

Coalition calls for full and free debate on Anglican Covenant

LEIGH ANNE WILLIAMS
STAFF WRITER

Anglicans concerned about the draft Anglican Covenant have formed a new international coalition. About 1,000

strong, they appear to mean business.

“This isn’t some sort of ecclesiastical Tea Party,” says the Rev. Malcolm French, the Canadian spokesperson for

the No Anglican Covenant Coalition. Formation of the anti-covenant coalition was announced in early November. The group aims to promote discussion of both the pros

and the cons of the draft Anglican Covenant. “These are smart people who have some serious concerns,” French told the *Anglican Journal* in an interview.

In June, the Anglican Church of Canada’s General Synod approved study of the proposed covenant and requested materials to support

See SKEPTICS, p. 6

ANGLICAN JOURNAL

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A force for good or evil?



YES 32% Former British prime minister Tony Blair could not win over a majority audience vote.



NO 68% U.S. journalist and atheist Christopher Hitchens argued strongly against religion.

Munk Debate takes pulse of popular opinion

LEIGH ANNE WILLIAMS
STAFF WRITER

Is religion a force for good in the world? That was the question that brought former British prime minister Tony Blair to a stage in Toronto to debate atheist and *Vanity Fair* contributor Christopher Hitchens, author of *God Is Not Great: How Religion Poisons Everything*, in late November.

Interest in the Munk Debate on Religion was high. Tickets to all 2,700 seats in Roy Thomson Hall sold out within hours. The debate was moderated by Rudyard Griffiths, co-anchor of the Business News Network current affairs show *SqueezePlay* and a columnist

See EXTRAORDINARY, p. 9

Prayers for the planet

Online resources to express more passionate concern

DIANA SWIFT

Today, the urgent issue of climate change is uppermost in the Anglican conscience—and soon it may be front and centre in lay prayers and intercessions.

Last June, General Synod 2010 in Halifax adopted a motion resolving to “encourage dioceses and parishes to incorporate concerns about the care of creation more fully into regular liturgies and to request the Partners in Mission and the Ecojustice

Committee to provide resources for this.”

Among those stepping up to the plate are two Toronto Anglicans: Canon John Hill, a retired priest affiliated with the midtown Church of the Messiah, and Diane Marshall, a lay prayer leader at St. Peter’s Church. Marshall is part of Just Earth, a small ad hoc working group that in 2009 was asked to develop the resolution on climate change for General Synod. Along with several other Toronto group members,

See ONLINE, p. 7



Bishop Griselda Delgado del Carpio

‘Turning weapons into farm tools’

First female bishop of Latin America speaks out

MICHAEL THOMPSON

Havana

Bishop Griselda Delgado del Carpio, in her first sermon as the first female diocesan bishop in Latin America, invited her community to watchfulness and hope. “Are we,” she asked, “those women and men who love the future and believe in it?” And, reflecting on the reading from Hebrew scripture for the First Sunday in Advent, she spoke of “the image of turning weapons into farm tools” as one of “great beauty and

powerful value.”

Holy Trinity Cathedral was filled and overflowing as the afternoon of Nov. 28 turned into the evening. Gathered from every parish in the diocese, people of all ages came together with guests from North America and the Caribbean as Bishop Griselda was installed as bishop and seated in her cathedral.

Bishop Griselda spoke of a time at the beginning of her parish ministry in Itabo and Coliseo, a ministry extending over more than 20 years.

See NEVER, p. 6

Balanced budget for 2011

The Council of General Synod (CoGs) unanimously approved a balanced budget for the Anglican Church of Canada's General Synod in 2011 when it met in Mississauga, Ont. from Nov. 18 to 22. CoGS previously set a goal of achieving a balanced budget by 2012, and that target has been met one year ahead of schedule.

Over the past three years, 23 staff at the national office have been laid off. The Partnerships department has been eliminated and the position of a full-time librarian will be phased out this year.

—Leigh Anne Williams

Nationwide fund-raising initiative

CoGS approved a new proposal for a nationwide diocesan-based fund-raising initiative and an additional \$200,000 in funding. "This is a new committee that has a new interim director and a new chair," said Arch-deacon Michael Thompson, CoGS representative on the committee. Vianney Carriere, a member of General Synod's management team, is interim director and Monica Patten is the chair of the committee.

"What is being envisioned is a number of campaigns in dioceses pulled together by a centralized staff at General Synod," explained Suzanne Lawson, a consultant and former executive director of program for General Synod. "The attempt is to turn around the financial future of the whole church...."

A feasibility study for the initiative will be conducted in up to 10 dioceses.

—LAW

New chancellor

David Jones has been appointed chancellor of General Synod. He replaces Ronald Stevenson. Jones has served as chancellor of the ecclesiastical province of Rupert's Land since 2005. A member of General Synod in 2007 and 2010, he also chaired the Governance Working Group.

Ann Bourke was approved as vice-chancellor, replacing Brian Burrows. Bourke has served as vice-chancellor for the diocese of Ottawa since 2001.

The Rev. Mary Lysecki, a priest in the diocese of Rupert's Land, was approved as a CoGS appointee to the board of the Anglican Fund for Healing and Reconciliation.

—LAW

NEW at anglicanjournal.com!

Watch for "Family Communion," a new online column that explores the relationship between churches and families. Family Communion is written by Dara Squires, a parenting book author and online blogger who lives with her husband and three children in Corner Brook, Nfld.

From punk to priest

LEIGH ANNE WILLIAMS

STAFF WRITER

MARTY LEVESQUE remembers well his first visit to an Anglican church in his hometown of Ottawa. His hair was styled in thick spikes pointing skyward and he was wearing a leather jacket and jeans. "I looked like a punk rocker," he admits.

"It's so nice that someone like you has come here today," a person greeting him said. Then, Levesque was seated at the back of the church "with somebody to watch me, so that I wouldn't take anything, so I wouldn't disturb the service," he says. "They did not want me there."

Not surprisingly, he didn't go back.

But Levesque was searching for a spiritual home, and he kept looking, exploring different churches and different denominations. Eventually, he found the biblical heritage and liturgical tradition drawing him back to the Anglican church. This time, he visited St. Mary the Virgin in Blackburn Hamlet, between Ottawa and Orleans. His first day there was very different from his earlier experience. It began with choosing his own place to sit.

"I participated in the service, and at the end...the priest just said, 'Good morning' and invited me to stay for coffee. So I stuck around."

Despite his punk rock appearance, a number of parishioners struck up a conversation with Levesque over coffee and he felt sufficiently encouraged to keep coming back. "Nobody ever asked me about my past," he recalls. "They were just happy I was there."

