

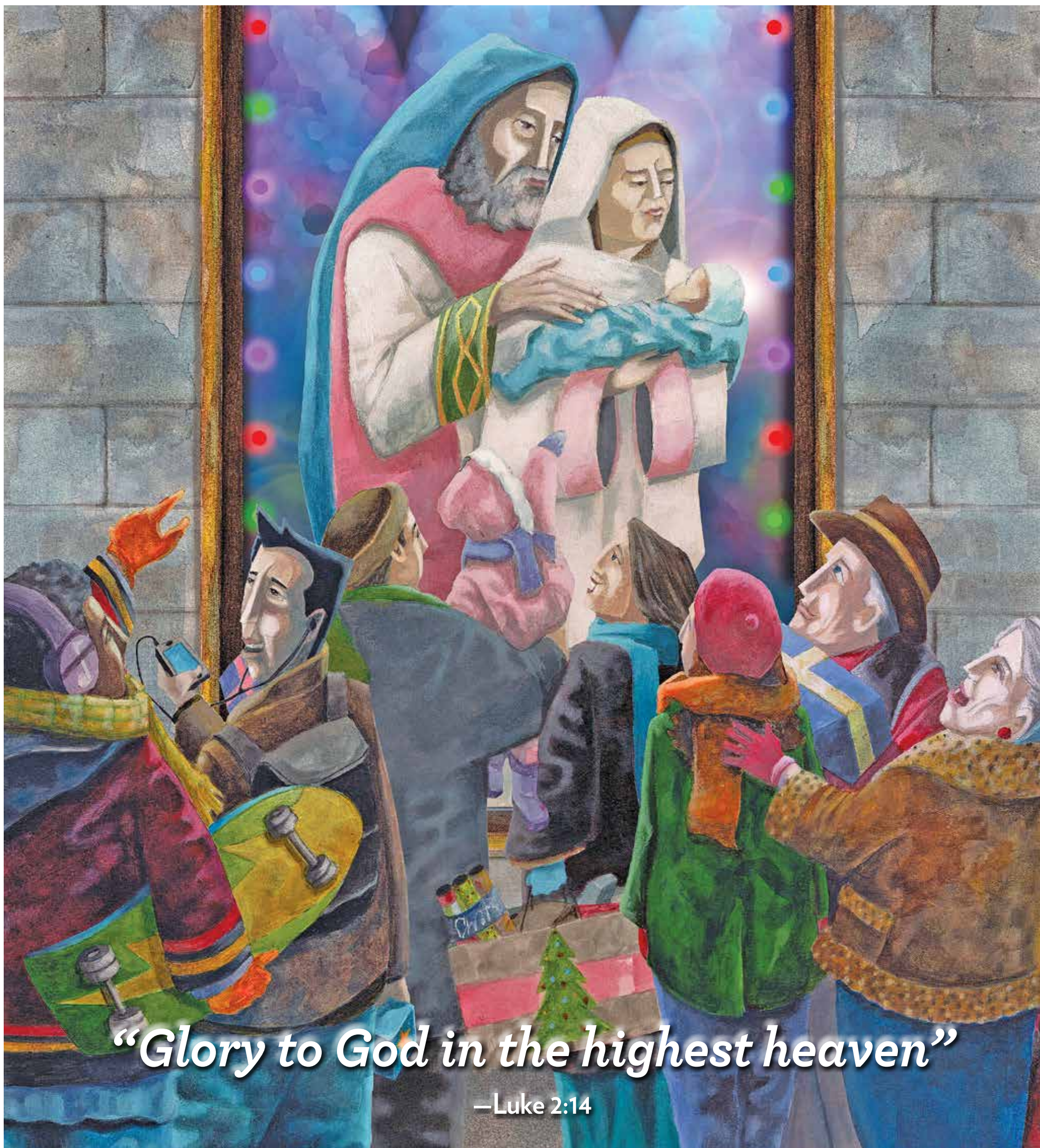
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ANGLICAN JOURNAL

Inspiring the faithful since 1875

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“Glory to God in the highest heaven”

—Luke 2:14



Taking Christmas to task

KRISTIN JENKINS

Christmas is such a special time of year for every Anglican. Whether you are celebrating the birth of Christ with family and friends (including church family) or helping others less fortunate—or both—this is the time of year that conjures up a lifetime of memories.

For many women, saddled with making sure that Christmas is indeed merry and bright, the burden of cleaning, decorating, shopping, gift-wrapping and cooking can so eclipse the joy. You go to bed with a list in your head. You wake up in the night with items to add to it. In the morning, you hit the ground running.

One Christmas, while staying with friends, I greeted Helen just as she was disappearing into the kitchen. It was 7 a.m. and she was getting ready to wrestle The Bird into the oven.

“Merry Christmas, Helen,” I called out to her retreating back. “How are you this morning?”

“How am I?” she spit out. “It’s *Christmas!*”

Yessir, Christmas with all the trimmings can feel like a marathon for many women. Your feet are sore, your head is pounding

“What are you talking about? Can’t you handle picking up takeout?”

and your wallet is empty. In trying to make Christmas special for my own family, I question the example I have set for my daughter. After years of watching me go into high gear, she is now experiencing her own performance anxiety...at the tender age of 22.

Vanessa confessed at the beginning of November that she’s feeling anxious about helping me host the family dinner this Christmas. “I’m dreading it, Mom,” she told me. I felt shocked, particularly as I know how much she loves cooking. “What about all the cousins?” I wondered to myself. Wasn’t she looking forward to seeing them? Then, I tried to assuage her fears by making her laugh. “What are you talking about?” I asked, peering into her worried eyes. “Can’t you handle picking up takeout?”

Ever wonder what your life would be like if you had taken the other fork in the road? I do. I guess that’s just part of my curious nature. Then too, there are certain times in life when this kind of rigorous self-examination seems biologically determined. Certainly at mid-life. But against the backdrop of a constantly changing world, an ongoing review and revision of one’s direction seems required just to stay in the picture.

That’s what happened to Jane Christmas. (Yes, that’s her real name.) A glass of Pinot Grigio and a couple of mouse clicks jump-started a series of events that led to a complete re-invention of her life. But in moving closer to God, she found the relevance that had been missing. You’ll find her story on p. 5.

As we head into our 138th year of connecting you to the Anglican Church of Canada and the worldwide Anglican Communion, I would like to thank everyone for their support and guidance. Your enthusiastic response to the readership survey has provided us with a roadmap for better meeting your needs. Your letters, emails and phonecalls, many of them directed to me personally, have benefited this ministry tremendously. And your continued financial support is helping keep us alive.

On behalf of all the staff at the Journal, who work so very hard to bring you the most professional newspaper and website possible, God bless you. And to each and every one of you, Merry Christmas!

KRISTIN JENKINS is editor of the *Anglican Journal*.

EMAIL: kjenkins@national.anglican.ca



WALKING TOGETHER

What it takes to change the world

MARK MACDONALD

I’ve met very few people who have made a more important and strategic contribution to a community than Archdeacon Walter Hannum (not to be confused with another fine person, Walter Hannam, who teaches at Emmanuel & St. Chad Seminary in Saskatoon). Saddened to hear that he had passed away a few weeks ago at age 81, I was reminded of the great contribution he made to my understanding of God’s work in the world.

His work will be known to anyone interested in mission work over the past 60 years. He broke trail on innovative forms of ministry and leadership and inspired an uncountable number of clergy to commit to God’s mission. His most remarkable and innovative contribution, however, might not be so easy to see outside of Arctic Alaska.

Archdeacon Hannum was essential to the recruitment and training of Milton Swan (Inupiat from the Arctic coast) and David Salmon and Titus Peter (both Gwich’in from Interior Alaska). For many decades, these native priests, each in his own challenging context, led thousands of people to a new life of grace in Christ. They served their people as inspi-

“If we look for God’s miracles, we will witness great things, inspire great in others and see our world change.”

ration and effective spiritual and political leaders (David Salmon became the traditional chief of all Athabaskans), and by their example, let multiple generations know that they could be native, Christian and whole. There are very few days when I don’t think of them.

Both Fr. David and Fr. Titus gave much of the credit to Walter Hannum for their ministry. It made me seek him out. He acknowledged, as they had, that they were the least likely ministry candidates in the Yukon. Curious, I pressed him to tell me more.

Archdeacon Hannum said he had been frustrated that no one was coming forward for ordination and that those who seemed appropriate, from his point of view, were often ineffective or worse. He began to look elsewhere. Scripture and faith challenged him to believe that God loved the people more than he did and that the Holy Spirit must be calling people to ministry leadership. If he couldn’t see the people God was calling, it must be that the problem was on his side. God would not leave a people leaderless. Perhaps, his missionary prejudice could keep God’s chosen leaders hidden from view: his view.

He began to look for the people who were making a difference in the community and

noted that, at first glance, these three didn’t look at all like ministerial material—at least to an Anglican clergyman. But when he approached them, much to his surprise, they all had been feeling a call to ordained ministry.

He trained them for ministry in a way that kept them active in service to their community. The training was strict in its demands for personal discipleship. Later, their dedication to learning made them surpass seminary-trained clergy in their knowledge and wisdom. Though none of them had much formal academic training, they taught themselves to be scholars. The example of their discipline and hard-won knowledge still prods me forward today.

Space won’t let more be said, but Archdeacon Hannum’s simple central idea must be proclaimed: God is working in this world, beyond our imagination, expectations and—thanks to God—our prejudice. If we trust in the presence and power of the Spirit and look for God’s miracles, we will witness great things, inspire great things in others and see our world change.

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

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COME AND SEE

Peace, I just want peace

FRED HILTZ

At this time every year, my wife, Lynne, asks me what I would like for Christmas. My usual response is, "Peace, I just want peace."

