

ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 139 NO. 4 APRIL 2013



PAUL JEFFREY / ACT ALLIANCE

After the storm

The day after Typhoon Bopha raged through the southern Philippines island of Mindanao, a girl in the village of Maasin wades through a flooded area. Training to deal with typhoons has been an ongoing project of ACT Alliance and has spared many lives. See more details on p. 9.



SPECIAL COVERAGE

GENERAL SYNOD SET FOR JULY

After convening in Winnipeg in 2007 and Halifax in 2010, General Synod returns to central Canada for its 2013 meeting in Ottawa, July 3 to 7, at the Ottawa Convention Centre. The meeting time will be shared with the Evangelical Lutheran Church in Canada's (ELCIC) as it holds its National Convention and as the two denominations meet in Joint Assembly.

These historic joint sessions represent the first time two national church bodies have come together in this way. The planning committee has allotted six sessions and a banquet for Joint Assembly and five sessions for each denomination to meet individually.

The Anglican portion of the five-day meeting will cost General Synod about \$600,000, according to the Ven. Dr. Michael Thompson, general secretary of the Anglican Church of Canada, the same as 2010's nine-day synod held at

See A PLACE, p. 8

MUSLIMS AND CHRISTIANS SEEK PEACE

Representatives of Canadian churches and church-based groups met in Toronto on Feb. 4 with Arab and Muslim leaders who are similarly committed to "peace with justice" in Israel and Palestine.

Both sides have been careful to note that the meeting signalled nothing more than a commitment to meet face to face more regularly in order to consult and share information about issues affecting peace in the Middle East.

Hosted by the Canadian Friends of Sabeel, the meeting assembled an ecumenical forum on the Middle East, which includes representatives from the Anglican Church of Canada, the



MARITES N. SISON

The Rev. Robert Assaly, Anglican priest and chair of Canadian Friends of Sabeel, speaks at the forum.

United Church of Canada, the Presbyterian Church in Canada, the Roman Catholic Church and church-based groups. Six delegates from the Arab/Muslim Coordinating Committee (AMCC) attended the meeting.

"The meeting signals

a new beginning of intentional conversation," said Andrea Mann, the Anglican Church of Canada's global relations co-ordinator.

"What we were coming for was to state our viewpoint on the issue of Jerusalem," said Jasmine Nouredin, Canadian Arab Federation executive director, in a separate interview.

AMCC delegates expressed their desire to see a peaceful solution to the conflict in the Middle East. "We believe that the churches have always supported just causes and the dignity of human beings. We believe that Jerusalem is a great place to really showcase their beliefs," said Nouredin. —MARITES N. SISON



WAYNE CHOSE

A walk against bullying

Fifty young people, parents and others gathered at Christ Church Cathedral in Vancouver on Feb. 2 to discuss bullying. Among the audience was Carol Todd, mother of Amanda Todd, who took her own life in October 2012 because of cyberbullying. The event closed with a Walk of Awareness to the waterfront (above), where participants cast flowers into the water and offered prayers of hope and commitment to be agents for change in the world.



Faith's sister: doubt

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YOUTH VIEW

Menu
Wine Before Breakfast, p. 10

'VANNER' TURNS 100

On March 19, Mildred Richardson of Tavisstock, Ont., reached her 100th birthday. She received a congratulatory certificate from Archbishop Fred Hiltz.

Richardson has spent a lifetime serving the Anglican church. A former grade school teacher, in the 1940s she spent two summers plying the back roads of northern British Columbia in a two-ton Sunday school van. "It wasn't for everyone. You were far from the amenities of home and you had to keep in shape," recalls Richardson.

As a "vanner," she drove one of Miss Eva Hasell's 24 vehicles that brought Anglican teaching to rural Canada from 1920 to the 1970s. Vanners taught lessons and even led services. "If your van broke down on an



GENERAL SYNOD ARCHIVES (P7804-93)

There were 24 vans that brought Anglican teaching to rural Canada. Above is a van for the diocese of Caledonia.



Richardson

isolated road, you had to wait until help came along," Richardson recalls. Luckily, the big Fords were equipped with beds. "We had a little camping stove and we ate mostly out of cans," she says.

"Sometimes we got invited to dinner, and sometimes people held canned-goods 'showers' for us."

Her 35-year teaching career included two years at Indian residential schools in Alberta. "What upset me most was that the children were punished for speaking their native language," she says. "You'd be surprised how quickly I could turn deaf!"

—DIANA SWIFT

FLETCHER TO BE CHAPLAIN GENERAL

Col. John Fletcher, arch-deacon of the Anglican Military Ordinariate of the Canadian Forces, has been appointed chaplain general and will assume command of the chaplain branch in Ottawa this fall.

Fletcher, who will be promoted to the rank of brigadier general, succeeds Brig. Gen. Karl McLean, another Anglican padre, who will retire in September.

Canadian National Defence Minister Peter MacKay announced Fletcher's appointment,



CONTRIBUTED

Col. John Fletcher

along with other Canadian Armed Forces senior promotions and appointments, on Feb. 6.

Fletcher has had wide experience as a military chaplain and has also served various national ministries of the Anglican Church of Canada.

He has represented the ordinariate at General Synod, the church's governing body, and has served as a member of the Council of General Synod. He also served on the communications, information and resources committee and as a member of the board of directors of the *Anglican Journal*. —STAFF

B.C. BISHOP JIM COWAN TO RETIRE

The bishop of the Anglican diocese of British Columbia, James Cowan, has announced his resignation effective this Aug. 31 in order to retire.

Cowan's resignation has been accepted by the House of Bishops and the metropolitan of the ecclesiastical province of British Columbia.

Cowan has served as bishop of the Victoria-based diocese for the past nine years.

Installed as the 12th



MARITES N. SISON

Bishop Jim and Annette Cowan at Lambeth 2008

bishop of British Columbia in 2004, Cowan worked to transform the structures of the

diocese, saying change was necessary in order for the church to be relevant. He emphasized that the restructuring plan was not merely in response to declining membership but was focused on new ministries and evangelism that would engage with lapsed Anglicans and the "un-churched."

Ordained a priest in 1977, Cowan has been involved in ministries at all levels of the church.

—MARITES N. SISON

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Faith's sister: doubt

"MY LORD AND..."

BY DOUGLAS GRAYDON

"Just a sign, any sign that God still cares. That's all I ask." Such a statement as this has been a common thread, heard throughout the 20 years of my ministry as a hospice chaplain. Such a statement captures the very human doubt that maybe God is not there, that maybe God does not exist. Such doubt is born out of fear, fear of the unknown, fear of what is to come.

When a person or family is confronted by an accident, sudden or prolonged illness, end-of-life issues or quickly approaching mortality, it is so very human that faith can stumble, falter and possibly even collapse under the weight of doubt, fear or simply not knowing what to believe anymore. I can still recall, from almost 15 years ago, a message scrawled by a patient on a hospice hallway poster advertising religious services: "God, where are you? I can't see you or feel you."

I can see this fear, doubt and confusion reflected in John's gospel, chapter 20, verses 19–31, a passage that highlights for us Thomas's post-Easter questions as to who Christ really is.

Imagine the shock that quickly transforms itself to fear as Mary Magdalene confronts an empty tomb. The confusion of the disciples hiding behind locked doors as they listen to the tale this woman brings. The doubt Thomas experiences as he is told that the man he knows is dead is now apparently alive.

