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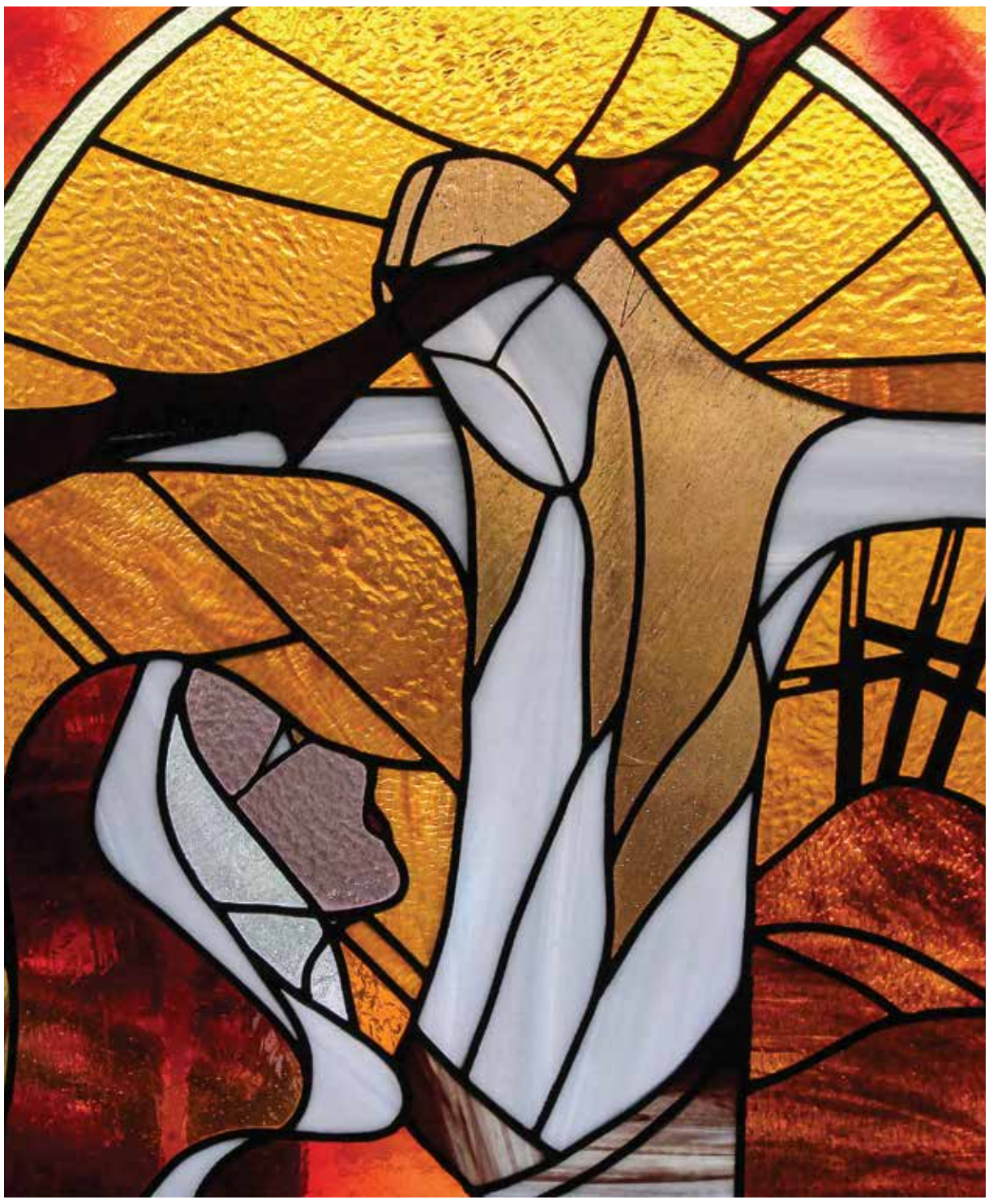

PHOTO: CONTRIBUTED

A mother's vision

Editor's note: *Elizabeth Laugharne, parishioner and volunteer archivist at St. Mary the Virgin Anglican Church, Victoria, submitted the above photo and reflection as part of our continuing feature on stained-glass windows, Capturing the Light. Laugharne is also the author of a 2021 book on St. Mary the Virgin's 54 stained-glass panels,* Messages in Glass. *Another submission in this series appears on page 7 of this issue.*

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdelene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here, is your son." Then he said to the disciple, "Here is your mother." And from that hour, the disciple took her into his own home.

—John 19:25-27

This window, created by local artist Imke Pearson, has, from the beginning, been my favourite and I am comforted by it. It is difficult to say just why. For me, it recalls the loving relationship I had with my son, the time I spent holding his hand as he died and the vision I experienced after he died. I awoke in the middle of the night seeing his image in my bedroom doorway, speaking softly to me, letting me know he was happy and not to mourn.

During his short lifetime, my son and I had always had a very close and loving relationship. Imke's creation for me suggests a similar relationship and that God's promise of a paradise is real. ■

Indigenous church documents unveiled

Covenant and Our Way of Life define outlook, structure of emerging church

SACRED CIRCLE DOCUMENTS

Matthew Puddister
STAFF WRITER

The founding documents for Sacred Circle, the self-determining Indigenous church within the Anglican Church of Canada, have been revealed to the world.

On Feb. 27, Transfiguration Sunday, The Covenant and Our Way of Life were publicly released. Both documents had been distributed earlier to participants of the last two Sacred Circle gatherings, as well as to Anglican Indigenous networks and the Anglican Church of Canada's House of Bishops.

See SACRED CIRCLE, p. 6

General Synod put back until at least 2023

Sean Frankling
STAFF WRITER

General Synod will not be meeting this summer.

On Feb. 18, the Assembly Planning Committee, tasked with planning a joint gathering of the Anglican Church of Canada and Evangelical Lutheran Church in Canada (ELCIC), decided against an in-person event this summer.

The decision follows a special meeting of the Anglican Council of General Synod (CoGS) Feb. 12, during which the council

See COGS VOICED, p. 11

Archbishop of Canterbury plans return visit to Canada

Meetings with Indigenous leaders to focus on reconciliation

Matthew Puddister
STAFF WRITER

Archbishop of Canterbury Justin Welby will visit Canada from April 29 to May 3, accepting an invitation from Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and National Indigenous Archbishop Mark MacDonald.

The senior archbishop of the Church of England and symbolic head of the worldwide Anglican Communion will meet with Indigenous Anglicans and

See WELBY, p. 8

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3 Churches and pandemic rules

THEOLOGICAL EDUCATION

New institute at Wycliffe among projects funded by U.S. Lilly grants

Matthew Puddister
STAFF WRITER

A Toronto seminary is hoping its new institute for church research and data analysis will be a "game-changer" for understanding how societal trends affect church decline and growth.

In December, the University of Toronto's Wycliffe College announced the establishment of the Canadian Institute for Empirical Church Research after receiving a grant of $1.27 million. The grant was one of several similar-sized grants the Lily Foundation, a U.S. philanthropical foundation, recently gave to North American theological schools.

Wycliffe's institute will partner with WayBase, a Burlington, Ont.-based company that markets a platform intended to help churches grow their ministry through data analysis. The focus is on setting up a portal that will allow researchers to access WayBase data on 34,000 Canadian charities, tracked over more than two decades, to help them more accurately discern patterns of decline and growth for churches.

"Church research traditionally has been very slow, expensive and narrow, because it's a big undertaking," Wycliffe program director Stephen Hewko says. "With this aggregate data set and with machine learning, we're going to be able to do things on a scale and speed and comprehensiveness that just wasn't possible before ... I think it has the potential to be a real game-changer."

Stephen Andrews, principal of Wycliffe College and former bishop of the diocese of Algoma, says he's eager to learn what the project might tell us about the relationship between data and the life of the church.

▲ **Wycliffe College was one of a number of Canadian seminaries to have received $1.27-million grants from the U.S.-based Lilly Foundation.**

PHOTO: RANDY OHC/ WIKIMEDIA COMMONS

"The most exciting part about this project for me is bringing these two worlds together—the world of data, sociology, but really also the world of spirituality and the theological assumption that God is at work in the world through the church and how we understand that," Andrews says.