In part, it's about a need and in part, it's about a desire. This need is for peace in my soul, that peace of God in Christ that is deep and holy and abiding. The desire is for peace in the world, for the coming of that day when war shall be no more. The nations shall be gathered face to face. There will be no more violence in the streets. There will be peace and plenty for all.

In the spirit of peace, Lynne and I are giving gifts of a different kind this Christmas. In the coming weeks we are browsing the Anglican Church of Canada's *Gifts for Mission* catalogue. It highlights a number of ministries associated with the General Synod, the Anglican Foundation, and Primate's World Relief and Development Fund. All of them are grounded in our



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

church's commitment to God's mission in the world.

It will be a challenge to select those ministries we gift. They are all amazing. They include supporting the ministry of dioceses in the Council of the North and helping in the spiritual battle against suicide in indigenous communities across Canada. We have an opportunity to give a child in Haiti hot lunches, and music and sheer joy to kids in Cuba. We could support medical services in clinics in the West Bank and Gaza. We could buy a goat

and bring hope to a family in Tanzania or a pair of rabbits for refugees in Kenya. Our gift could provide tents for emergency shelter in the aftermath of earthquakes and hurricanes. The list goes on.

Lynne and I are really looking forward to this kind of giving this Christmas. It reminds us that "Christianity is an outward looking, outward acting faith" (*Signposts on a Common Journey*, Theological Education for the Anglican Communion, 2007).

As we once again celebrate the great mystery of the coming of God among us, and give thanks for the mission of Christ in the world of our day, I pray your giving is joyous and your Christmas filled with love and peace.

P.S. The gift guide was in last month's edition of the *Anglican Journal*. If you've misplaced yours, you can access it at anglican.ca/giftguide.

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

“There was a silence marked by gratitude for the witness of previous generations.”

LETTERS

LET US LISTEN

I read with great interest Andrew Stephens-Rennie's Youth View column [*So I'll be bold*, Nov. 2012, p. 5]. I am 68 years old but, like young people in the church, I "crave a liturgy whose prayers and music and homily and sacraments all root me deeply in the stories of God's coming kingdom, and spur me to live God's kingdom come in the here and now." Let us listen to our young people. They can teach us much.

Donna Cousineau
Guelph, Ont.

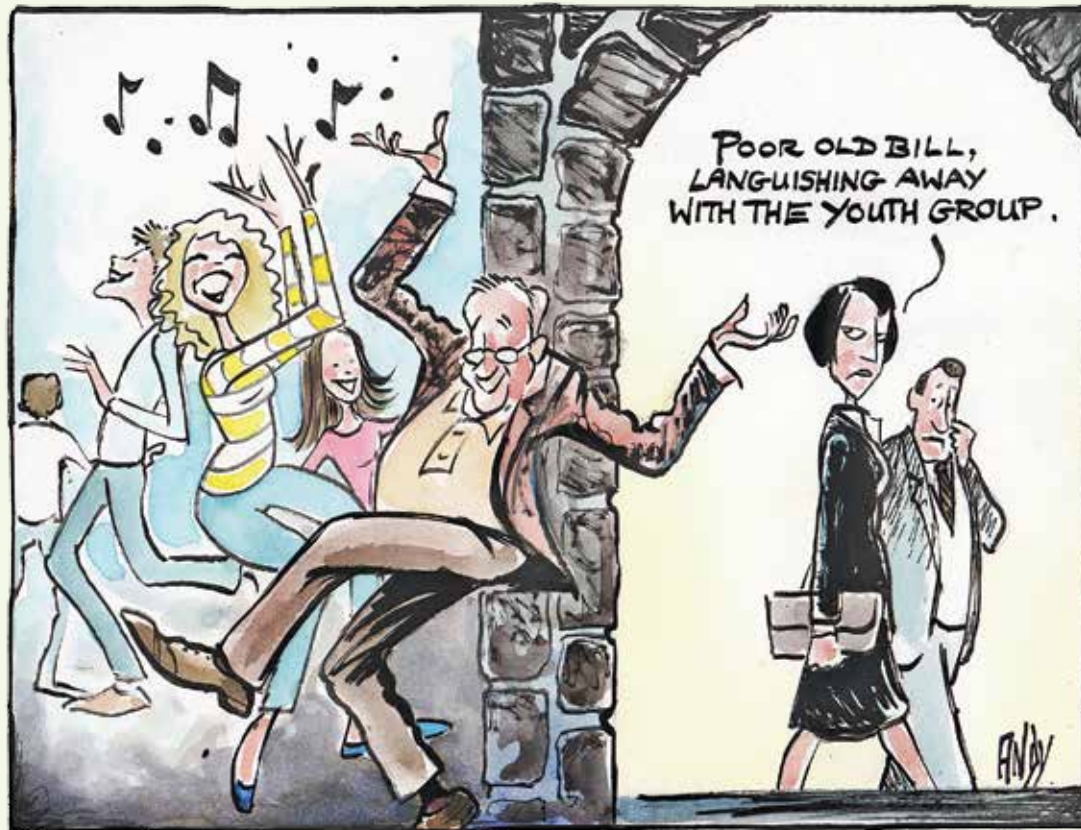
RELOCATION SEALED ABC'S FATE

Closing ABC will have significant negative impact on Anglican identity and ministry. In addition to complicating the business of locating Anglican resources, ABC had an important intangible ministry for the church. Staff and other customers often offered counsel and advice and anecdotal commentary on available materials and resources for ministry. Impersonal online sales will never duplicate this.

I visited ABC at least once a month when it was located at 600 Jarvis St. [in Toronto]. I never left empty-handed. Since the store was relocated to a basement on a non-arterial, dead-end street, I doubt I have visited ABC once a year.

The loss of passing foot traffic and the absence of any nearby parking sealed the store's fate years ago. Its demise could not have been made more certain, even if it had been planned!

The Rev. John Lockyer
Caledon, Ont.



DAVID ANDERSON [HTTP://DAVIDANDERSONILLUSTRATION.COM](http://DAVIDANDERSONILLUSTRATION.COM)

A FUN PIECE...AND YET

The online article, *Christian life outside the box* [anglicanjournal.com, Oct. 4, 2012] was a fun piece. The line that made me laugh (or be distressed, can't figure out which one yet) was: "...They see Anglicans as stiff-upper-lip types who have no time for fun and are more likely to spend Friday or Saturday night with a youth group than go out on the town."

With 30 years in youth ministry, stiff upper lips are not something I've encountered. However, the idea that "boring people spend Saturday night with youth" rather than go "out on the town" is the biggest disconnect

for me. Hanging out with youth and young adults keeps me the most connected with life outside of church, with mainstream society, social trends and yes, the "unchurched."

For people in the church, this article reinforces the stereotype that people without a life are the ones involved in youth ministry. For people outside of church, it reinforces the idea that church youth groups are somehow irrelevant or out of touch with contemporary life. Neither is helpful.

Judy Steers
Coordinator for Youth Initiatives
Anglican Church of Canada

BLESSED ARE THE FLEXIBLE

In his Youth View column, Andrew Stephens-Rennie [*So I'll be bold*, Nov. 2012, p. 4] says that songs from the secular canon "...can also call

us back to the table, back to the cross, back to the life we find in Jesus Christ."

Traditional hymns have a place in our liturgy, as do newer, contemporary ones. We must find a way to mingle them, to enrich our wor-

ship, making it something that speaks to, nurtures and empowers all Anglicans. If we don't, how can we invite others into a faith community that is rigid and inflexible in worship?

Remember: "Blessed are

the flexible, for they shall never break!"

Alison Filteau
Kingston, Ont.

BEAUTIFUL TRIBUTE

I read with interest *Musical memorial to a fallen soldier* [Nov. 2012, p. 9], a beautiful, tribute to an exceptional young lady.

Nichola Goddard was an outstanding graduate of the Royal Military College in Kingston, Ont., and by all reports, an exceptional soldier and officer in the Canadian Armed Forces. When I heard of her death in 2006, I wrote a poem in her honour. It was published in *Veritas*, the magazine of the Royal Military College Club of Canada, along with my photograph of Nichola's memorial stone.

Ron Stewart
London, Ont.

NOT AGAIN!

I was very disappointed to find a copy of World Vision magazine with my [October] copy of the *Anglican Journal*. Last year, in a household of two, we received no less than four copies. I can only conclude that this organization uses an enormous portion of their funds for this, and their television slots.

There are so many other, worthy charities that receive far less publicity, but hopefully use their funds for better purposes than publicity.

I was very pleased to receive the Anglican Church of Canada's *Gifts for Mission*.

Muriel I. Gilbert
Kelowna, B.C.

MORE LETTERS p. 4



YOUTH VIEW

More than crumbs

ANDREW STEPHENS-RENNIE

I recently found myself in the midst of a conversation about the difference between charity and justice.

This isn't surprising, of course, as so much of my time is devoted to these questions in my work with Word Made Flesh Canada. Conversations regularly turn to the spectrum between arm's-length charity, mutuality and friendship, and the striving for shalom.

During this conversation, Joy, a local Baptist pastor, shared the story of the weekly dinner they had been serving to the homeless in their community for more than 12 years. During that time, the church and its leadership became increasingly aware that something was not quite right.

Speaking to men and women who had attended these meals, they asked: what would make this place better? What could be done to affirm the dignity of those who attended week-in and week-out?

One man responded. "Dignity? What dignity? By the time we've lined up in the rain, people walking by and staring at us waiting to get a free meal, what dignity do we have left?"

The church had no choice but to change.

The meal program is now a co-operative endeavour. Together, rich and poor serve the meal. Together, rich and poor eat side by side. Over time, several social enterprises have been built, offering meaningful work to former clients of the program, now friends and colleagues.

In *Pedagogy of the Oppressed*, Paulo Freire writes:

"True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and subdued, the 'rejects of life,' to extend their trembling hands. True generosity lies in striving so that these hands—whether of individuals or entire peoples—need to

be extended less and less in supplication."

