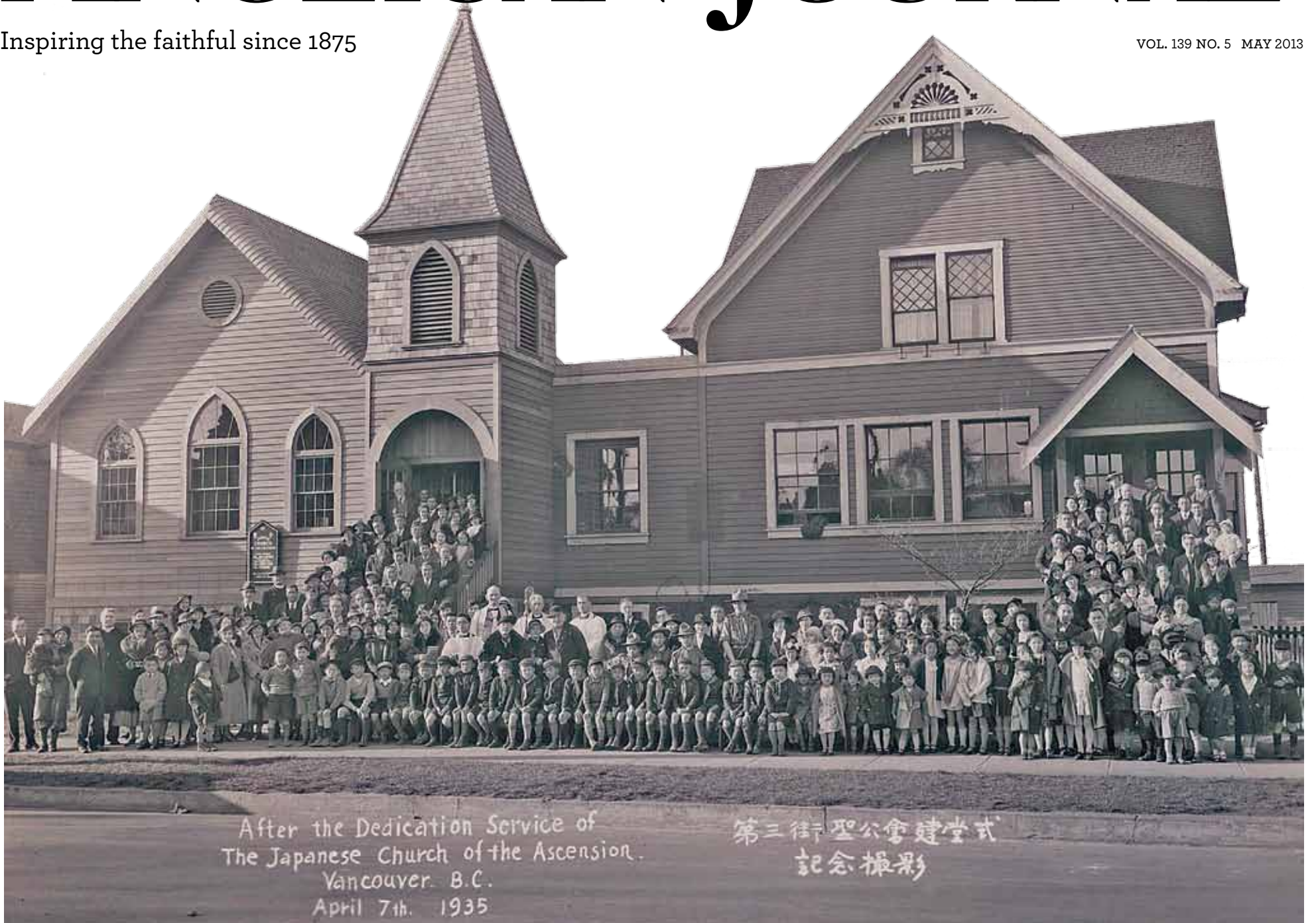


ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 139 NO. 5 MAY 2013



After the Dedication Service of
The Japanese Church of the Ascension,
Vancouver, B.C.
April 7th, 1935

第三街聖公會建堂式
記念撮影

COURTESY OF GREG THATCHELL

A church injustice and an apology

In 1953, Tim Makoto Nakayama, a young Japanese seminarian, asked the then-bishop of New Westminster, Godfrey Philip Gower, what happened to this church. He was told it was “relinquished.” See story, p. 6.



REUTERS / POOL

‘I am Justin’

The west door of Canterbury Cathedral receives the knock of the new Archbishop. See story on p. 2.

ENSURING RECORDS ACCESS

The Anglican Church of Canada will release an additional \$125,000 to help defray the costs of providing Indian residential schools-related documents to the Truth and Reconciliation Commission (TRC) of Canada.

The Council of General Synod (CoGS), at its spring meeting March 14, approved a resolution that this money be drawn from unrestricted surplus funds of the Missionary Society of the Anglican Church of Canada (MSCC). The MSCC is composed of CoGS members.

Up to \$30,000 of the amount will support dioceses in meeting their legal obligations to provide archival documents as part of the revised Indian Residential Schools Settlement Agreement (IRSSA). The remaining \$95,000 will fund a digital version of documents that will be accessible to the public through the National Research Centre.

The funds are over and above the \$50,000 that General Synod Archives estimates it will need to spend to provide the documents.

See CHURCH, p. 6

PM# 40069670

NEXT ISSUE: JULY

The June Journal will be delayed to bring you General Synod/Joint Assembly news



Pentecost and the Holy Spirit

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ANGLICANS IN PUBLIC LIFE

Reg Stackhouse, priest and politician

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REUTERS/OSSERVATORE ROMANO
Pope Francis kisses the washed foot of a detainee in a youth prison.

ACT OF HUMILITY

On Maundy Thursday, the new pontiff celebrated traditional morning mass in St. Peter’s Basilica, and in the afternoon celebrated the mass of the Lord’s Supper at 5:30—not in St. Peter’s, not in the Basilica of St. John in Lateran—but in the chapel of Casal del Marmo, a suburban correctional facility for teenagers and young adults. There he washed and kissed the feet of 12 young inmates in commemoration of Christ’s act of humility toward his apostles after the Last Supper.

Francis broke with tradition once again by including two females, one of them a Serbian Muslim, in the ritual. Historically, popes have washed only the feet of men. According to a Vatican news release, as Archbishop Bergoglio of Buenos Aires, he celebrated mass in prisons, hospitals, AIDS hospices and homeless shelters. In 2007, Pope Emeritus Benedict celebrated a mass with ritual foot washing in the same youth detention centre. —DIANA SWIFT

ARCHBISHOP’S MINISTRY BEGINS

The Most Rev. Justin Welby was enthroned as the 105th Archbishop of Canterbury in a March 21 service that celebrated the diversity of the Anglican Communion. More than 2,000 people from around the world gathered in Canterbury Cathedral for a celebration blending traditional elements of Anglican worship with contemporary music, vibrant Ghanaian dancing and drums, a Punjabi hymn and a blessing spoken in French. Guests included Church of England clergy and lay people, including the Prince of Wales, the prime minister and a host of ecumenical guests. All but one of the Anglican Communion primates attended. Archbishop Welby was installed as both Bishop of Canterbury—by, for the first time in history, a female archdeacon—and Primate of All England. The Archbishop of Canterbury is also the spiritual leader of the worldwide Anglican Communion. The Archbishop then publicly committed himself to the service of the Anglican Communion,



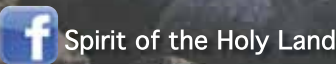
REUTERS/CHRIS ISON/POOL
After his enthronement, the Archbishop of Canterbury greets the Prince of Wales and the Duchess of Cornwall.

“that together we may proclaim the Gospel of Christ, who reconciles us to God and breaks down the walls that divide us.” Following his sermon, five Communion representatives presented gifts symbolic of their home regions. The bishop of Jerusalem, Suheil Dawani, presented a wooden cross; Ms. Adele Finney of Canada shared the gift of water; Mrs. Real Kewasis of Kenya brought packets of bread and milk; the Rev. Peter Koon, provincial secretary of Hong Kong Sheng Kung Hui, presented a rice picture in the shape of his province; and the Rev. Desire Mukanirwa

of the Democratic Republic of Congo brought a wooden carving expressing the desire for peace. The bishop of Malawi, the Rt. Rev. James Tengatenga, chair of the Anglican Consultative Council, spoke of the importance of the service to the Communion and of the Archbishop’s key role. The Rev. Canon John Peterson, president of the Compass Rose Society, said there was a “wonderful sense of a new beginning centring on the theme of reconciliation. Nothing,” he added, “could be more important.” —ANGLICAN COMMUNION NEWS SERVICE

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THE FORGOTTEN FEAST

Why doesn't the Anglican church avidly celebrate Pentecost, and its important encounter with the Holy Spirit, with the same fervour as the mega-feasts of Christmas and Easter? The Rev. Dr. David Reed, professor emeritus of pastoral theology at Wycliffe College, University of Toronto, offers this possible explanation.

"There has been debate over the centuries as to how much attention ought to be given to the Holy Spirit. Some call the Holy Spirit the 'shy member of the Trinity' because in John's gospel, Jesus says that when the Spirit comes, he will not speak of himself but only the words Jesus gives him."

Reed adds that institutional theology places very little emphasis on the human experiences of the Spirit. "Such episodes have been associated with fringe groups and revivals and their excesses," he says. Even evangelical Luther caustically noted that the radical reformers of his day had "swallowed the Dove, feathers and all."

In mainstream doctrine, the immanent work of God through the Holy Spirit has been either marginalized as too extreme or domesticated into inoffensiveness. "Some argue that, historically, the church became suspicious of potentially uncontrollable aspects of what were claimed to be the work of the Holy Spirit," says Reed.

Nonetheless, Pentecost is an important public celebration in countries such as Germany and the Philippines, while the U.K. has replaced its former Whit Monday holiday with a permanent secular holiday in May.

The Rev. Dr. Todd Townshend, dean of theology at Huron University College in



“Even evangelical Luther caustically noted that the radical reformers of his day had ‘swallowed the Dove, feathers and all.’

London, Ont., would like to see Pentecost take its place as one of the Big Three holidays, but he concedes that the coming of the Holy Spirit may get shoved aside in favour of the coming of summer and Victoria Day.

"Another reason for the low status of Pentecost might be that Acts 2:1-13 stands as a critique of the lack of unity in today's multi-denominational Christian church," he adds.

And although the blowing of the life-changing Holy Spirit wherever it will may not appeal to some, "We could use Pentecost to create a festival to boost a flagging ecumenical movement," says Townshend. "A day where divided Christians come together and devote themselves to the apostles' teaching and fellowship, the breaking of bread and prayers." —DIANA SWIFT

The Holy Spirit journeys with me

How can I be comfortable with her?

BY SISTER AMY, SSJD*

I like to be able to control things, or at least fool myself into thinking I can control them. I think that this is why I am not all that comfortable with the Holy Spirit. It is the part of the Trinity that I try not to think about. I think that this comes from my fear of what could happen if I let the Holy Spirit have a go at my life or the situation that I am in, because you hear stories of what happens when you let go and let the Holy Spirit in.

In the Anglican circles in which I have travelled, the Holy Spirit is really not talked about much. The Holy Spirit seems to have been relegated to a last resort: when we don't know what else to say or do, we invoke her to come and blow in a wind of change. The Holy Spirit seems to be last on our invite list, and I am sure she has been left out in the cold many times. So what to do? How can I become comfortable with her? How can the church?

For myself, I decided to revisit my understanding of the Holy Spirit. The images that came to mind were of Glinda the Good Witch floating in a pink bubble, a dove and that scary wind and flames. Not very helpful images, are they?

When trying to consider more helpful images, I was drawn to the altar here in the Convent of the Sisterhood of St. John the Divine in Toronto. The altar has three panels, each depicting a feminine image of God: the pelican, a symbol of sacrifice; the phoenix, a symbol

“The Holy Spirit seems to be last on our invite list, and I am sure she has been left out in the cold many times.

of resurrection; and the eagle, a symbol of ascension.

Yes, I know these are yet more bird images, but after praying with them, I have come to see the Holy Spirit I want to journey with me. I want her to encourage me to look beyond my own walls, like the pelican, to sacrifice my own selfishness and to push past self-set limitations; to sit with me as I weep over the ashes of my life, like the phoenix; and to help me rise yet again a little closer to the person I am called to be; helping me, like the eagle, make that leap of faith. Trusting in the wings that I have been given, that will help me soar, but also calling me to experience the joy of the flight. Calling, encouraging and challenging me to embrace what has been given to me.

