

ANGLICAN JOURNAL

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The war on poverty

What is the impact of our engagement?

ART BABYCH

"When people are getting hurt, it's incumbent upon us to stand strong for them and to speak for them," says Ottawa's Bishop John Chapman (above).

DIANA SWIFT
STAFF WRITER

"THERE WILL always be poor people in the land," says the book of Deuteronomy, urging believers to be open-handed toward the needy, and much of Christ's ministry was focused on the disadvantaged and dispossessed.

Mindful of that, in January 2011, the primate of the Anglican Church of Canada and the national bishop of the Evangelical Lutheran Church in Canada sent a letter asking the federal government to adopt the recommendations of a House of Commons com-

mittee for reducing child and family poverty in this country. It urged Ottawa to support broad systemic measures to improve living standards for millions of impoverished Canadians.

In the meantime, reports continue to document growing poverty and income inequality. About one in 10 Canadians lives in poverty and one in four indigenous children lives below the poverty line. The income gap between our wealthiest citizens and our poorest has widened to a ratio of 10 (times the income) to one, from eight to one before the mid-1990s.

Advocates are calling for measures to expand poverty reduction targets to single adults, not just families and children.

Across Canada, committed Anglicans are engaging the poverty issue at many levels and in many ways. Increasingly, they are asking for sweeping forward-looking measures that will alleviate the root causes of poverty in the years to come. Others are continuing with traditional boots-on-the-ground charitable work—soup kitchens, shelters, drop-in centres, food banks and clothing giveaways—to help the needy now.

SYSTEMIC CHANGES

In Vancouver, the Rev. Margaret Marquardt, co-chair of the eco-justice unit of the diocese of New Westminster, is part of a mixed-membership organization aiming to reduce long term the overall conditions that foster poverty. "With the approaches taken so far, we are not changing the status quo," she says. "People are getting poorer and more desperate, so we are focusing not on the old charitable model of food and clothing giveaways but on making systemic changes."

see BUILDING, p. 3



VIANNEY CARRIERE

Father Michael Lapsley

Healing without hands

When a letter bomb changed his life, Fr. Michael Lapsley found his true calling

MARITES N. SISON
STAFF WRITER

AN ANGLICAN priest and social justice activist from South Africa has urged faith communities in Canada to "seize the moment" and take an active part in the public hearings of the Indian Residential Schools Truth and Reconciliation Commission.

The experience will be transformative and "life-giving," says Fr. Michael Lapsley, executive director of the Institute for Healing of Memories (HOM) in Cape Town.

Acknowledgment is "a key first step to healing," says Lapsley, who knows personally about facing "the horror of what happened" and moving from being a victim to becoming a "victor."

In 1990, while he was living in exile in Zimbabwe, a letter bomb sandwiched between religious magazines blew up in his face. Lapsley lost both his hands, the sight in one eye and a significant amount of hearing.

To this day, he insists the experience was redemptive. "I was prayed for. I was loved. I was supported," he told the *Anglican Journal*, adding that he learned that to get beyond mere survival, you have to transform pain into compassion "for others who travel similar journeys."

see ALL WANTED, p. 13

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What you should know

Soul Rider

B.C. priest explores spirituality of snowboarding

At these moments, you are completely focused on your riding, aware of every nuance of the snow and your board, and almost detached, as if the board is guiding itself and you are just a passenger. Time stops.

COLIN PAYNE

THE REV. CANON Neil Elliot has been snowboarding for about as long as he has been an Anglican priest. Along the way, his two callings merged, leading him on a search for the spirituality of snowboarding.

What he found could represent a new direction for the church and religion in the 21st century.

Elliot, a 40-something native of London, England, and canon at St. Andrew's Anglican Church in Trail, B.C., is possibly the first person ever to complete a PhD in snowboarding.

His thesis, entitled "Soul Riding and the Spirituality of Snowboarding," was recently accepted by Kingston University, London. In his dissertation, Elliot seeks to discover if people find spirituality through the popular sport, and

see INDICATION, p. 9



VITALY TITOV & MARIA SIDELNIKOVA

PWRDF RECEIVES MATERNAL HEALTH FUNDING

The Canadian International Development Agency (CIDA) will be contributing \$452,147 to the Primate’s World Relief and Development Fund’s (PWRDF) maternal and child health work in Bangladesh.

The funding will be received over three years as part of the Muskoka Initiative on Maternal, Newborn and Child Health. “We are very pleased to continue our decades-long relationship with CIDA,” says Zaida Bastos, CIDA program coordinator for PWRDF.

The program will train 650 midwives who will work with 63,000 mothers and 94,500 children in 130 villages in Bangladesh. The midwives will provide education as well as pre- and post-natal care. “These villages currently do not have health clinics or trained health workers,” Bastos explains. “Trained midwives who can provide education about health issues as well as access to basic health care will help to save the lives of mothers and children in the villages.”

CHRISTIANITY IS WORLD’S LARGEST RELIGION

As of 2010, Christianity is the world’s largest religion, claiming nearly 2.2 billion adherents, says *Global Christianity*, a new report from the Pew Center for Research’s Forum on Religion and Public Life. The Pew Center is a Washington-based societal think tank.

Its comprehensive demographic study of 232 countries finds that Christians represent nearly a third of the estimated 2010 global population of almost seven billion.

A century ago, about two-thirds of the world’s Christians lived in Europe. Today, only about a quarter of all Christians live in Europe (26%). More than a third live in the Americas (37%), about one out of four lives in sub-Saharan Africa (24%) and about one in eight in Asia and the Pacific (13%).

HATS FOR THE HOMELESS

Teenage boys contentedly knitting? Absolutely, when the well-being of homeless people in chilly Winnipeg is at stake.

In December, four boys and three girls from Miles Macdonnell Collegiate Institute delivered more than 250 cozy hand-knit woollen toques to the Siloam Mission, an urban Christian shelter. “We spent the past year knitting the hats in our spare time at home,” says Giezi Arevalo, 18, who taught the others in the group to knit. “It’s stress-relieving and maybe a bit addictive.”

Each knitter spent about 72 hours making hats. The group also knit toques this year to help the Red Cross raise relief money for the victims of the Japanese tsunami.

The knitting circle, called Esperanza (Spanish for “hope”), purchased \$600 worth of wool and \$200 worth of knitting looms and other supplies with a youth grant from United Way. The students hope to keep the program alive at the school after they graduate this spring from its international baccalaureate program. —Diana Swift



ZAIDA BASTOS

A midwife training event is conducted by a PWRDF partner in Bangladesh.

PWRDF will work with long-term partner UBINIG to implement this program. UBINIG is the Bangla acronym for Policy Research for Development Alternative, an advocacy organization responsible for setting up one of the biggest community seed banks in the world. Farida Akhtar, one of the founders, is a former member of PWRDF’s board of directors.

For more information, go to: <http://pwrdf.org/2011/pwrdf-receives-government-of-canada-funding-for-maternal-and-child-health-project-in-bangladesh/>.

—Staff



JACOB GREGORY

Among individual countries, the U.S. has the world’s largest Christian population at more than 247 million, followed by Brazil, Mexico and Russia. China has an estimated 67 million Christians, more than any western European country.

Worldwide, about half of Christians are Roman Catholic. Protestants make up 37% and Orthodox Christians, 12%. Other denominations such as Mormons and Jehovah’s Witnesses account for the remaining 1% of the global Christian population. —D.S.



ALI SYMONS

The Ven. Dr. Michael Pollesel, right, with Archbishop Fred Hiltz in Cuba, Feb. 2011

POLLESEL ELECTED BISHOP OF URUGUAY

The Ven. Dr. Michael Pollesel, former general secretary of the Anglican Church of Canada, has been elected Bishop of Uruguay by the diocesan synod of that country.

The election has still to be approved by the province of the Southern Cone, whose house of bishops meets in May 2012. “I expect the consecration would follow within the next month after that,” says Pollesel, who after resigning as general secretary last summer,

became interim priest-in-charge at Toronto’s St. Nicholas Church, Birch Cliff.

He will take up the position in Uruguay, a country of 3.5 million people, after Bishop Miguel Tamayo Zaldívar retires in June. He will stay on at St. Nicholas until a new incumbent is found.

Pollesel, who speaks fluent Spanish, has visited this poster-country for Latin American democracy several times but has not lived there. Based in the port city of Montevideo, the diocese has solid ties to other denominations. “All churches work very well ecumenically, and interfaith activity is strong as well,” says Pollesel. “But the country is very secular, with even the Roman Catholic Church claiming only about three or four per cent of the population as regular attenders.”

The diocese currently has female deacons and wants to proceed with the ordination of women priests, but the province of the Southern Cone has not approved this step.

“I’m excited about the possibilities that this new challenge brings to me at this stage in my life and I ask for your prayers,” says Bishop-elect Pollesel. —D.S.

CANADIAN APPOINTED

The Rev. Dr. Grant LeMarquand, a graduate of Wycliffe College in Toronto, has been appointed assistant bishop for the Horn of Africa, within the diocese of North Africa and the Horn of Africa.

A Canadian, LeMarquand is currently full professor of biblical studies and mission at Trinity School for Ministry in Ambridge, Penn.

In announcing LeMarquand’s appointment on Dec. 8, Archbishop Mouneer Anis, primate of the province of the Episcopal Church in Jerusalem and the Middle East and bishop of the diocese of Egypt, described LeMarquand as “very committed to mission, evangelism and ecumenical relations.”

LeMarquand will be consecrated in



COURTESY OF TRINITY SCHOOL FOR MINISTRY

The Rev. Dr. Grant LeMarquand

Cairo on Apr. 25, 2012; his installation will take place on Oct. 27, in Addis Ababa, Ethiopia. —Staff

NEW COORDINATOR FOR ECUMENICAL RELATIONS

On Jan. 2, the Anglican Church of Canada appointed Archdeacon Bruce Myers, missionary of communications in the diocese of Quebec, to a one-year, part-time position as coordinator for ecumenical relations with the Faith, Worship and Ministry (FWM) department of General Synod.

The coordinator’s role was previously filled by Canon Alyson Barnett-Cowan, former director of FWM, and now with the Anglican Communion office in London, then by theologian Natasha Klukach, who currently serves with the World Council of Churches in Geneva.

“I’ve always had a passion for ecumenism,” says Myers, who is manager of the Quebec diocese’s website and editor of its newspaper, *The Gazette*. “Early on, I recognized that it was not right that the body of Christ was



COURTESY OF BRUCE MYERS

Archdeacon Bruce Myers at the Bossey Ecumenical Institute in Switzerland

divided into so many pieces.”

Myers will provide staff support to Anglicans engaged in bilateral dialogues, including the Anglican-Roman Catholic Theological Dialogue. He will remain based in Quebec, where he served as incumbent at St. Michael’s Sillery until Jan 8. —D.S.



“People are getting poorer and more desperate, so we are focusing not on the old charitable model of food and clothing giveaways but on making systemic changes.

—The Rev. Margaret Marquardt, Vancouver

Building connections across sectors

continued from p. 1

She is part of the Metro Vancouver Alliance, a three-year-old non-partisan association of Christian churches and non-profit, labour and educational organizations. Harking back to the venerable model of community organizing used by urban-renewal activists in the 1960s and 70s, the group has set its first task as building solid connections across various sectors. “You don’t start with the issues; you start with organizing communities across sectors that want to work together long term for the common good,” says Marquardt. “But within the year, we hope to actually begin work on specific problems.”

On behalf of the diocese, the eco-justice unit has also signed on to the Living Wage campaign, an international effort that has successfully secured the guarantee of a living wage for workers at the coming June Olympics in London. In Canada, the campaign has calculated the basic income needed by a family of two adults and two children—including the means to have a medical-dental plan, decent housing and adequate nutrition without resort to food banks. “The required minimum wage for both adults works out to \$18 an hour,” she says. That is double or close to double the average minimum.

One major obstacle to improving impoverished living conditions is the dearth of affordable housing. After visiting the food and clothing banks, many return home to substandard living quarters that cost an unacceptable percentage of their income. Hence, this is a cornerstone of the Vancouver group’s policy. “Across many sectors and at all three levels of government, we are calling for policy action on affordable housing,” Marquardt says. “We are asking parishes to write letters on housing and we are partnering with many others calling for the return of the co-op housing of the past.”

HOMELESSNESS

The Anglican diocese of Edmonton is also tackling homelessness. According to the Rev. Rick Chapman, a priest with Edmonton’s Inner City Pastoral Ministry, the Anglican diocese has also signed on to the province’s and mayor’s plans to end homelessness within 10 years. In March 2011, the diocese joined the interfaith community in signing on to the 10-year Welcome Home program. Under this, members of the faith community befriend and accompany people who are making the not always easy transition from homelessness to stable housing.

“Often people who have



“What does it say about us that we appear content to live in a community where it takes the corporate world to recognize that one-third of children are disadvantaged?”

—Bishop David Torriville
Gander, Nfld.

been used to shelters are lonely in their new homes, especially since some move from the downtown core to more residential, middle-class areas where they feel uncomfortable,” says Chapman. They need support to adjust to solitary housing and to learn about healthier lifestyles and recreational opportunities in their new neighbourhoods.

So far, the initiative has hosted a walkabout immersion program in the inner city for about 25 representatives from six parishes in four different types of community: city centre, suburban, bedroom suburban and rural.

Over the next three months, the diocese will run a program called Education to Action to prepare different church communities to address homelessness in the greater Edmonton region, including their own areas.

But the poor also need pastoral care, which is the

core focus of the Inner City Pastoral Ministry, in which Chapman has joined forces with pastors from the United and Lutheran churches and a Roman Catholic nun to walk spiritually with the urban poor.