What struck me as Joy was recounting this story was that this attitude can inform not only our ministries among the poor but also our ministries among young people. Both are problematic.

The movement from charity to justice requires a deep sense of mutuality. It requires that we walk with and come to know the other, so that we can respond to one another in love. If we refuse to walk with, to get to know and to listen to young people, how then will we find ways to move forward together? How then will we know what affirms (and what denies) the God-given dignity of the young people in our midst? How then will we participate in their Christian formation, as friends, mentors and elders?

We could easily continue an arm's-length approach by tossing a few hundred budget dollars to youth ministry and calling it a day. And yet, we are

called to do more than this.

Our young people and their leaders need to know that we support them in deep and meaningful ways that do more than leave them scrounging for crumbs. We're called to deep mutuality and friendship (yes, even with young people). We're called to building up the body of Christ (including young people). Taking seriously our church's Marks of Mission, each of us has a covenanted role in the teaching, nurturing and baptism of young and old.

As we examine our ministries amongst youth, do they emphasize mutuality or dependency? Do they affirm the dignity of everyone? And as we take stock of all that is, and all that has been, will we dare to ask what it will take so that all have a seat around the table?

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

Our young people and their leaders need to know that we support them in deep and meaningful ways.

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LETTERS CONTINUED

MY LENS SHIFTED

I read with interest Murray MacAdam's article in the November issue [*Seeing with new eyes*, p. 4]. I attended the 2010 Community Justice Camp in Hamilton, Ont., and experienced "having my lens shifted."

Having worked at the diocesan, national and international levels in Mothers' Union on various family and justice programs, I hoped to find a way to help at a local level through Justice Camp.

I was fortunate enough to connect with Colleen Sym, then the social justice co-ordinator for the diocese of Niagara, and we have worked together since.

Voices for Change-Halton is a grassroots group of individuals with lived experience of poverty who joined together to dispel the myth that there is no poverty in Halton and to work toward poverty eradication through education and advocacy. In 2011, the Niagara Mothers' Union partnered with Voices, journeying together in true community.

This partnership has shown us that we can achieve true justice only when everyone has an equal say in the community we live in.

Thank you for sharing these truths with us.

Annette Graydon
Diocesan President
Niagara Mothers' Union

EXPECTED BETTER

I was disappointed to read your headline about Gary Paterson's election as moderator of the United Church of Canada [*United Church elects gay leader*, Oct. 2012, p. 1]. Aren't we past that kind of identification? If someone else had been elected, would the title have read, "United Church elects straight leader"?

Why not "UCC elects Yukon-born leader," or "first leader from Vancouver," or "dynamite preacher" or "visionary pastor-theologian?" Gary Paterson is all of those.

I know that that is how the mainstream media referred to him when he was elected; I expected better from the *Anglican Journal*.

Donald Grayston
Vancouver

YOU CALL THIS INSPIRING?

The *Anglican Journal's* logo reads, "Inspiring the faithful since 1875." Please tell me how I am to be inspired by the front page story about an openly homosexual man, married (?) to another homosexual man, being elected to the top job of the United Church of Canada [*United Church elects gay leader*, Oct. 2012, p. 1].

Or, tell me what is inspirational about the photo in *The Anglican* [*Summer in the city*, Oct. 2012, p. 8], which shows two lesbian priests defying God as they march in the [Toronto] Pride parade. Rather than being inspirational, this is spitting in God's face! While

you're at it, you might also tell me why our bishops encourage such disrespect of my saviour.

Graham Patterson
Innisfil, Ont.

POWERFUL RESPONSE

The Good News is in action in the Anglican church in the diocese of Rupert's Land [*Rupert's Land goes to bat for refugees*, Oct. 2012, p. 5].

Thank you for reporting this powerful response, with the Roman Catholic Archepiscopal Corporation of Winnipeg, to the withdrawal of government funding for church-sponsored refugees.

I believe that letter writing receives little attention. The present government can scarcely ignore the lawsuit filed against it. I look forward to future stories about this action.

Helene Hannah
Kingston, Ont.

PWRDF wishes everyone a truly Holy and blessed Christmas.

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J. ALAN VOKEY

is a Toronto-based Christian fine artist, poet and illustrator. His remarkable illustration on page one was commissioned for the Christmas issue. You can visit him online at www.javok.com.

Woman at the crossroads

Something more was being demanded of my life

BY JANE CHRISTMAS

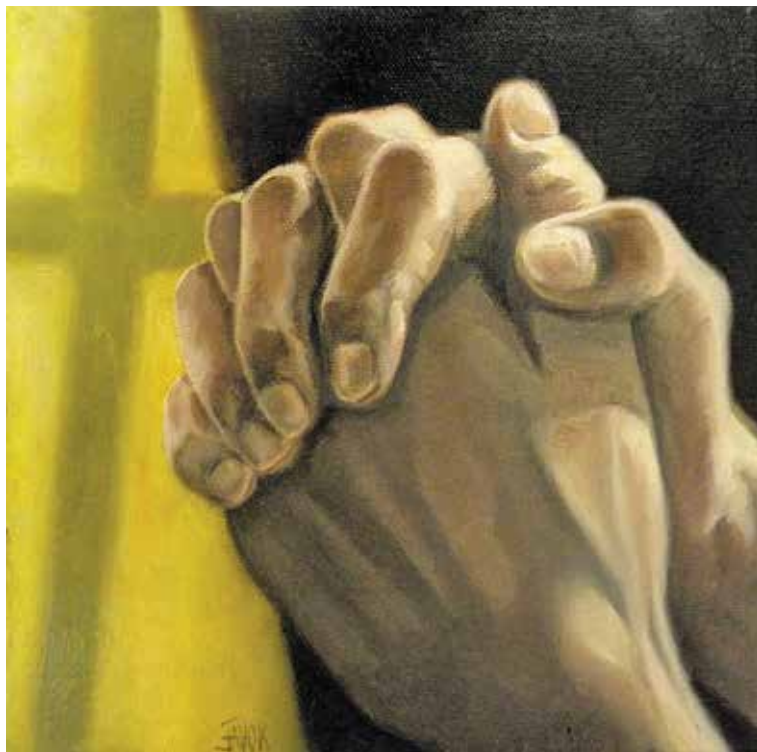
What is a woman to do when she gets the itch to change direction? What is she to do when the direction itself is as mystifying as the reason to change in the first place? And what is a woman to do when during the rare moments that she is still and alone, she hears the Little Voice Within whisper, "Psst... time to move on."

A few years ago that was me. I was hunched in front of the computer one night—a glass of Pinot Grigio might have been close at hand. I felt as blank as the subject line of the search engine and as impatient as the cursor blinking inside it.

Something more was being demanded of my life, though I was helpless to articulate it. Classic midlife crisis? Metaphorical brick wall?

Instead of typing "little red sports car" into the search engine, I typed, "Anglican nuns in Canada." Seconds later, I was trolling the website of the Sisterhood of St. John the Divine (SSJD), reading about a program called, fittingly, Women at a Crossroads.

Since 1995, Toronto-based SSJD has been inviting women—regardless of age or stage—to spend a month pondering



J. ALAN VOKEY / WWW.JAVOK.COM

Monastic life focuses the mind and can calm distractions.

where God might be calling them, be it to marriage, to start a new business, to retirement, to become a priest, or to explore monastic life with the sisters.

Sr. Elizabeth, SSJD's novice mistress and curriculum planner of Women at a Crossroads, says the sisterhood saw the sense of making the program appeal to a wide audience. "Obviously, the hope was that some

women would come through the program and join SSJD, but over time we saw that most of the participants just wanted to experience being in community for a month, learning to pray and learning the tools of discernment."

One of the first participants, a newlywed in her 20s, was discerning whether to start a business or have a baby (and ended

up doing both). Further along the age spectrum, the program has resonated with women who have lost a spouse either through death or divorce, and several have entered the community proper via Women at a Crossroads.

While an all-expenses-paid month in a convent in Toronto's north end might not be every woman's ideal summer getaway, for those with big questions and big decisions, there are few places better suited. Monastic practice focuses and disciplines the mind, and can calm the distractions of the secular world. That said, SSJD has Wi-Fi, so the urban zoo is only a click away.

Living alongside the sisters, chanting four offices a day and helping with daily chores, offers a taste of religious life. As mentors and instructors, the sisters are disarmingly candid about their lives, and preconceived notions of nuns in black habits and starched white wimples floating serenely along sunbathed cloisters are quickly put to rest: SSJD sisters seldom wear their blue habits; convent life is busier than expected; and nuns are not saints.

There were nine participants in the program the year I attended: it works best with

a small group, says Sr. Elizabeth. We were taught new ways to pray—from the Ignatian method to creative forms using visual art, poetry and journaling—and how to incorporate modern and historic spiritual practices into hectic modern lifestyles. Far from being arcane, the discussions struck a chord with those of us who were stuck in the middle of our modern lives grasping for purpose. Not surprisingly, given the intensity of the program, lasting friendships were made, and by the end of the month it was difficult to bid adieu to cloistered life.

"The recent spurt in monastic and intentional communities worldwide indicates a definite and enduring hunger for a simple, God-centred life," says Sr. Elizabeth. "Our aim in the Crossroads program is to help women find ways to draw it into their daily lives."

For more information on Women at a Crossroads, visit www.ssjd.ca or contact Sr. Elizabeth at elizabeth@ssjd.ca.

JANE CHRISTMAS is an associate with the Sisterhood of St. John the Divine, and the author of the travel memoirs *The Pelee Project*; *What the Psychic Told the Pilgrim*; and *Incontinent on the Continent*.

Memories

OF CHRISTMAS PAST

In September, we asked readers to share some of their most poignant memories of Christmas. Here are but a handful.