Canon Neil Elliot, the Anglican Church of Canada's statistics and research officer, welcomes the establishment of the institute.

"Establishing an institute, particularly one with a very ecumenical and open intent, is a really good thing," Elliot says.

"They're talking about having seminars, places where people can get together," he adds. "I think that's really valuable, especially for [church] practitioners ... We can really start to cooperate and work better with statistics that we're using [and] how we're using them."

The Montreal School of Theology (MST), which includes the Anglican-founded Montreal Diocesan Theological College, received a grant to help identify and support pastoral leaders. These efforts will include a new internship for aspiring ministry leaders, a revised field education program and a renewed mentorship program, which MST hopes will allow ministry leaders to better reach people in their own communities.

"While traditional pastoral competencies oriented towards congregational leadership continue to be important, leaders today need skills for contextual analysis and community engagement, together with theological reflection," MST said in a news release.

Vancouver School of Theology (VST) received a Lilly grant to support its theological field education program with teaching and learning practices more responsive to current ministry challenges. Principal the Rev. Richard Topping said the grant would help VST develop "a network of experienced practitioners that will prepare and inspire students for ministry in our time."

Trinity College, also at the University of Toronto, received a grant to fund a faculty of divinity project for responding to challenges facing pastoral leaders. This program includes four components: innovative ministry projects, spiritual direction, "advisors in residence" from underrepresented ethnic communities, and an introduction to Christianity to orient new theology students.

The Rev. Christopher Brittain, dean of divinity at Trinity, said the project would strengthen the school's commitment to equity, diversity and inclusion. ■

PANDEMIC ▸

Behind the curve

When COVID-19 restrictions ease, how should churches react?

> **“The government should be guiding us. That’s the way it ought to be. And increasingly that is not the case.**
>
> —Colin Furness

Sean Frankling
STAFF WRITER

As this issue was heading to press in early March, the Omicron wave of COVID-19 seemed on the way out. Governments across Canada were loosening restrictions and changing their messaging. From Ontario to Saskatchewan, they were signaling the end of vaccine passports, lockdowns and even masking requirements.

While authorities signal they want to be done with the pandemic, some public health experts and church leaders, however, are urging caution in the church’s reopening.

The Rev. Michael Garner, public health advisor to the bishop of Ottawa, says the essential question facing religious communities remains the same as it has been throughout the pandemic: Will they follow public health guidelines to the letter or will they be more cautious than the law requires? With a 14-year background in infectious disease epidemiology, Garner has advised leaders at various levels of the church on how to decide whether to adopt more restrictive COVID-19 measures than the government requires.

“We shouldn’t be driven by the government in what we’re doing,” says Garner. “We need to abide by the rules—we can’t be more permissive—but we need to understand the science and our local context.”

According to Colin Furness, an epidemiologist and a professor of information at the University of Toronto, there may be good reasons for churches to maintain stricter health measures. He points, for example, to the situation in Toronto leading up to Christmas. The Omicron wave was pumping up case counts across the province and especially in densely populated cities, but the Ontario government held off on introducing any new public health measures—possibly, he says, to avoid being seen as “the grinch” at a time when curbs on social gatherings would have been especially unpopular.

“There’s no question in my mind that Ontario did not act when it should have,” says Furness.

He says he has consulted with several places of worship across the Greater Toronto Area to help them tailor their safety measures to the pandemic’s various phases. By late December, he says, the advice he would have given would have been to suspend large gatherings—and failing that, to require the wearing of N95 masks, to heavily ventilate church meeting spaces and to ban singing in groups, even while masked.

▲ **As government restrictions drop away, churches may still want to consider rules such as capacity limits depending on local conditions, says the Rev. Michael Garner.**

IMAGE: EYES STUDIO

When we sing, Furness says, our breath carries out particles from deep inside our lungs, where the highest concentrations of virus are found in infected people. Even with masks on, he believes, that’s one of the riskiest things we can do.

“I can’t say ‘slap a mask on and everything’s fine.’ I’m not sure that masks will actually do their job when you’re opening your mouth wider. They’re not designed for singing—they’re designed for really minimal talking,” he says.

It was Jan. 5 when the Ontario government issued an order bringing the province back to a modified step two of its Roadmap to Reopen—four days after new cases in Ontario had hit an all-time high with 18,445 reported on Jan 1. That number was likely a significant underestimate, says Furness, as the virus’s growth rate had outstripped Ontario’s testing capacity.

“The government should be guiding us. That’s the way it ought to be. And increasingly that is not the case,” says Furness. “When government lets us down, what agency do we have? What obligation do we have?”

Many Anglican dioceses in Canada have seen themselves as obliged to go further than the government during the pandemic—including the largest one.

“We have always given ourselves permission to be even more conservative on protocols than the government might be,” says Andrew Asbil, bishop of the diocese of Toronto. The Jan. 5 announcement from the province left the limit for religious gatherings at 50 per cent capacity. But with cases high, other dioceses already shutting down and Toronto clergy beginning to call in sick, Asbil says the diocesan leadership had a duty to act.

“The most vulnerable among us are coming to church,” he says, referring to elderly and immunocompromised people most in danger from COVID-19. “We owe it to ourselves to be agents of compassion, to always look for the route that will make it possible for everyone to thrive and to express caution where things are not in balance.” The diocese closed churches to in-person worship effective Jan. 10.

The diocese of Ottawa, meanwhile, had already shut down in-person worship before Christmas.

Government health officials were hinting late this winter at a more permanent reduction in pandemic restrictions. “Learning to live with COVID can be seen as akin to something along the lines of how we manage influenza on a yearly basis,” Toronto public health chief Eileen De Villa said as far back as Jan. 28. And as this article was being written, Prince Edward Island, Saskatchewan and Alberta had announced plans to drop all of their pandemic restrictions. Even Quebec, which was previously mulling a tax on residents who refused to get vaccinated, had reversed course.

“After March 14, almost all restrictions will be lifted,” said Quebec Premier Francois Legault in a Feb. 9 press conference. “We’re taking a calculated risk to learn how to live with the virus.”

But as those restrictions drop away, Garner says, churches and dioceses should still be prepared to coordinate with their local public health units, monitor the case counts and hospitalizations in their areas and act accordingly. That may mean anything from cutting service capacity to going back to earlier phases of reopening, as government restrictions may not be based solely on reducing COVID-19 spread going forward.

Science is just one of many factors in the provincial governments’ policy, he says. “I’m not even saying that’s a bad thing,” he adds. “They have to consider economics, they have to consider many more things than we have to. As a church we need to consider the safety of our congregation and what the science is telling us. We can be a little more clear.”

Ross Upshur, a professor at the Dalla Lana School of Public Health at the University of Toronto, takes a more critical view of how churches should weigh government advice, especially considering the surge in Toronto over the holidays. He says he’s starting to hear people—including policymakers—interpreting data to support what they want to see, which could skew government decisions toward loosening measures before it’s prudent.

“You can’t fault people for acting in good conscience on the best advice of [officials] making those recommendations,” Upshur says. “But what we’ve learned over the past few years is just how fallible that advice is—which means it needs to be communicated with suitable caveats and humility.”

Garner is right to suggest those decisions be made one parish or diocese at a time, says Upshur. While the early days of the pandemic saw nationwide shutdowns, it’s becoming increasingly clear that outbreaks progress at different rates depending on the population density and travel patterns in different communities, he says. Even within a single diocese like Ottawa, the outlying rural areas require a different approach than the urban core.

“I think there’s no other way to make the final decision but on a local basis,” says Upshur. Polymerase chain reaction (PCR) tests, while more reliable than rapid antigen tests, are unevenly available, and so, he says, case numbers based on them may not be the clearest measure of infection risk. But church officials can coordinate with their local public health units for help interpreting more useful metrics like test positivity rates and the concentration of virus DNA in wastewater. That data can guide decisions on what precautions are necessary when case numbers rise again.

