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Staying close to God makes it easier to move forward, says priest.

In God's slipstream

Church pioneers urged to get behind Him

DIANA SWIFT
STAFF WRITER

At the Feb. 2-4 Vital Church Planting conference in Toronto, the U.K.'s Rev. David Male imagined the future by suggesting that pioneering church planters committed to expanding the mission-shaped church should "keep in the slipstream of God."

During his inspirational keynote address, Male compared the difficult and uncharted work of church pioneering to competitive cycling. Key to long-term survival in this gruelling sport is to stay within centimetres of the rider ahead without colliding. In cycling parlance, riding in the slipstream means staying in the low-pressure area found in the space immediately behind a cyclist. For someone riding in this low-resistance zone, a process known as "drafting," the effort required to maintain the same speed is much reduced.

"You are literally that close to the guy in front of you, but [his effort] makes it easier for you to cycle," said Male, who is a tutor in pioneer mission training at Ridley Hall, an Anglican theological college in Cambridge. Male is also director of the Centre for Pioneer Learn-

“That presents us with an image of what we are called to do.

—The Rev. David Male

ing. "That presents us with an image of what we are called to do—keep in the slipstream of God because it is so hard to predict the future," he told delegates to this year's conference, entitled "The Missional Roadmap." In looking to what lies ahead, Male said, "Listen to the whisper of the spirit."

He also warned church pioneers not to fall into the trap of tarring up a bankrupt, old-model church in contemporary disguise to try to attract the unchurched. He compared this to the makeover given old cars on the television show *Pimp My Ride*. Stay away from the "pimp my church" approach, he said.

As proof of the future's unknowability, Male referred to the 2008/2009 economic meltdown and last year's Arab Spring—or pro-democracy uprisings across the Middle

East and North Africa—which no experts saw coming. And he quoted the words of Alexander Graham Bell to a reporter: "It may sound cocky of me, Sir, but I foresee the day when there will be a telephone in every town in America!"

As an exemplum for modern-day disciples, Male spoke of the uncertain future faced by the disciples after Jesus' death. He also quoted John V. Taylor's observation that mission is more like an unexpected explosion than a physical extension of an old building.

Male was particularly careful to warn those who hold onto the past at the risk of losing the future. He cited the sobering case of the once-mighty Eastman Kodak company, which last month filed for bankruptcy protection. Although Kodak once held 90 per cent of the world photography market with innovations such as Kodachrome colour film and the Instamatic camera, it passed over several early opportunities to enter the digital era in an effort to protect its film empire.

More stories from the Vital Church Planting Conference on pp. 6-7.

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Finding the right words

Turning our attention to the work of peace and reconciliation

DIANA SWIFT
STAFF WRITER

Since 1984, the Anglican Communion has promoted the Marks of Mission as a resource to help local missionaries focus their tasks. To date, there are five marks.

Back in 2007, the Anglican Church of Canada proposed a sixth Mark of Mission, one relating to peace, conflict transformation and reconciliation. This proposal rested on the realization that Christians need to turn their attention to the work of peace and reconciliation.

Although the Anglican Consultative Council (ACC) accepted the concept of a sixth mark at its meeting three years ago, the exact wording has yet to be determined.

At the May 2009 ACC meeting in Kingston, Jamaica, the Canadian church presented its 2007 proposal again as resolution 14:05. Responding, the ACC endorsed the request from the Anglican Church of Canada and the 2009 Mutual Responsibility and Mission Consultation in Costa Rica to add a sixth Mark of Mission relating to peace, conflict transformation and reconciliation to the current list of five. It also requested the mission department of the Anglican Communion Office to take this process forward and report to the 15th ACC meeting scheduled for Auckland in October-November, 2012.

"We've had recent experience of how complex the process of healing and reconciliation is, and we are looking at a variety of wordings in conjunction with the Anglican Communion Office," says Suzanne Lawson, national campaign liaison, Resources for Mission. "The challenge is to find the right words."

See FURTHER, p. 6



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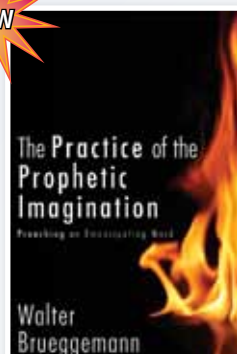
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02	Philippians 2.1-11	17	1 John 2.3-17
03	Mark 14.1-31	18	1 John 2.18-29
04	Mark 14.32-65	19	1 John 3.1-10
05	Mark 14.66-15.20	20	Acts 3.1-10
06	Mark 15.21-39	21	Acts 3.11-26
07	Mark 15.40-47	22	Luke 24.33-49
08	Mark 16.1-8	23	1 John 3.11-24
09	Mark 16.9-20	24	2 Timothy 4.1-22
10	1 Corinthians 15.1-19	25	Ephesians 4.1-16
11	1 Cor. 15.20-38	26	Psalms 23.1-6
12	1 Cor. 15.39-58	27	Ezekiel 34.1-16
13	1 John 1.1-2.2	28	Ezekiel 34.17-31
14	Acts 4.23-37	29	John 10.7-21
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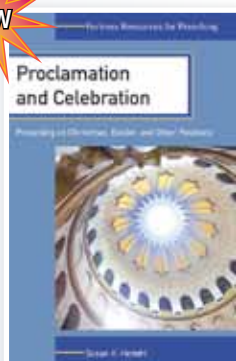
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GENERAL SYNOD ARCHIVES

Bishop G. Russell Hatton

A great ecumenist

Bishop George Russell Hatton died on Jan. 14 after a short battle with cancer. He was 79.

Bishop Hatton was “a great ecumenist” and brought a “high degree of energy and enthusiasm to his ministry,” Archbishop Fred Hiltz told the *Anglican Journal*. “He had a great capacity for really engaging people,” said the primate of the Anglican Church of Canada, who delivered the homily at Bishop Hatton’s funeral on Jan. 21 at Anglican Christ Church, Dartmouth, N.S.

The son of a coalminer, Bishop Hatton began his formal ministry in 1957 in his home province of Nova Scotia. He served as assistant priest at All Saints’ Cathedral in Halifax and as the Anglican chaplain at Dalhousie University.

Bishop Hatton later graduated from General Theological Seminary in New York and Yale Divinity School in New Haven, Conn. He was the chaplain-director of the University Episcopal Center in Minneapolis, Minn., from 1964 to 1972, and in 1971, received his PhD from the University of Minnesota.

From 1972 to 1977, Bishop Hatton served as national affairs officer of the Anglican Church of Canada in Toronto. He also was a lecturer at the University of Toronto and established the Doctor of Ministry Program at the Toronto School of Theology.

In 1980, he became president of the ecumenical Atlantic School of Theology in Halifax and was elected suffragan bishop in the diocese of Nova Scotia and Prince Edward Island in 1986. In 1990, he became dean of theology at Huron College in London, Ont. He also served as the Anglican Bishop Ordinary to the Canadian Armed Forces. After retiring in 1997, Bishop Hatton was named assistant to the bishop of Montreal and settled in Sutton, Que.

In 2005, he and his wife returned to Nova Scotia. Bishop Hatton was actively involved in pastoral care, the local food bank and Commissionaires, and for six years he served on the Halifax Dartmouth Bridge Commission.

He is survived by Barbara, his wife of 51 years, daughters Brooke and Wendy, and grandchildren Matthew, Ian, Christopher and Allyson. He is also survived by his sisters, Emma, Dorothy and Betty.

—Leigh Anne Williams

INTO A COLD CLIMATE

Dynamic Irishman Mark Dunwoody of County Cork, Ireland, will soon leave the Emerald Isle for Quebec and the position of youth ministry consultant to the diocese of Montreal. A native of Antrim in Northern Ireland, Dunwoody has served for the past six years as youth officer for the diocese of Cork, Cloyne and Ross in Eire. Now he’s more than ready to tackle the rigours of youth ministry in a cold climate.

“The presenting challenges are mostly the same for every church community in most parts of the world, in that we now have to earn a right to be heard in today’s society,” Dunwoody says. “Young people—and the not so young!—are suspicious of any type of institution. They come to their own truths based on the many sources of information they can easily access through the online world.”

Such challenges, however, are not insurmountable, he adds, “if we listen, respond and trust the communities in which we are serving.”

A former chef and businessman, Dunwoody was youth director at Saint John and Saint Philip International Church of The Hague in The Netherlands. Before that, he spent 17 years in youth work in Northern Ireland as a youth leader and scoutmaster. Dunwoody also has extensive experience in reconciliation work and has implemented reconciliation programs in Northern Ireland, Poland and Germany.

In 2007 he set up an international summer project for teenagers and took part in a symposium in The Netherlands on empowering youth in



CONTRIBUTED

Mark Dunwoody and sons, Ricky, 15, and Dylan, 11.

“...the folk in the diocese impressed me, as they have a vision and a plan.

—Mark Dunwoody

a post-conflict society. He has led young adults to Luweero, Uganda, to implement a building project at a local school. Currently, he is a member of a European group looking at issues of youth ministry.

What prompted Dunwoody to leave the mists of Ireland for the snows of Montreal? “My discussions with the folk in the diocese impressed me, as they have a vision and a plan,” he says. “Those I met during

my visit there clearly want to listen, respond and take risks to serve the needs of communities in the diocese.”

In his view, change can help you find your right direction. “It’s always convenient, when faced with all the societal changes going on around us, to hit the default button and continue doing the same things we’ve always done,” says Dunwoody. “But there’s an old saying that if you don’t know where you’re going, you’ll never know if you’ve got there!”

Dunwoody will arrive in Montreal in May, followed in July by his wife, Diane, and his three sons, Gareth, Ricky and Dylan. “We, as a family, really enjoyed the vibe in Montreal on a recent visit, and as we love to travel, Montreal will be a good base from which to see the rest of Canada,” he says.

—Diana Swift

MIXED PICTURE OF MORMONISM

With a Mormon candidate as a frontrunner for the 2012 Republican presidential nomination, *The Book of Mormon*, a hit musical playing on Broadway, and polygamy-themed TV shows such as *Big Love* and *Sister Wives*, America is in the midst of what some have called a “Mormon moment.”

Now a new survey from the Washington-based Pew Research Center explores how adherents of the Church of Jesus Christ of Latter-day Saints (LDS) feel about their place in America.

The poll finds a mixed picture. Many Mormons feel they are misunderstood, discriminated against and not accepted as part of mainstream society. Yet, at the same time, a majority think that acceptance of the LDS is rising. Overwhelmingly, the poll showed, they are satisfied with their lives and content with their communities. And most say they think the country is ready to elect a Mormon president.

