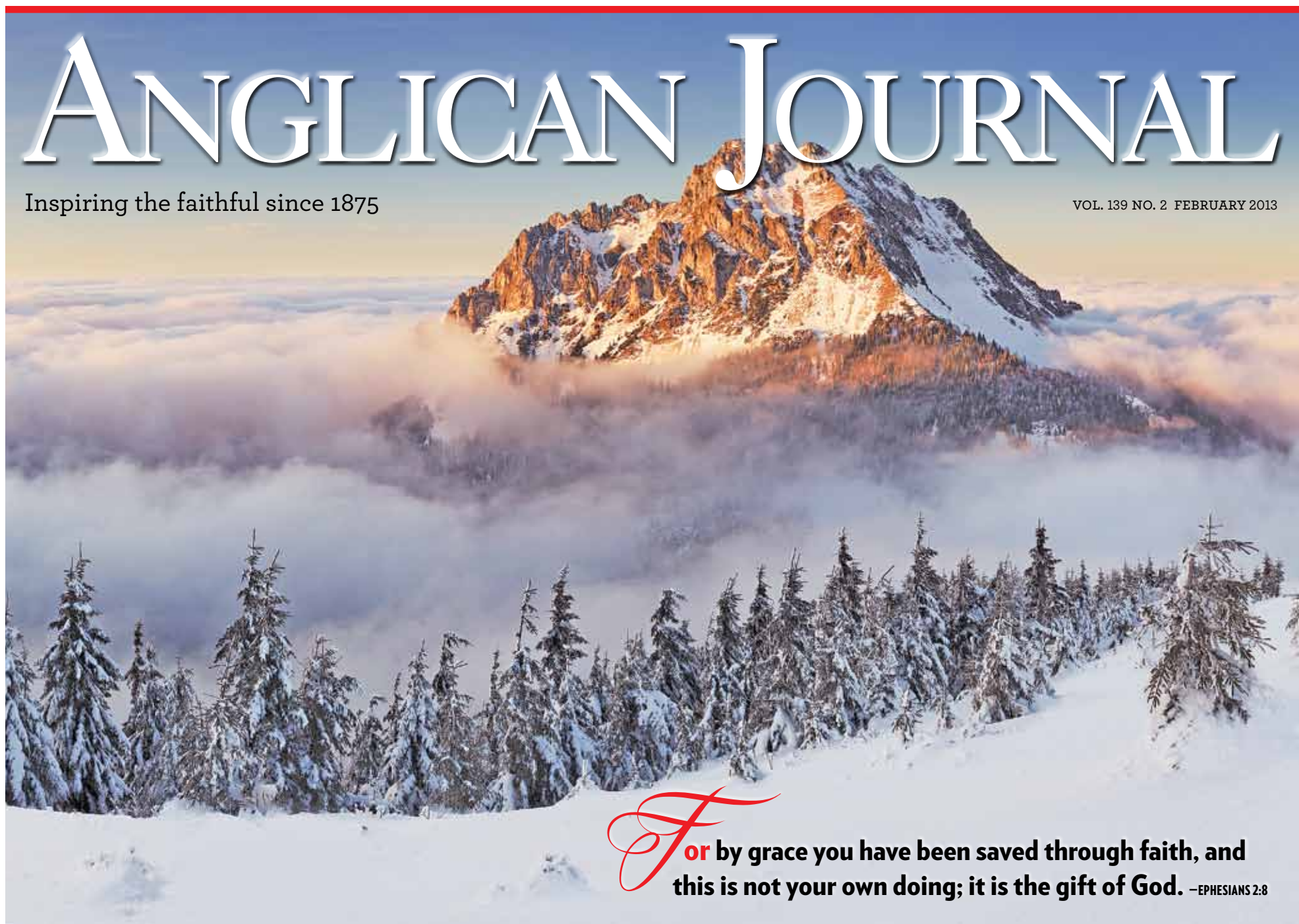


# ANGLICAN JOURNAL

Inspiring the faithful since 1875

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*For* by grace you have been saved through faith, and this is not your own doing; it is the gift of God. —EPHESIANS 2:8

TOMAS SEREDA



CONTRIBUTED

Archdeacon Kim Van Allen of All Saints' Anglican Church (left) and Remy Boulbol, executive director of the Rose City Islamic Centre, in Windsor, Ont.

