll be better.’ Or, ‘If you only did this instead of that, then you’d be worthy.’ But no, we’re just worthy who we are.

That’s the message that we’re trying to get across,” says McGlynn. ■

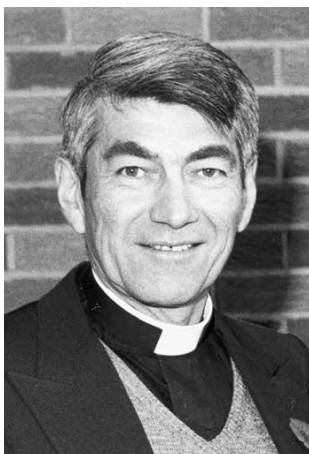


PHOTO: GENERAL SYNOD ARCHIVES

Bishop Charles Arthurson became the first Indigenous bishop in Canada after his election as suffragan bishop of the diocese of Saskatchewan in 1989.

Canada’s first Indigenous bishop ‘saw himself as Christ’s faithful soldier and servant to life’s end’

Matthew Puddister
STAFF WRITER

Bishop Charles Arthurson, who became the first Indigenous bishop in Canada after his election as suffragan bishop of the Anglican diocese of Saskatchewan in 1989—a position he held until his 2008 retirement—died Aug. 30 in Prince Albert, Sask., as this issue was in the late stages of preparation. He was 88.

Arthurson was Cree and a residential school survivor and served in ordained ministry for more than 50 years. Colleagues described him as a formative figure for Indigenous ministries who held himself and others to very high standards.

National Indigenous Anglican Archbishop Chris Harper called Arthurson “the prelude to the symphony

PEOPLE ►

that’s going on now”—referring to Sacred Circle, the self-determining Indigenous church within the Anglican Church of Canada—“who brought a presence of Indigenous ministries that I think was needed for the time and the age that he came in.

“He was also one of my mentors, and I’ll always have fond memories of him.”

Bishop Michael Hawkins, who served as bishop of Saskatchewan from 2008 to 2023 and worked alongside Arthurson, described him as “hard-working and straightforward with a wicked sense of humor.

“He did not always suffer fools gladly, but he served gladly over many decades and took the weight and responsibility of ordained ministry seriously. He was

never interested in retirement but rather saw himself as Christ’s faithful soldier and servant to life’s end.”

Born in Norway House, Man., Arthurson was ordained in the diocese of Keewatin in 1972. He served as a priest in the Manitoba parishes of Shamattawa, Norway House and Split Lake as well the Ontario parishes of Big Trout Lake and Sioux Lookout.

In 1983, Arthurson moved to La Ronge, Sask., where he was elected suffragan bishop six years later. In 2002 he received Queen Elizabeth II’s Golden Jubilee Medal for his service to the church and community. After retiring, Arthurson continued to serve half-time as parish priest in La Ronge and as the provincial chaplain for the Royal Canadian Legion. He is survived by his wife Fay and two adult children. ■

**ANGLICAN
VOICES ▶**


Kindred Earth

Lament and hope in a time of climate crisis

By Nicholas Fournie

ONE YEAR AGO, fire swept through the mountain town of Jasper, Alta., reducing St. Mary and St. George Anglican Church to its stone foundation, ringed by ash and charred timbers. The absence of that sacred space lingers, a scar in the town's centre and in the hearts of those who prayed there.

Almost exactly one year later, Toronto woke to a different wound: for days, the city ranked second-worst in the world for air quality as wildfire smoke drifted in from hundreds of kilometres away. The smell of burning forests hung over high-rises, seeping into lungs and homes.

In these moments, whether in a mountain valley or a sprawling metropolis, climate disruption becomes impossible to hold at arm's length. It settles into our breath, our landscapes, and our sacred spaces.

Across the country, the signs are multiplying. In Vancouver, Christ Church Cathedral has become a cooling centre during extreme heat waves, its shaded nave and humming air conditioners offering refuge to those most vulnerable. To the north, in the Yukon community of Mayo, the Anglican church of St. Mary with St. Mark stands on ground once locked in permafrost. That long-frozen stability is giving way. As the earth shifts beneath it, parishioners watch cracks creep toward the foundation, carrying the fear that without intervention, their church could be lost.

While the loss of a historic church building is a visible marker of our changing times, the effects reach far deeper. "In the North, communities are especially affected by climate change," says Archdeacon Jeffrey Mackie-Deernsted, priest-in-charge at St. Mary with St. Mark. "It is said that the Yukon is warming three times faster than the global average. This affects the salmon population that First Nations in the Yukon depend upon... Recently, communities have held prayers for the return of the salmon. The Church has a role in being in solidarity and working for environmental protection alongside the First Nations."

These stories, of fire, smoke, heat and thaw trace a single truth: creation is groaning, and the church stands within that lament, holding fast to its calling to embody hope and point toward renewal.



▲ **Genesis, the author writes, tells us humanity was formed from the dust of the ground; to love the earth is, in a sense, to love our own body.**

PHOTO: NICHOLAS FOURNIE

Grief as kinship

Genesis tells us humanity was formed from the dust of the ground, animated by God's breath. To love the earth is, in a sense, to love our own body. Poet-translator David Hinton calls this "elemental kinship": our continuity with the very elements of soil, air, and water. The Incarnation deepens this truth: God took elemental form in Jesus, divinizing the dust itself.

When wildfires raze a parish or melting ground undermines its walls, the grief we feel is not sentimental environmentalism but the ache of injury to our own flesh. Like Jesus weeping at Lazarus's tomb, knowing resurrection would follow, we can feel the wound fully without rushing past it. This is the Christ-like posture toward a warming, unravelling creation: to stay tender in the presence of loss.

Too often, we avoid lament because it feels like surrender. Yet lament can also be an act of fierce love, holding its gaze on what is broken instead of turning away. In Mayo, parishioners still gather for worship while the ground beneath their church shifts. Their faith rests in the conviction that worship and care will endure, whatever changes the earth may bring.