SCARLET FEVER, STOCKINGS AND SKIS

One year, our family was quarantined because of scarlet fever. It was getting close to Christmas, and Mom was wondering how she would get her shopping done. The doctor came to the house and took the sign off the door. He gave it to Mom "as a Christmas present."

There was a fireplace in the living room, and I remember burning letters to Santa Claus. (That was how you "mailed" them.) You got an orange in the toe of your stocking. (It was an everyday stocking; fancy Christmas stockings came

much later.)

One year, I wanted skis for Christmas. Mom and Dad didn't think they were right for me, but I was so disappointed on Christmas Eve that Dad went out and got them. I think I used them once, when I fell and scared myself.

Nola Stoddart
Head of Jeddore, N.S.



CHRISTMAS 1961

Christmas 1961 was our first as husband and wife. We sat waiting for the midnight service

to begin. "Did you turn down the thermostat?" I whispered to Tony. We lived in a rented house with a temperamental furnace and had turned the thermostat up high. "No," he said, leaping up from the pew and heading out the door. He made it back before the sermon. Thank goodness I went back," he said. "The house was vibrating with heat."

After the glorious service, our ancient car screamed in protest and would not start. "The starter motor is shot," pronounced Tony. Ever tried to get a cab on Christmas night? Ever tried to get a car towed and a new starter motor installed on Boxing Day? We did, thanks to an old boyfriend, who did not bear a grudge. Merry Christmas.

Sheila Welbergen
Winnipeg

A WARTIME CHRISTMAS

The year was 1944, and I was 17 years old. My parents sent me off to boarding school—Branksome Hall in Toronto—because they felt it would give me the opportunity to "experience life" away from home for the first time.

As Christmas approached, entertainment plans were made. Most of us, as boarders, would be going home. Others would be visiting friends and a few would remain at school. The most exciting event would be an evening at Chorley Park—now a military convalescent home.

We practised "In Excelsis Deo," among others, in the library (and I had never sung in Latin!) and on the appointed night, off we went to Chorley Park. Up the grand staircase we proceeded, singing



joyfully. And then, we saw the veterans. The face of one man in particular I will never forget. Tears filled my eyes. They had given us "Peace On Earth."

Gwen Hale
Kaslo, B.C.



CANDIES RAINING DOWN

We were in southern Spain in January and Three Kings Day was upon us. To escape the rain, we stopped at an almost empty restaurant. The owner gave us free drinks to celebrate the day. Then we went to an afternoon parade in Fuengirola town centre. We did not get to see much of the parade itself, the crowds being too deep and we being too short, but we experienced the local tradition. There we stood, pelted by a shower of hard candies, just as we had been pelted by rain hours earlier. Adults and children alike were laughing and scrambling for the treats. We joined in. In North America, for so many, the Christmas season ends on December 26th. The holiday decorations come down and with them the sentiment. But not here!

Elissa Zacher
Ottawa



MARY FRANCES SCHJONBERG/ENS

CANADIANS at the Anglican Consultative Council meeting in Auckland, New Zealand.

OPTIMISM FOR COMMUNION FUTURE

The Anglican Consultative Council (ACC) concluded its 12-day New Zealand meeting optimistic about the future of the Anglican Communion. It also renewed its commitment to addressing gender-based violence, the environmental crisis and social justice issues.

Outgoing Archbishop of Canterbury Rowan Williams noted that the work actually questions “what kind of humanity we’re seeking to promote and serve, which is a deeply Christian question.”

Suzanne Lawson, Anglican Church of Canada lay delegate, said the meeting proved that “the Anglican Communion actually works. It’s alive and well, it’s exciting, it’s mission-focused.”

The ACC met October 27

to November 7 in Auckland. Formed in 1969, it is one of the four instruments of communion, along with the Archbishop of Canterbury, the Lambeth Conference of Bishops, and the Primates’ Meeting.

The ACC:

- Passed a resolution of support for the continuing indaba process, describing it as “honest conversation that works to build community...and provide a context in which conflict can be resolved.”
- Urged Anglicans to “show moral courage” in addressing the cause and impact of environmental change.
- Heard from the Bible in the Life of the Church Project that, in spite of

their diversity, Anglicans everywhere share “a high common ground” over the place of the Bible in their lives.

- Adjusted the wording of the fourth Mark of Mission to read: “To seek to transform the unjust structures of society to challenge violence of every kind and to pursue peace and reconciliation.” The Canadian church recommended “to pursue peace, conflict transformation and reconciliation” as a sixth Mark of Mission in 2007.
- Passed a resolution calling on the Communion to implement a charter to make churches safer.

—with files from ACNS and the Episcopal News Service

FORMER OILMAN ELECTED ARCHBISHOP OF CANTERBURY

The 105th prelate to ascend the throne of St. Augustine will be the Rt. Rev. Justin Welby, 56, bishop of Durham.

He will be enthroned as Archbishop of Canterbury in Canterbury Cathedral on Mar. 21, 2013, according to the Anglican Communion News Service (ACNS). Named to the episcopacy just last December, Welby succeeds Dr. Rowan Williams, who is retiring at the end of December after 10 years as Archbishop.

Williams was quick to issue his own statement, expressing his delight. “He has an extraordinary range of skills and is a person of grace, patience, wisdom and humour,” said Williams. “He will bring to this office both a rich pastoral experience and a keen sense of international priorities, for Church and world.”

A married father of five, Welby is considered a flexible but evangelical clergyman holding a traditional view of marriage but also supporting women bishops. Admitting that he likes to “just hang out with people, listen and participate,” he may prove to be a very accessible primate.

“I don’t think anyone could be more surprised than me at the outcome of this process,” ACNS quoted Welby as saying. Educated at Eton and later a graduate in law and history of Cambridge University, Welby worked in the oil industry during his 20s, resigning in 1987 to study divinity at Cranmer Hall in Durham. Ordained as a deacon in 1992, he rose quickly within clerical ranks, becoming a canon at Coventry in 2002.

Welby became dean of Liverpool in 2007 and was enthroned last December as bishop of Durham, the fourth-most senior clerical post in the Church of



DIOCESE OF DURHAM

Bishop Justin Welby

England. His hands-on experience as an executive in the oil industry in Africa and his later experience in conflict resolution will likely stand him in good stead as he deals with divisive factions within the 77-million-member Anglican Communion. From 2002 to 2007, he led Coventry Cathedral’s ministry of reconciliation around the world, serving in dangerous areas of severe civil conflict such as Nigeria.

Last month, he took the financial sector to task in a lecture on rebuilding after the post-2008 financial meltdown. Speaking on ethics to financiers in Zurich, he said: “Banks and financial services generally need a culture of service, of care for the poor and refusal of injustice. We need to build from the ruins something that looks as if it helps people rather than being there for people to help it.” Welby further noted that, “financial services are crucial to human development, but they only do their job when the work they carry out is done in a way that is truly a service.”

—DIANA SWIFT

ANGLICAN CHURCH of CANADA
GIFTS for MISSION

2012 / 2013

Give Hope Bear and support the Kids Helping Kids fund, Pg. 17

Feed a child a hot lunch in Haiti, pg. 18

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Gifts for Mission inspires generous bequest

Jim has always been a loyal and generous donor to the General Synod, The Primate’s World Relief and Development Fund (PWRDF), and the Anglican Foundation of Canada. He is very fond of the Gifts for Mission catalogue because it helps him understand, in real and practical ways, the ministries to which the church is deeply committed.

Jim recently attended a gift planning workshop in his parish church. He was impressed with what he learned and left the session with not only a renewed desire to update his will, but to make an enduring provision in it for the mission and ministry he has been so dedicated to every year.

Because Jim lives in a spirit of gratitude for God’s many blessings in his life—and the role the church has played in it—he has always made gifts for today

a priority. But the workshop prompted him to wonder aloud, “What more could I do to provide a legacy for tomorrow?”

Jim decided to seek legal counsel, so that his updated will could reflect this shift in his priorities and he has shared the details with his immediate family. They understand that Jim will set aside funds to help his grandchildren with their educations, but that he has also made a bequest of 10% to be split three ways between the General Synod, PWRDF and the Anglican Foundation of Canada.

Jim is grateful for the opportunity to be generous and to make a difference in the lives of others by making this enduring gift. For their part, Jim’s family is humbled by his kindness and generosity—he continues to be an inspiration to them all.

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



Archdeacon John M. Robertson
Senior Gift Planning Officer, Resources for Mission
General Synod of The Anglican Church of Canada
80 Hayden St., Toronto, ON M4Y 3G2 • Telephone 416.924.9199 ext. 268
Toll-free 1.888.439.GIFT (4438)
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COMMUNICATION AND HUMAN RIGHTS

DECEMBER 2012

Telling the truth

The right to public memory

BY DIANA SWIFT

In North America, Latin America, Europe, Asia and Australasia—wherever groups of people have been systematically victimized—thousands are still living with the pain of past atrocities, acts that have remained publicly unacknowledged. Their right to public memory has been suppressed.

The World Association for Christian Communication (WACC) has been a pioneer in advocating for the right to public memory. “It came out of our long-term work in communication rights,” says Philip Lee, WACC’s deputy director of programs. “You can’t really claim to have freedom of expression unless you have the right to know and remember what happened in the past, and to tell your stories in public.”

Sometimes, governments and others may try to repress these stories in an effort to move on and leave the past behind. Not surprisingly, those most affected by the loss of their history are the most vulnerable: minorities, indigenous peoples and the poor.

But to reconcile should not mean to forget, Lee points out, adding that sweeping tragic events under the national rug is no foundation for social renewal. WACC, therefore, supports projects that help people reclaim the past and bring them into the public sphere so that all citizens can understand the basis on which their country moves forward.

“We are looking at the role of the mass media in this process since they are often owned by government or conservative business interests that stand to reap political and economic gains by suppressing these stories,” says Lee.

