

ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 137 NO. 9 • NOVEMBER 2011

Maple leaves and poppies

*Poppies still bloom
in Flanders' Fields
though guns
no longer roar
and children romp
where carnage raged
in war-torn days of yore.
To honour those who
perished there
far from their northern home
row-on-row of maple leaves
were fondly carved in stone.
At the eleventh hour
on the eleventh day
of the eleventh month
Canada remembers them.*

—William Bedford

A DAY TO REMEMBER

Canadian Air Force Major Desmond Brophy kisses his three-year-old daughter, Kathleen, during Remembrance Day ceremonies at the Queen's Park Veteran's Memorial in Toronto, Nov. 11, 2010.



REUTERS/MIKE CASSESE

Women in the church

MARITES N. SISON
STAFF WRITER

This year marks the 35th anniversary of the ordination of women to the priesthood in the Anglican Church of Canada and the Evangelical Lutheran Church in Canada.

Today, nearly 37 per cent or 886 out of 2,396 active clergy in Canada are female. The Anglican Church of Canada has six female bishops. The Lutheran church ordained its first woman pastor on May 7, 1976, and today three of its six bishops are female. One of them, Susan Johnson, is the national bishop.

Bishop Sue Moxley of the Anglican diocese of Nova Scotia and Prince Edward Island will preside over the eucharist at a celebration service on Nov. 30, St. Andrew's Day. This is the same day that, in 1976, the Anglican Church of Canada ordained six women priests from four dioceses.

The service kicks off three days of special events in historic Lunenburg, N.S. The gathering will be a time of "celebration, reconnecting, sharing stories, renewing baptismal and ordination vows," say organizers of Reflecting the Light of Christ. There will also be a number of workshops aimed at equipping delegates for future ministry.

To register for the event, go to <http://tinyurl.com/3lcmghs>

Celebration organizers have also set up a Facebook page <http://tinyurl.com/3w7ta6x>.

THIS REPORT CONTINUES ON P. 8

Stronger together

A bold plan for youth ministry

PHIL COLVIN

WHEN WE INVITED regional youth workers to the Lutheran-Anglican Stronger Together youth ministry consultation, we didn't ask them to come for training. Our purpose was better expressed through a call taken from the Book of Acts: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common."



Phil Colvin

The story of youth ministry in our churches has been shifting over the past few years; the "wonders and signs" have been visible at all levels of the church. Youth leader gatherings in 2008 and

See THE BEST, p. 6



LARA LEDGER

Five parishioners ride their trusty steeds to St. Thomas Anglican Church, Wainwright, in Edmonton, for the Back to Church Sunday service.

BACK TO CHURCH SUNDAY

How do we measure success?

MARITES N. SISON
STAFF WRITER

A number of Anglican churches across Canada opened their doors for Back to Church Sunday on Sept. 25.

Did they succeed in getting more people in the door?

Yes. But according to some of the priests who coordinated parish initiatives, it's not about the numbers.

"For me, the best part about the exercise is churches being reminded that we feel our best

See WORSHIP, p. 7

Read more about women in the Anglican Communion:

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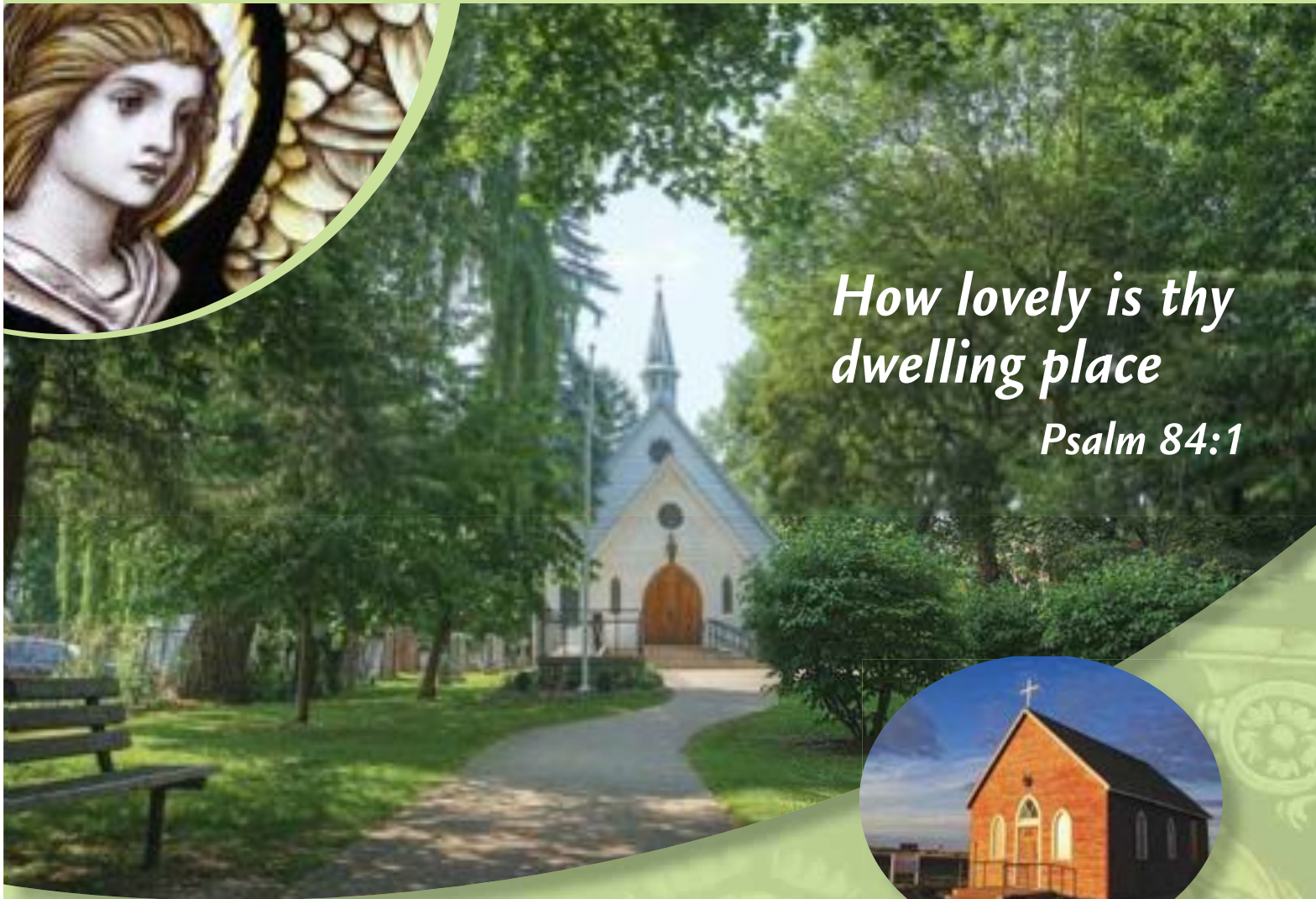
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How lovely is thy dwelling place

Psalm 84:1

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The cloistered life

At the Sisters of St. John the Divine, a life of contemplative prayer is combined with active mission, hospitality and community service.

DIANA SWIFT
STAFF WRITER

IN AN ERA when some of us spend more time at our television and computer screens than there are hours in the day, and Canadians spend an average of \$1.50 for every \$1 they make, it’s a comfort to know that some Anglicans are living lives of poverty and meditative monasticism.

Within the Anglican Church of Canada, there are several holy orders dedicated to prayer and poverty, among them the Sisterhood of St. John the Divine, the Community of the Sisters of the Church and the Order of the Holy Cross.

On a blustery day in late winter, St. John’s Convent, the motherhouse of the Sisters of St. John the Divine (SSJD), nestles snugly on a large snowy lot, surrounded by trees and set well back from the street. This quiet retreat lies just blocks from one of Toronto’s busiest intersections, where Finch Avenue transects Yonge Street, the world’s longest city thoroughfare.

Far from a gothic redoubt with a mailed door, the convent is a bright modern building with no shortage of window glass. Towering over it on the lot next door is an impressive red-brick mountain—St. John’s Rehab Hospital, the largest freestanding rehabilitation hospital in Canada. The original cupola-topped building, still part of the complex, opened in 1937 on 25 acres of farmland as Canada’s first convalescent hospital.

“But our order was not founded to be a nursing or teaching order, as many of the Roman Catholic orders were,” says Sister Elizabeth Ann Eckert, the convent’s reverend mother. “We were founded first and foremost to be a community of prayer. Our original charter says that we are to work wherever God calls us.” As part of their response, the SSJD have founded hospitals and schools and provided social services.

They also teach, preach, lead retreats and quiet days, make altar linens and write hymns and music. The convent is also a spiritual home to men and women, clergy and laity, Anglicans and non-Anglicans who, as associates or oblates, maintain a spiritual connection with the convent.

The sisters greet visitors in long friarish blue robes with large plain crosses that evoke the medieval age of faith and revelation. Not for them the pert pearl-grey A-line frocks of some Catholic sisters. They host an annual open house, with talks, tours of the convent and guesthouse and a eucharist—followed by a far-from-ascetic smorgasbord lunch in the airy refectory looking out onto a quadrangle filling up with snow.