## Getting to know the neighbours

Over the next year, young adults at All Saints' Anglican Church in Windsor, Ont. will get to know their contemporaries from other faith groups through a project called "One Voice."

This project is one of 15 across Canada to receive a share of \$250,000 in funding from the Inspirit Foundation, a charity dedicated to building a more inclusive and pluralistic society in Canada.

The brainchild of Remy Boulbol, executive director of the Rose City Islamic Centre in Windsor, the One Voice project received \$12,000 from the Inspirit Foundation. It will bring together a group of 15 local people of different faiths, ages 18 to 25, and allow them to "get to know each other as

**The One Voice project is bringing different faiths together now.**

human beings—as my neighbour, my friend, my colleague," says Boulbol. So far, the project's constituents include the Anglican Church, the Jewish Community Centre, and the Sikh, Muslim and Aboriginal communities.

Youth will learn about the spirituality and beliefs of other faith groups and then carry that information back to their own faith communities. Participants in One Voice will

also work together to plan and run two city-wide events, said Boulbol.

When Boulbol became aware of the Inspirit Foundation and its funding mandate, she invited her friend Archdeacon Kim Van Allen and the youth of All Saints' to support the application and be part of the project.

Van Allen is excited about the One Voice project. "It's bringing us together now," she says. "If we just sit in our Sunday school rooms and talk about these things, it isn't going to be lasting."

For more information about the Inspirit grants and about the next call for applications, go to [inspiritfoundation.ca](http://inspiritfoundation.ca) or call 416-644-3600.

—LEIGH ANNE WILLIAMS

THANKS FOR SUPPORTING THE ANGLICAN JOURNAL APPEAL!



MARITES N. SISON

Archdeacon Paul Feheley

## NEW MANAGING EDITOR

Archdeacon Paul Feheley, principal secretary to the primate of the Anglican Church of Canada, has been appointed managing editor of the *Anglican Journal*.

Kristin Jenkins, Journal editor since July 2009, has taken up a new position as the director of advancement for Albert College

in Belleville, Ont.

Feheley will assume overall responsibilities for staff management, assignments, the content of the newspaper and day-to-day activities on a part-time basis. He will continue to work with the primate's office and as priest-in-charge at St. Chad's, Toronto.





## FROM THE EDITOR

# Choosing Door Number Two

KRISTIN JENKINS

When my grandmother's chronic indigestion turned out to be cancer of the pancreas, she was flabbergasted.

"How could this happen?" she asked me, sounding surprised and exasperated.

"You're 104!" I replied. "It's a miracle it took this long for you to develop a health problem."

The surgeon put in a stent to make it easier for Nana to swallow, but the writing was on the wall. Apparently, despite a lifetime of robust good health, Nana was not immortal.

My sister and I took our 73-year-old Mom—Nana's only child—to visit the minister at Bridge Street United Church. We wanted

him to tell us what we could do to support Nana, who was determined to remain at home, come what may.

In those bleary-eyed days, I vaguely remem-

ber the minister spoke words of comfort. But what stayed with me was his description of the two ways that people exit this life. Some go peacefully, with acceptance, he said. The second group, he warned, leave kicking and screaming.

Nana loved her life and was not ready to die. She took Door Number Two.

As General Synod prepares to tackle the important task of understanding a new, more cost-efficient structure, we at the Journal have been told that making a case for maintaining the national newspaper is becoming more and more difficult. The word is that web-only corporate communications will be the way of the future.

But how will our print-savvy readers be served?

Even as I prepare to take up a new position outside the church, I find myself asking this important question. I think you should too.

If the restructuring of General Synod involves saying "no" to the Journal and the diocesan newspapers that are distributed

with it, parishoners will be cut off from what they say is a vital communications link to the church. At a time when the church needs your support more than ever, how will you continue to feel inspired to donate?

The communications strategy for the Anglican Church of Canada needs to be carefully considered with a realistic view to the future. Well-intentioned decision-makers who think that web-only is less expensive need to educate themselves about the true costs of online publishing. Any pressure to go web-only when people in the pews are not surfing the internet for their church news makes no sense. There are other ways to trim the budget at General Synod that don't include unraveling its communications and fundraising infrastructure.

Demand that you be kept in the loop. You are, after all, holding the purse-strings. Unlike the editor of the *Anglican Journal*, you have real power. Choose Door Number Two.