Lament, in this sense, is also hope. It is the stubborn act of standing with creation in its suffering, trusting that God's Spirit is present in the ash, the smoke, the heat and the thaw.

Hope as resilience

Hope, as Scripture frames it, goes beyond naïve optimism. It is the steady work of loving and building even when change cannot be undone. When Christ Church Cathedral opened its doors as a cooling centre, the act did not fix the climate crisis. But it offered something deeply needed: protection for life, honour for the image of God in overheated bodies, and a place where dignity could be preserved when the streets became unbearable.

This is the shape of hope available to all of us. We may not be able to prevent the next wildfire or halt the thawing of permafrost, but we can keep showing up in advocacy, in care, and in practices that remind us we belong to the earth.

From Jasper being reduced to stones to Toronto's smoke, from Vancouver's cooling refuge to Mayo's shifting ground, the signs are clear: the church's ministry in this century will be inseparable from the climate reality. This work is woven into the very heart of the gospel.

We are dust and breath, earth and Spirit. To walk as Christ did is to walk as kin with creation, tender to its wounds, steadfast in its hope for renewal.

A year after the fire, Jasper's hillsides are dotted with green shoots among the blackened trunks. New life emerges slowly, shyly, from the ash.

So it can be with us: in lament, we remain rooted; in hope, we rise.

Nicholas Fournie is a theology graduate from Trinity College, Toronto. Based in Calgary, he is a writer, artist, and contemplative whose work explores the joys and sorrows of the earth. He also serves with *The Contemplative Society*, a non-profit dedicated to Christian wisdom. ■

“The church's ministry in this century will be inseparable from the climate reality. This work is woven into the very heart of the gospel.”

LETTERS ▶

Onus for banning NDAs on dioceses, not General Synod

I appreciated Jeffrey Metcalfe's essay on non-disclosure agreements (NDAs) in the June issue ("Buying silence is a social sin the church cannot afford," p. 4) and followed the discussion of Resolution C006 at General Synod with great interest. Since non-disclosure and non-disparagement clauses are often used to "buy silence," it must be particularly distressing for victims of abuse to realize that someone has calculated or negotiated the price of their silence. How much more unsettling to think of the church making such calculations!

In a time and place when people are

rightly calling for more transparency and accountability in leadership settings, the church needs to move beyond such a shameful practice. Our integrity demands it just as much as the justice of the issue does.

However, the General Synod deliberations highlighted an important aspect of this conversation. General Synod or COGS may pass a resolution to stop using NDAs in cases of abuse or misconduct, but the real responsibility for such a change falls on diocesan synods. National church gatherings should lead by example, but such a resolution does not stop individual

dioceses from using NDAs to cover up their own wrongdoing.

They say sunlight is the best disinfectant, and survivors need the agency and ability to share their stories. In order to authentically preach reconciliation, the Anglican Church needs to be vulnerable enough to sit with the truth when we have committed wrongdoing. I would urge any and all synod members to start advocating for justice in their own dioceses, as the dioceses of Quebec and Nova Scotia and Prince Edward Island have done.

Jonathan Rowe
Oxford, N.S.

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.

ARCHBISHOP SHANE WRITES ▶



By Shane Parker

SUTHERLAND IS A sparsely populated part of northwest Scotland. As you travel there the roads get increasingly narrow and twisty, with only a single lane in many places. To allow vehicles to move in both directions, there are “passing places” carved into the landscape wherever possible. The passing ritual is very methodical and social: if you see a vehicle coming your way, whoever can pull over first does so, and hearty waves of thanks are exchanged as the vehicles pass by. Humans are generally observant of these courtesies, but sheep largely ignore them and wait until collision is imminent before frantically bolting out of the way.

In the 18th and 19th centuries, more than 5,000 families in Sutherland were summarily evicted from their homes and farmland by wealthy landowners who wanted to use the land for sheep farming, which was much more profitable than having tenants. This brutal practice became known as the “Highland Clearances” and led to emigrations to Canada, America and Australia. Many other people were resettled along the craggy coast, in tiny crofts (subsistence farms), or to work in the fishing industry. Sudden, rapid, unwelcome change, in any event.

At General Synod last June, years of careful consultation culminated in the



▲ The beach at Faraid Head, by Scotland's Kyle of Durness

PHOTO: SHANE PARKER

adoption of Creating Pathways, signalling the start of work to achieve significant changes in the culture, structure, and operations of our national church. Unlike the poor, vulnerable tenants of Sutherland who were at the mercy of overlords, we, as the people, clergy, and bishops of the Anglican Church of Canada, guided by the primate's commission set up by Archbishop Linda Nicholls, worked hard together to listen to, respond to, revise and propose what we feel God is calling us to do at this time.

We were attentive to one another and to the Holy Spirit as we each played our part in drafting six pathways intended to address the long-standing challenges and opportunities we face at this time. Our members of General Synod gave overwhelming support and resources to systematically reshape our national church—so we can share the gospel of love

from a place of strength and hope.

I took the photograph accompanying this column in Sutherland on Faraid Head, by the Kyle of Durness, facing due north. To the left is the foreboding headland of Cape Wrath, and on the far side of the channel is the wide, open North Sea. The tide has just gone out, leaving the bright sand untrammelled, inviting you, the viewer, to make your own path into the vista ahead of you. It is a place that breathes possibilities and opens your spirit of hope and adventure.

We are in such a place as we look to the future of our beloved church. God has opened a new vista for us, and we are utterly free to follow new pathways into the possibilities we see before us. ■

Archbishop Shane Parker is the primate of the Anglican Church of Canada.

FEATHER AND SAGE ▶



By Chris Harper

FEATHER: Almighty God, we the children of your creation bless you for this new day and the time needed to do all that we are called to do. We thank you for the blessings and the challenges which move us from the old to the new. Forgive us when we embrace only our ideals and desires, especially when we lose our direction by seeing only the distractions of this world. Grant us courage to accept change and the uncomfortable of uncertainty. Open our eyes and hearts to your vision of new life and possibilities. Humble us that we might always walk with your peace in our hearts. Grant us your Spirit to seek this day to be better than we were yesterday, bless us that we might be a blessing to the other before and beside us. We pray in Christ's name. Amen.



