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PHOTO ABOVE: CHARLES MEEKS, INSET PHOTO: JULIE KOLLEK



Tiny cabins for a growing crisis

Christ's Church Cathedral in Hamilton, Ont. was the site this February and March of a new model cabin set up by the Hamilton Alliance for Tiny Shelters (HATS), a non-profit that seeks to address the housing crisis with tiny cabins as a temporary solution for people without homes. Each 8' x 10' (2.4 m x 3 m) cabin includes lighting, heat, a fire extinguisher, a small fridge to safely store food, and a microwave. The idea of using the cathedral grounds as a demonstration site arose out of a number of conversations about the housing crisis in Hamilton happening at

the same time, says the diocese of Niagara's Archdeacon Bill Mous.

As of press time, HATS was still searching for a location to set up a tiny cabin community, to include portable bathrooms, showers, laundry facilities and regular garbage and recycling pickup.

'What happened ... was gravely wrong'

CoGS commits church to do better in wake of #ACCtoo allegations

Sean Frankling
STAFF WRITER

Council of General Synod (CoGS) has committed itself to improving the church's practices in a range of areas including sexual abuse and journalistic governance in the wake of public allegations that a senior church leader failed to protect the identities of victims of alleged sexual assault by sharing an early draft of an article for an *Anglican Journal* sister publication last spring.

#ACCtoo

FILE ACCTOO.CA

#ACCtoo criticized the council's response for not addressing its calls to action.

As this article was being written in late March, however, a number of Anglicans—including the *Journal's* former editor, one member of CoGS and the two responsible for these allegations—were voicing

See SENIOR LEADER'S, p. 9

Church may have surplus of \$3.6 million for 2021

Matthew Puddister
STAFF WRITER

Tali Folkins
EDITOR

An unaudited financial statement released to Council of General Synod (CoGS) from the church's financial management committee shows investment income helping propel General Synod to a surplus of about \$3.6 million—on a total budget of \$8.6 million—for 2021.

According to the draft statement, income from investments topped \$2.5 million last year—roughly \$2.3 million more than budgeted. Total revenue—most of which consisted of contributions from the dioceses—was also over budget, reaching \$9.6 million, or more than \$1 million more than projected.

"Despite the dioceses facing all the challenges... they

See INVESTMENT, p. 7

New hymn compilation awaits Anglican voices

Sean Frankling
STAFF WRITER

Anglicans in Canada and around the world may find themselves singing some new hymns this spring. As this article was being written, *Sing a New Creation*, a supplement to the 1998 hymnal *Common Praise*, was set to be released—and was said to be already attracting interest both inside and outside the country.

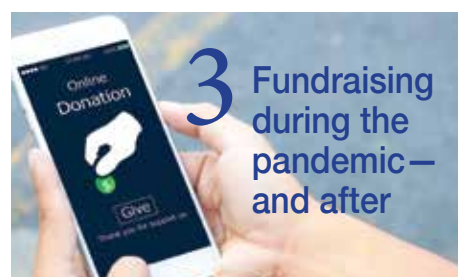
And what's more, the project was begun and led by volunteers.

Since the 1970s, church practice has been to publish a new hymnal every 25 years or so, and a supplement about 10 years after each new edition comes out, says Kenneth Hull, a retired professor of

music at the University of Waterloo and the convener of the committee that compiled the new supplement. But with fewer staff to dedicate than ever before and the Anglican Church of Canada's in-house publishing capacities greatly reduced over the past decade, the 10-year anniversary of *Common Praise* came and went with no sign of a supplement. Hull made several inquiries about starting one, but when it became clear that a fully funded project wasn't likely, he stepped up to lead it as a volunteer.

"Particularly in the last 50 years, congregational song has been changing rapidly," says Hull. It's important to

See HYMNAL, p. 6



JERUSALEM & HOLY LAND SUNDAY MAY 29, 2022

I WILL NOT LEAVE YOU DESOLATE, SAYS
THE LORD; I WILL COME TO YOU.
—JOHN 14:18



DID YOU KNOW that this is the 9th year the Anglican Church of Canada and Evangelical Lutheran Church in Canada will celebrate Jerusalem & Holy Land Sunday?

This year offerings and donations will support **St. Luke's Hospital**, a diocesan ministry serving the medical and health care needs of the most vulnerable people in the city of Nablus and the northern West Bank. A city of 350,000, Nablus is also home to a large Palestinian refugee camp. **St. Luke's** is the only charitable hospital in this area with a full range of medical services.

St. Luke's Hospital is in need of an open system incubator for neonatal care. A new incubator will help the hospital sustain not only a high quality of neonatal service but also optimize an income source. The maternity service is one the hospital's busiest and a main income provider, thereby enhancing the financial sustainability of the hospital's service overall.

Participate on Sunday, May 29th
Learn about the Diocese of Jerusalem
Become a Canadian Companion of Jerusalem

Helpful Links

Jerusalem & Holy Land Sunday resources

anglican.ca/jerusalem sunday

Companions of Jerusalem

anglican.ca/jerusalem/companions

Donate here

anglican.ca/jerusalem/donate



Companions  Jerusalem

FUNDRAISING ▶



PHOTO: RAWPIXEL.COM

DODGING A BULLET

The pandemic hit Canadian charities hard—to the tune of \$1 billion in donations in 2020 alone, according to one estimate. Why were things different for the church—and what might the future hold?



Sean Frankling
STAFF WRITER

When the pandemic began, CanadaHelps, a charity that offers online donation solutions for churches and other charities, began work on an expanded version of its annual Giving Report, says Jacob O'Connor, the charity's Senior Vice President of Charity, Engagement and Growth.

"In light of the pandemic and what we were seeing on the ground with charities, we felt a responsibility to speak loudly about what was going on and advocate on behalf of all charities," he says.

Normally, the report focuses on trends in online giving throughout Canada's non-profit sector. But the 2021 edition included data on charitable giving by any means across Canada, plus a look at trends in the years surrounding the last major economic recession in 2008.