KRISTIN JENKINS is editor of the *Anglican Journal*.

EMAIL: [kjenkins@national.anglican.ca](mailto:kjenkins@national.anglican.ca)

**“The communications strategy for the Anglican Church of Canada needs to be carefully considered. Going web-only makes no sense.**



## WALKING TOGETHER

# Renewing the promise

MARK MACDONALD

Many Canadians yearn for constructive progress in the relationship with indigenous peoples. Ongoing miscommunication and misunderstanding have blunted this hope, however.

Recent federal and provincial legislative proposals that run counter to the needs of aboriginal peoples are the latest in a long series of efforts by Western institutions, including

churches, to “solve the indigenous problem.” These efforts include military action, assimilation, benign neglect,

education, welfare money, no-money, religion—the list goes on.

The Truth and Reconciliation Commission's Interim Report notes that reconciliation will require changes in the relationship between aboriginal people and the government of Canada. Taking a social welfare approach to dealing with aboriginal people fails to recognize the unique legal status of aboriginal peoples. Without that recognition, we run the risk of continuing the assimilationist policies and the social harms that were integral to the residential schools.

The churches were a big part of the treaty making process that established the moral, legal and—dare we say it—spiritual norms for the future of Canada. Even if they were not always directly present or direct signatories, the churches provided the spiritual and moral

context that gave First Peoples a recognizable frame to make an agreement between peoples, between nations. The promise of the churches to walk with the People of the Land made the treaty process coherent and believable.

We must renew the initial promise of the treaties. Believing that we made these promises under the authority and judgment of God, we made a great moral and legal commitment to welcome the national cultures and identities of each other. We did this believing that this would bring blessings to our children and grandchildren. It is time for the church to rise up and reclaim this vision, so that all of Canada may live into the promise of a vibrant and positive future.

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

**“We must renew the promise of the treaties, believing that we made a moral and legal commitment to welcome the national cultures.**



## YOUTH VIEW

# An emerging model of camp ministry

ANDREW STEPHENS-RENNIE

When young people come back from events like the CLAY (Canadian Lutheran Anglican Youth) gathering, or a summer at camp, we often hear the question, “Why can't church be more like camp?” Instinctively, we get our backs up—even though we've experienced the ways in which summer camp has helped young people (and many of us!) to grow in faith. What does camp have that we don't?

If it's just about guitars and goofy games, I don't think we should worry about becoming more like camp. But if it's about devel-

oping a more integrated Christian spirituality, then perhaps we should pay attention.

This is the second year that the diocese of British Columbia is experimenting with its Camp in Community initiative. According to Su McLeod, that diocese's family ministry facilitator, the Camp in Community model ensures that there's nothing done during camp that can't be continued once the summer is over.

Whether it's Surfboard Spirituality on the beaches of Tofino or Wilderness Camp in the heart of Strathcona Park, each camp is grounded in the local community. Summer staff work with young people, as well as the local parish, to involve them in that summer's ministry. And each experience seeks to ground campers in compassionate justice, spirited discipleship and deep community life, all the while empowering parishes to use their unique gifts to minister effectively among young people.

By moving camp throughout the diocese, more connections are drawn between camp and the parish church. Why is this important? It invites young people into the life of the church, and the church into the lives of young people.

And at the end of the day, that's what we need. We need a church that is more like summer camp. And we need a summer camp that is more integral to the life of the church. Camp draws us together; it invites us to share stories of God's faithfulness. It creates a place where it is okay to talk about spiritual things. Camp encourages us to embody our faith on a daily basis, in community with one another.

In fact, it sounds an awful lot like church.

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

**“There's nothing done at camp that can't be continued once the summer is over.**





COME AND SEE

# Start praying

FRED HILTZ

This summer in Ottawa, the General Synod of the Anglican Church of Canada and the National Convention of the Evangelical Lutheran Church in Canada are meeting in Joint Assembly under the theme, “Together for the Love of the World.”

Many are excited about the opportunity Joint Assembly holds for building on 12 years of life and witness in full communion. It truly is a historic moment in Canadian church

history, and I believe many people around the world will be following our deliberations with great interest.

This Joint Assembly is about the mission of God and how we can be effective partners in God’s work in the world, specifically poverty and climate change. We call our own people to address these issues through the witness of their parishes, and we believe we must call on our governments to demonstrate straight and strong political will in developing comprehensive strategies to reduce poverty and slow the rate of environmental change.