Such is the dynamic of faith when one's world falls apart. Whether the cause is catastrophic illness or the political oppression experienced by Jesus' disciples, the feelings are similar, the questions real. Where is God? Where is faith in all of this?

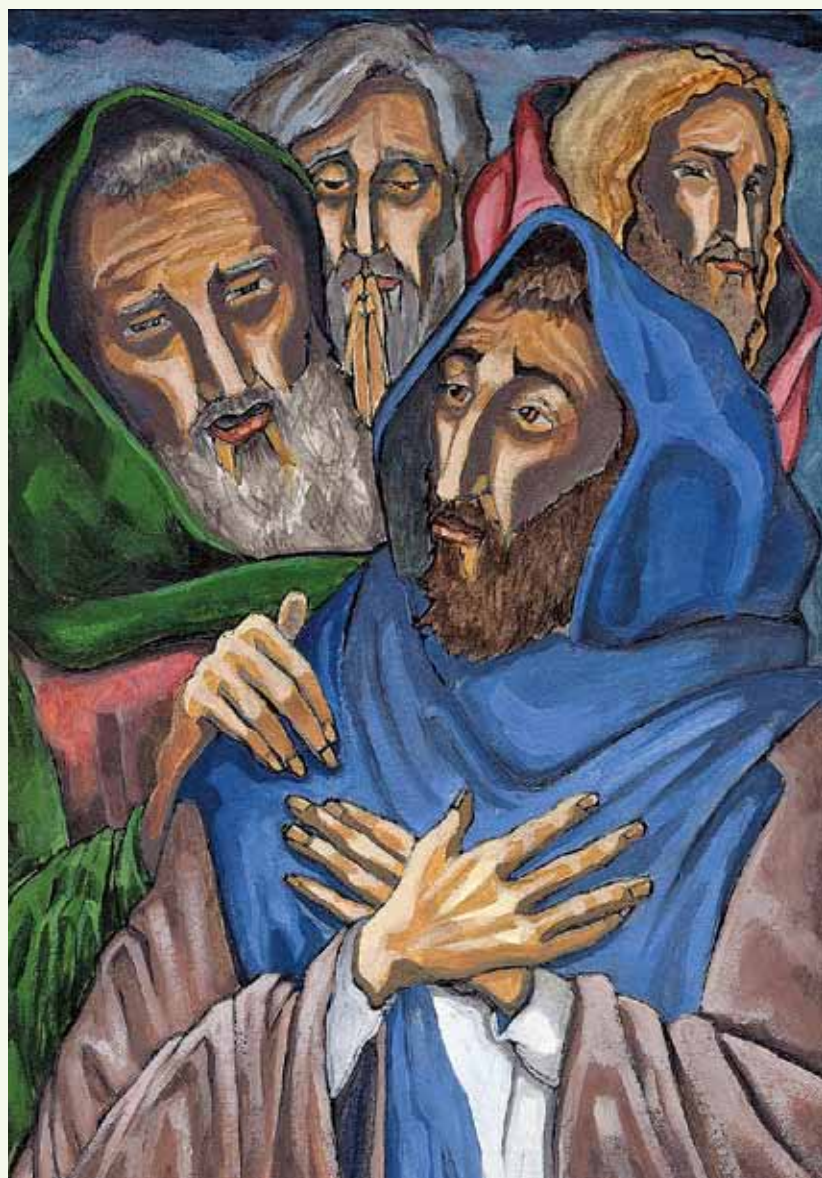
Where is faith, indeed? Thomas creates within the chaos of the Easter story a space for those of us who at times doubt the truthfulness of the Easter promise. In that space, we are given the opportunity to challenge our doubt. Thomas grants permission for the very human expressions of the fear, uncertainty and anxiety that must accompany all who choose to embark upon a journey of faith within the shadow of that same empty tomb.

And within Thomas's doubt and fear and anxiety about who and what Jesus is, faith is rediscovered and found to be strong and true and life-giving. And so it is to this very day. For within our own doubts and fears, our own desert experiences of not knowing if God is with us, if Jesus is the resurrected Christ, many find, like Thomas, that their faith is still current, present and real.

THE REV. CANON DOUGLAS GRAYDON is co-ordinator of Chaplaincy Services and the HIV/AIDS Network, diocese of Toronto.



J. ALAN VOKEY / JAVOK.COM



J. ALAN VOKEY / JAVOK.COM

...MY GOD"

BY ANSLEY TUCKER

Poor Thomas. For whatever reason, he missed the first, and mind-blowing, encounter with the risen Christ on that first Easter night. (I've always speculated that Thomas was the only one fearless enough to venture out of hiding in the upper room to fetch a few provisions. It was Thomas, remember, when Jesus risked his final journey to Judea, who said, "Let us also go, that we may die with him" —John 11:16.)

In any case, from that day to this, Thomas has been saddled with the moniker "Doubting." Deprived as he was of the incontrovertible evidence provided to the other Ten, he just can't believe that Jesus is risen.

But note this. By the end of the story, Thomas, and Thomas alone, has called Jesus "God." "My Lord and my God!" he exclaims (John 20:28).

How does this extraordinary confession of faith come about? It comes by way of doubt.

Doubt, far from being the enemy of faith, is its kissing cousin. For here is the thing: doubt actually requires a certain degree of engagement. Thomas, despite his stubborn refusal to believe, wanted to believe. One week later, when the disciples were again gathered in that upper room, Thomas showed up. He cared. He came to the meeting hoping against hope that his doubt would be dispelled.

The opposite of doubt is not faith, but indifference. Doubt contains within itself, always, the stimulus for faith.

Faith, of course, is not merely—nor even primarily—assent to a set of propositions, although this is typically the way we think of it. Think, for example, of our creeds. Doubt, in this scenario, means that one is unable to give unqualified intellectual assent to one or more of our articles of faith.

But if we go back to the original meaning of the word *credo* ("I believe"), we will find that it comes much closer to the idea of trust. "I believe" means "I set my heart on." I set my heart on a God who is almighty. I set my heart on Jesus as the very Son of this God. I set my heart on forgiveness as a way of life. I set my heart on the church. And so on.

In this scenario, faith—and doubt—become robust and relational. This is not Thomas figuring out if he can believe in the idea of resurrection. This is Thomas entrusting himself to a Jesus he now experiences as nothing short of his "Lord and God."

And the road to that relationship was none other than faith's sister: doubt.

THE VEN. ANSLEY TUCKER is the rector of Christ Church, diocese of Calgary.

‘A church which lives to itself will die by itself’

A. PAUL FEHELEY

Above the west door of the Chapel of the Holy Trinity Church, Staunton Harold, in North West Leicestershire is a tablet with this inscription:

“In the year 1653 when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley, Baronet founded this church; whose singular praise it is to have done the best things in the worst times and hoped them in the most calamitous. The righteous shall be had in everlasting remembrance.”

Holy Trinity is one of the few churches erected during the time of Oliver Cromwell and the Puritans. In this period of English history the monarchy was abolished and many churches destroyed. Sir Robert Shirley did more than just hope against a powerful, divisive and destructive leadership. He did “the best things in the worst times.” Founding Holy Trinity was a courageous act of defiance and witness by a young man who later died at age 27, after being imprisoned in the Tower of London.



Some 410 years later, Michael Ramsey, the 100th Archbishop of Canterbury, spoke to a worldwide gathering of Anglicans in Toronto in 1963. His message to this Anglican Congress was straightforward and clear: “A church which lives to itself will die by itself.”