After the 12-year civil war in El Salvador ended in 1992 and left some 75,000 people dead, WACC supported the production of several videos documenting government-sanctioned massacres. One of these was the 59-minute 2008 documentary *Colima*, recounting a 1980 massacre by the paramilitary in a remote village. It broke the silence and opened up the long path toward acknowledgment and restoration of dignity. In 2010, WACC supported the production of several short videos documenting other massacres that took place in El Salvador during the 1980s and ’90s.

WACC also supported the creation of a communication network for the families of victims. The group CO-DEFAM organized discussions with



MUSEUM OF MEMORY AND HUMAN RIGHTS

LEST WE FORGET At the Museum of Memory and Human Rights in Santiago, Chile, a young girl touches a wall that names victims of the brutal dictatorship of General Augusto Pinochet (1973–90), in which more than 3,000 people “disappeared.” The museum functions as a healing bridge between past and present, and aims to restore a sense of dignity to those who lost family and friends. WACC has been a pioneer in the concept of the right to public memory, insisting that public memory and acknowledgment are essential aspects of political justice.



WIKIMEDIA COMMONS

A THOUSAND WORDS An audience watches the film *Colima*, which served as a catalyst for the exhumation, identification and return of the bodies of massacred victims in El Salvador’s civil war.

family representatives and local action groups, and set up a witness web page for posting stories and testimonies. It also co-ordinated training programs for young people wishing to take part in the project. In special workshops, families from different parts of the country came together to share information about their legal rights and the role of communication in restoring public memory of suppressed events. “Some 240 individuals were empowered to communicate their stories and needs,” says Lee.

Continuing WACC’s role as a standard bearer for the right to know the past, Philip Lee served as editor of the book *Public Memory, Public Media and the Politics of Justice* (Palgrave Macmillan, 2012). This collection of papers explores how memory is constructed and controlled in different societies, and identifies links between the politics of memory, media representations and the politics of justice. “It basically questions what we think we know about recent history,” says Lee.



READ ALL ABOUT IT

WACC’s flagship publication, *Media Development*, is an international quarterly journal dedicated to the theory and practice of communication around the world. Many contributors write from the perspective of the South, highlighting that hemisphere’s social, cultural and spiritual values. Each issue offers informed opinions on topics related to a main theme. The journal also publishes relevant documents and conference reports, as well as film and book reviews. To order, go to <http://tinyurl.com/adz5erm> or email info@WACCglobal.org or call 416-691-1999, ext. 221.

This report was made possible with a grant from the World Association for Christian Communication.



Knowledge is power

BY DIANA SWIFT

Most of us in North America believe that communication is free—like the air we breathe. Yet that is not always the case. Many countries face communication restrictions or censorship. Many are information-poor.

Imagine living in a society where you do not have the right to listen, view, read or be heard; where you are denied access to information deemed essential in other societies for human dignity and quality of life. Imagine being ostracized like a medieval leper for having HIV because your country lacks the means to disseminate accurate information on transmission, prevention and treatment, and citizens lack the literacy skills to read it. Think of

“Think of the pain of living in a society where the records of past atrocities are ploughed under in a field of silence so that victims’ stories are rarely heard.

the pain of living in a society where the records of past atrocities—of massacres and disappearings and genocides—are ploughed under in a field of silence so that victims’ stories are rarely heard.

This is the kind of society that the World Association for Christian Com-

munication (WACC) is striving to change, replacing silence with an inclusive climate of communication and knowledge sharing. WACC believes that the absence of communication, the withholding of information at both the national and community levels, are just as much a part of unjust global structures as unfair wages, inequitable land ownership, gender discrimination and restricted access to nutrition, water, education and health care. It believes that, through communication, many wounds can be healed and many unjust structures can be made right. Read on to learn about some of WACC’s important projects around the world.

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

HUMAN DIGNITY AND THE RIGHT TO KNOW

Strengthening networks of communicators

Do you know what WACC is? If not, you’re in good company. The World Association for Christian Communication (WACC)—an international organization that promotes communication as a basic human right—may be one of the best-kept secrets in Christian networking today.

WACC strongly supports the communication of human rights through the arts. In 2010, it gave its annual human rights award to the documentary film *The Garden at the End of the World*. Directed by Australian filmmaker Gary Caganoff, the film explores the tragic consequences of war in Afghanistan and the widespread hunger, homelessness and lawlessness that war leaves in its wake. In particular, it focuses on the lives of widows and orphans.

Rooted in the Christian faith, WACC works with all those denied the right to communicate because of status, identity, gender or illiteracy. It advocates inclusive information and knowledge, promotes societies with full access to communication and supports open and diverse media.

“WACC strengthens networks of communicators to promote greater understanding of peace and social justice,” says Philip Lee, WACC’s Toronto-based deputy director of programs.

Although the association’s

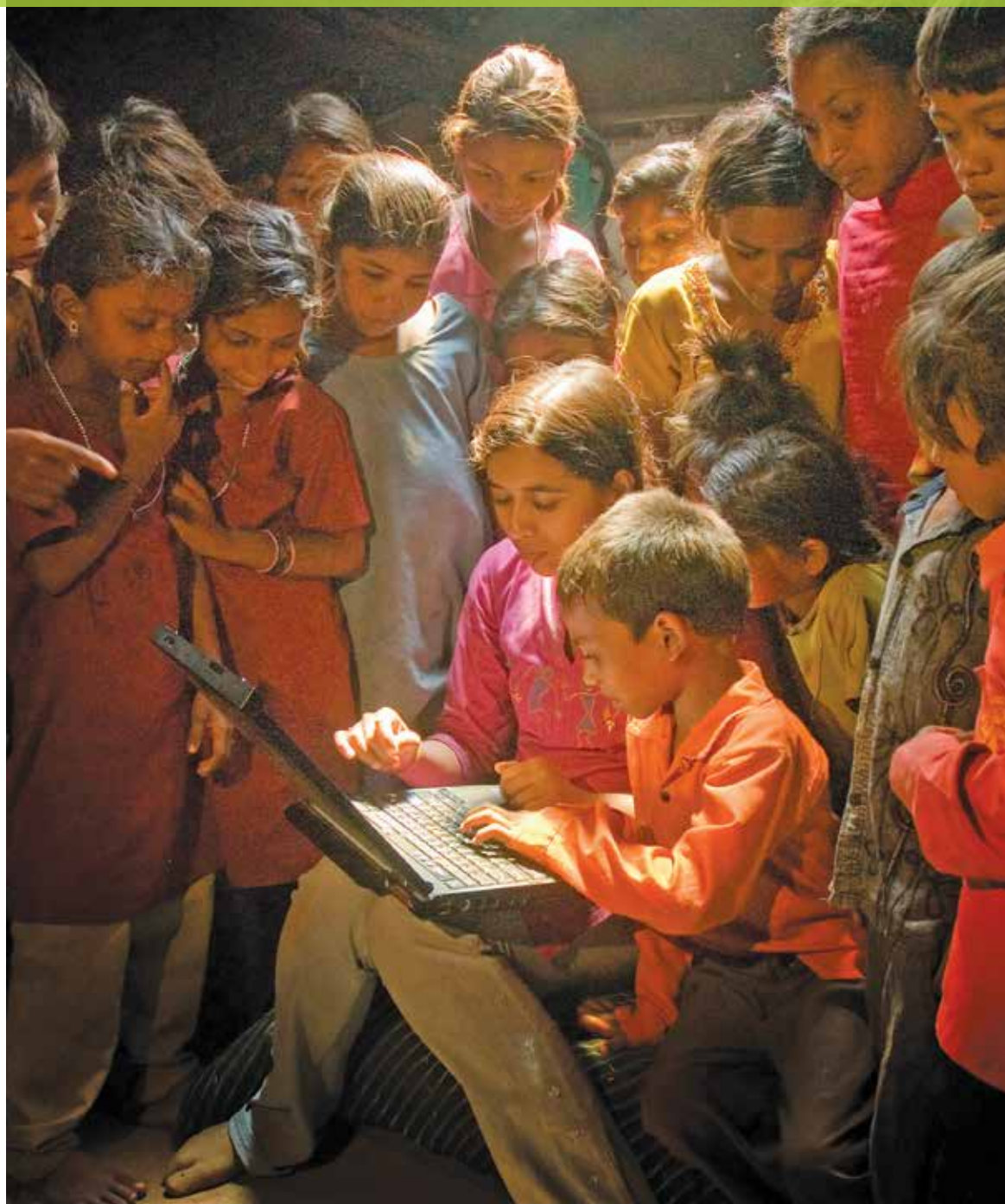


PHOTO: TEACH FOR TOMORROW BY CHETAN SONI

OPENING UP THE WORLD A volunteer teaches basic computer skills to tribal children in India.

history dates back to 1950, the current organization was established in 1968 when the former World Association

for Christian Broadcasting merged with groups of North American communicators. WACC Canada was

registered as a not-for-profit business in Canada in 2006 and became a Canadian charitable organization in 2008,

with its headquarters based in Toronto. It also maintains an office in London, England.

The association’s broad base of international funding partners includes churches, government agencies, charities and social justice groups.

Today, WACC has 1,500 corporate and personal members and affiliates in 120 countries across eight regions: Africa, Asia, the Caribbean, Europe, Latin America, the Middle East, North America and the Pacific.

Under the leadership of WACC’s Toronto-based general secretary, the Rev. Dr. Karin Achtelstetter—a Lutheran minister and former director of the Lutheran World Federation in Geneva—members champion communication for social change. Their abiding belief is that communication defines people’s common humanity, strengthens cultures, enables participation, creates community and challenges tyranny and oppression.

Significantly, WACC is genuinely ecumenical in its composition and activities, encouraging co-operation between Protestant, Anglican, Orthodox and Roman Catholic communicators. While challenging Christian denominations to seek the broadest possible base for their communication activities, WACC also promotes co-operation between people of other faiths and ideologies.