This is the Holy Spirit that journeys with me. She is one that cannot be contented or tamed and she in turn asks us—no, demands from us—not to be contented or tamed but to live with the desire and excitement of our calling.

*The Sisterhood of St. John the Divine is a contemporary expression of the religious life for women in the Anglican Church of Canada.



Pelican: symbol of sacrifice



Phoenix: symbol of resurrection



Eagle: symbol of ascension

Anticipating the blessed fire of Pentecost

ANDREW STEPHENS-RENNIE

It was a clear, crisp winter's day when our six-day-old son was marked with ashes. That Wednesday in Vancouver's Downtown Eastside, we were reminded that we are dust, and to dust we shall return. These words, in combination with Old Testament prophet Joel's prophecy and the dark palm char on rosy newborn skin, left an indelible mark on my heart.

Recently a number of friends, colleagues and former students have been sharing a *Huffington Post* article entitled "What If the Kids Don't Want Our Church?" Authored by Derek Penwell, a professor at the University of Louisville in Kentucky, the article provocatively asks: "What happens when a generation comes along that



equipment for, has little invested in the durable nature of the stuff you value?" We don't have to look very far for a salient example—our church will do just fine. Ours is a moment where younger generations are rightly questioning the wisdom of our Christendom thinking in a post-Christendom

“The ashes upon my son's forehead that morning reminded me of my frailty.

doesn't care about the game you've spent so much time buying

world. They are calling us to account, and so they should.

Penwell goes on to state, "In many ways, these generations increasingly think the church has been running toward the wrong finish line for years—concerned...not with figuring out how more faithfully to live like the Jesus of the Gospels, but in acquiring bigger and better stuff to hand down to a generation that doesn't particularly want to inherit it."

The ashes upon my son's forehead that morning reminded me of my frailty. But more than that, they

remind me that the church I envision for myself and for my peers will not be the church he envisions. My generation and I need to hold our vision of the church lightly, even as we ask older generations to do the same.

All around me, spring flowers are in bloom, seeds planted in the fertile soil of decay. As signs of new life abound, the haunting image of ashes on my son's forehead remind me of my call to follow the way of the cross. The cross brings with it the hope of resurrection. And now, anticipating the blazing fires of Pentecost, I find myself desperately awaiting signs of an Anglican spring.

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

Onward, Christian leaders

A. PAUL FEHELEY

With three knocks on the large wooden door of Canterbury Cathedral, the service to inaugurate the ministry of Justin Portal Welby as the 105th Archbishop of Canterbury began. When the doors opened, he faced a gathering of more than 2,000 people, as well as the hopes and expectations of millions throughout the Anglican Communion who witnessed, through the media and prayer, the beginning of the ministry of their spiritual leader.

On March 19, just two days before, Pope Francis had celebrated an inaugural mass as Pontiff of the Roman Catholic Church with equally high hopes from the faithful.

Two Christian leaders, each chosen in very different ways—one through a Crown nomination process involving 16 lay and ordained people, the other in an electoral conclave of 115 cardinals. Both have begun their ministries with enormous expectation and enthusiasm, but what were the electors of these leaders seeking?

In the case of the Roman Catholic Church, there may be a real dichotomy between the electing cardinals and



might reconsider issues such as birth control, celibacy and women priests, despite the fact that the cardinals seem primarily interested in maintaining the status quo? The church's other burning issue is how to deal honestly with the abuse of children—to face the truth, acknowledge what has happened, seek forgiveness and offer retribution. In Canada, it is a matter of fundamental justice for the Roman Catholic Church to start dealing with its denial and complacency concerning abuse at native residential schools.

The failure of the Roman Catholic Church and others, including churches of the Anglican Communion, to ad-

Two leaders have stepped forward courageously to guide their respective churches. They will need honesty, humility, compassion and integrity.

people in the pews. Is there hope among some, or many, that the church

dress issues related to abuse has affected their mission deeply. In a recent national online survey conducted by a Christian media group for the church in Melbourne, Australia, 76 per cent indicated church abuse had a “massive” or “significant” negative influence on their attitudes toward Christianity and church (www.anglicancommunion.org/acns/news.cfm/2011/11/18/ACNS4981). There is no reason to suspect that people in Canada think differently.

The Crown nomination committee quite possibly was looking for someone who could address issues similar to those the new Pope faces, as well as speak to the Anglican Communion about other pressing issues. We need look no further than questions of euthanasia, women's ministry (especially as bishops) and the recognition of and

ministry to gays and lesbians.

In too many ways, the churches of the Communion have lost the ability to respect differences. When one part says to others, “You must think as we think, you must believe as we believe and you must interpret scripture as we do,” and fails to see diversity as a strength, the church finds itself embroiled in power struggles where everyone loses. Archbishop Welby has made reconciliation an essential priority as he begins his ministry. Reconciliation is much needed throughout the Communion, and there is no doubt that Archbishop Welby will be challenged in addressing it.

Two new leaders have stepped forward courageously to guide their respective churches. They will need honesty, humility, compassion and integrity. What will other church leaders learn from them? Unquestionably, that leadership is never about being popular or even about winning the day's battles. It is about being faithful.

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

EMAIL: pfeheley@national.anglican.ca

FROM THE EDITOR

THANK YOU

With the publication of this issue we mark the retirement of a long-standing friend of the *Anglican Journal*—Bishop George Elliott. George has served as the president and then



Elliott

as chair of the Anglican Journal committee for the past six years. It has been a time of much transition and change, and we are very grateful for his quiet, thoughtful, patient and strong leadership, which has played such an important part in the ministry the paper provides.

The *Anglican Journal* will have a new co-ordinating committee and a new chair after General Synod. The committee will include three members elected by General Synod, two appointed by the primate and one from the Council of General Synod.

Paul Feheley

LETTERS

HIS HOLINESS

With deep joy I offer Cardinal Jorge Mario Bergoglio my warm congratulations and most fervent good wishes on his election to the papacy.

Jorge Mario Bergoglio is a man rich in spiritual passion, humility, self-denial and love for the cause of God and of man. As Pope Francis, he brings to the papacy a brilliant philosophical and, in particular, theological mind that has embraced a vision of broad spiritual and ecclesiastical horizons: personal holiness, missionary outreach combined with constant concern for unity, and the necessary integration of spirituality and institutional ministry.

Paul Kokoski
Hamilton, Ont.

FOLLOW THE GUIDES

I read, with dismay, that General Synod is considering making the *Anglican Journal* a web-only communication. This implies that people who do not use a computer, or cannot afford one, are not important. I would guess that is about one-quarter of Canadian Anglicans, and I insist that we are just as important as our computer-savvy

sisters and brothers.

I suggest you follow the lead of the Girl Guides of Canada and have online for people with email and a printed copy for those without email. This would slash the printing and postage costs and would keep the newspaper viable. When the new issue of the *Anglican Journal* is published online, you include a link to diocesan papers, then send a blanket email to everyone saying it is available. Paper copies are mailed to the people without email.

If you send your annual “check your parish roll” list, we can change the address to email for as many people as possible. Then everyone will still get the *Anglican Journal*, either online or in the mail. Perhaps the online savings will allow an increase in the number of pages in the paper!

Please continue with the good articles, which keep us ALL informed of the real issues in our church.

Sally Pilyk
Chemainus, B.C.

MAKE PEACE

I have two thoughts about what Anglican and Lutheran synod delegates

might do together on Parliament Hill [Editorial, ‘*A church which lives to itself will die by itself*,’ April 2013, p. 4]:

1. Both legislators and judges should be able to conduct their deliberations and arrive at their decisions in calm and quiet, without pressure from mobs or even from obstreperous demonstrators. Good citizens ought to respect those rights and make their views known in a quiet and civil fashion, which they can do by writing letters.

2. I don't believe any politicians are impressed by demonstrations anymore, except those by advocates of the most popular and fashionable causes. Spiro Agnew taught them the concept of “the Silent Majority” over 40 years ago, and they have all absorbed the lesson well.

Our church leaders and supposed representatives would do well to heed the words of a former Archbishop of Canterbury (was it Donald Coggan?), who reminded us that Jesus said, “Blessed are the peacemakers,” not “Blessed are the peace demonstrators.”

William Cooke
Toronto

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.

INTERIM MANAGING EDITOR: Archdeacon A. Paul Feheley
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Mirella Ross

ADVERTISING MANAGER: Larry Gee
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.
LETTERS: letters@anglicanjournal.com
or mail to: Letters, Anglican Journal,
80 Hayden St., Toronto, ON M4Y 3G2

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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

Canada

‘Listen, listen, O my child’

FRED HILTZ

What a privilege and blessing it was to represent our beloved church at the inauguration of the ministry of Justin Welby, the 105th Archbishop of Canterbury. There were three aspects I shall never forget.

The first was the humility with which the Archbishop entered the cathedral. After the traditional threefold knock on the door, a warm word of welcome by the dean of Canterbury and a brief fanfare, the Archbishop was questioned: “Who are you and why do you request entry?”

“I am Justin,” he responded, “a servant of Jesus Christ, and I come as one seeking the grace of God, to travel with you in his service together.”



“How do you come among us and with what confidence?”

“I come knowing nothing except Jesus Christ and him crucified, and in weakness and fear and in much trembling.”

The second was the solemnity with which Justin was seated in the Chair of Augustine. (Augustine arrived in England in 597 AD.) As he sat down, his countenance revealed both an awareness of the weight of responsibility coming upon him and a yearning for the assurance of

the prayers of the whole church.

The third was the grace of an anthem. It began as a gentle whisper.

“Listen, listen, O my child,
Listen carefully to your teacher’s guidance.
Incline the ear of your heart,
Receive willingly and carry out effectively
your loving Father’s advice.”

That gentle whisper swelled into a chorus that reverberated in every alcove in that vast cathedral.

And then, as powerfully as it had spoken to everyone in that great congregation, it quieted to a whisper again.

Throughout the anthem, the Archbishop sat with his head bowed and his hands folded. He knew the words were from the Rule of St. Benedict. He



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

also knew the musical setting had been commissioned by his parents. It was a sacred moment in which the gift of holy counsel, once given by a monk to his community, was now being given by a mother and father whose son was sitting in the Chair of Augustine.

“Listen, listen, O my child...” Holy and wise counsel for the new Archbishop; good and wise counsel for us all.

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

WALKING TOGETHER

A man named Richard

MARK MACDONALD

Richard Twiss, famous Lakota Christian and my friend, was one of the most engaging and compelling people I have ever met. When he tragically died of a heart attack at age 58 on Feb. 9, 2013, he left a void that, in human terms, will be almost impossible to fill. He played a key role in the broader acceptance of the contextualization of the gospel into indigenous life. As a committed evangelical, he led many indigenous and non-indigenous Christians to understand that culture is a vital and necessary home for the “Word made flesh.”



“He left a void that, in human terms, will be almost impossible to fill.”

I met him 28 years ago, when he was a short-haired pastor in a three-piece suit. Though we held prayer services at powwows together, he seemed suspicious of the capacity of someone like me to really know Jesus. I was suspicious about whether someone like him could be truly sensitive to indigenous culture. Well, he sure showed me. I hope I showed him.

His impact, along with his many friends and co-workers, will only become truly clear over time. Through this work, it is now quite common to see the drum and indigenous protocols used at indigenous Christian gatherings and communities. Beyond this, indigenous Christians are now seen as a possible rallying point for the Christian movement around the world.

Richard was charismatic and inspiring, but for many of us, the most impressive aspect of his life was the way the faith was embodied in his family and friendships. It was the congruence of this faith with his happy and warm way of life

that inspired others to follow Jesus and to live for their people and culture with honour and dignity. Like many, this aspect of Twiss family life touched us personally. When my wife, Virginia, suddenly became ill a few years back, Richard’s wife, Katherine, was staying with us. Her calm, steady and loving presence helped us through an enormous crisis. It was a vivid experience of the strength of their great mutual ministry.

I hope you will look into this life. (See his ministry website at www.wiconi.com/.) There is much to learn from Richard. Most important, we should be reminded that the way we live is often the most important witness to what we say and believe. Richard was creative and smart, but I don’t think that would have meant so much if we hadn’t seen the reality of his life.

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

LETTERS

TRADITIONS OF PEACE

With great interest we read the article, *Arab/Muslim leaders meet with Canadian church reps*—online Feb. 14, 2013, www.anglicanjournal.com; print version, *Muslims and Christians seek peace*, April 2013, p. 1].

We applaud the intent of this meeting, which is to increase the level of dialogue that exists between churches and the Muslim community. The impulse to dialogue is noble and certainly good things can



come from it. We note also the desire here to emulate the relationship structure that many churches have developed with the Jewish community, primarily through the Canadian Jewish Congress and its successor organization, the Centre for Israel and Jewish Affairs.