This year, in about three months, the Anglican Church of Canada will gather in our nation’s capital for General Synod and in joint assembly with delegates from the Evangelical Lutheran Church in Canada. Will these voices from the past be heard in Ottawa? What they ask is crucial—is the church living too much to itself? Are Canadian Anglicans prepared to do “the best things in the worst times”? Those voices are telling the church

“If we were not here, would anybody notice? If we were not here, would anybody care?”

today of a deep need to be relevant and will not allow the synod to bypass, ignore or escape from asking these questions: if we were not here, would anybody notice? If we were not here, would anybody care?

The response to those questions will depend on the relevance of the resolutions General Synod members will consider. Too much introspection, too much inward-focus risks neglecting the ministry of the whole people of God. The church has been guilty of this in the past when General Synod embraced finely worded motions that in fact accomplished nothing and settled for being far less than the church can and should be. This summer’s General Synod must make decisions that are measurable and accountable, not only to the church but to society as well.

For example, during the synod when Anglican and Lutheran churches are

meeting in joint assembly, the agenda calls for a Saturday morning gathering on Parliament Hill. The presence of Anglican and Lutheran Christians that morning in front of the Parliament Buildings creates an opportunity to say and demonstrate something truly meaningful that goes beyond living to ourselves. How will the two denominations use this opportunity?

General Synods—let alone joint assemblies—are expensive, but the costs will be worth it if each person leaves with a renewed sense of mission and ministry. Will the people of the Anglican Church of Canada—lay, clergy and bishops meeting as General Synod—be able to leave Ottawa and share with the church and society a clear sense of purpose and direction? Will they hear the historic voices and say, yes the church is not living too much to itself; and yes, we did “the best things in the worst times.” Will they be able to say, “I am proud of my church and proud to be an Anglican”?

ARCHDEACON A. PAUL FEHELEY is interim managing editor of the *Anglican Journal*.
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FROM THE EDITOR

WITH A GRATEFUL HEART

In the last days of production of this edition of the *Anglican Journal*, voices were heard celebrating. The cause of this festivity was the results of the Anglican Journal Appeal. You, our 10,480 faithful supporters and friends, gave more than \$491,250, with half of the proceeds going to the diocesan papers that accompany the Journal.

We looked carefully at the layout and found a space for 150 words to say thank you. In reality, no amount of space could adequately represent the joy and support that the Journal staff, our committee and I feel with this wonderful achievement. You are saying to the church that you believe in the newspaper, the website, and the way that news and the life of the church are conveyed to you.

We are working diligently toward our promising future, encouraged by your kindness and generosity. Thank you so much.

Paul Feheley

LETTERS

NO TO FRACKING

I am deeply concerned to learn of the Council of General Synod’s approval of an agreement between the chief and council of the Blood Indian Band in Southern Alberta and Murphy Oil for the extraction of mineral resources on land that is adjacent to the Blood Reserve and owned by the Missionary Society of the Anglican Church of Canada (*Mineral rights*, Jan. 2013, p. 5).

The \$50-million agreement gives Murphy Oil the right to extract methane gas trapped deep underground between layers of shale rock over an area of 129,280 acres (almost half the Blood Reserve), using hydraulic fracturing, or “fracking.” Fracking is a little-known science and a virtually unregulated industry that poses serious health risks: contamination of groundwater and drinking water sources from the toxic chemicals used, chronic leaks of methane (a potent climate-change driver), air pollution from toxic chemicals and depletion of drinking water sources.

I hope that General Synod officials will investigate this situation and at the very least, advocate with provincial



ARNELL TAILFEATHERS

and federal governments for new rules on hydraulic fracturing to protect public health and water supplies.

Anne Morris
Salmon Arm, B.C.

BEYOND OUR BORDERS

Idle No More efforts should be extended to indigenous people around the world and help should be given to stop Canada’s abusive and immoral mining practices. How long will it be before the natives of these countries retaliate? What practices will the big mining companies use to protect the money they invest?

The Harper government refused to promote fair and sustainable mining practices abroad and is continuing to tear down environmental safeguards here in Canada.

Evelyn E. Coombs
Plum Point, Nfld.

SCAPEGOAT NEEDED

Seeking solutions of personal comfort is not new. The Rev. Canon Mark C. McDermott’s unsubstantiated correlation of same-gender blessings to the Anglican Book Centre closing [Letters, *Blame same-sex blessings*, Feb. 2013, p. 3] is a stretch, though probably not an unhistorical one.

It would seem reasonable that some post-70 CE Jews would blame those “progressive Christians” for the closure of the Temple. “Progressives” are always a challenge to established society or institutions and often mocked, even crucified, by them. Of course, by the time progressives show up, such established societies or institutions are already imploding on their own hubris and in dire need of a scapegoat.

Dale Sparkes
Thunder Bay, Ont.

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875.
Anglican Journal is the national news magazine of the Anglican Church of Canada.
It has an independent editorial policy and is published by the Anglican Journal Committee.

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PUBLISHER: The Anglican Journal Committee
The *Anglican Journal* is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund (CPF) for our publishing activities.

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ADVERTISING DEADLINE:
25th day of the second month preceding publication date.
Acceptance of advertising does not imply endorsement by *Anglican Journal* or the Anglican Church of Canada

Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database.
Printed in North York, ON by Webnews Printing, Inc.

PUBLICATIONS MAIL AGREEMENT NO. 40069670

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO: CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2

SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible): E-mail: circulation@national.anglican.ca; or (phone) 416-924-9199 ext. 259/245; or (fax) 416-925-8811; or (post) Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

SUBSCRIPTION RATE: \$10 a year in Canada, \$17 in U.S. and overseas. Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Rupert's Land News \$15; The Sower (Calgary) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.

ISSN-0847-978X **CIRCULATION:** 147,500

Who are the 70?

FRED HILTZ

Last fall, Dr. Walter Deller put this question to the directors of General Synod ministries. It came at the end of a very scholarly dissertation on chapter 11 in the Book of Numbers. Feeling the burden of leadership for the people of Israel, Moses took his concern to the Lord. He instructed Moses to gather around him 70 elders from among the people and said he would come down and speak with them. He also said he would take some of the Spirit that was on Moses and put it on them as well. It's a story about shared leadership for a people consecrated to God.

"Who are the 70 in our church?"



many more, able and spirited leaders across our church. Upon further reflection, I think there are actually multiples of 70.

Walter asked. We quickly thought of General Synod committees, the Council of General Synod, the House of Bishops and diocesan leaders in ministry development. There are easily 70, and

As we consider doing much more of the work of General Synod through task forces and specially appointed commissions, we are challenged by Walter's question.

Who are the 70 with a passion for great liturgy? Who are the 70 with a charism for making disciples and building communities of faith? Who are the 70 with a heart for social justice? Who are the 70 who call us to be steadfast in our covenant with indigenous peoples? Who are the 70 with an abiding commitment to international partnerships in the gospel? Who are the 70 with skill and savvy for making better use of information technology to tell our story? Who are the 70 who



MARKS OF MISSION

share the good news
teach new believers
help people in need
work to make things fairer
look after the planet

MARKS OF MISSION ADAPTED FROM MARKETING THE ANGLICAN WAY BY RODERICK MACKIN

are calling us to deeper commitment in sharing our financial resources for God's mission?