For more information about the World Association of Christian Communication and how you can become a member, go to www.waccglobal.org —D.S.



“Maybe it’s easier for university students to lose their fear. But for us women, because we have only a basic education, to lose our fear is a very big challenge. Thanks to the varied training we’ve received in communities such as this, we have overcome, bit by bit, our fear of speaking into microphones, and have gone on to explain, to show our faces and to say, ‘I belong to the community.’ For women it is especially difficult, but I feel proud to be a people’s reporter who transmits news from her community to society.

— Marta Condori
Tambillo de Laja, Bolivia

EMPOWERING INDIGENOUS AND DISABLED PEOPLE IN BOLIVIA

You’re a member of Bolivia’s indigenous Aymara community, living in a small rural village. As a speaker of an aboriginal language (one of 36 in the country), you have only a few years of primary school, a sketchy knowledge of Spanish and therefore limited ability to communicate your needs and to understand and receive your rightful entitlements as a citizen.

That’s why WACC’s current flagship project—based in Bolivia’s capital city of La Paz and its sister city, El Alto—is directed at helping indigenous people, particularly women. Co-funded by the Canadian International Development Agency, this year-old project is working with two Bolivian partner groups to train indigenous citizens to understand how the mass media work and how grassroots organizations can harness them to their benefit on issues that affect them.

“The program has two strands,” says María Teresa Aveggio, program manager for recognizing and building communication rights. “The

first is building capacity and empowerment so that people can make their rightful claims to entitlements like housing, education and health care. The other is a novel pilot project establishing a communication index, which is a tool to measure the degree to which communication freedoms exist in the country.”

In the first arm of the project, community leaders attend workshops in media structure and organization. They learn how to write stories clarifying their needs and aspirations, and how to approach, say, their community radio stations to spread important messages and draw more people into the discussion. In case their requests for a village teacher, doctor, housing or water are ignored, they also learn how to take their concerns up a step to a newspaper or television station in a nearby city, and so on up to the national level, until their issues are addressed.

Aveggio is particularly excited about the second aspect of the Bolivian project. Based loosely on the United Nations’ Human Development

Index, this instrument is designed to evaluate access to communication at different levels of society, from local to national. Is communication available to speakers of indigenous languages? And since the project also focuses on people with disabilities, is information available in Braille or via devices for the hearing-impaired?

WACC chose Bolivia for this experiment because about two years ago, Bolivia became the first country in the world to write into its constitution the universal right to communication. “If it works in the context of Bolivia, the model can be replicated in other countries,” says Aveggio.

For the Rev. Dr. Karin Achtelstetter, WACC’s general secretary, the ultimate outcome of this communication project is human dignity for indigenous and disabled citizens: “A person will be able to say, ‘This is my right. I am not begging. I am not asking for charity. This is in the constitution and it is my right to ask for it because I am a full member of society.’”

— D.S.

CECOP (CENTER FOR EDUCATION AND COMMUNICATION FOR INDIGENOUS COMMUNITIES AND PEOPLES)
Marta Condori communicates her needs as a citizen of Bolivia’s indigenous Aymara community.

PROMOTING ACCEPTANCE OF PEOPLE WITH HIV/AIDS

In the Nigerian city of Lagos, home to almost eight million souls, WACC works with Hope for HIV/AIDS International (HFA) to promote acceptance of people with HIV/AIDS.

“Mainstream society tends to ostracize whole families because of HIV/AIDS in violation of their rights,” says Dr. Sarah Macharia, WACC’s Kenya-born program manager for HIV/AIDS communication and stigma. So WACC is helping HFA sponsor a communication training program for Christian and Muslim clergy to combat the stigma.

Upon completing the joint training program, Christian pastors receive a wooden cross tied with a red ribbon. Muslim imams get a wooden crescent tied with a red ribbon. During recent sessions, which take place at a Christian office, some Imams may well have stood up and graciously said, “Praise the Lord,” with the Christian pastors



responding in Arabic with “As-salaam alaykum” (peace be upon you).

After training, clergy return to their congregations and act as communicators to challenge the stigmatization of affected people and their next of kin. The clergy remain the principal purveyors of information in their regular ongoing interactions with congregants. But at the same time, there’s a “knock-on effect in the congregations, a snowball effect,” Macharia says.

Conceived in 2010, the project will end in 2014. “But we hope the commu-

“The two major faith groups are willing to work together as a team, as community change agents.

— Lolade Abioye
Project Administrator
Hope for HIV/AIDS International, Lagos

nity will take ownership and continue on with it,” she says. Funded chiefly by the U.K. government’s department for international development, this initiative receives input from WACC in terms of staff time and consulting visits to Lagos.

In the early planning stages, the project was targeted at the Christian community only. Recognizing, however, that 30 per cent of the population of Lagos is Muslim, the organizers asked, “Why not include Muslims since they live alongside Christians?”

Among the perceived stumbling blocks were the project’s clearly Christian sponsorship and training venue and the presence of biblical messages in the program materials. Should they hold separate sessions for Muslims? But when men in skullcaps and women in hijab showed up, it was clear that a separate training course would not be necessary.

As follow-up after training, the Christian and Muslim clerics in each of the 10 municipal districts served by the communication program meet once a month with a community leader to discuss their experiences.

“The inter-religious connection was a big surprise for us and our partners,” says Macharia. “The Muslims come to a Christian office and see beyond the faith divisions. They see how they can better serve those who look up to them.”

— D.S.



LESLIE KNOTT

BREAKING WITH TRADITION Shrouded in a burka, a female journalist conducts an interview in the northern Afghanistan village of Maimana for her radio station's agriculture program. The program runs on Radio Quyaash, an independent broadcasting facility managed by women. This photo, taken by Leslie Knott, a photojournalist based in Kabul, was a recent winner in WACC's annual photo competition.

A VOICE FOR HEALING IN SIERRA LEONE

In November 2012, Radio Shalom, a peace-and-reconciliation station run by the Council of Churches of Sierra Leone, began broadcasting—thanks to funds raised by the World Association for Christian Communication (WACC).

Operating from Sierra Leone's capital, Freetown, Radio Shalom is expected to be an important voice for healing in this West African country, which is still recovering from a decade of devastating civil war in which 50,000 people died. Broadcasting is an essential medium of communication in this country since an estimated 80 per cent of the population cannot read.

The station will broadcast programs aimed at peace



and reconciliation, and work toward healing war trauma and promoting harmony between different ethnic and religious groups. It will focus especially on youth and children, filling in gaps in their education and encouraging them to become peace ambassadors in schools and communities.

"The broadcasting equipment reached Freetown in

October and was set up in the station," says Philip Lee, WACC's deputy director of programs in Toronto.

In an initial fundraising push during April 2012, WACC met the qualifying target amount of US\$4,000 and became a permanent member of GlobalGiving, an online funding platform for humanitarian aid and development (www.globalgiving.org).

As of mid-October, the campaign was just a few thousand dollars short of its goal of US\$12,000. One gift of US\$4,000 came from a donor in Tahiti who wanted to show solidarity with the people of Sierra Leone. Donations can be made at www.globalgiving.org.

—D.S.

LOOKING TO THE FUTURE



SOCIAL MEDIA

WACC is exploring ethical questions raised by the explosion of online information platforms and citizen journalists. "We have a plan to come up with a code of ethical practice that bloggers and citizen journalists could subscribe to—a standard that would encourage objectivity and impartiality in their reporting of events," says Philip Lee, deputy director of programs.



JUSTICE AND PEACE

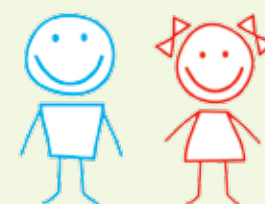
WACC will have a strong presence at the World Council of Churches' Assembly in Busan, Korea, in 2013. Its vision of communication for all will be explored in presentations, workshops and an exhibition of practical resources—yet one more way in which WACC is seeking to change the world for the better.



GLOBAL FINANCE

WACC is throwing its support behind efforts to redesign the global financial and economic architecture to be fairer to poor and marginalized people. At a recent international meeting in São Paulo, Brazil, it argued that since the global information and communication system is part of this unjust structure, communication rights and access to communication technology must be part of the transformation.

"To achieve economic and social justice, we need to bridge the digital divide as much as the North-South



GENDER BALANCE

WACC is planning to launch a learning resource kit for gender-ethical journalism and media-house policy, prepared in collaboration with the International Federation of Journalists. This resource will promote fair gender coverage and non-sexist language in the media. —D.S.

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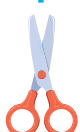
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A NATURAL REVOLUTIONARY

Anita Bundy, who passed away on Oct. 23 at the age of 93, was a “natural revolutionary,” says the Rev. Clarke Raymond.



Bundy worked as his executive assistant during her 30-year career with the church. “She taught me a lot—about confidentiality, the importance of letting people know, keeping people in the loop,” Raymond says, praising her contribution to the General Board of Religious Education and the program departments of General Synod.

Raymond also remarked on Bundy’s support for women working at the Anglican Church of Canada’s national office in Toronto.

—LEIGH ANNE WILLIAMS

CLOSURE OF ABC ‘THE END OF AN ERA’

Augsburg Fortress Canada—the bookseller for the Anglican Church of Canada—has announced the closure of the Anglican Book Centre (ABC), effective Jan. 18, 2013. Patrons will now be served online and by phone (800) 265-6397.

Founded more than 100 years ago, ABC is an internationally known retailer of books, vestments and church supplies. Sales were down by 28 per cent in 2011, which is “below the break-even level,” said a joint statement released by the Anglican Church of Canada and Augsburg Fortress. “In spite of hard work and innovation, the trend has continued in 2012,” said the statement.

The decline in revenues was attributed to competition from web-based book retailers and the increase in readership of e-books. “Religious book and gift stores across Canada have faced significant challenges resulting in the closure of 120 stores in the past 10 years,” said



MARITES N. SISON

THE HOT STOVE of the church, ABC bookstore offers informal fellowship.