If the church’s *diakonia*—its servant ministry—is to be expressed, then it will be both pastoral and political. We will act with compassion, we will demand justice and call everyone to walk more humbly



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

with God (Micah 6:8).

Please begin now to remember the Joint Assembly in the Prayers of the People. Pray with ELCIC Bishop Susan Johnson and me for those moments when the Spirit will circle high above us and then hover very near, for those moments when we know her as wind rushing through our house, and as breath speaking words of a future to which God is calling our churches.

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

Begin now to remember the upcoming Joint Assembly in the Prayers of the People. It truly is an historic moment in Canadian church history.

LETTERS

QUAINT TO BE NORMAL

The cartoon of the two gay men with a female child passing a man/woman family with one of the former commenting, “Oh look, how quaint!” [Nov. 2012, p. 3] raises my ire. My dictionary defines “quaint” as “strange in an amusing manner.” Since when is it quaint or strange to be normal?

**E.R. Dow**  
London, Ont.

HOLY FAMILY THE MODEL

I was very pleased to see the painting of the Holy Family gracing the cover of the December 2012 issue of the *Anglican Journal*. Not only is it appropriate for Advent and Christmas, it is also a reminder that the Holy Family is the role model for Christian families.

In contrast, your previous issue had a page one article describing changes in the current secular society’s family composition, featuring a picture of two women with an infant.

I have been concerned in recent years about social justice for infants and children who have no opportunity to declare their choice about the gender of those who are parenting them. Having a mother and father as parents follows the natural law in raising a child. When children lack a role model for their gender, it makes dysfunction in their development more probable.

**Doris Leland**  
Kitchener, Ont.

READING REQUIRED

As the mother of a gay son, I was deeply distressed by the letter from Graham Patterson [*You call this inspiring?* Dec. 2012, p. 4]. Frankly, I don’t understand



DAVID ANDERSON HTTP://DAVIDANDERSONILLUSTRATION.COM

GOD IS NOT AN ENGLISHMAN

While I appreciate the sentiment of J. Alan Vokey’s art on page one of the December 2012 issue, I can only conclude that he is expecting a white Christmas. Every face in the painting is white, including those of the Holy Family.

God is not an Englishman nor are all his Anglican children. Where I live, the church is multicultural.

**Rene Jamieson**  
Winnipeg

how he thinks printing an article about the new moderator of the United Church of Canada is disrespectful of “his saviour.” No one chooses to be LGBT; this is the way God made them. My son was legally married a year ago and it gives me pleasure to see that he is as happy in his marriage as his “straight” sister is in hers.

If his attitude is formed by some of the verses in the scriptures, may I respectfully suggest he read the book by the former Episcopal Bishop of

Newark, John Shelby Spong, entitled *The Sins of Scripture*. It addresses the attitude of the writers of the Bible toward homosexuality, the treatment of women, children, etc.

I would also suggest he read the article by the Rev. Patrick Tomalin [*On bending the rules*, Dec. 2012, p.11], which ends with the sentence, “Love and acceptance trump inflexibility every time.”

**Joan Hutchins**  
Brampton, Ont.

LOVE FOR ALL

How disheartened I was to read the letter *You call this inspiring?* [Dec. 2012, p. 4]. This smacks of the hatred and bigotry present in our faith circles.

I think it is very inspiring to have any gifted and talented person elected head of any church regardless of sexual preference, which is given by God.

As for the two lesbian priests in the gay pride parade, they were not defying God but celebrating the many gifts and freedom God has given them.

**Donald Ross,**  
Kitchener, Ont.

BLAME SAME-SEX BLESSINGS

Was I the only reader who found it ironic that news of the closure of the Anglican Book Centre in the December Journal [Dec. 2012, p. 7] was placed next to a story about two more dioceses proceeding with same-sex blessings?

While it is doubtless true that many buy books online, it is also true that in the last decade thousands of faithful Anglicans (not just a few cranks) have left the Anglican Church of Canada over the same-sex issue as well as other aspects of the “progressive” agenda.

I suggest that this must be considered as a factor in the closure of our much beloved ABC.

**The Rev. Canon Mark C. McDermott**  
Milton, Ont.

PERSONABLE EDITORIALS

I was saddened to see that Kristin Jenkins is leaving the *Anglican Journal*. Her editorials are so personable and easy to read. Thanks to her for being a source of inspiration, as well as a brilliant editor.