Our challenge will be to name them and celebrate their giftedness. Our joy will be to thank the Lord for their desire to serve the church.

Thanks for your question, Walter!

ARCHBISHOP FRED HILTZ is primate of the Anglican Church of Canada.

WALKING TOGETHER

Seeing my dad pray

MARK MACDONALD

In recent years, I often recall the first time I saw my dad pray. It was unsettling. I came upon him in church, where he was kneeling, his hands shading his eyes. He had a type of intensity that I, at three or four years old, had never seen before. Nor had I had ever seen him kneel before his God—or anyone else, for that matter.



To be faithful demands a level of courage, vision and love that even our elders would find challenging.

deserves all that we have to offer. Such a God provides comfort, even entertainment, but that is not why we worship and that is certainly only the faintest beginning of what God wants of us.

Look around at the state of our world and its numbing mixture of potent pleasure on the one hand, and unmet crying need on the other. To be faithful demands a level of courage, vision and love that even our elders would find challenging. I cannot imagine that anything less than the reverent heart is up to the task. Though this is an intimidating thought, I am not worried whether such a heart is possible. It is my faith and joyful experience that God is, in Jesus, seeking me for just that. I suspect that was part of what I was witnessing when I saw my dad pray.

BISHOP MARK MACDONALD is national indigenous bishop of the Anglican Church of Canada.

LETTERS

PRINT, PLEASE!

I was saddened to read in the *Anglican Journal* of the possibility that we may no longer have a print form of our national newspaper [Editorial, *Choosing Door Number Two*, Feb. 2013, p. 2]. I [expect] this would include our local paper, the *Niagara Anglican*.

While I understand the reasoning for cost-efficient service and the popularity of the Internet and [desire for] a paperless society, I would have difficulty supporting this decision. When I look at the people in my church I see a congregation of dedicated, hard-working and mostly retired Anglicans. I suspect most are not surfing the net, have not even checked out our church's website and in fact do not have the equipment to do so.

They are caring individuals. They care about their church, their diocese, what's happening in the Anglican church in Canada and what's happening throughout the world. To take away the print edition of the *Anglican Journal* and the *Niagara Anglican* would be a disservice to them.

Linda L. Dueck
Niagara Falls, Ont.

FAMILY PLANNING

The PWRDF supplement in the Feb. issue lists a recipe for ending global hunger—generosity, working together, food banks, partners, government support. The missing item is family planning—birth control, contraception, call it what you will. Famines are all too frequent, with the media showing distraught mothers, starving babies and malnourished children, with the intention of moving us to "do something," like giving more.

In 1908, the Lambeth Conference of 1908 (the world conference of Anglican bishops held every 10 years) came out against contraception, declaring it inconsistent with Christian morality. The next conference, held after World War I, modified its stance and language; the conference in the early '30s declared that contraception, used after spiritual and medical ad-



COURTESY OF PWRDF.ORG

vice, was acceptable. This was, to my mind, courageous, but that conference has regrettably not been followed up by action.

The Anglican church, with its openness to change and medical and scientific advances, could show other churches, aid organizations and governments that it has the courage today that the Lambeth bishops showed those many years ago.

Colin Proudman
Toronto

SOMETHING ABOUT MARY

Doris Leland states that the Holy Family is the role model for Christian families (Letters, *Holy family the model*, Feb. 2013, p. 3). I am devoted to the Blessed Virgin Mary, but I don't think she's a very good role model for women. Most of us are not able to be virgin mothers even if we wanted to.

I believe a lot of the problems with women's role and treatment in the church and family stem from having Mary, the perpetual virgin, as a role model.

For many centuries it was



FORESTPATH

assumed that Mary and Joseph never consummated their marriage, the general idea being that sex was somehow wrong or contaminating, especially for women. This worked very well with the patriarchal model that saw women as property and sex as damage to that property, rather than seeing

women as equals and sex as a normal, natural part of life, even a gift of God, for men and women. I believe it is this same attitude that makes people so upset about LGBT [lesbian, gay, bisexual, transgender] relationships: they don't fit in with patriarchy.

A good role model for a Christian family, in my opinion, is any family with loving, sensible parents (regardless of gender) who spend time with each other and with their kids, incarnating the love of God.

Michelle Bull
Halifax

'Cross Canada Checkup

The Anglican Church of Canada and its full communion partner, the Evangelical Lutheran Church in Canada (ELCIC), will gather at the Ottawa Convention Centre from July 3 to 7. During those five days Anglicans will meet in five sessions as the General Synod, while the Lutherans hold their own National Convention. Six sessions and a banquet are reserved for Joint Assembly. The *Anglican Journal* spoke with delegates from across Canada to sample their hopes and concerns about General Synod and the Joint Assembly. —DIANA SWIFT

Bishop Barbara Andrews Anglican Parishes of the Central Interior (APCI), B.C.



For Andrews, APCI's Kamloops-based bishop suffragan, the streamlined schedule dictated by the Joint Assembly has two sides. Upside: "I think it's always a good thing when the time spent sitting in meetings can be reduced, and people are freed up to do the mission of God." Downside: "I haven't seen what's on the agenda, but the church is in transition now and facing a lot of challenges—there's the restructuring, financial reform and Canon 22 outlining a new relationship with indigenous ministries.

I'm concerned we won't have adequate time to address these," says Andrews, who is of Métis heritage. Like many delegates, Andrews is excited about meeting jointly with members of the ELCIC. "This is a significant step in our full communion and our local shared ministry relationships," she says. APCI, in fact, has a tri-denominational shared ministry in the Church of St. Paul, a former United Church building in the town of Barriere. It is a covenanted congregation of Anglicans, Lutherans and "Uniteds," which is currently led by a Lutheran pastor. "It is very important to our covenanted congregation to understand the theology, histories and practices of each denomination if we are to build strong communities of faith," says Andrews.

Devon Goldie diocese of Edmonton



Devon Goldie, 19, is youth ministry co-ordinator for the parish of Christ Church in Edmonton, a post she has filled since finishing high school two years ago. "I'm passionate about the Anglican church," she says. Headed for university this fall to study applied drama and then study for the priesthood, she's also a self-confessed process geek. "As dorky as it sounds, I love church government and meetings!" Having sat on the vestry in her home parish for almost three years, attended the past two diocesan synods and the most recent province of Rupert's Land synod, the Ottawa assembly was a logical next step. "I've thoroughly enjoyed attending the other synods, and I love getting to know other people who share my faith," she says. In her view, people in her age group have much to offer at General Synod. "Young Anglicans have fantastic ideas for ministry, growth and relationships, and I find it incredibly exciting when adults within the church take time to get to know us, include us

and involve us in decision making [read synods!]," the young enthusiast says. As a veteran of ACC-ELCIC youth gatherings such as Ask and Imagine and Canadian Lutheran-Anglican Youth, Goldie says the two churches' partnership has been nothing less than "fantastic! We've grown our community, our church family. It's a step toward a fuller body of Christ." She's excited that young Lutherans and Anglicans will be a strong presence in Ottawa, especially in the procession to Parliament Hill taking place on the Saturday before General Synod ends. "I'm really looking forward to connecting with old friends and making new ones," says Goldie. As for the new shortened schedule, Goldie has misgivings. "Even at our provincial synod, we didn't have enough time to cover everything in the depth that it deserved, and that meeting was about the same length," she says. "I can't imagine fitting all the necessary business of two national church entities into four and a half days!" On balance, however, Goldie appreciates the advantages of streamlining. "Nine days is a long time for people with jobs and other commitments," she says.