Andy Seal, director of ABC/Augsburg Fortress Canada.

Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, called ABC the “hot stove” of the church, a place “where people gathered to buy books and other things, and where often you would run into someone

you wanted to see.”

Brianna Locke, ABC sales associate, said the bookstore’s closure represents “the end of an era.” So many people have enjoyed the fellowship and the personal experience of being in a bookstore, she said in an interview. “That’s something rare nowadays.” —STAFF

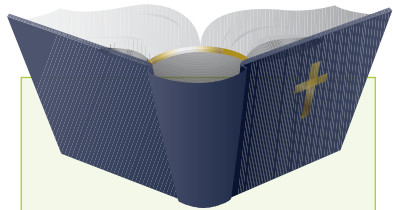
YES TO MORE BLESSINGS

Two more dioceses within the Anglican Church of Canada—Edmonton and Rupert’s Land—have now exercised their right to “local option” and will offer blessings of civil marriage to same-gender couples. At its 2010 meeting, General Synod recognized that the local option has been exercised without the approval of the national church.

Parishes in both Rupert’s Land and Edmonton will need to pass a formal resolution expressing their desire to have such blessings before they can be offered. And in both dioceses, clergy must ask for the bishop’s permission to offer the blessing.

Approximately one-third of the Anglican Church of Canada’s 30 dioceses now have moved forward with same-sex blessings, an issue that has deeply divided Anglicans in Canada and worldwide.

—STAFF



KNOW THE BIBLE? Take this quiz and find out!

1. What verse in the Old Testament told which town the Messiah would be born in?
2. To whom did God appear to in a dream and warn not to go to Herod?
3. How many times did an angel appear to Joseph in a dream?
4. How many women are mentioned in the genealogy in Matthew 1?
5. After seeing the Babe in the manger, what did the shepherds do?

CONOVER SWOFFORD is the author of three Bible trivia books, *Bible Trivia Challenge*, *So You Think You Know The Bible?* and *Can You Outsmart A Sunday Schooler?* (Barbour Publishing). She lives in western Georgia.

ANSWERS

1. Micah 5:2
2. the wise men (Matthew 2:12)
3. three (Matthew 1:20; 2:13; 2:19)
4. five (Tamar, Rahab, Ruth, she who was Uriah’s wife [Bathsheba], Mary)
5. spread the news (Luke 2:17)

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The Josie Project

Newly graduating/graduated?
What’s next?

The Anglican churches of Agassiz and Hope, B.C. are planning to offer a residential vocational discernment program Sept. 2013 – May 2014 to post-secondary graduates, 19-30 years old, thinking of entering intentional ministry.

For more information & application form contact
www.allsaints-agassiz.ca

FEDS URGED TO RETHINK CUTS

The Anglican diocese of Montreal has urged the federal government not to go through with the proposed abolition of 49 part-time prison chaplains, in federal prisons across Canada. Delegates to the annual diocesan synod called on the government instead to “properly fund those human resources which assist inmates in their

rehabilitation and reintegration into society.” According to published reports, a surprise announcement in October by Public Safety Minister Vic Toews means chaplaincy service in federal prisons will be left to 71 full-time chaplains, almost all Christian. All three chaplains in the Montreal diocese would be affected. —HARVEY SHEPHERD

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JAPANESE kindergarten students hold Hope Bears and Hope Bear colouring books from the Anglican Foundation of Canada.

CONTRIBUTED

IMPACT OF CANADIAN MISSIONARIES FELT IN JAPAN

Archbishop Fred Hiltz says respect for the work of Canadian missionaries that began in Japan in 1888 is very much alive today.

“It’s pretty humbling,” said Hiltz, who visited Japan to take part in the 100th anniversary celebration of the diocese of Chubu at St. Matthew’s Anglican Cathedral, in Nagoya, on Oct. 8.

The diocese was established by Canadian Anglican missionaries in 1911, said Hiltz, adding that everywhere he went, there were tributes to Canadian missionaries and Canadian Anglicans.

In Sendai, Hiltz spoke with survivors of the 2011 earthquake and tsunami who were being cared for by a program run by the Anglican

Communion in Japan (The Nippon Sei Ko Kai).

At a kindergarten classroom in Shinchi-cho, where 11 children and a teacher died in the tsunami, Hiltz signed a memory book and then went to the new kindergarten, where he delivered Hope Bears and Hope Bear colouring books from the Anglican Foundation of Canada.

The primate visited the graves of Canadian missionaries in Karuizawa, Nagano, and attended the 80th anniversary celebration of New Life Hospital, established by the Anglican Church of Canada in 1932. The first director of New Life, now a general hospital, was Dr. R. K. Start, a Canadian.

—MARITES SISON

FORMER JOURNAL CHAIR TO RETIRE

It’s time for someone else to take the ministry of the York-Simcoe area in the diocese of Toronto to its next chapter, says Bishop George Elliott, who has announced plans to retire April 30, 2013. “I think the ministry is in good shape,” said Elliott, who was ordained a priest in 1980 and elected a suffragan bishop in the diocese of Toronto in December 2000. “I’ve got a great group of clergy,” he told the Journal.

York-Simcoe is comprised of 66 congregations and 44 parishes in one of the fastest growing regions in southern Ontario.

Looking back, Elliott said some of his most enjoyable memories as a bishop have come from his Sunday morning visits to congregations. “From Day One, I have found it really life-giving and exciting. People are unbelievably welcoming. This has made it easy for me to offer my support.”

Elliott said he also enjoyed his stint as chair of the now-defunct Anglican Journal Board.

“Bishop Elliott has been a tremendous source of strength and encouragement to the Journal and its staff,” said Kristin Jenkins, editor. “I am deeply grateful for his wisdom and support and will miss his optimism and gentle counsel.”

Elliott plans to mentor and coach young clergy. —M.S.



Elliott

January Bible Readings

DAY	READING	DAY	READING
01	Genesis 18.16-33	17	1 Corinth. 10.18-11.1
02	Numbers 14.1-25	18	Luke 9.18-27
03	Numbers 24.1-19	19	John 2.1-12
04	Isaiah 60.1-22	20	1 Corinth. 12.1-11
05	Micah 4.6-5.5	21	1 Corinth. 12.12-31a
06	Matthew 2.1-12	22	Nehemiah 8.1-12
07	Exodus 1.8-2.10	23	1 Samuel 2.1-11
08	Judges 13.2-25	24	2 Samuel 7.1-17
09	Judges 16.4-22	25	Acts 9.1-19a
10	Hosea 11.1-11	26	2 Samuel 7.18-29
11	Matthew 2.13-23	27	Luke 4.16-30
12	Luke 3.1-14	28	1 Kings 3.1-15
13	Luke 3.15-38	29	Psalms 71.1-12
14	Amos 5.1-15	30	Psalms 71.13-24
15	Amos 5.16-27	31	Jeremiah 1.1-19
16	1 Corinth. 10.1-17		

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—Matthew 10:29

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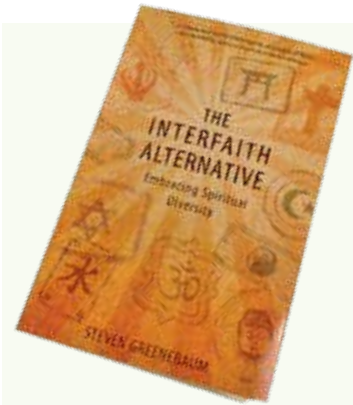
Juno award-winning singer-songwriter Steve Bell has released *Keening for the Dawn*, a new album that explores the deeper tradition of Christmas, as a sacred journey that begins in Advent and ends in Epiphany. “Seldom has Christmas drawn near with greater beauty in song,” says Kevin Belmonte, author of the award-winning biography, *William Wilberforce: A Hero for Humanity*. *Keening for the Dawn* (Christmastide) includes collaborations with the English poet-priest Malcolm Guite, whose powerful spoken word

poems are incorporated in several songs. Bell also offers his “off-the-beaten track” interpretation of “In the Bleak Midwinter,” a Christmas carol based on an ancient poem written by the English poet Christina Rossetti in the 1870s. Artists from James Taylor to Sarah McLachlan have given voice to this carol, and Bell’s version is elegantly arranged with a symphony orchestra. The album also includes “Glory,” a ballad written by Canadian songwriter Alana Levandoski.

—MARITES N. SISON

A GOOD ALTERNATIVE

In this religiously pluralistic age, “interfaith” usually entails people of goodwill from differing spiritual traditions meeting temporarily for a service or a project—homelessness, say—and then going back to their own paths. In *The Interfaith Alternative: Embracing Spiritual Diversity*, the Rev. Steven Greenebaum, the Jewish founder of the Living Interfaith Church in Lynwood, Wash., argues that today’s divided world needs more. Interfaith, as a spiritual practice, he writes, can serve as a new model for how we deal with each other and a new vision for how we act on our religious beliefs to live compassionate lives and share the world in harmony. In this book, which at its core is about human community and justice, Greenebaum explores how we can celebrate religious diversity—what he sees as our different religious languages—without losing our own spiritual identity. He posits a new creed, Interfaith, which is a faith rather than a religion with systematized beliefs. Of himself, he says: “My faith is Interfaith. My spiritual path is Judaism.” Interfaith does not try to establish a new religious language but rather, writes Greenebaum, “seeks to acknowledge that whether you seek a life of love



THE INTERFAITH ALTERNATIVE
Embracing Spiritual Diversity
by Steven Greenebaum
New Society Publishers, 2012
ISBN 978-0-86571-705-3
\$14.95

and compassion with the Christian or Jewish or Hindu faiths, what is important is that your spiritual path leads you to seek love and compassion in your life.” Greenebaum tackles provocative topics such as religions as languages, the sin of tolerance and right belief versus compassionate action. This brief and clearly written book may rekindle hope for the possibility of an inclusionary and harmonious world.