These are among the findings of a comprehensive survey by the Pew Research Center’s forum

on religion and public life conducted with more than 1,000 Mormons across the country—the first of its kind ever published by a non-LDS research organization. Previous studies, including the Pew Forum’s 2007 U.S. religious landscape survey,

have found that Mormons make up slightly less than 2% of the U.S. public.

Almost half (46%) of Mormons say there is discrimination in the U.S. against members of their faith. More than two-thirds (68%) say the American people do not see Mormonism as part of mainstream society, yet 63% say acceptance of Mormonism is on the rise. More

than half (56%) feel Americans are ready to elect a Mormon president and 54% say TV and movie portrayals of Mormons hurt their public image.

Still, more Mormons (87%) than members of the U.S. general population (75%) are satisfied with their lives. More than eight in 10 (82%) report that religion is very important in their lives, versus 56% of the general public; 83% of Mormons say they pray every day and 79% donate a 10th of their earnings to the church. —Staff



T.D. MULDOON

Members of the Church of Jesus Christ of Latter-day Saints are unhappy with their image in the media.

CALL FOR NATIONAL PREVENTION STRATEGY

Cynthia Patterson, suicide prevention program co-ordinator for the Council of the North, is urging all Anglicans in Canada to support legislative efforts to create a national suicide prevention strategy. “The church is amazingly placed to activate a wide advocacy network,” she says.

Two private members’ bills addressing the need for a national strategy were tabled in the House of Commons last year by Conservative Harold Albrecht and the NDP’s Megan Leslie. One of the bills is expected to come up in the House for second reading soon. Patterson is hoping to mobilize Anglicans across the country to contact their MPs and urge them to support this proposed legislation.

“Until now, Canada has ignored both the UN and WHO [World Health Organization] guidelines that recognize suicide as a global health crisis and that call upon every country to have both a national strategy for suicide prevention and an adequately funded national coordinating body,” said a statement from the Canadian Association for Suicide Prevention. The organization is urging MPs to support these bills and Canadians to sign Albrecht’s petition at www.haroldalbrecht.ca (under private members’ business) or to send letters of support to Ms. Leslie’s office. —Staff



SRF

The Rev. Canon Dr. Judy Rois

SWEATERS FOR HOPE

Members of Women Presidents, a group in the diocese of Algoma, have knit more than 20 sweaters for Hope Bear, the mascot of the new trust fund, Kids Helping Kids. With a \$20 donation, you can have your own Hope Bear and support projects that benefit Canadian children living in poverty, says the Rev. Canon Dr. Judy Rois, executive director of the Anglican Foundation of Canada. For more information or to donate, go to www.anglicanfoundation.org. —Staff



Unlikely prophets of a new church

MARK MACDONALD

BLIND MOSES and Blind Paul were native catechists who worked together near the Arctic Circle during the first years of the 20th century. Though usually a footnote to the story of clergy, they contributed much to the life of the church. I believe they are, along with many others across the North, the courageous and visionary prophets of a new (old) way of being the church.

Up until the late 1960s, non-ordained church ministries, like those of Blind Moses and Blind Paul, had been the mainstay of indigenous churches. Though effective and widespread, the use of these church offices was often criticized. Non-ordained ministries were frequently used as a way of expanding the ministry of indigenous peoples who were generally considered, by the culturally biased agents of a culture-based church, to be incapable of effective ordained ministry. The church, in a laudable response to this recognized bias, focused its work on the creation of ordained indigenous ministers. Unfortunately, the unintended consequence was the weakening of one of the most effective elements of gospel ministry among indigenous peoples.

Lay readers, catechists and other non-ordained ministers expanded the ministry beyond the confines of the institutional church and its buildings. They brought the gospel to communities that could never afford a church, to people who would rarely be approached by a church—prisoners, patients, trappers, workers and isolated families. In many places where this ministry developed, lives were challenged, changed and blessed.

The best lay workers, like Blind Moses and Blind Paul, ask, “How can I bring the gospel to this person or community? How can I make it a part of their daily lives?” Unfortunately, extending the reach of the ministry of the gospel can be lost when the emphasis is on the church building and congregation alone.

Blind Moses and Blind Paul brought the Good News to thousands of people who would never be touched by the ministry of a church program. The church in the Yukon is, to this day, a living legacy of this vital team. They showed us a way to extend the ministry of the gospel to those beyond the reach of the church. (I am convinced that the church will benefit.) Untold numbers of people are waiting for their successors.

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

FROM THE EDITOR

Family matters

KRISTIN JENKINS

ILIKE TO TELL my one and only child that she’s my pride and joy. And she is. Despite a rather rough start in life, Vanessa has blossomed into a beautiful, capable young woman with a kind and gentle spirit. Last fall, she graduated from Dalhousie University with an Honours BA in international development. For some reason, she chose journalism as her minor.

Recently, I said goodbye to her as she sobbed into my shoulder. She was moments away from climbing into the car to head to the airport. There, she boarded a Cathay Pacific jet and made the 15-hour flight to Hong Kong. Alone. I swear she was as upset about leaving her Blackberry behind as anything else. Come to think of it, I would have felt vulnerable, too.

The trip was her idea. Well, hers and a former roommate’s. Emma successfully met up with Vanessa in Bangkok, an Old World/New World metropolis of 11 million. From there, the two began their 10-week odyssey around southeast Asia, backpacking all the way.

Vanessa may have left well-prepared—innoculations, travel insurance, diarrheal meds, mosquito net, emergency protocols—but I still say a silent prayer every time I think of her. In a land where ultra-conservative values reign supreme and the distrust and even hatred of women are considered normal, Vanessa will receive an education unlike anything a Canadian university could possibly deliver.

Back at home, convictions for the first-degree murders of three teenage girls by



Vanessa and Charlie

their own father, mother and brother have shattered common notions of what constitutes our culture in Canada. Following the three-month Shafia trial in Kingston, Ont., which one woman called “the best movie you’ve ever seen,” Mohammad Shafia, 58, his wife, Tooba Yahya, 42, and their 21-year-old son, Hamed, each received life sentences with no chance of parole for 25 years.

You could almost feel the collective sigh of relief, not just across Canada but around the world. Justice had prevailed. But that won’t bring Zainab, 19, Sahar, 17, and Geeti, 13, back to life. Their crime: acting like any other Canadian teenage girl—wearing makeup, going out with friends, wanting a boyfriend. Their fate: death by drowning, their bodies left in a car at the bottom of the Kingston Mills Locks.

With them, their father’s first wife, Rona Amir Mohammad, 53. Her crime:

outliving her husband’s desire. Shafia denied killing the four, of course, but at trial, he made it clear he thought they got what they deserved.

In her Globe and Mail column (*Culture experts not required*, Feb. 1), Nazneen Sheikh waves aside the notion that Canadians could possibly be misunderstanding this immigrant culture. As for debating “honour killing,” she says, let’s not waste valuable time. “This is nothing to do with any arcane etiquette that Canadians must grasp and accept,” she says. “It is a simple, repugnant example of social hypocrisy, the exercise of control through misogyny, culminating in a crime. Such crimes,” she continues, “should be dealt with swiftly, backed by the full weight of the justice system.”

In all the social justice work we do as a church, protecting the rights of immigrant women and girls must be a priority. Certainly this high-profile case raises awareness of how immigrant women can be at high risk of domestic violence. But it is not the first time we have heard of such things happening in our “civilized” country. Clearly, much work remains to be done. What is the role of the Anglican church?

When these teens reached out for help, some dismissed their stories as adolescent drama or, worse, a family situation with multicultural roots that should be respected. Others who tried to help ran into bureaucratic red tape. The system failed these four—at least while they were alive. Surely our sense of outrage can be used to fuel advocacy and change. What will that conversation look like and who among us will pick up the challenge?

Kristin Jenkins is editor of the *Anglican Journal*.
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LETTERS

BREAK THE SILENCE

The global arms trade is a human rights issue. Each year, hundreds of thousands of people are killed, injured, raped and forced to flee from their homes as a result of the ready availability of weapons and ammunition and a poorly controlled global arms trade.

The World Council of Churches general secretary said, speaking at the United Nations, we must “connect the needs of ordinary people in our communities with an agenda for a robust control of weapons that threaten their daily life and peace. This agenda of protection and safety allows us to make a connection between our Christian faith and the call for human rights.”

In July 2012, governments will negotiate the wording for an international arms trade treaty (ATT) to regulate the global trade in conventional weapons. Civil society organizations, including faith-based groups, have championed the idea of a treaty since the early 1990s. Project Ploughshares, the ecumenical peace, research and action agency of the Canadian Council of Churches, and on whose board of directors the Anglican Church of Canada sits, has been a key player in these efforts.

At international draft treaty meetings in 2011, the government of Canada proposed that sporting and hunting firearms for recreational use be excluded from the scope of the ATT. Other countries objected. The question of definitions is a grey area and, as Project Ploughshares

points out, there are no internationally accepted definitions to differentiate civilian from military firearms; nor is there agreement on what defines shooting and hunting firearms and their recreational use. Furthermore, Ploughshares notes, Canada is calling for an exemption that doesn’t exist in Canadian or international law. This proposal could block treaty negotiations.

Our government needs to withdraw its weapons exclusion proposal and support a strong treaty to control the trade in conventional weapons. Canadians are urged to break the silence and to visit the “Speak Out” campaign on Ploughshares’ website: www.ploughshares.ca/content/conventional-weapons.

Debbie Grisdale
Ottawa

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PILE OF IRRELEVANCE

Thanks to bishop Mark MacDonald for putting in print questions that are so important for our church to face (*What will they say?*, Jan. 2012, p. 4). I too have wondered how future generations will look back at us and I shudder to think how we will be judged. Every time the church behaves like an ostrich in ducking the social, political, economic and environmental injustices of our time, we are not just burying our collective head in the sand, we are hastening our complete burial under a deepening pile of irrelevance.

David Phillips
Vancouver

ACTION, NOT JUST WORDS

The war on poverty [Feb. 2012, p. 1] was first-rate. I was particularly pleased that you profiled examples of Anglican action to counter root causes of poverty and homelessness. It was encouraging to read of the efforts by Anglicans to join forces with other groups to address the rich-poor gap and to hold governments accountable.

In the diocese of Toronto, we are mobilizing Anglicans and others to meet with provincial politicians and urge them to support a minimum-wage increase, a housing benefit for low-income tenants and the indexation of social assistance rates. We often hear back from politicians. We are also urging our provincial government to consider fair, modest tax increases to finance the measures we advocate. We've also published a theology of taxation reflection paper.