The charity found the pandemic hit the charitable sector hard—with a 10 per cent loss in donations across the country, totaling about \$1 billion down from the previous year. As in the previous recession, there was a strong correlation between the drop in Canada's gross domestic product (GDP) and Canadians' patterns of giving. When GDP fell in 2020, so did donations.

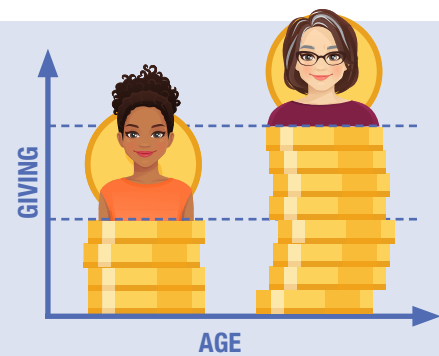
In addition to that drop in donations, charities across the country saw sudden jumps in demand for their services as stress and financial instability from the pandemic left more people relying on everything from mental health aid to food banks. With in-person methods of fundraising no longer an option, many non-profits found themselves squeezed from both directions.

Not all the news is bad, though. Online giving, for example, had been growing steadily at a rate of around 21 per cent each year, but in 2020 it shot up by 86 per cent, year-over-year. Especially among religious organizations, "in-person services were kind of gone overnight and for a long time after," says O'Connor. So going online became the best option they had.

As a result, even during the leanest times in 2020, there was a significant jump in Canadians' giving through online

According to the CanadaHelps report, those aged 55 and up give at twice the rate of those aged 25 to 55.

IMAGE: VOLHA HLINSKAYA AND SASKIA ROWLEY



methods.

As this article was being written, the 2022 Giving Report, with more information on 2021, was not yet available. But O'Connor says that preliminary data show that as GDP began to recover last year, rates of giving did, too.

Donations to General Synod never saw the dramatic 2020 dip that hit the rest of the non-profit sector. Deborah Barretto, Director of Resources for Mission for the Anglican Church of Canada, monitors incoming donations and corresponds directly with donors. She says that while the trend in recent years has been a slow decrease in donations as the average churchgoer ages and congregations shrink, "during the pandemic, we've actually seen an increase in donations."

In 2020, the church reported \$468,230 in revenue from Resources for Mission, up from \$440,718 in 2019. In 2021, that number rose again to \$601,682, according to an unaudited statement presented to Council of General Synod in March (see "Church may have surplus of \$3.6 million for 2021," p. 1, for coverage of that statement).

Barretto says her conversations with donors suggest this increase has come from a sense of urgency about the church's ministries during the pandemic and the social strife it has uncovered.

"When I call them to thank them, they say they feel at this time it's more necessary than ever to support the national church," she says. "People are experiencing their own economic hardships. Despite that, people stretch themselves—which I think is

the true meaning of generosity—[knowing] that other people are in a worse situation than they are."

While the church does not collect demographic data on its donors, Barretto notes that anecdotally, they tend to skew older, with some known to be in their 70s and 80s.

According to the CanadaHelps report, those aged 55 and up give at twice the rate of those aged 25 to 55. And indeed, Barretto says, the church's aging membership may well be the reason for its stable donations during the pandemic. Still, she notes, older Anglicans can't continue giving at the same rates forever. As they continue to age, their incomes shrink and eventually they pass away, meaning that unless the church can better engage younger donors the overall downward trend will likely continue.

One piece of advice both O'Connor and Barretto offer is that younger donors tend to respond better to specific causes as opposed to institutions. For example, O'Connor says, CanadaHelps got a sizeable response from donors under 55 when it set up two funds to aid underserved racial communities and Indigenous peoples in the wake of 2020's rise in concern over inequality.

Barretto says the church has already begun efforts to highlight the specific causes its mission funds go to support—including racial equity projects and aid to Indigenous communities through the church's department of Indigenous Ministries. But she cautions that factors like employment instability and inflation which impact young peoples' financial advancement may complicate the goal of increasing the pool of younger donors.

Until the future becomes clearer, she says, "We need to proceed with optimism, but caution. We're careful with how we spend, but we also have to invest in fundraising to get back."

The money Resources for Mission brings in is just a small part of the Anglican Church of Canada's revenue. Most comes from the contributions of the individual

Continued on p. 8

Older Anglicans, Barretto notes, can't continue giving at the same rates forever. Unless the church can better engage younger donors, the overall downward trend will likely continue.



A changing church

A tale of two cookbooks

By David Harrison

IN 1972, THE “Women’s Auxiliary for Outreach” at St. Margaret’s Anglican Church in New Toronto—a neighbourhood in southwest Toronto—published *From Our Kitchen to Yours*, a classic parish cookbook with the sort of recipes you might expect from the early 1970s: quick tomato aspic, salmon casserole, creamed pork chops, and tomato soup cake (to name a few). It offers a very bland diet. Sure, there is a teaspoon of paprika or garlic powder here and there. But for the most part it’s pretty much salt and pepper all the way. And, as for “diversity,” there are Danish meatballs (is it the ½ tsp of mace which makes it Danish?), Hawaiian chicken (this is the spiciest recipe in the collection, with garlic salt, ginger *and* mace), and “Western Chinese” casserole (complete with one package of Lipton’s onion soup mix!).

Fast forward to today and St. Margaret’s has produced a new cookbook, to mark the parish’s 115th anniversary. It’s the “new Toronto community 2021 cookbook” (small letters intentional). The introductory message from the cookbook’s editor, Jannah Wigle (lifelong parishioner and recent PhD graduate!), states the book’s purpose: helping St. Margaret’s “to continue providing key programs and services for residents in South Etobicoke, and beyond.” This cookbook includes a nostalgic section of excerpts from the 1972 book (as well as the 2006 cookbook produced when the parish turned 100). And it certainly includes lots of “classics”: Great Granny’s pancakes, meat loaf, and my own contribution: a simple raisin pudding my family calls “radio pudding” because my grandmother heard the recipe on the radio but missed the title. (I grew up eating radio pudding for dessert in Etobicoke, not far from St. Margaret’s.)