We represent organizations of Canadian Muslims proudly dedicated to the

traditions of our faith while at the same time fully embracing the Canadian values of human rights, tolerance and respect for all faiths.

With the greatest of respect, we urge church leaders to choose their Muslim interlocutors with care, for fear that they would consider extremists to be representatives of mainstream or moderate Islam.

Sohail Raza, Director
Council for Muslims Facing Tomorrow

STOP PERSECUTION

As reported, representatives of Canadian churches met in February to discuss “issues affecting peace in the Middle East” [*Muslims and Christians seek peace*, April 2013, p. 1]. Perhaps a good place to start, and to indicate that they are really sincere, would be for the Muslim representatives and the Canadian Friends of Sabeel to immediately call a stop to the ongoing persecution of Christians in the Middle East and Egypt.

This is an extremely serious problem. Will Anglican representatives and the *Anglican Journal* have the courage to speak up on this critical issue, or will they continue to be silenced by “political correctness”?

Robert C. Wilson
Picton, Ont.

CORRECTION

The article entitled *Joint Assembly to gather* (March 2012, p. 1) should have identified Christian Schreiner as the Very Rev. Christian Schreiner, dean of the Cathedral of the Holy Trinity.

‘WONDERFUL SERVANTS OF GOD’

How refreshing to see the story of Mildred Richardson in the current issue of the *Anglican Journal* [*Vanner’ turns 100*, April 2013, p. 2] as she celebrates her centennial. Those of us who recall the Sunday school caravan truck coming into our little communities will remember these wonderful servants of God who gave so much to bring the Christian message to children and also adults during the summer months. Miss Hasell and Miss Sayle, two spinster ladies, brought the van to us in Vegreville, Alberta, and the children from all denominations attended and shared in the fun.

These two ladies and the many others who volunteered to drive and teach started off in 1922, long before Canadian women were classed as “persons” (1929), on roads even men



GENERAL SYNOD ARCHIVES (P7804-93)

‘Go, preach the gospel...’

would not dare to tackle. Their ministry went on to 1974 when Miss Hasell and Miss Sayle returned to finish their days at home in England. Miss Hasell was awarded the Order of Canada and a doctorate of laws from the University of Saskatchewan. In 1999 all the vanners, some of whom still attend, were honoured with a bronze plaque in the narthex of Christ Church Cathedral in Ottawa.

We send greetings to Mildred on this major milestone and to all who gave service as “vanners” across this wide Dominion.

Garth and Eleanor Hampson
Gloucester, Ont.

‘INJUSTICES’ TOWARD JAPANESE-CANADIAN ANGLICANS ACKNOWLEDGED

The Council of General Synod (CoGS) on March 14 acknowledged the injustices and racism experienced by Japanese-Canadian Anglicans at the hands of the Anglican Church of Canada during and after World War II, and said it confessed “the error of our ways.”

CoGS, the church’s governing body between General Synods, also supported the 2010 apology made by Bishop Michael Ingham for the sale of Japanese congregation churches in the diocese of New Westminster during and after World War II.

In a resolution, CoGS said it recognized that “deep-seated historic racism continues as a source of pain to Japanese-Canadians across Canada” and commended “every effort in the interests of healing and reconciliation.”

The resolution was approved after an emotional presentation made by members of the Japanese-Canadian Vancouver Consultation Council (JC-VCC), who had spent more than a decade digging into the truth about what happened to their churches during the war.

In 1942, the Canadian government ordered Japanese Canadians—22,000 of them



Lynne Shozawa and Joy Kogawa present the primate with a memorial plaque called “Relinquished.”

“Deep-seated historic racism continues as a source of pain to Japanese-Canadians across Canada.”

—Council of General Synod

from British Columbia—to pack a single suitcase, then sent them to internment camps.

The JC-VCC’s research showed that New Westminster held three pre-World War II Anglican church properties in trust for 1,500 Japanese Canadian parishioners in Vancouver. Two properties,

including the Church of the Ascension, were sold in 1945 near the end of World War II; one, Holy Cross Church, was sold after the war, on Aug. 19, 1949, several months after the first Japanese Canadians were allowed to return to Vancouver.

“The sale of the church after the war ended was especially insensitive and wrong,” said Lynne Shozawa, her voice breaking. Shozawa was born to Japanese Anglican parents in a B.C. internment camp.

The diocese had also decided to divert funds held in trust for the congregations into the Bishop’s Endowment Fund, and in 1949, stated “the need for Japanese Mission work was nil.” — MARITES N. SISON

CHURCH PAYS FOR DOCUMENT REPRODUCTION

Continued from p. 1

Archdeacon Michael Thompson, the national church’s general secretary, told CoGS the additional contribution goes beyond what the church is required to do under the IRSSA.

He explained that under the agreement, churches could request the TRC to pay the costs of copying the schools’ documents in their archives. However, the TRC has said that its funds are not sufficient to complete its mandate and has asked for assistance.

“The context for their request includes mixed reviews of the [TRC] and its work... There is disagreement about the effectiveness of its work and its stewardship among



Residential school photos and letters displayed at CoGS

Canadians, including among indigenous Canadians,” said Thompson in a written report to CoGS. “Some understand it is a government agency,

QUESTIONS RE OFFICE OF RELIGIOUS FREEDOM

The Anglican Church of Canada is seeking a meeting with the federal Office of Religious Freedom to gain more clarity about its mandate, said the church’s primate, Archbishop Fred Hiltz.

Created by the Harper government in 2011, the office “is a bit of a mystery; not everyone is clear about its terms

of reference,” Hiltz told the spring meeting of the Council of General Synod (CoGs), the church’s governing body between General Synods.

The Canadian government officially opened the office on Feb. 19 with the appointment of its first ambassador, Andrew Bennett, a Catholic, an academic and a former federal

public employee.

According to its website, the office, attached to Foreign Affairs and International Trade Canada, has a mandate to “protect, and advocate on behalf of, religious minorities under threat; oppose religious hatred and intolerance; and promote Canadian values of pluralism and tolerance abroad.” —M.S.



SPECIAL FOCUS ON JERUSALEM

General Synod will be presented this July with resolutions focusing on “peace with justice for all in Palestine and Israel” and educating Canadian Anglicans about the “life and witness” of the Episcopal Diocese of Jerusalem.

The Council of General Synod (CoGS), at its spring meeting, voted to recommend a resolution urging General Synod to “commit to act together” with the Evangelical Lutheran Church in Canada (ELCIC) and the United Church of Canada (UCC) in pursuing “peace with justice for all in Palestine and Israel.”

This includes working together in such areas as educating members about “the impact of the illegal settlements on the lives of both Palestinians and Israelis, and about imported products identified as produced in or related to the illegal settlements and misleadingly labelled as produced in Israel, and about the complexities of economic advocacy measures.”

The resolution does not call for a boycott of such products from Israeli settlements on the West Bank and in East Jerusalem, a measure the UCC adopted at its General Council in 2012.



The altar in St. George's Anglican Cathedral, Jerusalem

CoGS also recommended a resolution to observe the seventh Sunday of Easter as Jerusalem Sunday. On that day, commonly known as the Sunday after the Ascension, special focus will be given to learning about the Diocese of Jerusalem, which covers the areas of Jerusalem, Palestine, Israel, Jordan, Lebanon and Syria. A special collection will also be requested for that diocese’s ministries in education, reconciliation, health care and hospitality. The Anglican Church of Canada and the Jerusalem diocese have been in companion relationship for many years. —M.S.

NEW NORTHERN DIOCESE

The Council of General Synod (CoGS) has thrown its support behind the proposal to create a new indigenous diocese of the northern Ontario region.

The proposal will require the concurrence of General Synod when it meets in July.

Archbishop David Ashdown, diocesan bishop and metropolitan of the ecclesiastical province of Rupert’s Land, said the vision for the new diocese was articulated more than half a century ago.

The new diocese would cover 16 First Nations communities belonging to Treaty 9 around Kingfisher Lake, north of Sioux Lookout. The northern Ontario area mission currently has a bishop, Lydia Mamakwa,



Bishop Lydia Mamakwa

who was elected in 2010, and several local clergy.

Mamakwa told CoGs that the northern Ontario area mission has grown over the years to include training for native clergy and a catechism and Bible camp.

If the plan is approved, the diocese of Keewatin will cease to function on Dec. 31, 2014, but will continue as a legal entity until Sept. 30, 2015. —M.S.

ONWARD TO OTTAWA

Preparations for the General Synod and for Joint Assembly are moving full steam ahead, said Dean Peter Wall, Anglican co-chair of the Joint Anglican-Lutheran Commission and chair of the General Synod planning committee. Here are some matters that CoGS is sending on to General Synod.

ASSEMBLY TO CHALLENGE TWO ISSUES

At their joint assembly this July, Anglican and Lutheran delegates will be asked to consider a joint declaration addressing the issues of homelessness in Canada and responsible resource extraction involving Canadian companies here and abroad.

The Council of General Synod (CoGS), the Anglican church’s governing body between General Synods, agreed to forward the resolution for consideration at the Joint Assembly, scheduled for July 3 to 7 in Ottawa.

On the issue of “responsible resource extraction,” the declaration calls on the two churches to support indigenous communities in Canada and overseas “in exercising their right to Free, Prior and Informed Consent” with regard to development projects that affect their traditional territories.

It also asks them to “advocate for responsible and ethical investment both in Canada and around the world.”

The declaration notes that Canadian companies are major players in mining, energy production and resource extraction across the country and abroad. “They generate wealth for our societies, but



A declaration on homelessness will be considered.



Responsible resource extraction will be addressed.

they also give rise to serious and complex environmental, socio-economic, and human rights issues,” the declaration states.

“We bear a moral responsibility to address these issues and concerns in partnership with others,” it stresses. The declaration expresses concern that two recent legislations—Bills C-45 and C-38, also known as the Omnibus Bill—have made changes to environmental legislation and assessment processes that “potentially threaten the ecological integrity of areas under proposed development.”

2012 DEFICIT LESS THAN EXPECTED

An early, unaudited draft of General Synod’s financial results for 2012 expects a lower than anticipated budget deficit for 2012, the financial management committee (FMC) has said in its written report submitted to the Council of General Synod (CoGS).

Although final results are not yet certain pending a completed audit, FMC said, “It is reasonable to expect that the deficit will be in the neighbourhood of \$100,000.” A deficit of \$287,680 had been forecast for that year.

However, “although 2012 will likely end up more favourably than anticipated four months ago, the outlook for 2013 has not changed,” said the report submitted by committee chair, Rob



Hanna Goschy, General Synod treasurer

Dickson. Last fall’s meeting of CoGS had approved a transitional budget with a deficit of \$513,000.

The primate, general secretary and treasurer are to meet with the FMC chair and General Synod directors to identify areas for “cost-savings,” with the goal of developing a balanced budget for 2014. Dickson said the FMC reaffirms the direction

Prepared by the partners in mission and eco-justice committee, the declaration also commits the two churches to “advocate for renewed federal funding” and for an “integrated national collaborative strategy and greater accountability on the part of provinces and municipalities” in addressing homelessness and substandard housing.

“As we look across Canada, we are disturbed by the reality that around 400,000 people are without a healthy place to live and that homelessness has continued to increase despite years of unprecedented economic growth and prosperity in our country,” the declaration states. “...The costs in terms of human suffering are staggering, as are the additional burdens for health care and social services.”

Local churches help by providing a broad range of services and support for the homeless, but these are not enough, it adds. —M.S.

COGS RECOMMENDS STRUCTURAL CHANGES

The Council of General Synod (CoGS) on March 16 recommended that the coming General Synod adopt a constitutional amendment that would alter the nature of all but two of its standing committees as part of initial changes to the national church’s structures.



Josiah Noel

Under the proposed amendment to Section 39 of the General Synod Handbook, the pension committee and financial management committee would remain as standing committees of General Synod, but five would function as co-ordinating committees, whose membership will be reduced to five from the current range of seven to 12.

CoGS approved other motions that recommended

a number of the restructuring proposals made in January by a national consultation. It flagged as “a matter of priority” the national consultation’s proposal to conduct operational reviews of the effectiveness of Resources for Mission; the national church’s communications vehicles; and its informational technology capacity to support electronic meetings of councils and committees.

CoGS did not, however, endorse the proposal to reduce the frequency of its in-person meetings, from six to four times in the triennium, and to hold more regular and frequent communication using electronic means. Instead, members left the matter up to the next CoGS.

Before the vote, the Rev. Josiah Noel from the ecclesiastical province of Canada urged his fellow members not to put off the decision on reducing face-to-face meetings of CoGS. “We need to hold ourselves to task,” he said. —M.S.