Our experience is that most politicians appreciate engaging in dialogue with us. Recently, a Conservative politician told an Anglican delegation: "Everyone talks about poverty, but Anglicans are actually trying to do something."

Murray MacAdam
Toronto

WHEN WILL WE LEARN?

On November 23, Occupy Toronto was removed from its St. James Park encampment just as Ontario government ministers met with Ontario Economic Summit delegates at the Royal York Hotel. At 6 a.m., radio news reported on police cruisers closing access roads to the park.

I was warm and fed, at the Royal York with the 21st-century incarnation of the Family Compact, some 150 years after the struggles of Baldwin and LaFontaine with Bishop Strachan, who presided at St.

James' Cathedral in pre-Confederation Canada.

I was not the only delegate who was uneasy with privilege and purview. It was not a majority view, to be sure—however, the discourse and questions of business and government leaders [indicated they] were curious and concerned to acknowledge the unrest in nearby streets, to recognize that socio-economic disparity worked for no one's betterment, and to seem ready to take some uncharted paths to find a solution.

Canada was born out of the pre-Confederation conditions we now see again—shifts in geopolitics, transitions in economic drivers, waves of immigration, socio-economic disparity and the call for social justice in tension with established governance. Dialogue and prayerful consideration and action are required, even if we are uncomfortable, as was Bishop Strachan, with embracing the change a leap of faith requires.

Does history not teach us lessons? Let us not repeat the mistakes.

Catherine Sople
Mississauga, Ont.

EXPANDING THE BIBLE

Thank you for the review of John Spong's book on expanding the Bible to include other voices of inspiration and insight [*The Bible...to be continued*, Jan. 2012, p. 9]. I find it reassuring to know some Anglicans in leadership 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 and meaningful and relevant.

Paul Mullin
Orleans, Ont.

SLOWER THAN SNAILS

It was a pleasant surprise to see the article on the interview with Bishop Spong. It is interesting that most religions accept the evolution of technology that has changed communications, health care, travel and other parts of our lives, yet won't see religion evolving. We tend to stay in the past with our doctrines and holy books, or, at best, move slower than snails to accept the inevitable.

Al "Woody" Woodhouse
Kitchener, Ont.

AMEN TO THAT

In the article *General Synod balances budget* [Jan. 2012, p. 1], I read the following on the page 6 turn: "Of major concern is the decline in proportional gifts from dioceses...[these] are currently falling at an annual rate of three per cent...There is no indication that this decrease...will be reversed."

Then, I was struck by the review of the book by the Rt. Rev. John Shelby Spong on page 9. In it, he is quoted as saying, "If people believe they have to be literalists to be Christian but cannot bring themselves to be so, they simply drop out."

I am a dropout and it seems I am not alone. General Synod can balance the budget all it wishes, but it seems the solution exists at a more (non) fundamental level.

On page 4, Bishop Mark MacDonald refers to trying to go through regular channels to implement urgently needed change. "Now, we realize that we've got to do it ourselves," he says. "Now, we're saying, 'We will take control, whether you like it or not.'"

Amen.

Candace Carnie
Cochrane, Alta.

COPYCATS?

Accompanying my in-laws to Christmas Mass, I discovered that the newly revised Roman Catholic Apostles' Creed now ends with the assumption that Jesus goes to hell. Jesus never talked any such nonsense.

According to this revision, presumably Jesus now appears to Mary Magdalene and the disciples, directly from hell? Jesus' promise that love transcends death in his appearance to Mary is hugely uplifting, and certainly does not take place in hell.

Will the Anglicans be copycatting this revision as well as banning Morning Prayer?

J. Neilson
Petawa, Ont.

...I THINK NOT!

I am aware of the new worship material that has been produced by the Roman Catholic Church, but I have not read the material. As a bishop in the Anglican Church of Canada, and chair of the Anglican Journal Committee, I can assure you that the Anglican Church of Canada has no intention of copycatting the Apostles' Creed or any other material in the new service ordinal.

As for the idea of banning Morning Prayer, I do not know where that concern lies. I, along with many other Anglicans, say Morning Prayer daily. Although our Sunday worship has become primarily Eucharist, Morning Prayer services have not been banned and never will be.

George Elliott
Toronto



Reset the relationship

FRED HILTZ

IN ONE ARMCHAIR was seated the prime minister, the Right Honourable Stephen Harper; in the other, the National Chief of the Assembly of First Nations, Shawn Atleo. Behind them was a standard bearing the Canadian flag. The photo op captured, in a flash, the history of colonialism and the hope of self-determination, the legacy of assimilation and a longing for recovery of language and culture. It recalled words of apology in the House of Commons and summoned action in the indigenous communities.

The moment anticipated the historic gathering of First Nations chiefs with the prime minister in late January. According to the *Globe and Mail*, the only stated objective of this meeting was to "reset the relationship" between Canada and First Nations peoples. Many were hopeful that steps would be taken to repeal the age-old Indian Act. The prime minister's unwillingness to consider that was viewed as a real block to resetting the relationship. Many chiefs left the gathering as concerned as ever for their people, their lands and their resources; concerned for their children and their futures.

Given all this, I am pleased that our church is so deeply committed to resetting relations with First Nations peoples. I hear expressions of repentance and contrition for wrongs committed. I hear words of apology and see endeavours to live the words spoken. At hearings and gatherings of the Truth and Reconciliation Commission, I see people listening in stunned silence and in learning that moves them to every effort to make amends. I see commitments of time and resources to support the work of healing. I see people who really hear the desire for self-determination on the part of indigenous peoples and who want to really work with them to achieve it. I see humility that accepts the hand of fellowship in a journey of spiritual renewal leading to "a new agape"—a new love. I hear prayers that this country be guided on a new and different path.

I make these observations not to extol how virtuous and wonderful we are but rather to encourage us to press on with this sacred work. Its roots are in the justice of the prophets and in the gospel of Jesus, the Son of God. Our commitment is very much on my heart as I pray my way through Lent.

After all, isn't that what this holy season is all about? The resetting of our relationships with God, with one another and with the whole of creation.

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

Vital Church Planting Conference 2012, Feb. 2-4, Toronto



Diana Swift recently attended the VCP conference as part of the Journal's commitment to documenting missional forms of church as they unfold across Canada and the Anglican Communion. These reports have now been formalized as part of our new Stories of Mission Project (STOMP), in which we examine how Anglicans in Canada are embracing new ways of being church and how they are living out their faith through the Marks of Mission. Watch for more stories by Swift that reflect these themes, both in the Journal and at www.anglicanjournal.com

For more information about fresh expressions in Canada, go to www.freshexpressions.ca

Keep your hearts and minds open and don't ever give up.

—The Rev. Beverley Williams



CHRIS SHORT

THE COMMON CUP A live-music pub church is scheduled to open in Scarborough's Olde Stone Cottage Pub this year.

New faces and places of church

JESUS CONDUCTED his mission on the hillside, by the wayside and at the seaside. And today, Christians committed to missional re-engagement with society are taking church to the streets and other once seemingly unlikely venues.

The Vital Church Planting (VCP) conference's keynote speaker, the Rev. David Male, told delegates how U.K. Christians of different denominations are gathering at 2 a.m. outside the clubs of London and Manchester to help the young people who emerge lost, broke and addled by alcohol or drugs.

In a northern English town, a Methodist church about to close its doors, transforms itself into the Wesley Playhouse, a gathering spot for mothers and children that turns into a new and vibrant place of worship. Springing up everywhere are skateboarding churches, sports churches and even knitting churches—the latter surprisingly catching on with 20-year-olds—where people knit, then put their needles aside to pray quietly together.

Here in Canada, the Rev. Beverley Williams, who admits to being a “church planting junkie” and a “church planting geek,” is launching a live-music pub church at the picturesque Olde Stone



MICHAEL HUDSON

VCP conference keynote speaker, the Rev. David Male

Cottage Pub not far from Christ Church, Scarborough, an eastern suburb of Toronto, where she serves as priest.

Passionate about live music of every kind, Williams is attuned to the deep spirituality and sense of the sacred in the words of secular music. “We have discovered that a lot of musicians have a secret story in their lyrics,” she told the opening session of Vital Church Planting 2012. She cited the words “surrender to be free” in Joseph Arthur's song “Travel as Equals.” The musical pub church launches March 25.

A veteran of the annual VCP conference, Williams said, “One of the many things I've learned here is that you must hone in on your passions. Find the thing that lights the fire in your belly. Keep your hearts and minds open and don't ever give up.” —D.S.

Church planting 101: know your demographics

IF YOU WOULD be fishers of men, then first you must be dredgers of data—demographic data. That was the message sent by the Rev. Ryan Sim in a workshop on the importance of missional listening at The Missional Roadmap, the recent Vital Church Planting conference in Toronto.



CONTRIBUTED

Ryan Sim

“You must know your target community,” said Sim, associate priest for entrepreneurial activity at Toronto's St. Paul's, Bloor Street. Sim is embarking on the research phase of a five-year plan to start a new church in Ajax, a dormitory suburb of Toronto and home to many young commuting families.

Good sources of hard data on the makeup of target communities include diocesan or denominational headquarters, real estate agencies, the websites of local organizations, municipal offices and Statistics Canada. “Sometimes you can even get a custom study done if you have the budget,” he said.

Ryan also recommends exploring the neighbourhood yourself—on foot or by car. “What you see on the streets can tell you a lot about the people there and their needs.” Are there signs of permanence or transience? Poverty or affluence? Safety or danger? Community involvement or isolation? What, if any, are the signs of faith?

Do people rush home after work carrying cartons of take-out and a bottle of alcohol tucked under their arm? Does the fast-food deliveryman show up at a lot of doors in the evenings? “What do you see, what do you hear, what do you smell? Take it all in,” he said.

No grist is too lowly for your demographic mill. Are there a lot of empty diaper boxes put out for garbage pickup? Are there holes in the garage doors of otherwise well-kept



TYLER OLSON

Activity on neighbourhood streets tells you a lot about people and their needs.

homes suggesting the presence of aspiring young slap shot masters? Which is bigger in the local bookstore: the kids' section or the travel section? “The local bookstore is not going to stock a lot of kids' books if there's a lot of retired people in the community who are travelling,” Sim said.

After the observation phases, come the more interesting—and potentially riskier—phases of interpretation and evaluation. “You may be wrong about what you see,” Sim said.

Be interactive in the observational phase. Hang out in the coffee shops and start up conversations. “And do some demographic work of your own,” stressed Sim, who was instrumental in starting Reconnect, a church community for young stressed-out professionals living in downtown Toronto.