**Lisa Steen**  
Carberry, Man.

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## HARDWICK BECOMES BISHOP OF QU'APPELLE

The Ven. Robert Hardwick is the new bishop of the Anglican diocese of Qu'Appelle, in Regina, Sask.

Currently serving as the diocese's assistant to the bishop and executive archdeacon, Hardwick was elected on the first ballot of the electoral synod, held Dec. 8. He succeeds Bishop Greg Kerr-Wilson, who is now the bishop of the diocese of Calgary.

Ordained in 1994 at the diocese of Southwell, Church of England, Hardwick has worked in the diocese of Qu'Appelle for more than 11 years in congregational development, evangelism, visioning/strategic planning and stewardship.

Together with Kerr-Wilson, Hardwick compiled the Diocesan Mission Action Plan (MAP), which serves as a guide for the diocese as it moves "from a maintenance mentality



JASON ANTONIO

**Archdeacon Robert Hardwick**

to a mission mentality." His focus now will be on developing ministries for children, youth, and urban and reserve First Nations, improving communications, equipping laity for ministry and having a sustainable financial plan for the diocese, said Hardwick.

— MARITES N. SISON

## A CREATIVE VISIONARY

The Rt. Rev. Morse Robinson, known to many as a "servant bishop" and strong advocate of mission and ministry, died on Dec. 7 after a brief illness. He was 92.

Robinson was a "creative visionary who served generously," according to Marilyn Malton, director of the Renison Institute of Ministry in Waterloo, Ont. Robinson founded the Renison Institute in 1987



FILE PHOTO

**Bishop Morse Robinson**

in response to the need for skilled lay ministries, and served as its director

until 2001. Robinson's priority was strengthening and equipping parish ministry teams through mentoring and "pastoral and practical" courses/workshops. His mantra: "Shepherds don't make sheep, sheep do."

At Robinson's request, a memorial service will take place at St. Mark's Church, Niagara-on-the-Lake, on May 25, 2013, at 2 p.m.

— M.S.

## A PRAYERFUL LIFE AND A SHARP WIT



FILE PHOTO

**Bishop Ronald Shepherd**

The Rt. Rev. Ronald Francis Shepherd, who served as the 10th bishop of the Anglican diocese of British Columbia, died at the age of 86 on Oct. 24, 2012.

Shepherd left behind a legacy of "holy and prayerful life," said Archbishop David Crawley, former bishop of Kootenay and former Metropolitan of British Columbia,

in his homily. Others remembered Shepherd's sharp wit and exceptional intellect.

Born July 15, 1926 in Victoria, B.C., Shepherd and his family moved back to Victoria in 1983, when he became rector of St. Matthias Parish. In 1985, he was elected bishop of the diocese of British Columbia, a position he held until his retirement in 1992. — STAFF

## MAKING CHURCH SAFE

### OUT OF HARM'S WAY

Today, a glance at a newspaper or a quick tune-in to TV news will affirm the reality of abuse, sexual and otherwise, within religious and educational institutions. Like many other large organizations where imbalances of power can lead to exploitation, the Anglican Church of Canada is committed to ensuring a healthy environment for vulnerable people who seek sanctuary within its walls.

The issue of abuse has, in fact, been high on the agenda of the worldwide Anglican Church for almost five years—since Lambeth 2008 established the Safe Church Consultation as a formal entity. The consultation's first conference, held in 2008 in Woking, U.K., addressed the reality of sexual abuse by clergy and other church workers.

That important discussion continued in June 2011 at an international meeting in Victoria, B.C. that explored the legacy of maltreatment in the church and ways to prevent it and foster healing.

Speakers included the Rt. Rev. Mark MacDonald, national indigenous bishop of the Anglican Church of Canada, and the Rev. Dr. Isaac Kawuki Mukasa, co-ordinator for dialogue in the faith, worship and ministry department. Topics ranged from pastoral ethics and professional supervision to domestic violence and human trafficking.

A third conference is planned for 2014 in Nairobi by the Anglican Communion's newest network, the Safe Church Network, in conjunction with the Council of Anglican Provinces of Africa. At last November's Anglican Consultative Council in Auckland, N.Z., a resolution was passed to adopt a charter to protect people in churches across the Communion. Mukasa is now working with Safe Church Canada to establish



a national standard for the Anglican Church of Canada.