The ecumenical group ministers to the many transient, homeless, aged, indigenous and mentally ill people who populate the downtown core. “We are a chaplaincy of presence. We pray with people, we grieve and celebrate with them. We walk with the abandoned,”

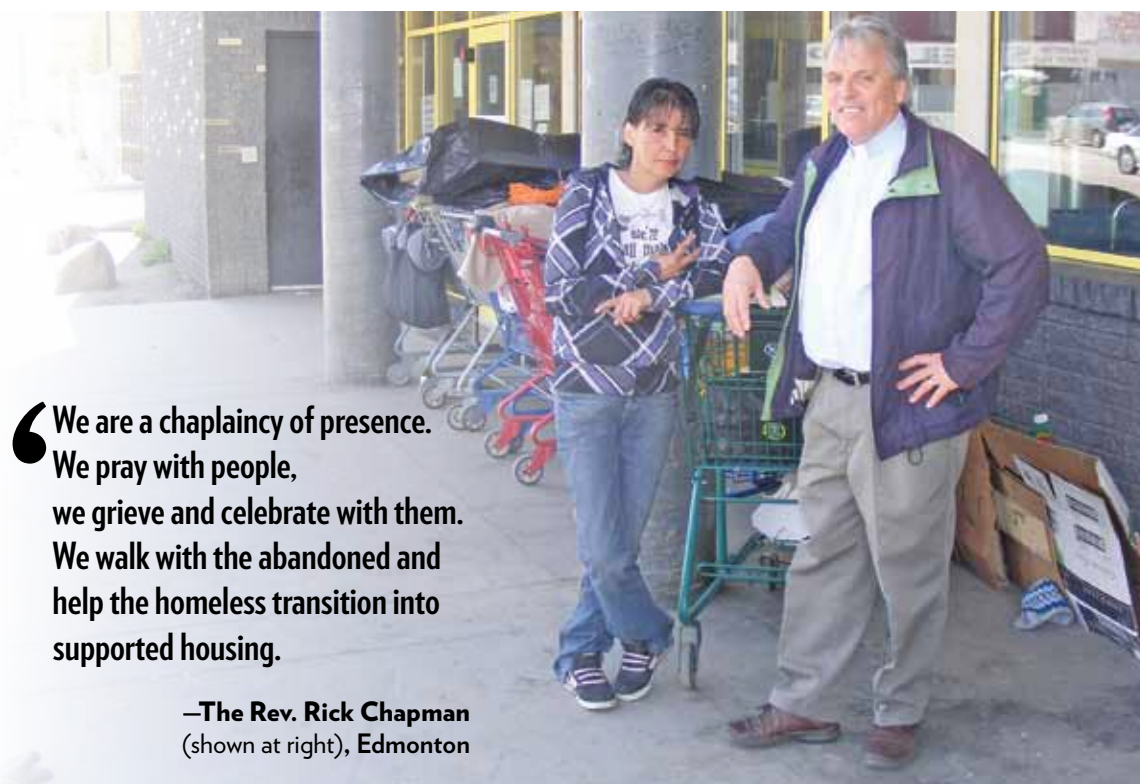
child-focused charge against poverty with the Bishop’s Child Poverty Initiative. Starting from the premise that well-fed children are more engaged and attentive learners and therefore less likely to be poor as adults, the initiative helps schools educate children about low-cost, nutritious food and donates money to school lunch programs in which kids shop for and prepare healthy lunches.

“This is an attempt to be proactive, not reactive—[and]...to work strategically

at the front end of the problem by teaching kids how to eat well, buy healthy food and create economical menus,” says Bishop Chapman.

The diocese is also active on the homelessness front. Under its Serving God’s World program, it operates Cornerstone, a residential facility that houses homeless Ottawa women. It also runs The Well, a gathering place for women and women with children, and Centre 454, a day program for men and women who are homeless or at risk of becoming so.

Chapman finds that government is increasingly more attuned to the immensity of the poverty issue, and different levels of government support various Anglican social services programs. Cornerstone, for example, is supported by all three levels because homelessness is such a large problem. “The church’s voice is being heard, but we must be seen to be



“We are a chaplaincy of presence. We pray with people, we grieve and celebrate with them. We walk with the abandoned and help the homeless transition into supported housing.

—The Rev. Rick Chapman
(shown at right), Edmonton

INNER CITY PASTORAL MINISTRY

doing something ourselves,” says Chapman. “We are often quick to criticize without stepping up to the plate. But we can hold all levels of government to account if we, too, are doing something.”

As for recent reports of continuing poverty and growing income disparity, Chapman says, “They just confirm that we have to keep doing what we’re doing.”

JOINING FORCES

In the Gander-based diocese of Central Newfoundland, Bishop David Torriville has joined forces with the Religious Social Action Coalition of Newfoundland. “This group seeks to make poverty an issue in elections and asks persons running in provincial and federal elections to express themselves in relation to ending poverty,” he says.

Individual parishes, he adds, are very active in anti-poverty leadership and food banks. The parish of Catalina raised more than \$100,000 and partnered with the Mennonite church to rebuild homes after Hurricane Igor savaged Newfoundland in September 2010.

“My goal is to get more deeply involved in the work of groups that address the political and social underpinnings of policies furthering the gap between rich and poor,” says Bishop Torriville.

He’s been calling attention to an emblematic Canadian Tire ad that claims that one-third of Canadian children cannot afford to be involved in organized sport. “What does it say about us that we appear content to live in a community where it takes the corporate world to recognize that one-third of children are disadvantaged? If organized sport is a problem, how many of those children are underfed and under-housed?”



Holy water

MARK MACDONALD

BY THE TIME you read this, indigenous congregations across North America will have taken part in the Great Blessing of the Waters. This blessing ceremony was held among Anglican indigenous Christians, as an expression of solidarity with Orthodox Christians in Alaska and Siberia—a majority of them indigenous—who celebrate the Feast of the Theophany, the celebration of the baptism of Jesus on January 19.

“Jesus does not add something supernatural to a spiritless creation: he restores its holiness.

The ceremony used in Anglican congregations was an adaptation of the Orthodox liturgy: a blessing of water, most often in openings created in the ice of lakes

or rivers, which recalls the way the baptism of Jesus blessed all water, restoring creation and revealing the holiness of God in all things.

The Orthodox understanding of God’s relationship to creation has many connecting points with indigenous people—which may be part of the reason the Orthodox church has been so popular among the native peoples of Siberia and Alaska. As Orthodox theologian Alexander Schmemmann put it, Jesus does not add something supernatural to a spiritless creation: he restores its holiness and he fulfills its vocation as a means for communion with God. (See his book, *Of Water and the Spirit*.) This important biblical theme—creation as a means of communion with the Creator—is a key message of Orthodox faith and also of the faith of indigenous peoples everywhere.

It is also a message for all people. Our relationship to God’s creation is a moral and spiritual matter of the first priority. In his baptism in the Jordan River, Jesus reclaims creation, restores its value and meaning, and calls us all to honour the Creator in creation. This does not circumvent the complexity of the issues we face or the obligation we have to be fair, just and careful in how we treat them. What it does make clear is what is at stake in our relationship to creation. Humanity’s relationship to creation cannot be summed up in economic terms. It is a moral and spiritual relationship. Creation is not just humanity’s ATM. Our relationship with our environment means more than wealth, comfort or even health—it is also a matter of the soul.

Mark MacDonald is national indigenous bishop of the Anglican Church of Canada.

EDITORIAL

(Don’t) curb your enthusiasm

KRISTIN JENKINS

ANDY ROONEY of *60 Minutes* fame died recently at the age of 92. A curmudgeon to the end, he took great delight, every Sunday night on the television newsmagazine, to point out all the things in life that just don’t make sense. From the war on Iraq to the size of blueberries pictured on the outside of a cereal box, nothing was too large or too small to escape his critical gaze. His three-minute diatribe, delivered in his trademark droll tone, was the show’s last word.

Rooney’s weekly appearance became a staple in the ever-changing landscape of broadcast journalism. As the decades rolled by, his wit and sarcasm remained as sharp as ever, although his appearance became increasingly craggy. His bushy eyebrows looked like albino caterpillars on steroids. Whenever he spoke, they took on a life of their own, rising and falling as he nailed another point about the absurdity of life.

More often than not, I had to agree with Rooney. There are a lot of things that don’t make sense in this world. War doesn’t make sense. Pain and suffering don’t make sense. Toiling away at a job you loathe doesn’t make sense. Even a small child can see what doesn’t make sense. But a small child gets shushed until he or she learns not to point out the obvious. There’s that darned old elephant in the room, again.

Rooney was enormously popular and he received tons of fan mail. He never bothered to respond. “The kind of people who write to me are not my kind of people,” he told *60 Minutes* host Morley Safer. God forbid a fan should recognize Rooney on the street. Any request for an autograph would be brushed aside. “I get *paid* to write,” Rooney hissed at one bewildered fan who asked for his signature.

When Safer inquired about what Rooney would do if he could live his life over again, the television columnist replied without hesitation: “I would work on *60 Minutes*, talking about what I want to talk about.”

I think Andy Rooney was tremendously lucky. He got to do what he wanted to do, even if his brand of honesty was harsh. Doing what you



“When those letters and emails start coming in, responding to what’s in the newspaper, I feel alive. Love us or hate us, at least we know that 1. you’re reading, and 2. you care, passionately.

love to do means you have connected with your higher purpose. We should all be so lucky.

I don’t know whether or not I’ve connected with my higher purpose, but my job’s got everything a working gal could possibly ask for. Uphill battles? Check. A 24/7 work culture? Check. Incredible teamwork? Double check. And when that monthly newspaper heads electronically to the printer, there is no more satisfied group on the face of the planet than the *Anglican Journal* team. We did it, again. (Only 87 more issues to go before retirement, but who’s counting?)

That’s just the beginning, really. Because when those letters and emails start coming in, responding to what’s in the newspaper, I feel alive. Love us or hate us, at least we know that 1. you’re reading, and 2. you care, passionately.

Now, I want to hear from all 160,000 of you. Wishful thinking? Nah. We’re *Anglican*, after all. Conversing is one of our strengths. I am personally asking you to fill out your

copy of the readership survey when it arrives in an upcoming issue of the Journal. For those who prefer electronic media, there will also be a copy available at anglicanjournal.com.

We want to know more about what you think, not just about the Journal, but also about your diocesan newspaper. The good, the bad and the ugly. Your responses will inform our newspaper content and delivery strategies in the months ahead. After all, nobody can operate in a vacuum, not even us. With your feedback, the light goes on and we will head toward it.

In the meantime, we are continuing to work very hard to bring you a better website experience, too. Our new website was launched with no fanfare just before Christmas. We’re still working out the bugs but, among other things, new software will now allow us to post your letters. If we’ve learned anything, it’s that our audience is very vocal and needs an ever-expanding forum for discussion.

Finally, some readers have made it known that they no longer care to read the Journal, since it has become a “liberal” disappointment. Fortunately, the newspaper appears to be resonating with many more readers than not. I find this tremendously encouraging, partly because the content of the Journal is a product of the independent editorial policy as expressed by the editor. And since each Journal editor is as different as the fingers on your hand, the newspaper has always been a living entity, changing and evolving as it passes from one editor to another. *Vive la différence*.

The bottom line here is that the Journal is no house organ for the Anglican Church of Canada. In fact, with the independent editorial policy, the church has given each editor the freedom to shape the newspaper as he or she sees fit. Of course, the hope has always been that the editor will choose to run alongside the church, not over it.

It is this policy that also makes my job so intensely satisfying. It says a lot about the church and its faith in this ministry. You’ve just got to love the church for that.

Kristin Jenkins is editor of the *Anglican Journal*.
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WE'RE ALL EARS!

On reading the article by Bishop Mark MacDonald in the January 2012 issue [*What will they say?* p. 4], my reaction was "Amen!" I pray that God will open the ears of his church to hear this prophetic voice and to go where the voice leads.

Leon Baltas, London, Ont.

GET WITH THE PROGRAM

The January issue of the Journal contains disquieting news affecting the future of our church. The diocese of Ontario is suspending four programs, including two directly related to youth. CoGS will have a balanced budget for two years but will face a budget deficit in 2014, which could reach \$1 million by 2016. The proportional gifts from dioceses are diminishing at a rate of three per cent a year. The Council of the North will experience declining revenue.

All of this speaks to a church in serious decline both financially and attendance-wise but the subject doesn't seem to be discussed at either the diocesan or parish level. This state of affairs cannot and should not continue if we value our Anglican faith. Efforts are no doubt being made by the Financial Management Committee and Together in Mission, but I would propose a more grass-roots approach also.

The church should consider setting up a Future Planning Task Force with a mandate to produce answers to two questions: 1. Why has attendance declined since the 1990s? and 2. What can be done to reverse this decline? Nothing should be off the table for discussion, including the liturgy. If the Anglican Church of Canada does not adapt to change, it faces a dismal future.

The task force should be small but should contain representation from the episcopacy, the clergy and the laity and should meet early in 2012 in a one-week retreat. The results of this brainstorming exercise with the guidance of the Holy Spirit would be reported to CoGS for whatever action it wishes to take.

Hilary Payne
Windsor, Ont.

WORDS THAT RESPECT

I had just settled into reading the January 2012 *Anglican Journal*, when I was struck by the letter from Patricia Brush [*The words we choose*, p. 5]. The point Brush made was that those in power get to control the language. She then went on to say, "The use of 'aboriginal' when referring to people is a mark of disrespect." Here, I beg to differ.

Aboriginal peoples in Canada comprise many uniquely different linguistics and kinship collectives with varying rights and legal recognition. They do not appreciate

being painted as one homogenous group. It is this usage that First Nation, Inuit and Métis peoples find disrespectful. The more specific one can be—e.g., "He is Cree"—the more respectful.

Given that, however, when you want to speak of all Canada's First Peoples and their descendants and relatives regardless of beneficiary status, the only terminology that is inclusive is either "aboriginal" or "indigenous." This usage is very respectful. (See www.fnmr.gov.sk.ca/community/glossary/.) It is also legally recognized in Canada's constitution.

Speaking of terminology, one should not use "Inuit people," as Inuit means people, so saying "people people" is not only redundant but disrespectful.

As Brush noted, we all need to be mindful of the language we use. I would just add: be as specific as you can and if you mean to be inclusive, use the right words. That is respectful.

Audrey Lawrence
Ottawa

P.S. The term "aboriginal" is normally spelled with a capital "A" in Canada out of respect. However, press wire services have dictated that it is not capitalized—such is the power of the press!

