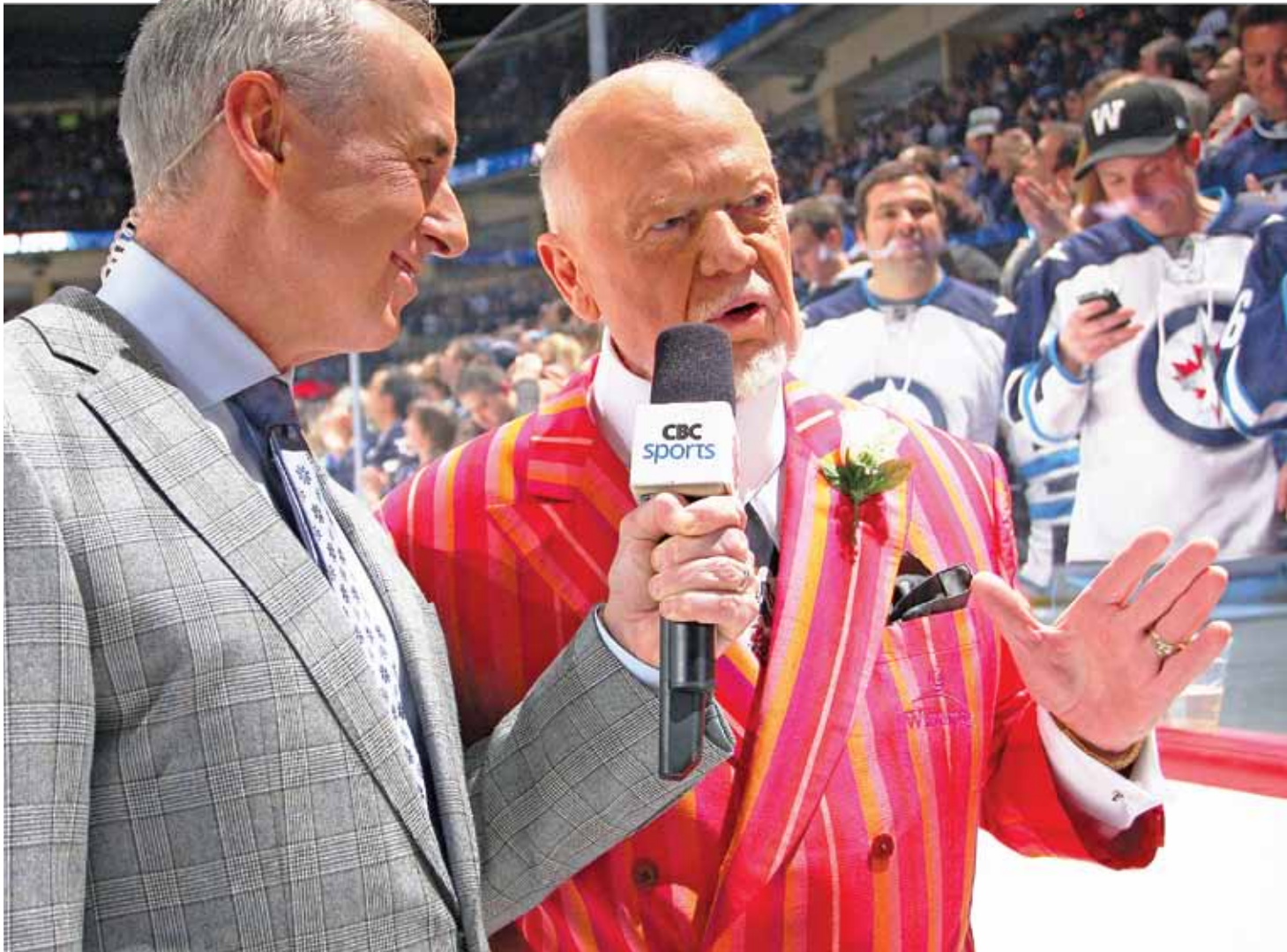


## The irreverent, reverent Don Cherry



TRAVIS GOLBY/NHLI VIA GETTY IMAGES

Donald S. Cherry and his sidekick, Ron MacLean, discuss the finer points of hockey on the CBC's *Hockey Night in Canada*.

BY DIANA SWIFT

Don Cherry is such a devout Anglican that on a visit to *National Post* columnist Fr. Raymond J. de Sousa, he impressed the Catholic priest by reciting the *Book of Common Prayer's* Confession—from “Dearly beloved brethren” to the end of the Absolution.

Yes, that Don Cherry, the tough ex-hockey player and coach and controversial take-no-prisoner sports commentator, a fan of rough play and on-ice enforcers who unrepentantly vents against pushy female reporters in male locker rooms and effete European hockey players. But also the spiritual sportscaster who at Christmas tells young *Hockey Night in Canada* fans not to forget that December 25 is a celebration of Jesus' birthday.

In fact, the 79-year-old Cherry is a lifelong Anglican and a member of a group dedicated to preserving worship in the noble cadences of the *Book of Common Prayer*. “Its language is almost Shakespearean,” he says. “The revised prayer book just doesn't capture the beautiful language of our Anglican past.”

Committed Anglican though he is and fancier of finery almost sacerdotal in flamboyance, this high priest of hockey never aspired to becoming a clergyman. “I only ever wanted to be a professional hockey player, like most Canadian boys at the time,” says Cherry, who was

See DON, p. 10

## DIOCESE OF MONTREAL PARISH OFFERS SANCTUARY

BY HARVEY SHEPHERD

An Anglican church in Montreal is giving protection to a 57-year-old woman with a heart condition.

The daughter and other supporters of Khurshid Begum Awan say she sought sanctuary in the church after staff of the Canadian Border Services Agency in Montreal ordered her to leave for Pakistan on Aug. 21, despite doctors' warning about the risk of travelling in her condition. Supporters went public with the issue at a news conference on Oct. 8.

Anglican Bishop Barry Clarke of Montreal said, “The Anglican diocese of Montreal is committed to transform



CONTRIBUTED

Tahira Malik and her mother, Khurshid Awan

unjust structures of society and [to] strive for justice and peace among all people and [to] respect the dignity of every human being. Our providing sanctuary for Mrs. Awan is to give her the care and support she needs for her

well-being while issues around her status in Canada can be reconciled.”