Levesque's past had indeed been troubled. When he was just 13, he fell in with the wrong crowd, hanging out and getting into drugs and violence. "I was rebelling against everything, and at times [it] became too much for my parents to take."

He left home at 15 and panhandled for change, couch-surfing at friends' homes and sleeping on the street a few times. At 17, he moved into his first apartment—a two-bedroom—with three friends. He worked part-time at a minimum wage job, which paid his share of the rent. But to feed himself, he had to rely on soup kitchens and food banks.

One day, when he was panhandling on the street, some guys hassled him, eventually pouring hot coffee on him and then beating him up. No one in the busy street intervened. When it was all over, a shopkeeper came over and offered him \$20 to clean out the alley behind his shop. Levesque took up his offer and when the work was done, he went to a café with the \$20 to buy a meal. He'd been thrown out of the café many times before and the staff didn't want to serve him. The restaurant was reserved for paying customers, they told him.

"I slapped down my \$20 and demanded a menu," Levesque says. Something changed that day. The shopkeeper taught him that "it doesn't matter what you look like, doesn't matter what you do, as long as you work hard and dedicate yourself to something, people can't take away your basic human dignity. But you are going to have to claim that.... I decided that I didn't want to be pushed down all the time anymore," he says.



CRAIG SMALLISH

DESPITE his initial appearance, including spiked hair, jeans and a leather jacket, Marty Levesque found his spiritual home in the Anglican church. Now a priest, he shares his journey.

“As long as you work hard and dedicate yourself to something, people can't take away your basic human dignity. But you are going to have to claim that.”

—Marty Levesque

He found a better paying job pumping gas. Although he was still doing drugs, he worked hard and earned the respect of the shop owner. When Levesque was 24, the man offered him the chance to apprentice as a mechanic. By that time, Levesque realized he was at a disadvantage because he hadn't finished high school. He jumped at the opportunity, completing the five-year course and graduating from college a licensed mechanic.

Along the way, he made another choice—to join a 12-step program and give up drugs. He'd been clean for several years by the time he found his way to St. Mary the Virgin Anglican Church. It was the supportive community he'd been looking for, and the Rev. Ray Fletcher became a mentor. When Levesque asked him what he would need to do to become a priest, Fletcher helped him discern what kind of ministry he wanted and determine that he would have to go to university.

Levesque enrolled at Carleton University as a part-time mature student and worked 50 hours a week as a mechanic in the same shop where the owner had given him his first break. Somehow, he found time to take an

active role at St. Mary's, serving in the stewardship office, founding a communications committee and serving on the long-range planning committee. "They tried to make me a warden," he says, but by that time, he had graduated and moved to London, Ont. to attend seminary at Huron University College.

Even at seminary, Levesque stood out in ways that not everyone appreciated. His favourite bowling shirts were emblazoned with logos or words from bands—everything from Siberian surf rock to rockabilly to punk. A couple of his classmates couldn't believe he wanted to be a priest, he remembers. Others were more supportive and told him: "The church needs someone like you."

During his time at seminary, he volunteered at London's Daily Bread food bank. He related to the people. "They're like my people," he says. "Send me down with the drug addicts and the homeless and I'll tell them all about God."

Levesque graduated with distinction and was ordained to the diaconate last spring. On Nov. 30, he was priested and became the rector at St. Andrew's Memorial in London. When asked about his vision for ministry, he says he wants to work with a vibrant worshipping community that lives missionally. He already has a plan to turn an empty plot of land owned by St. Andrew's into a community garden, where people can use the plots in return for a tenth of the produce they grow.

"We'll bless it on our altar, we'll send it up to the Daily Bread and the fellowship centre will feed people," says Levesque. "My ministry is about teaching people to be disciples who are going to engage as Christians 24/7." **Ω**

Changing with the times

Restructuring in Quebec diocese met with plans for renewed mission

LEIGH ANNE WILLIAMS
STAFF WRITER

Despite undergoing a major restructuring for the last four or five years, people in the diocese of Quebec are starting to feel more energized and hopeful. "The wonderful thing is many of the changes that have taken place are beginning to bear fruit," said Bishop Dennis Drainville in an interview following the fall diocesan synod meeting.

One of the biggest changes has been improvement in the diocese's financial situation. For years, cash flow has been decreasing along with the number of people attending church in parishes outside major cities. Fifty years ago, the population of Anglicans in the diocese of Quebec was 25,000; today it is less than 4,000. Pushed to the edge by a loss of critical mass, the way forward appeared to hinge on finding new ways to fund the work.

By shifting expectations away from receiving donations made by people in the pews to investment income, the diocese has been able to stabilize its financial situation somewhat. The sale of Quebec Lodge, a diocesan camp no longer in operation, for \$3.2

This remains a win-win situation. The sale of this land will give our diocese some urgently needed financial breathing room, while also leaving open the possibility of a resurrection of Quebec Lodge.

—Bishop Dennis Drainville



ART BABYCH

million "doesn't answer all our problems," admits Bishop Drainville, but the sale has allowed the diocese to begin catching up on loan repayments and other arrears. And for the first time in three years, it is in a position to pay its assessment to the national church.

"This remains a win-win situation," Bishop Drainville said. "The sale of this land will give our diocese some urgently needed financial breathing room while also leaving open the possibility of a resurrection of Quebec Lodge."

In addition, ministries have been restructured with regional team ministries replacing the old parish structure. It "didn't really suit our needs anymore as a diocese or as a people of God," Bishop Drainville told the *Anglican Journal*.

Three areas of mission also have been identified, giving people in the diocese new energy and optimism. Significant steps have been taken to increase engagement with the francophone community. Most clergy speak French and the few that don't are taking lessons and getting involved in French culture.

Tackling the dilemma of trying to bring spirituality to a society that has largely rejected religion is another focus. Bishop Drainville points out that even though Quebec is the most secular society in North America, there is still a great hunger for things spiritual. "We believe that our Anglican tradition of spirituality is something that should be shared with Quebec society."

The third focus of mission

is social justice. "If there is one thing that defines us as Christian people, it is that we put others before ourselves," said Bishop Drainville. "And if that is true, then we need to be responding to the needs and the aspirations of the most vulnerable, the marginal, the lost, the hurt, the ignored, the unloved, the poor, whoever these people are in our society. In the diocese of Quebec, we pledge ourselves to work with them and to find the ways and means of responding to their various needs."

Some of the diocese's 82 churches will still have to close, but some congregations are already accepting this. "I don't want to paint a picture that everybody is going to be warmly enthusiastic about the closure of their church," Bishop Drainville said. "There will [still] be people who will be upset.... But at this point, we've had congregations say, 'We're ready to close.'"