TIME AND TALENT TO ACT

The Rev. Dr. Gary Nicolosi's column in your December issue [*Nine lessons on the missional church*, p. 7] suggests that if we change the way we do church, it could help reverse a 50-year decline and produce healthier, sustainable congregations.

Here in New Brunswick, The Nicodemus Project has, for the past two years, given us an opportunity to ask questions and put forward ideas that challenge the way we have done and been church for many years. There are many positive examples of parish-based and diocesan change.

But while delegates to our October 2011 synod said they remain optimistic about our future, parish data showed that our financial and attendance figures remain in decline. A question many in our diocese are asking is: How many years will it be before a significant number of our 160+ churches, 75+ rectories and 65+ church halls have to be closed because their congregations are diminishing?

We desperately need a broader and deeper discussion of such questions as: What do we want the Anglican church to look like in 10 or 20 years? What do we need to focus on to reverse the trends? As individuals and congregations, what should our day-to-day priorities be? If we engage congregations in an exploration of these questions, we might become a healthier, stronger church. I believe more columns from those with deep knowledge and experience, like Dr. Nicolosi, would be most helpful.

God has given us the time and the talent to act. We know that with God, all things are possible (Matthew 19:26). Wouldn't it be wonderful if Dr. Nicolosi's commentary were the catalyst for change in every Anglican parish and diocese in Canada?

Jim Morell
Fredericton, N.B.

ESSENTIAL INGREDIENT

Aiming for Islam [Oct. 2011, p. 5] conjures up the spectre of a takeover of Christendom by Islamist fanatics.

Like most Christians, my Muslim friends acknowledge and condemn extremists in their faith. Our receptivity to fear-mongering increases during tough times. Hitler's *Judenhass* thrived in an atmosphere of financial insecurity, when those "others" could be cast as job stealers and cultural or religious enemies.

We must reach out to people of other religions to share the riches of our respective faiths. Studying Islam has opened my mind and deepened my understanding of the loving submission to God contained in Jesus' words "Thy will be done." Interfaith dialogue is an essential ingredient.

Peace! Shalom! Salaam!

Peter Scott
Elora, Ont.

WRONG SIDE OF HISTORY

That the Anglican Church of Canada has taken steps to develop links with the Episcopal Diocese of Jerusalem is very positive [*Companions' to deepen ties with Jerusalem*, Jan. 2012, p. 7].

My hope is that many lively links of faith

Continued on p. 6



Tuesday Drop-in

FRED HILTZ

IT WAS TWO o'clock on a Tuesday afternoon before Christmas at the Cathedral Church of St. James in downtown Toronto. A large crowd of men and women had congregated in the narthex, the lobby just inside the front doors. Following some community announcements, the vicar led us in prayer.

As the glass doors were opened, everyone made their way into the west aisle of the cathedral. Emptied of pews except for a few in front of a chapel at the far end, the space was set up with stations to meet a variety of needs. At the entrance, hot drinks, sandwiches and fresh fruit were on offer. Farther down the aisle, two barbers were ready to cut hair. Beyond that was a station where a couple of nurses could provide foot care. Across the aisle was a table laden with hand-knit socks, hats, mittens and scarves. Behind it, a parishioner was busy knitting more.

At another table, people could select a Christmas card to send to family or friends. The cathedral would ensure it was mailed. For the more adventure-some, there was an opportunity to sign up for a winter camping trip. Several photo albums revealed how much fun those expeditions could be. Off in the distance, a man who had come in played the piano as others gathered around to sing songs of the season.

Throughout the entire place, there was a beautiful spirit of welcome and warmth, service and gratitude, faith and friendship. David, the vicar, moved among the people with ease. He knows so many of them by name and by circumstance. They know him and they appreciate the care he and the volunteers provide. "Tuesday Drop-In" at the cathedral provides safe haven, practical help and pastoral support that enables them to go on from one week to the next.

All I heard and saw that afternoon moved me to think of how much joy such ministry brings to the heart of our blessed Lord. It reminded me of the teaching of the great St. John Chrysostom with respect to reverencing the Body of Christ. "In the first sense, the Body of Christ does not need clothing but worship from a pure heart. In the second sense, it does need clothing and all the care we can give it."

For "Tuesday Drop-In" at St. James and ministries of similar kind in parish churches all across the country, I rejoice and I pray for God's blessings on all who are so devoted to them, week in and week out.

Archbishop Fred Hiltz is primate of the Anglican Church of Canada.

One inspired song, many fresh Sunday school ideas

DIANA SWIFT
STAFF WRITER

*Hope is not our fingers crossed
It isn't pulling petals off
He loves me or he loves me not
That isn't hope...*

*Hope is a boat that holds you when
you're too far from the shore
Hope's a little bird that flies on in the
middle of a storm
It's the song inside a heart that won't
give up.*

THESE LINES ARE from the opening verse and the refrain of "Hope," Jaylene Johnson's winning entry in the 2011 "Living the Marks of Mission" song competition.

The 30-something Winnipeg native's submission won out over more than 70 other entries, which covered a wide range of genres from sacred to folk and rock. Now, the working tape of the song will be professionally recorded for distribution throughout the Anglican Church of Canada and beyond.

Johnson describes the genre of her song as reflective pop, somewhat in the vein of Canadian pop diva Sarah McLachlan's work. "I write what I call soul-nourishing pop," says the native from Winnipeg, who also holds a degree in education.

A 2010 collaboration with American Jim Kimball, a Nashville-based guitar player for such country music superstars as Reba McEntire, the song seeks to define the essential meaning of



ALI SYMONS

SUNDAY SCHOOL WORKSHOP Left to right: Workshop facilitator Susan Graham-Walker with winners Nancy Wilcox, Janet Cress, Katherine Newman and Katherine Saunders.



COURTESY OF JAYLENE JOHNSON

SOUL NOURISHING Jaylene Johnson

hope. "Hope is a very important word, but we toss it around lightly," says Johnson. "It's only when you face a situation where hope is harder to hold onto that you truly realize the importance of having it."

Kimball created the exceptional arrangement and played guitar, while Johnson focused on the lyrics and sang. "My strong point is definitely lyrics, but I play the piano and some guitar," says Johnson, who has received nominations from the Western Canadian Music Awards.

Like many serious musicians, Johnson survives by juggling several day jobs, including that of ministry co-ordinator at saint benedict's table, an Anglican missional church in downtown Winnipeg. "But my career is music," she says. Winning the national competition has surely given her hope that will continue.

The song contest is one venture in

the church's initiative to promote the five Marks of Mission throughout the worldwide Anglican Communion.

In another venture, the "Marks of Mission Sunday School Contest" invited Anglicans to submit ideas for refreshing the curricula of Canadian Sunday schools and encouraging young people to embrace the five marks. Four winners were eligible to attend a special workshop in Toronto last November led by Susan Graham-Walker.

The cornucopia of winning ideas spoke to all five marks in concrete ways. In one proposal, children would use problem-based learning to address needs they themselves identify in their church or school and come up with creative solutions—for example, replacing wasteful Styrofoam cups at the church coffee hour with washable travel mugs or establishing a mitten tree at school so that younger children would always have dry warm mittens to wear. In another, youth would apply the lessons learned from the persecution of Christ to modern-day bullying and discuss approaches for dealing with it in a positive way. In yet another, kids would enter apprenticeships in church guilds to learn how to respond to human needs in their communities.

Under its Living the Marks of Mission effort, the church is also inviting people to submit two-minute videos of the marks at work in their lives and parishes.

Further details can be found at www.anglican.ca.

LETTERS continued

WRONG SIDE OF HISTORY (from p. 5)

and action can be established.

However, I didn't see any reference to the Israeli-Palestinian conflict, now in its 64th year. I am convinced that resolution of this conflict has the same moral claim on us as the civil rights movement and I look for strong public statements from the national church in this regard. Failing this, we will find ourselves, along with our current federal government, on the wrong side of history.

Donald Grayston
Vancouver

MORE LAY PEOPLE, PLEASE

I wish to protest the tone of Marites Sison's lead article in the November Journal [*Women in the church*, p. 1]. My problem is not with women in orders. Far from it, as I think we've ignored half the brains and spiritual strength God has given us. No, it is the underlying suggestion that the church consists primarily, if not exclusively, of the ordained clergy.

This is a fallacy and a fatal one, in my view. If it were not for the prayers, the volunteer and paid work and the financial support of countless lay people, our clergy would starve. Perhaps it is high time that our clergy return to the apostolic Hebraic practice of earning a lay livelihood. At the least, it would go a long way to excising the attitude of entitlement among some of our clergy. At best, it would free our money to be used in charitable work rather than on salaries.

John A. Laidlaw
Victoria

A REFRESHING BREEZE

It's sad to read about the demise of a diocesan newspaper [*Youth ministry, newspaper 'suspended'*, Jan. 2012, p. 1]. The suspension of the diocese of Ontario's *Dialogue* is nothing short of tragic. How will members of the diocese keep in touch? How will the bishop communicate with his charges? Mass mailings are expensive. Not only have they cut off the arm of communication, but also the feet of the future in vastly reducing outreach to youth.

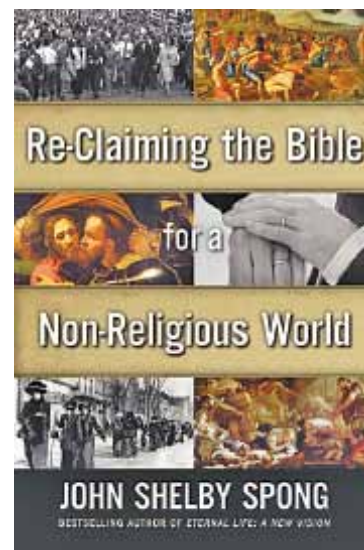
Without a viable means of keeping in touch, communities fall apart. The Internet is not quite universal enough yet to take the place of print media. Not everyone is computer-literate or has access to electronic media.

The hierarchy appears to be closing its hands around the neck of a body already experiencing breathing difficulties. No one can say for certain where the Spirit will blow, but a cool breeze refreshes everyone.

Willem Hart
Toronto

SPIRITUAL NEW WAVE

In the January 2012 issue [*The Bible...to be continued*, p. 9], we were told how Bishop John Spong, in his most recent book, offers a new kind of Christianity. Its Bible eschews reference to history in favour of ongoing sacred allegory. Its central character is not a divine redeemer but rather human consciousness, which has broken through to a new level of understanding. The name for this perennial option is gnosticism and it was the spiritual new wave of the first and second centuries A.D.



A heretical substitute for the Christian gospel, gnostic interpretation has nothing to do with serious New Testament scholarship, which Spong snidely calls twisting our brains into a 1st-century pretzel. Its elitism is thoroughly consistent with Spong's ill-informed prejudice about majority-world Christians.

Gnosticism has always had a certain ego-flattering appeal. But this should not be mistaken for good news. Spong's rejection of the Redeemer, whom he calls the divine invader, is also a rejection of what He offered: grace. His alternatives—the life force, our own consciousness and our own achievement—all depend on...us. If we look honestly around us, or within us, we can see how well that works out.

George Sumner
Toronto

FAITH TODAY

Thank you for the review of John Spong's new book on expanding the Bible to include other voices of inspiration and insight [Jan. 2012, p. 9]. I find it reassuring to know there are some Anglicans in leadership who are prepared to admit that traditional dogma and interpretations of the Bible are inadequate for faith today. I hope you will print more articles that explore ways to make Christianity and the church more fluid, meaningful and relevant.

Paul Mullin
Orleans, Ont.

NOW THAT'S WELL PUT

I have much sympathy with Bishop Spong [*The Bible...to be continued*, Jan. 2012, p. 9]. Today, many speak of the paradigm shift, as our society moves from throw-away to recycle. Paradigm shifts must be taken into account if we would communicate with our contemporaries, and there is no more important paradigm shift than the way we think about and speak of God.

Paul Tillich wrote of God as "the ground of being"—the *sine qua non* of everything. There is a story about Tillich arriving in heaven, where he is met by an imposing figure:

Tillich: Are you God?

God: Yes.

Tillich: Take me to your leader.

Couldn't have put it better myself.

Colin Proudman
Toronto



Where there's a will...
...there's a way to carry out your wishes after death

DIANA SWIFT
STAFF WRITER

A LOT OF PEOPLE think they don't need a will. *Wrong.* That's one of the most common misconceptions around estate planning, according to Pamela Earle, a lawyer in St. John's, Nfld. "If you don't, under the laws of intestacy, your assets will be distributed according to the government and not the way you want," says Earle, who specializes in wills and estate planning at the law firm of McInnes Cooper.

Maybe you want your wife to inherit your assets with nothing passing to your children until her death. If you die without a will, you should know that most provinces will divide the estate between the surviving spouse and all children. Although the strict formulas used to calculate such divisions may vary by province, the first \$200,000 might go to your spouse, for example, with the remainder split 50-50 between your spouse and an only child. Or there may be a one-third/two-thirds split between spouse and several children.

"People tend to think that a spouse automatically gets everything, but that's not true," says Earle. (And contrary to popular belief, the government only takes the estate if you die intestate with no living relatives.)

Having a will is especially important in the case of common-law unions. "Under the laws of intestacy, a common-law spouse takes nothing," says Susannah Roth, a wills expert with O'Sullivan Estate Lawyers in Toronto. Even a common-law spouse with whom you've shared an abode for many years and had several children will have no standing. Without a will, your estate will go to the kids.

Minor children are also a concern in intestacy. Quite apart from the unresolved issue of guardianship in the absence of a surviving parent or an appointed guardian, the children's share of your assets is paid into court and invested on their behalf until they reach the age of 18. "Not only is the rate of return low," notes Roth, "but the children are also entitled to the entire proceeds at age 18. Most people would want their children to wait longer to have access to that capital."

And don't assume that your family knows your wishes for the distribution of your assets and the disposal of your remains, says Roth. "Often, they have no clue."