For some, those new standards are long overdue. In Victoria, Marion Little, canon pastor for the diocese of British Columbia's sexual misconduct and screening in faith policies, says tackling abuse of power by both lay and ordained church leaders is crucial to church health. "If the church hopes to attract and retain discerning young adults and young families, we need to assertively engage in abuse prevention, response and healing," says Little. "We

**"If the church hopes to attract and retain discerning young adults and young families, we need to engage in abuse prevention, response and healing."**

must commit to creating reliably safe environments."

Little notes that in 2011 her diocese signed a landmark agreement with the Canadian Red Cross to deliver its abuse-prevention and safe-environment workshops through diocesan facilitators.

"Our credibility as Christians hangs on how well we address this one age-old human issue," says Little. "If we cannot provide true sanctuary to our most vulnerable, we might as well lock our doors and go home."

—DIANA SWIFT

## PROTECTING CLERGY

As a veteran of almost 30 years in parish ministry, the Rev. Canon Dr. Judy Rois is well acquainted with the issue of clergy safety. And although individual churches may post codes of behaviour, she thinks it's time for general guidelines on acceptable behaviour in churches.

"Like many volunteer organizations, a church is a welcoming place," says Rois, who is now executive director of the Anglican Foundation of Canada. "Anybody can walk in, and nobody is screened or interviewed to be a parishioner. So a church

attracts a wide diversity of people."

For years, Rois has been lobbying seminaries to train clergy in ways that will help them understand and deal with people from all walks of life. "They need to be able to distinguish between someone with a legitimate concern and someone who has misdirected anger or even a mental illness," she says.

"It's all about taking a respectful and courteous stance toward another human being in terms of speech, conduct and behaviour," says Rois. —D.S.



CONTRIBUTED

**Randy Murray and Jaylene Johnson**

## HOPE VIDEO POSTED TO ANGLICAN.CA

Anglicans will now be able to see and hear singer-songwriter Jaylene Johnson perform her song "Hope" in a video posted to the Anglican Church of Canada's website at [anglican.ca/hopesong](http://anglican.ca/hopesong).

The song, which won the 2011 "Living the Marks of Mission" song competition, was chosen from more than 70 entries that ranged from sacred to folk and rock genres. "Hope" was produced by Randy Murray, communications director for the diocese of New Westminster, and filmed by Anglican Video.

"We love the song and working with Jaylene," says Anglican Video senior producer Lisa Barry. "I think people are really going to like the song."

Johnson, who is also ministry co-ordinator at saint benedict's table, an Anglican missional church in Winnipeg, wrote the song in 2010 in collaboration with Jim Kimball, a Nashville-based guitar player who also works with country music stars such as Reba McEntire.

—LEIGH ANNE WILLIAMS





LEARNING TO BE AN EARTH KEEPER

PHOTOWIND

DIANE MARSHALL

As an Anglican lay person, and a grandmother, I have experienced a journey of faith around advocacy and climate change. I am neither a scientist nor a politician, although I have always been concerned about environmental issues such as lobbying to protect old growth forests and supporting aboriginal communities in their need for safe drinking water. I drive a hybrid car.

In 2007, however, I began to grasp what it means to be an “earth keeper” in a time of climate change. While participating in an inter-faith Earth Day event, I had a profound experience about what it really means to care for creation. I learned that climate change is a major cause of poverty and famine in the developing world, especially in the Global South, and that the industrialized world is a major contributor to this. Importantly, I realized that I was not living in a way that was sustainable; nor had I thought through the moral and ethical dimensions of a culture of sustainability.

With my new awareness, I joined a small group of Anglicans within our diocese which began to meet regularly. The goal was to educate ourselves on the climate crisis, and how we, as a national church, could respond with political action and advocacy. We worked



I realized that I was not living in a sustainable way; nor had I thought through the ethical dimensions.

with the Anglican Church of Canada’s eco-justice committee to formulate Resolution A180 on Climate Change, which was ultimately passed at General Synod 2010.

The worldwide Anglican Communion’s fifth Mark of Mission calls for us to “strive to safeguard the integrity of creation, and sustain and renew the life of the earth.” Thus, by advocating for more significant reductions in greenhouse gas emissions, by offering worship resources for our communities, by learning to pray more intentionally for the earth and by examining our own lifestyles through the lens of caring for creation, we are called to be responsive to God’s call.