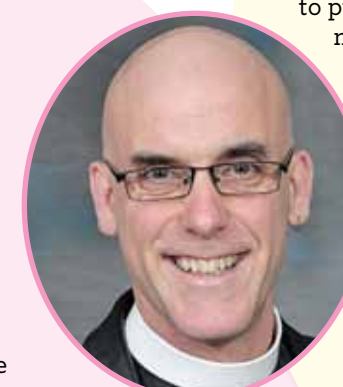
The Rev. Canon Dr. Murray Still diocese of Rupert's Land, Winnipeg



Having attended four previous General Synods, Still is a seasoned veteran of the old format of nine or 10 days. And while he's looking forward to meeting jointly with Lutherans, he's concerned that the time for Anglican business will effectively be reduced to less than three days. "I'm disappointed there won't be more time to deal with our own internal issues," says Still, incumbent priest at St. James Anglican Church. And, as an aboriginal clergyman in particular, he's concerned that crucial issues of governance relating to the national self-governing indigenous ministry established by Canon 22 and endorsed by Sacred Circle may be short-changed. "It's important to make sure that all the issues are covered, and also that there's enough

time for worship and education as well as for business," he says. "And when we hold joint sessions, we have to make sure the issues are ones we really need to be working on together." In his view, the modern meeting place and mainstream accommodation at the Ottawa Convention Centre and nearby hotels will have a positive impact. "Anytime you make delegates more comfortable, you're going to get a better event in the end. But I just worry how effective we'll be with the shortening of the schedule." Looking to the future, Still strongly hopes that General Synod will not become a substitute for Sacred Circle and the remarkable spiritual and supportive community building it has achieved for aboriginal Anglicans.

Archdeacon Peter John Hobbs diocese of Ottawa



For Hobbs, incumbent priest at Christ Church in Bell's Corners, the July Joint Assembly is a welcome gesture of commitment to the full communion between the Anglican and Lutheran churches. "I think it will be a wonderful event and a great opportunity for Anglicans and Lutherans to deepen our relationship," he says. Although he doesn't envy them, Hobbs has complete faith in those organizing the complex proceedings for two churches within a compressed schedule. "I have every confidence we'll be able to get the necessary work done and focus on matters that must be attended to—including structure and governance, fiscal business and issues arising out of Vision

2019." Hobbs points to the "energy, diligence and creativity being put into the agenda to ensure that we focus on matters that count. I trust Council of General Synod and the general secretary's office to do the planning, and the new electronic voting system will expedite the agenda." He's looking forward to "meeting with our Lutheran brothers and sisters in well-planned joint sessions. I'm anticipating a great four days."

Winston Walters diocese of Central Newfoundland



Walters, a retired high school physics teacher, was present at the historic Waterloo Declaration of 2001 and the 2007 General Synod in Winnipeg, which featured a day of joint sessions with the Lutherans. "The shorter time allotted this year may be adequate. However, if the Anglican Church of Canada has so few issues at the national level that they can be dealt with in two and a half days, then it is doubtful that we need a General Synod every three years," he says. "Given the shortness of time, it may be useful for diocesan delegates to caucus beforehand in order to familiarize themselves with the issues. General Synod can be very confusing for first-time delegates." Walters also thinks that the \$600,000 price tag combined with such a short debate timeline "is not good stewardship of human, spiritual and financial resources." And if

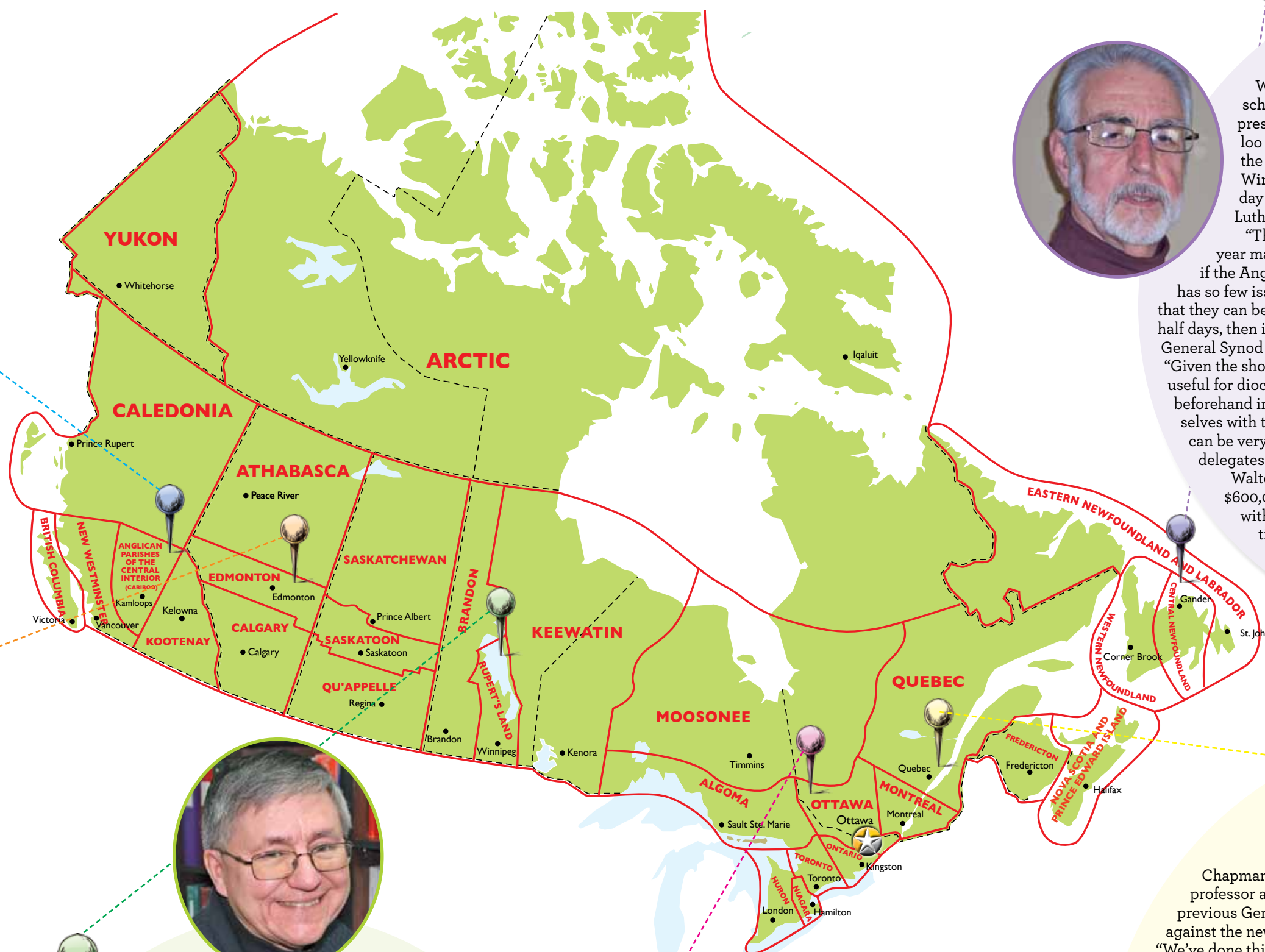
the national church cannot afford time for a full and adequate debate on both real and perceived issues facing the church, then perhaps it should re-examine the national structure of General Synod. "In the light that many dioceses appear to do what they please, perhaps General Synod as it exists today is no longer relevant," says Walters. "We need stronger provincial synods, which may be better suited to regional realities. This may be the way to proceed in the future." As for the joint sessions with the ELCIC, Walters believes the concept has merit, especially with regard to areas where the two churches can share ministry and resources. He hopes the Joint Assembly will "lay the groundwork for greater cooperation between our two communities and foster a greater effort by all to reach out to the larger Christian community." It is his conviction that if Christianity is to survive in Canada, Christians must establish a common front under divine guidance.