The convent has a spare and elegant chapel, a library and any number of cozy nooks in which to curl up with



CONTRIBUTED

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

“I will only leave SSJD if they ask me to leave, or in a coffin.”

—Sister Anitra Hansen

a book. Its guesthouse is open for individual and group retreats of one night or more, and the convent hosts day events of study and prayer as well.

Once numbering about 70, today the sisters are a smaller group of 20 in full life profession and four in the novitiate at the Toronto site, with an additional four at the small sister house of St. John in Victoria, B.C. The oldest nun is diminutive Sister Constance, 107. “She is an amazing woman,” says Sister Elizabeth Ann. “She is an American citizen who came to Canada to join the sisterhood because we had no colour bar.” She alone wears the striking black and white habit. The youngest nun is Sister Amy, 33.

The community combines contemplative cloister life with active mission, hospitality and community service. Pioneers in health care since the order’s founding in Toronto by Hannah Grier Coome in 1884, the sisters still play important roles in the hospital, providing spiritual, pastoral and

THE WAY OF LIFE

Prayer is the sisterhood’s first work. Each day, two hours are set aside for private prayer, meditation and reading Holy Scriptures and other spiritual books in order to deepen the union with God. The sisters also spend two or more hours daily praying together in the chapel in a cycle of worship that begins with matins, peaks at noon eucharist and ends with compline (pronounced comp-lyn), a monastic evening service used to end the day.

They hold all things in common, as witnessed by their vows of poverty. They are committed to living in community and to stability in their lives and relationships, as witnessed by their vows of chastity. Their rule of life depends upon listening for God, as witnessed by their vows of obedience. In this era of rapid change, these vows anchor them in the life of Jesus and in the transforming experience of the gospel.

library support and sitting on boards and committees.

Convent funding, says Sister Elizabeth Ann, comes from many sources. These include revenues from guests, donations from supporters, pensions, diocesan support in B.C., outreach bud-

gets, and honorariums for teaching, preaching and leading workshops.

For some, deciding to join a religious community is a long process that takes years of soul-searching even before the initial step. About half leave before taking their life vows. For others, commitment happens early and easily. Even then, the SSJD journey takes at least six and a half years as a sister moves from postulant, to novice, first profession and finally, life profession.

Sister Doreen McGuff, who joined in 1965 right after university, is one who felt the call early in life. “A sister came to speak at our Sunday school about the convent when I was a young girl and I was stirred by the idea of joining then,” she says. But for Sister Anitra Hansen, the call came much later. “I entered the convent on my 41st birthday in Oct. 1977. My first years were not at all easy. I was independent, stubborn and used to living on my own, as well as still grieving for my (recently deceased) brother and father.

“The past eight years, however, have been especially wonderful for me as I have allowed God to wrap me in total love and acceptance,” says Sister Anitra. “And now I know, deep in my heart, what I had intuited in 1976: I will only leave SSJD if they ask me to leave, or in a coffin.”

	Day	Reading		Day	Reading		Day	Reading	
	01	Psalms 85.1-13	<input type="checkbox"/>	11	2 Timothy 3.10-17	<input type="checkbox"/>	22	1 Chronicles 17.1-15	<input type="checkbox"/>
	02	2 Peter 2.1-22	<input type="checkbox"/>	12	2 Samuel 7.1-17	<input type="checkbox"/>	23	1 Chronicles 17.16-27	<input type="checkbox"/>
	03	2 Peter 3.1-18	<input type="checkbox"/>	13	2 Samuel 7.18-29	<input type="checkbox"/>	24	Matthew 1.18-25	<input type="checkbox"/>
	04	Mark 1.1-8	<input type="checkbox"/>	14	Romans 16.5b-27	<input type="checkbox"/>	25	Luke 2.1-14	<input type="checkbox"/>
	05	1 John 1.1-10	<input type="checkbox"/>	15	Titus 1.1-16	<input type="checkbox"/>	26	Acts 6.8-7.2a	<input type="checkbox"/>
	06	1 John 3.1-24	<input type="checkbox"/>	16	Titus 2.1-15	<input type="checkbox"/>	27	John 21.20-25	<input type="checkbox"/>
	07	1 John 5.1-21	<input type="checkbox"/>	17	Titus 3.1-15	<input type="checkbox"/>	28	Isaiah 63.1-19	<input type="checkbox"/>
	08	1 Thess 5.12-28	<input type="checkbox"/>	18	Hebrews 1.1-14	<input type="checkbox"/>	29	Psalms 148.1-14	<input type="checkbox"/>
	09	Psalms 126.1-6	<input type="checkbox"/>	19	Psalms 98.1-9	<input type="checkbox"/>	30	Revelation 21.1-7	<input type="checkbox"/>
	10	Isaiah 61.1-11	<input type="checkbox"/>	20	Isaiah 62.1-12	<input type="checkbox"/>	31	Luke 2.15-21	<input type="checkbox"/>
				21	Amos 9.1-15	<input type="checkbox"/>			



To the future church

MARK MACDONALD

TO OVERSIMPLIFY matters, we could say that Christianity’s growth plan over the past few centuries has been, “If you build it, they will come.” That wasn’t all, certainly. With the building, it was necessary to provide pastoral care and community service, and motivate a civic responsibility for the larger community. Within the building, churches provided a valuable place for the community to connect, young people to learn and families to transition into the great moments and movements of human life. Perhaps more than anything else, the church was the place to integrate the rest of life’s activities with the faith that spoke to and for most of the larger society. When we tried to extend our work, to grow, we would plan a way to build a building.

The service the physical church provides is not insignificant. Many in modern society are looking for ways to fill the void of the relatively smaller role that the church plays in contemporary life. In indigenous communities across North America, the weaker presence of the church causes real pain, real hardship. Having said this, it does not mean that our old patterns—building buildings and administrating the religious aspect of life in a civil society—is the way to fill this void. In fact, in our present situation, it seems that trying to resuscitate our old approach, perhaps pursuing the old position of influence, is simply not possible and the attempt might have negative consequences.

As we adjust to our new reality, it is time to reassess the role of the building. We have built some of the most beautiful buildings known to humankind. They still proclaim a cosmology that has the power to inspire and instruct. Each one that we have, inasmuch that it contributes to the work of God, should be maintained—never, however, at the expense of the work of God in the world. Further, building should take a backseat to the re-emergence of the heart of the work of God through the church: making disciples.

Our work must focus on making disciples and building the networks capable of supporting them. We should concentrate on maintaining the capacity for the formation, connection and communion of disciples as a matter of first importance. Our lack of capacity to build or even maintain buildings has limited the reach of our work. The work of our church is there for the communities that can afford a building, clergy and program. Communities of disciples, however, would be more flexible, moving into areas that cannot afford a building and working among people who are alienated from the traditional church.

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

EDITORIAL

Learning and dreaming

KRISTIN JENKINS

I LOVE IDEAS and I love learning. The day I stop is the day I die. My maternal grandmother was like that. She used to say that what kept her going until she was 104 years young was her interest in everything around her. That, and meeting new people, which (incredibly) she was paid to do until she was 98.

Nana was the Welcome Wagon lady in Belleville, Ont., a job at which she excelled for 49 years. When the local newspaper reporter interviewed her at her retirement party, she told him to say she’d been with Welcome Wagon for 50 years “because it will make a better story, dear.”

Welcome Wagon had an annual award in Nana’s honour: The Laura M. Hagerman Award for achievement. You see, my grandmother may have been the oldest employee Welcome Wagon ever had (she never told them her real age, in case someone insist she retire), but she was also one of the most productive. And they used Nana’s sales figures to set the bar high.

The day both the president and the area manager of Welcome Wagon came to Nana’s house to inform her of the annual award was a memorable one. But not for the reasons you might think. While her visitors chatted blithely on about the award and what an honour it was, Nana’s mind raced full steam ahead. At the first lull in the conversation, she announced, “I know *just* what I’m going to wear!”

And with that, she stood up and led the two astonished women into her bedroom. It was off the kitchen and the round table where all important conversations were held. Sliding back the mirrored door on her double closet, Nana pulled out The Vittadini.

Purchased in her 83rd year, Nana dropped almost \$1,000 for the fuschia designer suit in a boutique in Toronto’s trendy Yorkville district. It was “a honey,” she declared. The double-breasted jacket fit perfectly over the fine merino wool skirt. The latter fell straight from the hip and ended precisely at the knee.

I loved the way Nana looked when she wore The Vittadini. She remained tall and slim all her life and as she told me many times, she had great legs. Elegant and sophisticated, she didn’t look like anyone else’s grandmother...that I’d met, anyway.

Back in my grandmother’s bedroom, the unsuspecting area manager looked skeptically at the knee-skimming bottom half of The Vittadini.

She turned to Nana. “Don’t you think that skirt’s a bit short for you, Laura?” she asked, sounding more like a lamb to the slaughter with every passing second.