He said some people might say the diocese is breaking the law, “but I feel we are challenging the law on humanitarian and compassionate grounds.”

Supporters and the diocese have not disclosed in what church Mrs. Awan has taken refuge.

In late July, officers of the Border Services Agency entered Mrs. Awan's room at the Montreal General Hospital, where she was being treated after suffering a heart attack—the latest of several—in the Montreal offices of the agency. New Democratic Party leader Thomas Mulcair and cardiologists at the hospital intervened, but she was again ordered

out of the country in late August.

Mrs. Awan and her husband, Muhammad Khalil Awan, came to Canada in 2011 and asked for refugee status, saying their lives were at risk from Muslim extremists, notably an anti-Shia group called Sipah-e-Sahaba. Mr. Awan had been a leading member of the minority Shia community in Lahore.

Their claim for refugee status was rejected in April. Mr. Awan was deported soon afterward. Supporters say he has been attacked since his return to Pakistan and is currently in hiding.

HARVEY SHEPHERD is editor of *The Montreal Anglican*, the newspaper of the Anglican diocese of Montreal.

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PRESS ASSOCIATION

## Royal christening

On Oct. 23, Archbishop of Canterbury Justin Welby baptized Prince George, the three-month-old son of the Duke and Duchess of Cambridge, at a service in the chapel of St. James Palace in London. Photo: Press Association

## DEBT CRISIS IN THE ARCTIC

The newly constructed St. Jude's Anglican Cathedral in Iqaluit, Nunavut, may close its doors unless funds are raised to pay the balance of its construction debt, according to the diocese of the Arctic.

The diocese has paid more than \$7.5 million toward the construction costs, but still owes the construction giant, Dowland Contracting Ltd., about \$3 million.

The diocese had been paying this debt as funds were raised, based on an "informal arrangement worked out with the [company]," said its diocesan bishop, David Parsons. However, in May 2013, Dowland Contracting Ltd. was put into receivership; it filed for bankruptcy protection in July.

The receiver, Alvaraz and Marsal Canada, Inc., is asking the diocese for immediate payment of the \$3 million debt, plus \$30,000 per month in interest.

"This is a request that the diocese cannot meet without closure of the Cathedral and an end to the church's ministry of compassion, hope and presence in the Arctic," said Parsons in a press statement. "...We have always remained committed to paying the balance owing on the construction costs to date. But these new demands now threaten our very existence."

In 2005, the igloo-shaped cathedral was extensively damaged by arson and



DIOCESE OF THE ARCTIC

St. Jude's Cathedral, consecrated in 2012

rendered unusable, "robbing the community and the Arctic of a cultural icon and spiritual home of the people of the north," said Parsons.

The diocese "needs the help of people to get through this crisis," and to help save the cathedral, said the bishop. He underscored the importance of the cathedral's social ministry, which includes outreach to the homeless, prison and hospital chaplaincy, support for transients and youth ministry. "The church houses the food bank, on which 100 rely to feed their families," he added.

The diocese "did not create this situation and nor did the people we serve," said Parsons. "We are an unfortunate third party caught in the middle of the builder's receivership proceedings."

—MARITES N. SISON

## CHRISTIAN NUMBERS DWINDLING IN THE HOLY LAND

Christians living in the land where Jesus was born are a small minority and their numbers are dwindling.

"We are today less than 2 per cent in Israel and the West Bank," Naim Ateek, an Anglican priest and founder of the Sabeel Ecumenical Liberation Theology Centre in Jerusalem, told the *Anglican Journal* when he visited Canada this fall. Ateek estimates that fewer than 10,000 Christians reside in the city of Jerusalem.

Internationally, there is a misconception that Christians are leaving because of religious persecution or fears of violence from Islamic extremists,



The Rev. Naim Ateek

researchers at the University of Bethlehem, at that time people were leaving to look for jobs, said Ateek, and they still are. "The [Israeli] occupation makes it

Ateek said. In fact, people—not only Christians—want to emigrate to escape the poor economic conditions and political instability, he said.

According to a 2006 survey that the Sabeel Centre conducted with researchers at the University of Bethlehem, at that time people were leaving to look for jobs, said Ateek, and they still are. "The [Israeli] occupation makes it

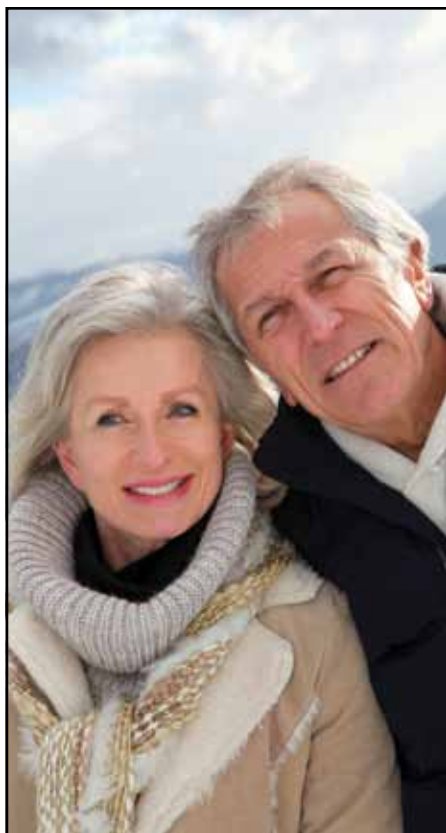
much more difficult," he added, noting that the unemployment rate is very high and it makes little difference whether job-seekers are Muslim or Christian. "In Israel, it has been generally better economically, but again, there is a gap between Israeli Jews and Israeli Arabs or Israeli Palestinian-Arabs, who are also in Israel," he said.

The shrinking Christian population is also a matter of demographics, Ateek said. "Muslim people also leave, but they are a bigger community in numbers and they have more children, so that makes up for the people who leave," he said. "In certain areas, we see that it is only a mat-

ter of time" before most of the Christians will have left, he said, mentioning Gaza and the area north of the West Bank.

Bishop Suheil Dawani of the Episcopal Diocese of Jerusalem also raised the issue of dwindling Christian numbers when he addressed the Canadian House of Bishops in October, Archbishop Fred Hiltz told the *Anglican Journal*. Dawani noted that Christians are a moderating presence in the region.