But this new version also has chapati (East African flat bread), and curried cabbage (submitted by the parish priest of St. Margaret’s, the Rev. Jacqueline Daley). There is Nigerian jollof rice, Indian lentil dal soup with ghee, Iroquois three sisters soup, Nigerian egusi soup (which includes ground crayfish, dry fish, ogiri okpei, onugbu leaf, hot pepper, garlic, ginger, and uzuzu leaf!), Bahamian fire engine, Jamaican curried goat, timan bagila, and Sri Lankan love cake. (And many more.) All of which make garlic seem quite tame.

Clearly the St. Margaret’s of 2022 is not the St. Margaret’s of 1972.

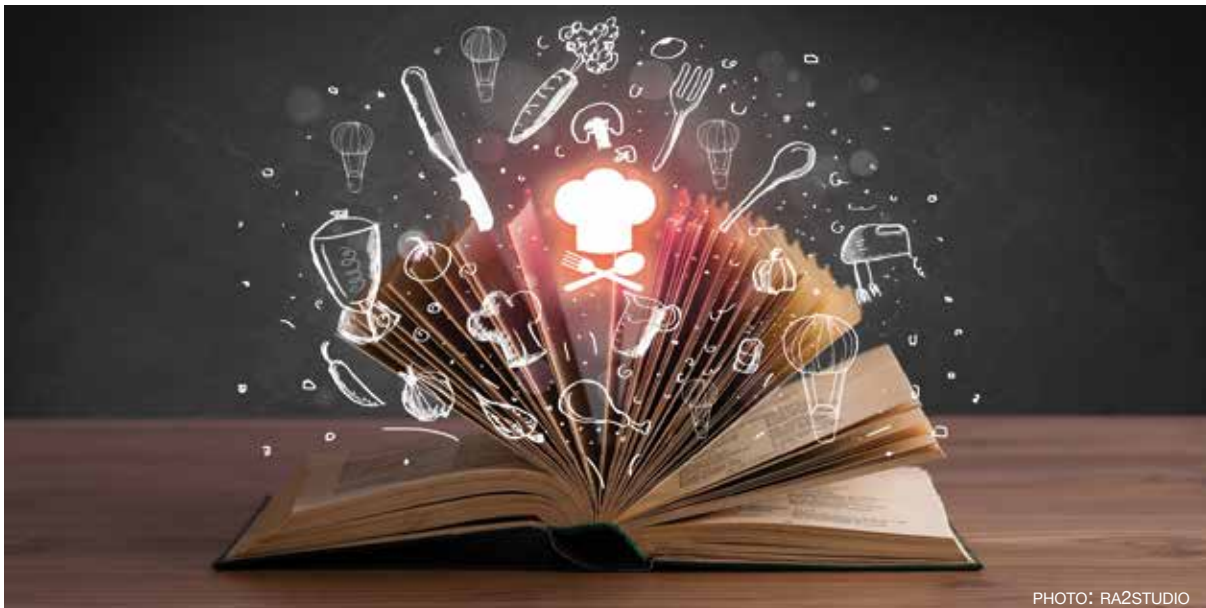


PHOTO: RA2STUDIO



▲ From tomato soup cake to Jamaican curried goat: In the last 50 years, the St. Margaret’s cookbook has become much spicier—and so has the church itself, writes the author.

PHOTO: DAVID HARRISON

And it is not only the recipes which mark this change. It is also the content. The 1972 version dedicates an entire page to (yes) *Beatitudes for the Housewives*. (“Blessed is she whose daily tasks are a labour of love: for her willing hands and happy heart translate duty into privilege and her labour becomes a service to God.” I’ll spare you the other eight.) And it’s full of small advertisements from local businesses.

The new version, however, is a community cookbook in an entirely different way. Some of the recipes have been submitted by people who don’t attend the church but live nearby. Many are recipes used at St. Margaret’s to feed the vulnerable and the hungry. And instead of pious words for housewives, the cookbook is full of pictures of St. Margaret’s in service and mission to the community, depicting its weekly soup-to-go, its Christmas and Easter meals, its monthly community dinners.

Over the past year I have had the opportunity to come alongside St. Margaret’s as it celebrated its anniversary. One of my tasks was to delve into the archives and help tell the story of how the parish has changed and evolved. (Hence my discovery of the 1972 cookbook.) Order of the Diocese of Toronto honouree Rebecca Wang (who served as the parish organist and choir director for 50 years until her retirement in 2018) tells me that, in 1972, St. Margaret’s was a classic Anglican parish. The pews were full, the congregation and choir sang traditional Anglican music lustily, and all the women wore hats. Her family and one other were

the only non-white people in the parish.

And what of St. Margaret’s today? What I discovered is a simple yet elegant building, tucked among modest homes, in a diverse, working-class community. Many newcomers to Canada, all people of colour, mix (in the pews and in leadership) with those who are lifelong members. The building is seldom if ever empty but is, instead, constantly a place of respite, warmth, and sustenance for the community. The music is lively, with a definite Cuban feel, thanks to Rebecca’s successor, Pedro Quintana. There is so much going on, day by day, that the outdoor sign barely has space to fit it all in. Meeting budget is never easy but somehow by the grace of God and the generosity of many, there is just enough. “A community church and a community hub for all” is how St. Margaret’s sees and bills itself.

The Church is changing. We know that. We can feel it. And at St. Margaret’s, I got to see it. On the ground. In the community. Worshipping. Gathering. Feeding. Serving. Comforting. Gritty. Determined. Courageous. Real.

And, yes, wonderfully spicy! ■

Canon David Harrison is a freelance priest in the diocese of Toronto, director of music at St. John the Evangelist in Kitchener, Ont. and director of the doctor of ministry program at the Saskatoon Theological Union. He is expecting to graduate with a doctorate of ministry in online worship this spring from Bexley Seabury Seminary in Chicago. Harrison spent 2021 getting to know the nooks and crannies of the Body of Christ, including and especially St. Margaret’s.

Keep ‘catholic’ in the creeds

I am afraid that in her letter (“More on reconciliation and creeds,” Letters, March 2022, p. 4) Ann Knutson’s logic rather escapes me. Removing the word “catholic” from our creeds will not suddenly absolve anyone from the hurt of the residential schools, Catholics or Anglicans alike.