IMAGE: JOKERIT

SAGE: To be called a child of God is no simple and small thing. It is a blessing and challenge, a blessing of God, whose love, design and purpose are revealed through us. As children of God's creation we are called to seek more, not weighed down by our past but serving and living in the present, and striving to evolve and grow to be better in the future—a betterment that can happen only in and through Christ. Read 1 John 3:1.

As I sit here at my desk, I write noting the blessings and challenges that the summer of 2025 has given. Our home garden blessed us with a glorious crop of fruits and vegetables; the backyard was our quiet haven of respite and refreshment. Prayers were uplifted more in this summer, as our thoughts and hearts went to all affected by wildfires, tornadoes, floods and conflict. The world has gotten more confusing and embattled; nothing is as it was or will be again, and I wish I could say that

I'm okay with that. But reality wakes me from my slumber like the lightning storms, which seem more severe, as Mother Nature screams at us to pay attention and look at what we are doing to our children's and grandchildren's world. Yet we, ourselves like playing children, see only the interesting things before us; we see not the other children suffering, homeless and hungry, we see not the pain of our racism, the struggle and suffering we cause by our own selfishness and ideals.

Children of God the Almighty we are; we act and live as we do, and by grace and mercy God still loves and forgives us. Glory be to God!! To be called a child of God is no simple and small thing—it is our blessing and challenge. ■

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

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PEOPLE ▶

Irwin-Gibson to retire as bishop of Montreal

Sean Frankling
STAFF WRITER

Bishop Mary Irwin-Gibson of the diocese of Montreal will retire Oct. 5 after a 44-year career in the church—including 10 years as diocesan bishop of Montreal.

Her journey hasn't always been easy, she tells the *Anglican Journal*. She's faced challenges ranging from being one of the first few women priests ordained in Quebec, to dealing with the manifold and varied interpretations Anglicans have of every aspect of church life.

Irwin-Gibson grew up in Montreal, the eldest of six children, an experience which made her grow up fast, she says. She learned many of the qualities that would later serve her as a bishop in Girl Guides, she says, including trustworthiness, resourcefulness, loyalty, courtesy and friendship. She earned a bachelor's degree in theology from McGill University in 1997 and a diploma in ministry from the Montreal Institute for Ministry in 1981. Irwin-Gibson was made a priest in 1982, serving in the parishes of Hemmingford-Clarenceville, Vaudreuil, Dunham-Frelighsburg and at Holy Trinity Church, Sainte-Agathe-des-Monts, all in the diocese of Montreal, and as dean and rector of St. George's Cathedral in Kingston, Ont. before returning to Montreal as bishop.

The call back to Montreal was one of the highlights of her career, she says. She had thought she might retire in the diocese of Ontario, serving as cathedral



▲ **Outgoing Bishop of Montreal Mary Irwin-Gibson says she hopes the church will focus on growing disciples and responding to local needs.**

PHOTO: ERIKA JACINTO

dean at St. George's, before she got the invitation to let her name stand for bishop of Montreal. That felt like a validation to her, she says, of the value of her gifts to her home diocese and of her belonging in the diocese after an early career where it was sometimes hard to find a congregation that wanted a female priest.

Irwin-Gibson also says it was a highlight to see the Holy Spirit at work in the diocesan election in May. After what she calls "a very difficult and conflictual pre-election discernment process," she was pleased, she says, to see the diocesan synod approach the vote in harmony and with one heart. She believes the

new bishop-elect, Victor-David Mbuyi Bipungu, will be an excellent fit, because he is not just a francophone and the first Black man elected a diocesan bishop in the Anglican Church of Canada, but also a gifted and intelligent pastor and leader.

"I'm terribly thrilled, so I am very confident and hopeful," she says.

In March, four of nine members of the diocesan election search committee resigned and the remaining members forwarded their candidates to the diocese without endorsing any of them. They cited safe church concerns following complaints that had been lodged against one or more of the candidates, but which were covered—along with the identities of the respondents—by a non-disclosure agreement. Irwin-Gibson later told the *Anglican Journal* the complaint had been over a workplace dispute which had been dealt with and closed.

Going forward, Irwin-Gibson says, she plans to continue to help at her local parish in Sainte-Agathe-des-Monts, where she and her husband are retiring. As a parting message to the church, she says she encourages Anglicans to enthusiastically pursue the work of the most recent General Synod toward life-giving change.

"I think what the church has got to focus on is growing disciples, and then once the disciples grow, they get the message. They figure out what's needed in their context. I don't think there's a template for everybody," she says. ■

"I think what the church has got to focus on is growing disciples, and then once the disciples grow, they get the message. They figure out what's needed in their context. I don't think there's a template for everybody."

—Bishop Mary Irwin-Gibson



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REGIONAL NEWS ▶

Bishop had called for 'fair and proper' probe

Continued from p. 1

announced in a livestreamed Jan. 19 worship service that he had fired the Rev. Catherine Short, who had served as dean and rector of St. John the Evangelist since 2018. Organ described personal conflicts with Short and accused her of making "threatening" social media posts, in addition to other allegations. The vestry subsequently resigned *en masse* in protest; congregation members called for Short's reinstatement as dean and Organ's resignation; and Short filed safe church complaints against Organ.

Edwards found in a June 13 response to Short's complaints that Organ had engaged in discriminatory practice in relation to the dean's employment status, as well as emotional abuse and bullying. Edwards called for Organ to reinstate Short's license to practice ministry as dean and rector of St. John the Evangelist; to apologize to the dean, congregation and diocese; and to take sabbatical leave until his Oct. 1 resignation.

Organ responded by ignoring the metropolitan's findings and said in a June 25 letter to the diocese that he would continue to serve as bishop until "a fair and proper investigation that reviews the original issue and leads to the appropriate provisions to address it under the canons"—an announcement widely taken as a decision to prolong his tenure beyond Oct. 1.

In his Aug. 26 resignation letter, Organ said the diocese had entered a "very divisive and difficult period" in January. "It was all very unfortunate and it did not need to be so angry and extreme as it became," he said.