Both Dawani and Ateek encourage Christians to visit the Holy Land, not only to see holy sites but to better understand the situation for people living in the region now. —LEIGH ANNE WILLIAMS



## Gift Plus Charitable Annuity helps fund visionary ministry

Selwyn and Martha want to support an exciting new ministry in their diocese. They are both in their mid-sixties, are active and engaged Anglicans with a strong sense of vision and mission—both in their parish and diocese. They have remembered both in their wills and now want to do more....right now, while they are both living and can see the impact of their generosity and support.

After participating in a parish gift planning workshop and pot-luck supper (with me), they have enquired about a charitable gift annuity which would make an **immediate gift** to their diocese for an ecumenical outreach project....and still receive some permanent life-long income and a tax break. Our department arranged a series of illustrations and they chose the following:

A contribution of \$ 75,000 from their GIC savings (earning at the moment 2.10%,

fully taxable). This would provide a life-time joint annuity of \$273.10 per month or \$3,277.20 a year, of which \$801.41 is taxable (or tax-free, \$2,475.79), along with a one-time donation receipt of \$18,750. Assuming a top marginal tax rate in the province where they live, this arrangement will offer a tax credit of \$8,812.50 for their 2013 tax return. The effective annuity rate is 4.3896%, or an equivalent yield (at a top marginal tax rate) of 8.01%. There is a built-in five-year guarantee in the event both annuitants were to die prematurely, which would then benefit their diocesan project with a lump-sum commuted value payment.

Martha and Selwyn are grateful to General Synod's Resources for Mission team for helping to arrange this gift to their diocese and to assist them with their financial and estate planning.



For further information about how you might follow the example of Martha and Selwyn, regardless of income or assets or particular passion about ministry and programme, please contact:

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## BY JOHN TERPSTRA

PHOTO: IGOR KOLOS

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# Canada deserves better

A. PAUL FEHELEY

This past year, Canadians have seen a wide variety of political messes: scandals, resignations, illegal actions, name-calling, accusations and immature behaviour at the municipal, provincial and federal levels of government. A partial list includes the actions of mayors in Toronto and Montreal, Ontario provincial politicians and, in particular, the Senate.

The people of Canada deserve greater honesty and integrity in our political leaders, and we—as individuals and as a society—need to clarify our expectations of the moral character of our elected officials.

It is also important not to tar all politicians with the same brush. A large group of very dedicated women and men have sacrificed many things to serve the common good—some



have been featured in the past few months in the Journal’s *Anglicans in Public Life* series.

The citizens of this country seek people who will provide leadership by upholding what they say they will do, who are prepared to listen and explain and, most importantly, speak honestly and directly to the issues before us. We need politicians across the land to stop acting like schoolyard bullies when

“Politicians are fallible, and when they fall, churches need to help their members see their political leaders as brothers and sisters in need of prayer and compassion.”

talking to—or, all too often, yelling at—each other. All of us disdain the self-serving posture of “I am always right and you are always wrong.”

It would be naïve of us to expect any government at any level to solve all the problems that face it. What we can reasonably expect is that governments will address issues seriously, that there will be honest debate and a working level of co-operation. Political decisions need to be made in the best interest of all, not for the sake of politi-

cal expediency or to ensure someone’s re-election.

Canadians don’t expect perfection from our political leaders. We are not looking to elect people who never make mistakes or who always have an excuse to offer. Politicians are fallible human beings, and when they fall, churches need to help their members see their political leaders as brothers and sisters in need of prayer and compassion.

It would be gratifying in 2014 if we were able to see political leadership centred on integrity, justice and honesty, at all levels and in all branches of government; leadership that gives us a sense of pride. It is what Canadians deserve.

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

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## LETTERS

### TIME FOR FOLLOW UP?

As a family therapist who has been on several national working groups, I want to commend you on your recent article on end-of-life issues and assisted suicide [From the editor, *A time to be born, and a time to die*, Nov. 2013, p. 4]. This is an ethical issue that is particularly challenging in today’s world, and I see this emerging in family therapy with family members struggling with how to help their dying members.

I have also worked with people with severe chronic mobility illnesses (MS, Parkinson’s) and those with recent diagnoses of Alzheimer’s who want to talk through their ways of approaching their own death. Some are Christian believers; others are from other faith traditions.

The struggle between personal choice and supportive community is one we do need to engage in our church, perhaps a follow-up round-table with reflection on the excellent study [Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide] done 15 years ago?

**Diane Marshall**  
Toronto

### FROM THE JOURNAL

In this season of light, hope and peace, the *Anglican Journal* thanks you for your faithful and kind support over the past year. Your contributions to the Anglican Journal Appeal have been very generous and, I know, in some cases sacrificial.

We also appreciate the cards and letters we receive that so often compliment our



work and share with us your narratives of what the church means to you. The Journal feels very privileged to come into your home, month by

### MODERATION, PLEASE

Being slapped in the face, in either a metaphorical or physical manner, is always startling. Yet once again, I find myself feeling as if this is exactly what has happened when I opened the October issue of the *Anglican Journal*.

Readers of the Journal are of course familiar with Graham Patterson. For years, this man has written about his horror of the “gay issue” and his anger at the hierarchy of the church who in his mind continue to drift, so very intentionally, away from the inerrant infallibility of scripture.

His October letter [*Bible is infallible*, p. 5] is most likely the most angry, vitriolic and

abusive to date. It displays, I might suggest, not only an extraordinary lack of understanding regarding the nature and history of biblical exegesis, but an underlying hatred for homosexual persons that falls very short of our Lord’s pre-eminent teaching to “love one another as one’s self.” One can only conclude that Mr. Patterson does not even like himself.

Regardless, I am exhausted by the Journal’s practice of printing such thinly veiled hate (and I use the word intentionally). I fear that unless the Journal can print the views of Anglicans that can contribute to the exploration of current issues in a proactive and life-giving manner, whether they be pro or con, I will be seriously

month, with our mixture of news, reflections, editorials, columns and stories about the church here in Canada and abroad

Our dedicated staff join me in wishing you and your loved ones a season of joy and happiness as you celebrate the birth of Christ. May your New Year be full of grace and hope.