B.C. property decision upheld

The British Columbia Court of Appeal has dismissed appeals of a November 2009 Supreme Court of British Columbia decision. The decision had ruled that the Anglican diocese of New Westminster should retain possession of four church properties in the Vancouver area.

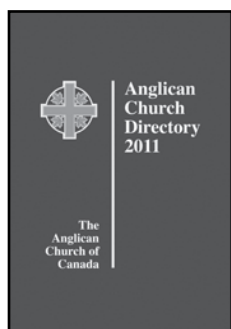
The legal dispute arose after four congregations voted to leave the Anglican Church of Canada to affiliate with the Anglican Network in Canada (ANiC). The disagreement was focused on the issue of same-sex blessings.

Responding to the B.C. Court of Appeal's decision, the diocese issued a statement outlining the diocese's plan. Although the dispute began after the New Westminster synod voted in 2002 to bless committed, faithful same-sex relationships, such permission was deemed optional, not mandatory. "No one has ever been required to act against their conscience in this matter," the statement said.

Both decisions—from the Appeal Court as well as from the B.C. Supreme Court—"have upheld the structures and governance of historic Anglicanism," the statement said. "Each Court recognized that decisions in the Canadian Church have been reached in accordance with our own procedures and customs, and that the civil courts should not be used to determine church doctrine."

—Leigh Anne Williams

New Resources

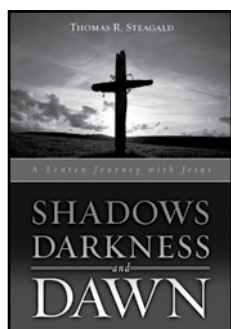


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More to come

MARK MACDONALD

WE HAVE BEEN looking at the prophecy of Joel, a passage that St. Peter used to explain the meaning of the outpouring of the Holy Spirit on the day of Pentecost: *Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.* Peter, as we have seen, was not only explaining what was happening right in front of them, he was also unveiling the future of God’s work among us through the Holy Spirit. We have traced this trajectory, so far, in our grace-given capacity for dreams and visions and in expansion of the ministry of women in recent decades.

Though we can point to these examples, we are led to believe that there is more to come, specifically in its reference to the ministry of youth. I do believe it is coming. When you gather with young people, you can see the reflection of a new future in their eyes. It is now our urgent honour, grace and task to welcome the fullness of this youthful movement of the Spirit into our contemporary Christian community and life.

How are we to assist the uncovering of this prophetic promise? I believe there are a few critical elements.

Our Christian community must become gospel-based and centred, as opposed to institutionally based and centred. This is not a ministry of entertainment, the predominant style of our recent efforts at youth ministry. It is the Word of God becoming flesh, living and real, in our communities and, especially, in our young members and their culture.

The best thing we can do for youth is to become elders. The whole church must courageously follow a path of discipleship that leads to spiritual and communal wisdom. This is the best and most important way our older members can support our youth.

We must develop the capacity to give the spiritual and organizational space to our young people and their prophecies. Most of the work for youth in the church involves marginal and symbolic caretaking of the treasures of the past. Instead, we should prepare the room for them to become all that God intends for them to be. In times like ours, this points to an extraordinary destiny, an extraordinary challenge.

Most important, we must know that God has already placed the prophetic future of our church and world in our young people. We must prayerfully let the gospel reveal its future in our midst, in our youth. Ω

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

EDITORIAL

Walking a mile in their shoes

KRISTIN JENKINS

WHO IS NOT broken, not challenged with overcoming pain, whether from childhood or just yesterday? Who hasn’t had hope crushed, felt the heart shatter, the knees go weak and the ground rise up? Who hasn’t sobbed with grief so overwhelming that drawing a single breath became a Herculean task?

Now imagine this is how you feel 24/7, even under the gallons of cheap booze, the lines of cocaine, the pipes-full of crack. Your body is filthy, bruised from the beatings, the blackouts and the anger. What little money you have comes from people who would kill you if they could. And who would care?

You have nowhere to go, nothing to do except risk life and limb for any respite. Everywhere you look, there are others just like you. You don’t remember what it feels like to be safe. Every decision you make is based on fear. You gave up on yourself a long time ago. So did everybody else.

Welcome to life at the corner of Dundas and Sherbourne streets in downtown Toronto. The Rev. David W. Opheim, priest-director at All Saints Church Community Centre, calls this place “the epicentre of homelessness and intransigency.”

During a recent visit, he tells me that, “Things on this corner would astound, shock and frighten you. But in the midst of it all, Christ is present, God is present, in a very intense way.”

NO STRANGER to ministering to the indigent, Opheim took up the challenge at All Saints last August after three years as the incumbent at Saint Saviour’s in Victoria, the homelessness capital of Canada. There, he managed the Rainbow Kitchen, which served hot meals to street people five days a week. He also helped parishioners grieve during dis-establishment.

Now, running this outreach ministry of the diocese of Toronto—for yet another dis-established parish—seems a job for which he is particularly well-suited. Opheim’s conflict resolution training is being put to good use, as he must change gears frequently and still maintain his composure and focus. He readily admits it’s impossible to predict what he’ll be called upon to do in any given day.

Opheim’s office is lined with nine video-camera screens that give him a bird’s eye view of the building’s perimeter. There’s also a two-way glass mirror through which a glance often confirms worst fears. Whether it’s sending drug dealers on their way or dealing with trespassing and involving the police, “nobody’s going to be doing that but me,” says Opheim, who has a zero tolerance policy for drug and alcohol use or distribution on church property.

The drop-in centre at All Saints is where



dull the pain: a cup of coffee, food, someone to talk to, a chance to worship. Most have mental health issues; many are functionally illiterate. According to Opheim, scores are survivors of traumatic brain injury, some through gang-related beatings. “Where would Jesus be in all this?” he asks me. “That’s the question. This is the *real* messy church.”

The outreach at All Saints continues to grow. There’s a legal clinic that helps people prepare for court hearings and fill out forms, often to replace lost identification. Plans are underway for University of Toronto students in the rehabilitation sciences program to provide life skills training. There’s an art therapy program. Every Tuesday, a street health clinic called “The Works” sets up shop. Public health nurses hand out clean needles and crack kits and provide health care. Opheim talks about an injection site “with the church represented.” There’s a program for sex trade workers.

Those who call All Saints home are invited to discuss ideas about what sacred scripture means to them and to attend worship. The Bible study groups are the liveliest and most thought-provoking Opheim has experienced in his 28 years as a priest.