ALSO GOING TO OTTAWA...

In other news, CoGS:

- agreed to recommend that General Synod ask the Anglican Communion Working Group (ACWG) to “monitor continued developments” around the proposed Anglican Covenant.

It requested that the ACWG render a report to the spring 2016 meeting of CoGS, and directed CoGS “to bring a recommendation regarding the adoption of the Covenant” to the next General Synod in 2016. In other words, when it meets this July, General Synod will not be asked to either accept or reject the Covenant. [The Covenant is a set of principles recommended by the 2004 Windsor Report as a way of healing relationships damaged by divisions over human sexuality among member provinces of the Anglican Communion.]

- monitor continued developments around the proposed Anglican Covenant

- was informed that General Synod will be asked to act on various motions dealing with church governance, including a new proposal for deciding clerical and lay membership that could reduce the size of the governing body. The proposed formula will calculate General Synod membership that dioceses are entitled to, based on average attendance at four liturgical celebrations—Christmas, Easter, Pentecost and the second Sunday in September—over two years. The motion also stated that minimum diocesan representation should be one clergy and one lay member, in addition to the youth member and bishop, rather than two of each. —M.S.

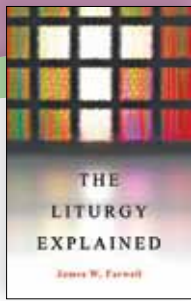
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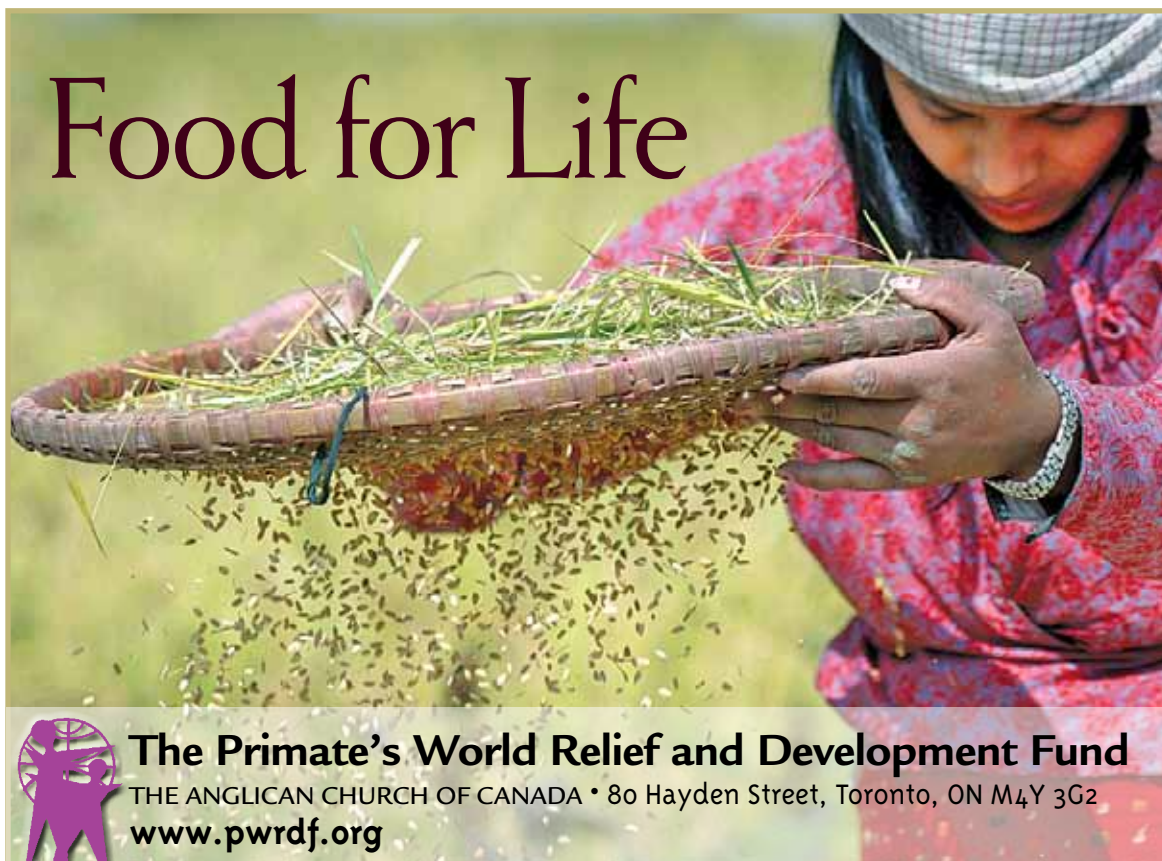
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ACROSS CANADA + THE COMMUNION

BISHOP INGHAM TO RETIRE

Bishop Michael Ingham has announced that he will be retiring from his position as bishop of the diocese of New Westminster on Aug. 31, 2013.

The diocese "has been at the forefront of positive change in the Church for decades," Ingham said in an announcement on the website of the diocese. "From the ordination



Ingham

of women, to support for indigenous peoples, to the dignity of gay and lesbian Christians, to inter-faith dialogue—it has been a privilege to serve a Diocese living and growing at some of the leading edges of the Anglican Church of Canada."

Bishop Ingham will lead the diocesan delegation to the General Synod in Ottawa in July. He has served as the bishop of New Westminster since 1994 and is currently the longest-serving active Anglican bishop in Canada.

—with files from the diocese of New Westminster

POLLESEL URUGUAY'S BISHOP

The Anglican Province of the Southern Cone has reconsidered the diocese of Uruguay's appeal and has voted to ratify the election of Archdeacon Michael Pollesel as co-adjutor bishop.

The decision came 10 months after the province's house of bishops rejected Pollesel's election in December 2011. The Uruguayan diocesan synod had appealed



Pollesel

the decision, but "for technical canonical reasons the form of the original appeal was not valid" and had to be presented again, said Southern Cone Presiding Bishop Hector Zavala in a press release.

Pollesel credited last January's visit and subsequent report by Canon Kenneth Kearon, Anglican Communion general secretary, as having allowed the diocese and the province to "find a way out of being stuck."

The date for Pollesel's consecration has been scheduled for May 26.

—MARITES N. SISON

SHOPPER'S MARKETPLACE

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Committed parishioners establish endowment fund for mission projects

Paul and Heather, ages 69 and 67, feel passionately about outreach projects and the importance of having a clear sense of mission and purpose for their parish church. After consultation with other parishioners and the wardens, they have agreed to make a significant gift to the church to establish a permanent endowment fund for mission projects. They envisage the fund will allocate most of the interest earned each year to specific projects in the local community and beyond, selected by a small task force of the parish council.

Paul and Heather also would like to earn more on a portion of their savings, now held in GICs and earning a very modest return, fully taxable. They have decided to make a contribution to General Synod of \$40,000. The Resources for Mission department has prepared a Gift Plus Annuity agreement for them, in cooperation

with a major insurance company. This will provide a guaranteed annual income for the rest of both lives of \$1,712 (\$ 142.66 a month), with a rate of 4.2798 %. 82.51 % of the annual payments (or \$1,412) will be tax free. A donation receipt will be issued for the gift amount of \$10,000. The tax credit earned by making this gift is expected to be \$4,640. Assuming the top marginal tax rate, this is equivalent to a before tax yield of 8.3% from a guaranteed income investment.

The gift of \$10,000 will be paid immediately to their church and invested according to the guidelines prepared by the parish council and their legal counsel. Paul and Heather are delighted they have the capacity and opportunity to make this gift and hope it will generate additional acts of generosity for vitally important ministry.



For further information about gift planning – for various purposes and through various means – please contact

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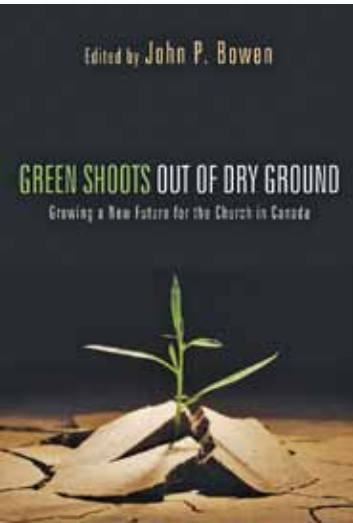
IMMENSE AND SURPRISING HOPE

Excerpted from the introduction of, *Green Shoots Out of Dry Ground: Growing a New Future for the Church in Canada*. Edited by John P. Bowen, professor of evangelism and director of evangelism at Wycliffe College in Toronto.

This is a book about the church, by the church, and for the church. Specifically, it is a book about the mission of the church in Canada in the 21st century. And it is about newness in mission...

The picture of overall numerical decline in the church across Canada, particularly in mainline denominations, is clear and disturbing, and the book's authors write against this background. Hence the imagery of "dry ground" seems appropriate.

But this is also a book of immense and surprising hope. Writer after writer speaks of "new things"—things the book's title called "green shoots"—which are springing up in church life across the country, and which defy the statistics. Some may seem strange to traditional



GREEN SHOOTS OUT OF DRY GROUND
Growing a New Future for the Church in Canada

Edited by John P. Bowen
Wipf & Stock Publishers, 2013
283 pages
ISBN: 978-1-61097-862-0

Christians—"What do you mean, the Gospel relates to the lifecycle of the salmon? What on earth is a Gospel jamboree? And why does Canada need missionaries from overseas?"—

and it will require the kind of discernment Isaiah commends in order to see that this is the same missionary God at work in new ways—new ways that, despite superficial differences, actually resonate with God's work in the past. The style of the artist is the same.

Another aspect of this "missional newness" is the intriguing blend of unity and diversity among the book's writers. There has been a healthy development in church life over recent decades: instead of differences between Christians being grounds for separation and suspicion, churches are coming to have a stronger appreciation for the fact that those differences can actually make a contribution to the mission of God. And alongside that appreciation has come a fresh emphasis on the things that Christians have in common—which, as it happens, are the very things that inspire mission. Might this renewed appreciation of diversity and unity be one of God's new things, intended to renew the church's sense of mission?



DANIEL BRANDSMA

LIVE, BREATHE, PLAY
Daniel Brandsma won the General Synod's Marks of Mission photo contest with this shot of his family at play in Craigeith Provincial Park near Collingwood, Ont. The judges commented that the photo is "brimming with life" and interprets the second Mark of Mission: to teach, baptize and nurture new believers. The Marks of Mission are a framework for ministry used throughout the Anglican Communion.

EVERYTHING OLD IS NEW AGAIN

Restoration work has begun in Toronto's only wood-framed church, the former St. Matthias Anglican Church.

Designated as a heritage building in 2003, the 118-year-old church has both historical and architectural significance, according to Lynda Davey-Longstreet of Toronto Bell Cote Heritage Preservation.

Originally built in 1895 as Holy Trinity Anglican Church in Malton, Peel county, the church was relocated to Scarlett Road in 1923. The church showcases the Victorian Gothic Revival style of architecture, with its L-shaped plan, three-sided apse and cross-gable roof with bell cote and chimney.

When Hurricane Hazel struck Toronto on Oct. 15, 1954, St. Matthias Church served as a rescue centre for the community.

Since then, the historic church—described by many as "quaint, small, lovely and charming"—has served other purposes.

In 1957, when the St. Matthias congregation moved to its present-day location on Royal York Road, the property was transferred to the diocese of Toronto. The Christadelphian Church purchased the building in 1959 and sold it in 2009



CONTRIBUTED

The former Anglican church showcases the Victorian Gothic Revival style.

to a spiritual development centre.

Over time, the building fell into disrepair and decay. In 2010 an application to demolish it was filed. A strong lobby from the community and local historical society saved the church, and in 2011 the community council voted to preserve its heritage value.

The renovation plan involves strengthening the church's structure. Original elements such as the arched stained-glass window and the bell cote will be preserved; eco-friendly and energy-efficient features will be added.

The vision is to create a place where people can gather for different types of

activities, "establishing the connectedness that once existed in this community," Davey-Longstreet said, noting that it will combine "spiritual and non-spiritual uses."

There are plans to use it for training for disaster preparedness and for education that will focus on history, renewable energy and organic farming. The plans include a museum to honour Hurricane Hazel survivors as well as those who lost their lives in the storm.

The estimated cost of renovations has been pegged at \$860,000.