I do not need to shake my head when I grapple with the concept of Anglicanism being part of the Holy Catholic Church. While we are a Protestant church we are also a direct descendent of the Roman Catholic church of the 16th century. To start to deny that now would call into question many of our beliefs, thereby leading to the

dismantling of Anglicanism as we know it.

Perhaps the writer is looking for a spiritual home more in the United or Baptist expressions of Protestantism?

David Collins
Victoria, B.C.

Online Eucharist is enough if we believe

Further to Cathy Laing’s letter (“Struggling with Pandemic Eucharist,” Letters, March 2022, p. 4) I have had the option of receiving the Eucharist for almost two years, via Zoom. This has been through

an ELCIC congregation of which I was a member for 15 years before moving to Victoria.

Members of the congregation raise their own bread and wine as the presider does in the blessing and subsequently partake in concert with the pastor. It is my belief that if we believe in the power of the Holy Spirit, this is merely an acceptance of that power. Too simple? It’s enough for me. This celebration has sustained the congregation throughout the pandemic and also given opportunity to far-flung relatives and friends to join.

David Handley
Victoria, B.C.

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 ▶



Faith and making it through the whitewater

By Linda Nicholls

I LIKE TO HAVE a clear path from the acknowledgment of a problem to its solution. If something is wrong, fix it. If it is complicated, lay out a plan with the steps needed.

That approach works when the problem is understood and a solution can be seen—even if it may take some time to accomplish. It does not work when the problem is complex and solutions are not evident from the information or experiences of the past. The way forward may be a winding path of trial and error that requires risk-taking and dealing with ambiguity—an unsought adventure!

In the summer or fall I enjoy wilderness canoe trips, which are always adventures indeed. My companions and I can take comfort in our maps, but many unpredictable factors remain—especially the weather and the wildlife. We travel with just the essentials for food, clothing, shelter and safety, since these supplies have to be carried—either over a portage, or in a canoe which, for safety reasons, cannot be overloaded in winds and bad weather. We prepare for what we know, and trust we have the tools and gear necessary to adapt if we meet the unexpected. There are days of slow, steady travel and predictability—and then there are days when nothing goes the way we had planned. Every trip ends with stories to tell: *Remember when*



▲ “The way forward may be a winding path of trial and error that requires risk-taking and dealing with ambiguity—an unsought adventure!”

PHOTO: DUGDAX

the bear snuffled the tent! Remember when that storm caught us on the lake! Remember when we lost our way!

For a few years I also shared in whitewater trips, where instability and change are daily fare. There may be stretches of calm water followed by a life-threatening wild run where every ounce of your concentration and skill is needed. Although skill will keep you upright and help you navigate the rocks and waves, you know you are not in control of the water. The river is powerful and carries you along whether you are on the water or in it, near an upside-down canoe!

The life of faith is surely an adventure also! It places us sometimes on a slow-moving river with predictable strokes and patterns of life, and at other times a wild,

whitewater run of change. We are surely on one of those whitewater stretches now, as powerful forces of social, political and economic change reshape our world. As I write this reflection, we see daily images of the horrific war in Ukraine. By the time you read it, that war may have ended—or we may be in a bigger conflagration that engulfs the world. We are being carried along by powerful forces that are not ours to control, though we can at least pray, offer compassionate support and advocate for peace.

Today calls for change in how we live out our faith and respond to the rapidly shifting environment. We will need to call on the skills we have, the knowledge of our tradition; but we cannot turn back or slow these developments. We can only concentrate on this moment in time and ask what is needed now to be faithful to our calling to reflect the Good News.

The disciples, in the time that followed the Resurrection, were also living day to day—in their case, into the joy unleashed by the risen Christ. They too had to ask, “What does this Good News ask us to be and do today?” Their faithfulness handed on the hope of the gospel to us. Now we must live it in a different time, but with equal faithfulness. May their courage be ours today and tomorrow, whatever adventure lies before us! ■

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

WALKING TOGETHER



Money and baptism

A post-Easter reflection

By Mark MacDonald

ADLTS PREPARING FOR baptism in the early Church were taught to practice three primary disciplines: prayer, fasting and the giving of alms in care of the poor. The time before the Easter celebration was dedicated to daily prayer and instruction, usually by the bishop. The gospels were at the heart of this time.

Later, when fewer people were baptized as adults, these practices were remembered as people prepared to experience Easter resurrection. The baptismal disciplines—prayer, fasting, and the giving of alms—became the focus of Lent. As baptismal preparation or as a Lenten discipline, they were identified as fundamental to Christian discipleship, the clearest expression of a life that had been touched and transformed by God.

It is the third practice that is my concern here, the giving of alms. It was seen as a primary and essential element of Christian faith. It was the clearest indication that a person knew to whom their money and resources



▲ “In the joy of our resurrection in Jesus ... there is no more urgent question than how we are using God’s money and resources, the money and resources of the poor.”

PHOTO: ADDKM

belonged. Without this step, you were almost certainly the slave of money and not completely yielded to the deep and healing grace found in Jesus.

You and I would probably agree that the money and resources of our church belong to God. You have certainly heard our preachers saying that our personal resources belong to God. What we haven’t heard very often in our time is the opinion of many of our early Church elders. Convinced by the inescapable logic of Jesus, Basil the Great, John Chrysostom and many other elders taught that we hold our money—both what we administer corporately and what we hold personally—

for its rightful owners: God and the poor.

Certainly, the elders taught, our money could be used for the administration of the church, but its anointed and sanctified use was for the poor. We are not to feed the eyes and ears of the well-off while God’s poor go hungry, while the sick and prisoners have no care.