“What are you talking about?” my grandmother retorted, sticking out her right leg with a flourish. “My legs are better than yours!”

The area manager called me and told me this story about a week after Nana’s memorial service at Bridge St. United. (In spite of the minister’s trepidation that “relatives tend to break down,” I had managed to successfully deliver the eulogy there.) I knew the story had to be true; those words were classic Nana. I was grateful for the area manager’s phone call and realized she must be a Very Good Sport Indeed.

Nana’s dedication to her work and the level of professionalism that she brought to it were eclipsed only by her absolute love of “getting her girdle off.” This was the expression she used when any kind of work—paid or volunteer—was finished and it was time to turn her attention to recreational pursuits. Some of these included hosting and attending dinner parties for family and friends, Bridge Club and, until she was 90, travel.

Getting her girdle off should not be confused with the time Nana announced that she was no longer going to wear her girdle. I think she was about 85 by then. My mother and I looked at each other. “Be my guest!” my mother replied, choking with laughter. “Go for it!” I offered. I think this was about the same time that Nana decided, after the unexpected death of her gentleman friend, that her dating days were over. (My grandfather died when my grandmother was in her early 40s.)

For the next 20 years, Nana continued to live each day to its



KRISTIN JENKINS

MY NANA Laura M. Hagerman

fullest. I believe that getting up, getting dressed and getting out of the house (Welcome Wagon calls, errands and so forth) was one of the foundational underpinnings of her successful aging. Nana loved her life and every day dawned with endless possibilities for a new adventure. She never lost interest in the world around her and the people in it.

The day before she died saw her sitting at the kitchen table receiving a steady stream of visitors, including her minister from Bridge St. United. (A weird coincidence, but then Nana always had good timing.) Somehow, after a sleepless night spent holding my hand while the two of us prayed grimly for the morphine to kick in, she looked like Her Old Self. I, on the other hand, looked like Death Warmed Over.

My grandmother was a terrific mentor and inspiration to me and we loved each other dearly. But there was one thing on which we never agreed: the value of dreaming. Nana was the ultimate pragmatist. If you couldn’t find it, make it or earn it, what was the point?

“You are a *dreamer*, Kristin,” Nana would say, like it was a delinquent activity. This would also signal that she thought my reach was exceeding my grasp. (Or maybe she was getting an uneasy feeling that my “dream” was going to lead to a request for funding.)

Dreams continue to be a very big part of my life. I pay attention to them, even nurture them, because they can open doors to unforeseen places. Dreams can change the course of life.

As the editor of the *Anglican Journal*, I have many dreams. Sure, I dream of a bigger, better newspaper and a more capable website, but after two years and a bit, I am dreaming about meeting you, sharing my ideas, answering your questions and hearing your stories. In person.

Am I dreaming? You bet.

Where there’s a dream, there’s a chance to create something good, to improve what is and find new ways to build for the future. In the case of your national newspaper and the regional newspapers that it brings to you each month, there is a lot of room to build grassroots relationships. After all, it is you that we really serve.

For inspiration on the “how,” I think I’ll go look at The Vittadini.

It hangs in my double closet now.

Kristin Jenkins is editor of the *Anglican Journal*.

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What next?

It was with more than dismay that I read in the *Anglican Journal* [Letters, *Innovative examples*, Sept. 2011, p. 4] of a parish in Brampton that has an option of receiving the sacramental presence of our Lord in a disposable paper cup!

This cross-fertilization of ideas apparently has neither theological nor liturgical boundaries. The next to go will be wine. Grape juice or even apple juice or water is used by some denominations. For a church that stands for Catholic practice, however, where the way we do things reflects the substance of what we believe, one would only hope that this is nothing more than a passing flight of fancy.

Incidentally, where in the chancel would one place the garbage cans for the reverent disposal of one's paper cup?

The Rev. James Buenting
Kelowna, B.C.



DAVID ANDERSON HTTP://DAVIDANDERSONILLUSTRATION.COM

MOST FAMOUS CHAPLAIN

The special report on military chaplaincy in the October issue omitted reference to Canada's most famous chaplain. Major John Foote won the Victoria Cross for his heroics at the invasion of Dieppe on Aug. 19, 1942. And he won it without firing a shot.

The invasion of Dieppe, a small village on the coast of France, by 5,000 untested Canadian troops was a rehearsal for the invasion of Europe two years later. More than 900 Canadians were killed that day and a similar number taken prisoner.

A captain at that time, Foote spent the first eight hours of the invasion crawling around the beach, rescuing and treating the wounded while under fire himself from entrenched German gunners. He then passed up an opportunity to retreat from the invading ships and instead, as a prisoner of war, tended to the spiritual needs of the captured. His story was told in Canadian history classes for years afterwards.

Foote was born and raised in the village of Madoc, Ont., and graduated from the Presbyterian Theological College of Montreal in 1934, subsequently serving the church in Fort Coulonge, Que., and Port Hope, Ont. Released from German captivity in 1945, he continued as a chaplain for three more years. He later became an Ontario cabinet minister responsible for the province's prison system in the Conservative government of Leslie Frost. He died in Cobourg, Ont., on May 2, 1988, at the age of 84.

Keith Kincaid
Toronto

BISHOPS, HEAR OUR PRAYER

Call it what you will—open, generous or welcoming communion [*The case for open communion*, May 2011, p. 1]. The fact is, Anglicans are an episcopacy: governing of church by bishops.

From what I understand, the recent unanimous decision by the House of Bishops to ask persons who wish to receive Holy Communion to first be baptized, is their first-ever unanimous vote. So, rather than using tasteless cartoons, inflammatory language such as “unwashed,” “stampede of the unbaptized to the communion rails” or “revisionist” [Sept. 2011, Letters to the editor, p. 5], let us remember these are our bishops. They need our prayers and support.

It is now up to all the clergy to encourage all unbaptized persons to make their personal commitment to embrace Jesus.

Terry J. Love
Vancouver

GOOD SENSE PREVAILED

Allow me, as an agnostic Anglican, to congratulate the Rev. Lee Lambert on his heartfelt and beautifully written reflection [*Notes from a funeral*, Oct. 2011, p. 6].

I once went to the funeral of the child of a friend, and the (Catholic) priest won my heart by quoting these words, “We aren't here to explain this terrible tragedy or to ask God why. We're here because we don't know what else to do.”

He too had the good sense to get out of the way.

David H. Dutton
Sherbrooke, Que.

ABOUT TIME

How thrilled I was when the Gifts for Mission booklet fell out of my September *Anglican Journal*! It is about time that our own gift catalogue was distributed thus. I will certainly make use of it. Thank you!

Jennifer Wheeler
Victoria

COUNTER-PRODUCTIVE, THAT

I am disappointed that the World Vision Gift Guide has once again been inserted into the paper as direct competition for the Gifts for Mission guide from the Resources for Mission Department. It seems to me to be counter-productive to our mission to not encourage Anglicans to give with “an Anglican face.”

Bradley Smith
Deseronto, Ont.

RETURN TO FASTING

I commend the Catholic bishops of England and Wales for returning, on Sept. 16, 2011, to the obligatory practice of abstaining from eating meat on Friday.

By freely engaging in acts of self-denial, we make a statement that those in need are our brothers and sisters. This practice of marking Christ's death on Friday with fasting and abstinence needs to be rediscovered and encouraged not only in England and Wales, but throughout the world.

Paul Kokoski
Hamilton, Ont.

GRUBBY WORLD OF POLITICS

Jack Layton well merited the national affection and respect his memory evokes in the *Anglican Journal* [*A man like Jack*, Oct. 2011, p. 4, and *Remembering Jack*, p. 5]. Although he and I would disagree strongly

on matters political and economic, I recall the wise words of the German statesman Otto von Bismarck: “If you outlive a worthy opponent, you will find that you miss him.” Jack Layton was a worthy opponent and a fine gentleman. We will miss him.

However, your warm treatment of the worthy, politically “left” Jack contrasts sadly with the misconception of politically “right” conservatives (like me), held by many church people.

Please give some encouragement to conservative Anglicans who work to bring our faith and beliefs into the often grubby world of politics.

Frank Gue
Burlington, Ont.

FROM THE HEART

I am compelled to write regarding Mr. James Cowan's letter to the editor [*Let my people worship*, Oct. 2011, p. 4]. It is an integral part of our life as people of faith that we speak the truth from a place of humility.

I am a deacon in the diocese of New Westminster. Bishop Michael [Ingham] is my bishop and I speak from my heart.

Bishop Michael did not persecute anyone. The leadership of the four dissenting congregations launched the legal actions. Several thousand Anglicans were not thrown out of their church buildings. Rather, several hundred chose to leave the Anglican Church of Canada. Thousands chose to stay.

Time and time again, the bishop and his staff offered dialogue and exploration as alternatives to legal manoeuvres. Time and time again, the bishop and his staff attempted to reach an understanding with the dissenting individuals and their supporters. All offers were rebuffed.