For information about the project, visit the Toronto Bell Cote website at torontobellcote.org. —MARITES N. SISON



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DAY	READING		DAY	READING	
01	Psalm 96.1-13	<input type="checkbox"/>	17	Psalm 5.1-12	<input type="checkbox"/>
02	Luke 7.1-10	<input type="checkbox"/>	18	Psalm 32.1-11	<input type="checkbox"/>
03	Galatians 1.1-24	<input type="checkbox"/>	19	Psalm 42.1-43.5	<input type="checkbox"/>
04	Psalm 146.1-10	<input type="checkbox"/>	20	Luke 8.4-18	<input type="checkbox"/>
05	1 Kings 17.1-24	<input type="checkbox"/>	21	Luke 8.19-39	<input type="checkbox"/>
06	Luke 7.11-23	<input type="checkbox"/>	22	Galatians 3.1-14	<input type="checkbox"/>
07	Luke 7.24-35	<input type="checkbox"/>	23	Galatians 3.15-29	<input type="checkbox"/>
08	Acts 11.1-18	<input type="checkbox"/>	24	Luke 1.57-80	<input type="checkbox"/>
09	Acts 11.19-12.5	<input type="checkbox"/>	25	Acts 13.13-31	<input type="checkbox"/>
10	Acts 12.6-25	<input type="checkbox"/>	26	Psalm 77.1-20	<input type="checkbox"/>
11	Acts 13.1-12	<input type="checkbox"/>	27	Galatians 4.1-20	<input type="checkbox"/>
12	1 Kings 21.1-16	<input type="checkbox"/>	28	Galatians 4.21-5.6	<input type="checkbox"/>
13	1 Kings 21.17-29	<input type="checkbox"/>	29	2 Timothy 4.1-8	<input type="checkbox"/>
14	Galatians 2.1-21	<input type="checkbox"/>	30	Luke 9.43b-62	<input type="checkbox"/>
15	Luke 7.36-8.3	<input type="checkbox"/>			
16	Proverbs 30.7-33	<input type="checkbox"/>			

See July Bible Readings p. 10

CLASSIFIEDS

ANNIVERSARY

Christ Church Anglican in Campbellton, New Brunswick is celebrating the 100th anniversary of its building. We would like to contact all former parishioners as soon as possible. Our celebration will take place May 26 to June 2.

For details, please contact:
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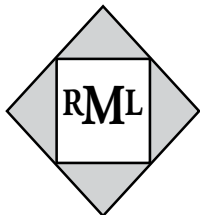
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ACROSS CANADA + THE COMMUNION

CANADA-U.S. CO-OPERATION BENEFITS CUBA

A proposal to fund an office of integrated development for the Episcopal diocese of Cuba will be submitted for approval this April to a program review committee of the Primate's World Relief and Development Fund (PWRDF).

The office will launch a three-year capacity-building project to train 25 community leaders annually, at the end of which they are expected to create a project proposal for their locality, said Adele Finney, executive director of PWRDF, the Anglican Church of Canada's relief and development agency. Fourteen projects will eventually be chosen for funding by the diocese.

Episcopal Relief and Development (PWRDF's counterpart in the U.S.-based Episcopal Church) is also expected to fund the office over a three-year period, said Archdeacon Michael Thompson, the Anglican Church of Canada's general secretary. "What a wonderful rich network of Anglicans working together to make a new thing happen," Thompson said in his report to the Council of General Synod meeting in March.

The partnerships can "hopefully not only breathe new life and new work in Cuba, but also connect us in new ways," said Finney.



ALI SYMONS / GENERAL SYNOD COMMUNICATIONS

Bishop Griselda Delgado Del Carpio enters the cathedral in Havana.

The partnership can...breathe new life and new work in Cuba, but also connect us in new ways.

— Adele Finney
executive director of PWRDF

The diocese of Niagara has enjoyed a longstanding companion relationship with the Cuban diocese, Finney noted.

Last August, the diocese of Cuba's Bishop Griselda Delgado Del Carpio attended Sacred Circle, the triennial meeting of indigenous Anglicans in Canada. Delgado, herself an indigenous person from Bolivia, "was profoundly moved by the circle, as were the people by her ministry," Finney

said.

Jose Zarate, PWRDF's Latin America/Caribbean co-ordinator, was actively involved in helping the diocese establish its plans, added Finney.

Thompson said the relationship between the Anglican Church of Canada and the Cuban diocese is an example of "faithful partnership in a global communion." The relationship began when former primate Archbishop Ted Scott "took an interest in how the Cuban church, separated from its province [the American Episcopal Church] by the economic blockade and travel restrictions, could sustain a sense of participation in the wider Anglican Communion," Thompson said. —M.S.

EXCELLENCE REWARDED

The *Anglican Journal* received 10 awards, including two awards of excellence (first prize) and two awards of merit (second place) at the annual Associated Church Press (ACP) conference in Indianapolis, April 3 to 6.

Founded in 1916, the ACP is the oldest inter-denominational religious press association in North America.

Art director Saskia Rowley won top honours for newspaper front page (April issue) and publication redesign, an award she shared with former editor, Kristin Jenkins.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, received an award of merit for "The sounds of hope," a piece he wrote for his regular column, *Come and See*.

The newspaper was bestowed an award of merit for best publication website.

Jenkins and staff were awarded an honorable mention in the category of General Excellence, Best in class, for national or interna-



SIMON CHAMBERS

The award winning photo "Students from Haiti"

tional newspaper.

Honorable mentions also went to: columnist Andrew Stephens-Rennie (opinion, for "More than crumbs," a piece he wrote for his column, *Youthview*), staff writer Diana Swift (in-depth coverage, for a special report on Communication and Human Rights), contributor Michelle Hauser (personal experience, for "Learning how to speak Anglican"), Primate's World Relief and Development Fund communications co-ordinator Simon Chambers (photography, for "Students from Haiti"), and illustrator David Shaw and Saskia Rowley (newspaper design for spread or story, for "How will we find the next Archbishop of Canterbury?") —STAFF



July Bible Readings

DAY READING

01	Isaiah 32.1-20	<input type="checkbox"/>
02	Psalms 85.1-13	<input type="checkbox"/>
03	Galatians 5.7-26	<input type="checkbox"/>
04	Galatians 6.1-18	<input type="checkbox"/>
05	Luke 10.1-12	<input type="checkbox"/>
06	Luke 10.13-24	<input type="checkbox"/>
07	2 Kings 5.1-14	<input type="checkbox"/>
08	2 Kings 5.15-27	<input type="checkbox"/>
09	Amos 7.1-17	<input type="checkbox"/>
10	Psalms 25.1-22	<input type="checkbox"/>
11	Psalms 82.1-8	<input type="checkbox"/>
12	Deuteronomy 30.1-20	<input type="checkbox"/>
13	Luke 10.25-37	<input type="checkbox"/>
14	Colossians 1.1-14	<input type="checkbox"/>
15	Colossians 1.15-29	<input type="checkbox"/>
16	Genesis 18.1-15	<input type="checkbox"/>
17	Amos 8.1-14	<input type="checkbox"/>
18	Psalms 15.1-5	<input type="checkbox"/>
19	Psalms 52.1-9	<input type="checkbox"/>
20	Luke 10.38-42	<input type="checkbox"/>
21	Ruth 1.1-22	<input type="checkbox"/>
22	John 20.1-18	<input type="checkbox"/>
23	1 Kings 19.1-18	<input type="checkbox"/>
24	Psalms 7.1-17	<input type="checkbox"/>
25	Mark 10.35-45	<input type="checkbox"/>
26	Hosea 1.1-2.1	<input type="checkbox"/>
27	Colossians 2.1-23	<input type="checkbox"/>
28	Luke 11.1-23	<input type="checkbox"/>
29	Luke 11.24-36	<input type="checkbox"/>
30	Luke 11.37-54	<input type="checkbox"/>
31	Luke 12.1-21	<input type="checkbox"/>

PARLIAMENTARIAN AND PRIEST

For the Rev. Canon Reginald Stackhouse, public service is part of the Christian vocation. A former priest in two west-end Toronto parishes and former principal of Wycliffe College, Stackhouse also has a long list of elected and appointed public offices on his resumé: two terms as a Conservative MP, a commissioner on both the Canadian and the Ontario Human Rights commissions, a regent of Toronto's Centennial College and a member of library and school boards.

For Stackhouse, now 87 and retired, public service is part of the vocation of being a Christian. He points to Romans 13:1, which urges Christians to acknowledge the powers that be as existing by the will of God. "Government is part of God's creation," he says. "Whether you're appointed or elected, you're able to use the power of government to achieve things not possible as an outsider."

Having seen in the 1960s what people can accomplish in the collective setting, Stackhouse first ran successfully for federal office in 1972



GENERAL SYNOD ARCHIVES

“We’ve made notable advances in rights for women, and I’d like to see the same for older people.”

—The Hon. Reginald Stackhouse

for the Conservative Party of Robert Stanfield—whom he describes as “an Anglican for official purposes.” Pierre Trudeau’s Liberals were then in power.

As opposition critic for penal reform, Stackhouse wanted to make the prison system more humane and, after a rash of escapes, more secure. He was part of a cross-Canada fact-finding

mission to 15 penal institutions, but the resulting report was lost in the dissolution of Parliament for the 1974 election. Still interested in reforming our correctional system, he notes that “Canada has one of the highest rates of incarceration in the democratic world. If you look at Europe, where rates are much lower, you see there are other ways to keep society safe.”

Returning to academic life in 1975, Stackhouse served as principal of Toronto’s Wycliffe College for the next decade and then won a second term in Parliament in 1984, serving in the ruling government of Brian Mulroney.

Free trade was the big issue of the day and, as a member of the committee on free trade, he consulted nationally with the business community to gauge its support for NAFTA. Stackhouse was also part of the house finance committee’s success in shaming the big banks into lowering their credit card interest rates after the Bank of Canada reduced its prime.

As chair of the Human Rights Commission, Stackhouse was instrumental

in producing Canada’s first publication on aging and human rights. “We advocated back then for the removal of mandatory retirement at age 65,” he says. This issue still interests Stackhouse, who in 2005 published a book called *The Coming Age Revolution*. “If I were writing it today, I’d drop the word ‘coming.’ It’s already here!” he says.

Running for a third term in Scarborough 1988, he lost narrowly, ascribing his defeat to fears among industrial workers about free trade and the strongly pro-life Roman Catholic population in his riding.

As an MP, Stackhouse never played up his clerical status or brought his religion into the house. “But I never hid it, either,” he says. Not making a public issue of one’s religion is a positive way Canadian politicians differ from some of their U.S. peers, he notes.

Stackhouse admits he would like to have served longer in Parliament, focusing on human rights for the elderly. “We’ve made notable advances in rights for women, and I’d like to see the same for older people.” —DIANA SWIFT

EDUCATION DIRECTORY

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Holy Lands Cruise
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ANGLICAN CHURCH OF CANADA MINISTRY REPORT

Produced as a supplement to the *Anglican Journal*



A message from the Primate

Dear friends,

With what I perceive to be a renewed humility throughout the church, we describe ourselves as “a people seeking to know, love and follow Jesus in serving God’s mission in the world” (Vision 2019). With Anglicans worldwide we have embraced these five Marks of Mission:

- Proclaiming the good news
- Teaching the faith
- Helping those in need
- Building a better world
- Caring for the earth.

In recent years, through wide distribution of bookmarks and posters, through Lenten study programs and a new Sunday school curriculum, through videotaped “Mission Moments” and through stories in the *Anglican Journal*, these Marks of Mission have become household language in our church. They have taken hold and continue to shape the setting of ministry priorities in our parishes, across our dioceses and through the national church.

This special supplement features a selection of General Synod ministries. Some reflect a long-term, abiding commitment on the part of our church; others are evidence of how we are seeking to hear what the Spirit is saying to the church.

I do hope that in reading these stories and viewing this collage of ministries, you will feel that, in the service of God’s mission, we really are a people on the move!

+ Jnd

Fred J. Hiltz
Archbishop and Primate

A message from the General Secretary

Dear friends,

The money you contribute to the ministry of your local parish is shared far beyond its boundaries. Your parish shares a portion with



the ministries of your diocese, and your diocese in turn shares with the ministries of your General Synod. Guess what happens next?

Some of that money is used to fund the ministries of General Synod, and the rest is shared. Let me tell you

a bit about both, as well as thank you for your part in the national work of your church—and offer you an opportunity to contribute even more, if you find the work described in these pages compelling.

Just about one-fifth of the money we get from dioceses (from you!) supports ministries in the dioceses of the Council of the North. These ministries take place across 87 per cent of the Canadian landscape, extending your spirit of generosity into hundreds of local Christian ministries, including remote indigenous communities and towns and cities of the Canadian north.

Smaller amounts strengthen partner churches in the Anglican Communion—in the Solomon Islands, the Philippines, Africa, Jerusalem and Cuba. In one place, you help support a seminary and in another, a women's shelter. From your local church community to a community you will probably never visit, the spirit of your generosity reaches out and changes someone's life.