All Saints outreach extends to the nearby Dan Harrison Housing Complex, which has a population of 700. There, an advocacy expert helps tenants feel safe in a building where even the security guards refuse to patrol the unlit halls at night. A coffee spot inside the complex provides tenants with a safe place to visit and play chess during the day. It also acts as a tiny drop-in church.

THE REV. Susan Haig is the associate priest at All Saints. Formerly a lawyer, she finds her new calling so strong that “when my feet hit the floor in the morning, I can’t wait to get to work.” Out of the chaos and brokenness, Haig says she sees many miracles. “I meet incredible people who are more Christian, more saintly or more spiritually insightful than I am and I just think, ‘Wow! They’re ministering to me!’ I come here to learn, to be fed.”

Haig offers a celebration of the eucharist every Wednesday. The altar is a table and people sit in chairs set in a semi-circle in front of it. She tells me the story of one particular service at which a man confided, “I’m not wor-

people on the outside come to get inside. There are no pews, just a hardwood floor with marks where the pews used to be and some chairs. Street people who come here are looking for something to

thy.” When Haig responded, “I’m not either,” he asked: “Were you a prostitute, too?” For a sex trade worker sitting next to him, the clock was ticking. She piped up: “And I’m going to be a priest. Take the bread, buddy!”

Opheim and Haig are passionate about extending radical hospitality beyond the four walls of the church. “God is present in the church and the worshipping community,” says Opheim. “But if the marginalized community can’t find their way to us, we will go out to them.” Every Tuesday, Opheim and Haig walk the talk, literally. They head out onto the mean streets, looking for the poorest of the poor, many of them living in crack houses and shelters. They follow where the spirit leads on the God Walk. “I feel part of the neighbourhood,” says Opheim, who at six feet two inches stands more than a foot taller than Haig. “It’s about seeing Christ in the most unlikely of people,” adds Haig.

All Saints is funded by FaithWorks, the Outreach ministry of the diocese of Toronto. Opheim invites other parish outreach committees and faith communities to see what their donations are doing. “Come and see this activity at the margins,” he says. “Come and see everyone being brought to the feast.” When guests from St. Aidan’s and All Saints Kingsway attended Sunday service and brought lunch, Opheim was deeply moved when they sat down and ate with his parishioners. “This was even more beautiful than the food they brought,” he tells me. “It said to me, ‘I can learn something from this person. I can be with them and not be afraid.’” Empathizing is the first step, he adds. “The only thing that brings down that fear is love.”

Getting to know street people, who come to Toronto from every corner of Canada, restores their humanity as well as yours, Opheim insists. Then I am introduced to a Somalian man who has a PhD from Cornell. “He blows to smithereens our middle-class notions about street people,” says Opheim. Articulate and well-dressed, this man has a long history of trauma and torture and lives in a shelter. Yet he gives poetry instruction to 19 high school students from St. Teresa’s in Richmond Hill who volunteer each week.

Opheim wears his collar every day now. So does Haig. Wherever they go, people from the ‘hood—shopkeepers, sex trade workers, pimps, crack addicts and drunks—wave and call out, “Good morning, Father. Good morning, Mother.” It’s easy to get lost in an insulated life, says Opheim, his gaze earnest, direct. “There’s no insulation here. It’s on fire and we’re up to our eyeballs. We love it!” Ω

Donations can be made to All Saints at www.allsaintstoronto.com or by mail to 315 Dundas St. E., Toronto, Ont. M5A 2A2.

Kristin Jenkins is editor of the *Anglican Journal*.

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TELLING OUR STORIES

I want to thank the *Journal* for assisting the Anglican Military Ordinariate of Canada and indeed, our entire church family to tell our stories and to share with one another the hopes and possibilities that unite us in faithful ministry. That we in the Ordinariate were featured so prominently (Nov. 2010, pp. 7-10) is both humbling and gratifying. It is but one example of the positive new direction the paper has taken to share our church's stories. May God continue to bless this vital ministry, which you exercise so devotedly, professionally and creatively.

Colonel the Venerable
J.M. Fletcher, Ottawa

NATION OF WAR CRIMINALS?

I was disturbed by the unquestioning pro-war tone and lack of emphasis on peacemaking in the supplement on military chaplains (Nov. 2010, pp. 7-10).

Chaplains have the difficult task of counselling armed service personnel to ignore the commandment Thou Shall Not Kill and Jesus's command to love our enemies.

Now, Canada's armed forces—without UN approval and in contravention of the Geneva Convention—are taking part in the illegal invasion and occupation of another nation. Indeed, there is an argument that we are now a nation of war criminals.

We can best support our troops and their chaplains by bringing them home and seeking peace and reconciliation with the families of the Afghans killed or wounded by our illegal actions.

Colin Miles
Vancouver, BC

DO YOU KNOW THIS MAN?

St. Timothy's, Agincourt (Ontario) celebrates 100 years of ministry in 2011. We are trying to complete our display of photos of past incumbent priests and a picture of the Rev. A.E. Balfour Bruce is the only one missing.

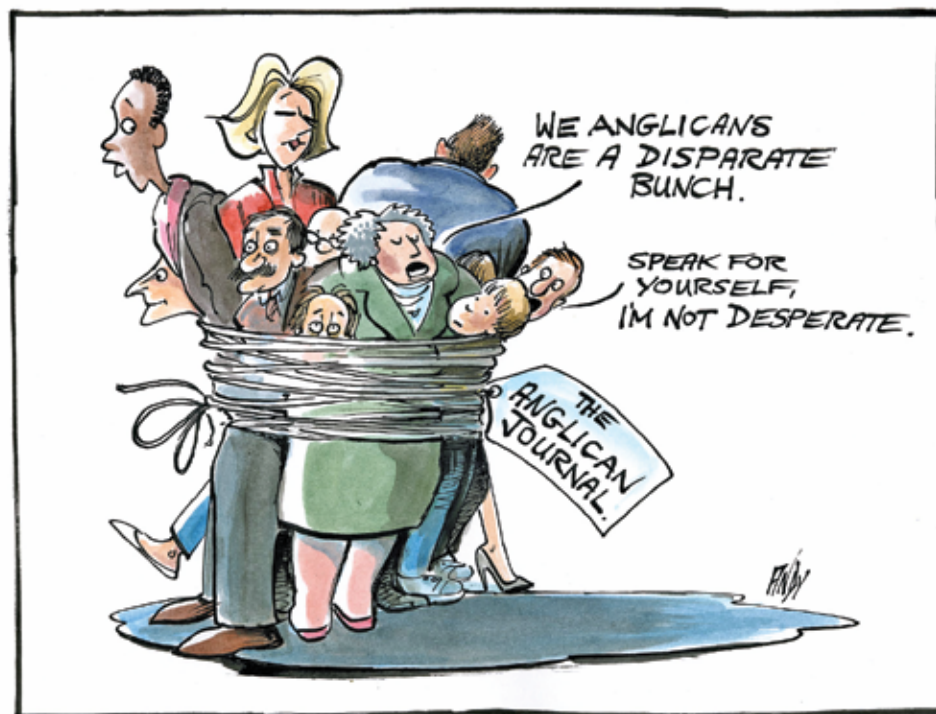
We know that Arther Edgar Balfour Bruce was born in London, England in 1876 and was ordained in Duluth, Minn. before coming to Canada and serving as the incumbent at All Saints, Winnipeg. He came to Toronto in 1914-1915 and was appointed an interim at St. Barnabas, Chester. In 1916, he became assistant at St. Stephen before being placed as the incumbent at St. George, Pickering. In 1923-24, he was responsible for three parishes in Scarborough mission: St. Timothy, Agincourt; St. Jude, Wexford; and St. Paul, L'Amoureux. In 1925-27, he was incumbent in St. George, Grafton, and St. John, Centreton. The diocesan record indicates that he retired in 1935. The Toronto diocesan file card notes that he died in 1949 in hospital in Victoria, B.C.