**A. Paul Feheley**

considering giving the Journal “a pass.”

**The Rev. Canon Douglas Graydon**  
Toronto

### COMMANDMENTS SHED LIGHT

It seems that some Anglicans still cannot understand that the Bible, while divinely inspired, was written within a specific cultural, geographic and historical context. Prohibitions and decrees laid down for biblical Jewish society cannot be considered mandatory today unless we insist on using the Bible selectively to support our own prejudices and fears.

Graham Patterson (Letters, *Bible is infallible*, Oct. 2013, p. 5) tells us, “Each word in

the Bible is...infallible in all matters...on which it makes an authoritative pronouncement.” Mr. Patterson might want to rethink this the next time he pulls on socks made of a cotton and nylon blend because the wearing clothing of blended cloth is specifically and authoritatively prohibited in the same book (Lev. 19:19) that he uses to condemn homosexuality itself. And if by chance he likes his steak very rare and juicy, or likes black pudding... well, those are also forbidden by Leviticus—the steak in 19:26, the black pudding in 17:12–14. It just seems a bit absurd to apply Old Testament prohibitions to 21st-century life, doesn’t it? Or do we just select the ones that suit us to condemn others?

*The Book of Common Prayer* reminds us that all scripture must be seen in the light of just two commandments: first, that we love God above all else, and second, that we love our neighbour as ourselves: “On these two commandments hang all the Law and the Prophets” (BCP, p. 70). Oh...and we might want to remember that God hates nothing that he has created (Collect for Ash Wednesday, BCP, p. 138).

**Gregory Peter Andrachuk**  
Victoria, B.C.

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Canada



# Mary’s song of praise

FRED HILTZ

Chosen to carry the Christ Child in her womb and to bring him to birth, Mary asks the angel Gabriel, “How can this be?” The angel says, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you”(Luke1:34-35).

In a gem of a book titled *Portrait of a Woman*, Herbert O’Driscoll writes of Mary’s annunciation: “What had been asked of her was unique, yet an echo of it reaches all of us if only we have ears to hear...Fully and freely she said ‘yes’ and for those who say ‘yes’ nothing is ever the same again.”

Having declared herself to be the servant of the Lord, Mary then took to the hills to visit her cousin Elizabeth, who was also with child. (Her child would be named John and he would go before the Lord to prepare his way.)

Elizabeth greets Mary with these beautiful words: “Blessed are you among women, and blessed is the fruit of your womb” (Luke1:42).

An overjoyed Mary says, “My soul magnifies the Lord, and my spirit rejoices in God my Saviour” (Luke 1: 46-47).



GANDOLFO CANNATELLA

Of her song of praise, O’Driscoll writes, “It would be taken from Mary’s lips and augmented into a mighty anthem...In the centuries-long monastic round of offices, it would welcome the approach of evening. It would become a centre point around which a jewel called English Evensong would revolve...Yet it would also be a dark and terrible song of revolution. It would be quoted in societies moving through social turmoil, and on

## Song of Mary

Tell out, my soul, the greatness of the Lord!  
Unnumbered blessings give my spirit voice;  
tender to me the promise of his word;  
in God my Saviour shall my heart rejoice.

Tell out, my soul, the greatness of his name!  
Make known his might, the deeds his arm has done;  
his mercy sure, from age to age the same;  
his holy name—the Lord, the mighty one.

Tell out, my soul, the greatness of his might!  
Powers and dominions lay their glory by;  
proud hearts and stubborn wills are put to flight,  
the hungry fed, the humble lifted high.

Tell out, my soul, the glories of his word!  
Firm is his promise, and his mercy sure.  
Tell out, my soul, the greatness of the Lord  
to children’s children and for evermore!\*



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

\*Text: *Song of Mary* (Luke 1:46-56); para. Timothy Dudley-Smith (#362, *Common Praise*). © 1962, renewal 1990 Hope Publishing Co.

## WALKING TOGETHER

# A justice that is waiting

MARK MACDONALD

The Rev. Titus Peter, a Gwich’in elder and priest, once told me that he couldn’t speak against drilling for oil in the Arctic National Wildlife Refuge, though he was often asked. “It makes me so angry,” he said. “It makes me want to drink.” After decades of sobriety and introducing countless others to sobriety, this was quite an admission. He explained that the inability of others to comprehend the threat that development poses to his people, the obvious dehumanizing attitudes hidden in the hearts of those who appear to be friendly to the Gwich’in, was so painful and troubled him so deeply that he felt overwhelmed with despair.

Don’t worry about me drinking, but I do have some sympathy for that response, especially when I consider the over 600 missing and murdered indigenous women—women who died because of their vulnerability to violence, women whose deaths seem neither to be mourned nor even noticed by the government of Canada and the majority of the Canadian public. There are close to one and a half million indigenous people in Canada, slightly more than the population of Ottawa. Imagine if 600 women from Ottawa were to disappear in a similar fashion. Would the government—or anyone—tolerate their disappearance? Wouldn’t we work urgently and tirelessly until every woman was accounted for, until all women were safe?

Jesus and Mary, in the gospel



**“If 600 women from Ottawa were to disappear, would anyone tolerate their disappearance?”**

accounts of Jesus’ birth, are presented as both vulnerable and marginalized. The rage of Herod that threatened the holy family and led to the death of the innocents is an oft-repeated example of senseless, cruel violence toward the vulnerable, of power that has no respect for God and no compassion for humanity. It finds a prophetic echo in Revelations 12: when the evil dragon—the personification of the evil that can abide in the various systems of human life—is thrown down to earth by Michael and his angels, it declares war: not on armies, not on heads of state, but on a woman and a child. We are, sadly, witnesses of such hideous evil—certainly, in the growing worldwide poverty, which so disproportionately impacts women and children, but just as really and dramatically in the indigenous women whose tragic lives have been denied justice.

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

## LETTERS

### PEACE ON EARTH

It is too easy to fall into the trap of identifying one religious group or another as “the” problem. We have done it over the ages and it has brought us nothing but conflict. Robert Wilson (Letters, *‘Laudable’ and ‘Regrettable,’* Oct. 2013, p. 4) points the finger of blame at our Muslim neighbours, ignoring in the process the efforts of the millions of peaceful and humbly sincere Muslims to distance themselves from the terrible excesses of the sadly mis-named “Islamists” and ignoring the not-so-rosy history of members of our own faith. Not to start a one-down-manship of awfulness, it is worth remembering that not even a militant jihadist would desecrate a Bible—considered to be a holy book.