"The matter could have been quickly resolved amicably for all if there had been a willingness to do so. Much harm has been done and there will need to be a serious effort to investigate how anger and hate created so much pressure that objective processes were prevented and Christ's command to love one another and speak the truth to each other in love went unheard and unheeded."

In his letter to cathedral parishioners announcing the hiring of Gosse as dean effective immediately, Organ said he appointed Gosse "mindful of the unusual circumstances we are in and to prevent the risk of hostility to any member of our cathedral who might have a direct say in the appointment," without elaborating further.

Organ did not respond to interview requests from the *Anglican Journal*.

Provincial House of Bishops advised Organ to resign

Edwards said in an Aug. 26 statement that by resigning, Organ had acceded to the advice of the provincial House of Bishops to retire Oct. 1. He said he had accepted Organ's resignation, "wishing him well in his retirement", and that an election would be held "in due course" for a new bishop.

After Organ ignored the metropolitan's rulings in June, provincial misconduct and safe church officer Jack Walsworth—who carried out the investigation into Short's complaints—told the *Anglican Journal* that Edwards and provincial chancellor David Bell would decide the final outcome. Walsworth said he personally supported using Canon 5 to launch a disciplinary process against Organ.

Canon 5 stipulates that charges against diocesan bishops must be made by "three bishops of the province, or three priests licensed in, and three lay delegates to the synod of, the bishop's diocese."

In mid-August, Edwards held a meeting with bishops from the ecclesiastical province of Canada, except Organ. The Rev. Cynthia Haines Turner, co-chair of the diocese of Western Newfoundland's synod executive, did not attend

the meeting, but said it had been reported to her that the synod executive should see what role it might play in choosing the next cathedral dean.

Under *The Constitution and Canons of the Diocesan Synod of Western Newfoundland*, however, the bishop alone is responsible for appointing deans.

Haines Turner noted that metropolitans in the past within the Anglican Church of Canada have taken disciplinary action against bishops, who in their consecration swear obedience to the office of the metropolitan. The metropolitan also permits the implementation of the provincial safe church process.

In responding to Short's complaints against Organ, Haines Turner noted, Edwards upheld the conclusions of Walsworth's investigation. She found Edwards' determinations in response to Short's complaint "fair and balanced and clear," but said the metropolitan did not seem prepared to use his authority to enforce them. "What is the point of a safe church process which can't do anything?" Haines Turner asked.

Asked to respond to criticisms that he had not enforced his findings on the Rev. Short's safe church complaint and that neither he nor the provincial House of Bishops had acted quickly enough, Edwards replied, "I realize that there are people who are disappointed in how things have unfolded and the way they see my role in that. I understand, but I do not think that further comment by me is helpful to anyone at this time."

Fired dean: 'I am truly broken'

Archbishop Shane Parker, primate of the Anglican Church of Canada, said in July that he would provide pastoral assistance by acting as an intermediary between Organ and Short in their dispute after Organ ignored the metropolitan's recommendations. While Parker had attempted to mediate and "was very kind and compassionate," Short said, negotiations between her and Organ ultimately fell through.

On Aug. 1, Organ's legal representative made a formal offer to Short to reinstate her license to practice ministry at St. John the Evangelist and to reappoint her to her former position as dean and rector retroactive to July 1—a document Short shared with the *Anglican Journal*.

However, the offer included two conditions: that Short "not participate in any public, or social media, publications with respect to the ongoing dispute or the resolution, unless mutually agreed"; and that she "request and encourage those who have engaged in the social media campaign [by Short's supporters] to cease all further postings, and to commit themselves to healing so that the Cathedral parish can come back together and move forward in Christian spirit to which all have committed as members of the Church."

Short responded on Aug. 5 by saying she could not accept the offer because she saw the requirement not to speak publicly about the

See DISCIPLINE, p. 12

“Much harm has been done and there will need to be a serious effort to investigate how anger and hate created so much pressure that objective processes were prevented and Christ's command to love one another and speak the truth to each other in love went unheard and unheeded.”

—Bishop John Organ

“What is the point of a safe church process which can't do anything?”

—The Rev. Cynthia Haines Turner

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Indigenous church moves toward representation by 12 regional ‘spiritual council fires’

Sacred Circle elects new ACIP members using old model

Continued from p. 1

factors, including historic and current Indigenous linguistic and cultural habitation patterns and natural land and water boundaries.

However, due to questions about the interpretation of the church's Canon XXII—which deals with Indigenous ministries—and other concerns, members opted to elect a new ACIP based on ecclesiastical provinces and tasked it with paving the way for the change to election based on regional spiritual council fires.

New ACIP members include the Rev. Sheila Cook and Bruce Charlie for the ecclesiastical province of B.C. and Yukon; Archdeacon Jacqui Durand and the Rev. Annos Winter for the province of the Northern Lights; the Rev. Catherine Askew, Kaleena Hanoski and Olive Elm for the province of Ontario; and the Rev. Silas Nabhinicaboo and Crystal Bursay for the province of Manitoba. Returning members are Catherine Martin, Ruby Sandy, Bob Brantfrancis, Advisory Elder, and the Rev. Carol Anne Rose. New inductees: Donna Bomberry and Canon Murray Still.

The new council will hold its first meeting Oct. 20–22.

What are the council fires?

On Aug. 7, Enright first presented a map of 12 regions across Canada constituting the spiritual council fires. He told Sacred Circle that while he could have chosen a different number of spiritual council fires, he intentionally picked 12 to reflect the 12 disciples of Jesus and 12 tribes of ancient Israel.

Enright proposed, in contrast to what he described as the “linear, synodically governed and bishop-led” governance of the Anglican Church of Canada, an Indigenous church governed by the council fires and led by circle elders. He illustrated his proposed governance model through an image of a circle made up of the presiding elder, i.e. the national Indigenous Anglican archbishop; the national Sacred Circle; ACIP; and the regional spiritual council fires, with Jesus at the centre.