He suggested conducting 30-second two-question street-corner community surveys in which passersby are asked two simple questions: What brings you to this neighbourhood (work, study, shopping, living,

tourism)? And: What would most improve your quality of life? A veteran of such surveys, Sims said, “You get a lot of data this way. People talk a lot about money.”

A few interested respondents can be given longer, more specific questionnaires and may eventually become partners in your information gathering. Questions for this group might include: What are the problems in this community? How is the community shifting? How is Christianity perceived here? What is your dream for this community? How can we help?

“Ask them if you can put them on your emailing list so you can let them know if you use any of their ideas,” he said. “Ask, ‘Who else can you connect me with?’ This can lead to really fruitful partnerships that your church can be a part of.”

Gather a think tank and tease out trends and formulate ideas for helping people. “We saw patterns emerging. A lot of people said, ‘I want to reprioritize my time.’ There are opportunities there.” —D.S.

Further refinement recommended

Continued from p. 1

After the ACC standing committee reviewed the first draft, it recommended further refinement. To that end, Lawson is working with the Rev. John Kafwanka, director for mission at the Anglican Communion Office in London. There's no serious semantic problem, however. “It's just the procedure we

follow,” says Kafwanka. “It was decided that the final wording would be presented and adopted at ACC-15.”

And according to Lawson, the sixth mark may move up the ladder a rung to number five, following mark four, which is: To seek to transform unjust structures of society. “The list of marks is not based on priorities,”

she says. “There's a sequential aspect, and we've proposed that this one become number five.”

Lawson will attend the New Zealand meeting, which starts Oct. 27, with Bishop Sue Moxley of the diocese of Nova Scotia and Prince Edward Island and the Very Rev. Peter Elliot, dean of Christ Church Cathedral in Vancouver.

Transforming a broken church

Mennonite mentor helps revitalize Anglican ministry

DIANA SWIFT
STAFF WRITER

FOUR YEARS AGO, after a devastating church fire, the Rev. Canon Dr. Cathie Crawford Browning and the congregation of St. John the Evangelist in Thorold, Ont., were both headed in the wrong direction. Both rector and members were exhausted. Attendance was down. Financial giving was dwindling. Participation in ministries was on the wane.

“For the first time in my 20 years of ministry, I felt like giving up—and not just moving to a different parish but taking a new path,” Crawford Browning said at an informal Vital Church Planting presentation.

All that began to change when she met Peter Warkentin, the past moderator of nearby Southridge Community Church, which began life as a small Mennonite Brethren congregation but became a large successful place of worship with an average Sunday attendance of more than 1,500. “I was well aware of this huge vibrant place that was alive with young people,” said Crawford Browning.

Warkentin and his wife took the rector up on her invitation to visit St. John’s, a visit that would eventually start the rector and the church on a new path. Crawford Browning thought Warkentin would be taken with the church’s friendly attendants, simplified alternative service, \$400,000 organ and brilliant organist. “I thought he’d be really impressed,” she said. But when she asked him what he thought, he replied, “Maybe we can have coffee sometime.”

Kindly but frankly, Warkentin told her that he and his wife—both church goers since toddlerhood, were “lost and intimidated” by the Anglican liturgy. And he thought the people worshipping there were not engaged. He admitted that he never knew what book or what page he should be reading from, even with the help of kindly parishioners who saw their distress.

That summer, Crawford Browning attended a service at Southridge and was



RON NICKEL

More contemporary music was part of the makeover. The Apostles’ Creed was removed from the service and a full-time children’s and youth worker hired.



DIANA SWIFT

SHE THOUGHT

“...he’d be really impressed.”

—Cathie Crawford Browning



DIANA SWIFT

HE SAID

“Maybe we can have coffee sometime.”

—Peter Warkentin

blown away. “The music was top-notch, upbeat and alive, and the sermon was one of the best I have ever heard,” she said. “I started praying to God to show me what it would take to lead that many people in church.”

Warkentin agreed to help Crawford Browning “with more grace than I can describe,” and he outlined three principles of Southridge’s success.

1. A determination to preach the word of God in relevant ways.
2. Developing a fully engaged leadership team and pastors from within the congregation.
3. Creating a church that kids want to be a part of.

One of the first things Warkentin challenged was her 10-minute homily. He said she was, “whetting people’s

appetites but not feeding them.”

Warkentin also challenged the decision-making structure with the rector as CEO of the corporation. He suggested that she step into a more pastoral role supported by a team of lay leaders.

Along with changes to the sermon, came changes to the liturgy, including the removal of some repetitive aspects such as the Apostles’ Creed, which were putting people to sleep. Warkentin said, “If you want me to read it every week, put it up on a poster.”

More contemporary music was also part of the makeover and this led to the loss of the church’s long-serving organist. And despite its financial woes, the church hired a full-time children’s and youth minister.

None of this was easy, Crawford Browning says, and there were painful confrontations along the way, including the resignation of the new music director, and the turning backwards of some church members who had seemingly been committed to the new direction of St. John’s. “Had I not had a mentor to walk with me, I would have capitulated.”

Today, the pulpit, choir stalls and pews are gone, but Sunday attendance is up—on average to 125 from 85. A high-tech electronic screen drops down for people to read and sing from. There still are prayers, songs, psalms and (non-gospel) scripture readings but nothing is written in stone. Crawford Browning commits her sermon to memory so she doesn’t have to read it. Her 21-year-old music student daughter is the new music director and the parish young people are engaged. Even the ladies of the Altar Guild have noticed.

These changes notwithstanding, you still know you’re in an Anglican church, said Crawford Browning, who admits that sometimes she misses the comfort zone of old Anglican liturgy and even the hard pews and kneeling boards. “But I don’t talk a whole lot about being an Anglican anymore, or even about being a Christian,” she said. “I talk about being a follower of Jesus.”

Embrace the call to mission, urges archdeacon

ARCHDEACON Paul Feheley, principal secretary to the primate, greeted delegates on behalf of Archbishop Fred Hiltz and the Anglican Church of Canada at the opening of the Vital Church Planting Conference 2012. He harked back to a Fresh Expressions video of a few years ago, which made the point that not only do we not have children in our churches but we also do not have their parents and grandparents. That third missing



Paul Feheley

Feheley said. “But the church is finally beginning to wake up to this fact, and across parishes, communities and dioceses, we see it responding.”

generation “goes back to the time when church ceased to be a dominant force in people’s lives,”

Part of that response is the Anglican Church of Canada’s new national strategy, Vision 2019, which invites the Holy Spirit to take the life of the church more and more deeply into the paths of service and mission. “It challenges Canadian Anglicans to go beyond the institutional framework and embrace the call to mission that is at the heart of Christian discipleship,” Feheley said.

That call has been articulated in the Anglican Commu-

nion’s Five Marks of Mission, a short statement of the core values that express God’s mission in the world. “Conferences like this, Back to Church Sunday and other Fresh Expressions enterprises are critical if we are going to be faithful to the great mission given to us by our Lord,” Feheley said.

He expressed the gratitude of the church to conference organizers such as Dr. John Bowen and the Rev. Nick Brotherhood, leaders such as

keynote speaker the Rev. Dave Male, and supporters such as the Institute for Evangelism for moving the church forward and helping us “reclaim our vocations as evangelists, storytellers, caregivers, advocates for peace and stewards of creation. I believe the church, can and will and must find new ways to express our service to God and to our neighbours.”

He called the VCP conference another great step in that journey. —D.S.



READERSHIP SURVEY

Tell us what you think

Dear Reader:

This national readership survey has been developed, in partnership with diocesan newspaper editors, so that we can measure trends and respond to your needs. Your responses will be used only for the purpose of improving how we communicate with you.

Your views and ideas are important to us because they help us focus on what is important to you. I ask that you take 10 minutes right now and share your thoughts and feelings with us.

On behalf of the Committee of the Anglican Journal and the diocesan editors, I thank you for your time and support.

Sincerely,

Kristin Jenkins
Editor, Anglican Journal

1. I currently receive the Anglican Journal together with the following diocesan newspaper (NOTE: If you receive more than one diocesan newspaper, please choose the one from the diocese in which you currently reside):

- ☐ Crosstalk
- ☐ Niagara Anglican
- ☐ The Messenger
- ☐ Huron Church News
- ☐ Algoma Anglican
- ☐ New Brunswick Anglican
- ☐ Montreal Anglican
- ☐ Diocesan Times
- ☐ Mustard Seed
- ☐ Dialogue
- ☐ Rupert's Land News
- ☐ Anglican Life
- ☐ Saskatchewan Anglican
- ☐ The Anglican Link
- ☐ The Keewatin
- ☐ The Northland
- ☐ The Sower
- ☐ The Anglican
- ☐ Topic
- ☐ Caledonia Times
- ☐ Quebec Gazette
- ☐ Diocesan Post
- ☐ The Highway

2. Which statements(s) best describe your actions when you first receive your newspapers?

	The Journal	Diocesan Paper
I immediately read it from cover to cover.	<input type="checkbox"/>	<input type="checkbox"/>
I read some articles and save others for later.	<input type="checkbox"/>	<input type="checkbox"/>
I set aside the entire issue for reading later.	<input type="checkbox"/>	<input type="checkbox"/>
I scan the cover to decide whether or not to read.	<input type="checkbox"/>	<input type="checkbox"/>
I usually don't get around to reading it.	<input type="checkbox"/>	<input type="checkbox"/>
I put it into recycling immediately.	<input type="checkbox"/>	<input type="checkbox"/>