Your generosity conveys your spirit and your faithfulness to Sacred Circle, a gathering of indigenous Anglicans that takes place every three years to strengthen and sustain spiritual renewal both among those who attend and in the communities they serve. We know that the legacy of the residential schools has harmed many lives, but because of you, a new legacy of self-determination and right relationships is taking shape. You are part of a long healing process that promises a new future.

At General Synod we are taking serious steps to reduce what it costs to administer the national work of our church. Good administration really matters, but we can be better stewards of God's bounty and leave more for other things. More resources to support an emerging national project in adult Christian formation, more to address the high suicide rates that plague some indigenous communities, more to care for creation. In God's transforming mission, there will always be new work for God's church to take up.

Thank you for the joy you bring to me and those who work with me as we share in that mission. Thank you for your love for your local church, and for sharing that love generously through the ministries of the national church.

With gratitude for your place in God's great work,

Michael Thompson

Michael Thompson
General Secretary

■ GENERAL SYNOD ARCHIVES



PHOTO: MOSSIE MOORBY FONDS, CA. 1965 (P2011-08 573), GENERAL SYNOD ARCHIVES

The Dillon brothers in the mid-1960s at Stringer Hall (clockwise from top left): Eddie, Lucky, Billy, Wayne, Floyd, Mike and Jimmy

Seven brothers, captured in time

Eddie Dillon had never seen this family photo before. It was June 2011, and Dillon was at the Truth and Reconciliation Commission's (TRC) Inuvik national event when he spotted the snapshot of all seven Dillon brothers. They were standing, circa 1965, on the steps of Stringer Hall, an Anglican-run hostel in Inuvik. There he was as an adolescent, dressed in a crisp white shirt, and looking off to the side.

"I felt elation," says Dillon, now 59, "because we've got no historical pictures of ourselves together like that."

Most of the Dillons' childhood photos were destroyed in a 1976 house fire that killed their parents. The siblings didn't know other photos existed, but a Stringer Hall nurse, Mossie Moorby, had documented her life with the students in the 1960s and '70s. After Moorby died, her daughter gave some of these school photos to the General Synod Archives in Toronto.

In spring 2011, after decades in boxes and albums, the photos journeyed back to Inuvik with Nancy Hurn, General Synod archivist. Hurn brought a display of school photos to this gathering, as she does for all national TRC events. It's part of the archives' work to make all records available to former residential school students.

"The photos help makes links with family history," she says. "Yet laughter and tears are always intermixed."

Dillon's daughter, Sarah Krengnektak, was the one who found the snapshots. She was serving as a support worker, standing with former students as they viewed the photos. When she saw familiar faces in the albums, she rushed to find her father.

Father and daughter pored over the images. There were various shots of the eight Dillon siblings—seven boys and one girl—and one of a family wedding.

The Dillon children grew up at Stringer Hall.



"The photos help make links with family history. Yet laughter and tears are always intermixed."

—Nancy Hurn
General Synod archivist

Each September they flew four hours from their home in Tuktoyuktuk, N.W.T., to Inuvik, where they studied at Sir Alexander Mackenzie Day School and stayed at the hostel until June.

Dillon told the TRC commissioners that his schooling was "a tool my mom and dad wanted me to have...a tool I'm going to use for the rest of my life to get me further in where I want to go."

Dillon now lives in Tuktoyuktuk and works as chair of the Northwest Territories Water Board. He said his 12 years at Stringer Hall gave him lifelong friends—many now leaders in local organizations.

Through the General Synod Archives, Dillon obtained several copies of his family photos and shared them with his siblings. The brothers snapshot was especially precious, since three of them have died. Dillon framed that photo and hung it in the centre of his home.

When Dillon's wife, Lucy, saw the photo, she noticed that her husband was the only one staring off into the distance. "My wife said, 'Even in those days you didn't listen,' " says Dillon with a laugh. "They said, 'Look at the camera,' and I looked away."

A servant ministry: the Primate's work across Canada

It's children's story time at St. John's West Toronto and the Primate of the Anglican Church of Canada sits with the kids.

Soft morning light mottles the little crowd and a preschooler, Jake, begins to wax eloquent. Nodding a head of brown curls, he ventures that the wedding at Cana was attended by "mommies and daddies and grandmas."

Jake goes on. And on. And on.

Archbishop Fred Hiltz listens intently, smiling and keeping his eyes on the boy.

For the Primate, these moments are just one, happy part of his job—one of the most misunderstood in the Anglican Church of Canada. Though people often recognize his face, he's often asked, "So what exactly do you do?"

It's not a quick answer. A seven-page canon, or section of church law, explains the Primate's work. He's called a presiding bishop, senior metropolitan and a primus inter pares (first among equals).

In truth, he's an episcopal oddity. Unlike other bishops, or many primates elsewhere in the Communion, Archbishop Hiltz is not based at a cathedral. He must be invited by a diocesan bishop before he presides at a parish eucharist.

In 2010, a primatial task force reviewed this unusual role. Some parts were clarified, but in short, the group found that Canadian Anglicans wanted a spiritual leader—a Primate who is both prophetic and caring.

One indigenous community in Manitoba called Archbishop Hiltz "Canada's great praying boss."

"The relationship piece for me is very important," says Archbishop Hiltz. "People always say to me, 'You're our connection to the national church,' so I try to be it."

He's both a spokesman and a servant. Elected in 2007, Archbishop Hiltz, former bishop of Nova Scotia and Prince Edward Island, has stepped up to lead a wide range of meetings.

Now he chairs meetings of separately incorporated entities—the Anglican Foundation, the Primate's World Relief and Development Fund—in addition to the usual, required meetings such as Leadership Circle and the House of Bishops.

The latter, a twice-yearly gathering of Canadian Anglican bishops is one of the liveliest meetings the Primate chairs. The house has seen hot conflict over theological issues, especially same-sex blessings and scriptural interpretation.

Hiltz has worked to cool the mood. As chair and liturgical leader, he's given the bishops more time for quiet and theological reflection. He's said his goal is to ensure that bishops do not leave these meetings more tired than when they came.

Yet some view this new civility as a kind of "silencing," says Hiltz. Heading into a new triennium, he



Clockwise from above left: Archbishop Hiltz leads children's story time at St. John's Anglican Church, West Toronto. Archbishop Hiltz and National Bishop Susan C. Johnson of the Evangelical Lutheran Church in Canada plant a tree at Queen of the Apostles Renewal Centre in Mississauga, Ont., to mark the 10th anniversary of the two churches' full communion relationship. Archbishop Hiltz and the Rev. Barbara Shoomski proceed into the outdoor meeting tent at 2012's Sacred Circle gathering in Pinawa, Man.



PHOTOS BY ALI SYMONS/GENERAL SYNOD COMMUNICATIONS

“People always say to me, 'You're our connection to the national church,' so I try to be it.”

—Archbishop Fred Hiltz, Primate

wonders how the bishops should balance personal reflection with the need to discuss hard topics and make clear, public statements to the church.

In the meantime, spiritual care is central. Hiltz is pastor to all bishops, regardless of theological differences. At meetings of the house, he frequently seeks “one-on-ones” when he perceives a need for personal, human contact.

He also visits. When Bishop Barry Clarke's wife was dying at home in Montreal, the Primate went to be with her. He has driven hundreds of kilometres with Archbishop John Privett of Kootenay, bonding during a parish tour road trip.

In fact, more than half the Primate's time is spent travelling. He is often invited to diocesan synods, provincial synods and church anniversaries (usually the biggies that end in five or zero).

In most cases, the Primate's office pays travel expenses and the parishes host—though the Primate makes sure that cost is never a barrier to his visits.

Each visit is different. Archbishop Hiltz could stay in a home or hotel. He'll be sent to square dances or to test-drive a new handbell set. He'll also eat whatever is put in front of him—from Arctic char to boiled beaver.

In return, the Primate offers his heart and mind. He writes a fresh sermon for every visit, researching every church and linking its story with weekly readings. He believes people can smell a sermon re-heat from miles away.

Staff in Toronto help him prepare. Jo Mutch, administrative associate, puts together an engagement folder and calms down nervous hosts. Her stock phrases include “Don't worry; he loves family pets.”

Out on his travels, Archbishop Hiltz keeps in close contact with his wife Lynne back home in Scarborough, an eastern suburb of Toronto. The man who values face-to-face connection is slowly learning how to use his BlackBerry.

The principal secretary sometimes joins him as travel companion. Born 50 weeks before Archbishop Hiltz, Archdeacon Paul Feheley is officially the Primate's chaplain and unofficially friend, advisor, and troubleshooter.

Part of the principal secretary's job is to juggle the many requests lobbed daily to the Primate. Archbishop Hiltz is often asked to speak on behalf of the church, but must check first to see what's on record as a national statement.

Then comes the writing. The Primate writes sermons and statements in longhand, sometimes using scissors and tape in the editing process.

At St. John's, West Toronto, the longhand sermon is about one of his favourite topics: the Marks of Mission. The Primate speaks slowly and sincerely, then deftly navigates the rest of the service with a Lutheran prayer book.

Afterwards, people crowd in to chat with “Fred,” as he insists on being called. It seems everyone has an East Coast connection: a cousin in Halifax, a sister in Saint John—so Fred's accent loosens up a bit. He fetches his rolling suitcase and lingers in the sanctuary before walking back to the subway.

Rarely does the Primate visit a parish twice. The next week he's off to Vancouver, where he will visit churches—including St. John's Shaughnessy—returned to the diocese after an epic legal battle.

Archbishop Hiltz has an exhausting job. He pays the price in grey hair and health—including nasty colds from frequent air travel.

Though primates can stay until the age of 70, Hiltz, now 59, says he likely won't. He can imagine a return to his beloved local ministry for a couple of years.

Until then, parish visits are the best fuel to drive his important work.

“It's a gift given to me, and without it I would be absolutely lost,” says Archbishop Hiltz.



PHOTOS BY ALI SYMONS/GENERAL SYNOD COMMUNICATIONS

The holiness of water: the Rev. Andrew Wesley makes an offering to Lake Ontario in an adaptation of the Eastern Orthodox Church's Great Blessing of the Water.

For most of us, a safe water supply is as Canadian as medicare and the cultural mosaic. But for many indigenous people, clean water is a far cry from reality.

Across Canada, however, Anglicans are beginning to address this issue through an initiative loosely formed by Bishop Mark MacDonald, national indigenous bishop of the Anglican Church of Canada. MacDonald became aware of an uptick in church interest in 2011 when he raised the water question as keynote speaker at the diocese of Toronto's annual social-justice conference. "There seemed to be little or no church concern about the water issue, and then all of a sudden, dozens of churches across Canada were interested in advocacy work in clean water for First Nations communities," says MacDonald, who refers to his role as that of a facilitator. "Some people just wanted to write a cheque, while others wanted to meet and talk and pray about it," he recalls.

Now the "water group" meets every couple of months at Trinity Church in



Joined by Mark MacDonald (forefront), national indigenous bishop, Wesley begins the blessing by praying to the four directions.

Aurora, north of Toronto, in sessions that typically attract about 20 people. "Right now it's mainly a spiritual movement, but in a couple of years it may become more of an institution," he says. "We're picking up people quickly, and a group is forming in Toronto to help the remote northern Ontario community of Pikangikum with water and other issues."

The advocates' ultimate aim is to get the federal government to live up to its legal obligations and spend the

estimated \$12 billion needed for the infrastructure improvements that will guarantee clean water to indigenous communities. "They refuse to do it," MacDonald says. "It's a political hot potato; they don't want to pick it up and get stuck with it. But it's not going to go away."

The Mennonite Church Canada has been organizing to put pressure on the government, and the water network is now in conversation with the Assembly of First Nations about the best approach to take with the government.

In the meantime, the group plans is working on bridge solutions to improve access to clean water or replace broken delivery systems. The Primate's World Relief and Development Fund (PWRDF) and other organizations such as trade unions have become involved in this galvanizing issue. PWRDF, for example, is reviewing a plan to raise \$100,000 for the Pikangikum Working Group over the spring and summer months. If the proposal is

approved, PWRDF will be able to accept designated donations for it.

Sometimes the health problem in First Nations communities lies in a polluted water source; sometimes the water pipes are contaminated. A pilot project involving a couple of churches in the network has raised more than \$10,000 so far for interim measures to improve water quality. These might include hiring trucks to deliver clean water, digging wells, and providing clean containers for carrying water, filtering devices for tap water or portable purification kits. "It's going better than we ever anticipated, and there has been an amazing amount of interest in Vancouver and Victoria as part of the network," MacDonald says.

Gaining momentum, the group may soon officially assume the name *Pimatisiwin Nipi* (Oji-Cree for "living water"), and it will likely hold a national meeting at some point. "But for now, it's a community of spiritual concern that stays together in conversation," says MacDonald.