Enright drew inspiration for the 12 regions from the Covenant and Our Way of Life, which connect Indigenous documents refer to Indigenous people as “the Peoples of the Land and Waters” and “Our relationship to the Land and Waters and our way of being Nations is a guide and pattern for our discipleship, fellowship and unity.”

Throughout the meeting, Enright made changes based on feedback from Sacred Circle, including a mapping exercise in which members identified what they considered their own regional groups and discussed who was not at the table and how to include their voices; where urban Indigenous people belong in the model; and how they need to be represented at Sacred Circle and ACIP. They also had the opportunity to redraw



The new Anglican Council of Indigenous Peoples gathers for a photo at Sacred Circle, L-R, Back row: National Indigenous Anglican Archbishop Chris Harper, Archdeacon Travis Enright, the Rev. Annos Winter, the Rev. Sheila Cook, the Rev. Vincent Solomon, Bishop Rod Brantfrancis, Middle row: Archdeacon Jacqui Durand, the Rev. Catherine Askew, Kaleena Hanoski, the Rev. Silas Nabhinicaboo, Crystal Bursay, Ruby Sandy, Robinson, Bruce Charlie, Canon Murray Still, Front row: Caroline Chum, Olive Elm, Donna Bomberry, Rosie Jane Tailfeathers, Catherine Martin.



▲ Sacred Circle members and guests stand on a floor map of Canada as part of an exercise to determine new forms of representation for the Indigenous church.

PHOTO: MATTHEW FLOEDTER

“The ways we do things change, and we have to ... We are a living people. We are not a cement tomb and monument to the past. Especially for us as Indigenous people, that is one thing that we need to remember.”

— Archbishop Chris Harper

Sacred Circle was meeting at a time of change for the Anglican Church of Canada and new developments including the June 26 election of Archbishop Silas Parker as its 15th primate.

When he first became a bishop, Harper said, his mother often asked him who he needed to get permission from to make decisions. “After three months of that, I asked, ‘Mom, why is it so hard for you to believe that I’m the bishop? I get you to believe these words and these choices, especially for the diocese. My mother said, ‘That’s because that was never afforded to us, never given to us. We didn’t have that right. That was given to the white bishops, not to us.’”

“The ways we do things change, and we have to ... We are a living people. We are not a cement tomb and monument to the past. Especially for us as Indigenous people, that is one thing that we need to remember.”

Harper said God had put each person on earth for a unique purpose. “You have a ministry that no one else can do,” he said of each person at Sacred Circle.

“The Almighty has called you here today so that we can walk together in humility and be a blessing ... When we are done here, you will go into your communities and you will tell everybody what you learned,” Harper said. “You’ll talk to the young people and say, ‘God loves you so much. You have a place and a purpose in life.’”

“We are here to build a new community together,” he added. “We are here to remember, to rejoice and to celebrate who we are as a people in God.”

In an Aug. 6, sermon, the primate pledged to work with Harper on the fifth of six “pathways” recommended by a synodal commission in June, Pathway 5: “Historic settler church” consisting of church to walk in partnership with the “Indigenous church,” consisting of General Synod, ecclesiastical provinces and dioceses.

After worship, Sacred Circle watched a pair of powwow dances, in which the dancers wore full traditional regalia. Harper said that when he was younger, he would never have expected to see



▲ Indigenous Anglicans embrace during a service at Sacred Circle.

PHOTO: ANGLICAN VIDEO

a powwow dance as part of a church service.

Ralph Rowe survivors plan to establish men's healing council

In addition to governance of Sacred Circle and ACIP, the gathering included updates on various Indigenous ministries.

Dawn Maracle, the Anglican Church of Canada's interim animator for Indigenous justice, said during an Aug. 8 presentation on her work that men who survived abuse by Ralph Rowe—a former Anglican priest and Scout leader convicted of 75 sexual crimes against children in northern Ontario and Manitoba—aim to establish the Men's Advocacy and Advisory Council for Healing (MAACH), following their participation in sharing circles Indigenous Ministries held in 2024.

Survivors debriefed when they returned home and created a draft proposal about what to do next, which they were presenting to First Nations chiefs the same week as Sacred Circle, Maracle said. Along with seeking an official apology from Scouts Canada and the Anglican Church of Canada, she said, survivors put forward their goal to establish MAACH.

“This is going to become their legacy,” Maracle said of the men's healing council. “They really want to shift from being known as victims to survivors, and they want to be able to model the behaviour of survivors and people on their healing journey for others.”

Their plan, she says, is for MAACH to create peer group supports, in which survivors travel to communities and tell their stories, with the hope that it will encourage people to create their own local chapters to continue the work. Survivors also hope MAACH will serve as an advisory board for political organizations, family services, child welfare agencies and other groups to promote men's healing and provide help for them.

Maracle said survivors want the Anglican Church of Canada to support MAACH. Church representatives plan to meet with them to discuss their proposal, she said, as well as the apology and how to move forward.

Some people think [we] just need to apologize and that's it, and that's not the case,” Maracle said. “We want to continue ongoing dialogue and relationships with them to learn from our mistakes and to see how we can move forward with them in the most positive and supportive way that's possible.”

Reports on All-Parties Table, teaching partnership with United Church of Canada

Maracle said she and Archdeacon Rosalyn Elm, the church's Indigenous Ministries director, have also partnered with Tim Hackborn, Indigenous office of vocation minister for the United Church of Canada, to develop teaching of the Parallel Paths based on the Two Row Wampum.

Known as Mohawk as the *Treaty of Kawarata*, the Two Row Wampum was a 1613 treaty between representatives of the Haudenosaunee and the Dutch government. The Haudenosaunee

represented the agreement through a wampum belt, with two rows of purple wampum beads on a white background. Each row signifies a river, along which boats from the peoples travel in parallel as a symbol of respect and equality, constituting the Parallel Paths.

The Two Row Wampum shows how “we can have diverse peoples, governance, territories, philosophies, practices, and more while still sharing the same space,” Maracle said, and how people can “work together and honour each other with peace, friendship, and respect, even if we don't think the same way and we don't practice the same way.”