3. How much time do you usually spend reading/looking at each issue?

The Anglican Journal

☐ Do not read ☐ Less than 15 min. ☐ 15-30 min. ☐ 30-60 min. ☐ 60 min.+

My Diocesan Paper

☐ Do not read ☐ Less than 15 min. ☐ 15-30 min. ☐ 30-60 min. ☐ 60 min.+

4. What percentage of the newspapers do you usually read (excluding advertising)?

The Journal ☐ 25% or less ☐ 25 to 50% ☐ 50 to 75% ☐ 75 to 100%

Diocesan Paper ☐ 25% or less ☐ 25 to 50% ☐ 50 to 75% ☐ 75 to 100%

5. Including yourself, how many people usually read your copy of these newspapers?

The Journal ☐ None ☐ 1 ☐ 2-3 ☐ 4 or more

Diocesan Paper ☐ None ☐ 1 ☐ 2-3 ☐ 4 or more

6. How would you rate the overall content of these newspapers?

The Journal

☐ Excellent ☐ Very Good ☐ Good ☐ Fair ☐ Poor

Diocesan Paper

☐ Excellent ☐ Very Good ☐ Good ☐ Fair ☐ Poor

7. For each publication, indicate which responses best reflect your views (check all that apply):

	The Journal	Diocesan Paper
It's an important link to the rest of the Anglican Church of Canada and to parishes in my diocese.	<input type="checkbox"/>	<input type="checkbox"/>
It provides important news on church policies and practice.	<input type="checkbox"/>	<input type="checkbox"/>
It gives me a faith perspective that is missing from the secular media.	<input type="checkbox"/>	<input type="checkbox"/>
It gives me ideas about how to get involved in my parish and wider community.	<input type="checkbox"/>	<input type="checkbox"/>
Even if I disagree with things in this newspaper, I feel that I have learned something valuable.	<input type="checkbox"/>	<input type="checkbox"/>
Some stories touch me very deeply.	<input type="checkbox"/>	<input type="checkbox"/>
It provides news about church personalities.	<input type="checkbox"/>	<input type="checkbox"/>
It makes me feel good about the state of the church.	<input type="checkbox"/>	<input type="checkbox"/>
I feel sad/negative about the state of the church.	<input type="checkbox"/>	<input type="checkbox"/>
Much of this newspaper is uninteresting.	<input type="checkbox"/>	<input type="checkbox"/>
I trust this newspaper to tell the truth.	<input type="checkbox"/>	<input type="checkbox"/>
I find reporting in this newspaper to be biased.	<input type="checkbox"/>	<input type="checkbox"/>
I wish this newspaper had more pages.	<input type="checkbox"/>	<input type="checkbox"/>
I wish the articles were shorter.	<input type="checkbox"/>	<input type="checkbox"/>
It helps me feel connected when I cannot get to church as often as I would like.	<input type="checkbox"/>	<input type="checkbox"/>

8. For each publication, please indicate the content you would like more of (check all that apply):

	The Journal	Diocesan Paper
World news	<input type="checkbox"/>	<input type="checkbox"/>
Local news	<input type="checkbox"/>	<input type="checkbox"/>
News of other dioceses	<input type="checkbox"/>	<input type="checkbox"/>
Letters to the editor	<input type="checkbox"/>	<input type="checkbox"/>
Classifieds	<input type="checkbox"/>	<input type="checkbox"/>
Opinions, reflections	<input type="checkbox"/>	<input type="checkbox"/>
Profiles of church personalities	<input type="checkbox"/>	<input type="checkbox"/>
Book, film and music reviews	<input type="checkbox"/>	<input type="checkbox"/>
Photographs, illustrations	<input type="checkbox"/>	<input type="checkbox"/>
Other: _____		

9. Check the statements that best reflect your view of the overall look of each newspaper.

	The Journal	Diocesan Paper
Fresh look, attractive design	<input type="checkbox"/>	<input type="checkbox"/>
Clean and uncluttered	<input type="checkbox"/>	<input type="checkbox"/>
Easy to read	<input type="checkbox"/>	<input type="checkbox"/>
Difficult to read	<input type="checkbox"/>	<input type="checkbox"/>
Awkwardly designed	<input type="checkbox"/>	<input type="checkbox"/>

10. I would be willing to purchase a yearly subscription to support the ongoing publication of these newspapers.

- ☐ Yes, I would consider a subscription of \$35 to \$40 per year.
☐ No, I would no longer wish to receive the publications.
Other (please specify) _____

11. What is your PRIMARY source for general news and information?

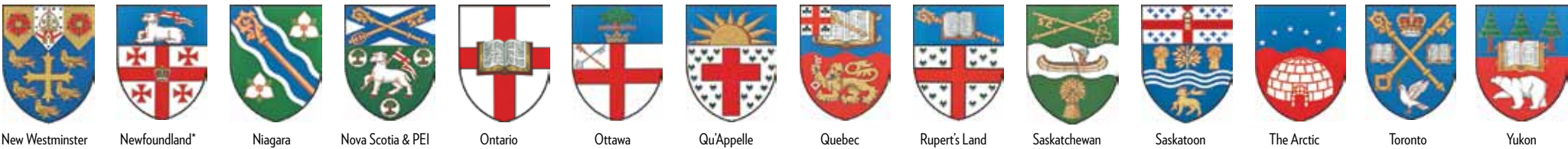
- ☐ Radio ☐ Newspapers ☐ Magazines ☐ Television ☐ Internet
Other: _____

12. Please select the statement that best applies to you:

- ☐ I do not have access to a computer.
☐ I have access to a computer but rarely use it.
☐ I have access to a computer but use it strictly for email and do not visit websites on the Internet.
☐ I have access to a computer and use it for email and to visit websites on the Internet.

13. How many websites do you visit in a typical week?

- ☐ 1-5 ☐ 10-20
☐ 5-10 ☐ 20-50



14. On a typical weekday how many hours do you spending visiting websites?

- ☐1 hour or less
- ☐3-4 hours
- ☐8 hours or more
- ☐1-2 hours
- ☐5-8 hours

15. How often do you save or forward website items?

- ☐Never
- ☐Often
- ☐Occasionally
- ☐Very Often

16. Please indicate how often you interact with web-based communications or social media (Facebook, Twitter) in your PARISH/CHURCH:

- Church/parish website
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- News and email updates from your church/parish
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- Online parish newsletter
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- Church/parish Facebook page or other social media
- ☐Not at all
- ☐Occasionally
- ☐Frequently

Please note any specific recommendations for web-based communications from your church/parish:

17. Please indicate how often you interact with web-based communications or social media (Facebook, Twitter) in your DIOCESE:

- Diocesan website
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- News and email updates
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- Online diocesan newspaper
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- Diocesan Facebook page or other social media
- ☐Not at all
- ☐Occasionally
- ☐Frequently

Please note any specific recommendations for web-based communications from your diocese:

18. Please indicate how often you interact with web-based communications or social media (Facebook and Twitter specifically) through the ANGLICAN JOURNAL and THE ANGLICAN CHURCH OF CANADA (ACC).

- The Anglican Journal website
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- The Anglican Journal Facebook page
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- The ACC website
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- The ACC Facebook page
- ☐Not at all
- ☐Occasionally
- ☐Frequently

Please note any specific recommendations for web-based communications from the Anglican Journal:

19. Please indicate the frequency with which you interact with these web-based communications:

- Online versions of any local, regional or national newspapers
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- Podcasts
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- Facebook or other social media
- ☐Not at all
- ☐Occasionally
- ☐Frequently
- YouTube
- ☐Not at all
- ☐Occasionally
- ☐Frequently

20. How interested would you be in subscribing to the Anglican Journal and your diocesan newspaper in the following formats?

- Quarterly print publication (newspaper or magazine)
- ☐Highly interested
- ☐Somewhat interested
- ☐Not at all interested
- Monthly email newsletter
- ☐Highly interested
- ☐Somewhat interested
- ☐Not at all interested
- Online only
- ☐Highly interested
- ☐Somewhat interested
- ☐Not at all interested

In this section of the Readership Survey, please tell us about yourself. Demographic information is essential to the analysis and interpretation of trends.

21. ☐Male ☐Female

22. ☐Clergy ☐Laity

23. Including yourself, how many people live in your household?

- ☐1
- ☐1
- ☐3
- ☐4
- ☐5
- ☐6
- ☐7+

24. What is your age?

- ☐Younger than 18
- ☐18-24 years
- ☐25-34 years
- ☐35-49 years
- ☐50-64 years
- ☐65-74 years
- ☐75-84 years
- ☐85 and older

25. Which of the following best describes your current working status? (If more than one applies, please indicate)

- ☐Student full-time
- ☐Fully retired
- ☐Student part-time
- ☐Semi-retired
- ☐Employed full-time
- ☐Work at home UNPAID
- ☐Employed part-time
- ☐Work at home PAID
- ☐Unemployed
- ☐Self-employed

26. Do you have children under the age of 18 living in your household?

- ☐Yes
- ☐No

27. Please indicate your average level of church attendance:

- ☐Once a month
- ☐2-6 times per year
- ☐2-3 times per month
- ☐6-10 times per year
- ☐3-4 times per month
- ☐Less than twice per year
- ☐5 times per month or more
- ☐Do not attend

28. Which of the following best describes your involvement in your local church/parish?

- ☐Very actively involved
- ☐Somewhat involved
- ☐Actively involved
- ☐Not at all involved
- ☐Have been involved in the past but not currently involved

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...when the Anglican church in Canada obtained its autonomy from the mother church in England, its first liturgical business was...the production of a new hymn book!

The Golden Jubilee of the BCP

Celebrating the 50th anniversary of the 1962 edition of the Canadian Book of Common Prayer

GORDON R. MAITLAND



THE YEAR 2012 is full of anniversary celebrations. It is the Bicentennial of the War of 1812 and the Diamond Jubilee of the accession of Her Majesty Queen Elizabeth II. It is also the Golden Jubilee of the 1962 Canadian Book of Common Prayer. In response to the request by General Synod 2010 that the Anglican Church of Canada observe this anniversary, the Prayer Book Society of Canada (PBSC) is working with the Faith, Worship and Ministry department of the national office to make this observance a memorable one.

As part of this jubilee celebration, the Prayer Book Society is suggesting four dates be observed. Each of these dates has a historical significance in the history of the BCP. The first date is **Wednesday, March 21**. This is the date of Archbishop Thomas Cranmer's martyrdom. Archbishop Cranmer was the architect and compiler of the original Book of Common Prayer in 1549 and this day is Cranmer's feast day in both the BCP and BAS liturgical calendars. Al-

though the prayer book has undergone many changes since then, the wording of many of the prayers and exhortations has stood the test of time for more than 450 years.

The second date is **Wednesday, May 2**. This is the day of the nation-wide celebration of the 1662 English edition of the Book of Common Prayer in the United Kingdom. This celebration will take the form of an evensong at St. Paul's Cathedral in London. The 1662 Book of Common Prayer was the edition used by the United Empire Loyalists and first Anglican settlers in what is now Canada. Since the 1662 BCP was the one in use when the Anglican Church of Canada obtained its autonomy from the Church of England in 1893, it is the edition of the BCP referred to in the Solemn Declaration.

It is interesting to note that when the Anglican church in Canada obtained its autonomy from the mother church in England, its first liturgical business was not a revision of the BCP but the production of a new hymn book! The first Book of Common Praise appeared in 1908. The revision of the prayer book was delayed by the First World War, but the first Canadian edition of the prayer book came into use in 1922.