"I encourage people to communicate their plans to their loved ones and executors so that there are no surprises after the individual passes," says Jordan Hardy, a lawyer with MacPherson Leslie & Tyerman in Regina who has seen a steady flow of wills litigation in the past few years. "A significant number of the cases I'm working on could have been avoided by better communication on the part of the testator."



Typical costs for wills

Costs can vary greatly by city, the size of the law firm and the complexity of the assets and beneficiaries. But a lot of the time, wills and living wills are not as expensive as you may think.

- ✓ Handwritten holographic will: **\$00**
- ✓ Stationary-store or online will kit: **under \$30**
- ✓ Simple "law shop" will: **\$99**
- ✓ Simple law-firm-drafted will that includes a living will: **\$500**
- ✓ Complex will with power of attorney, varied assets, trusts, different jurisdictions and multiple beneficiaries: **\$1000 plus**

THE RIGHT MINDSET

"I'll cut you out of my will!" Such utterances may be the stuff of Victorian melodrama, but the punitive sentiments behind them can taint modern will-makers, too. Before you pick up your pen or see your lawyer to set down your last wishes, you should get into an equitable frame of mind. This will ensure that your dependents and relatives are treated fairly and help avoid time- and money-draining legal costs later on. Bear in mind these principles.

1. Leave vengeance to the Lord. It's never a good idea to use your will to punish people who would reason-

ably expect to inherit from you. "That's a recipe for litigation, so consider that beforehand," says Roth in Toronto. And would you really want your last document to sow dissension among your kin and waste your legacy on legal wrangling?

2. Think outside the box. Probably you want the bulk of your estate to go to your spouse and/or children, but pause before you automatically assign the whole of it to close family. Is there a needy distant relative or a helpful friend to whom a small bequest of money or personal property would make a real difference? A down-and-out nephew? An impecunious friend who shares your interest in art books? Or could that empty spot in a favoured neighbourhood green space use a shade tree?

Before she died, Susan Friedman, a market research analyst in Toronto, added a directive to her will—which originally left all of her assets to her husband—allowing a small cash bequest to be made to an unemployed brother who was convalescing after a life-threatening respiratory illness. It made no difference to her well-off husband, but it was enough money for her ailing brother to take a much-needed winter vacation down south.

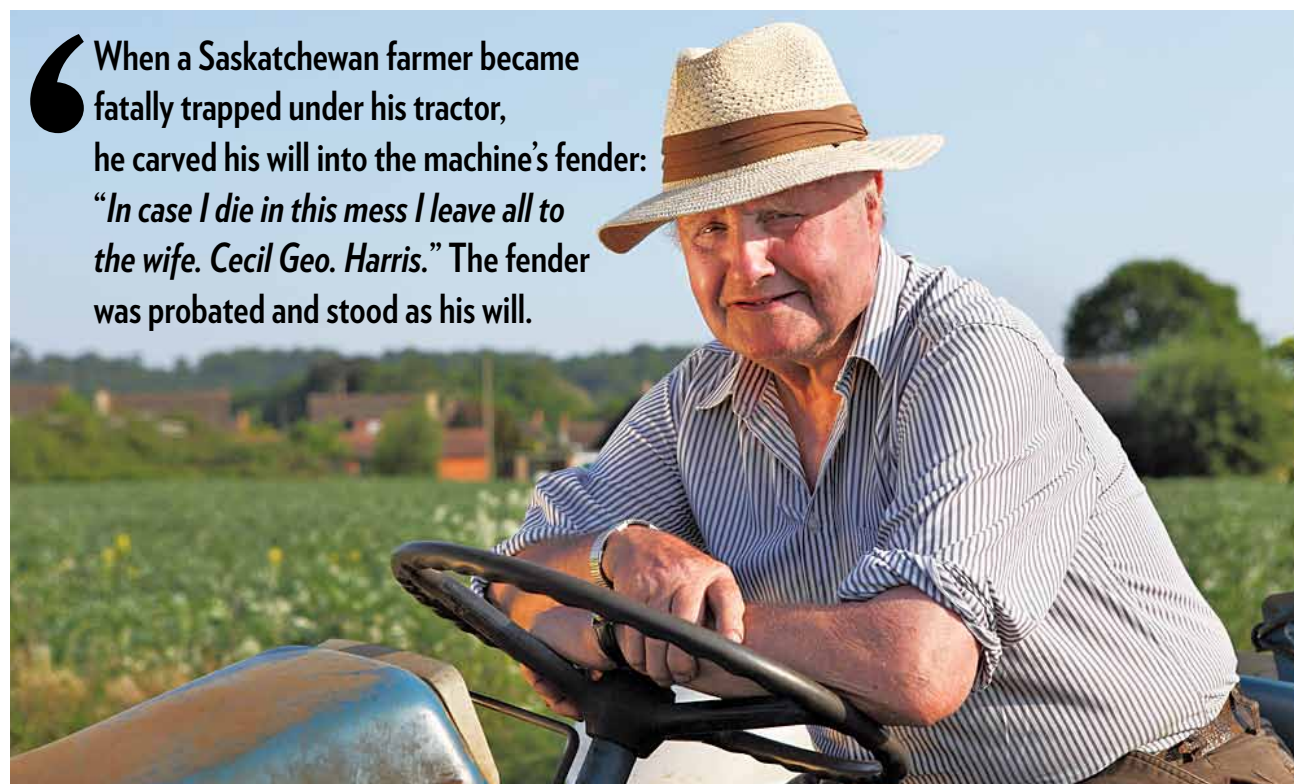
3. Be charitable. There are many worthy charities and religious institutions that can make good use of even modest bequests. Your estate will receive tax deductions for posthumous gifts to registered charities, and these will offset taxes on other assets. But, reminds Roth, "it's even better to make these donations during your lifetime so that you yourself enjoy the tax benefits."

PRACTICAL CONSIDERATIONS

1. A simple will? Don't fall into the trap of thinking that you need only a simple will, warns Roth. Perhaps you have an ex-spouse and children by a former union. Perhaps you have assets in other jurisdictions or potentially warring beneficiaries. "Above all, you want to set things up to avoid future litigation," says Roth. That's why precise lawyer-drafted wills are generally a safer bet than do-it-yourself efforts.

2. Who will execute your will? Carefully consider your executors, advises Roth. Think about their age, their organizational ability, their skill with numbers and the amount of time they have to give to administering an estate. If an executor is your contemporary, is she likely to die before or soon after you do? "Have an alternate executor in mind, especially if your first choice is an older person," says Roth.

See MINIMIZE, p. 8



PETER NADOLSKI

When a Saskatchewan farmer became fatally trapped under his tractor, he carved his will into the machine's fender: *"In case I die in this mess I leave all to the wife. Cecil Geo. Harris."* The fender was probated and stood as his will.

Do-it-yourself (DIY) wills

DIANA SWIFT
STAFF WRITER

SOME PEOPLE prefer to bypass the cost and time of the law office altogether and complete their wills on their own with fill-in-the-blanks kits you can purchase at business supply stores and online for less than \$30 and complete in half an hour.

"These are really just one step up from intestacy," says Pamela Earle, a lawyer with McInnes Cooper in St. John's, Nfld. "And they're as good as intestacy if they're not properly done." (Bear in mind that DIY options have been seriously cutting into lawyers' fees for will-making.) Common problems with DIY wills are lack of proper witnessing, imprecise language, improper placement of paragraphs and invalid additions.

"But if carefully completed and witnessed, they are valid and will stand up in court," says James Naumovich, a Toronto lawyer specializing in wills and estates. And they can be reasonable stop-gap measures if you need to make a will quickly and lack the time to seek legal advice.

Franklin Phillips, a Toronto-based filmmaker, for example, made a simple will using a kit just before his sudden departure for Africa to make a documentary film that would take him into some dangerous conflict zones. It was the only will he ever made, and after his death some 20 years later, his lawyer said the stationary-store testament was still valid, although it did not reflect the reality of his current assets.

The main drawback of a self-executed will, says Susannah Roth, a lawyer with O'Sullivan Estate Lawyers

in Toronto, is that you lose the benefit of professional advice that could alert you to tax savings, point out potential pitfalls for litigation and bring errors to your attention. If the testator's familial situation is simple, all may be well. But if there are multiple spouses and children from different unions, a seemingly simple will can get complicated.

She cites the reported case of a man who wanted to leave the bulk of his estate to his only living relative, a nephew, with a small bequest going to a helpful neighbour. In his thrifty do-it-yourself will, he accidentally named the neighbour, not the nephew, as the main beneficiary. After his death, the two had to go to court to fix the mistake. Luckily, the neighbour was co-operative, but it still cost money. "Having your will done is not a time to be overly frugal, as someone may pursue litigation after you're gone," says Regina's Hardy.

Adds Roth: "Litigation is very expensive and can cost \$20,000 before you even get to court."

Even less sophisticated are purely handwritten—or holographic—wills, where the testator doesn't even have the benefit of the legal language and prompts offered by the forms. These are often written in emergency situations where the testator is facing death. But these can stand, too. Naumovich cites the 1948 case of Cecil Harris, a Saskatchewan farmer who became fatally trapped under his tractor. He carved this will into the machine's fender: "In case I die in this mess I leave all to the wife. Cecil Geo. Harris." The fender was probated in court and stood as his will. It is currently on display at the law library of the University of Saskatchewan College of Law in Saskatoon.

Minimize estate tax

Continued from p. 7

"If you want to appoint more than one executor, make sure they get along," she adds. One man's will named his second wife and one of his sons by his first marriage as joint executors. By the time he died, the two executors were barely speaking to each other, hampering the administration of his will. "With ongoing trusts, it's better to appoint a third party such as a trust company or a lawyer," says Roth.

3. Minimize tax

"A lot of people don't realize that there are planning opportunities that will minimize tax on your estate," says Newfoundland's Earle. Strategies include naming your spouse as sole beneficiary of all your RRSPs and setting up a spousal rollover trust, which gives your spouse access to earnings on securities held in your name. "Your spouse gets the benefit of your portfolio, which is taxed only after the second spouse dies," she says. You can also set up trusts for minor children and even adult offspring if you have concerns.

4. Major changes

If you are elderly and decide to make major changes to your will, you may need extra documentation of competency to make sure no one claims you did not know what you were doing or were unduly influenced by a particular beneficiary. Sometimes that works for good. After having a minor stroke, an elderly Winnipeg music teacher was persuaded to change her will, leaving her house and assets to her cleaning lady instead of the conservatory where she had studied music. Her family lawyer challenged the change on grounds of incompetency, and the original will was reinstated.

5. Resist pressure

Some relatives may pressure you to reveal what you are going to leave them and may try to influence the distribution of your assets or even demand their share. "This can happen especially if you're dependent and vulnerable," says Roth. She advises a person in that situation to keep his own counsel and tell the important relative he's still considering the best way to divide things but all will get their fair share. "If you know a beneficiary will be unhappy with your will, discuss with your legal adviser how to prevent that person from derailing your plans."

6. Remember to make a living will

You should give power of attorney to a trusted individual who can make health-care decisions on your behalf in case you become incapable of doing so. The emphasis is on "trusted." One Toronto man gave power of attorney over his end-of-life care to his son not his spouse, because, he said, "she had insisted on keeping an old family dog alive too long!"

7. Keep up to date

Review your will and estate planning periodically to ensure it is realistic in terms of your current assets, executors and the needs of your beneficiaries.

Encouraging Anglicans to be thoughtful, generous trustees

JOHN ROBERTSON

"Consider your possessions loaned to you by God."

—St. Catherine of Siena, 14th c.

CANADIAN Anglicans are increasingly taking to heart St. Catherine's sound advice. After all, what can be more certain than death and taxes—and almost always in that order. By careful planning



Robertson

for the sharing of your estate with family members, close friends, your church and favourite charities, you will have gone a long way toward minimizing taxes owing upon your death. You will also have peace of

mind, knowing that you will be supporting those people, ministries and causes you feel are important and that reflect your priorities and values.

If, for some reason, you feel you should leave everything to your adult children, why not ask them if they would be happy to share 90% of your estate, and then give 10% to your church, university, hospital foundation or other charitable organization? Or consider wealth-replacement insurance, so you can make

a charitable gift and with the tax credit, purchase an insurance policy on your life so you can provide for your grandchildren.

Fortunately, you don't have to die first to be generous. During one's lifetime, a gift of securities, a charitable gift annuity or a significant cash gift can make all the difference in the world...and if your contribution is for your church or registered charity, you will receive substantial tax relief.

Archdeacon John Robertson is senior gift planning officer, General Synod.

For more gift planning information, contact: Archdeacon John M. Robertson, Resources for Mission, Anglican Church of Canada, 80 Hayden St., Toronto, ON M4Y 3G2 Telephone (toll free) 1-888-439-GIFT (4438) Email: jrobertson@national.anglican.ca

MINISTRY REPORT 2011

Celebrating a Culture of Generous Stewardship

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February 2012



Archbishop Fred Hiltz with Bishop Griselda Delgado del Carpio, bishop coadjutor of the Episcopal Church of Cuba

PHOTO BY ALI SYMONS, GENERAL SYNOD COMMUNICATIONS

A message from the Primate

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now' (Philippians 1:3-5)

The history of giving in the Anglican Church of Canada can be celebrated through hundreds of thousands of stories of individual generosity. From providing the church's earliest missionaries with much-needed food and shelter, to donating parcels of land upon which thousands of cornerstones were laid, the church has been blessed beyond measure.

Indeed, it is the vigorous character of individual generosity, united in spirit and purpose toward the mission of God, which continues to be the life-

blood of the ministries of the church to this very day.

In the spirit of Paul's joyful and uplifting letter of thanks to the church in Philippi, and in this 20th anniversary year of the Anglican Appeal, the Anglican Church of Canada is committed to giving thanks to the faithful people from across our beloved church, whose generous gifts have strengthened our capacity to live into the Marks of Mission.

I commend to you this ministry report for the Anglican Church of Canada and hope that it helps you to see the fruits of the exciting ministries you supported in 2011. I also hope that it piques your interest in our plans for 2012 and beyond.