By pooling their resources, she said, the Anglican and United churches hope to create a curriculum aimed at helping non-Indigenous ministers learn how to open conversations with Indigenous people and to “teach their congregations to be more open-minded and educated and aware of issues that we face.”

Maracle provided an update on ongoing efforts by parties to the Indian Residential Schools Settlement Agreement, including the Anglican Church of Canada—collectively known as the All Parties Table—to create a Covenant of Reconciliation. “The document is a response to Call to Action 46 from the Truth and Reconciliation Commission of Canada, which calls on the parties to produce and sign such a covenant intended to identify “principles for working collaboratively to advance reconciliation in Canadian society.”

Major staff turnover, both in Indigenous organizations such as the Assembly of First Nations (AFN) and Tungusavungit Inuit (TI) as well as in the Department of Justice Canada, has slowed down the process, Maracle said. She said she would be meeting in September with Sara Stratton, the United Church of Canada's reconciliation and justice animator, to re-organize the next agenda for the All Parties Table.

Having completed different drafts from the parties, Maracle said, the All Parties Table needs to complete them into one, which will require consulting with lawyers from AFN and TI as well as from the federal Department of Justice.

Ecumenical group rolls out guidelines to address spiritual violence

Also on Aug. 8, an ecumenical working group presented a document to Sacred Circle that aims to heal the legacy of spiritual harm churches committed against Indigenous Peoples.

Members of the group, representing churches affiliated with ecumenical advocacy group KAIROS Canada—of which the Anglican Church of Canada is a member—discussed their paper, *Addressing Spiritual Violence Against Indigenous People in Canada: Ethical Guidelines and Calls to Healing*. A panel featured four of the paper's six authors, including Elm, Lori Ransom, the United Church of Canada's reconciliation and Indigenous justice animator, and theologians Christina Conroy and Christine Jamieson.

Ransom, an ordained elder of the Presbyterian Church in Canada and member of the Algonquins of Pikwakikanagan First Nation, said *Addressing Spiritual Violence* was the

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PEOPLE ▶

David Crawley, one-time acting primate, remembered as early advocate for LGBTQ+ people, skilled negotiator

Sean Frankling
STAFF WRITER

"David drove change wherever he was. He never accepted the status quo," says the Rev. Ken Gray, retired dean of St. Paul's Cathedral, Kamloops, B.C.

He's describing Archbishop David Crawley, former bishop of Kootenay, metropolitan of the ecclesiastical province of British Columbia and Yukon and acting primate, who died Aug. 17 at age 88. Crawley is remembered by friends and colleagues as an intelligent debater, an articulate leader and a passionate and early advocate—even during his early career—for causes that were not always popular at the time.

One of those causes was his push for greater acceptance of and ministry to Canada's LGBTQ+ community, beginning during Crawley's days as rector of St. Paul's Cathedral, Vancouver in the mid-1980s, says Gray. Crawley led the church during the height of the AIDS crisis, during which time, Gray says, "he really took courageous steps to bring the needs of the gay community to the church and to help it find the courage to minister to [them]."

On one memorable occasion, he says, Crawley and then-bishop of New Westminster Douglas Hambidge went to perform a private confirmation for a gay man who was suffering from a particularly infectious case of AIDS. Crawley put in extra time to do the research to ensure that he would be able to touch the parishioner he was ministering to—something many feared could lead to transmission in the early days of the disease.

David Crawley was born in Minnedosa, Man., grew up in Alberta and Ontario and studied at the University of Manitoba and the University of Kent at Canterbury, England where he earned a BA and an MA respectively. St. John's College, Winnipeg awarded him two honorary degrees later in life.

During his career in the church, beginning with his ordination in 1962, he served parishes in Alberta, Manitoba, Saskatchewan and British Columbia. He also served as bishop of Kootenay, metropolitan of the ecclesiastical province of British Columbia and Yukon and as acting primate in the months from the



▲ Archbishop
David Crawley

PHOTO: DIOCESE OF
KOOTENAY

retirement of Archbishop Michael Peers in February 2004 to the General Synod later that year. He worked on several major aspects of church discernment, including on the House of Bishops task force on homosexuality, as vice-chair of the editorial board for the *Book of Alternative Services* and at several stages of the church's reckoning with the legacy of the residential schools.

As metropolitan of the ecclesiastical province of British Columbia and Yukon, Crawley also steered the province through a debate over blessing same-sex unions, says retired dean Peter Elliott. This debate required him to balance his own strong feelings on the issue with the need to keep the province together as some parishes threatened to switch dioceses or leave the Anglican Communion altogether in a prelude to the national marriage debate to come later, says Elliott.

One of Crawley's most critical contributions to the history of the church came when he was a member of the Anglican church's residential schools negotiating group, says Elliott, who was also on the team. Crawley was one of the Anglican Church of Canada's best debaters, he says. That made him an invaluable asset on the team tasked with negotiating the parcelling up of liabilities

for the schools between the Government of Canada and the Anglican Church. At the time, it was not clear whether the church would end up taking on so much of the liability that General Synod would become insolvent, says Elliott. But a deal was reached, albeit one that was highly controversial within and beyond the church, and the process of reaching it owed much to Crawley's intelligent, articulate and compassionate negotiating, he says.

"It's fair to say that the General Synod exists today to a large extent because of the leadership of David Crawley," he says.

Elliott also tells a story from the negotiation, in which one of the government lawyers commented on Crawley's negotiation skills.

"[He] came up to Crawley and said, 'You negotiate very, very well and that's a skill we didn't expect from clergy.' And David said, 'Well, the thing that I've had to do that none of you have had to is negotiate with the mother of a bride during a wedding.'"

Crawley loved debates, Elliott adds, often showing his affection for friends by picking their brains or challenging their thoughts on points of disagreement and expecting a spirited back-and-forth in return. You could tell you were close to him if the two of you got into a really heated "discussion-slash-argument," says Elliott, which Crawley would leave very satisfied. He could also be warmer and pastorally caring than one might expect from a man who drove such a hard argument, he says.