“The nice thing about local public health units is they like to work with community partners,” he says. “They actually know the epidemiology in the area exquisitely well.” ■

ANGLICAN VOICES ▸

PHOTO: MELISSA NEWBERY

The Dixie Cup font

A memoir of grace in waxed paper

By Jenn Ashton

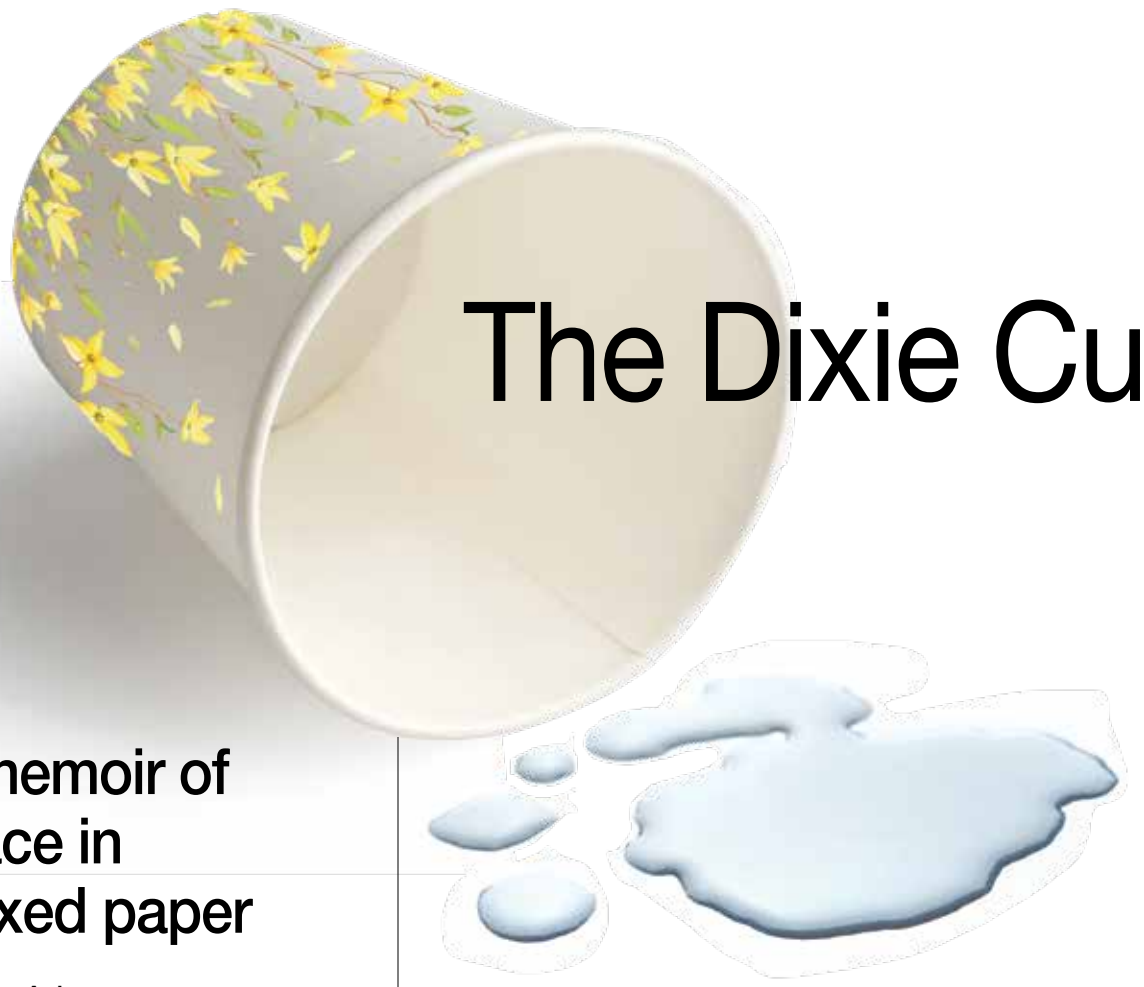


IMAGE: SASKIA ROWLEY

ONE OF THE things I love about this life is how the most divine moments find us. Sometimes when we look for them they're not there; then, surprisingly, they arise in the most unlikely of places. I was thinking recently about baptism and remembered a time when I was new in my position as the on-call multifaith chaplain in the local city hospital.

I had already had my trial by fire by the end of the first week: I had sat with suffering patients and families, the newly diagnosed and the newly dead. I'd borne witness to pain and peaceful joy. I had not yet done a baptism, and even my mentor's instruction session on "baptism basics" was not booked until the following week. I wasn't nervous about this, because I knew that I *could* do it. However, I hadn't had time to ponder exactly *how I would* do it when called upon.

The call came on my first Saturday night on-call. My pager went off while I was in the middle of a deep sleep, as it had been wont to do almost every hour of my night shifts so far. Sometimes it was a question from staff, sometimes a request for direction to a member of a different faith. Sometimes it was a desperate call from a dying patient's family member.

On this Saturday night, we had had fresh snow, and I had to will my car forward on the slick hilly streets to the parking lot, and then try to keep myself upright as I navigated the slippery hospital floors.

After taking a few calming breaths in the elevator to keep my composure, I arrived in the room and saw an elderly man lying in the bed, flanked by six or seven family members. One of them came forward and shook my hand, introducing himself. He said the patient, whose name was Jason, was his father, and that he had always wanted to be baptized. *Was it too late*?

I said *no, of course not*, and still holding his trembling hand, added I would go get the water and be right back to perform the ceremony. He smiled and seemed relieved.

So off I went, down three floors to the office, and begin searching. But I don't even know what I was looking for—something that said *"baptismal water"* on it with a big label, or … ? I frantically tried to remember everything I could about the sacred procedure as I searched for something that was meant to be used for the portable font and its holy contents. First the office, then the chapel. But I couldn't find anything that looked like it *should* be used for baptism. Nothing seemed special enough.

Then I headed to the bathroom. By then I was hot and flustered, and I wiped my face with a cold water-soaked paper towel, leaned down into the sink and prayed aloud, "*God, help me. What now*?"

As I righted myself, I saw the Dixie cup holder with one yellow-flowered cup left hanging out of the bottom like a lopsided smile. I grabbed the cup, filled it with room temperature water and said a quick blessing over it. I took the elevator upstairs to the third floor again. My mouth had become so dry from all the running and cold night air that I found myself repeating to myself, like a mantra, *"Don't drink it! Don't drink it!"*

But then I looked down at the cup—really looked at it, with its waxed yellow and orange flowers. It suddenly became the most esteemed vessel in my hand, so perfect for its precious task, and my thirst

See 'THE REMINDER,' p. 7

LETTERS ▸

Neglected graves: Apples and oranges?

Roger Emsley of Delta, B.C. is comparing apples and oranges in his letter ("Unmarked graves not unusual," Letters, February 2022).

There's no denying that centuries-old cemeteries all over Europe have scores of graves that have no indication of who may be buried there because the stone or wooden marker has long since crumbled away. They are not unmarked for the same reason that the residential school graves are unmarked.

If one is seeking the burial place of an ancestor in the U.K., at least from 1538 onwards, one has only to go to the diocesan office to search the parish records. Not difficult at all. On the other hand, in too many cases, the families of the children were not notified, and even if they were notified, those families had no opportunity to bring their children home for burial. To this day, the families have not had access to the records of those burials so descendants cannot check when their ancestors died. The graves were marked with wooden markers and once those markers disintegrated they were not replaced. Even in death, the residential school children were treated poorly.

For me, the content of Mr. Emsley's letter served only to strengthen the argument put forth by David Berlin in his letter ("On naming the guilty"), which was published along with Mr. Emsley's. We cannot continue to view these events through a colonial/settler (read that as "privileged white") lens. The sooner Canadians of European descent recognize and repent our part in the subjugation and denigration of Canada's Indigenous peoples, the sooner we can achieve the goal of reconciliation. To paraphrase the immortal Pogo, "We have seen the oppressor, and he is us."

Rene Jamieson,
Winnipeg, Man.

With respect to Mr. Emsley's comments about unmarked graves, I think it is important to recognize that there are some fundamental differences between the graves he spoke of and those at residential schools.

Few schools have cemeteries. Mine certainly did not. Those that do, like the University of Notre Dame, are highly sought out by families and alumni—out of school pride and history. That is not the case for residential schools.