As we consider our resources and manage the work of our institutions, at the forefront of our thinking must be the question of how our resources serve the poor. It is a question brought to us at a primary baptismal level. It is what we bring to the font and then what continues among us as a prophetic and sacramental presence of a future that is God’s—and yet, one that we embody now. In the joy of our resurrection in Jesus, which is the joy of rising to new life in baptism, there is no more urgent question than how we are using God’s money and resources, the money and resources of the poor. ■

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

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WORSHIP ▶



PHOTO: CONRAD GREBEL UNIVERSITY COLLEGE

Sing a New Creation includes a new category of hymn—songs of lament. They make up a small part of the supplement, but if the hymnal committee had known about the pandemic before the contents were finalized in 2017, it might well have added more, says committee convener Kenneth Hull.

Hymnal project led by volunteers

Continued from p. 1

publish supplements, he says, because they can help the church keep up with musical trends and try out new ideas that may or may not make their way into the permanent rotation of hymns. “It’s a very important part of the character of what we sing on Sunday that it is rooted in our history. And that the church has tested and weighed and decided ‘this is really a keeper.’”

The church was clear that due to shrinking attendance and resources nationwide, it could not fund and staff the new project as extensively as it had *Common Praise*, says the Rev. Eileen Scully, General Synod’s director of Faith, Worship and Ministry. “The idea of doing another hymn book project seemed overwhelming. There was simply no way. We didn’t have a publisher, none of the staff who had been around for *Common Praise*. So we kept saying to these lovely church musicians [like Hull] ‘Sorry, but...’”

Prospects looked bleak, she said, until Hull and his team came forward to volunteer. So they began what would become the decade-long endeavor of compiling and publishing *Sing a New Creation*.

The committee assembled some of the content of the book from submissions by and consultation with members of dioceses across Canada, says Hull. But it found most of them by culling various hymnals written since the last edition of *Common Praise*.

As the book came together, he says, several trends emerged.

First, the committee set out to include music from a wide variety of sources

across Canada—both geographically and ethnically, Hull says. The songs they picked included some of what Hull refers to as “paperless hymns”—songs musicians can teach to a congregation without the need for members sitting in the pews to have a copy of the book themselves or even to follow along on slides. And, he says, they added an important new category of hymn—lament—which they wove into a section of hymns of praise.

Hull says the inclusion of that element goes back to a conversation he had with Anglican liturgist the Rev. Paul Gibson in the wake of the terrorist attacks of Sept. 11, 2001. He and Hull had been discussing how to run a worship service in the wake of the tragedy.

“It just seemed crazy to do an ‘act of praise,’ so what I did was, I sang a lament about it. I wanted to know whether it was liturgically sound and he was very positive about it,” Hull says.

In that conversation, Gibson coined a phrase which struck Hull so much he would eventually quote it in *Sing a New Creation*’s introduction: “Lament is the shadow side of praise.”

As Hull puts it, “Lament is about what’s wrong with the world or ways that God seems to be absent.” Songs of lament, he says, “imply God is there to speak to about it. Lament is kind of an act of praise in the face of reasons to the contrary.”

Hymns of lament make up a small part of *Sing a New Creation*, he adds, but if the committee had known about the coming grief and trauma of the pandemic before the contents were finalized in 2017, they might well have added more.

For Scully, the major challenge was

finding a way to get the book printed. With the Anglican Church of Canada now lacking the capacity to produce a publication of this type, she started by approaching other Protestant churches in Canada, but she says she was making a big ask and many were unable to help.

“We needed a publisher who could assume the risks for us. We had no money to put up to pay for engraving—that’s very expensive,” says Scully.

In music publishing, engraving is the process of drawing notation.

Finally, she reached out to The Episcopal Church to ask about publishing it through the U.S. church’s Church Publishing Inc. (CPI). As a bigger operation, they could afford to take on the risk, she says. Not only were they willing to do it thanks to their already friendly relations with the Anglican Church of Canada, they thought Anglicans outside Canada would be excited for it, too. “They saw it as a gift to the whole Anglican Communion.”

As this article was being written, *Sing a New Creation* had not been officially released, but Scully told the *Journal* she was surprised and impressed at the amount of interest—not to mention pre-sales—the book had garnered on CPI’s online store.

CPI did not provide pre-sales data, but publisher Arieé Stuart voiced enthusiasm for the hymn book in an email to the *Anglican Journal*.

“We are thrilled to be publishing *Sing a New Creation*,” Stuart wrote. “This important project has been in the works for several years and its publication is highly anticipated. We see the market as global and will be making it available around the world.” ■



“The idea of doing another hymn book project seemed overwhelming ... We didn’t have a publisher, none of the staff who had been around for *Common Praise*. So we kept saying to these lovely church musicians [like Hull] ‘Sorry, but...’”

—The Rev. Eileen Scully, General Synod’s director of Faith, Worship and Ministry

Sing A New Creation begins shipping on May 17 and can be purchased through the Anglican Church of Canada eStore (www.anglican.ca/store) as well as major online book retailers, or directly from Church Publishing Inc.

CAPTURING THE LIGHT ▶

The Anglican Journal continues its series of readers' photo and text submissions on stained-glass windows.



PHOTO: CONTRIBUTED



PHOTO: CONTRIBUTED

Windows symbolize a life enriched by Anglican song

IBEGAN SINGING in Anglican church choirs at the age of eight and continued for most of the next 70 years. The small window in the above photo shows St. Paul's Cathedral in London, Ont., where I sang in the choir for more than 25 years. The window is in the dean's office at the cathedral and reminds me of the wonderful choral experience I had in the cathedral choir there, including four trips to England where our choir sang in eight cathedrals.

The larger stained-glass window depicts St. Cecilia, patron saint of music. I do not recall the name of the London church where this window is but I do remember to observe St. Cecilia's Day each year on November 22.

The Anglican church has a very rich choral tradition and I was glad to be a part of it. It has enriched not only my own life, but also those of countless parishioners over the years. These two windows are reminders of my life in Anglican choirs.

Gary Davies
Sidney, B.C.

Investment income main factor behind surplus: church treasurer

Draft statement also shows revenue continuing to fall

Continued from p. 1

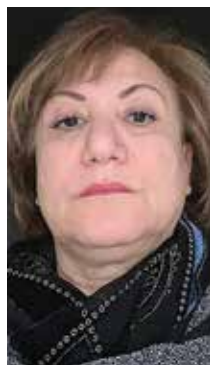
continued faithfully contributing to our finances of the General Synod," CFO and treasurer Amal Attia told CoGS March 11. Even as dioceses were given a one-month holiday from contributions, General Synod received all its payments. Attia credited that result to northern dioceses contributing an amount that was not budgeted for.