If you have any information or a picture, please email me at bobkat1@rogers.com or through St. Timothy's, Agincourt, 4125 Sheppard Ave. E., Toronto, ON M1S 1T1.

Robert Saunders
Toronto

MUCH BEAUTY

Thank you for the fascinating article on Christopher Wallis by Patricia McGee (*Tapestries of glass*, Dec. 2010, p. 2). We at St. Mark's, Brantford are very grateful that Mr. Wallis was commissioned to create the outstanding



DAVID ANDERSON D-ANDERSONILLUSTRATION.COM

THE TIES THAT BIND

Anglicans need the umbilical cord the *Anglican Journal* provides to pull us together—to be informed about reactions to events that affect us all. Thank you for your sterling efforts. We do appreciate them!

Ann Worthington
Toronto

stained glass windows in our worship space. To see and read about them, go to www.stmarks.on.ca, click on "who we are," then "windows."

Mary Ogilvie
Brantford, Ont.

DOG-GONE SHAME

Re: *The dog days of summer* (Sept. 2010, p. 4). A dog receiving communion? Extending a state of grace? Animals have no original sin, so they are always in a state for grace. Furthermore they are not baptized, so should not receive communion. The church has provided for blessing animals, that's enough!

Greig Scott
Carberry, Man.

SPRINGHILL REVISITED

In the 1958 Springhill Mine disaster in Nova Scotia, 99 miners were rescued after an explosion killed 75. The Anglican Church of Canada provided support for all the families and helped the community rebuild. As a direct result of this tragedy, The Primate's World Relief and Development Fund (PWRDF) came into being. The Mining Association of Nova Scotia is grateful for the efforts of PWRDF and offers congratulations for 50 years of selfless service.

Rick Ratcliffe
Bedford, N.S.

UNPRECEDENTED CHALLENGE

I commend the *Anglican Journal* for addressing climate change and environmental justice (*Green your life*, Oct. 2010, p. 1). The article describing a "moral-based social movement" (Nov. 2010, p. 6) was very helpful. Book reviews and further articles are urgently needed.

Diane Marshall
Toronto

AVALANCHE OF MISERY

Ivan Hall's description (Letters, Nov. 2010, p. 5) of the *Green your life* article (Oct. 2010, p. 1) as distorted, and his reference to the "politically rife debate

over who/what causes climate change" are themselves a product of political distortion.

Scientists are near-unanimous in their support for the theory of climate change. Climate change is not the only ill to afflict the human race, but it is the most urgent: failure to act now will create an avalanche of misery.

Mr. Hall is right to suggest that we use resources more efficiently. But at least three other elements are needed: a rapid transition away from fossil fuels to sources of renewable energy; sustainable land-use practices that sequester more carbon and emit fewer greenhouse gases; and widespread conversion to a culture of self-restraint.

It is not yet too late to act, but almost. To act effectively, Anglicans will need to align themselves with our Creator God, and reject the deceitful claims of Mammon.

The Rev. Dr. Jan Bigland-Pritchard
Dr. Mark Bigland-Pritchard
Borden, Sask.

WISH IT WERE SO

At General Synod 2010 last June, the Primate said, "We're no longer demonizing one another.... We're regarding one another more patiently, more graciously."

I wish it were so. Anglicanism has historically accepted a wide spectrum of views, something that has gone by the wayside in recent years. Why should one side wish to put whole congregations onto the street, when both sides worship the same heavenly Father?

Let us act according to the headline *Embracing our differences* (June 2010, p. 1) rather than paying slavish duty to Canon Law in order to victimize fellow Anglicans. At the time of the Reformation, one side hid behind such laws and we know what Luther's response was: "If I had the fire, I would burn every book of Canon Law!"

John Ainslie
Niagara Falls, Ont.



Pray for the church

FRED HILTZ

IN PARISH VISITS across the country, I cherish the opportunity of meeting people at the door. There are often interesting exchanges. Without fail there will be someone who warmly takes my hand into theirs and says, "Thank you for being with us. We pray for you every week. It's nice to put a face to the name and the voice." As I say, "Thank you," I tell them I go in the strength of the grace for which they pray, and I ask them to continue praying for me and for our beloved church. And they each say, "You can be assured, I will." As often as I have this experience, I am humbled and grateful.

In the confidence of your prayers and God's mercy to hear and help us, I bring before you three requests.

I ask your prayers for one another across the church in Canada as you prepare for annual meetings. May they be marked by a spirit of celebration for ministries that have borne much fruit in the past year, and a spirit of anticipation for the opportunities to be of service in God's mission in your communities in the coming year.

I ask your prayers for the Archbishop of Canterbury as he gathers the primates of the Anglican Communion in Dublin at the end of the month. Pray that in the midst of continuing tensions, a spirit of graciousness will prevail. Pray for renewed communion, compassion and courage in Christ and his gospel of redemption and peace for all people.

I ask your prayers for the unity of the One, Holy, Catholic and Apostolic Church. The Week of Prayer for Christian Unity is January 16 to 23. Inspired by the witness of the Church in Jerusalem, the theme is appropriately drawn from the Acts of the Apostles (2:42)—"One in the apostles' teaching and fellowship, the breaking of bread and the prayers." I encourage you to attend the liturgy in your neighbourhood and join with others in praying for unity in faith, sacramental life and service in the name of Christ.