Few residential school students were there voluntarily, and conditions at the schools were often horrific. Little if any effort was made to ascertain the families' wishes, and often there wasn't even a notification made of deaths or burials. Children just didn't return home. Graves were often neglected and documentation was poor or non-existent. There are lots of excuses (epidemics, communication challenges, or the unwillingness to recognize Indigenous people as human beings), but they do not change those facts.

The state and churches took responsibility for the children, often contrary to the wishes of the family and community. They assumed responsibility for the burial of children who died in their care, and should have done this properly and with respect.

I, too, have family members buried far away. And if I don't pay attention, and if my family and I let their graves fade into obscurity, then that is on us. I accept that. But this disgrace is on the church and state. Recognizing and accepting this is the absolute least we can do.

Tammy Morden
Holy Trinity Church
Welland, Ont.

Yes, lots of graves in graveyards have no markers, or they have disappeared with time. The families of those people knew they were buried there. However, as I understand it, the families of many beloved children who died while attending residential schools never knew what happened to them; many assumed or were told that they had run away. This is where the crime is.

Robyn Wilson
Collingwood, Ont.

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.

SINGING WITH JOY

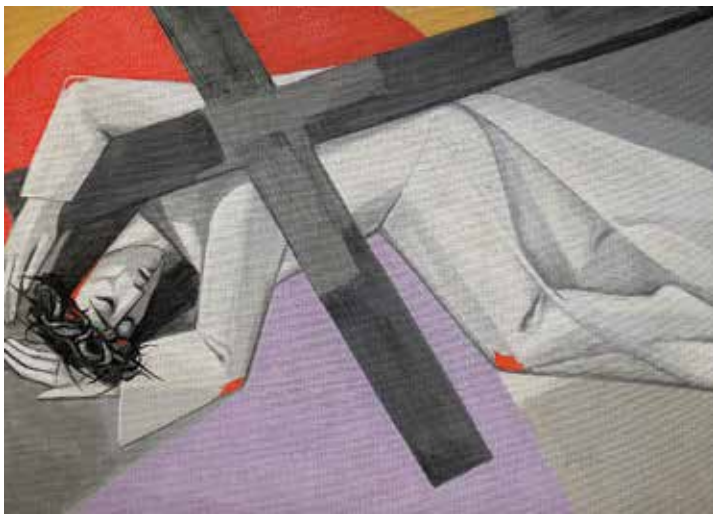
Holy Week: Journeying beyond pain to hope

By Linda Nicholls

AT TIMES A part captures the essence of the whole. For Christians, Holy Week is the essence of the whole life of faith. To walk with Jesus and the disciples in this week is to walk from the joy and promise of relationship with Jesus into the chaos of human betrayal, sin and expediency that destroys life itself—only to discover that the love of God prevails, bringing life out of death. It is a journey that starts in hope; is humbled and challenged by Jesus' teaching and example; is shattered by fear and betrayal; is overwhelmed by grief and finally rejoices in new possibilities.

Following Jesus had filled the disciples with hope for the future, a hope crowned by the affirmations of Palm Sunday as people praised Jesus as the Son of David. Despite rumblings in the background of conflict with the religious leaders the disciples expect better things ahead—as we all have in ordinary times.

However, the following days see fear grow—in political leaders afraid to lose control, in religious leaders afraid of losing their authority to a lay person and in Jesus' own disciples; Judas cannot follow where Jesus is leading and to him, betrayal is easier. The insidious power of fear leads gathered groups to unwarranted action as the crowd cries out for the release of a prisoner whose sin they recognize rather than the one who was still a mystery in many ways. Rumours, chaos and uncertainty break into the dream the disciples had shared—from confusion about Jesus' teaching about servanthood in the Upper Room to the chaos of the arrest and trial to the heart of death on the cross. Their expectations are shattered, and their own fears lead to the denial and abandonment of Jesus.



▲ A depiction of the Stations of the Cross from the Church of the Holy Trinity, Gemunden am Main, Germany shows Jesus falling for the second time.

PHOTO: ZVONIMIR ATLETIC/SHUTTERSTOCK

This Holy Week journey has echoed in our lives in these past two years. The stability we once took for granted has shattered. The pandemic has revealed the fragility of the social contract and exposed its inequities. Our health-care system has teetered at the brink of collapse as we have discovered the degree to which people do not trust in the gifts of science or elected political leaders. The protests in major cities, especially Ottawa, have revealed the depth of personal anger at and frustration with the limits that have been imposed on our lives. Loneliness, depression, long COVID and fears have been woven into our lives. We have been living in the shockwaves trying to comprehend the implications for ourselves, our families and our world.

At the centre of it all is Jesus steadfastly living his calling. He controls what he can—his own words and actions—to be consistent with his relationship with God. He prepares for his entry to Jerusalem and the Passover meal; demonstrates the humility of servant leadership in the washing of feet and teaching of service; enters into prayer in the face of personal costs in Gethsemane; offers healing for violence when his disciples try to resist his arrest; and does not resist the power of the betrayal and political or religious expediencies even in the face of humiliation and death.

Jesus is the still point in the circle of chaos. The resurrection is the promise that following him can and will bring new life out of whatever we face in that chaos. Holy Week is the reflection of life that takes us beyond pain into the hope of the resurrection. May we deepen our hope for today as we draw near Jesus, our still point, in this Holy Week. ■

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

PHOTO: MICHEL CUENETTE/SHUTTERSTOCK

Children's shoes placed on Parliament Hill, Ottawa, July 2021 in memory of children who died in residential schools

The force of truth

WALKING TOGETHER

By Mark MacDonald

IN THE PAST few weeks, many have expressed concern about the Uyghurs of China, appropriately describing the Chinese government's actions as genocide. Although I feel too little attention has been paid to this horrendous crime, it has eclipsed—along with truckers, Ukraine, and the latest celebrity shenanigans—the 54 potential grave sites found on Keeseekoose First Nation. At this point, the 54 sites are thought to be the remains of children from the two Indian residential schools that operated on Keeseekoose land. As we have with every discovery, a community from across the Land gathered online to pray and grieve.

Many in our church, leaders included, have avoided or denied the use of the term "genocide" in describing the relationship of colonial peoples to Indigenous peoples on this land. I am sure that I will get more than usual pushback on using that term here. I would like to say, as a gesture of protection in advance, that I am quite familiar with the arguments against this designation. It is something, I hope you will understand, that one encounters a lot over the decades.

We don't use the term "genocide" to trivialize someone else's experience or to detract from the attention paid to others. We are also deeply aware of the people who acted bravely to show compassion to Indigenous peoples along the way. It is clear, however, that, as in the case of the Uyghurs, when one people decides that it is best to make another people over in its own image—however kindly it may insist it is doing this—the consequent dehumanization is genocidal. The death of so many young ones, the persistent dangerous poverty of so many in their own land of plenty and the continuing failure of the people of Canada to make Indigenous equity and well-being a matter of effective concern all point to one thing: Canada has not faced up to its past and the ongoing misery that the policy and practice of erasing another people's humanity has caused.

Go to the streets and look around at the people who are there. Consider the prison system. Remember the missing and murdered women and girls. Pay attention as more and more gravesites are found. This is the residue of genocide.

Look around again, however, and see that Indigenous peoples, through a just and holy God, have begun to reclaim their humanity and will continue to do that whatever the rest of Canada decides to do, whether the broader culture wishes to face this or not. I see it every day: people who are finding new life. Whether the rest of Canada finds that new life depends on its willingness to face truth.

Remembering the one who is the way, the truth, and the life, I am hopeful that a renewal and a discovery of truth will happen. Truth is a force that moves through history and Creation. It is saving people now, and the quality and health of our life on the land demand it for all. Truth will not be quiet until its mercies bring new life to all. ■

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

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INDIGENOUS CHURCH ▸

PHOTO: ANGLICAN VIDEO

Members of Sacred Circle, led by National Indigenous Archbishop Mark MacDonald, gather at the lighting of the Sacred Fire during the tenth meeting of the national Indigenous Anglican gathering at Six Nations of the Grand River, Ont., July 14-16, 2021.