Ecological justice: green audits for creation's sake

"The evidence is there that human activities impact air, water and earth," says Henriette Thompson, the church's public witness co-ordinator for social justice. "We knew we needed to step up our church's efforts to put words into action."

That action began at General Synod 2010 with the passing of a resolution that the church initiate green audits, in which parishes would take stock of their energy expenditure in churches and related properties, and then take concrete steps to reduce it and free up resources for other uses.

"If you're investing too many of your resources in heating and water bills because you have leaky windows, an inefficient water heater or no roof insulation, taking care of those may free up money for local outreach and the broader work of the church," says Thompson. Several years ago, the



PHOTO BY LARRY SCHERBAN

The Rev. Marnie Peterson (left) and the Rev. Margaret Cornish (incumbent) bless the solar panels installed on the roof of St. Alban in Richmond, B.C.

parish of St. Alban in Richmond, B.C., installed solar panels in its church roof, and the power generated heated

water for its community meal service.

"We were struggling with how best to implement the 2010 resolution when we formed a partnership with the Canada Green Building Council [CaGBC], which was already working with government and business and was seeking a faith partner," says Randal Goodfellow, chair of Creation Matters, the working group focusing on stewardship of the earth. The Ottawa-based CaGBC agreed to take on the Anglican Church of Canada as its partner and launch a pilot project.

With the help of a Nelson, B.C.-based consultant, the group gathered data from the utility bills of 40 parishes across Canada to produce accurate reports on their energy use. The parishes were directed to the CaGBC's GREEN UP program, a national database and information system designed to improve the energy and environmental

performance of buildings in Canada. Solid data provides the basis for real improvement.

Last year, several parishes also worked with Greening Sacred Spaces, a program of the Faith and the Common Good Foundation, to complete green audits on their buildings and operating practices.

In 2013, Creation Matters will subsidize the cost of green audits and participation in GREEN UP for 12 or 13 parishes. "The diocese of Ottawa will also subsidize the cost for seven or eight of its parishes each year for the next three years for green audits and participation in the GREEN UP database," says Goodfellow.

Looking to the future, the working group foresees the day when every parish in Canada will be developing ways to reimagine church properties and help local communities to sustain the life of the earth.

Vibrant together: Canadian Lutheran-Anglican Youth

Arising out of 2001's full communion with the Evangelical Lutheran Church in Canada, CLAY (Canadian Lutheran-Anglican Youth) took shape when the Anglican Youth Initiative joined forces with the four-decades-old Canadian Lutheran Youth Gathering. "Impressively, out of 600 Lutheran congregations, this group was consistently assembling 900 to 1,500 young people every two years," says Judy Steers, the Anglican Church of Canada's Guelph, Ont.-based co-ordinator for youth initiatives.

"We started going to each other's meetings and realized that we could have a great partnership," says Steers. "It's a challenge to organize these big events from the ground up, so it seemed better for us to join forces."

With a change of name and structure, CLAY meets every two years, holding its first event in London, Ont., in 2010 and its second in Saskatoon in 2012. The destination for 2014 is Kamloops, B.C.

The four-day event includes plenary sessions for about 1,200 teens ages 14 to 19, featuring guest speakers, bishops' talks, dramatic performances, singing and biblical reflections. Smaller forums and workshops accommodating 25 to 100 explore such topics as sexuality, basic money skills, current issues, music and biblical studies. "It's a packed,



PHOTOS BY JUDY STEERS

Top: CLAY participants celebrate after a city-wide search game in Saskatoon. Right: Kids try their hand at wheat crafts.

“After exposure at CLAY, young people really connect to social-justice issues.”

—Judy Steers, co-ordinator for youth initiatives

packed schedule,” says Steers.

The teens also partner with a local organization in a hands-on service project. “They might plant trees in a park, for instance,” says Steers. “In

London in 2010, they were asked to bring in new socks, T-shirts and personal hygiene products to a drop-in centre.”

Each gathering also announces a national youth project for the next two years. In the current biennial period, CLAY's task is to raise awareness of and encourage advocacy for the fundamental right of First Nations communities to clean water. “There may be a fund-raising component added for the longer-

term,” says Steers.

The gathering is especially important for youth from small communities, where perhaps only one or two of their peers are serious about living out their faith. “Here they see over a thousand teens from across Canada who are motivated and engaged in their faith. It's eye-opening,” Steers says.

Alex Eriksson, 19, of Port Coquitlam, B.C., has seen the CLAY effect first-hand. “In a time where demands for uniqueness and individuality can leave a young person struggling to find belonging, the healthiest way to express oneself is to be in a group,” he says. “CLAY wasn't about being different or special; it was about knowing community, feeling love and ministry.”

The CLAY experience, adds Steers, can lead youth to discoveries of vocation, not only for the ordained ministry but also for greater engagement in youth leadership ministry as young adults. “After exposure at CLAY, young people really connect to social-justice issues.”

Looking ahead, 22-year-old Alex Starr of Vancouver says, “Kamloops 2014 is the opportunity for us to start making CLAY into the greatest national gathering it can be, one where its strong roots lead to branches that bear magnificent fruit.”

■ INDIGENOUS MINISTRIES

In the footsteps of Blind Moses and Blind Paul

In the early 20th century, the native lay catechists Blind Moses and Blind Paul brought the gospel to indigenous peoples living near the Arctic Circle. Now the Anglican Church of Canada is launching an initiative to train contemporary catechists who will likewise school their indigenous brothers and sisters in the basics of the Christian faith.

“Historically, most of the growth and much of the creativity in indigenous churches has been from catechists,” says Bishop Mark MacDonald, the church's national indigenous bishop. “Easily deployable, close to the people, the catechists were able to apply the gospel to the needs of the people in a way that stressed its compatibility with the values of traditional indigenous life.”

Spearheading the current project, which was presented at the February meeting of the Anglican Council of Indigenous Peoples (ACIP) in Calgary, is the Rev. Canon Ginny Doctor, indigenous ministries co-ordinator and a Mohawk from the Six Nations in New York state.



PHOTO: CONTRIBUTED

The Rev. Canon Ginny Doctor heads an indigenous catechist training program incorporating traditional teachings.

“Jesus sent people out two by two to preach and teach,” says Doctor, who spent many years helping restore spirituality to aboriginal people living in urban settings. “We're following an old model.”

The initiative has received several grants to launch training sessions in the outline of faith for an anticipated 20 lay people from indigenous

communities across Canada. “They will be of all ages, but we're hoping for at least 10 young people,” says Doctor. Catechists will ease the burden on non-stipendiary priests in the north who often are very pressed for time to instruct young people in the Christian faith.

The new program of instruction is based on seven modules: prayer and worship; Anglican-Christian identity and the Trinity; the scriptures; the Ten Commandments; sin and redemption; the sacraments; and the church, ministry and Christian hope. “What's unique in our approach is that each module is also based on the seven sacred traditional teachings,” says Doctor. These comprise love, wisdom, truth, respect, humility, honesty and bravery. The first module, for example, will be introduced with a story from the land about love, exploring the teaching that to know love is to know peace. “We're still putting together the stories,” says Doctor. “I told the folks at ACIP to send me stories or I will have to make them up!” she says with a laugh.

The plan is to send out trained catechists two by two into rural and urban ministries. “The urban setting is a challenging mission field because the cities are so large,” says Doctor. But she is confident that with the support of local bishops, the catechists will make the necessary connections. “The bishops I've talked to are really excited about this,” she says.

MacDonald sees the catechists as crucial. “Today, as we seek to extend the ministry of the church in remote areas like jails, rural communities without congregations and urban areas with few indigenous faith communities, catechists and the scripture-based approach to life are a key component of the future,” he says.

If all goes as planned, five years from now at least 100 indigenous catechists will be teaching the gospel in pairs to aboriginal communities in cities, towns and villages—and they'll have a ripple effect. “When they go out, we hope they'll inspire still more people to become catechists,” Doctor says.

Partnering abroad: global relations program

Though the Anglican Church of Canada's once-large partnerships department was downsized in 2010, its legacy of international collaboration with provinces and other entities in the worldwide Anglican Communion continues under the direction of Dr. Andrea Mann, global relations co-ordinator.

The global relations program currently has intentional church-to-church relationships in other provinces and dioceses, including the Episcopal Church of Cuba, the Anglican Church of Melanesia, churches in the Philippines, the Episcopal Diocese of Jerusalem and the Council of Anglican Provinces of Africa, says Mann, whose work falls within the primate's office under the area of mission and justice.

A central aspect of global relations has always been the international theological education scholarship program. "Our partners have told us that theological education in the Anglican tradition and the development of academic leadership in the provinces continue to be very important priorities for them," says Mann. A recent anonymous bequest of \$160,000 for global relations and theological education will facilitate the support of overseas scholars.



Sister Doreen, head of the Christian Care Centre, explains her vision for the hostel to Andrea Mann.

The program currently supports two full-time scholars in Canada and two in Africa. The new infusion of funding, along with the regular financial support from General Synod (currently about \$95,000) "will enable us to begin a new day in the scholarship program," says Mann. "It's very heartening."

In the Havana-based diocese of the Episcopal Church of Cuba, the global relations program focuses on supporting clergy and lay leadership in

the challenges of day-to-day ministry. It provides an annual grant to help with clerical stipends and also supports the National Ecumenical Seminary in the city of Matanzas. The program also provides bursaries to seminarians travelling long distances to study.

Halfway around the world, in the Episcopal Diocese of Jerusalem, the program appointed the Rev. John Organ, a retired Canadian Forces padre, as chaplain at the request of Bishop Suheil Dawani. The program

will cover Organ's stipend for three years as he supports Bishop Dawani in his daily ministry in the troubled Holy Land.

In the West Bank, the program aids the Penman Clinic, a medical centre that treats as many as 3,000 people a month in Zababdeh, one of the few remaining Christian villages in the region. "We fund the purchase of medicines and the maintenance of equipment," says Mann.

Farther away still, on Guadalcanal Island in the Solomon Islands of Melanesia, the church is partnering with the the Christian Care Centre, a direct ministry of the Anglican orders and headed by the charismatic Sister Doreen Awaiasi of the Community of the Sisters of the Church. "This is the only place of sanctuary there for women and children experiencing domestic violence," says Mann. With our help, the hostel's accommodation for victims is expanding, and books, school supplies and tutors are being provided for children uprooted from their villages.

And true to its longstanding support for Christian education, the global relations program also lends support to the Bishop Patteson Theological College in Honiara, which is run by the Anglican Church of Melanesia.

■ FAITH, WORSHIP AND MINISTRY

Healing conversations in the Anglican Communion

The years leading up to the 2008 Lambeth Conference uncovered serious divisions and disagreements between African and other Anglicans on the issues of human sexuality and same-sex relationships. Recognizing the danger of this rift, Archbishop Colin Johnson of the diocese of Toronto and metropolitan of the ecclesiastical province of Ontario, assumed a leading role in forming the Consultation of Anglican Bishops in Dialogue. The dialogue held its first consultation in London in 2010, its second the following year in Dar Es Salaam, Tanzania, and its third in 2012 outside Toronto. What started as a debate focused on human sexuality has evolved into something much more, says the Rev. Dr. Isaac Kawuki Mukasa, co-ordinator for dialogue at the Anglican Church of Canada. "The consultation has become a distinct voice within the Anglican Communion, and the statements it makes at the end of each dialogue are having an impact, prompting both positive and negative responses." Mukasa points out by way of example that the deeply conservative bishop of the diocese of Mombasa, Julius Kalu, is now reaching out in conversation to Kenya's lesbian, gay, bisexual and transgender community. "He believes that Christ would prefer dialogue to



The Consultation of Anglican Bishops in Dialogue met at a retreat centre outside of Toronto in 2012.

ostracization," says Mukasa.

Back in 2010 at the initial conference of 11 bishops, there was palpable apprehension on either side. "The African bishops feared they were being recruited to something they weren't comfortable with, and the Canadian bishops were apprehensive about being lectured," Mukasa says. Adds Johnson: "In that first meeting, the bishops were somewhat tentative and nervous; they were not sure how the conversation would evolve."

As the dialogue has unfolded over three meetings, the conversation has become more frank and open. "The bishops realized they were all involved in ministry and mission," says Bishop Michael Ingham of

the diocese of New Westminster in Vancouver, the first Anglican diocese in Canada to consent to same-sex blessings. "It's the social contexts and therefore the demands and priorities that are different," says Mukasa. That growing realization has resulted in what Ingham calls "some ah-ha moments"—sudden insights into the other side's perspective.