—DIANA SWIFT

THOSE WHO SING, PRAY TWICE

Musicians Allison Lynn and Gerald Flemming recently returned from a month-long tour of Canada’s east coast feeling tired but elated. The husband and wife duo performed to packed concert halls as well as worship services at Anglican and United Churches, the Salvation Army and Christian camps. Their music blends gospel, praise and worship, country and jazz music. The duo has released two new CDs—*Infinitely More* and *Every Church is a Small Town*—and feel “crazy blessed” to have their CDs backed by top Nashville musicians, Lynn said in an interview. *Every Church is a Small Town* is Flemming’s solo vocal and songwriting debut and it features 10 of his inspirational country songs. *Infinitely More* is the duo’s debut album of “praise, reflection and encouragement,” featuring eight of their original compositions and two familiar hymns (“How Great Thou Art” and “Amazing Grace”) that are given a fresh interpretation. “There’s something about music that really reaches us and takes us to a place that’s not limited by our own expectations or baggage,” Lynn told the Journal. “It’s deep in our humanity and it’s deep in our



CONTRIBUTED

MUSIC IS DEEP in our humanity, says husband and wife song-writing duo.

spirituality. [As people say], those who sing, pray twice.” The couple, who have degrees in drama and playwriting, hold workshops on music and songwriting for children as well as performance. “There are so many people who need to hear a message of hope,” says Lynn. And while music can create good feelings, she says that “through the gospel we have the chance to give hope and encouragement beyond the moment.” The duo have performed in many unique venues—everything from cathedrals to small country churches in ru-

ral Canada to gospel nights at Moonshine Cafe, a live entertainment café/bar in Oakville, Ont. Of the latter, Lynn says the experience reminded her of the parable of the sower and the seed. “The sower didn’t look for the good soil,” she notes. “He sowed the seed in different places.” Like the sower, “we never presume to know where the good soil is,” says Lynn. “It could be someone in that bar who’s ready for the gospel or there could be people in that beautiful church who are just not ready yet.”

—M.S.

BREAKING THE SILENCE

For Giles Walker, the process of writing *Wake Me in the Morning*—a book about attending Bishop’s College School (BCS) in Lennoxville, Que. in the 1950s—required him to hold very tightly to one biblical principle: the truth will set you free. His book offers an inspiring account of two BCS students who found the courage to speak out about the abuse students were suffering at the hands of an Anglican priest. Breaking the silence is essential, Walker told present-day students. “There is no turning your back on your past. You have to face it truthfully and acknowledge that it happened.” A filmmaker who was staff director at the National Film Board of Canada for 20 years and received an Oscar nomination for a short drama,



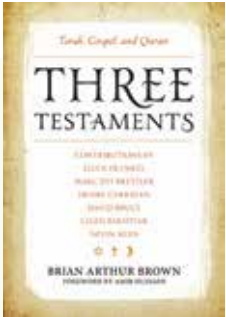
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INSPIRING ACCOUNT of courage

Walker spent three decades researching his book. Although health problems have interrupted his plans to turn the book into a film, he is producing a new edition of the book with an epilogue that includes letters of thanks from many other former students.

— LEIGH ANNE WILLIAMS

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—D.S.

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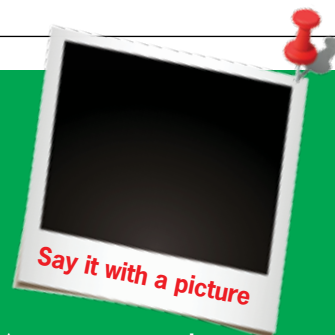
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Love and acceptance trump inflexibility.

ON BENDING THE RULES

PATRICK TOMALIN

It was Monday evening just after supper when the rectory phone rang. Rather cautiously a woman's voice said, "Can you marry us...on Friday?"

I explained that the church required at least 30 days' notice before a wedding. There was a pause. Then she said, "Oh! That will put us in the maternity ward." Seeing the conflict between strict adherence to rules and actual pastoral needs, I replied, "You and your boyfriend come on over to the rectory and we will talk."

They came. We talked. There was no reason, apart from the required notice, why they should not be married so I agreed to "bend the rules."

The marriage took place that Friday. The bride held her flowers rather lower than usual for the photos. Otherwise, it was a normal and joyful occasion.

As the Canons require, I reported the waiving of the 30 days' notice rule to the bishop. He wrote back saying, "I would have done the same thing."

But that was not the end of the story. Twenty-six days later, the bride was indeed in the maternity ward, where she delivered a beautiful, healthy baby. A few weeks after that, again in the early evening, the rectory phone rang. It was the newly-

weds calling to ask, "Would you baptize our baby?"

We arranged to get together to talk about the meaning of baptism. Then we set a date. The baby was welcomed into the church through baptism. The congregation also welcomed the parents into the church. They continued coming to church on Sunday mornings and, before I left the parish, that baby was old enough to start coming to Sunday school.

I sometimes wonder what would have happened if the rules did not get "bent" to meet that couple's needs. I suspect that they would never have gone near a church again. I suspect they would never have felt welcome. I suspect they would not have come to know the acceptance either of God's grace or of a Christian community. I suspect that their child would not ever have gone to Sunday school nor been brought up to live a Christian life.

Bending the rules was far more important than their strict enforcement. Love and acceptance trump inflexibility every time.

THE REV. PATRICK TOMALIN

and his wife, the Rev. Dianne Tomalin, served Trinity Anglican/Lutheran Church, in Port Alberni, B.C., where they now live in retirement.



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Distinctive Journeys for the Mature Traveller



**"May the Peace and Joy of the Christmas Season Be with You
and Your Family Now and Throughout the Coming Year!"**



Canada and New England

**Holland America • ms Maasdam
May 23, 2013 • 10 Days**

Our voyage begins in the lively city of Boston, home to the historic "tea party"! Enjoy two nights at the prestigious Omni Parker House Hotel. Sailing northwards from Boston enjoy the pampered luxury of Holland America Line along the Atlantic coast and up the mighty St. Lawrence River towards magical Quebec City. Visiting Halifax, Sydney and Charlottetown we can discover the history of the Fortress of Louisburg, the dramatic beauty of the Cabot Trail and the charms of Anne of Green Gables.

"Everything was just right." LM



Hiking Adventure in Tuscany

April 17, 2013 • 13 Days

This is a countryside of gently rolling hills, vast plains and 2,000 year old trails. A land peppered and oiled with savoury Tuscan cuisine and sleepy medieval villages where we will trek along with our expert local guide who will bring the scenery to life. Comfortably accommodated our daily hikes will deliver fresh Tuscan breezes, bright colours and the fragrances of a new season ... along with a robust glass of Chianti accompanied by authentic antipasti! Spring is the best time to visit this region.

"Glorious vistas, wonderful companionship and leadership...who could ask for more!" PC



The Ukraine - Footsteps of the Cossacks

June 3, 2013 • 14 Days

Our adventure begins on the banks of the Dnieper River in Kiev exploring the UNESCO World Heritage site of St. Sophia Cathedral and the Monastery of Caves founded by monks in 1051. Our floating hotel, the Viking Lomonosov winds down the Dneiper adventuring in Zaporozhye and Kherson on our way to the extraordinary Black Sea. Bring your taste buds and enjoy goulash, borscht and of course vodka while exploring the Russian playground of Odessa and the former summer residence of the Russian Czars, Yalta.

"Onboard service and entertainment were excellent." L&MC

By SEA

On small to medium sized ships

Greek Isles

Voyages to Antiquity • mv Aegean Odyssey
April 12, 2013 • 14 Days

Adriatic Discovery

Voyages to Antiquity • mv Aegean Odyssey
April 24, 2013 • 14 Days

Mediterranean Quest

Crystal • Crystal Serenity
May 17, 2013 • 14 Days

Norway — Land of the Midnight Sun

Hurtigruten • ms Finnmarken
May 25, 2013 • 16 Days

Gems of the Baltic

Holland America • ms Eurodam
July 7, 2013 • 14 Days

Fjords, Highlands and Ireland

Holland America • ms Eurodam
July 17, 2013 • 16 Days

Iberian Discovery

Holland America • ms Ryndam
August 7, 2013 • 15 Days

By LAND

In depth journeys with 2 & 3 night stays

Cuba Discovery

February 9 & March 16, 2013 • 15 Days

Australia and New Zealand

February 13, 2013 • 26 Days

Chile and Argentina

February 21, 2013 • 17 Days

Ecuador and Galapagos

February 27, 2013 • 19 Days

Treasures of Tunisia

March 4, 2013 • 18 Days

Mysteries of Tibet and Shangri-La

May 10, 2013 • 18 Days

Best of Ireland

May 17 & June 7, 2013 • 15 Days

Iceland — Land of Ice and Fire

May 26, 2013 • 11 Days

Baltic Adventure

June 5, 2013 • 14 Days

Scotland — Highlands and Isles

August 7, 2013 • 16 Days

By RIVER

Comfort cruising with most excursions

China, Yangtze Cruise and Hong Kong

April 19, 2013 • 19 Days

Waterways of Holland and Belgium

April 20, 2013 • 9 Days

Portugal - Douro River

May 24, 2013 • 12 Days

Russian Waterways

June 3 & September 16, 2013 • 13 Days

Enchanting Rhine

September 26, 2013 • 13 Days

Grand Danube plus Istanbul

September 27, 2013 • 15 Days

By LAND + SEA

Adventures with the best of both worlds

Alaska Glacier Discovery

Holland America • ms Zaandam
June 27, 2013 • 11 Days

Alaska and the Yukon

Holland America • ms Volendam
August 3, 2013 • 12 Days

**First class, escorted journeys by land, sea and river to worldwide destinations.
Enjoy superior quality plus the best possible value.**



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