Sacred Circle to stress relation over structure

“We needed to express our own spiritual renewal as Anglicans ... This is a healing journey.

—Donna Bomberry

Continued from p. 1

Indigenous Anglican leaders have previously compared The Covenant and Our Way of Life to the Anglican Church of Canada’s constitution and canons, respectively. But National Indigenous Archbishop Mark MacDonald says the Sacred Circle documents are “quite different, both in terms of how [they do] things, but also what [they aim] to do.”

MacDonald describes the documents as seeking to develop relations based on an Indigenous understanding of law, governance and ethics. And rather than defining every aspect of local congregations, they aim to serve as an example and encouragement for them.

“The relational aspect is primary [in The Covenant and Our Way of Life], so that relation precedes organization,” MacDonald says.

“Certainly it’s an oversimplification, but much of the Western way of doing things is ‘organization precedes relationship.’ What we’re aiming at here is a way of being Indigenous, of being self-determining, of acting in an Indigenous way that will allow us to remain active and vital parts of the rest of the Anglican Church.”

Donna Bomberry, co-chair of the focus group tasked with developing the Indigenous church, says The Covenant and Our Way of Life put into words “our own sense of the journey of self-determination as Anglicans, as Indigenous people.”

In light of the history of colonialism, the Anglican Church of Canada’s constitution and canons have not served Indigenous people well, Bomberry says.

“We needed to express our own spiritual renewal as Anglicans, and this is what Our Way of Life is about… This is a healing journey for ourselves, our communities, our families. It’s about renewing our relationship with one another.”

Our Way of Life defines the Indigenous church as a “full, equal but separate, self-governing partner” with the Anglican Church of Canada.

MacDonald compares this relationship with those between other church jurisdictions. That of the ecclesiastical province of Rupert’s Land to the Anglican Church of Canada, for example, could also be called “equal but separate” and based upon mutual agreements.

“What we’re saying is, we value deeply the Anglican Church of Canada despite what it has done to Indigenous people as an institution,” MacDonald says.

“We honour and respect the traditions and values of the people who are part of it. When we say we are equal but separate, we are saying that Indigenous values and approaches should be honoured on a par with the Anglican Church of Canada’s way of doing things.”

That focus on Indigenous values, he says, is reflected in the structures of the Indigenous church. Our Way of Life strongly emphasizes the role of elders; MacDonald points out that his own position of national Indigenous Anglican archbishop is described as “presiding elder” in the document.

Elders are members of Indigenous communities identified by fellow elders on the basis of experience, knowledge and providing counselling and guidance to others. For many Indigenous people who lost connection with their communities when removed to residential schools, Bomberry says, elders can provide that connection. In an Anglican context, sometimes they are elder ordained members of the community.

“It’s important to have their experience and knowledge of the generations before us to bring to the conversation, and [to the] guidance of our lives,” Bomberry says.

Another thread that runs through the documents is their focus on gospel-based discipleship, which The Covenant calls “a foundational and on-going guide to the Sacred Circle.” For MacDonald, this reflects parallels between values central to the gospel and traditional Indigenous values.

A section on conflict resolution in Our Way of Life emphasizes harmony, consensus, and reconciliation. The national Indigenous archbishop contrasts the present criminal justice system in Canada to the “non-adversarial” approach found in corresponding Indigenous institutions as well as Matthew 18, in which Jesus speaks about the importance of forgiveness.

A section in Our Way of Life dealing with boundaries touches on another aspect of the relationship between Sacred Circle and the Anglican Church of Canada. According to the document, “the Sacred Circle transcends the boundaries designated by the church within its institutional structures and practices.”

While Indigenous people live within dioceses as part of the Anglican Church of Canada, Bomberry says, they also live on traditional lands that cross those boundaries.

In the “old ways” of the Anglican Church, she notes, Indigenous Anglicans could never or rarely call upon spiritual leaders from another diocese to visit and lead worship and prayer without the approval of the local bishop.

“That used to bother us, that we needed to seek approval … We see these individuals as our relatives,” she said. “They are kin … We’re of the same linguistic group.”

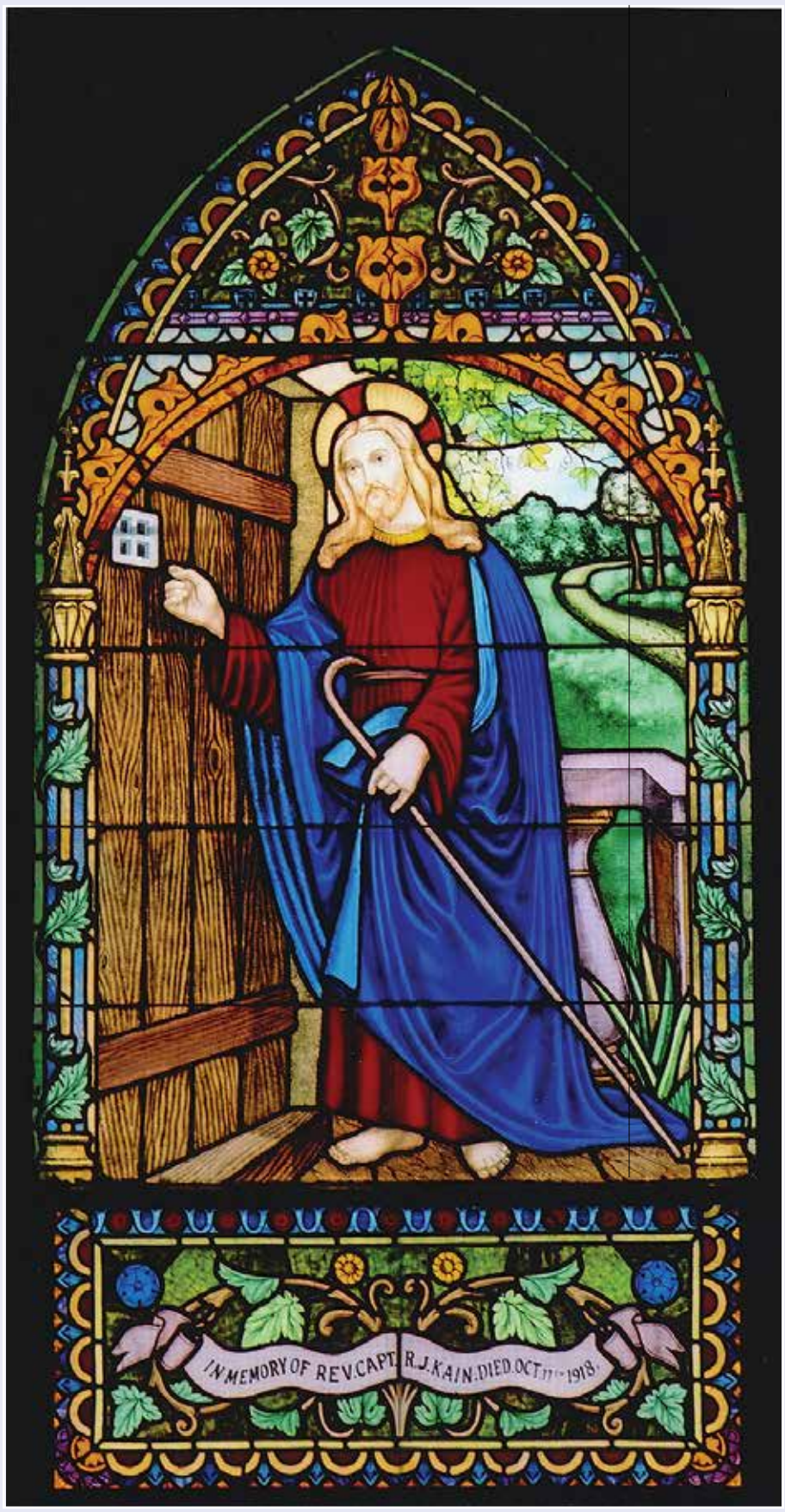
MacDonald says the lack of a more precise definition in the documents of how Indigenous boundaries will operate reflects their accommodation of the “traditional boundaries of the colonial church.”