Anne Chapman diocese of Quebec, Quebec City



Chapman, a retired biochemistry professor and a delegate at two previous General Synods, has nothing against the new shortened schedule. "We've done this with our own diocesan synods and it works well," says Chapman, a parishioner at the Cathedral of the Holy Trinity. "It's like anything in life—if you're given nine days, you'll find nine days of stuff to put in them. In actual fact, 50 per cent may be important and the rest is filler and sawdust." Chapman feels the streamlined schedule will make delegates more conscious of what they are trying to accomplish. "There's going to be electronic voting, and that in itself will save a lot of time spent in counting and recounting votes," she says. Chapman also comments that nine- or 10-day synods held on university campuses can be tough on people sharing bathroom facilities down the hall and sleeping on hard dormitory beds. "The nine days of sitting after not sleeping properly were gruelling," she recalls. "If

people are sleeping better, they'll be more alive for business." Chapman looks forward to the joint sessions with the ELCIC, having attended the Winnipeg synod in 2007 when a day was spent in session with the Lutherans discussing issues of common concern such as the environment and water. And she sees the Joint Assembly as essential. "If we're going to be serious about being in community with Lutherans and having a joint mission, we have to do what is necessary to achieve those goals," she says. On a personal level, however, interfacing with ELCIC delegates does not have many practical implications for Chapman. "It's something I enjoy, but in our diocese in Quebec we have very limited contact with Lutherans compared with in the west," she says. (There are no Lutheran churches in Quebec.) "So it's not something I'm going to be able to bring back and apply to working with Lutherans in my local community."



The above map shows the Anglican dioceses in Canada.



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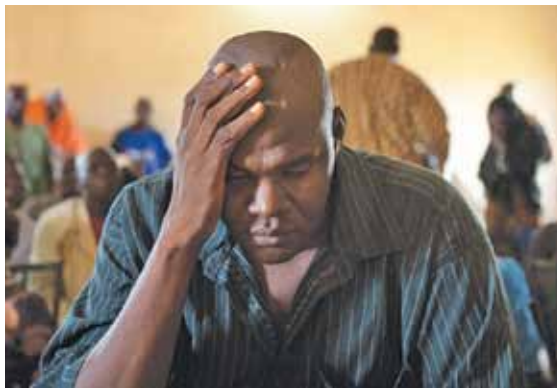
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ACROSS CANADA + THE COMMUNION

MALI: FLEEING A DESPERATE CIRCUMSTANCE



Idrissa Ahha is among hundreds of thousands of people who have been forced to flee the conflict in northern Mali.

The Primate's World Relief and Development Fund (PWRDF) is contributing \$20,000 to ACT Alliance's aid for people in Mali who are fleeing armed conflict after a military coup in March 2012.

The UN High Commissioner for Refugees estimates that 380,000 people have left northern Mali since the start of the conflict, with 230,000 internally displaced and 150,000 fleeing as refugees to Mauritania, Niger, Burkina Faso and Algeria.

PWRDF noted in a statement that the refugees are straining resources in host communities, which are recovering from a food crisis in 2012. "Water, food, shelter and medical care are needed immediately." —STAFF

ECUMENISM AT WORK IN CONSECRATION

BY JASON ANTONIO

With the Anglican cathedral in Regina unavailable due to renovations, the consecration of Rob Hardwick as the 12th bishop of Qu'Appelle took place at a Roman Catholic church instead.

Since the other Anglican churches in Regina were unable to hold the massive event either, the diocese of Qu'Appelle looked to the Roman Catholic archdiocese of Regina for assistance. The archdiocese generously pro-



Hardwick

vided Holy Trinity Roman Catholic Church as the site for the March 2 consecration of Hardwick, who was the diocesan executive archdeacon before being elected bishop on the first ballot in December.

Both Christian denominations signed a covenant of co-operation in January 2011, with the understanding that both would work to further

the gospel of Jesus Christ together in any way possible.

The consecration brought out four former Qu'Appelle bishops, two Church of England bishops, the Roman Catholic archbishop, 16 other Anglican bishops and representatives from other Christian denominations.

Bishop Hardwick's installation then took place March 3 at St. Paul's Anglican Cathedral, with the colourful ceremony beginning the English-born priest's official pastoral duties in the diocese.

CATHEDRAL, PROPERTY RETURNED BY COURT



Former Archbishop of Canterbury Rowan Williams with Bishop Julius Makoni on a visit to Central Africa

The Supreme Court of Zimbabwe has ruled in favour of the Anglican Church of the Province of Central Africa (CPCA) in a legal case involving the province and the breakaway former bishop of the Anglican diocese of Manicaland, Elson Jakazi.

In 2007, Jakazi and his supporters broke away from CPCA and took over the cathedral, churches and other properties. But a final ruling by the Supreme Court confirmed that Jakazi and his supporters had withdrawn from the church "in their individual capacities."

Bishop of Manicaland, the Rt. Rev. Julius Makoni, said the judgment "brings an end to uncertainty in the diocese." —BELLAH ZULU, ACNS

A PLACE TO ACCOMMODATE 1,000 PEOPLE TOGETHER

Continued from p. 1

St. Mary's University in Halifax. In addition to its share of meeting-place costs, General Synod is responsible for Anglican delegates' transportation expenses. Meals and accommodation are covered by the dioceses.

Offsetting expenses to both churches for the shared facilities is a grant of \$40,000 from the Convention Development Fund administered by Ottawa Tourism.

Why the change to a private-sector venue? "We needed a place that could accommodate 1,000 people in the same room, both together and separately, and that had the capacity to serve meals for that number," says Thompson. "This was the only venue in Ottawa large enough to do that." Some 600 Lutheran delegates and 400 Anglican delegates will attend.

The conference will officially open in the afternoon of July 3 with common worship, followed by a joint report from Archbishop Fred



Ottawa Convention Centre

Hiltz and the ELCIC's Bishop Susan Johnson. Over the next few days, the two churches will meet together in the morning and separately in the afternoon and evening, coming together on the third evening for a banquet and the following morning, July 7, for closing worship.