Retired Archdeacon of British Columbia Peter Zimmer, a lifelong friend of Crawley, tells a story about Crawley sitting and watching Zimmer's daughter—then a child—painting her toenails red. She looked up to Crawley and asked if he would like his toenails painted, too, he says. And with a moment's thought, Crawley said yes. After a few minutes, he walked away with his own toenails painted bright red. That showed another aspect of the archbishop's character, says Zimmer—the courage and humour to do something others might have seen as silly or embarrassing because it would be a fun moment to share with a kid. ■

Church had hired accounting firm to investigate signing of \$8.18-million lease by general secretary and treasurer

Continued from p. 1

undertakings. General Synod will soon begin the process of recruiting a new general secretary, it adds.

Henrieta Paukov, director of communications and information resources for General Synod, declined to provide further details about the reasons for and nature of the end of Perry's employment.

On June 5, then-acting primate Archbishop Anne Germond announced Perry would be taking a leave of absence effective June 3, less than a month before this summer's meeting of General Synod. On June 24, Canon (lay) Clare Burns disclosed to General Synod that the church had contracted accounting firm Doane Grant Thornton to investigate what process

had led to Perry's and General Synod treasurer and CFO Amal Attia's signing a lease to rent new office space for General Synod's national office from the United Church of Canada without reporting back to or requesting approval from the Council of General Synod. The lease, on a newly redeveloped office property at 300 Bloor St. West in Toronto, is estimated to cost \$8.18 million over five years, according to General Synod financial statements. Burns also said that whether the lease Perry signed was legally enforceable or not remained an open question.

In May 2024, Perry told the *Anglican Journal* that the Anglican, Presbyterian and United churches had signed leases for the property, which was then still under construction. At that time he also said

there were not yet concrete numbers for what it would cost.

"We'll be communicating with staff regularly now that this is becoming more public and will share information as it becomes available," he said.

When Burns announced the Doane Grant Thornton investigation to General Synod, she said she hoped it would be completed by the end of July and be sent to Archbishop Shane Parker, the primate of the Anglican Church of Canada. Parker told the *Journal* in July the investigation was still ongoing and that he was unable to say whether the results would be made public when it was. "There is, of course, a duty to report back to [General Synod] in a responsible and timely manner, which will happen at some point," he wrote in a

follow-up email.

After the news release about Perry's end of employment was posted Sept. 3, the *Anglican Journal* reached out to Paukov to ask whether Perry had resigned or been fired; whether the termination was connected to the lease agreement; whether the investigation was complete; and whether there was any update on the lease agreement. She replied saying, "We are unable to comment at this time beyond what has been posted on anglican.ca." Other church leaders have not commented on whether Perry's leave of absence or end of employment are connected to the lease agreement.

Perry had served in the position since September 2020, after working as executive archdeacon of the diocese of Edmonton. ■

SACRED CIRCLE ▶

...continued

“I just felt like God has given to all of us an opportunity, a legacy that we can leave behind with our children, our grandchildren, and our great-grandchildren so they can hear papa's voice, grandma's voice and so forth. When they see the Bible in Blackfoot, they can be happy and proud knowing that their grandpa and their grandma had an opportunity in putting this together.”

—Chief Vincent Yellow Old Woman

Anglican, United churches partner on ‘Two Row Wampum’ Indigenous ministry curriculum

Continued from p. 9

response to a 2016 call from the Rt. Rev. Stan McKay, former moderator of the United Church of Canada and the first Indigenous leader of a mainline Protestant denomination in Canada. McKay called for churches to address “the legacy of mission” and specifically their attacks on Indigenous spiritual beliefs and practices.

Effects of spiritual violence, Ransom said, were “profound—not only in the residential institutions or so-called schools; it’s been ongoing.” She added, “It’s been part and parcel of Christian ministry and mission and it’s still occurring.”

Without formal recognition of Indigenous spirituality as a valid form of worship, she said, “a full and robust reconciliation would be impossible.” Ransom credited the Anglican Church of Canada with being the first church to offer a “fulsome and robust apology” for spiritual harm inflicted on Indigenous peoples in 2019, when then-primate Archbishop Fred Hiltz apologized on behalf of the national church.

The authors created their paper through dialogue across denominations with elders and Indigenous ministry leaders. Central to *Addressing Spiritual Violence* are its eight ethical guidelines with related calls to healing, which encourage churches to act in specific ways.

The document calls on churches to implement the UN Declaration on the Rights of Indigenous Peoples and to acknowledge sovereignty of Indigenous peoples over their spiritual lives. It urges churches to accept that issues related to land are part of the ongoing legacy of spiritual violence; and to act to correct distortions of the gospel that lead to spiritual harm.

Diversity of religious beliefs across denominations, the authors say, should never be used to justify notions of spiritual superiority: “Christian witnessing should be rooted in our behaviour, not in a competition of beliefs.” Churches should trust Indigenous autonomy and agency, guard against assumptions about what Indigenous people need, and amplify



▲ Canon Murray Still, left, and Rosie Jane Tailfeathers, centre, listen to Chief Vincent Yellow Old Woman, right.

PHOTO: ANGLICAN VIDEO

the vision, efforts and leadership of Indigenous communities.

Churches should also emphasize support for the pastoral care of their Indigenous members to recover from spiritual violence, the authors add. They should “repent and atone for systemic discrimination” that Indigenous ministries have faced, and “support Indigenous ministry leadership, governance, and growth of their ministries among Indigenous peoples.”

The authors call for churches to “develop a renewed theology of baptism and a renewed sense of what it means to be in a spiritual kinship relationship through baptism”; to support the role of elders and knowledge keepers; and to incorporate the voices of children and youth in Indigenous ministries.

Addressing Spiritual Violence invites Christian denominations and institutions in Canada to study and reflect on the ethical guidelines and provide further feedback.

Blackfoot Bible translation

An Aug. 5 panel featured members of a team working to translate the Bible into the Blackfoot language, which also involves audio recording to accompany the printed text.