With many thanks for your prayers and commitment to the vows of your baptism, I pray for every blessing for you in this new year in our life together in Christ. Ω

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

Include skeptics' view too

Continued from p. 1

that study. Through French, the coalition has requested that the national church develop materials that present the skeptics' view of the proposed covenant as well as the positive view. "Let's have a full and a fair and a free debate that really grapples with the issues," he said.

An Anglican Covenant was first recommended by the Windsor Report in 2005 as a way of achieving more unity throughout the worldwide Anglican Communion following division over the blessing of same-sex unions and consecration of bishops in same-sex relationships. A final version of the proposed covenant was sent out to provinces for consideration.

According to French, the coalition began as a conversation among a few bloggers concerned that the churches in the Communion were moving toward approving the covenant without a full debate. French estimates the coalition has the support of about 1,000 people with a broad variety of opinion. Initially, the coalition urged members of the Church of England's General Synod to vote not to continue considering the Anglican Covenant for adoption. When the synod voted in favour of continued consideration, the coalition's English moderator, the Rev. Dr. Lesley Fellows, issued a statement expressing disappointment. She also vowed to continue to oppose the covenant in diocesan synods and at the next meeting of the General Synod.

"Absolutely, there should be a debate in all the provinces," responded Canon Alyson Barnett-Cowan, the Anglican Communion's director for Unity, Faith and Order, in a telephone interview. "But debate the text as it actually is," she told the *Anglican Journal*.

In a written statement, she also explained that the covenant would monitor developments and has no power other than making recommendations or "proposing steps" that would "encourage discussion and discernment about disputed questions among the provinces, or, if processes of mediation have broken down, what the relational consequences might be." Ω



Bishop Griselda Delgado del Carpio (second from left) was installed by the Metropolitan Council of Cuba, consisting of (l-r) Presiding Bishop Katharine Jefferts Schori of the U.S. Episcopal Church, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Archbishop John Holder, primate of the West Indies.

He never stopped watering the flowers

Continued from p. 1

"Both churches were about to fall down, the sacristies closed for health reasons, with only a few old chairs and building rubble lying around. But there were the women.... I found them cleaning the churches, washing the altar cloths, lighting the candles....

"I also marvelled at the faith of a man, a creative gardener in the years that they did not have an ordained minister, who never stopped taking care of and watering the flowers of a small side garden, waiting and convinced that some day the church would open for the celebration of the mass, and he would arrange the altar with flowers from his garden."

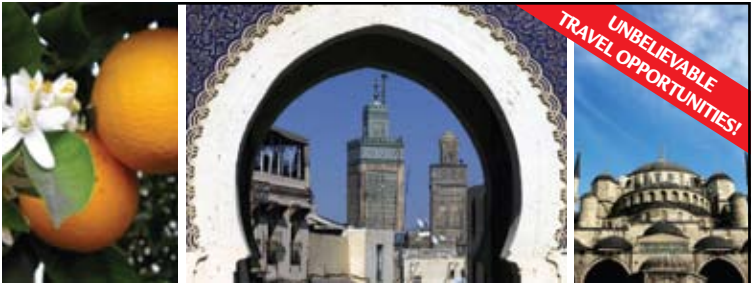
That man's faith and later developments in Itabo bring into sharp focus the bishop's words about weapons and farm tools. One of her singular accomplishments in ministry has been to mobilize the people of St. Mary's to develop a thriving and expanding sustainable agriculture project involving and serving residents of Itabo and neighbouring communities.

Bishop Griselda's installation as diocesan bishop of Cuba was the responsibility of the Metropolitan Council of Cuba, consisting of the primate of the West Indies, John Holder, the presiding bishop of the U.S. Episcopal Church, Katherine Jefferts Schori, and the primate of the Anglican Church of Canada, Fred Hiltz, who serves as the president of the council.

The Metropolitan Council provides the link between the Cuban church and the rest of the Anglican Communion, since Cuba belongs to no province of the Communion. Also present were the bishops of Jamaica, Southeast Florida and Minnesota, a retired primate of the Anglican Church of Canada, Michael Peers, and clergy from Southeast Florida, Minnesota and Niagara dioceses, along with Michael Pollesel, general secretary of the Canadian church and secretary to the Metropolitan Council.

Finally, the installation of a new bishop provided an opportunity to recognize the ministry of the departing bishop, Miguel Tamayo Zaldivar, who was installed as interim bishop of Cuba in January 2004. It was Bishop Miguel who handed on symbols of the office—crozier and pectoral cross—to Bishop Griselda. He will continue as bishop of Uruguay, following seven years of dividing his time between the two dioceses. Ω

The Ven. Dr. Michael Thompson is the rector at St. Jude's Anglican Church in Oakville, Ont.



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Online liturgical resources on preservation of creation

Continued from p. 1

this clergy/laity duo hopes to establish online liturgical resources on themes of the creation and its preservation. These resources can then be shared by all those who wish to petition God's help in addressing environmental concerns.

"There does seem to be an interest in the idea of trading examples of more effective wording and more passionate expression of concern," says Hill. As veteran lay prayer writer, Marshall has often wished for resources she could turn to in search of interesting ways of



NICK NORMAN / NATIONAL GEOGRAPHIC

"Let us offer our prayers to the Source of all life and love."

speaking to different issues. "I have not found it easy to access material for Prayers of the People on an Anglican website," she says.

Hill asks why advocating for the fragile well-being of the earth in the context of Christianity is not more prominent in the Prayers of

the People. All too often, he says, Anglican intercessions and thanksgivings are little more than cursory nods to members on a predictable checklist ranging from the church and the Queen to the sick, the needy and the departed.

And when members of the congregation do add their own petitions, these are usually the names of suffering persons known to them. Hill suggests several ways to give meaningful depth to lay prayers:

1. Acknowledge our role in resisting God's will for the world. "We must acknowledge our complicity in militarism, the growing gap between rich and poor and an unsustainable way of life that is ruining the environment."


2. Search carefully for words that reflect the true gravity of the world's plight. Be selective and succinct.

3. Anchor intercessions in Jesus' words of prayer for the coming of God's kingdom. Have the congregation respond to each petition with

"Your kingdom come, O Lord; your will be done on earth." Perhaps use the Lord's Prayer to introduce or gather up the intercessions rather than have it precede or follow the communion as is customary.

4. Do not fill the Prayers with the names of unknown worthies and luminaries.

5. Share your prayers with others and learn from them the art of giving voice to what Paul calls in Romans these "sighs too deep for words."

Hill, Marshall and their colleagues hope to soon post online samples and links for leading the Prayers of the People. Churches in the U.K. and Australia have already begun to include the plight of the physical world in their Prayers of the People, and intercessory examples on this theme can be found on the U.S. website Earth Ministry. For some quite poetic paeans to the world and its Creator, go to <http://earthministry.org/resources>. 