—DIANA SWIFT



May Bible Readings

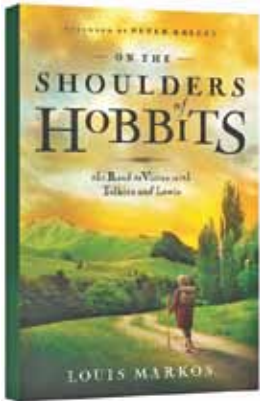
DAY	READING	DAY	READING
01	John 14.1-14	17	Psalms 104.19-35
02	John 14.15-31	18	Genesis 11.1-9
03	Psalms 67.1-7	19	Acts 2.1-21
04	Psalms 47.1-9	20	Proverbs 8.1-19
05	Psalms 2.1-12	21	Proverbs 8.20-36
06	Psalms 97.1-12	22	Psalms 8.1-9
07	Luke 24.36-53	23	Romans 4.1-15
08	Ephesians 1.1-23	24	Romans 4.16-5.5
09	Acts 1.1-11	25	Romans 5.6-21
10	Acts 16.16-40	26	John 16.1-15
11	John 17.1-26	27	1 Kings 8.14-36
12	Proverbs 23.17-25	28	1 Kings 8.37-53
13	Revelation 22.6-21	29	1 Kings 18.1-19
14	Luke 6.1-16	30	1 Kings 18.20-46
15	Acts 1.12-26	31	Luke 1.39-56
16	Psalms 104.1-18		

MORAL HEROES ON ROAD TO CHRISTIAN VIRTUE

BY JOHN ARKELIAN

In the world we live in, we may be duped into thinking that one thing is as good as another, and that moral choices are apt to be swathed in shades of grey rather than stark black and white. Is it surprising, then, that worldly self-interest so often stands paramount in the calculations of individuals and states alike? Indeed, in the wake of 9/11, we have embraced such noxious practices as torture and assassination as routine instruments of state policy, never stopping to consider that using the enemy's methods might pose a greater threat to our most cherished values than our enemy does. What do we value most in life? Material comfort and physical security? Or, as people of the cross, are we prepared to assume our role as pilgrims, as "resident aliens in a fallen world?" as Louis Markos puts it in his fascinating book, *On the Shoulders of Hobbits: The Road to Virtue in Tolkien and Lewis*.

Sometimes, the most obvious things may be the



ON THE SHOULDERS OF HOBBITS
The Road to Virtue in Tolkien and Lewis
By Louis Markos
Moody Publishers, 2012
234 pages
ISBN: 978-0-8024-4319-9

most readily overlooked. What could be more evident than the importance of storytelling in teaching us moral truths? In stories, we share a journey with moral exemplars who teach us which paths lead to good and which to evil. Whether it takes the form of a parable, a novel or a film, storytelling is fundamental to how we learn about moral choices. Perhaps

that explains part of the undying popularity of the fantastical fiction of J.R.R. Tolkien and C.S. Lewis. Those British academics, both practising Christians, created worlds that entrance countless readers. Markos's book, which is a sheer delight for devotees of Middle-earth and Narnia, examines how those stories are infused with examples of the classical virtues (justice, self-control, wisdom and courage) and the Christian virtues (faith, hope and love). Replete with moral choices (like the mercy that spares the life of the treacherous and dangerous Gollum), those stories feature moral heroes—characters who choose to live rightly and whose perseverance is rewarded with what Tolkien dubbed the "eucatastrophe," or the consolation of the happy ending that awaits all believers. What a welcome contrast to the moral nihilism that pervades so much contemporary entertainment.

JOHN ARKELIAN is an author and journalist based near Toronto.
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A man carries a bag along a flooded street in Biñan, Laguna, in the Philippines.

TRAINING SPARES LIVES

Disaster risk-reduction training has spared the lives of hundreds in two cities in the island of Mindanao, Philippines, which was hit by a disastrous typhoon this past December. In 2011, more than 1,200 people were killed when another tropical storm, Typhoon Washi, hit Cagayan de Oro and Iligan. "People weren't prepared. And they paid the price," said Ben Ramiso, emergency program manager for the Muslim-Christian Alliance for Advocacy, Relief and Development, whose work was funded by Christian Aid, a member of church-backed ACT Alliance. "Last year, the people had to save themselves. But today, because of better organization within the communities, the people mobilized quickly," said Ramiso. —STAFF



Committed, visionary Anglican grateful for news of generous bequests

Nigel is a highly committed, active member of his parish in Atlantic Canada, participating in diocesan and provincial synods, and generous in his support of the work of God through the Anglican Church of Canada. He has recently learned with delight and gratitude of recent generous bequests to General Synod by a number of visionary Anglicans and has decided to follow their example. He has reflected on St. Catherine of Siena's (14th c.) spiritual and very practical advice, "Consider your possessions loaned to you by God," and has decided it was time to review his will and make generous provision for ministry

and programme in his home parish, diocese, and for General Synod. Nigel has complete confidence and trust in the leadership shown by his colleagues, both clergy and lay, that his three bequests to the Church are all undesigned. He wants the funds to be used where they will do the most good, and make the greatest impact to support essential ministry after his departure from earthly life. So, with the help of his solicitor, he has prepared a will, with a great sense of relief, gratitude and joy, knowing that one day his thoughtfulness and generosity will make a difference in the lives of other people.

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YOUTH VIEW

Wine before breakfast

ANDREW STEPHENS-RENNIE

I was a recovering evangelical. I grew up in a denominational context where answers were black or white, right or wrong. There was little room for doubt or questions. Trouble was, I had a lot of questions.

If you were to ask me why I went to seminary, I couldn't tell you. A feeling, an intuition, a call. I thought about quitting but stayed because of the supportive campus ministry community I found there.

The community was called Wine Before Breakfast, and weekly we shared a eucharistic feast at 7:22 a.m. The sense of connectedness started at the table, then rippled forth into coffee-soaked conversations in the chaplain's office and into the rest of the week. Here I met my best friends. Here I was able to wrestle with questions of faith and doubt, and how Christian faith might inform the way I live.

This eucharistic community was a part of the Christian Reformed campus ministry. Alongside my seminary education, it was my entry point into ministry in the Anglican Church of Canada.

There, in the Wycliffe College chapel amongst men and women from many different backgrounds, I was formed and reformed in the liturgy of our church. I



began to understand my vocation more deeply, and started my path toward confirmation and serving the church.

We tend to undervalue campus ministry. Just like camp ministry, it's often seen as incidental to the life of faith. And yet, nothing could be more integral than creating a community of learners, of apprentices, of disciples who are seeking to live lives in response to Jesus Christ.

Campus ministers are given the unique opportunity to accompany young adults as they discover their God-given vocation. Whether as priests, atmospheric physicists, historians, business people or those who serve those pushed to the margins, so many young people are asking the question: if Christian faith means anything at all, how will it inform the way I live my life?

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

'GOOD NEWS' AT VST

The Vancouver School of Theology (VST), an ecumenical theological institution in British Columbia with more than 100 years of history, is no longer in a state of financial exigency, its board of governors has announced.

"Excellent fiscal and administrative management, reduction in expenditures, revised investment policy and an increase in donor contributions" made it possible to lift the measure, the board said in a press statement.

Financial exigency is declared during a time of financial stress and involves taking "extraordinary action to reduce expenditures and preserve resources," according to the Association of Theological Schools, which accredits graduate schools in Canada and the U.S.

The VST board declared a state of financial exigency in January 2012.



It noted that while steps were taken over the years to improve its financial situation, a number of factors contributed to the decline in resources. These included the financial crisis in 2008–2009, the loss of funding from the United Church of Canada in 2011 and the decrease in funding from the Anglican Church of Canada.

Stephen Farris, acting principal, described the new development as "good news," but said VST needs to "continue to practice restraint and solid budgetary oversight."

—STAFF



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To illustrate its cover story on the retirement of Pope Benedict XVI (March 11, 2013) *The New Yorker* magazine turned to its award-winning cartoonist and illustrator, Barry Blitt. He titled it, “Sic Transit Gloria Mundi.” (Thus passes the glory of the world.) “I wish I could say something in Latin to make the image sound smart,” said Blitt, when asked what inspired him.