“We’re not saying that we will ignore these boundaries,” he adds. “What we’re asking for is that the colonial church would make some gospel accommodation to the Indigenous understanding of boundaries.”

While The Covenant and Our Way of Life have been released to the public, Indigenous Anglican leaders still plan to enact them at the next in-person Sacred Circle.

The date for that is uncertain due to travel restrictions related to the COVID-19 pandemic, MacDonald says. But Indigenous Anglicans, he adds, believe the documents “cannot be fulfilled or become fully operational until we meet face to face and receive [them] in the context of the Eucharist. We believe [they need] to have a spiritual sanctification that can only happen in person.” ■

CAPTURING THE LIGHT ▸



Hoping window not fated for the wrecking ball

Chancel window of St. Stephen's Anglican Church, Thamesville, Ont.

This month's instalment of reader submissions of stained-glass windows includes the photo featured on p. 1 as well as this one, sent by Alfred Nichols, warden/trustee of St. Stephen's Anglican Church, Thamesville, Ont. Nichols writes:

THE BEAUTIFUL chancel window with its figure of Christ knocking at the door, referred to by various speakers and in many sermons, was placed by the congregation "To the Glory of God and in memory of the Rev. Captain R. J. Kain," rector from 1916 to 1918, when he enlisted for service in World War I. Kain died on Oct. 17, 1918, a victim of the 1918 influenza pandemic.

As a retired professional photographer who specialized in weddings, I have had the opportunity to view many, many church windows and can unreservedly state that I have not seen a more beautiful one.

St. Stephen's has been closed since December, 2019; however, the pandemic began before a date had been set for its deconsecration. As of now, the church is still being looked after and is still standing. The windows are still intact. We all hope that after the deconsecration the window will be preserved and is not fated to meet the contractor's wrecking ball. ■

Future Capturing the Light submissions will appear either in forthcoming issues of the Anglican Journal, *as space allows, or on anglicanjournal.com.*

'The reminder of the everlasting light ... washed over me'

"I looked up. We all had tears in our eyes, and it was the perfect baptism.

Continued from p. 4

vanished. That little paper cup humbled me, and the reminder of the everlasting light that is always there for us washed over me when I looked down at those joyful flowers frozen there in cardboard time.

When I got back to the hospital room, the man who had spoken earlier asked, "What now?" I said, "Let's hold hands around the bed, then I'll baptize Jason, and we can all say the Lord's Prayer together. Even if everybody doesn't know it, that's OK—everybody can pray in their own way. Then maybe some of you would like to say something?" The man nodded.

I had no idea what I was doing, but I did what felt right. It was the quickest and most simple baptism. With my fingers wet from the Dixie cup font, I said my part and then: "I baptize you, Jason, in the name of the Father and the Son and the Holy Spirit," and made the sign of the cross on the man's forehead and lips and his chest. Then we all held hands and said the Lord's Prayer, and then the son repeated the Serenity Prayer, because he said it was his father's favourite prayer, and we all bowed our heads.

I looked up. We all had tears in our eyes, and it was the perfect baptism.

Jason passed away quietly the next day with his family surrounding him. He never woke up or even knew that he'd been baptized, and yet when I look back, I still remember the grace that accompanied his baptism. I know that it wasn't the container that held the water or even the words I said that made it meaningful. The baptism of Jason on that wintry night had been more about all of us being there together in that room, praying selflessly, each in our own voice, for a common cause. Knowing that was key to every hour of work I did in that position from that point. I worried less about the "right" way of doing things and focused on getting to that place of peace—which, I recalled, is why I had taken the position in the first place. ■

Jenn Ashton *is an award-winning Coast Salish author and visual artist. Her book of short stories,* People Like Frank and Other Stories from the Edge of Normal, *was shortlisted for the 2021 Indigenous Voices Award. She worships at St. Clement's Anglican Church in North Vancouver.*

NEWS ▸

Welby to meet residential school survivors

Continued from p. 1

Indigenous leaders in three communities: Prince Albert, Sask., Six Nations of the Grand River and Toronto.

During his visit Welby will hear from residential school survivors, visit Indigenous communities and share in the Anglican Church of Canada's work of reconciliation with Indigenous peoples, a news release from Lambeth Palace said, describing reconciliation as a major focus of Welby's primacy.

It noted that the presence of the Church of England, British colonists and Crown representatives in treaty negotiations and subsequent partnership with the federal government "are part of the legacy of colonialism that contributed to residential schools and to abuse and cultural deprivation. A significant purpose behind Archbishop Justin's visit is to recognize and repent of where those relationships have done damage rather than good, particularly with Indigenous peoples."

Nicholls said the invitation to Welby emerged out of conversations between herself and the national Indigenous archbishop regarding the role of Anglican missionaries and clergy in forging relationships with Indigenous people prior to the setting up of colonial government in Canada.

"The reality is that Indigenous people saw those Crown relationships having a deeply spiritual aspect because of the presence of those clergy with the Crown representatives," Nicholls said.

▲ **Justin Welby, archbishop of Canterbury**

PHOTO: JACQUI J. SZE

"In the making of the treaties for instance, the presence of clergy indicated a spiritual covenant—not just a legal covenant, but a juridical one. For some Indigenous people, the breaking of those treaties is a breaking of a sacred obligation."

MacDonald said that to this day, many Indigenous people look to the Crown, the Church of England and in particular the Archbishop of Canterbury "as a guarantee of the treaties and of their ongoing rights in the Canadian project."

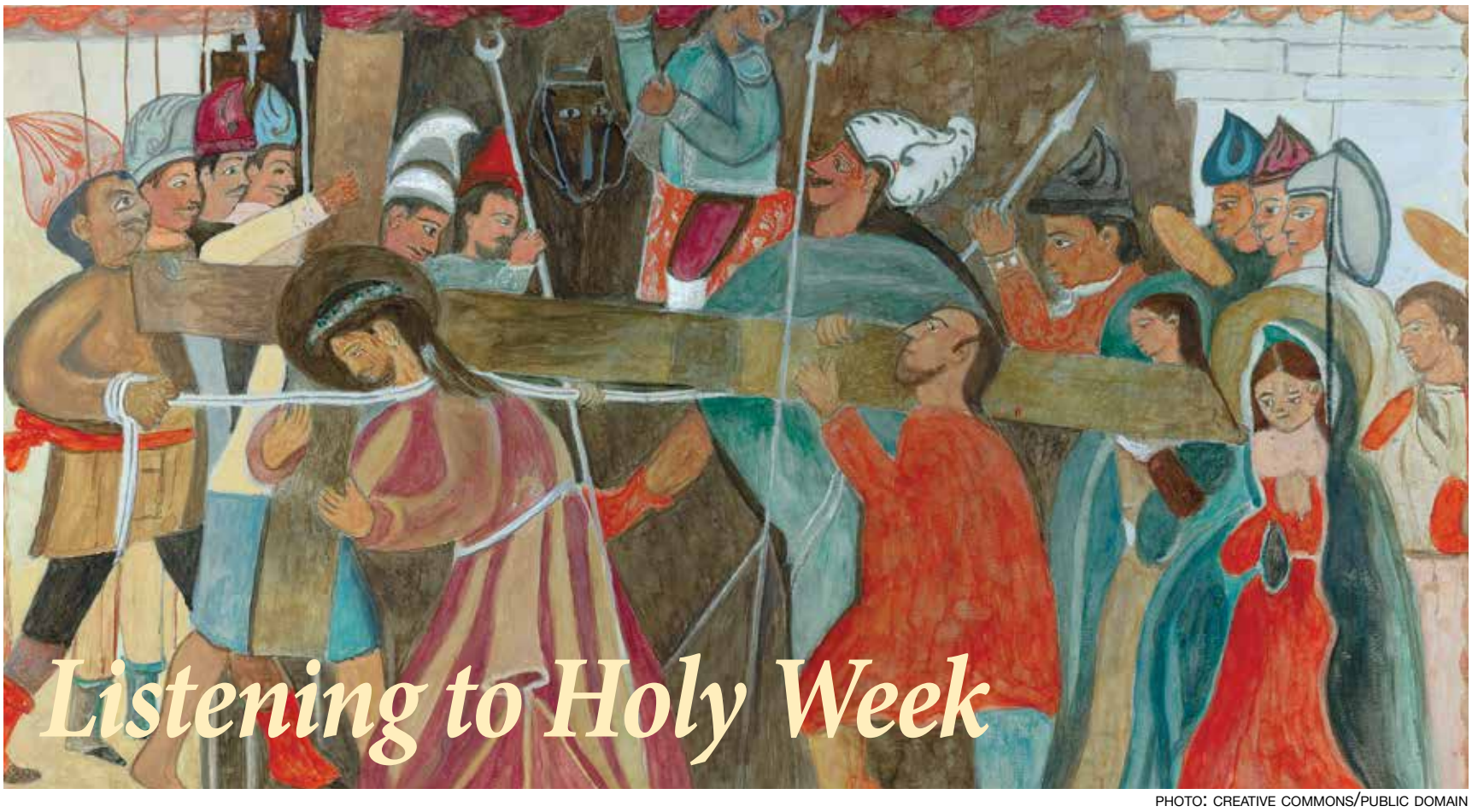
"It is clear that the many people who do not understand the horrors of colonization will see a new facet of this matter through the lens of Anglicanism's primary spiritual leader," MacDonald said.