The draft statement shows diocesan contributions totalling nearly \$7.1 million—about \$719,000 more than budgeted but \$572,000 less than in 2020. And despite being over-budget, total revenue—an item which does not include investment income—continued to fall in 2021; it was \$813,000 less than in 2020, according to the statement.

Total expenses were \$8.5 million—somewhat lower in 2021 than 2020, with \$967,000 saved due to the pandemic; Attia highlighted reduction in travel costs as a "very significant" factor in lower expenses, along with a reduction in staff who were not replaced.

An invitation by Attia to ask questions after her presentation was initially met with silence.

"Everyone is just happy with the



Amal Attia, General Synod treasurer

numbers," quipped Archbishop Linda Nicholls, primate of the Anglican Church of Canada.

Calling the statement "very good news," Canon (lay) Ian Alexander, of the ecclesiastical province of British Columbia and Yukon, asked about the church's policy in cases of unanticipated surplus.

In response, Nicholls and Attia said a decision on what to do with the funds would be made by the financial management committee this May, once the statement is audited.

Beyond finances and the open letter by #ACCtoo (see "What happened ... was gravely wrong," p. 1) much of the March 10-13 CoGS meeting, a hybrid of in-person and online participation, saw members taking stock of the council's work since the last General Synod, in 2019, and looking forward to the next one.

One result of the pandemic will be a longer-than-usual gap between meetings of General Synod. With the Assembly Planning Committee—tasked with planning a joint meeting of the national gatherings of the Anglican Church of

Canada and Evangelical Lutheran Church in Canada (ELCIC)—having decided Feb. 18 against holding an in-person gathering this summer, CoGS needed to decide when General Synod would meet next. The council ultimately agreed on 2023, with the following session to take place in 2025.

In opening remarks to the council, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, condemned Russia's invasion of Ukraine. She also acknowledged growing frustrations from the COVID-19 pandemic after two years, culminating in protests calling for an end to all COVID-related health measures which caused prolonged disruptions, especially in Ottawa.

"We live in a searching world—searching for peace, for health, for justice, and in that the church continues to be a changing one," the primate said, evoking the theme of the triennium: "A Changing Church, A Searching World, A Faithful God." Even as Anglicans return to in-person worship, Nicholls said, hybrid/online worship is still needed.

With a "deep weariness in our midst" and in a time of radical uncertainty, she said, the church continues to be called to uphold the gospel of Jesus Christ, "because that is our one certainty."

CoGS also affirmed five draft "transformational aspirations" intended to serve as the foundation for the church's new strategic plan: inviting

and deepening life in Christ; embracing "mutual interdependence" with Sacred Circle; championing human dignity and dismantling racism and colonialism; stewarding and renewing Creation and pursuing justice for all people; and nurturing "right relationships among people of faith" locally, nationally and globally.

The council heard several reports on the emergent Indigenous church and reconciliation. Leaders of Sacred Circle gave a presentation on the two foundational documents of the self-determining Indigenous church, The Covenant and Our Way of Life, while Martha Many Grey Horses, coordinator of the Anglican Healing Fund, spoke about the Healing Fund's ongoing efforts to support residential school survivors, even as the pandemic presents new challenges.

Dawn Maracle, the Anglican Church of Canada's interim Indigenous justice animator, updated the council on progress toward the drafting of a Covenant of Reconciliation by the parties involved in the Indian Residential Schools Settlement Agreement—one of the Truth and Reconciliation Commission's 94 Calls to Action. Maracle shared a draft of the covenant with CoGS. Part of the church's work over the next year, Nicholls said, would be to prepare to bring the covenant to next year's meeting of General Synod. ■

FUNDRAISING ▶

Pandemic seen pushing parishes to e-giving

Continued from p. 3

dioceses, an amount which has been slowly decreasing for years. The 2021 draft financial statement shows it dropping once again to \$7,097,332 from 2020's \$7,669,188. Meanwhile, surging inflation rates have meant higher costs.

Archdeacon Alan Perry, general secretary of General Synod, is quick to point out that the decline in revenue is not due to any failing on the dioceses' part.

"The dioceses have been extraordinarily faithful in giving what they committed to give," Perry says.

But the declining overall membership of the church takes its toll on what they're able to contribute, he adds. And in 2021, the national church created a giving holiday, offering dioceses the option to halt their contributions for a few months to shore up their own finances during the pandemic crisis. The result was another dip (although savings on travel expenses from normally in-person gatherings, among other factors, resulted in substantial surpluses in both 2020 and 2021).

On the level of individual dioceses, meanwhile, the challenges have more closely matched the CanadaHelps data. Peter Misiaszek, Director of Stewardship for the Diocese of Toronto says he has seen the need for online giving first-hand. Revenue from parish offering



▲ Pre-pandemic, just three parishes in the diocese of Toronto received 70 per cent of their donations online; now 26 do.

PHOTO: PANUWAT PHIMPHA

plates has always been less reliable than pre-authorized giving, he says. Many parishioners make their donations only on weeks when they show up for church in-person. With COVID-19 shutdowns halting in-person attendance for months at a time, that's even more true.

"Looking at the data, it's clear there's a strong correlation between parish financial

health and the number of donors using electronic giving methods," he says. And given the number of parishes that have succeeded in promoting online giving, that has been good news. Before the pandemic, just three parishes in the diocese of Toronto received at least 70 per cent of their donations online. Now 26 do.

Shailene Caparas, the diocese of New Westminster's director of finance, says online giving has been an important tool there, too. She notes, however, that it remains difficult to get older donors comfortable with the process of giving money online. And while many donors lived up to O'Connor's assessment that "Canadians respond to a crisis," with one-time gifts in the pandemic to respond to increased demand for ministries like food banks, momentum has tailed off as the pandemic dragged on, she says.