Diana Swift is editor of *Canadian Health* magazine and a parishioner at St. James' Cathedral in Toronto.



A Year for Planning and Generosity

for one thoughtful, visionary committed Anglican

Mary has been a very active member of her parish church in western Canada for decades, appreciating many opportunities to serve her community of faith in various ways, to worship regularly on Sundays and often on weekdays, and to share with others in bible and book studies. She felt especially grateful this past Christmas as family and friends came to visit with her and as she continued her practice of showing warm hospitality to the most senior members of her parish family. Mary realized just how fortunate she has been, showered with many gifts from God. She really takes to heart the prayer of thanksgiving on the last page of the Book of Common Prayer, offering this prayer every night in gratitude to God.

Mary has decided this is a year of planning and thoughtful generosity. She feels it's time to organize her affairs thoroughly and to remember with thanksgiving her local parish church and the wider church as well, and to ensure that she

has helped provide for the future education of her grandson. So she has made an appointment with a well respected firm of solicitors to review her will and to ensure it reflects her values, priorities and current wishes. That visit will be her first appointment for 2010. She intends to leave several bequests for the Church — one for local outreach ministry, one for the parish's building trust fund, and one for General Synod for ministry in Canada's north. Each one will share 20% of her estate, with the remaining residual share being allocated for her grandson's educational future.

Mary is grateful she is able to think through vitally important things, knows where to turn for professional assistance, and has the joy of knowing she is acting thoughtfully and prudently, helping to lay a good foundation for the future which will make a very significant difference in the life of the Anglican Church and in the life of her very bright grandson.

For more information about gift planning, including print resources about the importance of having a valid will, please contact:



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or your diocesan stewardship or gift planning consultant



Prayers of the People: Climate Crisis

Leader: Let us offer our prayers to the Source of all life and love saying,
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: "The earth is the Lord's, and all that is in it." Yet in our wilfulness, O God, we have defied you and desecrated your good creation.
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: We behold with horror the pollution of earth, air and sea, and we are humbled by our failure to control the damage we have done.
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: We beg your forgiveness, O God, for our deformed desire for more of everything, our insatiable ravishing of all you have entrusted to our care.
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: We give you thanks that in Jesus your Son you have revealed your power to redeem what we have defaced; and we pray that our lives may be reshaped in his likeness as a witness to your saving presence in the world.
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: We pray for those who have been betrayed by our greed and faithlessness: those suffering deluge or drought, species on the brink of extinction, families dispossessed of home and land, future generations inheriting the fruits of our folly.
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: We commit ourselves to learn your ways, O God, and to honour all that you have made.
Your kingdom come, O God;

All: **Your will be done on earth.**

Leader: As our Saviour taught us, so we pray,

All: **Our Father in heaven...**



“Most people who live in the urban areas of Canada can’t even begin to understand what life is like for these people.”
—Bishop Mark MacDonald, national indigenous Anglican bishop

No big fish story, this

DIANA SWIFT

ONCE THRIVING coastal community on the Chukchi Sea is moved inland two miles because of flooding. A beloved grandmother drowns while crossing thin ice on a river that all her life was deeply frozen by October. Starving polar bears roam the streets of towns, hunting canine and human prey. No longer broken by tracts of ice, huge storm waves overwhelm a family of five in their boat. Islands and riverbanks erode. Lakes disappear. As the permafrost melts relentlessly, the ground collapses into sinkholes.

These are just some of the disturbing realities for the indigenous peoples of the Far North. And now a groundbreaking book by North Carolina-based anthropologist Harvard Ayers, PhD, and his colleagues harnesses the power of first-person storytelling to show the toll of climate change on the delicate ecology of the Arctic. It also bears witness to the strain felt by peoples caught between the allure of modern energy development and a traditional hunting- and whaling-based existence. “Most people who live in the urban areas of Canada can’t even begin to understand what life is like for these people,” said Bishop Mark MacDonald, national indigenous Anglican bishop and former bishop of Alaska as he introduced Dr. Ayers at a



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OFFERING A PRAYER for the Kaktovik whale hunt, Kaktovik, Alaska.

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recent slide presentation at the office of the Anglican Church of Canada in Toronto.

Enter *Arctic Gardens: Voices from an Abundant Land*, a revealing book that took shape from interviews with more than 100 native and other residents

in northern communities from the Mackenzie Delta to the Chukchi Sea. The stories told by the Gwich'in (People of the Caribou) Indians and Inupiat and Inuvialuit Inuit are far more powerful than the quibblings of geographers and climatologists. The authors also describe a region torn between the potential prosperity of developing the region's fossil fuels and the real threats such development poses to the land and its peoples' traditional livelihoods and languages.

At his slide presentation featuring native spokespersons in the context of the existential beauty of the Far North,

Dr. Ayers said the book's format was inspired by the late Chicago writer Studs Terkel—the original reality-show impresario—who gave the common man and woman a voice in print. “He believed real people could tell their stories better than he could. So this is the model we followed,” said Dr. Ayers. Here are two edited excerpts.

Darius Elias, a Gwich'in from Old Crow and a Member of the Yukon Legislative Assembly: “We see summer clouds in December, the fluffy clouds. It rains in December and causes havoc amongst the animal population. It doesn't get to 50 or 60 below anymore. It's to the point where it's costing people their lives. When we go out in the bush, we don't know if we are going to see an overflow or an open lake, so people are hesitant to go out.”

Glenna Tetlich, a Gwich'in from Old Crow, Yukon: “There have been so many changes with the lifestyle and our diet and the climate. We used to have a very simple lifestyle. We lived mostly on what we harvested from the land and the water. There was not a lot of store-bought food. The community was a lot closer. I remember hearing the [old] language every day, all day. There was no concern about health issues because we lived and ate healthy. Elders lived to be very old. But today we lose a lot of people at a young age to diseases like cancer and diabetes.”

Diana Swift is editor of *Canadian Health* magazine and a parishioner at St. James' Cathedral in Toronto.