How terribly sad that we found ourselves in a position where we had to say, “If you want to be part of this family, you are more than welcome; we love you and want you to stay. If you cannot live within the rules of the family, however, and choose to move to another family, go with our blessing. But you don't get to take any of this family's property.”

Please know, if you are a past or present member of any of the dissenting congregations, you are welcome in any of the parishes in the diocese. You are welcome to worship freely. We'd love to welcome you home. We have much to share and learn from each other as we all move towards being the people God knows each of us can be.

The Rev. Alisdair Smith
Vancouver



My solemn vow

FRED HILTZ

IN MY LIFETIME I have made a number of solemn vows—in marriage, in ordination and in installation to various offices in the church. Some months ago, I was invited to make another one. It reads like this: “I will never commit, condone, or remain silent about violence against women.” It's the vow associated with the White Ribbon Campaign initiated by a number of men in the aftermath of the massacre of 14 women at the École Polytechnique in Montreal in 1989. The campaign is now an annual event in 55 countries around the world.

As I made my vow in the presence of the Rev. Canon Alice Medcof, who has been a longtime member of the International Anglican Women's Network (IAWN) in the Anglican Communion, my mind went back to the Primates' Meeting earlier this year. A major presentation on gender-based violence portrayed the issue as a global phenomenon ranging from domestic abuse to human trafficking to female genital mutilation to the systematic killing of women. Statistics provided by the United Nations make it clear that no country, rich or poor, dictatorship or democracy, has come close to eliminating violence against women.

The primates were challenged to take action on a number of fronts.

- To raise the profile of UN Millennium Development Goals that call for promotion of gender equality and the empowerment of women.
- To support initiatives in our parishes and dioceses that respond to violence against women.
- To train clergy and pastors to be aware of the nature and dynamics of gender violence.
- To gather other church leaders and those of other faith traditions to discern how we might speak and act together.
- To ensure publicity and liturgical resources for use on November 25, White Ribbon Day, the first day of the global 16 Days of Activism for the Elimination of Violence Against Women. I refer you to: <http://alturl.com/vi7r5>

These are practical ways in which I am challenged to live out my solemn vow. In the spirit of our baptismal promise “to respect the dignity of every human being,” I hope we will all embrace this solemn vow with genuine passion and integrity. For deep within it lies the sanctity of human life, beauty before God and mutual respect, one for another.

Let's wear our ribbon and make good our vow.

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

New Westminster: A new era of mission and ministry

RANDY MURRAY

A DECISION OF the Supreme Court of Canada has ended a long period of litigation in the diocese of New Westminster. Doors of three parishes are now open for worship conducted by clergy licensed by the bishop of the diocese.

The Supreme Court’s decision of June 16, 2011, dismissed an appeal launched by dissident clergy and some lay leaders of four parishes. The appeal expressed their dissatisfaction with the B.C. Court of Appeal and the Supreme Court of B.C. ruling that parish buildings are held in trust by the diocese for the worship of the Anglican Church of Canada. This decision upholds the integrity of the structures of the Anglican Church of Canada, so that the work of God can be exercised faithfully and effectively: it has profound implications for the life of the church across Canada.

These unanimous court decisions clarify the relationship, within the structures of the Anglican Church of Canada, between parishes and the

‘This has been a painful and agonizing experience for people on all sides.

—Bishop Michael Ingham

diocese. They uphold the traditions of the church catholic that understand a fundamental connection between Christians across a diocese, holding together members of the Body of Christ even though liturgical practices and theological understandings may differ. They affirm General Synod 2007’s determination that the blessing of same-sex unions is not a matter of core doctrine.

This period of litigation has been difficult for all concerned. At the installation of the Rev. Allen Doerksen as bishop’s missionary for the Central Fraser Valley and priest-in-charge of St. Matthew’s Abbotsford on September 7, 2011, Bishop Michael Ingham said: “This has been a painful and agonizing experience for people on all sides, and it is appropriate

tonight that we express our thanks to God that a new era of mission and ministry in the service of Jesus Christ has begun. It is also important that we express our sorrow and repentance. On the last night of his earthly life, Jesus prayed that the church might be one. He prayed for unity so that the world might believe.

“Our public divisions and disputes these last 10 years have damaged the mission of God. Words have been exchanged, and words have been written, by people on both sides, that should never have been said. Tonight we repent, and ask God’s forgiveness. We extend the hand of friendship to those who have left this place and ask for mutual forgiveness. And as we move forward from these sad years into a new and better future, we ask that God’s grace and love be showered on this place, on all its people, on all who have worshipped here, all who have felt it necessary to leave, all who have felt welcomed to return, and all who might once again find the inclusive, welcoming love of God here in the years to come.”

Over the coming months and years, as with all relationships that are broken, people will need time to heal: we continue to believe in God’s grace to bring about healing where there has been division. While some parishioners have followed clergy away from the buildings they sought legal means to control, others, disenchanted by the controversy, are returning to the life and worship of the Anglican Church of Canada.

The history of our church is one that values theological breadth and generous hospitality. The decisions of the courts affirm those Anglican values, enabling the gospel to be proclaimed faithfully and generously to a world hungry for the good news of God in Jesus Christ.



Randy Murray is editor of the diocesan newspaper, *Topic* and communications officer for the diocese of New Westminster.

The best of what’s happening at all levels

Continued from p. 1

2011, along with the first joint youth gathering in 2010, have been some of the most visible from a national vantage point. Each of these is an expression of the best of what’s happening at parish, diocesan and regional levels, where hard-working and talented individuals have been using small levels of resources to do incredible, life-changing ministry among young people.

This “new” story is simple but powerful: where passionate, prayerful youth workers and volunteers are not working in isolation but are supported by their whole churches, young people and communities alike are being fed, empowered and changed by their encounters with the living Christ.

The old story, however, is still being told: that we are a church of shifting demographics and dying traditions that expects youth ministry to save it. This reasoning has been the single most damaging foundation for youth ministry in Canada. It has drawn up plans from a place of fear and anxiety, where youth coordinators are employed on short-term contracts to fulfil an endless shopping list of impossible objectives. These positions have been terminated on a pretext of failure after a few short years when the parish statistics have not shifted and budgets have been tightened to protect the “core” of the institution.



ANDREW STEPHENS RENNIE

Youth workers at Camp Columbia in the diocese of British Columbia during the Lutheran-Anglican Stronger Together youth ministry consultation

Isolated youth ministers operating from a vision of short-term panic, stop-gap solutions and a sense of failure—if this is the church that reaches out to young people, how can we possibly expect them to respond?

We organized Stronger Together to articulate the new story based on the shared experiences of the attendees and to speak it to our dioceses, regions, parishes and national bodies. We are not proposing a single project, model or approach to be rolled out across each diocese and synod. Rather, we united to propose a series of three-year goals that would enable each region to support

effective, sustainable youth ministry.

Those goals include visioning: a challenge that 50 per cent of the Anglican and Lutheran churches in Canada will have discerned what youth ministry could look like in their context and will have identified a single measureable goal for making their parish youth ministries more effective.

Leadership formation is also crucial. Each diocese and synod needs a staff or structure (paid or volunteer, coordinator or committee) with a clear and realistic job description for empowering youth ministry regionally and in congregations. Parish

volunteers should be affirmed and supported by annual training and retreat opportunities.

Youth ministry needs to be resourced, through both financial planning and intentional connecting of youth ministry facilitators across regions and the country. Communication should not be random. There should be definite plans for electronic and print media as well as personal contact and deliberate storytelling.

And there needs to be definite focus placed on nurturing individual young people. We aim for a year-long, residential young adult discipleship program to be planned and budgeted for in each part of the country, and to see 75 per cent of dioceses and synods having youth participants in national or regional events each year.

During the next three years, the Stronger Together community will build on the momentum begun at Camp Columbia. Our ministry is mostly individual in our different regions, but we aim to continue to meet and keep each other accountable for our role in this work. Similarly, we will also continue to be advocates for youth ministry across our churches so that we will bury the old story and its associated bad practices.

In its place we will share a life-giving ministry in which the church doesn’t need to ask where all the young people are. Instead, everyone

in the church will be intentionally ministering to young people themselves.

Phil Colvin is youth coordinator for the diocese of New Westminster and youth director at the parish of St. Francis-in-the-Wood, West Vancouver.

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Success is Anglicans actually making the invitations.
—The Rev. Stephanie Douglas-Bowman



Success is how many people have the faith to make an invitation.
—The Rev. Nick Trussel



Success is inviting a friend to church every week.
—The Rev. Brian Galligan

‘Worship is a team sport’

Continued from p. 1

and perform our best when we are sharing our faith,” said the Rev. Nick Trussel, rector of Holy Trinity Riverbend, diocese of Edmonton. “Worship is a team sport. The more people we can invite to play the game, the more fun we’ll have,” he said in an interview.

Back to Church Sunday, which began in the Church of England’s diocese of Manchester in 2004, encourages parishioners to invite a friend to come to church with them. It has since become an annual Christian event not just in the U.K., but also in Canada, Australia, New Zealand and the United States.