OPINION

FREEDOM 55, 65, 75 OR...?

BY HAROLD MUNN

This February, two bishops shocked their communities by announcing their retirements. Pope Benedict XVI's decision to retire was an enormous break with tradition. The bishop of British Columbia, James Cowan, decided to retire at age 61.

Benedict feels called to a life of prayer. James hasn't yet shared where he feels called. Within months of my own retirement two years ago, at age 65, I was at a theological college teaching those preparing for ordination and shepherding a congregation. (About which decision my wife asks me what it is I don't understand about retirement.)

An earlier generation of clergy believed there was no such thing as retiring—one could conclude congregational leadership, but the call to enact Christ's redemption of the world at the eucharist could no more be laid down than one could retire from being a Christian. For that generation, the role at the altar was

priesthood—managing a voluntary organization was a sideline.

Clergy of a later generation resisted crushing expectations and claimed the dignity of working normal hours and taking regular time off each week.

Those whom I teach, about to be ordained this summer, wonder if they will have any employment at all, and whether they can ever pay back to the banks the money borrowed for their degrees, but which the church somehow couldn't find for them. For these new clergy, full-time congregational leadership leading to a pensioned retirement is the stuff of a mythical past in which they will have no part.

In my father's generation, and perhaps in the experience of the Pope, the church asked its leaders to be saints. In my generation, the church asked clergy to be organizational leaders through whose skill congregations could successfully turn around declining numbers. But the important issue is what our relation-

ship will be with the new ordinands.

A hospital nurse recently called my church, saying that one of her patients had asked for an “Angel-kan” minister. She struggled with the unfamiliar phrase and seemed very relieved when I said I was indeed an Anglican minister.

What might we expect of our leaders in such a world? How will we support them without the traditional structures? Will they lead congregations in living-room eucharists on Monday nights? How will they feed themselves and their families? Will they work at non-church jobs five days a week?

Perhaps they won't ever retire from the church—retirement may have the same meaning for them as it did for the clergy-saints of an earlier age.

CANON HAROLD MUNN is former rector of St. John the Divine, Victoria, and a “somewhat-retired” Anglican mentor in residence at the Vancouver School of Theology.

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Havergal College has been preparing young women to make a difference since 1894. Founded on Anglican values and traditions, the school community gathers with the Chaplain for Morning Prayers three times weekly. A special highlight is our traditional Carol Service held at St. Paul's Anglican Church, the school's original parish. Today Havergal girls develop into extraordinary young women with inquiring minds, global capability and self-awareness. They are encouraged to investigate and explore the world around them while discovering their own unique capabilities. As Old Girls, they will join our proud continuum of 8,000 alumnae who are networked to each other and the world. To learn more about the Havergal difference, visit www.havergal.on.ca or contact the Admission Office at (416) 482-4724 or admissions@havergal.on.ca.

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London, Ontario Whether you're seeking personal development, a critical graduate research environment, or ministry skills for ordination, Huron can accommodate your needs. Affiliated with The University of Western Ontario, the Faculty of Theology is ATS accredited. Offering: B.Th., M.Div., MTS, MA degrees; Lay Certificate; and spring or summer youth program, “Ask & Imagine.” For info: Dean of Theology, 1349 Western Rd., London, ON, N6G 1H3. Email: srice@uwo.ca Phone: (519) 438-7224, x289. Web: www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

, affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a community of scholars and ministers offering programs designed to help

students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact: The Principal, 3473 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. www.dio-mdtc.ca.

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More than academics. More than community. Queen's College offers students the opportunity to integrate knowledge, skills and experience with personal spirituality in preparation for a life of faith. Situated on the campus of Memorial University, St. John's, NL, we are a degree granting institution and an associate member of the Association of Theological Schools offering programs in M.Div., M.T.S., B.Th., B.Th. (by distance), A.Th. (by distance) as well as Diplomas in Theology and Ministry, Pastoral Care, and Youth Ministry. To learn more about this unique educational experience contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL, A1B 3R6, or telephone toll free 877-753-0116 or check our website at <http://www.mun.ca/queens/>.

SAINT PAUL UNIVERSITY

Faculty of Theology ANGELICAN STUDIES PROGRAM

Academic and pastoral formation take place in the unique setting of a Roman Catholic University with a cross-cultural, bilingual milieu. The program prepares candidates for both lay and ordained ministries in the Anglican Church. Academic formation is pursued through the undergraduate civil Bachelor of Theology (B.Th.) and the Master in Pastoral Theology (M.P.Th.) Programs of the Faculty of Theology. The Faculty also offers an eight-course certificate in Anglican Studies. Director: Prof. Kevin Flynn, 223 Main, Ottawa, ON K1S 1C4 Phone: (613) 236-1393, Ext. 2427 anglicanstudies@ustpaul.ca www.ustpaul.ca

THORNELOE UNIVERSITY

Sudbury, Ontario An innovative and thriving Anglican College within

Laurentian University, our Fine Arts, Classical Studies, Theatre Arts, Women's Studies, and Religious Studies programs lead to Laurentian University degrees. We also offer Theology at the Bachelor's, Diploma, and Certificate level. Programs available on campus and by distance education. Call for details and a course calendar. Information: The President, Thorneloe University, 935 Ramsey Lake Rd, Sudbury ON P3E 2C6 Phone: 1-866-846-7635 Fax: 705-673-4979 Email: president@thorneloe.ca Website: www.thorneloe.ca

TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master's and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology, consciously reflective of the liturgy and the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

TRINITY COLLEGE SCHOOL,

Established in 1865, TCS is one of Canada's oldest and most respected educational institutions. The School places a balanced emphasis on academics, service learning, athletics and the arts—as both a long-held TCS tradition and a rethought, reinvigorated approach to 21st century education. TCS, a caring and supportive educational community, exists to prepare young men and women to thrive in university and beyond. This community values developing habits of the heart and mind and continues the tradition of beginning each day with a chapel service before heading off to classes. Our supportive and close-knit community of students, parents, alumni, staff and friends make the School on the Hill a truly special place.

To set up a visit or obtain more information, please contact the Admissions Office at (905) 885-3209 or Email: admissions@tcs.on.ca

VANCOUVER SCHOOL OF THEOLOGY

Fully accredited by the Association of Theological Schools, VST is a multi-denominational graduate theological college that serves the leadership needs of Christian communities across North America and beyond. VST offers an M.Div., Native Ministries M.Div by extension, MA in Theological Studies, Master of Theology, MA in Public and Pastoral Leadership, MA in Indigenous and Inter-religious Studies, Master of Theology in Indigenous and Inter-religious Studies, diplomas in denominational and graduate studies, and a variety of certificate programs, continuing education program and summer school programs. VST programs can fit into most schedules and fulfill a diverse range of learning needs, including distance education. Alongside the Centre for Christian Leadership, the establishment of the Iona Pacific Inter-religious Centre and the Indigenous Studies Centre provide the context for ongoing collaboration and partnership within our inter-religious and First Nations communities. Engaging public events, workshops and January Intensives round out VST's offerings. Consider an education at Vancouver School of Theology and find out more by visiting our website at www.vst.edu or emailing possibilities@vst.edu.

WYCLIFFE COLLEGE

, at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Innovative programs have been introduced such as the **Master of Divinity for Pioneer Ministries** and the **Master of Theological Studies in Urban and International Development**. The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available.

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