+Jnd

A ministry of the whole church by the whole church

Council of the North

The best and most accurate way to frame the work of the Council of the North is to uphold it for what it is: a ministry of the whole church by the whole church. It is one of the greatest symbols of generosity in the Canadian church and one of the finest examples of Canadian Anglicans coming together—in thought, word and deed—to sustain ministry where ministry is most needed.

The council's territory includes 85 per cent of our nation's geography and approximately 15 per cent of our population. Its core work is funded by the General Synod, and enhanced funding for special projects and initiatives comes from direct donations from dioceses, parishes and people across the country.

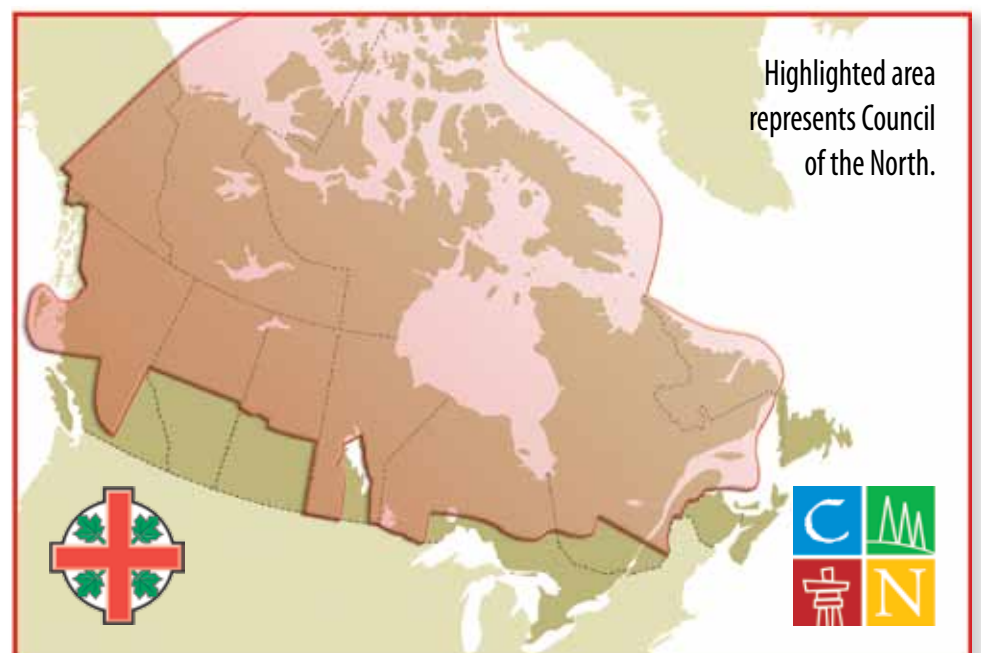
The council faces enormous challenges, to be sure—great distances between parishes, isolated communities where rates of poverty and suicide are much higher than the national average, and where climate change is impacting the environment much faster than in the rest of the country. But in spite of the challenges, pastoral and sacramental ministry thrives and, for some communities, the Anglican Church of Canada is the sole Christian denomination that still maintains an active presence and that serves the spiritual and physical needs of the most remote northern communities.

In 2011 the council deepened its commitment to a number of goals that reflect the will of the whole Canadian church. Chief among its objectives is to nurture and support ministry that truly reflects the mission of the church in northern communities. This means respecting the diversity of indigenous cultures and languages, and facilitating discernment related to area missions, such as the one led by Bishop Lydia Mamakwa in northern Ontario.

The council has embraced the Marks of Mission wholeheartedly and has spent the past few years focused on responding to human need through the development of a suicide prevention strategy. Through the ministry of the Rev. Cynthia Patterson, the council's suicide prevention coordinator, work is progressing with all dioceses in the council to develop prevention programs for their regions.

In the spring of 2011, a new course was offered in the diocese of Moosonee and 22 volunteers signed up for "River of Life," an online educational tool produced by the Centre for Suicide Prevention and administered in partnership with the council. Most participants were First Nations and many were located in the James Bay region, which has high rates of youth suicide.

The council has further demonstrated its commitment to the Marks of Mission



OUR STRENGTH AND OUR CHALLENGE: Council of the North is comprised of 85 per cent of the geography of Canada and 15 per cent of the population.

through its efforts to teach, baptize and nurture new believers. In Canada much has been said about an ageing, declining church. However, in the north, many communities have as much as 50 per cent of the population base under the age of 20. And northern communities are experiencing growth in the church—so much so that a number of communities are looking to build new churches, such as Big River, Sask., in the diocese of Saskatchewan. In the parish of Christ Church, Fort Alexander, Man.

(Sakgeeng in Ojibwe), there are upwards of 60 children attending Sunday School.

The Council of the North now oversees and administers the Virtual Church School, which is regularly accessed by member dioceses but also by people across the country and around the world. From September 2010 to September 2011, the web page—with free, downloadable weekly lessons—welcomed more than 2,500 visitors. "I

See A MINISTRY OF THE WHOLE CHURCH, p. 4



A Messsage from the General Secretary

A year ago I was, like many of you, getting an annual report together, giving an account of the ministries of our parish to those who support those ministries and participate in them. That's what you have in your hand, this time from the General Synod—an account of the ministries you support.

All ministry is local—it takes place somewhere. And all ministry is a response to God, and to God's mission to create, redeem and renew the life of the world. The life-changing encounter with God in worship, the gracious local response to hunger or homelessness, the deliberate cultivation of hospitality and thoughtful care of the vulnerable are hallmarks of local ministry.

The same is true for occasions of public witness in which Christians make known a more hopeful, just and generous vision than is sometimes evident in public life. The Marks of Mission of the Anglican Communion provide a framework for the ministries of the Anglican Church of Canada:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

I'm sure you can recognize ways in which your local Anglican ministry reflects these Marks of Mission. And I hope that you



PHOTO BY DEBORAH TREGUNNO

will see them reflected in the work of the General Synod, described in this ministry report. I hope that you share my confidence that these ministries deserve the support of Anglicans across Canada, including you and me.

This report covers highlights of a year of ministry, a year of serving God's mission through the work of the General Synod, its council, committees and staff. I trust that every Anglican, reading this account of ministry, will see in this work a reflection of the values we share, of the God whose mission we serve, and of the kingdom whose citizens we are. Your gifts have helped that to be true, and I encourage you to offer continuing generous support for the way your General Synod is working with God to heal, renew and restore the life of the world.

For that, and for your faithfulness as a disciple of Jesus and fellow-servant with him, thank you. It is a privilege to serve the church that includes us both.

Yours in the ministry we share,

Michael Thompson

The Ven. Dr. Michael Thompson
General Secretary

Supporting mission, evangelism and ministry
Faith, Worship and Ministry

Faith, Worship, and Ministry (FWM) is the department of the General Synod that nurtures the common life, identity and ministry of Canadian Anglicans. This work is rooted in the training, education and support for the ministries of all the baptized, with specific projects being undertaken in theological education and discernment for ministry.

Worship resources for the whole church are produced, collected and disseminated through FWM. Dialogue with other Christian churches and with other faith traditions outside of Christianity are supported through its work. And as Anglicans wrestle with tough questions around ethical issues or challenges that come from our contexts of mission and ministry, FWM takes leadership both in showing how these conversations can happen and by providing resources to help parishes do their discernment.

At the November 2011 meeting of the Council of General Synod (COGS) the chair of the Faith, Worship and Ministry Committee, the Rev. Canon Andrew Asbil (Church of the Redeemer, Toronto, Ont.), led a presentation on the committee's work, which detailed how the committee is organizing itself and some of what it seeks to accomplish:

- the Worship group is producing a supplement to *Common Praise*;
- the Congregational Life and Leadership Group is working on making Vision 2019 a priority;
- the Anglican, Ecumenical, and Interfaith Relationships

group is working on theological issues surrounding the Anglican Covenant.

Among the anticipated outcomes of the work of staff and members of the standing committee is an increased awareness among among Canadian Anglicans of what it means to be Anglican Christians, both in relationship with Christian traditions and in relationship with Anglicans around the world.

A key aspect of FWM is the production of practical and concrete resources for liturgy (e.g., liturgical texts that we use every Sunday) that carry forward a living tradition, enlivened in the present toward the building of the church's future mission and ministry. FWM has very specific goals relating to liturgical text revision that will bring revised versions of our present Book of Alternative Services and other texts to the General Synods of 2013 and 2016.

In order to serve Anglicans from coast to coast to coast, many of the resources that have been produced or facilitated by FWM can now be easily downloaded from www.anglican.ca. "Enlivening the worship lives of local congregations by the production and sharing of resources for liturgical leadership, both lay and ordained, is a major part of our work," says the Rev. Dr. Eileen Scully, director of FWM. "Being able to promote best practices through online interactive spotlighting of excellent examples of ministry and mission in the Canadian church is extremely rewarding."

FWM's resources are

As a call to action in 2012, you are invited to visit www.anglican.ca/faith to delve into resources for healthy parishes and ministry work, to learn about Anglican identity and the many ecumenical and interfaith conversations of which we have been a part, and to explore the full breadth of resources available to Canadian Anglicans that strengthen our worship life.

frequently used to support wise and discerning local conversations about challenging ethical issues, from ecology to biotechnologies, from sexuality to healthcare. Resources are also helping to equip local Anglican leaders for interfaith and multi-faith dialogue.

FWM continues to make progress in the creation of national standards, locally adapted, for the training and education of those to be ordained to serve the needs of the emerging church. "In these challenging and exciting times in our church, our communities and ministries need and deserve the best possible clergy leadership that we can provide," says Bishop John Chapman, member of the Theological Education Commission.

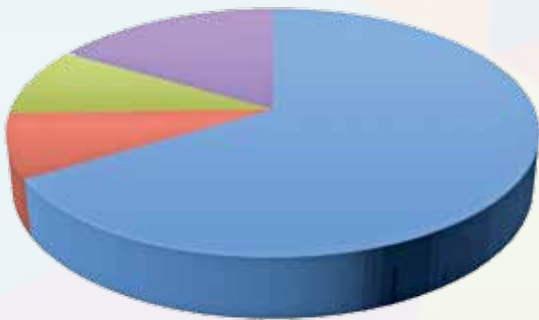
Also in 2011, FWM has been an integral part of the continued deepening in life and witness of our full communion relationship with the Evangelical Lutheran Church in Canada, supported by the Joint Anglican Lutheran Commission (a ministry of FWM), some of which is symbolized nationally by our shared staffing of common projects.

General Synod Budget – \$12.7 million

Aligned with the priorities and practices of VISION 2019

Revenue

- Anglican Journal: 17%
- Diocesan Proportional Gifts: 66%
- Resources for Mission: 8%
- ABC Publishing, Investments, Other: 9%



Expenses

- Finance, Administration and Property: 13%
- Governance: 15%
- Grants: 24%
- Other Program Costs: 13%
- Resources for Mission: 10%
- Communications (including Anglican Journal): 25%



God has a plan for us

Indigenous Ministries

Indigenous Ministries is the General Synod department that supports the Indigenous Peoples of Canada (First Nations, Inuit and Métis) spiritually, socially, economically and politically. As a transformative participant in the life of the church, Indigenous Ministries strives for reconciliation with the Anglican Communion and advocates for the creation of a self-determining community for indigenous Anglicans.

The work of the department is guided by National Indigenous Anglican Bishop (Mark MacDonald), the Anglican Council of Indigenous Peoples (ACIP) and the Sacred Circle national gathering. All three of these bodies were given official constitutional recognition at General Synod 2010 in a ground-breaking move toward self-determination.

The momentum gathered at General Synod was sustained throughout 2011. Even as the department experienced transitions in staff leadership, it made progress in establishing new indigenous structures, and ushered in “The Mississauga Declaration,” which promises to be a historic document for an emerging indigenous church.

In June 2011, the retirement of Donna Bomberry, who served as Indigenous Ministries coordinator for 15 years, was a time to not only say thank you and goodbye, but to reflect on how far the Anglican Church of Canada has come with respect to establishing right relations with the Indigenous Peoples of Canada.

Nudged along by leaders like Ms. Bomberry, the church has transformed its deepest governance structures and Canadians are beginning to glimpse what a truly indigenous, truly Anglican church might look like. “Leaders like Donna have helped us take important steps along the path to a self-determining church—which will soon be something that everybody takes for granted” said Bishop Mark MacDonald, “but it is something that just 10 years ago was unimaginable.”

Even more ground was covered on the road toward a

self-determining church at the September ACIP gathering in Mississauga, Ont. That group made key recommendations that will form the backbone of a full proposal for a self-governing indigenous church that will be refined at the spring 2012 Council of General Synod (COGS) meeting and presented

I find it very exciting to really see our native people in Canada take responsibility for the ministry, to reclaim it and to move forward in ways that I don't think anyone could ever have imagined.’

to General Synod in 2013.

The 32 indigenous Anglican representatives also penned a 388-word

declaration that says in part, “We affirm that God has a plan for us in the Gospel and that we must claim the freedom to become what God has called us to be. Our communities are still in crisis and we must act in defense of the people and the land.”

The Rev. Amos Winter of Kingfisher Lake, Ont., said the Mississauga Declaration was the highlight of the meeting. Like many who attended, his community is in crisis, suffering from poverty, substance abuse and family violence. The declaration captures the urgent need for pastoral response and a way forward through a self-determining church.

Bishop MacDonald acknowledges that while there are still many major obstacles to overcome, work will continue. “The ongoing problem is that current Western church structures do not work well in communities that are defined by a spiritual connection to the land and close familial ties,” says MacDonald. But with the drive toward self-determination making so much progress, indigenous leaders are responding creatively and planning their own ways of doing church at national, diocesan and parish levels.

At the local level, priests like the Rev. Norm Casey, ACIP co-chair, are experimenting with bringing traditional culture back into church services. His parish in Six Nations, Ont., has started to use water drum music and has incorporated Mohawk language into the doxology. “It's important work because it's the future of this community. If we're going to survive as First Nations people, people of the land, we need

See GOD HAS A PLAN, p. 4

Living the Marks of Mission

Communications and Information Resources

“Improve and enliven communications” was one of the five practices approved as part of the Anglican Church of Canada's strategic plan, Vision 2019. And so with leadership from staff of the department of Communications and Information Resources (CIR) and support from members of the CIR standing committee, 2011 proved an eventful year for innovations to the church's communications practices.