And while church growth is certainly one of the goals of Back to Church Sunday, a key component is evangelism, says the Rev. Stephanie Douglas-Bowman, associate priest at the Church of St. Bride, Mississauga, Ont., and chair of the diocese of Toronto’s Back to Church Sunday working group. “Success is Anglicans making the actual invitations,” she points out.

The Rev. Brian Galligan, rector of St. Alban the Martyr, Acton, Ont. in the diocese of Niagara, takes this sentiment one step further. He says learning how to invite others to church should become a regular, even weekly, activity.

In the diocese of Edmonton, about 80 per cent of the 52 parishes that participated in last year’s initiative did see an increase in attendance, but not from the mass mailings the diocese sent out. Most newcomers responded to a personal invitation, reports Trussel.

Rather than focusing on elaborate advertising, the diocese discovered that the “truth behind Back to Church Sunday and the sustainability behind it,” had to do with delivering more one-to-one invitations, says Trussel. Success, he adds, is not just about how many people say “yes” to the invitation, but “how many people have the faith and trust to make an invitation.”

Trussel’s congregation, which has an average attendance of 50 on Sundays, saw a 10 per cent increase in this year’s attendance.

Last year in the diocese of Niagara, Galligan’s congregation focused on spreading the word about Back to Church



MICHAEL HUDSON

ARCHBISHOP Fred Hiltz hands out invitations in Brampton, Ont.

‘It’s one thing to invite people to church; it’s another to consider what kind of welcome awaits them.’

—Archbishop Fred Hiltz

Sunday to people they didn’t know. “We had interesting conversations that didn’t yield any visitors,” he says.

This year, the parish decided to publicize Back to Church Sunday on a personal level. Four weeks before the event, Galligan showed motivational videos encouraging parishioners to make that crucial step of inviting someone to church. Then, for the first time, his parish offered an Alpha Course that teaches the basics of Christian faith. The strategy? To make inviting people to church a “way of life” for parishioners. Evangelism doesn’t come easy for Anglicans, notes Galligan, who are typically “quite reserved and quite private” about their faith.

On the eve of Back to Church Sunday, parishioners invited family members, friends and neighbours to the church’s backyard for a campfire and wiener roast. It proved to be a great ice-breaker. “People got to meet the congregation prior to the service,” says Galligan.

The efforts of Galligan and his parish have paid off. Combined attendance at their two church services almost doubled at this year’s Back to Church Sunday—from 66 to 130.

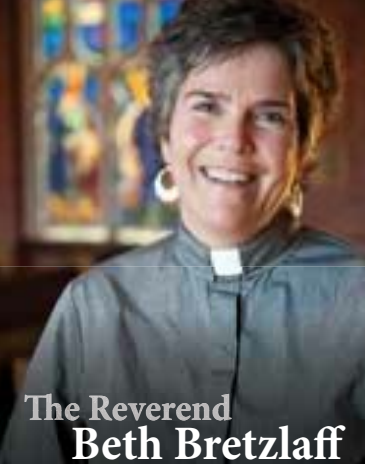
Meanwhile, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, underscores the importance of considering what experience

people will have when they come to church. “It’s one thing to invite people to church; it’s another to consider what kind of welcome awaits them,” he says.

Galligan also underscores the importance of hospitality, saying his parish focused on making the service as friendly as possible. For one, the entire service was projected on a giant screen. “People loved it,” says Galligan. He notes that some parishioners previously unable to stand and hold a hymn book were able to participate.

There was a baptism scheduled on Back to Church Sunday and Galligan made it possible for the entire congregation to see what was going on by mounting a webcam on the baptismal font. “People are realizing that the church is responding to current day needs,” he says.

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Where God wants her to be

L.A. Bishop Mary Glasspool
a new standard bearer of the
modern inclusive church

DIANA SWIFT
STAFF WRITER

SPENDING AN HOUR with the Rt. Rev. Mary D. Glasspool is an uplifting experience. As you leave the Echo Park office of the warm and charming new bishop suffragan of the Episcopal diocese of Los Angeles, your step's a bit lighter, your perspective a bit sunnier—maybe the world isn't such a bad place after all.

This past summer, Bishop Glasspool, 57, completed her first year of office in one of the U.S.'s largest and liveliest Episcopal dioceses (147 parishes and missions). Looking at once both elfin and elegant in a black jacket, skirt and court shoes, she projects a presence much larger than her petite frame.

Glasspool is not the first female bishop in the diocese; her colleague the Rev. Canon Diane Jardine Bruce, who ordained her, precedes her as a bishop by a couple of months. But she is the first openly partnered lesbian bishop.

On those grounds, Archbishop of Canterbury Rowan Williams urged the American church not to proceed with the ordination, warning that it would further alienate traditionalists in the Anglican Communion who consider active homosexuality a sin.

Glasspool had doubts herself, as she began to acknowledge her sexual orientation during her post-secondary years. "Did God hate me? Or did God love me?" wondered the traditionally raised college student.

Glasspool was born on Staten Island and raised in the upstate town of Goshen. "Both my parents modelled a profound faith in God, which was a gift they gave to me," she says.

Her father was an old-school Episcopalian rector, whose answer to the question of women priests "was a resounding no," she recalls.

Glasspool graduated *summa cum laude* from a broad-based music program at Dickinson College in Carlisle, Penn., with voice as her major instrument.

But two things marked her path during her college years, 1972 to 1976. She felt an urgent calling to the ordained ministry and was blessed in meeting Rev. Barbara Chaapel, a Presbyterian minister from Princeton who was serving as the college's assistant chaplain. Chaapel provided "incarnational and relational" proof that her once impossible dream could be realized.

Glasspool graduated from Episcopal Divinity School in Cambridge, Mass., near Boston, in 1981 and was ordained in 1982. In Boston she met her life partner, Dr. Rebecca Sander, recently a social work professor at the University of Maryland.

Glasspool served as an assistant rector or rector in parishes in Philadelphia, Boston and Annapolis. In 2001 she went on to become canon to the bishops of the Baltimore-based diocese of Maryland. "I believe there is a significant part of me that is and always will be a parish priest," she says.

Consecrated in May 2010 and taking up her post as bishop suffragan in July, Glasspool now has no dearth of contact with parishes, serving the clergy and congregations of the almost 150 parishes and missions in the far-flung diocese. Driving, flying, preaching, teaching, presiding over confirmations, install-



CONTRIBUTED

The Rt. Rev. Mary D. Glasspool at her May 2010 ordination as the bishop suffragan of the diocese of Los Angeles.

ing new rectors on week nights and weekends, the tireless bishop also serves the diocese's network of creative and dynamic parochial schools. "I've made it a priority for the first two years to get to know the diocese as well as I can in order to serve it better," says Glasspool, who is responsible for the northern areas of Santa Barbara and Ventura counties.

Another exciting aspect of her work is with the diocese's vibrant program of inter-religious and ecumenical affairs. "I thrive learning about Muslims, Sikhs, Buddhists and Zoroastrians," she says, but adds that the experience has only deepened her commitment to her Christian roots.

Unsurprisingly, Bishop Glasspool is deeply involved in the church's advocacy for lesbian, gay, bisexual and transgendered people. One of the great boons of serving in a liberal diocese is that her life partner of almost 25 years has been able to join her openly, which was not the case in earlier postings. "At St. Margaret's in Annapolis, Becki was invisible as far as the parish was concerned," she says.

Glasspool has become a standard bearer of the modern inclusive church and she's enjoying it. "It's fun to be a symbol but even more gratifying as that symbol to experience people being liberated from old prisons," she says.

A high point of her ministry's first year was a ceremony at which a lesbian couple, one nine months pregnant, were being confirmed and received, respectively, in the Episcopal church. "They both had been raised Roman Catholic and both had grave doubts because they'd been raised to believe they were going to hell," she recalls. Glasspool asked them to write down a list of troubling questions and then preached her sermon in response.

"There were tears all round. It was a watershed experience for me and for this young couple embarking on a new life," she says.

The bishop is blessed to find herself deep in the moment, living her personal kairos. "I'm thrilled and excited to be at the right time in the right place with the right people," she says. "I feel I'm where God wants me to be."

BY THE NUMBERS



6 Current number of women members of the Canadian House of Bishops out of a total 41

Sources: Women and the Church (Watch), Canadian Churchman, Anglican Communion Office, Anglican Journal Circulation database

women in the church

The journey is far from over

MARITES N. SISON
STAFF WRITER

AT A RECENT international gathering, Bishop Sue Moxley of the diocese of Nova Scotia and Prince Edward Island was asked by a young African woman if she was indeed a bishop. "Well, I am," replied Moxley, a bit taken aback.

"Then why do you not wear your purple shirt?" asked the woman. "I need you to wear it. I need to know it is possible."

Moxley realized that even though the Anglican Church of Canada marks the 35th anniversary of women's ordination to the priesthood on Nov. 30, the ordination of women is still a dream in many parts of the Anglican Communion. To date, 17 out of 38 provinces in the Anglican Communion consecrate women to the episcopate and seven out of 38 have yet to approve the ordination of women to any order of ministry.