After the Second World War, the need for revision was felt again and a new revision was published in 1959. This brings us to the third significant date for the Golden Jubilee year, which is **Monday, September 3**. It was on this date in 1959 that the 1962 Canadian BCP was first authorized (on an experi-

mental basis) for use in the Canadian church. Why is it called the 1962 BCP when it was first published in 1959? In our Canadian church, any legislation that comes before General Synod and has the potential for changes in doctrine must be passed by two consecutive General Synods to come into effect. For Anglicans, doctrine is enshrined (in part) in our liturgical formularies, and thus changes in the prayer book have potential doctrinal implications. It was not until the revised prayer book was passed at a second General Synod in 1962 that it could be accepted by the church as a whole. Between 1959 and 1962, the new prayer book was used only experimentally alongside the 1922 Canadian BCP.

The September 3 date has further significance. It was on this day in 1578 that the first recorded celebration of the eucharist took place in what is now Canada, celebrated by the Rev. Robert Wolfall in Frobisher Bay. The historical significance of the September 3 date was not lost on the Anglicans assembled for General Synod in 1959, because the bishop of the Arctic, D. B. Marsh, was allowed to be the first cleric to celebrate the eucharist using the new prayer book. The service took place in St. George's Church, Ste. Anne de Bellevue, Que. Since September 3 falls in the Labour Day weekend, Canadian Anglicans may wish to celebrate the occasion of the first use of the 1962 BCP on a Sunday or weekday following the long weekend.

The final date in the cycle of celebrations marking the Golden Jubilee of the

1962 Canadian BCP is the First Sunday in Advent, **December 2**. After the revised prayer book received approval at the 1962 General Synod, the then primate, Archbishop Howard Hewlett, sent out an episcopal decree to the entire Canadian church that the 1962 BCP would come into effect, and be used exclusively, as of the First Sunday in Advent 1962. As it turns out, Advent also fell on December 2 in 1962, so this year's anniversary date will be exactly 50 years to the day that the 1962 BCP became the official worship book of the Anglican Church of Canada.

The 1962 Book of Common Prayer is still authorized for use in the Anglican Church of Canada, and it is hoped that even congregations who primarily use the Book of Alternative Services for their worship will consider using the BCP for some of their celebrations this year. The BCP is a part of our Anglican heritage, and a significant marker of Anglican identity. Educational resources and suggested liturgical material for celebrating the anniversary dates will be available on the website of the Prayer Book Society of Canada (www.prayerbook.ca) and we invite people to explore the interesting resources to be found there. An informed acquaintance with the 1962 Canadian Book of Common Prayer will help Canadian Anglicans to appreciate the deep and rich legacy of faith our forebears have entrusted to us.

The Rev. Gordon Maitland is the national chair of the Prayer Book Society of Canada and a parish priest in Windsor, Ont.



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



Archdeacon John M. Robertson
Senior Gift Planning Officer, Resources for Mission
General Synod of The Anglican Church of Canada
80 Hayden St., Toronto, ON M4Y 3G2 · Telephone 416.924.9199 ext. 268
Toll-free 1.888.439.GIFT (4438) · Email: jrobertson@national.anglican.ca

or your diocesan gift planning consultant





What about Attawapiskat?

The situation is not hopeless, but we need to make better choices

DAVID SCHULZE

SEVERAL YEAS AGO, my daughter and I visited the Magdalen Islands, a small chain in the Gulf of the St. Lawrence that is part of the province of Quebec. Unconnected to the rest of the chain and separated by 12 kilometres of water is Entry Island. It has about 130 inhabitants and can be reached only by sea or air. We learned that the provincial government pays for a teacher to live on Entry Island year-round and teach elementary school.

In Canada, we see it as reasonable that families like those living on Entry Island should have a public school in their own community, yet it occurred to me that similar spending on aboriginal communities is often viewed as a waste. Since sailing past Entry Island, I no longer see a reason why First Nations should apologize for the amounts their communities cost the taxpayer, but many thought differently during the recent controversy about Attawapiskat.

A Cree community of 1,900 people situated on the western coast of James Bay in Ontario, Attawapiskat is connected to the outside world only by air, water and, in winter, an ice road. Many Canadians were shocked when a state of emergency was declared at Attawapiskat on Oct. 28, 2011, and the Red Cross was called in to help residents cope with frigid temperatures and insufficient housing. Several commentators suggested the best solution would be to shut the community down and move residents to the south.

Yet paying jobs are now available near Attawapiskat: only 90 kilometres from the reserve, De Beers has opened an open-pit diamond mine employing over 500 workers. Thanks to an agreement negotiated by the band council, about 100 of those workers are from Attawapiskat.

A fundamental question for me is why so many believe we owe so little to the people of Attawapiskat, with whom our federal government entered into a solemn agreement in the form of Treaty 9? It was among the last in a series of “numbered” treaties signed by Canada from the 1870s to the 1930s, with First Nations from northern Ontario to the Rocky Mountains. Representatives of the Crown met with chiefs and had them sign a surrender of their land. In return, the federal government promised them small annual payments, reserves and the right to hunt and fish throughout their territory.

From the government’s point of view, the land had been cleared of competing claims and was ready for



REUTERS

About 20 Attawapiskat families were slated to move into temporary shelter before Christmas to escape households without running water or toilets.



REUTERS

Oranges for sale in Attawapiskat.

“Why do so many believe we owe so little to the people of Attawapiskat?”

settlement. From the aboriginal point of view, the Crown had promised to protect their way of life.

Life changed very little for the Attawapiskat Cree so long as they could still live off the land, since settlers never came. But in the 1950s and 1960s, the fur trade ceased to offer a viable livelihood. At the same time, the federal government pressed the Cree to settle permanently on reserves and enforced attendance for their children in residential schools.

The communities were emptied of their children, and the parents sat on the reserves waiting for them to return. They had little else to do if they could not hunt, fish or trap, and the communities remained isolated.

Since the 1950s, the federal



REUTERS

Seven-year-old Ferlin lahtal (top) and his sister, five-year-old Verna, live with 19 other people in a house that has plastic on the ceilings to keep water out.

government has gradually provided indigenous people with the same services that the provinces provide to other Canadians, such as health care, education and social assistance. Since the 1970s, service delivery has been systematically delegated to the First Nations themselves.

Federal funding depends on the annual budget and on a minister’s discretion, however. Services such as local policing may simply stop from one year to the next, to be replaced by a distant provincial police detachment. Moreover, federal funding does not have to match the level of provincial funding allocated for the same services off-reserve. Often, federal funding is lower.

In areas such as education, Indian

Affairs provides budgets below the provincial average to reserves where needs are greater. Communities serving deprived populations in remote locations become trapped in a downward spiral of underfunding and underperformance.

Things do not have to be this way. Just across James Bay, on the east coast, life in the Cree and Inuit communities of Quebec is not perfect, but much better.

The James Bay Cree and Inuit of Quebec were never asked to sign a treaty. As a result, when the Quebec government announced in the early 1970s that a hydroelectric project would flood their traditional lands, the Cree and Inuit went to court to stop it. Settlement negotiations led to the James Bay and Northern Quebec Agreement (JBNQA), the first modern land claims agreement, and the project went ahead.

The JBNQA left the Cree and Inuit with regional school boards, health and social services agencies, police forces and local government structures under their control. These institutions are funded jointly by the federal and provincial governments, to the same level as comparable bodies in the rest of the province.

The JBNQA also recognized their right to hunt, fish and trap, and provided the Cree and Inuit with a role in wildlife management and environmental assessment in their territory. With compensation for settling their land claims, the Cree and Inuit bought businesses. Where Attawapiskat derives benefits from a single mine, the Quebec Cree and Inuit have a growing role in the regional economy.

The question raised by the example of the Cree and Inuit of Quebec is this: why did they have to go to court and accept massive development on their lands in order to obtain the benefit of adequate locally controlled services and economic opportunities of the kind we would consider a minimum for other Canadians?

The real question raised by Attawapiskat is whether all we promised its people in Treaty 9 was underfunded resources on unsustainable reserves and an invitation to move elsewhere if these did not suit them. Or is it possible that we owe them institutions and services of at least the same quality we take for granted in the rest of Canada and a chance to participate in the economic benefits that can be derived from their lands?

David Schulze is a partner in the law firm of Dionne Schulze in Montreal, which specializes in representing aboriginal communities and individuals.

Learning to speak Anglican

MICHELLE HAUSER

“**N**OW THAT’S a Lambeth of an idea!” exclaimed the bishop. This led to a hearty round of knee-slapping and head-tossing by everyone in the room.

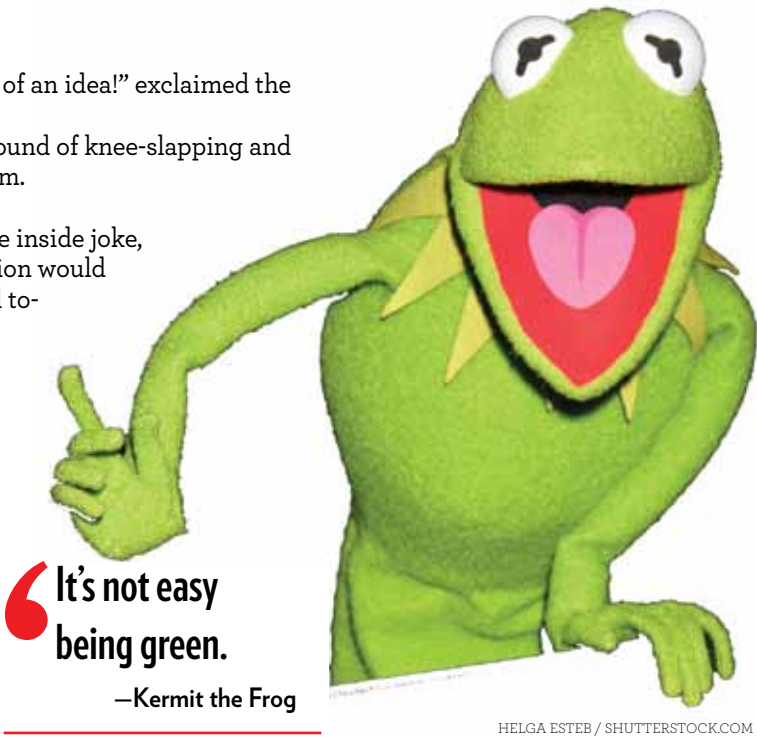
Everyone except me. Recognizing that I had missed the inside joke, I did what anyone else in that situation would have done: I faked it. And pretended to have a delayed reaction to the utter hilarity of a reference that flew way over my head.

After the meeting, I googled “Lambeth.” *The official London residence of the Archbishop of Canterbury in England.* Then, I carefully stored the meaning and its context in my cerebral file. The one that’s labelled “useful tidbits on being Anglican.”

I was five years into my life with the church and had still not learned to speak fluent Anglican. I had no idea what an odyssey of trial and error, shame and humiliation, it was going to be.