Early in the year, the national church's website www.anglican.ca transitioned to a cleaner, fresher look that incorporates new ways to share pages through social media networks, clearer web pages that better introduce the church to newcomers, strengthened content on many of the pages and a graphic news banner that raises the profile of feature stories. Having grown measurably over the past couple of years, the site now welcomes more than half a million visitors each year, and it is an invaluable tool for information exchange and

knowledge transfer across the church. It is one of the premier religious websites in the world.

2011 also saw a major advancement in the church's ability to offer podcasts designed to enhance people's personal and devotional practices. Close to 1,500 people tuned in at various times to the Lenten series, “From Creation's Dust to Resurrection's Light,” featuring Sister Elizabeth Ann Eckert, SSJD, and the Advent series, “Welcoming Christ,” featuring Brother David Bryan Hoopes, OHC. Both series were available for free online subscription or direct download. The podcasts are becoming popular devotional resources during special seasons,” said Ali Symons, senior editor for the Anglican Church of Canada. “We saw a 140 per cent increase in listeners between the first and second series.”

In the fall of 2011 the Rev. Jesse Dymond from the diocese of Huron joined the web staff as the first online community coordinator for General Synod. With wide experience in parish

ministry, technology, and communications Dymond began work on an online community that will launch in 2012. “It will be a place where clergy, parishioners and seekers can engage in dialogue and share resources for ministry—a safe place where people can ask questions and share their successes and struggles,” he says. Dymond acknowledges that email and social media can never replace face-to-face conversation but emphasizes “the Internet offers countless resources to help us build connections that would otherwise be impossible.”

Anglican Video, a vital component of CIR, which produces video resources for General Synod as well as documentaries on spiritual topics aimed at a broader audience, has also been using the web to build connections in new and innovative ways. Most recently

See LIVING THE MARKS, p. 4



Walking together in newness of life

Mission and Justice Relationships

Mission and Justice Relationships is the department of the General Synod that works with ecumenical, interfaith and Anglican partners in Canada and around the world. The department addresses issues of climate change, healing and reconciliation, justice and corrections, conflict and peace, theological education and global relations.

Ecumenical, Interfaith, and Government Relations

Since June 2010 the Anglican Church of Canada has participated in three of seven Truth and Reconciliation Commission (TRC) national events planned for 2010–2014 across Canada. It has connected residential school survivors with meaningful information and photos from their past and has helped non-indigenous Canadians to hear more about the experiences of those who attended residential schools as children. In 2011 we promoted discussion and reflection in councils and committees on the meaning and practice of

reconciliation.

In June 2011 the Anglican Church of Canada updated its online information and resources to support the work of healing and reconciliation. In 1993, then-Primate Archbishop Michael Peers apologized for the church's involvement in the schools—this apology is now available in six indigenous languages in addition to English and French.

“Our church has worked very hard to address the legacy of residential schools, especially by encouraging Anglicans to listen and learn at TRC community hearings and national events,” says Henriette Thompson, General Synod coordinator for Ecumenical, Interfaith, and Government Relations. “Also, the Anglican Healing Fund continues to support community-based healing projects. And, we are beginning to work on connecting healing and reconciliation with the rights of indigenous peoples—rights that too often have not been upheld.”

In addition to facilitating the church's ongoing healing and

reconciliation work, Mission and Justice Relationships also makes available a variety of resources that support parish outreach and action, including:

- Liturgical and educational resources on care and concern for the earth
- Greening Anglican Spaces initiatives
- A Charter for Racial Justice
- Living Justice: A global response to poverty
- Information on church advocacy in justice and corrections, and peace and conflict through partner organizations.

Global Relations

The work of the General Synod's Global Relations program is to nurture and strengthen relationships between the Anglican Church of Canada and provinces of the Anglican Communion. These relationships express our commitment to being a global church partner for God's mission in the world and our deep need for community in Christ.

See WALKING TOGETHER, p. 4



A ministry of the whole church

continued from p. 1

hear all the time from people who see the Virtual School as a gift from the council to the rest of the church,” says Fiona Brownlee, communications coordinator for the Council of the North “And in our northern communities it guarantees children access to Christian Education—it’s a ministry I’m very proud of and tremendously grateful for.”

The council has also made advancements this past year in developing a plan to honor the contribution of non-stipendiary (unpaid) clergy who provide countless hours of sacramental ministry while maintaining full-time secular jobs. “These are faithful clergy who sacrifice much in order to provide ministry in sometimes very difficult circumstances” said Archbishop David Ashdown, chair of the Council of the North and Archbishop of Keewatin, “Thanks to exceptional gifts from dioceses and donations from faithful people through Anglican Appeal and Gifts for Mission, we are starting to build a wellspring of financial support that will give us the capacity to provide these clergy with travel reimbursements as well as grants for training and support.”

As a call to action in 2012, Archbishop David Ashdown and all Council of the North members invite you to celebrate Council of the North Month at some point during the calendar year. Visit www.anglican.ca/cn and click “resources” for some ideas on what you can do in your local setting to spread the word about this ministry of the whole church by the whole church.

In 2011 the council continued work on a new model of accountability and oversight. Because most of its funding comes from the General Synod, the council is committed to being accountable to the wider church. “The financial challenges of the whole church mean that we need to figure out how we can be generous with less and do more” says Bishop Michael Hawkins of the Diocese of Saskatchewan and co-chair of the Council of the North. “All of the council members are deeply grateful to the rest of the church for its ongoing financial and prayerful support and we take great hope in this generosity and strive to safeguard it with love and integrity.”

God has a plan

continued from p. 3

to remember who we were, because who we were is who we are today. We bring all that history with us. We need to revive our customs and traditions and honour our ancestors.”

The Rev. Canon Virginia “Ginny” Doctor, a Mohawk from the Six Nations and canon to the ordinary for the Episcopal diocese of Alaska, is encouraged by the direction the Canadian church has taken in establishing a self-determining national indigenous ministry. Appointed in November as Indigenous Ministries coordinator to replace Bomberry, Doctor says, “I find it very exciting to really see our native people in Canada take responsibility for the ministry, to reclaim it and to move forward in ways that I don’t think anyone could ever have imagined.”

As a call to action for the whole church in 2012, Bishop Mark MacDonald invites you to visit www.anglican.ca/im and access some of the gospel-based discipleship resources that will help you learn about and be part of the growing spiritual movement among Indigenous Peoples of Canada.

Living the Marks

continued from p. 3

online viewers have been able to enjoy the “Amazing Grace” and “Silent Night” projects, an interview with new General Secretary Michael Thompson and a Christmas message from our Primate Archbishop Fred Hiltz and the Evangelical Lutheran Church in Canada (ELCIC) National Bishop Susan Johnson.

In 2011 the award-winning documentary *Topadhewin: The Gladys Cook Story* as well as two other important videos were made available free to a whole new generation of online viewers. Lisa Barry, senior producer for Anglican Video, says, “The very best part of doing this work today is the capacity to make it all available through the worldwide web for Anglicans and others to see whenever they want to. I believe that our growing capacity for conversation with each other makes our relationships stronger and our story as Christians that much more powerful in this broken world.”

Perhaps one of the highlights of CIR’s accomplishments this past year was the launch of the Living the Marks of Mission campaign, which encourages Canadian Anglicans to think creatively about how they live out their faith. The campaign began with the distribution of a parish resource package—which was sent to every church across the country—and was followed by the Sunday school curriculum and song-writing contests.

Kate Saunders (Richmond, N.B.), Janet Cress and Nancy Wilcox (Binbrook, Ont.) and Kate Newman (Vancouver, B.C.) won the curriculum contest and participated in a weekend workshop in Toronto to bring their concepts together. The curriculum, which will emphasize character building and empowering youth to identify problems in their communities and find creative solutions, will be unveiled in 2012. The song-writing contest, which was won by singer-songwriter Jaylene Johnson of Winnipeg, Man., with her submission entitled “Hope,” will be professionally recorded and distributed throughout the Anglican Church of Canada in 2012.

“This has been a watershed year for Vision 2019 and the Marks of Mission,” says Vianney (Sam) Carriere, director of CIR and the Resources for Mission departments. “With so many people working at Church House—as well as in dioceses and parishes across

As a call to action in 2012, you are invited to be part of the conversation on the Mission Moments website that was launched this January. Visit missionmoments.anglican.ca to take part in this important video project and share your story about how you are answering God’s call to mission in your daily life.

the country—to deepen our understanding of what the Marks of Mission mean to us as a faith community, it is no surprise to see them become part of Anglican culture the way they have.”

The Anglican Journal

In addition to producing 10 newspapers in 2011—including special reports on the military chaplaincy and education—the team at the *Anglican Journal* has been working on a comprehensive five-year business plan to increase revenue, build capacity and achieve greater financial independence.

In 2011, the *Anglican Journal* corporation was wrapped up and the newspaper returned to being a ministry of the General Synod.

Recognizing that so much has changed in the publishing industry in the past decade—in particular the growing awareness of the environmental impact of print and the advent of social media—the Journal is charting a course to respond to those changes. “With a revitalized communications strategy that brings the Journal and its diocesan publishing partners together, we are confident that we can build capacity for a healthy, sustainable print and electronic publishing operation by 2015,” says Kristin Jenkins, editor of the *Anglican Journal*.

At 160,000 subscribers, the *Anglican Journal* remains the largest Christian publication in Canada. “We are particularly proud of the partnership nature of the Journal and the fact that it carries 23 diocesan newspapers,” says Bev Murphy, senior manager for CIR. “This is one of the best examples of dioceses and the national church working together toward a common mission—and we hope to strengthen this network in the coming years through our planning efforts.”

To order Marks of Mission resources for your church
phone: 1-866-924-9192 x 326
email: resourcesformission@national.anglican.ca

Walking together

continued from p. 3

In 2011 funds received by Global Relations were allocated to each program component, including grants to global partners for local ministry, scholarship support to young Anglican theologians and theological educators, and services to Canadians seeking relationship with global companions for mission and justice.

In 2011 the Anglican Church of Canada honoured its historic relationship with the Episcopal Diocese of Cuba and assisted this partner in strengthening its Christian witness among young Cubans seeking opportunities for spiritual growth in community.

2011 was a year of change in the Cuban church. It is led by a new diocesan bishop, the Rt. Rev. Griselda Delgado del Carpio, who is embarking on a cross-country consultation to develop a new three-year ministry plan. “It’s important at this time of transition in leadership that we try to walk with them,” said Archbishop Fred Hiltz. “It’s very much a ministry of accompaniment.” Special funding from Canadian Anglicans

through Gifts for Mission will assist annual diocesan youth and music camps as well as provide motorcycles for priests to help them in provide pastoral and sacramental ministry to the Cuban people.

In addition to nurturing special relationships with the dioceses of Cuba and Jerusalem, Global Relations continues to help young international Anglican theologians and theological educators to strengthen academic research in Africa and Asia. Support from the Canadian church helps others achieve the qualifications and experience necessary to lead national seminaries and Bible colleges throughout the Communion. “Many current bishops and primates received Anglican Church of Canada scholarships in their early formation for ministry,” says Dr. Andrea Mann, Global Relations coordinator. “The relationships that develop as a result of such support continue to serve and strengthen the Communion for mission and justice.”

Diocesan proportional gifts also make it possible for

Canadian Anglicans to deepen their understanding of diversity in mission and ministry, locally and globally. An annual grant to the educational work of the Canadian Churches’ Forum for Global Ministries (www.ccforum.ca) means local parishes have opportunities to participate in cross-cultural orientation programs, mission trip, leadership and anti-racism training. Individuals and parishes are prepared with skills and perspectives for “going out” and returning home, both in Canada and beyond.

As a call to action in 2012, you are asked to pray for our partners around the world as well as for the participants in the upcoming TRC events—Victoria in April and Saskatoon in June. You are also encouraged to visit www.anglican.ca/relationships and look at some of the resource links, particularly “Greening Anglican Spaces,” and use them to spark dialogue about how to sustain and renew the integrity of creation in your place of worship.

Indication of emerging spiritualities

continued from p. 1

if so, in what form.

"I discovered that there was a term 'soul riding' in the language of snowboarding," Elliot says. "This fascinated me. I wanted to know what it was, who the 'soul riders' were and how I could do it. Then I became a university chaplain, and realized that I had an opportunity to study this concept of 'soul riding.'"

After doing some initial research, Elliot realized that he had, indeed experienced soul riding—as is clear in his firsthand description of it.

"Sometimes it all seems to go silent, and it's just you and the snow. Even the sensation of constant turning disappears," he says. "At these moments, you are both completely focused on your riding, aware of every nuance of the snow and your board, and almost detached, as if the board is guiding itself and you are just a passenger. Time stops."

As part of the research that informed his 300-page thesis, Elliot interviewed 35 experienced snow-

boarders in the U.K. and Canada about their experiences of spirituality. Some claimed to be devout, while others said they were not religious at all. Nearly all, however (95 per cent), said snowboarding was a spiritual experience.

Elliot says part of his research was aimed at an investigation of modern spirituality in the face of a "shrinking adherence" to churches and organized religion. "There is a continuing if not growing interest in spirituality," he says. "People may not want church, but they are not content with a purely materialist view of life. They want to believe in 'something more,' even if they don't know what that is."

"The reference to spirituality in soul riding," he continues, "is an example of this interest in non-religious spirituality. Soul riding may be an indication of the emerging spiritualities that are forming an alternative to the mainstream religions and religious systems."

His research highlights a need

for the church to have a more malleable approach to spirituality, says Elliot. Instead of an institution that dictates what an individual has to do, he's learned that seekers are looking for a community where they will get the support they need to find their path.

Elliot wants to start what he calls a "soul riding community" for people who feel church is not for them. They can use the resources of the church, but in a different way. And members of this community of soul riders need not be expert snowboarders, nor even snowboarders at all, according to Elliot. Soul riding can be applied to most any activity in life, from other outdoor sports like hiking, biking and fishing to the most mundane of everyday activities.