Slow, unglamorous and sometimes difficult, interfaith dialogue is the only route we have to reconciliation and peace. Let us, like Christ himself, reach out to today’s “gentiles”—the “others” whom the disciples complained about in the gospels!

**Peter Scott**  
Elora, Ont.

### PRAYING FOR CHANGE

As a priest nearing retirement, I’m delighted by the exciting new steps our church has been taking. This past summer’s Anglican-Lutheran Joint Assembly, for example, was a truly remarkable development. At the same time, I’m tired of reading letters in the Journal that criticize anything new. I was offended by the remarks in September’s issue, calling the Joint Assembly’s worship

“cheesy...embarrassing...slovenly and sacrilegious” [Letters, *‘Slovenly’ & ‘Sacrilegious,’* p. 4], and referring to the inukshuk as “a pagan symbol” [Letters, *Where was the cross?,* p. 4]. I was frankly perplexed by the statement of the Anglican Communion Alliance, which curiously describes itself as affirming “Classical Anglicanism,” as if they are more authentically faithful [The debate continues, Sept. 2013, p. 5]. The declaration that “to bless and even sanctify what God has not blessed is to lead people in a direction that cannot promise flourishing” offers a specious argument that is also profoundly disrespectful to many of our faithful members.

I hope we’ll resist the temptation to make important decisions on how they might affect attendance, and instead, after prayerful discernment, do what we believe is right. While we must strive to show respect and pastoral care for those who find change difficult, I pray that we’ll continue to listen to what the Spirit is saying to the church—which is truly the only way for us to mature and flourish as the body of Christ. I am in full support of offering the sacrament of marriage equally to people of all affectional orientations.

Some seem to believe that changes in worship and practice have led to reduced membership in the Anglican Church of Canada. I suspect the real reason why fewer people are going to church is that they often see creativity being dismissed, and hear an unwillingness to even consider that new directions might be inspired by God.

**David Montgomery**  
Toronto





MICHAEL HUDSON

## The embroidery of faith

Visitors, including former Anglican primate Archbishop Michael Peers (right), survey embroidered works at the Oct. 24 opening of the exhibit “Sacred Stitches: Beauty and Holiness in the Needlework of Many Faiths” at Toronto’s

St. James Cathedral. Banners, copes and stoles from various Christian churches were displayed, along with Muslim prayer rugs, a Turkmen bridal headress, a Jewish wedding canopy and a tablecloth for a Persian wedding ceremony.

## SEED MONEY FOR MARKS OF MISSION

General Synod’s Marks of Mission team is offering grants of \$1,000 to every diocese in the Anglican Church of Canada as seed money for projects that implement any of the Anglican Communion’s five marks of mission.

Each diocese needs only to select a project and send a 100-word description of it to the team at the church’s national offices in Toronto in order to receive a Diocesan Champion Project grant. “It could be artistic, it could be practical, it could be giving to the community.



**Funding will help create, support and share the stories.**

The Marks of Mission are pretty broad,” said Anglican Video’s senior producer, Lisa Barry, who worked on the “Amazing Grace” video that raised funds

for the Council of the North.

Canadian Anglicans are living out the Marks of Missions in a myriad of creative ways, said Barry. The Champion Project is intended not only to support those efforts financially but also to help share their stories with other Anglicans across the country.

Descriptions of the projects will be posted on the national church’s website, [anglican.ca](http://anglican.ca) “We’re hoping that it seeds the imagination and inspires others to also do projects,” Barry said.

— LEIGH ANNE WILLIAMS

## MACDONALD ELECTED TO WCC

### STAFF

National Indigenous Anglican Bishop Mark MacDonald was elected North American regional president for the World Council of Churches’ (WCC) during its 10th assembly, held Oct. 30 to Nov. 8 in Busan, Republic of Korea.

MacDonald becomes the first representative from the Anglican Church of Canada to assume this leadership role in the WCC. He will remain in his capacity as national indigenous Anglican bishop.

At every WCC assembly, delegates elect a president for their region, whose job is to act as liaison and ambassador between the WCC and its 349 member churches. MacDonald was one of eight elected.



MacDonald

About 3,000 delegates gathered on the seaside city of Busan for 10 days of prayer, study and discussions around the theme “God of life, lead us to justice and peace.” Conversations addressed issues such as ecological justice, human rights, peace in the Middle East, poverty, interfaith dialogue, evangelism and the future of the ecumenical movement.

Participants also had opportunities to engage with Korean churches, which have been among the leading forces for reunification and reconciliation between North and South Korea, divided in 1953 after a bloody three-year civil war.

On Nov. 2, nearly 800 participants joined in a pilgrimage of peace to the South Korean capital city, Seoul, to express their solidarity with the Korean people and to endorse the call for the unification of the two Koreas.

—With files from Bruce Myers

## PILOT, BIKER-BISHOP

Gary Woolsey, retired bishop of the diocese of Athabasca, who took his ministry to remote communities by plane, and later by road on his motorcycle, died on Oct. 18, 2013, at the age of 71 in Calgary.

In 1967, he became a pilot priest in the diocese of Keewatin, serving 25 remote aboriginal villages in northern Ontario and Manitoba. He was also rector of St. Peter’s at Big Trout Lake, Ont. and later at St. Mark’s in Norway House, Man., as well as St. Paul’s in Churchill, Man. In 1980, Woolsey became executive archdea-

con and program officer for the diocese.

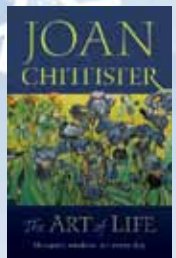
Elected bishop in 1983, he served until 1991. He returned to parish ministry as rector at St. Peter’s in Calgary until his retirement in 2002. In 2007, he was named national director of the Anglican Fellowship of Prayer (Canada).