In Canada, where women are generally accepted in parish ministry as clergy, regional deans, archdeacons, deans of cathedrals and bishops, "we almost take for granted that that's the way it is and that's the way it should be," says Moxley, who was ordained in 1985, elected suffragan bishop in 2004 and

then diocesan bishop in 2007.

The first six Canadian Anglican women were ordained into the priesthood in the dioceses of Niagara, Huron, Cariboo and New Westminster in 1976. Now, every diocese in the Anglican Church of Canada permits the ordination of women as priests, including the diocese of Fredericton, which was the last to open its doors to women, in 1991.

As of June 11, 2011, records show that 36.9 per cent (886 out of 2,396) active clergy in the Anglican Church of Canada are female. Women make up 17 per cent (250 out of 1,470) of retired clergy.

Although there are six female members in the House of Bishops, they represent only 15 per cent of the 41 active members, points out Moxley. "We're seriously outnumbered," she says, admitting that the journey is far from over. She points out that gains achieved by women have had a tendency to "slide back" if they're not on the radar.

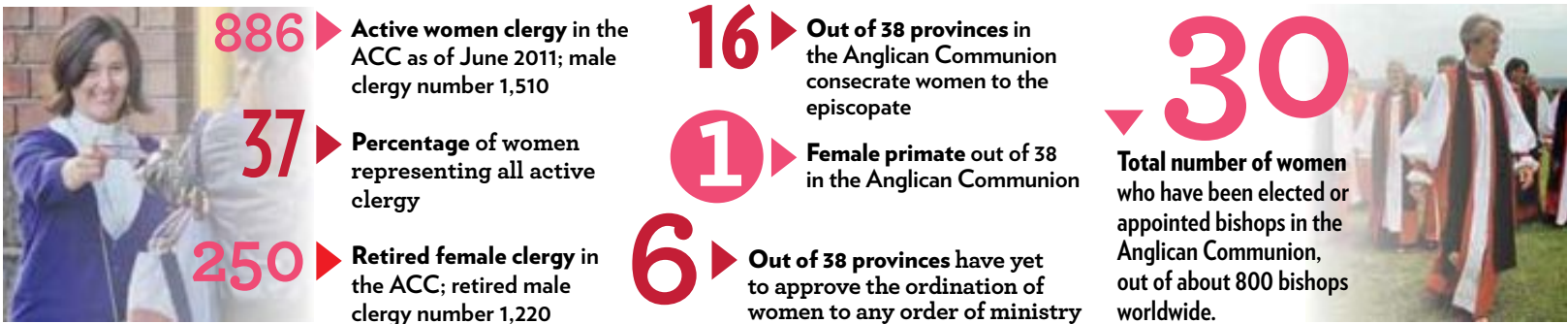
The bitter division that characterized the period prior to women's ordination is now over, insists Bishop Moxley. However, the years preceding it may be important to remember. There were occasions when women were

1969

The Anglican Church of Canada's (ACC) House of Bishops and General Synod approve two resolutions authorizing the ordination of female deacons.

1973

General Synod gives initial approval to a resolution authorizing the ordination of women.



BISHOP TO RETIRE

After serving for five years as head of the Anglican diocese of Calgary, Bishop Derek



Hoskin

Hoskin, announced his retirement effective Dec. 31. Bishop Hoskin was elected in 2006 as the eighth

bishop of the diocese of Calgary, which includes 20,000 Anglicans in 92 congregations in the southern part of Alberta.

In a pastoral letter issued to members of his diocese, Bishop Hoskin said he decided to retire because 2012 marks the 40th year of his ministry in the Anglican Church of Canada.

—Marites Sison

LUTHERAN APPOINTED

In a historic move, the Anglican diocese of Rupert's Land has appointed a Lutheran pastor—the Rev. Paul Johnson—as dean of the diocese and incumbent of St. John's Cathedral in Winnipeg.

This is the first time that a Lutheran-Canadian pastor has been appointed dean in an Anglican cathedral in Canada. A dean is the priest in charge of a cathedral and occupies a senior position in a diocese.

Johnson begins his appointment on Jan. 16, 2012. He succeeds Dean Robert "Bob" Osborne, who retired last year.

—M.S.

FRESH EXPRESSIONS

The Archbishop of Canterbury, Rowan Williams, has expressed hope that the Fresh Expressions initiative will flourish in the Anglican Church of Canada as it has in the Church of England.

"My deepest hope is that... this new vision can go forward with a clear sense that this is something that everybody's involved in," said Archbishop Williams in a videotaped message that opened the Canadian Vital Church Planting conferences in the dioceses of Edmonton and Toronto last spring. "Whether you favour, feel at home within an inherited church life and styles of worship, or whether you're looking for something a bit different, it's the same church, it's the same gospel...."

Today, Fresh Expressions is "no longer any kind of marginal or spare-time interest for the Church of England," noted Archbishop Williams. "In recent years, it has become more and more part of what we take for granted as a way of moving forward and growing as a body of Christ."

—Staff

THE CANADIAN SIX



Elspeth Alley



Virginia Briant



Mary Lucas



Mary Mills



Patricia Reed



The Rev. Beverly Shanley, one of the first six women to be ordained to the priesthood in the Anglican Church of Canada, shares a moment of joy following her ordination in St. Catharines in Nov. 1976.

not welcome at theological school, and in some cases, were threatened with physical harm. Some Anglicans left the church; others held public protests at General Synod. They argued that women "by nature and theology" could not be priests.

Those in favour argued that theologically, there was no barrier to women becoming priests. Archbishop Ted Scott, who was primate of the Anglican Church of Canada at the time, said in a 1976

interview with the *Canadian Churchman*, "God made man and woman in his own image, and in that sense, is beyond human sexuality."

Patricia Bays, author of *Partners in the Dance: Stories of Canadian Women in Ministry* [Anglican Book Centre, 1993], says she would "certainly like to see more parity" for women in senior leadership positions, including "metropolitan" (senior archbishop) and primate. "I think it's coming, but it's

good to work towards a goal of equal representation of women and men," says Bays, who studied theology at Trinity College in Toronto, but didn't feel a calling to be ordained.

In 2001, at the 25th anniversary of the ordination of women, the church's first two women bishops—Bishop Victoria Matthews (elected suffragan in the diocese of Toronto in 1993 and diocesan bishop of Edmonton in 1997) and Bishop Ann Tottenham

(elected suffragan in the diocese of Toronto in 1997)—weighed in on the scarcity of women leaders in the church. Women entering the priesthood were "significantly older than men," noted Matthews and most chose it as a second career. As a result, it has taken years for younger female priests to work their way up the church hierarchy. It took 18 years from the time of her ordination for Matthews, then 39, to become the church's first woman bishop.

Women were more reluctant to seek higher positions, said Tottenham in an interview with the *Anglican Journal* in 2001. "It's like, 'I don't need that kind of grief.'"

The lone female primate of the 38 worldwide is the Most Rev. Dr. Katharine Jefferts Schori, previously bishop of Nevada. On June 18, 2006, she was elected 26th presiding bishop of the U.S. Episcopal Church and became primate and chief pastor to 2.4 million members in 16 countries and 110 dioceses.

Today, the number of female Canadian Anglicans enrolling in Master of Divinity programs has grown steadily. But many of them are still going through a mid-life career change. When the Rev. Jessica Worden-Bolling, 29, now associate priest in the parish of March, diocese of Ottawa, pursued her MDiv at Huron University College from 2004 to 2007, female students made up at least half of the class, but young women like herself were in the minority.

Still, Worden-Bolling says she is grateful to all those who made it possible for her to become a priest. "I am glad that I did not have to hold back my vocation but was able to pursue the calling that I felt God was inviting me to."

1974

The House of Bishops recommends approval by General Synod of the legislation.

1975

General Synod approves the resolution authorizing the ordination of women.

1976

The ordination of six women takes place in four dioceses.

1986

The ACC rescinds a "conscience clause" stating that no bishop, priest, deacon or lay person should suffer a crisis of conscience as a result of women being ordained.

1993

The first female bishop, Victoria Matthews, is elected suffragan bishop of the diocese of Toronto.



I am *not* a hugger

LEE LAMBERT

THE MOST memorable moment during a visit to a 103-year-old Great War veteran? The black-and-white photo stamped "June 1962" showing him playing guitar to a delighted toddler. Both wear matching western shirts. The occasion? His retirement. Beautiful.

I fairly buzzed with gratitude that my fellow priest-in-training

asked me to join this first visit to Mr. Norman, and all is going well. That is, until he mentions his wife, who has been dead for 25 years. His voice falters, then fails. His pale eyes shimmer with unshed tears. "Dammit," he snorts. "Don't know why I'm like this."

I understand. I sit back slightly and look away to give him privacy. My head snaps back at the sound of my colleague's voice. "There, there," she coos. She has leaned in and is stroking his face. "It's OK.

It's OK to cry." His angry frown deepens as his tears flow freely. "That was wonderful," she beams later. "Just wonderful."