"It is clear, from our conversations, that the Archbishop [of Canterbury] is able to see, from his vantage points, aspects of the Canadian situation that many Canadians have found difficult to understand in the haze of distorted narratives, the shame of Canada's misdeeds in the past, and the many ways that non-Indigenous peoples feel their self-interest is threatened by justice for Indigenous peoples and a fair and equal chance for all Canadians to have a just and prosperous life."

MacDonald said he was convinced Welby's visit would have a great impact on Canada and linked it to "a critical and vital advocacy of Indigenous rights in the Anglican Communion, spiritual home to millions of Indigenous people around the world."

Welby previously visited Canada in 2018 for a meeting of primates from North and South America, and in 2014 to discuss issues such as reconciliation and same-sex marriage with then-primate Fred Hiltz. ■

ARTS AND CULTURE ▸



Listening to Holy Week

PHOTO: CREATIVE COMMONS/PUBLIC DOMAIN

A painting by American artist William Herbert shows the fifth Station of the Cross, Simon of Cyrene helping Jesus carry the cross.

By Scott Brubacher

FOR ME, IT'S all about the music. That shouldn't come as a surprise, given my training as a classical composer. After two years of near-silence from professional and amateur musicians alike, save for pre-recorded virtual performances, what I am most looking forward to this spring is the return of live choral and congregational singing—especially during Holy Week.

I *love* the soundtrack of Holy Week. Starting with the hymn "Ride On, Ride On in Majesty" (*Common Praise* 182) and ending with the majestic "Jesus Christ Is Risen Today" (*CP* 203), it's a time to pull out all the stops, literally. How exhilarating to sing the bass line of these stirring hymns in tune with the organ pedals!

After I moved to Toronto in my mid-20s, I came to appreciate the music of Holy Week in more depth. For two years, I was a bass choral scholar in the evensong choir at Trinity College, under the inspired direction of John Tuttle. Singing *Ubi caritas et amor* by Maurice Duruflé during the moment in the Maundy Thursday liturgy when Jesus washes his disciples' feet is profoundly humbling. For a contemporary setting, the *Ubi caritas* by living Norwegian composer Ola Gjeilo is also lovely. Later, as Jesus prays in the garden of Gethsemane, the alternating plainchant verses and soaring soprano refrain of *Miserere mei, Deus* by Gregorio Allegri leave us devastated.

Good Friday has its own musical score. The Passion Chorale from the magnificent *St. Matthew Passion* by J.S. Bach (*CP* 198) provides an emotional backdrop for the day with its changing harmonizations. For several years my personal Good Friday ritual was to listen to *Passio* (St. John Passion) by living Estonian composer Arvo Pärt. It provided a quiet, reflective retelling of the Passion narrative that complemented the overt sorrow of pieces like "Were You There" (*CP* 192) and *The Reproaches* by John Sanders.

As for Holy Saturday, I remember the first time I heard the ancient *Exsultet* intoned. Chills went up and down my spine with every repeated "This is the night, when…."—thinking about this deep mystery of the resurrection "when Christ broke the bonds of death."

> **"I love the soundtrack of Holy Week … How exhilarating to sing the bass line of these stirring hymns in tune with the organ pedals!**

Singing at Trinity College was where I first encountered Tenebrae. It's an ancient liturgy, made of the first two services of the Divine Office, namely matins and lauds, that took place on the three days leading up to Easter (the Paschal Triduum). Since the Middle Ages, it has been common practice to anticipate these two offices and sing them together on the evening *before* each holy day, after vespers. They were given the name "Tenebrae," which comes from the Latin word for darkness or shadow, because that's when darkness was descending.

Tenebrae is LONG. Matins for each day contained: nine psalms, nine antiphons (short, sung refrains for psalms), nine readings, nine responsories (sung texts that reflect on the readings), three Our Fathers, and a partridge in a pear tree! (Lauds was blessedly shorter with just five more psalms with antiphons, an Old Testament canticle, the Benedictus, an Our Father, etc.)

But for me, again, it's all about the music! Because these Holy Week services were so special, a *huge* musical tradition developed around them. The first parts of Tenebrae that would have been sung were the psalms, antiphons, and responsories. In the Renaissance, we also start to see musical settings of the readings themselves, specifically the first set of three readings for each day that come from the book of Lamentations (nine readings in total, spread over the three days). Music for Tenebrae reached a high point during the Baroque era and continued into the 20th century. I discovered this goldmine of musical settings recently when I was preparing to teach a Christian education session on Lamentations and sacred music. I want to highlight a few stellar examples that have become part of my soundtrack for Holy Week.

Thomas Tallis, one of the greatest English Renaissance composers, set the texts of the first and second readings for Maundy Thursday, which correspond to Lamentations 1:1–9, as his five-voice *Lamentations of Jeremiah* in the 1560s. The acrostic structure of the text comes through, with Tallis setting the name of each successive letter of the Hebrew alphabet, *aleph, beth, gimel, daleth,* etc., into the musical texture. Most of the well-known Renaissance composers set portions of the Lamentations readings, though complete settings of all nine texts were rare.

When we move into the Baroque era, these purely vocal settings grew to incorporate orchestral instruments. There is a complete choral and orchestral setting of all nine readings in the exuberant Baroque style by Czech composer Jan Dismas Zelenka: *Lamentationes Jermiae prophetae pro hebdomada sancta*, composed in the 1720s.

Music for Tenebrae flourished into its own peculiar style in France during this period. There was a genre of solo chamber music called *Leçons de ténèbres*, which featured virtuosic solo vocal parts (usually one or two singers) plus accompaniment. The most famous of these settings come from the French Baroque composers Marc-Antoine Charpentier (many complete settings survive, from the late 17th century) and François Couperin (only three *Leçons de ténèbres* for Wednesday survive, composed in 1714).

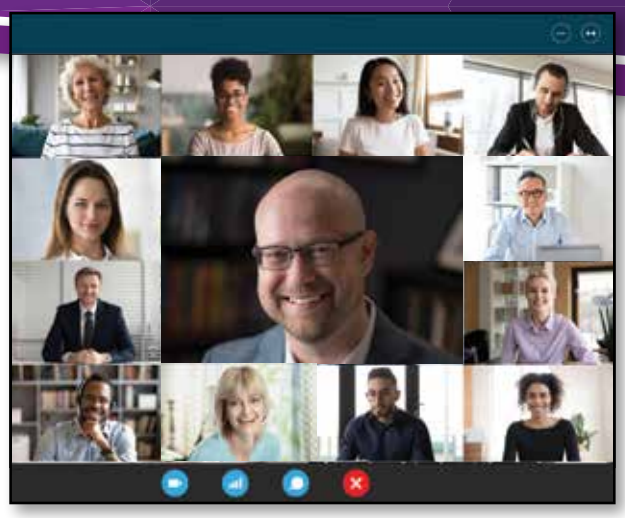
Composers didn't limit themselves to the readings. They also wrote magnificent settings of the other liturgical texts—and the responsories were especially fertile ground for their creative imagination. Through their music, they commented on the readings while also reflecting on the events Jesus experienced during Holy Week. English-Canadian composer Healey Willan, no stranger to the Anglican church, composed a beautiful set of responsories for the nine Lamentations readings, which has been recorded by the Church of St. Mary Magdalene, Toronto.