Before I joined the church, I thought of myself as gifted with languages. After all, it had taken me only six months to learn to speak fluent Spanish. But more than a decade postconfirmation, I was still tongue-tied and suffering from an acute case of “foot in mouth” syndrome whenever I ventured out of the safety of my pew and did anything more than pray silently.

There was, however, a period during my diocesan congregational develop-



It’s not easy being green.

—Kermit the Frog

HELGA ESTEB / SHUTTERSTOCK.COM

ment work when I really felt I had arrived. I was having a prolocutorial, hermeneutical, Lambethian good time! But on congregational visits, I soon discovered that my Dickensian love affair with the uncommonness of my new language was alienating me from the very people I had been called to serve. I had inadvertently become an “insider’s insider”—difficult to understand and even harder to warm up to.

I quickly remedied the situation by adopting a hybrid vocabulary: calling on appropriate Anglicanisms so as not to offend clergy; and at

the same time, being careful to include enough everyday language for everybody else. I noticed this new, dual approach reduced the number of people who visibly winced whenever I spoke.

Still, I have not been able to completely divest myself of my amateur standing in the speaking Anglican department. In spite of my best efforts, many slap-on-the-wrist moments remain. It’s left me wondering if I will ever get it right.

For example, I used to say “sermon” as in “I really enjoyed your sermon this morning” until I was told that it ought to be “homily.” Note

taken. Moments later, with someone else, I am told not to use “homily.” Now what? Should I say, “I really enjoyed your talk this morning” or make up my own words, as in, “You really blew the doors off with that sermily today”?

Can somebody help me out here?

Once, I was corrected by a priest about having referred to “the sacrament of marriage” in an email. He wrote back that marriage is “not widely known as a sacrament.” The exchange left me red-faced, and I immediately began placing sticky notes all over my cerebral folder. But the very same week, I read a reference to “the sacrament of marriage” on the Church of England website. The C of E is the mother ship, for heaven’s sake! Surely they know if marriage is a sacrament or not. Will the confusion never end?

Lacking the confidence I assume is afforded the cradle Anglican, I dwell betwixt and between, caught in linguistic limbo. I wonder what might happen if a more generous posture was adopted to acquaint people with our language? I think Spanish-speaking people, some of whom encouraged me to practise their language the way a child does, would make wonderful role models. In their company, I was free to experiment and make mistakes without fear of looking foolish. Their ethos? “Close enough is

good enough.” They forgave me my tendency to butcher their language with hard r’s and badly conjugated verbs. When this happened, I would receive a smile and a “*muy bien*,” urging me onward and upward.

By contrast, Episcopalians do not suffer fools gladly. Experimentation is akin to heresy and offenders are often set right in the most ungenerous and unforgiving way. Come to think of it, this may contribute to the reason why lay people (oops, sorry, “the laity”) are sometimes very, very quiet at Bible studies.

In the immortal words of that famous amphibian-American philosopher, Kermit the Frog, “it’s not easy being green.” The same could be said for being Anglican.

However, I have not lost all hope. There are always options to explore for those of us who seek both to understand and be understood. I was delighted to meet some Spanish-speaking Anglicans at the diocese of Toronto synod recently and I’m toying with the idea of asking them to teach me how to speak Spanglican. Then I can translate it back to English, and maybe, just maybe, I’ll finally get it right.

Michelle Hauser is a parishioner at the Church of St. Mary Magdalene in Napanee, Ont., and manager of annual giving for the Anglican Church of Canada.

Putting pork on your fork

DIANA SWIFT
STAFF WRITER

Food is an intimate part of daily life and an intimate part of religious life as well. As a culinary badge of faith, Christians in medieval Portugal and Spain developed dishes combining pork and shellfish, foods forbidden to Jews and Muslims. Christian ate these combinations freely, and made the public consumption of these dishes by Muslims and Jews who converted to Christianity a tangible test of their sincerity. Today, Spain’s popular paella, with its pork sausage and shellfish, recalls these origins, and Portuguese cuisine features several delicious dishes featuring pork with clams.



SHUTTERSTOCK

In medieval times, eating pork and seafood was a test of a new convert’s sincerity.

Save the rails

The Anglican diocese of Quebec and the Roman Catholic diocese of Gaspé “are profoundly disturbed” at the lack of government support for the Matapédia-Gaspé rail line.

The rail line was purchased in 2007 by a cash-strapped co-operative of regional municipalities, la Société du chemin de fer de la Gaspésie (SCFG). SCFG hopes to open discussion on financial support with Jean Charest, premier of Quebec, and Denis Lebel, federal minister of economic development. “We need \$19 million

over five years to bring this railway, which has been neglected for 30 years, up to speed,” said Francois Roussy, SFFG president, in a news release.

The importance of the rail line to the social and economic fabric of the region is incalculable, said the dioceses in a joint communiqué. Seniors and the ill use it to receive medical treatment in Rimouski and Montreal. Tourists travel it to visit the Gaspé and young people use it to go to and from colleges and universities. It also provides transport for regional businesses. Representatives of the two churches have agreed to work together to save the rail line. —D.S.

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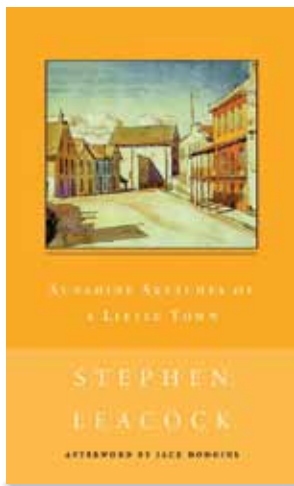
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Bred in our ^{funny}bone

One hundred years ago, the release of Stephen Leacock's *Sunshine Sketches of a Little Town* had Canadians in stitches

RON DART

THIS YEAR MARKS the 100th anniversary of *Sunshine Sketches of a Little Town*, one of the classics of Canadian literature. When it was published in 1912, Leacock had most Canadians holding their sides in laughter. Leacock became a pioneer of the distinctive

Canadian genre of irony and humour, and *Sunshine Sketches* was published in many editions. When Leacock died in late March 1944, *The New York Herald Tribune*

suggested that “Stephen Leacock, surely, was the First Citizen of Canada.” High words of praise for an Anglican, political economist, raconteur and literary genius.

I encountered Leacock as a young child living in Toronto in the 1950s. My grandmother lived with the Archbishop of Canada at the time (Derwyn Trevor Owen: 1934-1947) and his family. Owen was a good friend of Leacock's, and when Leacock died, Owen made the journey to St. George's parish at Sibbald Point, Ont. The first biographer of Leacock, Ralph Curry, had this to say about Owen's journey for the funeral. “Archbishop Owen, a long-time friend of Stephen's, had come 50 miles from Toronto through the snow to assist the local rector in the last rites of Canada's most famous author.” Leacock was, indeed, in his passing, Canada's most famous author, and my grandmother and mother were more than keen to make sure this was known to their children. I took in Leacock in many ways.

Who was Stephen Leacock before the publication of *Sunshine Sketches* and what was it about this alluring book that held the attention of Canadians for many a decade? Leacock was born in England in 1869, and his family migrated to Canada in 1876. In typical Leacockian fashion, he declared, “I decided to go with them.”

The family settled in the Lake Simcoe area, and tried to make a living farming, but misfortune dogged them. Leacock's mother and extended family supported the Leacock clan as they eked out a living (the father was often absent and not the easiest man to live with) and eventually, Leacock left to attend Upper Canada College in Toronto, where he was head boy in 1887. He went on to graduate from

SUNSHINE CELEBRATION

The city of Orillia, Ont., home to the Leacock Museum National Historic Site, will be marking the 100th anniversary of Stephen Leacock's Sunshine Sketches of a Little Town all summer. This will include a three-day Sunshine City Festival in August. Go to www.leacockmuseum.com



KARSH OF OTTAWA

Yousuf Karsh, on assignment for *Saturday Night* magazine, took this photograph of Stephen Leacock, Canada's greatest humorist, in Orillia in 1941. Karsh described Leacock as “jovial and fulfilled, intellectual, but still casual.”



LEACOCK MUSEUM ARCHIVES, ORILLIA

McGill University's Professor Stephen Leacock, seated in the wheelbarrow, with his wife, Beatrix (second from right), and friends at his Old Brewery Bay retreat in Orillia in 1908.

the University of Toronto in 1891 and eventually returned to Upper Canada College, where he was on staff from 1891 to 1899. Leacock was 30 years of age, and the publication of *Sunshine Sketches of a Little Town* was still more than a decade away.

Leacock decided to enter doctoral studies at the University of Chicago in the area of political science and economics, and in 1903 he was awarded the degree of Doctor of Philosophy. Leacock was hired at McGill (where the Leacock

Building still stands) and throughout most of the initial decade of the 20th century, he established himself as one of the leading lecturers and published authors in the areas of Canadian history and political thought. He even clashed with the young Churchill in one of his tours of England.

Since Leacock had solidly established his reputation as a fine academic in the early years of the 20th century, most assumed this would be his chosen discipline and life vocation. But there

was much more to Leacock than the academic, as the Canadian public was about to learn. Those who take the time to read some of Leacock's earlier writings can appreciate a humorist in the making. It was just a matter of time before another aspect of Leacock's multi-gifted personality would emerge.

Leacock, in a timid and shy way, published *Literary Lapses* in 1910. It was an immediate success. Leacock was heralded as the new Mark Twain and *Literary Lapses* was reprinted many times to keep up with the demand. Then came *Nonsense Novels* in 1911—another bumper crop. Leacock had an uncanny, incisive, gentle yet probing way of making Canadians see their foibles and follies through the use of irony. Satire was too much fist to head. Irony awakened in the readers a deeper way of seeing, and Leacock was soon taking North America and Britain with his humour.

In the compact missive, *Sunshine Sketches*, romance, religion, politics, economics, prohibition and literature are each, in their turn, playfully unveiled in the small town of Mariposa. There can be no doubt that Leacock cares for those he sees through, and this means there is a tenderness in his humour that is often lacking in those who only criticize. The book can be divided into six sections: the hypocrisy of prohibition and the inflated sense of importance of Mariposa citizens; the stock market and the rise and fall of wealth; the Anglican rector, Dean Drone, and the fate of his parish; the melodramatic romance of Peter Pupkin and Zena Pepperleigh; the election of 1911; and tensions between the demands of city life and a deeper longing for the possibilities of another more centred place and space.

There is much in *Sunshine Sketches* that is dated, but those who take the time to read deeper will soon discover that the underlying themes that permeate this gem of a book are perennial—this, of course, is what makes it a classic.