Me? I'm not a hugger. Call it old school, but when I'm in a bad place—whether curled up on the ice with a broken foot or standing over my dad's coffin—I don't want a hug and I certainly don't want to be stroked.

Many Christians don't seem to get this.

During pastoral training we

learn to talk about ourselves first. It's astounding how many times, when I have just told others I'm not really a physical person, that they will lay a hand on my thigh or give my back a quick rub. One woman went so far as to launch herself up and drape herself over me, right there at the lunch table. "You're a good person, Lee," she whispered in my ear. "God loves you."

Now these are some of the finest people I have ever met. In God's batting order these are the heavy hitters and they are always swinging for the centre field wall. They give it everything they have, every hour, every day. But sometimes less really is more. I find that just knowing someone is

there for me makes me stronger, more peaceful, more empowered. A hug weakens me in the same proportion. Counter-intuitive? Messed up? Perhaps. But maybe, just maybe, every well-rounded batting order needs those who don't swing for the big wall. Perhaps there really is room for those who can ease up and drop the ball over the shortstop's head.

And Mr. Norman? He was very grateful for our visit. He shook our hands. He waved goodbye with a smile.

And he never asked us back.

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

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"Absolutely delighted with wealth-replacement life insurance plan!"

— Stephen and Louise



Stephen and Louise, in their early 60's and very active, generous supporters of their parish church, want to make a major gift to their church for enhanced ministry and programme. But they don't want to diminish their legacy for their children and grandchildren.

One strategy, gaining in popularity and suggested by General Synod's Resources for Mission department, is to purchase a life insurance policy with a face value equal to the amount contributed to the church and name the children as beneficiaries. The policy proceeds, payable at the death of the parents, replace the asset that had been removed from their estate through a donation.

In the case of Stephen and Louise, their ages and state of health make it possible to pay the premiums entirely with the tax savings resulting from their gift to the

church. The only cost to the parents would be the loss of whatever income the donated asset (in this case, listed securities) was producing — and in recent years that amount has been very modest. If the donated asset had been retained and had appreciated in value, the capital gain would have been taxed at the death of the surviving parent, reducing the net amount distributable to the children. The policy proceeds, by contrast, are paid to the children tax-free, outside the estate.

Stephen and Louise are "absolutely delighted" that the life insurance strategy enables a wonderful major gift for the work of God through their church, while at the same time grateful for being able to make a significant legacy for their children, as they had always planned.

For more information about bequests and other ways of supporting the work of God through the Anglican Church of Canada — your parish, diocese, General Synod, The Anglican Foundation, The Primate's World Relief and Development Fund, the Anglican Journal, the Compass Rose Society, or a theological college, please contact —



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Soul-soothing book an elixir for the spirit

DIANA SWIFT
STAFF WRITER

THE AUTHOR BEGAN working on the book a few years ago when her body was racked with pain from mercury poisoning.

In case you're wondering, "soulistry" is a neologism coined by the Rev. Dr. June Mack Maffin as shorthand

for artistry of the soul. Her new book of the same name, published April 29 and subtitled *Creative Ways to Nurture Your Spirituality*, is a spring tonic that speaks to our very essence.

The book guides readers through soul journeying and soul journalling, prompting them to have profound written conversations with themselves and with the mystery that lies at the

SOULISTRY
Circle Books, 2011

\$13.95

Available from Amazon, Barnes & Noble, The Book Depository and some local bookstores



The author and her husband, Hans, on their wedding day, Sept. 17, 2009.

heart of existence. Keeping a spiritual diary as a tool of self-discovery, soul travellers work their way through a

series of Journal Prompts—inspiring quotations that lead to Soul-Questions. Their responses to those questions are designed to help them know themselves more intimately, to clarify what they really believe about life, relationships and important issues, and to help them grow fully into their humanity.

The almost 80 catalyst quotations harvest the wisdom of sage minds from different walks, faiths and ages. Slake your spiritual thirst on topics ranging from faith and hope to goodness, mystery and wisdom with citations from ancient Chinese proverbs, Buddha, Christ, Navajo chants, Khalil Gibran and Dag Hammarskjöld. Each quotation is followed by thought-provoking questions.

Maffin, an ebullient Anglican priest and spiritual workshop director based in Duncan, B.C., on Vancouver Island, began working on this soul-soothing book a few years ago when her body was racked with pain from mercury poisoning, her muscles atrophying and her mind foggy, unclear and incapable of concentration. "For a year, even

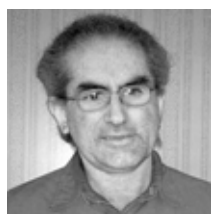
reading was a challenge," she says.

The Montreal-born Maffin's career path has been more varied than most. Sent to elocution class to cure a stutter, the young Maffin was discovered by a producer and became a teenage TV personality, which parlayed itself into her appointment as Canadian editor of a U.S. teen magazine. She studied sociology at Concordia University, taught high school in Montreal and was considering law but digressed into seminary and the priesthood.

She holds a doctorate in pastoral theology and is the author of an earlier book, *Disturbed by God*. Nowadays, Maffin focuses principally on her ministry of Soulistry, acting as a workshop and retreat leader to help people make the connection between creativity and spirituality, thereby nurturing their souls.

Asked how spirituality differs from emotionality and intellectuality, Maffin replies, "Spirituality gets at the very essence of who and what you really are and what you believe about the important things in life."

Six years in a blind school



Excerpted from *Deliverance from Jericho: Six Years in a Blind School*. Bruce Atchison is also the author of *When a Man Loves a Rabbit*. He lives in a small hamlet in Alberta.

BRUCE ATCHISON

I FOLLOWED THE rest of the boys back to the dorm after school.

Doubtless, I thought, a grownup would soon be picking us up and taking us home. As it was a warm sunny afternoon, the wait was somewhat pleasant.

Becoming bored with hanging around the swings, next to the dorm, I asked one boy, "When will we be going home?"

"Christmas," he said bluntly. I could not believe my ears.

"You're joking!" I managed to blurt through the shock.

"No, I'm not. We really have to stay here till December."

I felt utterly devastated. How could my parents betray and abandon me in such a faraway place? Christmas seemed a million years away. What began as a wonderful adventure suddenly became a tragedy. I held back my tears, though I certainly felt like sobbing.

That was not the only shock I received that day. Miss Boyce sent everybody to bed at seven. I could not believe it. No one went to sleep at that hour of the evening. "This must be some sort of mistake," I thought, so I started to wander the hall.

"I told you to get back into bed!" Miss Boyce ordered.

"I want to play. The sun's still shining."

"Go back to bed and I mean it!" Miss Boyce barked.

I shuffled back into the bedroom feeling thoroughly defeated. With the sun blazing brightly outside, I closed my eyes and waited for sleep. To my surprise, I drifted off fairly quickly.

I had many new customs to learn in Jericho. One of them was having to change into play clothes after school. I thought it was unnecessary, having never



"I felt utterly devastated. How could my parents betray and abandon me in such a faraway place? I held back my tears, though I certainly felt like sobbing."

done that at home, but Miss Boyce insisted. I had never worn clothes with my own name written in them either. Mom sewed the labels on to prevent my laundry from becoming mixed up with that of other boys.

Miss Boyce forced us to wear overshoes on rainy days. They were made of stiff brown leather and were supposed to be worn whenever we left the building. I despised them because they made my feet feel heavy and awkward. Our supervisor failed to comprehend why I hated them since "all good little boys" wore overshoes.

Miss Boyce ordered us to make our own beds each morning as well. Mom had always straightened out the bedclothes for us at home. Consequently, I was unfamiliar with that chore. I had difficulty tucking in the sheets to Miss Boyce's satisfaction that first week. She angrily demonstrated the proper way to tuck in the bedclothes one morning and broke a nail

in the process.

"Look what you made me do," she wailed as she stared at her right hand. Though I felt ashamed, I also thought it was ridiculous for a person to have fingernails that long. Her peevishness was a mystery to me. Being a young boy, I had no understanding of why a broken nail was such a tragedy.

I also had trouble putting on my new black raincoat. As I never had worn one like it before, I did not know how to close the fasteners. This was another complication that upset Miss Boyce. She reacted as if I had those problems in order to make her life more difficult. I eventually learned how to do all of those new tasks, but it was a steep learning curve.

The food was different than it was at home. Breakfast usually consisted of lumpy Cream of Wheat with soggy toast and milk or cocoa. We occasionally ate scrambled eggs, which did not taste like the kind Mom made.

Instead of sandwiches or soup for lunch, the Dining Hall staff served strange dishes like egg omelette, which we nicknamed egg vomit, and melted cheese.

The staff also served us a dreadful dish called Spanish Rice. Not only did I loathe the taste of the overcooked tomatoes but those bay leaves made me gag. I especially hated the coleslaw and the Jell-O with bits of vegetables in it. It was beyond my comprehension why anyone would ruin a perfectly good dessert with bits of cabbage and carrots.