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February Bible Readings											
Date	Reading		Date	Reading		Date	Reading		Date	Reading	
01	Psalm 37.21-40	<input type="checkbox"/>	10	Deuteronomy 30.1-20	<input type="checkbox"/>	20	Matthew 5.38-48	<input type="checkbox"/>			
02	Luke 2.22-40	<input type="checkbox"/>	11	1 John 2.1-17	<input type="checkbox"/>	21	Isaiah 49.14-26	<input type="checkbox"/>			
03	Isaiah 58.1-14	<input type="checkbox"/>	12	Leviticus 19.1-19	<input type="checkbox"/>	22	Psalm 130.1-131.3	<input type="checkbox"/>			
04	Psalm 112.1-10	<input type="checkbox"/>	13	Matthew 5.25-37	<input type="checkbox"/>	23	Psalm 62.1-12	<input type="checkbox"/>			
05	1 Corinthians 2.1-16	<input type="checkbox"/>	14	1 Corinthians 13.1-13	<input type="checkbox"/>	24	1 Corinthians 4.1-20	<input type="checkbox"/>			
06	Matthew 5.13-24	<input type="checkbox"/>	15	Psalm 119.33-48	<input type="checkbox"/>	25	James 5.1-20	<input type="checkbox"/>			
07	Psalm 119.1-16	<input type="checkbox"/>	16	Psalm 119.49-64	<input type="checkbox"/>	26	2 Chronicles 9.1-12	<input type="checkbox"/>			
08	Psalm 119.17-32	<input type="checkbox"/>	17	Psalm 119.65-80	<input type="checkbox"/>	27	Matthew 6.19-34	<input type="checkbox"/>			
09	1 Corinthians 3.1-9	<input type="checkbox"/>	18	1 Corinthians 3.10-23	<input type="checkbox"/>	28	Deuteronomy 11.1-17	<input type="checkbox"/>			
			19	Job 5.1-27	<input type="checkbox"/>						

Klukach appointed to WCC

Natash Klukach, co-ordinator for ecumenical relations for the Anglican Church of Canada, has been appointed program executive, church and ecumenical relations, for North American regional relations at the World Council of Churches (WCC) in Geneva, Switzerland. She begins her new job this month.

In her position at the WCC, Klukach will oversee relations with 31 member churches in North America, including the Anglican Church of Canada.

WARDEN & VICE-CHANCELLOR, St. John's College

St. John's College, a founding and member College of the University of Manitoba, invites applications for the position of Warden & Vice-Chancellor. The Warden & Vice-Chancellor provides dynamic leadership for all College constituencies, is the administrative head and chief executive officer, and has overall responsibility for the academic, administrative, and spiritual life of the College. This includes presiding over the granting of degrees through the College's Faculty of Theology. Applicants must have academic qualifications appropriate to a senior-level university appointment, a significant scholarly record, fundraising skills, and significant administrative experience.


Since St. John's has historic and constitutional links with the Anglican Diocese of Rupert's Land, the candidate is expected to represent St John's College by taking an official and active part in the councils of the Anglican Church.

In 2010, St. John's has 30 senior fellows who are also full-time academic staff members of the University of Manitoba, or the College, as well as 7 research, junior, and visiting fellows engaged in doctoral or post-doctoral research. There are almost 800 undergraduate and graduate students in the College and they are drawn from almost every Faculty and School in the University. The College distributes about \$70,000 in scholarships to students every year.

The annual operating budget of the college, which includes a 95-room residence, food services, a café, an administrative staff of 12, as well as a food services and housekeeping staff of about 22, is \$ 2.1 million. Further information about the College can be obtained from the Bursar, St. John's College; e-mail: froesei@cc.umanitoba.ca or fax 204-474-7610.

The normal appointment is for a five-year term. Salary will be on par with experience and other senior administrative positions at the University of Manitoba.

Applicants should send a letter of application, a curriculum vitae, and the names of three referees, before January 28, 2011, to the



CHAIR, WARDEN SEARCH COMMITTEE,
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NEWS WORLD

FORMER British prime minister Tony Blair makes a point as debate moderator Rudyard Griffiths and U.S. journalist Christopher Hitchens look on.

‘Extraordinary common good’

Continued from p. 1

with *The National Post*.

As audience members filed into the hall, they were asked to vote and register their opinions. Some 57 per cent disagreed with the proposition that religion is a force for good while 22 per cent said they believe it is. Twenty-two per cent declared themselves undecided.

The post-debate vote, in which there was no “undecided” option, revealed little shift in opinion. Both parties picked up almost equal numbers of previously undecided audience members. In all, 68 per cent sided with Hitchens and 32 per cent with Blair.

Hitchens, who is battling stage IV esophageal cancer, came to the debate armed with a lot of reasons why public opinion of religion might be at an all-time low. These reasons ranged from the hate preached from pulpits in Rwanda, and that country’s subsequent genocide, to the years of sectarian violence in Ireland and the high levels of HIV infection in Africa following the Catholic church’s opposition to the use of condoms (only recently modified by the Pope for the prevention of HIV/AIDS transmission). Hitchens also pointed to religion as an obstruction to peace in the Middle East.

Acknowledging that horrific acts have been committed in the name of religion, Blair argued that the evil done is a perversion of true faith. “The true essence of faith,” he said, is “a basic belief, common to all faiths, in serving and loving God through serving and loving your fellow human beings.” What’s more, he suggested, in order to find a way forward, people of faith need to hear these charges argued as powerfully as they are by Hitchens.

“The proposition that religion is unadulterated poison is unsustainable,” he said, then pointed to acts of “extraordinary common good inspired by religion.” Half of health care in Africa is “delivered by faith-based organizations saving millions of lives,” he said, listing work done by Christian, Muslim and Jewish organizations. “[Religion] can be destructive. It can also create a deep well of compassion and frequently does.”

Hitchens argued that the harm done in the name of religion is a direct consequence of people believing in scriptural authority. “No one is going to deny there are rewards of real estate made in the Bible

by none other than Jehovah himself,” he said. “That land is promised to human primates over other human primates in response to a divine covenant.” That kind of belief, in a God that takes sides in territorial disputes, gets in the way of any peace agreements in the Middle East, he said.

Blair conceded there are people of many faiths who abstract scripture and use it to justify their beliefs and actions in a modern context. “If you believe that as a Muslim we should live our lives according to the second century, then you will end up with some very extreme positions. But actually,” Blair continued, “there are masses of Muslims who reject that as a view of Islam.”


The same goes for Christianity, he added. “... When you take Christianity as a whole and ask what does it mean and what draws people to it? What is it that made me as a student come to Christianity? It wasn’t the things that Chris[topher] has just been describing... The essence of it is through the life of Jesus Christ, a life of love and selflessness and sacrifice, and that’s what it means to me.”

Those who believe in a world of peaceful coexistence and co-operation must help others of deeply held religious convictions to be part of that world, said Blair.

Both men agreed that religion is unlikely to disappear. Hitchens suggested that it should be balanced with more secular humanism. Blair suggested that people should concentrate on finding ways to work together with people of different faiths and to learn from each other.

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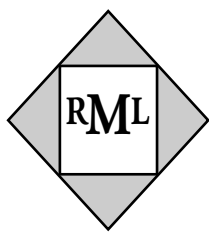


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