And yet, as Canadians, we have not kept pace interna-

tionally. Among many other shameful things, we continue to be one of the world’s top 10 nations when it comes to greenhouse gas emissions, and we do not have a federal climate action policy.

If our Christian calling is to “speak the truth in love,” then speaking to government is part of justice-seeking. We need to begin to ask ourselves: How do we advocate for the earth, and “safeguard the integrity of creation?” And how do we help to “sustain and renew the life of the earth?”

I believe that we must speak out on behalf of creation. Those of us active in this movement, and in the church, believe that we have a moral responsibility in the international arena to bring about a fair, ambitious and legally binding agreement on reducing greenhouse gas emissions.

We are members of the “beloved community” that has struggled throughout history for class, racial and gender equality, and justice in the church and in society. Our voice now needs to be heard in advocating for the earth, our island home in the universe.

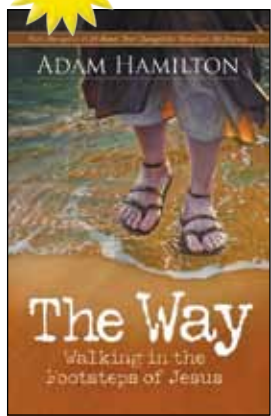
DIANE MARSHALL has been a family therapist for more than 35 years and is part of the Environment Working Group of the diocese of Toronto. She is a member of St. Peter’s (Carlton Street) in downtown Toronto.

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02	Jonah 2.1-10	<input type="checkbox"/>	18	John 12.12-33	<input type="checkbox"/>
03	Luke 13.1-9	<input type="checkbox"/>	19	Luke 2.41-52	<input type="checkbox"/>
04	Jonah 3.1-10	<input type="checkbox"/>	20	Isaiah 50.4-11	<input type="checkbox"/>
05	Jonah 4.1-11	<input type="checkbox"/>	21	Philippians 2.1-18	<input type="checkbox"/>
06	Joshua 5.9-15	<input type="checkbox"/>	22	Luke 19.28-48	<input type="checkbox"/>
07	Psalms 69.1-18	<input type="checkbox"/>	23	Luke 22.1-23	<input type="checkbox"/>
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10	Luke 15.11-32	<input type="checkbox"/>	26	Isaiah 52.13-53.12	<input type="checkbox"/>
11	Psalms 16.1-11	<input type="checkbox"/>	27	Luke 22.47-71	<input type="checkbox"/>
12	Psalms 22.1-15	<input type="checkbox"/>	28	Luke 23.1-25	<input type="checkbox"/>
13	Psalms 22.16-31	<input type="checkbox"/>	29	Luke 23.26-56	<input type="checkbox"/>
14	Psalms 24.1-10	<input type="checkbox"/>	30	Ephesians 4.1-16	<input type="checkbox"/>
15	Psalms 126.1-6	<input type="checkbox"/>	31	Luke 24.1-12	<input type="checkbox"/>
16	Isaiah 43.1-21	<input type="checkbox"/>			



An Invitation for 2013

Margaret read with interest our Invitation for 2013 Resources for Mission advertisement in last month’s Anglican Journal (page 4). She really had no idea of the breadth of General Synod’s ministry and program – and how essential this work really is. After reading SEEDTIME: Ministry and Mission, she has decided to amend her will to include not only her parish church and diocese, but also General Synod. She is

making an undesignated bequest to General Synod, asking that when the time comes the officers decide how best to allocate her gift.

Margaret knows full well the considerable tax benefits her thoughtful generosity will have on her estate, but is even more pleased that she is providing support for God’s mission through the Anglican Church for years to come.

For more information about wills and bequests, and other forms of gift planning, please contact:



Archdeacon John M. Robertson, Senior Gift Planning Officer  
General Synod of the Anglican Church of Canada  
80 Hayden St., Toronto, ON M4Y 3G2  
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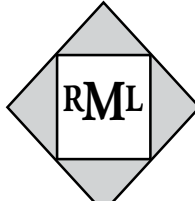
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## ACROSS CANADA + THE COMMUNION

### PRIMATE INSPIRED BY U.K. VISIT

Archbishop Fred Hitz, primate of the Anglican Church of Canada, emerged from his Dec. 6 meeting with the Archbishop of Canterbury-elect, Justin Welby, feeling "very optimistic about his leadership."