Margaret MacMillan, in her 2009 book, *Stephen Leacock*, brought her admirable biography to a close with Leacock's own words. “There is not yet a Canadian literature,” he wrote in 1941. “Nor is there similarly a Canadian humour, nor any particularly Canadian way of being funny.” How wrong he was, of course. He was in the middle of creating both.

Leacock is, indeed, bred in our bone, whether we realize it or not. And *Sunshine Sketches of a Little Town* has done much to inform us how his writing is part of our collective Canadian psyche and soul.

Ron Dart teaches at the University of the Fraser Valley in Abbotsford, B.C., in the department of philosophy and politics. He is the political science adviser to the Stephen Leacock Home/Museum in Orillia, Ont.

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What is your Lenten practice?

POP CULTURE MAY love Christmas and Easter, but Lent usually gets short shrift. Take the movie, *Chocolat*, for instance. In it, a French-Mayan woman (played by the comely Juliette Binoche) scandalizes an entire French village when she sets up her chocolate shop—just in time for Lent.

It's a charming movie, but Lent is cast as a dour season during which the pious deprive themselves of pleasures such as...you guessed it...chocolate!

This year, staff writer **Leigh Anne Williams** asked Anglicans to share the Lenten practices they find most meaningful. Here's what they said:

BISHOP MARK MACDONALD
Toronto

The Lenten practice that has forever shaped my imagination comes from back home among the Ojibway in northern Minnesota. Every Sunday night during Lent, there is a potluck followed by hymn singing until 2 or 3 a.m. All the singing is in Ojibway, interspersed with stories, testimonies, Bible readings and prayers.

THE REV. CANON TRAVIS ENRIGHT Edmonton

In the aboriginal community, Lent is [a time of] renewal, when you start preparing for a Sundance. I fast every Friday, but I also spend a long time, usually on a Saturday, [walking] the land. This is [also] the time more than any other when I will go to a sweat [lodge]. Sometimes I think we lose connection to who we are. We can intellectualize and theorize and philosophize about the nature of Jesus, [but] when you actually walk the land, you understand that God walked on this planet in a very particular way, and then you're called to walk in that same path.

THE REV. CHRISTINE BROUILLARD-COYLE Essex, Ont.

Lent is a time to get rid of the distractions of life and focus. It allows us to focus on what God is calling us to. It's not just something we do in the quiet of our homes; it is something we express in how we live.

This is the second year that Social Justice Huron has created a Lenten Social Justice Calendar, which offers suggestions for actions or prayers for each day of Lent. The calendar was published in the *Huron Church News*, but will also be posted on Social Justice Huron's Facebook page.

JUDY STEERS Guelph, Ont.

We had a conversation with youth and young people about the things that people give up. It is meant to enhance your relationship with God and the world around you. One young person said, "I give up

self-doubt." And that led to a conversation about giving up negative habits, undesirable attitudes or destructive habits and things that don't help our relationship with ourselves and, by consequence, our relationship with God. I like the idea of an intentional step toward something positive as opposed to a denial of something.

MATT KOOVISK Kelowna, B.C.

I don't really give up anything for Lent. I've never found that a beneficial practice for me. I immerse myself in prayer. I love liturgy and prayer and scriptures, so I tend to do more of that during Lent. I tend to try to read through the stations of the cross at home on Fridays, and read more of the early Christian writers, the spiritual fathers, all that kind of stuff during Lent, in addition to my prayer times.

CYNTHIA PATTERSON
Quebec City

I try to be more intentional and spend much more time in prayer. I give up something. And then I fast on Wednesdays. I find it helps me connect with poverty all over the world, including outside my own door, and [from] a prayer perspective makes me keener and sharper. And the last thing is I take something called red rods and put them in water. They are very beautiful red bushes that grow wild in fields everywhere. By the time Easter arrives, they are producing leaves. So they go from something completely dormant that you cut out of the snow on Ash Wednesday to that beautiful yellowy-green of spring.



CYDNEY PROCTOR Halifax

I've tried not eating meat for Lent and fasting, but they both failed, probably because of a lack of accountability. Most successful was the Lenten swear jar imposed by my roommates. I can get a bad case of sailor's

mouth so it filled up pretty quickly at first, but by the end of Lent, I wasn't even thinking to swear anymore.

It's kinda silly, but curbing an unseemly habit for Lent seems like a good thing. My swearing came back, but noth-

ing like it was. I realized that my task benefited our little community. It made me think about words and their effect on those around me, and how it makes me seem to others, and what I was projecting about myself to the world. It was eye-opening.



ILLUSTRATIONS BY DAVID SHAW

VORACIOUS READER "I get a couple of books and when Lent comes, start into them. I love it!"

THE REV. CANON DR. JUDY ROIS Toronto

Lent is a penitential season, traditionally a season to give up something—things like food or drink or social activities—to focus on spiritual things. I think that continues to work for some people. For others, it feels punitive, like going on a diet. They are OK for the first week and then they fall off the wagon and feel worse because they failed in their faith life, so to speak....

I am such a voracious reader. I get a couple of books for Lent and when Lent comes, I start into them. I've made it a really enjoyable thing that I look forward to, and I don't fall off the wagon, so I don't feel bad. I love it! If I finish my books in Lent, fine, and if I don't, it doesn't really matter. I just keep reading throughout the rest of the Easter season.

ARCHDEACON PAUL FEHELEY Toronto

Without doubt, the most meaningful Lenten practice for me is the opportunity to study and engage people in conversation as we learn together. When I was the regional dean of the deanery of Oshawa, we organized a deanery-wide Bible study each Wednesday night in Lent. In other parishes, we used the Archbishop of Canterbury's Lenten book, which he commissions each year for congregations to use as a study resource. These books were always of a length and style that were helpful and the material was always "fresh." This year's Lenten book is called *Love Unknown* by Ruth Burrows. Over the years, [we also] have studied films. The congregation sees the movie and then later in church, we have the study and conversation about the film's meaning and its application in our Christian lives.

RANDY MURRAY Vancouver, B.C.

Personally, I find the experiences of Shrove Tuesday and Ash Wednesday very powerful and for me, that sets the tone for the next 40 days. I often take on the role of pancake chef at my home parish of Christ Church Cathedral, Vancouver, and I always attend at least one Imposition of Ashes Eucharist.

I don't give things up or purposefully add new spiritual practice or disciplines into my regular routine and if someone were to ask me my Lenten intentions, I would likely respond with something cheeky like,

"I'm giving up Lent for sex!"

Usually spring arrives early on the west coast and that often coincides with the beginning of Lent. The lengthening of the days and the late winter sunshine create an atmosphere conducive to meditation, reflection and growth in my faith life.

Although this is a pretty corny metaphor, my Lenten journey does parallel what is happening in nature as the croci, daffodils and tulips begin to bloom. I think about my own mortality, I think about those loved ones who have finished their lives on earth and I think

about the legacies they have left for me. I focus more at this time on the significance of the gospel messages and how I can bring them more effectively into my vocation as a Christian communicator.

So if you see me taking public transit during the days of Lent, I probably won't be reading and I won't have my earbuds in, but I will be in a reflective place. And during that journey, I may discover some deep truth about my spiritual journey in faith or I might not. But whatever the result, the trip is always worth it.



Bullfighter, spy, cop, priest

DIANA SWIFT
STAFF WRITER

WHAT'S THE BEST background for becoming an Episcopal priest? A stint as a teenage toreador? A year in a Trappist monastery? Counter-intelligence in Vietnam? CIA operations in Latin America? Two decades with the FBI?

For 67-year-old Rev. Perry Smith, all these were steps along the path that led to where he is now: canon for pastoral care at St. John's Episcopal Cathedral in Jacksonville, Fla., where he ministers to the sick and dying. "To me, these were all part of a life of service," he says.

The Kentucky-born Smith, who last fall published his memoirs, *The Unlikely Priest*, left evangelical Protestantism for Roman Catholicism in his teens. Inspired by the writings of Ernest Hemingway in American lit class, he went



CONTRIBUTED

The Rev. Perry Smith

to Mexico after high school and tried, briefly, to break into bullfighting.

With his years as a teenage aficionado long behind him, Smith does not defend the cruel bloodsport. But he does see some similarities between the ritual of the *corrida* and ritual of the mass, in which two very different types of priestly figures don beautiful garb and perform a series of practised and solemn moves.

"The centrepiece of bullfighting, whether we

like it or not, is ritual killing—sacrifice. And the bull is feared and revered at the same time," he says. "All of the *taurinos* and professional bullfighters I know are in awe of the bulls and find them to be majestic and amazing creatures of God."

Similarly, at the centre of Christian orthodox worship is sacrifice—the sacrifice of the mass, which is relived every time it is celebrated. "The solemn beauty and ritual leading up to the moment of truth, the breaking of the bread (the body) in the mass, for example, can be transcendent. Then we realize we are experiencing something so grace-filled and beautiful that nothing else matters," Smith says.

In 1966, at age 21, he entered the Kentucky Abbey of Gethsemani, whose most famous resident was the Christian mystic Thomas Merton. Ill-suited

to the silence and meditation, however, the action-oriented Smith left the monastic life in just over a year and immediately was drafted into the U.S. Army. The year 1967 saw him assigned to military intelligence with the 9th Infantry and sent to Vietnam.

It was later, during his CIA career in Central America, that he began his journey to the Episcopal church. "It was Archbishop Marcos McGrath, a Roman Catholic, who suggested that my social conscience and sensibilities would be a better fit with the Anglican Communion," says Smith. "Back then, it had a broader sense of social awareness and concern."

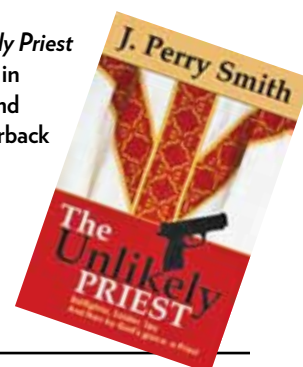
Smith was particularly supportive of women's rights and birth control. "I was seeing a lot of abject poverty in the environs and women who had many children in the home by multiple fathers," he recalls. "Yet the Catholic church con-

tinued to prohibit birth control, and I felt that was socially unconscionable." He broke from Catholicism in 1977.

In Central America he befriended a British Anglican priest from a nearby mission and eventually made his way to England, where he explored the Anglican church. Returning to the U.S., he became an Episcopalian and was made a deacon in 1989.

In 2001, as he was contemplating retirement after 22 years with the FBI, a priest friend nudged him toward theological school and Smith was ordained in 2002.

The Unlikely Priest is available in e-format and trade paperback at amazon.com.



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