"I'm currently discovering soul

riding on a dirt bike as well as canoeing, hiking and even sitting at my desk," he explains, adding: "The aim is to make my whole life a soul riding experience and to help other people make the whole of their lives a soul riding experience."

Colin Payne is a writer and photographer who lives in South Slokan, in the heart of B.C.'s Kootenay region.

PHOTO BY COLIN PAYNE

The Rev. Canon Neil Elliot takes a soul ride.

REFLECTION



LISA F. YOUNG

The Tent

LEE LAMBERT

"For now we see in a mirror, dimly."

—Paul's first letter to the Corinthians, (13:12)

WHenever I hear this passage, I am transported back to my childhood.

You see, when I was a child I was often sick. I spent many weeks off school and I remember many, many nights in the hospital.

I couldn't breathe well.

I remember the first time I was left alone by my parents. They had refused to leave the hospital until well after hours, my mother's face ashen as I begged them to take me home. But I had to stay.

I refused to let go of my father's handkerchief and the hand-puppet my mother bought in the gift shop. I pushed these treasures

‘If I hadn't spent time in that oxygen tent, I never would have appreciated being out of one.

into my face to try to get away from the room with its strange noises and antiseptic smell and the crying and the shadows of the nurses who slipped quietly in and out to check my IV and listen to my chest.

Once, I was in an oxygen tent for many days. It was hard to sleep. Every few hours, around the clock, the nurse dumped ice cubes into the back of the tent so that my lungs didn't dry out too much.

Everything that came to me was delivered under the plastic; everything outside the plastic was distorted and warped.

Every day, Mom came with books and small toys. Dad came to watch Hogan's Heroes with me on TV. Since the picture was curved and bent by the tent, it was often difficult to follow the show.

I was so small, so dependent. My vision was clear for things

close to me but distorted at a certain distance. Dad and Mom reached into the tent to hold my hand and comfort my fear. Despite the ice cubes in the night, nurses coming and going at all hours and the pain of needles, I now know I was blessed. My parents helped me to heal.

Eventually, the tent came off. I remember the exact moment vividly. Suddenly, the clarity with which I could see astounded me. Everything around me looked as if it had been cut by a jeweller, all right angles and crisp, clean edges. Colours were so deep and rich I felt sure they had weight, taste.

If I hadn't spent time in that oxygen tent, I never would have appreciated being out of one.

I took a deep, clear breath and smiled. I was going home.

The Rev. Lee Lambert is rector of St. Mary's Church in Russell, Ont.

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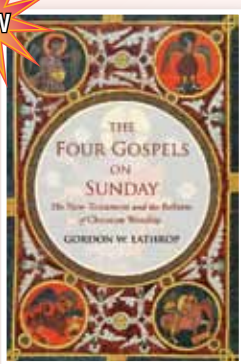


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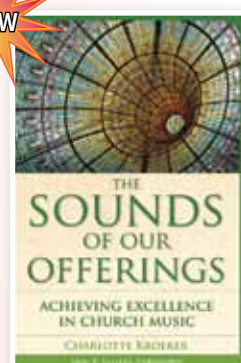
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Shared ministry of four denominations ‘a charmed situation’

MARITES N. SISON
STAFF WRITER

At a time when many churches are struggling with the costs of maintaining their buildings and ministry, the Rev. Rob Murray counts his blessings.

For 15 years now, Murray has been rector of Manitoba’s Pinawa Christian Fellowship (PCF), which has never owned a church building since it began in 1963. Instead, the congregation has regular Sunday services at the F.W. Gilbert School and, on certain occasions, at personal care homes in the community.

The other blessing that Murray counts? PCF is a unique and vibrant shared ministry of four denominations: Mennonite Church Manitoba, the Presbyterian Church in Canada, the United Church of Canada and the Anglican Church of Canada.

The PCF began when some staff members of the Chalk River Laboratories moved from Deep River, Ont., to Pinawa, Man., where the Whiteshell Nuclear Research Establishment of Atomic Energy Canada Limited (later known as Whiteshell Laboratories) was first built. The founders agreed that their church would be one where they would be allowed to keep their denominational connections. (Pinawa is an hour-and-a-half drive from the eastern edge of Winnipeg.)

“It’s a difficult time to be in ministry, and this is really a charmed situation,” says Murray, an ordained Presbyterian minister.

The PCF has 178 people (from 100 households) on the parish roll and about 60 come for regular Sunday worship. Murray need only to walk or bike to visit most of the parishioners (only four households live outside the community), a situation he describes as “a luxury.”

Having four different denominations under one roof can be challenging, but Murray says the church has made sure each denomination gets equal representation in its governance structure. The church has a set of bylaws crafted by its original founders, who were mostly former federal government employees with PhDs. “They put a lot of thought on the balance of power,” says Murray.



MY THREE SONS Above right: The Rev. Rob Murray, rector of Pinawa Christian Fellowship with Fr. José Montepeque of the Roman Catholic parish (far left) and the Rev. Brad Nelson, Pinawa Alliance Church (centre). Below: The congregation enjoys a sunrise service.



The same balance of power that exists in the church’s general committee is also reflected in the worship committee, for instance.

The church tries to meld the rites of all the denominations into its worship, he said. “On a typical Sunday, we stand for the gospel and say the responses. We usually follow the lectionary, but we’re not tied to it.” When it comes to baptisms and other rites, “We follow the

tradition of the family,” Murray says.

The only other church similar to the PCF that Murray knows of is the United Church of Los Alamos in New Mexico. That church is home to six denominations. Interestingly, it also resides close to a nuclear facility. “There’s something about nuclear research and willingness to work ecumenically,” Murray says with a chuckle.

Each denomination brings its

particular gift. Murray cites the six Mennonite members, who have had a “huge impact” in engaging congregants about relief work. One of them conducted a number of service trips to New Orleans in the aftermath of Hurricane Katrina and came back to talk about the experience and “get people excited,” says Murray.

The impulse to serve has rubbed off on the congregation. In 2009, it approved a plan for the Oak Haven Housing Ministry, which would create housing for single/non-elderly people living with mental illness and who are homeless or at risk of becoming homeless. The plan involves constructing a new apartment building on a lot that the PCF bought in the 1980s. Half of the units in the building will be for people requiring housing support and the rest will be available to the general public. The congregation has drawn up a business plan, which includes identifying funding partners.

Murray has received a lot of support from the Anglican church, represented by the diocese of Keewatin. Even though he is not an Anglican priest, he has been given a licence to minister to Anglicans and he gets invited to clergy conferences. When Gordon Beardy became the first aboriginal diocesan bishop in 1996, PCF’s choir was invited to sing at his consecration. Anglicans number about 30 in the PCF, “but they also have a big influence,” says Murray.

As for the church’s future, Murray has noted a “huge shift” in the makeup of Pinawa, which he said would help ensure its staying power. With its beautiful natural resources, including White Shell Provincial Park, Pinawa has become a retirement resort community. “It’s like we’re on Lake Simcoe or the Muskokas,” says Murray, adding: “We’re cottage country for people in Winnipeg.”

The newest members of the congregation have been people who moved to Pinawa for early retirement. “They’re amazing people; they come with rich experiences. They came here to retire, but they’re not sitting around idly. They’re packing up the camper and going out to build houses,” says Murray.

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01	Psalm 22:1-15	17	Psalm 107:1-22
02	Psalm 2:1-12	18	Psalm 107:23-43
03	Romans 4:1-25	19	Psalm 89:1-14
04	Mark 8:27-9:1	20	Psalm 89:15-29
05	1 Corinthians 1:1-17	21	Psalm 89:30-52
06	1 Corinthians 1:18-31	22	Hebrews 3:1-19
07	1 Corinthians 2:1-16	23	Hebrews 4:14-5:10
08	1 Corinthians 3:1-23	24	Jeremiah 31:23-37
09	Exodus 20:1-21	25	John 12:20-36a
10	Psalm 19:1-14	26	Isaiah 42:1-13
11	John 2:13-25	27	Isaiah 49:1-13
12	John 3:1-21	28	Isaiah 50:1-11
13	Numbers 21:1-9	29	Isaiah 52:13-53:12
14	John 8:12-30	30	Isaiah 61:1-11
15	Ephesians 1:1-23	31	Mark 11:1-11
16	Ephesians 2:1-22		

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Gift planning workshop inspires generous bequests

Eileen and three of her friends recently participated in a gift planning workshop in their parish church, held in cooperation with General Synod's Resources for Mission staff. They were certainly impressed with a key message: have a valid Will and review it regularly.

So all three decided to seek legal counsel, as circumstances for each have changed in recent years — and so have their priorities. Eileen, particularly, has become quite involved in the life of her church and especially appreciates the outreach ministry developing in the local community and far beyond.

She values being part of a healthy, disciple-making community of faith, and is so thankful for God's many blessings to her and her family.

Eileen has shared the ingredients of her new Will with her close friends and rector. She has set aside funds to help her grandchildren's education fund, and has made a bequest of 10% to her parish for outreach ministry, 10% to General Synod as an undesignated gift, and 10% to the Heart and Stroke Foundation. She feels very comfortable with her decisions and is grateful for the opportunity to be generous and to make a difference in the lives of others.

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



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The accidental Anglican

DIANA SWIFT
STAFF WRITER

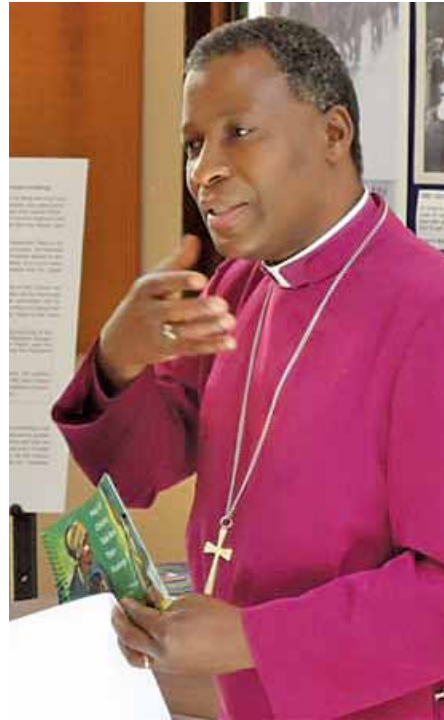
THE MOST Rev. Thabo Makgoba, Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa, is an accidental Anglican.

“My father was a lukewarm first-generation Christian who attended the local Zion church, and my mother went to whatever church her friends went to,” he says candidly, on a visit last fall to Church House in Toronto. “The only good schools were Anglican or Catholic. The closest one was Anglican, so I went there and was baptized an Anglican,” he says with a chuckle.

Elegant, quiet-spoken and quick to laugh, the archbishop took some professional detours on his way to the primacy, to which he was elected in December 2007 at age 48, succeeding Archbishop Njongonkulu Ndungane. He is South Africa’s youngest-ever primate.

The tools he acquired during his earlier work in education and counseling stand him in good stead in his current role, he says. Understanding one’s fellow humans is paramount, as is the ability to draw people out, to see beneath the façade and capitalize on group dynamics. “Whether primate or parish priest,” says Archbishop Makgoba, “one deals with God’s people, their complex natures, their joys and sadness, and how the abundant life that Christ talks about plays out for them in the everyday.”

And in the almost 20 years since the 1994 free elections that signalled the official end of apartheid, the church has continued to play a similar role in drilling beneath the surface to the very core of South African society. “The church has done what it does best—what it did even during apartheid—and that is to get into the vein of



COURTESY OF THABO MAKGOBA

Archbishop Thabo Makgoba

“In life after apartheid we all tend to do and do. We need to remember that we are grounded in scripture and that prayer should undergird every action.”

what makes society tick,” he says. “We were able to fight apartheid because we knew where the rubber hit the road and what really pained the people.”

Though the era of heroic front-page church leaders is past, the church is still able to get into the bones and muscles and sinews of the new democ-

racy and monitor where it is heading. “There has been noticeable progress, yes, but there are still big lags,” he says, pointing to education, health and gender-based violence. “The church has to continue to be vocal. If we are all created in God’s image, no one should be thus demeaned.”

Makgoba believes that the South African church has a unique place in the Anglican Communion. What sets it apart is its recent history of suffering. Paradoxically, though apartheid was intolerable, it did bring the people closer to the gospel’s concept of suffering. “The gospel has a preferential option for the poor and the suffering,” he says. “That is something we cherish and we should not lose sight of it.”

For a South African primate, political involvement is perhaps a matter of course. “But not in a partisan political role,” he says. “I assume the tools of justice that go back to Christ are saying, ‘I have come that they might have life, and that they might have it more abundantly.’ And I encourage my parishioners to seek that every day.”

He is also a lover of the venerable liturgy and sacramental rites of the Anglican church. But realizing the Marks of Mission in loving service is most important. In that commitment the archbishop takes as words to live by Matthew 25:36: “I was naked and you clothed me, I was sick and you visited me, I was in prison and you came unto me.”

The South African church has recently adopted a new mission statement based on three principles: anchored in Jesus Christ, committed to God’s mission and transformed by the Holy Spirit. It has identified young people as a priority and also leadership as critical in the days ahead. Recently, reflection and prayer have been added to the agenda. “In life after

apartheid we all tend to do and do,” he says. “We need to remember that we are grounded in scripture and that prayer should undergird every action.”

As for the 85-million-member Anglican Communion, the archbishop is looking forward to the meeting of the Anglican Consultative Council in New Zealand this fall. He will be bringing the issues of climate change and stewardship to the top of the agenda.

As for the Anglican Covenant, which will also grace the council’s agenda, he does not think it will be as divisive an issue as some think. “Many people have a lot of energy for mission, a lot of energy for partnership and for other contextual things that make the Communion a communion.”

As in many countries, religious life in South Africa is becoming increasingly ecumenical, with interfaith prayer and worship a common occurrence. One interesting new development on the ecclesiastical landscape is the coming together, with government help, of the many once-scattered African indigenous churches, which are Christian bodies that incorporate elements such as polygamy.