While Caparas acknowledges the importance of promoting online giving, she adds that's only part of the solution. It's equally important, she says, to remind people to create their household budgets around an intentional commitment to giving, not simply to give based on what is left in their budgets.

"When a person has a proper understanding of the responsibility of a Christian, when they understand the heart of God, they will be compelled to give. By cash, by online giving or by preauthorized donation," she says. ■

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WATCH AND SHARE

Senior leader's resignation sought

Continued from p. 1

serious concerns about the council's response and were calling for, among other things, the resignation of the church's general secretary.

Over the course of three days during its March meeting, the national church council spent more than four hours in camera, discussing a response to an open letter published online in February. The letter, written by a group calling itself #ACCToo, called on the church to address harm it said was caused last spring when a member of General Synod leadership passed on a draft of an unfinished article to four Anglican institutions. The article, intended for the *Anglican Journal's* online magazine, *Epiphanies*, reported on allegations of sexual misconduct related to these institutions and, according to #ACCToo, in its draft state it also included personal information about the complainants which tied them to the institutions and could have revealed their identities.

When the in-camera sessions were finished, CoGS's statement was published on the Anglican Church of Canada's website. According to the statement, discussion at CoGS was not unanimous, though there was "broad consensus among Council members around much of the statement."

It continues, "What happened in this case was gravely wrong. It also revealed deeper, systemic wrongs. As elected representatives from the Anglican Church across Canada, the members of the Council are determined to take action to right wrongs, when and where we can."

CoGS's response also states, however, that with respect to the sharing of the draft, "It is our understanding that everyone acted in good faith."

The CoGS statement lists 13 findings and recommendations, including: a recognition of the need for independent journalism in the church, promising the completion of an internal review of the church's journalistic governance practices to prevent any further breaches; and a recommitment to the rights of anyone involved in the church to be free of sexual misconduct and a series of promises to examine the way the church handles sexual misconduct complaints when they arise. It also contains several notes of apology and regret, both for the initial incidents of misconduct and what the report calls the "egregious error" of sharing the text of the story that identified the complainants.

In the statement, CoGS also offers to give the three who shared their stories for the *Epiphanies* article access to the results of an investigation on that breach of journalistic practice in a meeting with Archbishop Linda Nicholls, primate of the Anglican Church of Canada—a meeting which would need to take place, it says, "with appropriate mutual assurances of privacy and confidentiality."

However, on March 18, #ACCToo organizers Michael Buttrey and Carolyn Mackie posted a response to CoGS's statement in which they criticize the council for failing to respond to the three calls to action in their initial open letter, which were: to release the unredacted findings of the investigation to the three sources' designated representatives; to require the resignation of the church official who shared the draft of the article; and to submit an apology for the *Anglican Journal* to publish, in which the church confesses wrongdoing and "presents a plan of action that is a worthy beginning of repentance."



PHOTO: SCREENSHOT

CoGS spent more than four hours, over three days of its early March meeting, discussing #ACCToo's letter.

Neither the #ACCToo website nor the CoGS statement originally identified the church official who shared the article last year. But on March 15, when #ACCToo posted its response to the CoGS statement, a statement by the primate went up on the Anglican Church of Canada website summarizing the investigation report and identifying Archdeacon Alan Perry, general secretary of General Synod, as the leader in question.

In a statement posted on the same webpage, Perry acknowledged the harm that the sharing of the draft had caused, but did not directly refer to himself as having shared it. "Regardless of the circumstances, it happened on my watch. I regret that this sharing occurred and particularly regret the harm caused to the three sources," his statement reads. Perry declined to comment in response to an email from the *Journal* requesting clarification.

In their response to the CoGS statement, Buttrey and Mackie take issue with the primate's offer to release the results of the investigation in a meeting with the three sources, asking that the church leaders release the report before the sources agree to meet with any church official. "We believe it is inappropriate to stipulate that survivors of sexual violence and ecclesial misconduct must meet with the leader of a church and provide assurances of confidentiality before they can receive factual information," the response reads.

CoGS's statement recommends the report be shared with the editorial board of the *Anglican Journal*, as part of the process of reviewing journalistic practices among church leadership. But it does not recommend making the full report public, and states that there may be valid reasons for not doing so.

In their response, Buttrey and Mackie call on CoGS to let them and the three who shared their stories view the report before it is shared with the board, to confirm that it does not identify the sources.

However, as of March 24, several sources told the *Journal* that church leadership had gone ahead and shared the report with the editorial board. According to a Facebook post by CoGS member Finn Keesmaat-Walsh (they/them), the version board members received included an appendix with information on one of the original misconduct complaints. The same day, Cydney Proctor, a signatory of the open letter, posted a video on #ACCToo's YouTube channel in which she identifies herself as a source in the original *Epiphanies* story and expresses displeasure at what she calls a further breach of

confidentiality by the church. She calls out Perry for posting a statement promising not to allow such a breach to happen again, days after the document had been shared with the editorial board, and demands an additional apology from the church.

Editorial board chair Michael Valpy confirmed the report was shared with the board. He also confirmed he thereafter sent out a replacement version without addenda, asking board members to destroy their copies of the previous version.

#ACCToo's response also takes issue with the fact that the apologies in CoGS's statement do not assign responsibility to anyone specific. "The CoGS statement did not address accountability in any discernible form beyond a general expression of regret," the response states, noting that the council had made no response to their call for the leader responsible for sharing the draft to resign.

In a separate email to the *Journal*, Mackie and Buttrey added, "Wrongs carry responsibility. More than one person may be responsible for a wrong, but not less than one ... Since the statement, it is now even less clear who is responsible for this grave wrong, or if anyone will be held responsible."

Both the email to the *Journal* and the response to CoGS's statement question whether the church's leadership is spending too much effort protecting the institution at the cost of giving enough priority to the concerns of survivors of abuse. "We believe the church as an institution is not a proper end of Christian action, but a means to achieving the ends of the Gospel," they say in the publicly released statement. The email to the *Journal* adds more criticism, alleging that the language of CoGS's statement and its refusal to name the person who shared the draft article serve to cloud the issue and diffuse responsibility.