Rosie Jane Tailfeathers, a residential

school survivor and then-ACIP co-chair whose first language is Blackfoot, described translating the Bible into Blackfoot as a “dream”. She recalled how the 2012 Inuktitut Bible translation produced by clergy from the diocese of the Arctic helped inspire the Blackfoot translation project.

“The dream is a reality now,” Tailfeathers said. The Blackfoot translation is still in its early stages, she added, with the team currently translating the gospel of Luke.

Chief Vincent Yellow Old Woman, an elder and residential school survivor who served as chief of Siksika Nation from 2013 to 2016, then as a tribal councillor, and had welcomed Sacred Circle to the territory earlier that day, said of the project, “I’m having the time of my life. I’m really enjoying translation.”

“I just felt like God has given to all of us an opportunity, a legacy that we can leave behind with our children, our grandchildren, and our great-grandchildren so they can hear papa’s voice, grandma’s voice and so forth,” he said.

“When they see the Bible in Blackfoot, they can be happy and proud knowing that their grandpa and their grandma had an opportunity in putting this together.” ■

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Anglican Journal, 80
Hayden St., Toronto,
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November

BIBLE READINGS

DAY READING	DAY READING	DAY READING
☐ 1 Psalm 149	☐ 11 Micah 4:1-7	☐ 21 Colossians 1:1-20
☐ 2 John 6:25-40	☐ 12 2 Thessalonians 3:6-18	☐ 22 John 19:13-27
☐ 3 Ephesians 1:3-23	☐ 13 Malachi 1	☐ 23 Isaiah 44:1-8
☐ 4 Ezra 7:1-16	☐ 14 Malachi 2	☐ 24 Isaiah 44:21-45:8
☐ 5 Ezra 7:17-28	☐ 15 Luke 20:41-21:4	☐ 25 Isaiah 45:9-25
☐ 6 Haggai 1:12-2:9	☐ 16 Luke 21:5-24	☐ 26 Psalms 122-124
☐ 7 Haggai 2:10-23	☐ 17 Malachi 3:13-4:6	☐ 27 Romans 13:1-14
☐ 8 Luke 20:27-40	☐ 18 Jeremiah 23:1-15	☐ 28 Matthew 24:36-46
☐ 9 2 Thessalonians 2:13-3:5	☐ 19 Jeremiah 23:16-32	☐ 29 Ezekiel 3:1-21
☐ 10 Isaiah 65:17-25	☐ 20 Psalm 46	☐ 30 John 1:35-51

REGIONAL
NEWS ▶

“This has been such a roller coaster that I am truly broken at this point and never know what the next day will bring.”

—The Rev. Catherine Short

Discipline system ‘dysfunctional’: priest

Continued from p. 7

matter, and to encourage her supporters to do the same, as tantamount to a non-disclosure agreement.

“I am taking this principled stand because [Organ] has caused irreparable damage to our diocese, has chosen to disregard the findings of a safe church investigation and has defiantly refused to accept the deliberations of our Metropolitan,” Short said in her response. “Accepting his offer would be to deny this reality. Bishop Organ appears to believe that my reinstatement will make this scandalous situation go away.” She called on Organ to resign immediately.

Speaking to the *Journal* Aug. 19, Short said, “This has been such a roller coaster that I am truly broken at this point and never know what the next day will bring.”

After Organ announced his resignation, Short expressed hope that her conflict with Organ would spark discussions around the canon that outlines the bishop’s authority. “I sincerely hope that if nothing else, this has sparked affirmation that it really does need to be reviewed,” she said.

‘Such a long, troubled road’

Glynda Seaborn, a parishioner at St. John the Evangelist and member of the group Anglicans (and Others) for Accountability and Justice—which congregation members formed in response to Organ’s actions and which

“I just don’t think we have a functional system in the Anglican Church of Canada in general for dealing with clergy misconduct.”

—The Rev. Benjamin Crosby

calls for institutional change within the Anglican Church of Canada, including greater transparency and accountability—welcomed the bishop’s resignation. However, Seaborn said the fate of Short remains a pressing concern for the fired dean’s supporters.

“I think it’s a good thing he’s gone,” Seaborn said of Organ. “But I don’t think it will do much good for the cathedral congregation if there’s not some way of putting Dean Catherine back there. So we’re not jumping for joy yet.”

Seaborn said Organ’s actions and the Anglican Church of Canada’s response have shown there’s a lack of accountability in church structures.

“It’s been such a long, troubled road,” she said. “It is unbelievable that the church hierarchy could not have dealt with this within the eight months that we have suffered through the machinations that were going on and watching how Dean Catherine was obviously abused, as it was confirmed, by John Organ.

“There obviously must have been ways to resolve this long before now, and I think that’s what hurts.”

The Rev. Benjamin Crosby, a Ph.D. student in ecclesiastical history at the McGill University School of Religious Studies, also said the case of Organ and Short reveals structural weaknesses within the Anglican Church of Canada. In an Aug. 9 column for Anglican publication *The Living Church*, he described the situation as “the consequence of both an ill-designed

disciplinary system and overtaxed institutions.”

The fact that Edwards made recommendations which Organ then refused to follow, Crosby told the *Anglican Journal* Aug. 26, “shows a dysfunctional disciplinary system. You should be able to follow your rules and you should have a system that can be followed as written, and the outcome of determinations in that system should be enforceable. Neither of those happened here.”

“I just don’t think we have a functional system in the Anglican Church of Canada in general for dealing with clergy misconduct,” he added.

Any potential reform, Crosby said, would revolve around two key questions: structure and process on one hand, and will on the other. As Edwards noted in his response to Short’s complaint, both the diocese of Western Newfoundland and the ecclesiastical province of Canada have their own distinct safe church and misconduct policies.

“There is a need for reform of disciplinary canon to end this confusing two-tier system and to get a little bit more uniformity across the church in how we deal with misconduct ... I think that would’ve helped some of the problems here,” Crosby said.

“But ultimately, there also has to be the will on the part of the church hierarchy to hold people accountable. If that isn’t there, then having the best system in the world won’t solve the problem.” ■

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—1 Thessalonians 3:9

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