As an example, Johnson recalls a discussion of marriage in the differing contexts of Tanzania and North America. Here, marriage is largely an expression of individualism, a private union between two people. "In Africa, marriage is not so much between two individuals but between two extended families, and perhaps even between clans and whole

villages," he says. "Procreation is important, but also the binding of families and communities."

At the second dialogue, this time between 17 representatives, there was much less anxiety, and some conservative bishops came to see that Ingham's consent to same-sex blessings was a missional decision in response to a missional need, and not a caving in to pressure from the secular world.

"By the third meeting in 2012, we had achieved a new depth in the conversation, and the emphasis was much more on the mission context in which we were living," says Johnson.

Moving away from human sexuality, the theme of the May 2013 meeting in Cape Town is reconciliation. There will be presentations on truth and reconciliation from various jurisdictions, and Bishop Ingham will give a theological reflection on reconciliation to set the framework for the conversation.

Mukasa says that almost \$57,000 in funding for the Cape Town meeting has been raised. The contributing dioceses are Toronto, Niagara, New Westminster, Ottawa and Ontario. Other funds were contributed from Trinity Wall Street, the Fellowship of the Maple Leaf and The Episcopal Church.

Telling the Anglican story to the world

Back in the corporate Canada of the 1980s, video emerged as a bold new way to talk to the troops. The Anglican Church of Canada was in the forefront of Canadian Christian denominations when it established its video arm in 1988, under Lisa Barry.

A vibrant component of the church's Communications and Information Resources Department, Anglican Video has always been committed to capturing the stories out in the field rather than recording them in the studio. Its first big project was documenting the inaugural Native Convocation (now called Sacred Circle), a national gathering of indigenous and other Anglicans held over two weeks in Fort Qu'Appelle, Sask., in 1988. Video is an optimal fit for working with indigenous people, says Barry, "because First Nations culture is rooted in oral tradition."

The church's video arm has also reached out to encourage the participation of Anglicans at large. In 2008's award-winning *Amazing Grace* project, for example, it used social media to collect footage of groups across Canada performing the world's best-known hymn. The project raised more than \$100,000 for suicide prevention in northern Canada. "People were even using their



PHOTO BY BECKY BOUCHER/ANGLICAN VIDEO

Lisa Barry with the Rev. Arthur Anderson

“We remain committed to telling the Anglican story to the world.”

—Lisa Barry, senior producer

cellphones to send in their versions,” says Barry. In a similar spirit, 2010's *Silent Night* project collected videos of church communities singing renditions of the beloved carol and at the same time raised funds for the military ordinariate.

Another priority is its documentation of the physical and emotional abuse in the Indian residential schools, a testimony that Anglican Video initiated in 1990.

“That has probably been our most groundbreaking work,” says Barry. Her award-winning documentary *Topahdewin: The Gladys Cook Story* continues to be an important resource work for anti-racism and social work.

Anglican Video's story has been one of rapid technological change. In the early years, Barry could scarcely lift the bulky cameras of the day and had to hire help. Now she travels light with digital camcorders and sometimes does the shooting herself. She can edit footage on a laptop anywhere and upload it immediately, instead of sending tapes to Toronto. Nowhere was this more useful than at the summer 2012 gathering of Sacred Circle. “We were able to immediately edit key moments we wanted to share and get them up on the site the same evening,” says production manager, Becky Boucher.

Barry and Boucher also produce resources for Anglican parishes and individuals, as well as material for broader faith audiences on spiritual topics ranging from baptism and prayer to pilgrimage, prophecy and Bible study. But their main focus is communicating the Anglican perspective. “We remain committed to telling the Anglican story to the world,” says Barry. “It's the most important thing we can do.”



PHOTO BY MARK HAUSER

What it means to be a priest

The Anglican Church of Canada is a national body that has never had national guidelines describing its expectations of clergy. That's about to change, however, thanks to a far-reaching new document called *Competencies for Ordination to the Priesthood in the Anglican Church of Canada*.

Arising out of General Synod 2010, this document will be an important measuring stick for discerning vocation for the priesthood and supporting ordained clergy in lifelong learning. “This is the church saying to the church what we expect of one who is to be ordained and those who are living out their ordained ministries,” says the Rev. Dr. Eileen Scully, director and co-ordinator for Faith, Worship and Ministry. Scully stresses, however, that the document is “neither a curriculum for theological schools nor a checklist for ordination.”

The broad scope of priestly proficiencies covers five core categories: personal and spiritual formation; Christian heritage and Anglican identity; cultural and social context; capacity for leadership; and skills for teaching and learning.

Competencies, says Scully, is an early reminder of all it means to be a priest. Someone, for example, who feels drawn to the cloth largely because of an interest in preaching ideas to others might have second thoughts after seeing the broad skill set required.

Endorsed by CoGS in March, *Competencies* will go to General Synod 2013 in July. If the guidelines are approved, it's not clear what authority they will have or whether or not they can compel action.

The Rev. Canon Todd Townshend, dean of theology at Huron University College in London, Ont., concedes that these competencies set the bar high, but says that “good priestly leadership requires many gifts.”

“Excellent pastoral leadership is a key contributor to the vitality of the church,” he adds. “This is a strong attempt to support that vitality.”

Healing happens here

When it comes to tracking the process of healing, spreadsheets and metrics aren't all that useful. It takes someone like Esther Wesley, the Anglican Fund for Healing and Reconciliation (“AHF”) co-ordinator, to sense when healing starts to happen. Wesley's face lights up when she talks about Aboriginal Neighbours, a group of volunteers on Vancouver Island with a practical, authentic approach to bringing together indigenous and non-indigenous peoples.

Aboriginal Neighbours is one of 494 projects that have received AHF grants. Founded in 1991, the AHF now uses funds raised by dioceses in order to comply with the Indian Residential School Settlement Agreement of 2006. So far, the fund has distributed more than \$5 million to projects addressing the legacy of residential schools.

Wesley first encountered Aboriginal Neighbours in 2001, when the group organized a gathering in Parksville, a gorgeous coastal town bordered by white beaches and distant blue mountains. At that point, indigenous and non-indigenous people lived in close proximity, but few knew each other. At the Parksville event—called



PHOTO BY ALI SYMONS/GENERAL SYNOD COMMUNICATIONS

“For the non-aboriginal people, it was about learning to listen.” —Esther Wesley

Anglican Fund for Healing and Reconciliation co-ordinator

Pilgrimage Toward Right Relations—these communities gathered to laugh, eat, talk and listen. Wesley, just a year into her job, was impressed. “It was quite new for me to hear aboriginal people beginning to really open up,” she says. “For the non-aboriginal people, it was about learning to listen.”

Since then, the work of Aboriginal

Neighbours has deepened. Founded by the diocese of British Columbia, it's now ecumenical and includes aboriginal members. “We don't have an agenda,” said Ruth D'Hollander, the group's current vice-chair. “We go to the communities and say, ‘What do you need now?’”

Depending on the answer, Aboriginal Neighbours has prepared desserts for healing feasts, co-ordinated aboriginal-led history classes at the Anglican cathedral and worked to raise awareness about missing indigenous women.

Over the past 12 years, Wesley has followed the work of Aboriginal Neighbours from her office in Toronto. Sometimes she gets out in person to Vancouver Island for precious visits as part of her rounds to check in on AHF projects—some 30 community visits a year.

Wesley says AHF's work is fundamentally the same as that of Canada's Truth and Reconciliation Commission: to educate people about residential schools and bring people together. It's hard and painful work sometimes, but for her, Aboriginal Neighbours stands as a slow and steady example of how healing can happen. “We need more of that people-to-people contact,” Wesley says. “It's about recognizing each other, sharing culture and stories and being people of God.”



'I was in prison and you visited me'

One of the Anglican church's most critical contemporary ministries is serving offenders incarcerated in prison. The church has two members on the Interfaith Committee on Chaplaincy (IFC), a longstanding body that screens candidates who wish to enter prison ministry. "We have a commitment to restorative justice and the reintegration of offenders back into the community," says Bishop Michael Oulton of the diocese of Ontario in Kingston.



Michael Oulton

The pivotal role of chaplains in preparing inmates for reintegration—and supporting them after their release—has been increasingly recognized by Canada's federal correctional system. That's why it came as a shock when, last October, Vic Toews, public safety minister and the man responsible for the Correctional Service of Canada (CSC), announced that all contracts for part-time federal prison chaplains would be cancelled as of March 31, 2013. This decision effectively restricts spiritual care for those in federal custody and especially inmates of minority faiths.

Soon after the announcement, Archbishop Fred Hiltz wrote the minister, emphasizing the invaluable services that chaplains provide in equipping offenders for their return to society, and pointing out the need for a correctional chaplaincy capable of serving the increasingly diverse population in Canada's prisons. Unfortunately, the minister did not take up the primate's offer to engage with faith partners in moving forward positively on this issue. In his reply, Toews indicated that the part-time contract ban would remain in place and that full-time religious advisers of one faith were available to counsel inmates of other faiths.

An IFC meeting with CSC in May will reveal whether Ottawa is open to changing its decision. If not, Oulton wonders what the future shape of chaplaincy will be: "Will two half-time chaplains perhaps be able to share one full-time contract?" he asks.

Good stewardship goes online

The Anglican Church of Canada has an exciting initiative under way: a web-based network of education and support for people passionate about stewardship. Stewardship in this context is broadly construed, according to Suzanne Lawson, co-ordinator, Together in Mission. "We're asking: how do we steward everything we've been given by God for God's mission? Our time, our energy, our financial resources, the world?"

This burgeoning liaison program is the church's response to requests from dioceses and parishes for help in the different aspects of stewardship, tasks that had been taken over by the dioceses from the national church some years ago. "Facing financial and human-resources challenges, many dioceses were becoming less able to take these on," Lawson says. Responding to these requests, the church convened a consultation called Rethinking Stewardship. Some 30 Anglicans from across Canada—all committed to raising the bar in this area—met in Toronto in September 2012. "The question was: how can we help at the national level at a time of restraint for everyone?" says Lawson.

Several proposals emerged. The first, launched this past February, is a blog called Growing Good Stewards and posted on The Community at anglican.ca. "Our purpose is to create a place for conversing, learning, sharing ideas, networking and imagining the future," says Glen Mitchell, blog director and also director of stewardship and planned giving for the diocese of New Westminster. "Much of the content will be very practical, actionable



PHOTO BY ALI SYMONS/GENERAL SYNOD COMMUNICATIONS

Glen Mitchell, blog director of Growing Good Stewards, with Alex Parsons, stewardship officer for the diocese of Saskatoon

information framed in the theology of abundance."

Also on the agenda is the establishment of a section on the Resources for Mission website featuring a critically annotated bibliography of the most useful reading materials, videos and other tools, which can be adapted for local use. "And as time goes on, we hope to provide downloadable templates, such as ones for pre-authorized giving, or for wills, so that people who want to put the church in their will can do it correctly," says Lawson.

She also hopes to facilitate an "intranet" service, or "Google group," through which leaders deeply engaged in stewardship across Canada can converse privately and gain information and skills from each other. "I could put up a proposal for my parish and say, 'Can you take

a look and tell me where the flaws are?'" she says.

This online conversation group started up in April. Down the line it might take on the mentoring of newcomers chosen to engage in stewardship. "Eventually we'll be looking at sponsoring regional workshops and webinars," says Lawson. "And we're looking to include diverse material that will be useful to different cultures: urban, rural and suburban."

Mitchell's vision for the stewardship ministry is one of an expanding, inclusive network that "engages Anglicans of all ages and walks of life in a lively shared conversation about stewardship programs that focus on abundance, not scarcity—a conversation that encourages generous giving and individual discipleship."

A gift for facilitating giving

With his background in economics, Archdeacon John M. Robertson is well schooled to help Anglicans plan their gifts in creative ways that reduce their tax burden and optimize benefits to themselves and the church. As national gift planning officer, Robertson has spent nearly two decades in gift-planning and stewardship education.

He's facilitated millions of dollars in donations to sustain the mission work of parishes and dioceses, as well as General Synod and its national partners. Most fulfilling for him is "helping individual donors and their families in making gifts for the work of God through the church that make a significant difference in the lives of others, both now and in the future." He is also gratified by working with clergy and lay teams in developing effective stewardship education and gift-planning initiatives.



CONTRIBUTED

Archdeacon John M. Robertson



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If you would like to further support the ministries you have read about and other ministries of General Synod, you are invited to make a gift through the Anglican Appeal. To do this, you can:

- Fill out the enclosed offertory envelope *or*
- Call (416) 924-9199 ext. 299/326 *or* toll-free 1-866-924-9192 ext. 299/326

To obtain more information about the ministries of General Synod or to request additional copies of the Ministry Report, you are invited to contact:

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