All the pieces I have listed here can easily be found online on the usual platforms, including Apple Music, Spotify, and YouTube. One of the benefits of this digital age is that we have access to music that in earlier times might have been heard only once in a lifetime. We have the luxury of compiling our own soundtracks for Holy Week, whether it be hymns, spirituals, choral music or orchestral works. May we have ears to hear in a new way this year. ■

Scott Brubacher *is executive director of the Anglican Foundation of Canada and a member of Exultate Chamber Singers, Toronto. An award-winning composer, he holds a doctorate in composition from the University of Toronto.*

Sacred music for a sacred week

- "Ride On, Ride On in Majesty" (*CP* 182)
- "Jesus Christ Is Risen Today" (*CP* 203)
- *Ubi caritas et amor* By Maurice Duruflé
- *Ubi caritas* By Ola Gjeilo
- *Miserere mei, Deus* By Gregorio Allegri
- *St. Matthew Passion* By J.S. Bach (*CP* 198)
- *Passio* (St. John Passion) By Arvo Pärt
- "Were You There" (*CP* 192)
- *The Reproaches* By John Sanders
- *Exsultet*
- *Lamentations of Jeremiah* By Thomas Tallis
- *Lamentationes Jermiae prophetae pro hebdomada sancta* By Jan Dismas Zelenka
- *Leçons de ténèbres By* François Couperin



ANGLICAN FOUNDATION OF CANADA

Annual General Meeting

Wednesday, May 25, 2022 • 5:00 p.m. Eastern on Zoom

Please RSVP to
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by Friday, May 20 in order to attend.

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For more information, please contact the President of Thorneloe University at: president@thorneloe.ca
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CoGS voiced concern about gathering

Continued from p. 1

discussed postponement of General Synod until 2023 or beyond after some members raised concerns about an in-person meeting. It effectively puts back any combined gathering of the two churches until at least 2025, with the leaders of the two churches deciding how to proceed in the meantime.

"It's a casualty of the pandemic," Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told the *Anglican Journal*. "But we want people to come together with a sense of joy and passion for ministry. If they're worried about their personal safety and that of others, that may interfere."

At its Feb. 12 meeting, CoGS discussed postponing the Anglican gathering due to lingering complications from the pandemic. While some CoGS members expressed a desire to go ahead with General Synod as planned, many had questions and concerns, which Nicholls brought to Friday's meeting of the Assembly Planning Committee.

"I hear some people saying that they would be comfortable going ahead, but I hear a larger proportion of the council saying they would be in support of a postponement—for a variety of reasons, some of which are comfort, some of which are the quality of the meeting, some of which are the degree to which full inclusion of all members of the General Synod would be possible," Nicholls told CoGS at the end of the meeting.

General Synod, which normally meets every three years, was last held in 2019 and was scheduled to take place this July 12-17 in Calgary. For the second time in its history, General Synod was going to be meeting jointly with ELCIC's corresponding body, the National Convention, at a single gathering called the Assembly. This year's Assembly would have marked the 20th anniversary of full communion between the Anglican and Lutheran churches.

In March, CoGS will decide whether to postpone General Synod to 2023 or 2024, but the Lutherans' constitution requires a National Convention every three years.

As a result, Nicholls said, her Lutheran contacts indicated they would proceed with a gathering of some kind this year, whether that means going online or meeting in-person without the Anglicans.

"My hope is that we would take very seriously the Lutherans' request to meet in 2025 so we can meet together," as soon as it's possible to sync up both church's schedules again, she said after the Feb. 18 meeting.

One reason members of CoGS raised for considering the postponement was the importance of General Synod as a time for fellowship, not just to resolve an agenda.

"In my parish, we've put money in our budget for the next year that is just about community-building and practising being in the same room together again because we have been told for over two years now to stay away from each other.

PHOTO: MILOS TOSIC

Attendees at General Synod 2019, held in Vancouver, greet each other. Some members of CoGS expressed concern that the pandemic might make members of General Synod less comfortable being close to one another.

I think that's going to take some time. I think that meeting so quickly will change the tone of our relationships because we haven't practised yet," said the Rev. Marnie Peterson, of the ecclesiastical province of British Columbia and Yukon.

The other major concern CoGS members raised about an in-person gathering was safety. Some Anglicans, they said, may be uncomfortable with the gathering as case counts and stages of reopening differ across the country.

For example, Joey Royal, suffragan bishop of the diocese of the Arctic, told the council that Nunavut, where he lives, is still in the middle of its Omicron surge.

"For our people up here, I anticipate some reservation about getting on a plane and travelling," he said.

For those who are immunocompromised or come from Indigenous communities hit hard by COVID-19, there's a real chance it may seem preferable to back out of this year's synod entirely, added Peterson.

"That can end up being an incredibly exclusive gathering," she said.

One point Nicholls raised to CoGS during the Feb. 12 meeting was that if General Synod were to be postponed until 2023, church leaders could expect to have a similar conversation next February unless the public health situation is much clearer.

"Will we be in a different position next year? That's not a question any of us can answer, so we'll be back at this again next year at this time."

CoGS is unlikely to consider replacing this year's synod with an online gathering, said Nicholls, as Archdeacon Alan Perry, general secretary of General Synod, told the council the church would not be saving money by going online. The estimated cost of setting up an online videoconference alternative was $250,000, Perry said—roughly the same as the church would have spent on travel for delegates to the in-person event.

Nor would an online event solve the problem of discomfort and distance, said Perry. "The Zoom experience tends to be much more transactional and not very relational. And so the feeling is that it's very difficult to get together 236 people on a Zoom screen and have an effective meeting that builds relationships."

However, Nicholls said this week, the Lutheran leaders at the Assembly Planning Committee meeting announced their intention to investigate some online methods to include Anglicans in their convention, whatever form it takes this summer. That may mean livestreaming some sessions of an in-person gathering or inviting Anglicans to sit in on Zoom meetings if the convention goes online.

Either way, Nicholls says, the plan is to recapture some of the fellowship the two churches were looking forward to in 2022.

Assembly organizers have been seeking advice from the Rev. Michael Garner, an Anglican priest and former infectious disease epidemiologist. In an interview with the *Anglican Journal*, Garner said that with multiple provinces announcing an end to pandemic restrictions this spring and a typical pattern of minimal COVID-19 spread in the summer, the risks didn't seem unmanageable.

But even with carefully designed precautions in place, Garner said, there's an emotional element to the first in-person gathering after the pandemic.

"Even if we can meet safely from a cold science point of view, if everyone is preoccupied with safety the whole time, that can interfere with their comfort and the relational nature of the gathering," he said. ■

April BIBLE READINGS

DAY	READING
☐ 01	John 14:1-14
☐ 02	Acts 9:23-43
☐ 03	Acts 10:1-18
☐ 04	Acts 10:19-33
☐ 05	Acts 10:34-48
☐ 06	Revelation 7
☐ 07	Isaiah 25:1-9
☐ 08	John 10:11-30
☐ 09	Acts 11:1-18
☐ 10	Acts 11:19-30
☐ 11	Psalm 148
☐ 12	Revelation 21:1-21
☐ 13	John 13:16-35
☐ 14	Acts 1:12-26
☐ 15	Isaiah 12
☐ 16	Rev. 21:22–22:5
☐ 17	Psalm 67
☐ 18	John 14:15-31
☐ 19	Acts 15:1-21
☐ 20	Acts 15:22-41
☐ 21	Acts 16:1-15
☐ 22	John 5:1-18
☐ 23	Psalm 84
☐ 24	Philippians 1:1-11
☐ 25	Psalm 47
☐ 26	Luke 24:36-53
☐ 27	Acts 1:1-11
☐ 28	Acts 16:16-40
☐ 29	Psalm 97
☐ 30	Revelation 22:6-21
☐ 31	Luke 1:39-56

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