As deputy chair of the country’s interfaith National Religious Leaders’ Forum, Makgoba is active in an initiative called Walks of Witness, in which interreligious representatives visit sites to highlight specific social ills caused by big business exploitation or government neglect. “Our current focus is water and sanitation and how these create more illness in a country that can ill afford,” he says.

At the very heart of the archbishop’s mission is emulating the earthly life of the incarnate Christ, who was so touched by the poor and disadvantaged. “We must take that vocation seriously,” he says. “The church cannot afford to be aloof or it risks being irrelevant.”

All wanted to learn from his experience in healing and reconciliation

continued from p. 1

Lapsley, who was born in New Zealand and ordained to the priesthood in Australia, visited Canada last November at the invitation of the diocese of Edmonton. He also travelled to Niagara Falls, Ont., and met with the House of Bishops at its fall meeting. Following this, he met with staff at the United Church of Canada as well as staff at the Anglican Church of Canada, both in Toronto. All wanted to learn from his experience in healing and reconciliation.

Lapsley, who arrived in Durban, South Africa, in 1973, at the height of apartheid, says he dealt with his own “white man’s guilt” by becoming one of apartheid’s most prominent critics. When he was expelled in 1976, he went to neighbouring Lesotho, where he became chaplain-in-exile for the African National Congress. After returning to South Africa in 1992, he worked with South Africa’s Truth and

“We slayed one monster, but we kept another one intact.”

Reconciliation Commission (TRC) and became chaplain of the Trauma Centre for Victims of Violence and Torture in Cape Town.

Lapsley says that those who suggest victims should just “get over it and move on” must realize that healing is a long-term project. In the case of collective abuse, healing can take generations. The issue boils down to political will, says Lapsley. South Africa is still working toward national reconciliation, he points out, and failure to institute TRC recommendations, such as imposing a wealth tax on those who profited from apartheid, has left some feeling “embittered, frustrated and angry. We slayed one monster, but we kept another one intact.” Today, South

Africa has overtaken Brazil in having the world’s highest level of income inequality.

Lapsley notes a “startling parallel” between the behaviour of the dominant culture in South Africa after apartheid, and that of Canada, where the issue of residential schools is simply not on the radar of many Canadians. When the TRC was created in South Africa, “it was as if we held a giant mirror in front of the nation...but white people turned off the radio and TV and didn’t read the newspapers,” says Lapsley.

He also sees similarities in that many victims of abuse are now incarcerated, having morphed into victimizers themselves. In Canada, he points out, the number of aboriginal people who are incarcerated is increasing and should sound “alarm bells for the whole nation.” And in fact, statistics from Correctional Service Canada bear this out. Incarceration rates for

aboriginal people are five or six times higher than the national average. And while aboriginal people represent only 2.8 per cent of the Canadian population, they account for 18 per cent of those serving federal prison sentences.

Canadian Christians need to take “the long-term perspective” and ask themselves, “What is God’s plan for Canada?” advises Lapsley. “What is God’s dream for indigenous people and for the Christian faith?” Faith communities can contribute to the healing process by creating “safe spaces,” where people can “absolutely and truly hear each other’s pain” and listen with respect, he says.

People not only need to listen to the voices of victims, they also need to talk about issues of denial and ignorance and the role of guilt and shame, adds Lapsley. “It’s not an accident that the German people didn’t talk about the Holocaust.”

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Test your ecclesiastical IQ!

DIANA SWIFT

A. Hesychasm refers to...

- 1. An eastern church tradition of quiet mystical prayer
- 2. A heresy concerning Christ's divinity originating with the third-century biblical critic Hesychius
- 3. An early iconoclastic movement supporting the destruction of all images of Christ and Mary
- 4. A schismatic division in the early Christian church

B. "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." This is a quotation from...

- 1. Malachi
- 2. Isaiah
- 3. Exodus
- 4. Acts of the Apostles

ANSWERS

Question A: 1. Derived from the Greek word for tranquillity, hesychasm originated with the monks of Mount Athos in Greece and used quiet repetitive prayer to achieve a union of heart and mind and lead to a vision of divine light.

Question B: 1. Malachi 1:11



Geneva's Large Hadron Collider is closing in on the particle that creates mass.

"GOD" PARTICLE FOUND?

Scientists at the 17-mile-long Large Hadron Collider in Geneva are homing in on the Higgs boson—the so-called God particle.

The cosmic building block promises to fill in the last piece of the puzzle on how forces and particles in the universe interact.

At a Dec. 13 symposium, physicists at CERN, the European Organization for Nuclear Research, announced that they were closing in on the precise location of the Higgs particle.

While militant atheists such as Stephen Hawking will doubtless rejoice at closing in on the physical prime-mover particle, people of faith will doubtless ask, "Who's the prime mover behind the Higgs particle?"

—Diana Swift

Three songs of truth-telling beauty

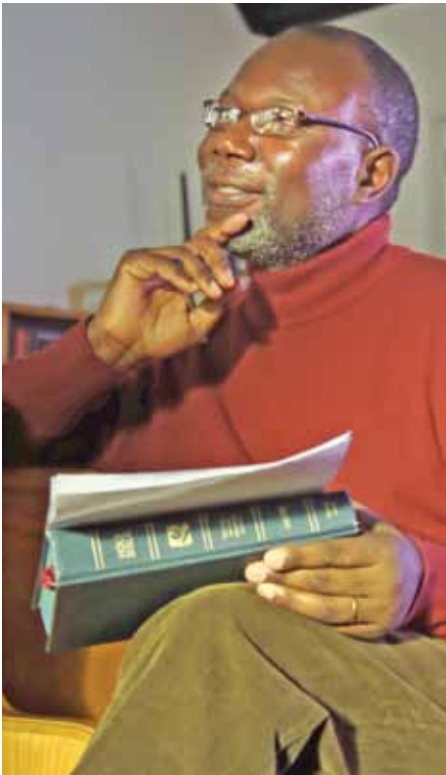
JAMIE HOWISON

"**BEAUTY WILL** save the world" is a saying attributed to Dostoevsky. Yet given all that fragments our world, it seems a bold, counter-intuitive claim. Paul reminds us, "God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong" (1 Cor 1:27). As Christians, we are about making bold and counter-intuitive claims.



This has been embraced by our community of saint benedict's table, as we seek to support artists, writers and musicians to go about their creative work. Thankfully, it has also been embraced by the Sacred Arts Trust of the Anglican Foundation, which for the second time in five years has chosen to support our vision for beauty-making.

On a cold day last December, St. Philip's Church in Winnipeg was transformed into a recording studio, allowing the Canadian musician Alana Levandoski to sit down with the Zimbabwean writer and poet Ignatius Mabasa and record three remarkable songs. Alana offered spacious versions of two of her originals and one hymn—"What wondrous love is this?"—into which Ignatius wove pieces of his original poetry, written and spoken in the Shona language of his homeland.



CONTRIBUTED

Zimbabwean poet Ignatius Mabasa

The result is striking, and even without the descriptions of the meaning of each poem provided in the CD liner notes, the sounds speak for themselves. Across cultures, languages and life experiences, these two artists created three pieces of truth-telling beauty.

Through the fall of 2010, Ignatius served as storyteller-in residence at the University of Manitoba. A former Fulbright Scholar, Ignatius has published several novels and spoken-word recordings, all in the Shona language. "Inspiration almost always comes to

me in my mother language," he says. "It is the language I think, dream, cry and laugh in." During his time in Winnipeg, a chance circumstance put him in touch with saint benedict's table, and when he discovered that we count a number of working musicians among our membership, he voiced his dream of recording with a Canadian songwriter.

Alana Levandoski was the natural connection. An artist with a serious reputation in the folk and roots music world, Alana is currently a part-time staff musician at Holy Trinity Church in Edmonton. She brought to the recording her passion for music and story—for the creation of beauty in the contexts of both church and world. She also brought her experience of recording in church buildings. Her 2009 album *Lions and Werewolves* (which was profiled in the Journal, September 2009) was recorded at St. James Church in her hometown of Kelwood, Man., while her six-song project *Hymns From the Desert* was recorded in All Saints Church, Winnipeg.

Together, Alana and Ignatius have created a project of beauty. And while this one recording might not change the world, it does offer a compelling snapshot of a vision shared between two artists from across what has sometimes seemed an insurmountable divide of the churches of the global south and north.

For more information, go to stbenedictstable.ca. Digital downloads are also available through iTunes.

Jamie Howison is the founding pastoral leader of saint benedict's table in Winnipeg.

Faith and politics

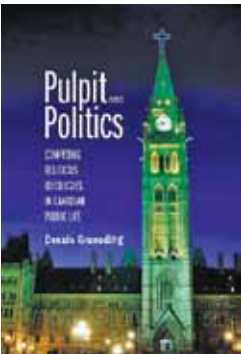
Dennis Gruending foresees more rivalry between conservatives and progressives of faith

DIANA SWIFT
STAFF WRITER

DENNIS GRUENDING'S recently released *Pulpit and Politics: Competing Religious Ideologies in Canadian Public Life* examines the growing competition between progressives and conservatives of faith for political power and influence.

With the 2011 election handing Stephen Harper a Conservative majority—partly because of the conservative religious vote—Gruending believes the rivalry between the two camps will become more pronounced.

His book looks closely at the political ideology and tactics employed by religious conservatives in the public arena and documents the struggles of religious progressives to have their voices heard on issues of equality, environment, human rights, justice and peace. With an eye on history and world events, Gruending follows this contest between progressives and conservatives from



PULPIT AND POLITICS
Competing Religious Ideologies in Canadian Public Life
By Dennis Gruending
Kingsley Publishing 2011
ISBN 1-926832-074 \$22

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thinks there are two basic types of religious people engaging in politics: the right-wing sort such as fundamen-

Parliament Hill to church basements, synagogues, temples and universities in Canada and abroad.

In his view, religious faith informs political decisions about the division of wealth, education and race relations, immigration, respect for democracy, foreign policy and environmental issues.

Gruending, raised a Catholic,

talist Alberta premier Ernest Manning (father of Preston), who felt that good Christians did not need government programs, and the progressive type such as Baptist pastor Tommy Douglas, who brought a social gospel to politics based on the belief that we are our brothers' keepers.

"I see continuing links between social gospellers such as Tommy Douglas and Stanley Knowles and contemporary people such as Bill Blaikie and Lorne Calvert, and Catholics such as Joe Comartin and Charlie Angus," Gruending says. "Similarly, I see links between Ernest Manning and his son Preston, and with Stockwell Day, and any number of today's Conservatives. I include Stephen Harper in that number, although he is more difficult to read than the others."

In his estimation, the social gospel impulse, while still with us, has a flame that burns much less brightly than it once did.

Gruending has watched the fray unfold as a writer, a director of information for the Canadian Conference of Catholic Bishops, and an NDP MP. Earlier in his career, he worked as a print and television journalist and as a radio host. He is the author of six books, including the best selling *Great Canadian Speeches* (Fitzhenry & Whiteside, 2004).

Wait for me...

It was an unexpected setting in which to find deep, enduring and passionate married love.

PATRICK TOMALIN

THE COUPLE LIVED in a double room in a seniors' home in a small prairie town. They had recently celebrated their 65th wedding anniversary.

Now, the wife was dying and as the parish priest, I had been called. Across the divide between their twin

beds, the husband tenderly held his wife's hand. With family members gathered around, we talked and prayed. We also laughed and cried.

Then suddenly, she was gone. There was silence, then the husband cried out, "Wait for me! I am coming with you!" He held his wife's lifeless body tightly.

After the funeral, the entire

family accompanied the body to the little cemetery out in the country. It was a simple grave in gravelly soil.

Two days later I left for a holiday. When I returned, I had a telephone message that said, "Dad died last night."

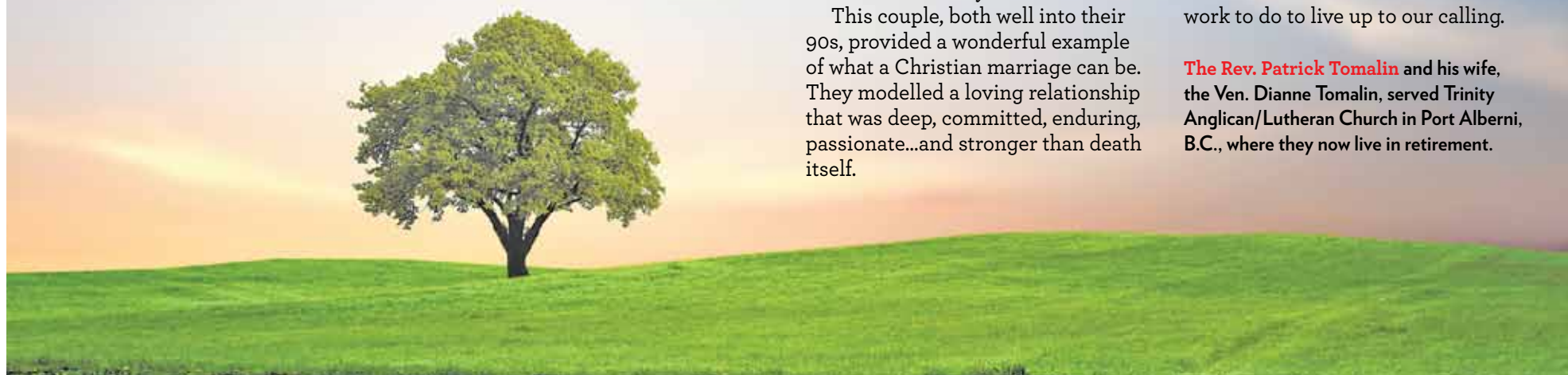
With the family, I returned to the same prairie cemetery. Just four weeks later, the husband was joining his wife for eternity.

This couple, both well into their 90s, provided a wonderful example of what a Christian marriage can be. They modelled a loving relationship that was deep, committed, enduring, passionate...and stronger than death itself.

St. Paul writes: "I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39).

This couple lived and died by this truth. And we all knew we had much work to do to live up to our calling.

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



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