Woolsey had a passion for riding motorcycles. He and his wife, Marie, rode extensively in Canada and the U.S. At St. Martin’s parish in Calgary, where Woolsey was a parishioner in recent years, he hosted an annual “Blessing of the Wheels” service. In the last year, following brain surgery, Woolsey wrote two books: *On a Wing and a Prayer*, a book of motorcycle meditations, and *Meditations from a Hospice Bed*. —STAFF



Woolsey

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Photos of churches should be exterior shots, horizontal, high-resolution JPEGs, at least 3,600 pixels, 300 dpi and at



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Photos should be sent to: [anglicanjournal@gmail.com](mailto:anglicanjournal@gmail.com).

**Deadline for submissions is Mar. 31, 2014.**



ACROSS CANADA AND THE COMMUNION

PADRE FLETCHER, NEW CHAPLAIN GENERAL



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The chaplain general speaking at his appointment ceremony.

Spiritual care and counselling for ill or injured soldiers, and their families, will remain an important focus for the Office of the Chaplain General of the Canadian Armed Forces (CAF). But its new chaplain general, Brig. Gen. John Fletcher, wants to go further by investing in “spiritual resiliency.” Fletcher defines it as building up the resources and strength of those who have not been wounded and those who will undertake military missions in the future. An Anglican priest who has been a military chaplain for over 25 years, Padre Fletcher was installed as the forces’ new chaplain general in September. Fletcher spoke with the *Anglican Journal* about his role as head of the multi-faith military chaplain branch responsible for supporting the religious needs of CAF members and their families in Canada and overseas. Fletcher sees promoting the importance of religious faith as one of his goals. “I want to emphasize that religious faith matters,” he said. “It matters in our own lives as individuals; it matters in the lives of those we meet and care for; it matters in the life of our communities; it also matters geopolitically.” He is grateful, says Fletcher, that Canada’s military leadership sees spiritual well-being as “an integral dimension of soldier well-being” and that provisions are made for chaplaincy wherever soldiers and their families are deployed. The CAF has 220 chaplains in the regular force and 130 in the reserve who come from 20 different Christian denominations; it also has Jewish and Muslim chaplains. “There’s a desire to have the Canadian Forces, as a whole, be reflective of the society it serves,” he says. “The more diverse Canada becomes, the more diverse the Canadian Forces will become. Our goal is to provide a chaplain service that is also reflective of the diversity that exists in the nation.” Diversity is an issue that has deep meaning for Fletcher, who made history by becoming the CAF’s first openly gay chaplain general. Among those present at his installation was his spouse of 16 years, Nelson Usher, whom he thanked in his speech. “None of us can do what we do without the support of those who surround us in life,” says Fletcher. More than anything, he appreciates the prayers that Anglicans offer to those who serve. “For me, the prayer support faithfully offered across the church [has been] a source of strength and encouragement.” —MARITES N. SISON

BISHOPS DISCUSS MARRIAGE CANON

The House of Bishops met in Quebec City from Oct. 24 to 29 with their counterparts from the Evangelical Lutheran Church in Canada and reviewed the Joint Assembly held by the two churches in Ottawa last July. Following the meeting, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, told the *Anglican Journal* that generally Anglican bishops considered the time for the Anglican General Synod meetings within the five-day event too short to accomplish all that needed to be done and discussed. Prominent in the Anglican bishops’ conversations were discussions of a controversial resolution that asks the Council of General Synod (CoGS) to draft a motion—to be considered by the 2016 General Synod—to amend the marriage canon. The amendment would allow same-sex couples to marry, with a conscience clause that would exempt any congregation, diocese, clergy or bishops who object from participating. “There’s been a huge effort in the life of the church to talk about this as a pastoral response, not a change of doctrine, and now it feels like the

“We should be consulting with other parts of the Communion.” —Archbishop Fred Hiltz Primate of the Anglican Church of Canada

ground has shifted,” Hiltz said. The change to a question of doctrine creates difficulties in dioceses where bishops “have worked really hard to hold all voices and all people together,” and where some people are asking how this shift happened. The motion, he noted, came from individual members of General Synod. While the issue has been divisive, the primate said he did not have a sense of lines hardening within the House of Bishops. “Because it is a doctrinal matter, it will take two successive general synods to do anything in terms of a final decision anyway, and between the first and second reading it would be discussed in provinces and dioceses.” The bishops considered possible international reaction and said, “we ought not have this conversation in isolation, that we should be consulting with other parts of the Commu-

nion,” said Hiltz, who will relay the bishops’ input to CoGS. News that Bishops David Parsons and Darren McCartney of the diocese of the Arctic attended the Global Anglican Future Conference (GAFCON) in Nairobi in the hopes of creating partnerships to help with the diocese’s debt crisis (see p. 2) and shortage of priests met with some consternation. “As one of our bishops put it, when the stated purpose of GAFCON is evangelistic revival in the life of the church, who could argue that? But when there’s another kind of agenda going on that says the church in the West or in North America preaches a false gospel...then that creates a lot of angst and frustration,” said Hiltz. The bishops have agreed to meet for a retreat soon. “We want a space of time where our priorities will be...theological reflection, prayer for the church, prayer for one another, healing,” he said. The whole church will be invited to discuss what it means to be a community of disciples during Lent and Eastertide. A collection of resources on the theme of “Becoming the Story We Tell” will be available online. —LEIGH ANNE WILLIAMS

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## ARTS AND CULTURE



CONTRIBUTED

I was amazed to see a real duck struggling to escape from the arms of a dark-haired little girl seated a few rows behind me.

# A CHRISTMAS QUACKER

BY PAULINE CARRICK

I read with interest an *Anglican Journal* article (*Dear parents with young children in church*, Oct. 2013, p. 6) thanking parents for bringing their squirmy (and noisy) children to church.

The letter took my mind spinning back to 1992 and a little whitewashed Mayan church in Todos Santos, high in the mountains of Guatemala.

Christmas was approaching, and I was at the end of a two-month volunteer term with CAUSE Canada, a Christian humanitarian organization. An invitation to worship, blared from loud speakers outside the Pentecostal church, proved to be irresistible and I hurried down the steep streets to the Sunday service.

The villagers straggled in, men and boys on the right and women, children and pets on the left. When enough people had arrived, the young pastor bounded up the aisle with his guitar and began a spirited rendition of a tune that closely resembled "When the Roll Is

**A scrawny dog stopped to scratch its fleas under my seat and the annoying itch of their bites lasted long after I had forgotten the sermon.**

Called Up Yonder."