On their Facebook page, Keesmaat-Walsh, a signatory of the open letter, says they did not support the statement by CoGS. "I'm part of why the CoGS statement was 'not unanimous.'" Keesmaat-Walsh says. "I didn't support it because it isn't enough."

And on Monday, March 28, a statement by former editor Matthew Townsend, who resigned after discovering the draft article was shared outside General Synod senior management, was posted on the #ACCToo site. In it, Townsend adds his voice to #ACCToo's calls to action, and includes CoGS's statement as an example of church pronouncements he criticizes for not addressing those calls. His statement includes a link to his May 28, 2021 resignation letter. ■

“It is our understanding that everyone acted in good faith.”

—Council of General Synod

“It is now even less clear who is responsible for this grave wrong, or if anyone will be held responsible.”

—Michael Buttrey and Carolyn Mackie

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COMPANIONS IN FAITH

This is the sixth in a series of seven in which Matthew Puddister, Anglican Journal staff writer, presents Anglican and Lutheran perspectives about matters of mutual importance.



The Rev. Paul Gehrs



Ryan Weston

‘Justice work is relational’

How full communion supports advocacy

Matthew Puddister
STAFF WRITER

Faith communities may have lost some of the heft they once had in shaping public opinion in Canada—but ecumenism, including full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC)—has allowed churches to partly make up for this by advocating for change in a single voice, say a pair of Anglican and Lutheran social justice leaders.

The Rev. Paul Gehrs, assistant to the bishop, justice and ecumenical and interfaith relations for the ELCIC, says the two churches regularly collaborate on justice issues—under the guidance of church leaders or by participating in joint campaigns and activities. Teaming up to do advocacy, he says, helps each church do it better.

“For both churches, we’re expanding the pool of wisdom and experience that we [can] draw on.”

Gehrs compares the relationship between Lutheran and Anglican church staff at the national level to that between trusted friends.

Ryan Weston, lead animator of Public Witness for Social and Ecological Justice in the Anglican Church of Canada, says the churches share updates on their respective justice work and will commonly invite each other to get involved.

“I think we have cultivated a culture of considering each other as we do advocacy and always, if one of us is participating in something, extending that invitation to the other church to join in as full communion participants,” Weston says.

Since 2013, the Joint Assembly Declaration has been a key point of reference for Anglicans and Lutherans in shared justice advocacy. That declaration committed the churches to focus attention on two issues: homelessness and affordable housing, and responsible resource extraction.

Other common concerns include climate justice, the right to water, dismantling racism, putting an end to human trafficking, and working together on a framework of reconciliation between Indigenous and non-Indigenous peoples, Gehrs says.

As an example of the latter, he highlights the self-determining Indigenous church within the Anglican Church of Canada as a source of inspiration and learning for Lutherans.

Anglican-Lutheran joint advocacy work extends to the United States. Last November, Churches Beyond Borders—the four-way partnership that includes the Anglican Church of Canada, ELCIC, The Episcopal Church and the Evangelical Lutheran Church in America—compiled a 16-day devotional opposing violence against women. The release of the devotional coincided with the United



PHOTO: TRINA GALLOP BLANK

Anglicans and Lutherans at the Gathering for Right to Water-Fill the Hill in Ottawa, July 2013, an event to draw attention to the need for clean drinking water

Nations campaign “16 Days of Activism Against Gender-Based Violence.”

National Anglican and Lutheran leaders sometimes also issue joint statements or letters.

These joint declarations are partly about raising awareness, Gehrs says—but they’re also calls to prayer. Sometimes they’re addressed to government, with the aim of influencing policy.

Both the Anglican Church of Canada and ELCIC are members of KAIROS Canada, established to bring together Canadian churches and religious organizations to advocate for justice, peace, human rights, and social change. As members of KAIROS, both churches have representatives on its climate justice initiative, For the Love of Creation.

“Ecumenical connections are really important to justice advocacy, in general, that we’re doing,” says Weston.

Anglicans and Lutherans are also members of the Canadian Council of Churches (CCC). Both Gehrs and Weston are involved in the Commission on Justice and Peace, a CCC forum that supports work of related groups in the council such as Project Ploughshares, a peace research institute. Two other ecumenical organizations Anglicans and Lutherans participate in together are the Church Council on Justice and Corrections, which seeks to promote restorative justice, and the Women’s Inter-Church Council of Canada, which focuses on helping women and children facing injustice.

“I think the voice of the church in the public sphere is not as great as it once was,” Weston adds. “Certainly the voice of a single denomination or two in full communion is not the same as a voice of many churches coming together. So I think that that is a real key meeting point, where actual work might be done or information [can be shared] and discernment and reflection can happen.”



DAY READING

- 01 Genesis 11:1-9
- 02 Psalm 104:1-18
- 03 Psalm 104:19-35
- 04 Romans 8:1-17
- 05 Acts 2:1-21
- 06 Acts 2:22-42
- 07 Psalm 8
- 08 Proverbs 8:1-16

DAY READING

- 09 Proverbs 8:17-36
- 10 Acts 12:1-19
- 11 Acts 12:20-13:12
- 12 John 16:1-15
- 13 Luke 7:1-17
- 14 Luke 7:36-8:3
- 15 Luke 8:4-21
- 16 Luke 8:22-39

DAY READING

- 17 Luke 8:40-56
- 18 Psalms 42-43
- 19 Leviticus 25:1-17
- 20 Proverbs 15:1-20
- 21 Galatians 5:11-26
- 22 Isaiah 40:1-17
- 23 Isaiah 40:18-31
- 24 Luke 1:57-80

DAY READING

- 25 Psalm 85
- 26 Luke 9:46-62
- 27 Psalm 87
- 28 2 Timothy 3:10-4:5
- 29 2 Timothy 4:6-22
- 30 Galatians 6

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Behold, the winter is past;
 the rain is over and gone.
 The flowers appear on the earth,
 the time of singing has come,
 and the voice of the turtledove
 is heard in our land.
 The fig tree ripens its figs,
 and the vines are in blossom;
 they give forth fragrance.

SONG OF SOLOMON 2:11-13

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