The visit, which took place at Auckland Castle, in County Durham, England, was part of Hiltz' annual visit to Lambeth Palace and the Anglican Communion office. Hiltz also met with Archbishop of Canterbury



PAUL FEHELEY

**Archbishop of Canterbury elect, Justin Welby, at meeting with Archbishop Fred Hiltz.**

Rowan Williams, who retired on Dec. 7. —STAFF


### QUE. OFFERS SAME-SEX BLESSINGS

Same-sex couples in the diocese of Quebec will soon be able to receive a blessing of their civil union.

Quebec's diocesan synod, which met Nov. 2 to 4, passed a motion supporting Bishop Denis Drainville's wish to permit the blessing

of same-gender unions. The motion also requests the creation of a working group to advise the bishop on how a "pastoral response" can be implemented for those seeking to have their union blessed.

—STAFF

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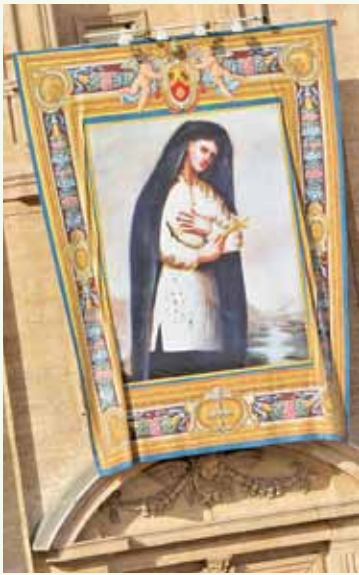
MOHAWK SAINT CANONIZED

Judy Smith-Martin waited 32 years for Kateri Tekakwitha to become the first Mohawk saint. And when the Vatican set her canonization for Oct. 21, she went to Rome to fulfill a promise.

Kateri Tekakwitha was beatified in 1980 by Pope John Paul II.

Smith-Martin didn't go alone. She convinced 20 other parishioners and members of her community to go with her, including the Rev. Norm Casey—her parish priest at St. Peter's Anglican Church, where Smith-Martin works as secretary. St. Peter's is one of four Anglican churches that make up the Six Nations Parish, located southeast of Brantford, Ont.

It doesn't matter that Kateri Tekakwitha is a Catholic saint, said Smith-Martin, who is Anglican. "She's a Mohawk and I'm a Mohawk. She's still a saint for the Mohawks. It's a great honour," she said in an interview.



JIM C. POWLESS, TURTLE ISLAND NEWS

A banner of Saint Kateri Tekakwitha at the Vatican.

Saint Kateri was born in 1656 in Ossemenon, now present-day New York, to a Catholic Algonquin mother and a Mohawk father. She was four years old when her mother died of smallpox, a disease that Kateri survived, albeit with a

scarred face. Raised by relatives, she was baptized at the age of 20 and took refuge in Saint Francis Xavier Mission, near Montreal, to escape hostility to her Christianity. She died in 1680, at the age of 24.

It was "so exhilarating," said Smith-Martin, to be at St. Peter's Square for the ceremony, attended by about 200,000 people.

Pope Benedict XVI opened the ceremony by referring to Saint Kateri as "protectress of Canada and the first native American saint." She also lived "a life radiant with faith and purity," he said. "Kateri impresses us by the action of grace in her life in spite of the absence of external help and by the courage of her vocation, so unusual in her culture."

When Kateri Tekakwitha was proclaimed a saint, there was "a joyous shout," recalled Smith-Martin. "Apparently, they'd never had that happen before," she added, laughing.

—MARITES N. SISON

ACROSS CANADA + THE COMMUNION



KAIROS

Church leaders and activists advocate for mining justice.

MINING IMPACT REVEALED

An 11-minute video that shows the impact of Canadian mining operations on indigenous communities and offers theological reflections on resource extraction is now available.

Prepared by Kairos, a Canadian ecumenical justice network, *Remember the Land* includes the voices of church leaders and activists who share stories of how

mining operations have displaced indigenous communities, destroyed ecosystems and traditional ways of life, and violated human rights.

The video—ideal for use in group settings—includes a four-page study guide. Call Canadian Ecumenical Justice Initiatives at 416-463-5312 or toll-free at 1-877-403-8933.

—M.S.

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