Prayer was a surprise. The parishioners dropped to their knees on the hard-packed dirt floor, and with fists shaking and faces screwed in concentration, each one praying fervently to Almighty God. The Tower of Babel came to life in that little Pentecostal church.

During the sermon, delivered in both the local Mam language and Spanish, babies with bright black-button eyes fixed me with unblinking gazes from the safety of the blanket slings on their mothers' backs. When they fussed, they were moved around to the front and nursed until they

were sleepy. Toddlers, just out of their own blanket slings, lurched and babbled freely around the church.

A scrawny dog stopped to scratch its fleas under my seat and the annoying itch of their bites lasted long after I had forgotten the sermon, which, I believe, was about evangelizing our neighbours.

Quack! Quack! Now why would anyone want to imitate duck sounds in church? As I turned around to locate the source, at that moment a live duck broke free from a child's grip and proceeded to waddle up and down the aisle, chased by its determined owner. My insides were shaking with laughter as duck quacks punctuated guitar chords and the singing of the last hymn, although not always in synchronization.

Was it quiet? No! Was it joyful? Yes!

**PAULINE CARRICK** is a member of St. John's Anglican Church, Port Hope, Ont. This vignette is from her book *Auntie Pauline*, about her volunteer experiences in Guatemala and Africa. Available from [pmcarrick1066@cogeco.ca](mailto:pmcarrick1066@cogeco.ca).

## YOUTH VIEW

# Making the message relevant

ANDREW STEPHENS-RENNIE

We spent the whole month of October in Valencia, birthplace of paella, on the southern coast of Spain. Half the day I'd usually go exploring with my family. We'd jump on buses or take long walks through the ancient walled city, investigating its history, architecture, food and culture. The other half of the day I'd work on Trailblazing, a youth ministry leaders' online resource that we launched in November.

Early in our stay, we met an Australian couple, Michael and Tania, who had arrived in Spain last May. Working in partnership with a local congregation, they are heavily involved in campus ministry on several university campuses in town. They spend their mornings in language classes and their afternoons on campus, connecting with students, participating in Bible studies and enjoying long conversations in local cafés during the afternoon siesta.

Several days after speaking with Michael about the realities of their cross-cultural experience, I stumbled upon these words in the recently released *Hemorrhaging Faith* report: "The



**The report ... points to opportunities to engage in renewed mission**

task of communicating the gospel across generations is similar to the task faced by cross-cultural missionaries."

The report—a groundbreaking Canadian study of 2,049 young people between the ages of 18 and 34, commissioned by the Evangelical Fellowship of Canada's Youth and Young Adult Ministry Roundtable—focuses on why young people are leaving, staying or returning to the church. It explores the implications of a declining church and points to opportunities to engage in renewed mission to young people.

The report's authors go on to say: "Cross-cultural missionaries invest time researching cultural anthropology before they communicate their message. They want to be sure that what they say is what is actually heard."

For Tania and Michael, the cross-cultural element is obvious. They're English-

speaking Australians in Spain, and they must become familiar with the local culture and language.

For us, that element may be less evident. And yet, we must be just as intentional in our ministries with young people.

We have this story, this incredible, awe-inspiring, life-changing story of a man who did such amazing things, and said such wonderful things that people just had to follow him to find out who he was. It's a story we'll be telling a lot this month as we remind ourselves of the story of Jesus, the one whose advent we now await.

But this story is not just for us. It's a story of the light of the world, for the life of the world. And we, like John the Baptist, are called to testify to the light, so that all might believe through him.

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

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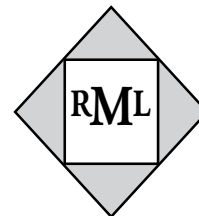
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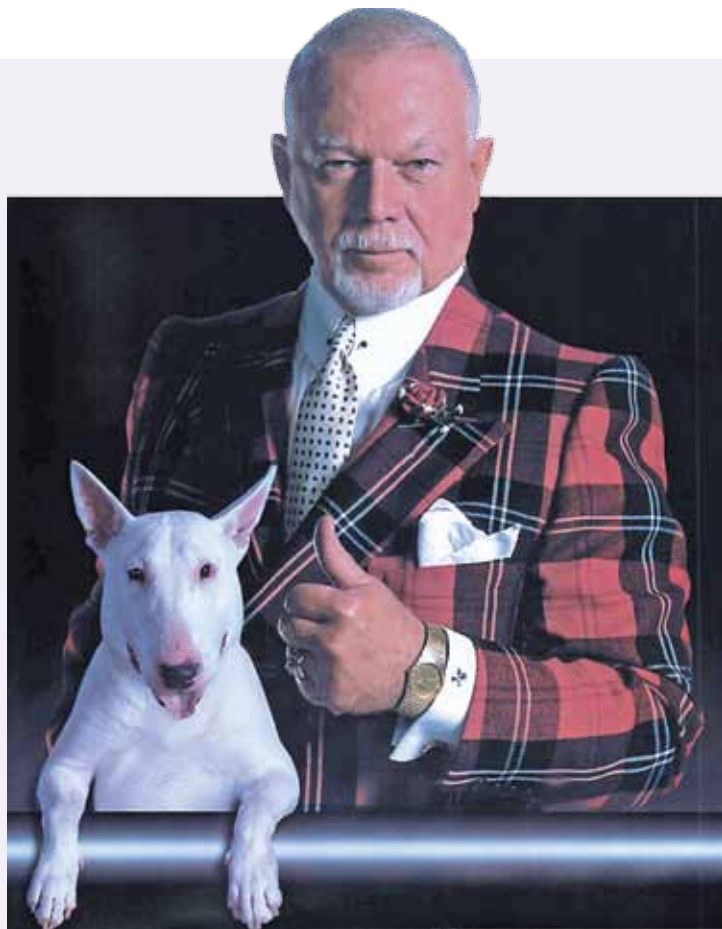
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## ANGLICANS IN PUBLIC LIFE

# DON CHERRY: CHRISTIAN AND PROUD OF IT

Continued from p. 1

born in Kingston, Ont., during the bleak days of the Great Depression.

And a professional hockey player he became, with teams such as the Hershey Bears, the Rochester Americans, the Vancouver Canucks and, briefly, the Boston Bruins, a team he eventually switched to coaching.

Cherry credits his strong relationship with God for helping him through one of life's blackest troughs. At age 36, he was not only an over-the-hill failed hockey player, rebuffed by coaches, but a laid-off construction worker with little education, no skilled trade and zero job prospects—"not even sweeping floors!"

One day, he was lying on

**The language was very rough—but no one ever took the Lord's name in vain.**

—Don Cherry, Sportscaster

his bed staring at the ceiling and thinking dark thoughts. "I was almost ready to end it," he recalls. He got down on his knees and asked God what he should do. "God told me to go back to hockey. I listened, and with his help, I made it back."

Exercising relentlessly in a rubber suit, Cherry lost 20 pounds and, in what he calls a "comeback PR gesture," the Americans' general manager rehired him, but not without further damage to his wounded

ego. "After being captain of the championship team the year before, I was put in with the rookies. It broke my heart. My gloves even had holes in them!"

Over his years with the Rochester team, as player, captain, coach and general manager, they won the American Hockey League's Calder Cup four times.

Eventually Cherry moved up to the National Hockey league as head coach of the Boston Bruins. "Three years after I knelt down and prayed to God, I was coaching Bobby Orr," he says.

To this day, Cherry turns to God whenever he has important decisions to make. "For the unimportant ones, I'm on my own."

Was it tough to be a Christian on the benches and in the locker rooms of professional hockey?



LIZ HALL

This fall, the *Anglican Journal* invited readers to send pictures and a short vignette about their family or church crèche. Liz Hall submitted this photo and the vignette below.

## MERRY CRÈCHEMAS

BY LIZ HALL

My mother, Catherine Hall, knit this for me the year her father, Canon Shirley Wood, died. That fall, I had broken my leg and my parents came to help me a few times, so I saw them more than usual. I was very concerned about Mum, as she wasn't knitting, which was quite unusual. I expressed con-

cern to my brothers that her lack of usual activities meant she wasn't coping well with the death of her father. They didn't seem concerned at all.

On Christmas day when I opened the box containing these wonderful knitted characters, it became clear that I had worried for no reason. In fact, the extra time my parents had spent with me made it

very challenging for my mum to finish my gift in time. We all had a great laugh!

Every year when I display this crèche, my cats spend a few days trying to play with the figures, so the scene gets frequent rearranging.

It is a great reminder of my mother and her father.

LIZ HALL lives in Kanata, Ont.


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“The worst was on the 10-hour bus rides,” he says. “The language was very rough—hey, I used it myself—but no one ever took the Lord’s name in vain.”

Admitting that he sometimes makes decisions that are at odds with his faith, he says, “I always get a guilty feeling about them, and I try to smarten up the next time.” And perhaps in the penitent spirit of the Anglican Confession, the unabashed broadcaster will admit error and offer apology, as he publicly did a few years ago after he “threw two enforcers under the bus” in some critical comments in the Coach’s Corner segment on *Hockey Night in Canada*.

But athletes aren’t Cherry’s only heroes. He has particular admiration for two Anglican priests whose lives intersected with his at his home parish of St. Paul’s in Mississauga, Ont. They

are the Rev. Ben Lochridge, a former U.S. marine who gave up a six-figure salary in New York to become an impecunious Anglican priest, and the Rev. Betty Jordan, who, after ministering to drug addicts and street people in downtown Toronto, joined St. Paul’s and “turned it around in four years” before moving to Guyana to serve the homeless there.

As an openly Anglican celebrity, Cherry advises Christians in public life to use their prominence to aid the body of Christ. “The church needs your help,” he says, frankly bewildered why Christians have come to feel they offend others by professing their faith. “Don’t be afraid to say you are Christian. Be proud of it.”

**DIANA SWIFT** is a contributing writer to the *Anglican Journal*.

# A YEAR OF HALLOWED WALLS

## 2014 Canadian Church Calendar now available

Anglican churches are among the most picturesque and varied examples of Canadian architecture. Each one is a unique and cherished emblem of its parish and a beckoning sanctuary for the world-weary—whether it’s a 19th-century wooden chapel in a field or a glass-and-concrete urban temple.

Sacred buildings inspire the faithful and reflect their theologies. And just as the ancient seasons of the liturgical calendar enrich the secular year, so do the striking images of the Canadian Church Calendar. They are a compelling visual thread that connects Anglicans worshipping in diverse milieus across the land.



To order the 2014 calendar, refer to the advertisement on p. 8.

Now available, the 2014 edition features 12 beautiful four-season photographs in locales from the far north to the west and east coasts, the prairies and central Canada. Scripture, notes on liturgical cycles and colours, and significant dates in the life of the church are also included.

First published in 1906 by the Missionary Society for the Church of England in the Dominion of Canada, in 1964 the calendar was taken over

by the *Canadian Churchman*, predecessor of the *Anglican Journal*, which today benefits from revenues generated by the calendar.

“People submit so many stunning and evocative photographs of their parish churches that it’s almost impossible for us to narrow them down to 12,” says Saskia Rowley, the Journal’s art director. “I only wish there were more months in the year!”

And if your church’s image didn’t make it into the 2014 edition, don’t worry: there’s a whole new calendar year just around the corner. Submit your high-resolution photographs of Anglican (and United) churches—and even resident church cats—by March 31, 2014, for the 2015 edition.

For information on submitting church photos and church cats, see details at the bottom of p. 6.

—DIANA SWIFT

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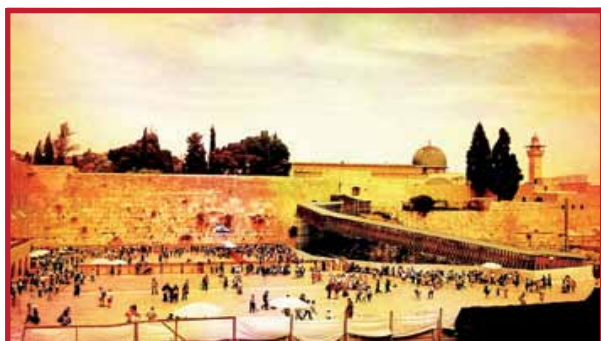


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