For supper, the Dining Hall served child-torturing foods such as liver, parsnips and squash. Everybody had no choice but to eat fish on Fridays. I disliked it because of all those bones. The chips served with the fish were rather soggy but they were edible. Usually, we ate an apple for dessert, but occasionally the staff served us two slabs of plywood with blueberries in between. I had never eaten pie with such hard crusts before. Those dull butter knives were little help.

On rare occasions, the Dining Hall served good-tasting fare. I loved grilled cheese sandwiches and wished we could have had them more often. Corn fritters also were a tasty treat at lunch. Infrequently, we ate pudding for dessert. It was a singular treat indeed when the Dining Hall gave us vanilla ice cream.

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It's threatening to imagine that a person could participate in the risen life of Christ absolutely free. No need to join the church. You have to be kidding.



The louder we shout, "God's new life is free!" the more people know there's a catch.

HAROLD MUNN

I HAD NO IDEA that my mind would retire at the same time as the rest of me.

One of the great attractions of living in B.C. is that ferry rides are free for seniors.

It's even said that there is a seniors' club that rides the three-hour return trip between Victoria and Vancouver each week just to socialize and watch the glorious scenery slide by. All for free.

So I've been anticipating free ferries for some time.

The first time I sailed as a senior, I proudly handed the ticket agent my proof of age along with my credit card. He handed me my ticket but didn't process my credit card. Young people can be a bit slow, so without drawing attention to his mistake, I quietly handed him my credit card again. Again he refused my card and waved me on. It wasn't until after I'd boarded the ship, still worried about whether I was legal, that it dawned on me that I had taken it for granted that one has to pay to get on the free ferry.

I laughed all the way home. For free.

I have a friend whose wife is descending into dementia, but through embracing the painful reality of his spouse's illness, my friend, astonishingly, is experiencing joy. He has participated in Jesus' death and now in his resurrection. But he doesn't attend church, he isn't a believer in any traditional sense, he wouldn't identify himself as a Christian, and he'd be very doubtful about being told he is living in Jesus' resurrection. Yet he is joyously participating in that new life in Christ.

He didn't pay anything to ride Jesus' free ferry to joy and peace.

I'm not sure that's fair. I paid, my whole life. He really

ought to pay, too.

It's threatening to imagine that a person could participate in the risen life of Christ absolutely free. No need to join the church. No need to join my former church in particular. No need to believe anything about Jesus. No need to be a Christian.

You have to be kidding.

Congregations are dwindling enough already. Make it clear that you can have the resurrection without paying any dues at all? You don't even have to join? That doesn't make any sense. Down that road lies institutional collapse.

We all know the theory, of course—that salvation and wholeness in the risen life of Christ are absolutely free. That's what the Reformation was about. Sacraments aren't a kind of ticket the church hands out. Belief isn't a kind of secret password. Praying hard isn't a way of getting God to notice you. We want nothing to do with a church sign I saw recently: "A lot of *kneeling* will keep you in good standing with God." No, we don't believe any of that. Even being good, as our Lutheran brothers and sisters remind us, isn't the prerequisite for receiving Christ's risen life. We know the pitch—the gospel ferry is absolutely free.

But deep down we know it's not enough just to proclaim the freedom of the gospel. If the preacher, ordained or lay, has successfully communicated the good news of God's free gift, and the listener goes on her way rejoicing and we never see her again, we know we have failed. The free offer of new life is just the way we get them started. After that, they have to join and pay their fare, like the rest of us, through religious involvement. Deep down, that's the truth we really believe, isn't it?

But not to worry.

Nobody believes us anyway when we tell them God's ferry is free. If I tell my friend whose wife has de-

mentia that his experience of joy in embracing reality is really a free experience of Jesus and that he'd be even more fulfilled in church, he'll know I am trying to get him to pay for what I insist is free. That's why we don't have to worry about the fact that we actually believe there's a cost for God's free ferry. Outsiders are quite sure there's going to be a fare demanded sooner or later. They aren't surprised if they discover that deep down we don't really believe the gospel is free either.

So what are we going to do?

Or, rather, what is God going to do?

What God did was to send Jesus to me, cleverly disguised as a B.C. Ferries ticket agent. The one who wouldn't take my credit card. I can imagine him, after I'd boarded, chuckling with the agent at the next wicket: "Another newbie senior who thinks he has to pay to get on the free ferry!"

But his interaction with me was totally respectful—he didn't demean me by explaining the obvious—"Sir, the ferry is free for seniors. Duh!" What he actually did was to ensure that I got on free, and that I didn't pay one iota of humiliation for having doubted him. So free, in fact, that he left it up to me to discover for myself the joys of a free ride.

What would it be like for a congregation to act like that? Could you imagine two longtime members chuckling during coffee hour about how some newcomer still thought they had to be good, or holy, or join a committee, in order to receive God's fullness of life? And then allowing the new person to be surprised by joy when she discovered on her own that she didn't have to do anything? One church I know announces every Sunday that visitors and newcomers are not to put anything on the collection plate because that way

they can experience the freedom of Christ. Would your congregation consider doing that?

How ingenious of God to disguise Christ as a ticket agent to get past my steely determination to pay for God's free gift of new life. Keep an eye out for the extraordinary ways in which God may appear to you or your congregation to get around your resistance. And then enjoy laughing at yourselves all the way home to fulfilment.

That's the sort of free ferry ride lots of people would love to sail on every week.

And might you be the gracious ticket agent?

For nearly 13 years, the Rev. Canon Harold Munn served as rector of the Church of St. John the Divine in Victoria, B.C. He retired last May and was appointed mentor-in-residence at the Vancouver School of Theology, where he teaches Anglican polity, ethos, ministry and mission.

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Teaching the teachers

Say goodbye to the monolingual Anglo teacher. The ranks of today's educators reflect changing student demographics and a whole lot more.

DIANA SWIFT

THINK BACK TO your own public school days. Your primary-grade teachers were most likely female—maybe even proverbial spinsters—and the principals male. In high school, the vast majority of instructors were male, and in both milieus, teachers were apt to be Caucasians whose first and only language was English.

But that is decidedly changing. “In our master’s child study and education program, we have considerably more men than we used to,” says Dr. Janette Pelletier, director of the Dr. Eric Jackman Institute of Child Study at the University of Toronto’s Ontario Institute for Studies in Education (OISE). “The early/primary years are considered critical in setting the path for later development, and thus worth the investment. And there are changing attitudes about both men and women in the workforce.”

Prof. Rita Irwin, associate dean of the faculty of education at the University of British Columbia (UBC) in Vancouver, agrees. “There’s been a demographic shift in our student population. Now roughly 15 to 20 per cent of candidates for elementary teaching are male. And about 40 per cent of candidates for high school are female.”

And that monolithic, monolingual Anglo-Celtic phalanx wields the chalk no more. “Faculties of education are aware of the need to match teachers to the profiles of children being taught in schools,” says Pelletier, “so admission criteria include the need for visible minorities.”

At UBC, says Irwin, the biggest shift in the demographics at faculties of education has been to visible minorities, which is representative of the Vancouver population. “A survey done two years ago found that 75 to 80 per cent [of the population] had at least a second language, and about half had three or four—an enormous change from 30 or 40 years ago,” says Pelletier. “This affects how we prepare teachers—for instance, with English taught as an additional language and respect for other languages, ethnicities, religions

How have teachers changed?



Increasingly, says OISE’s Dr. Janette Pelletier, “we see individuals with advanced knowledge, skills and experience choosing to enter the teaching profession. It is not simply a matter of going on to teachers’ college after high school, as was the case in past generations.”

Today’s new teachers have a minimum of a four-year undergraduate degree and a year of teacher

education. Some teacher education programs are two years in length and of those, some give master’s degrees.

Teaching is becoming more widely recognized as the key to our future: we need excellence in teaching to give children and young adults the highest-quality education possible. Most programs of teacher education include a focus on research-informed practice so that new teachers are not perpetuating the old models but are learning about the importance of informed and reflective teaching practice.

Teachers are becoming less instructors than facilitators of learning and development, adds UBC’s Prof. Rita Irwin. “They recognize that there are other places to learn besides the classroom, that there’s a need for diverse learning styles and a broad range of subjects, and an expanding role for technology.”

and cultures in the classroom.”

Today, teachers have to deal with different levels of socioeconomic status, parental support and a range of behavioural and mental health issues, from attention deficit hyperactivity disorder to self-cutting. In addition, says Irwin, faculty of education students are encouraged to take courses in aboriginal perspectives. “It’s surprising how many 22-year-olds have not heard about the residential schools,” she says. Sensitivity to aboriginal issues has become a mandatory part of UBC teacher training because of the high dropout rate among indigenous students.

Traditionally, teachers have upgraded their pay by getting specialty certificates in subjects such as art, music and special ed. In future, teachers may be required to continue their professional development throughout their careers—just as physicians must engage in continuing medical education to maintain their licences. “Now, they can do a master’s in their first few years, increase their pay grade and then sit back and do nothing,” says Irwin.

What about ethical issues? Both professors point to new problems emerging from communications and social networking. “There will likely be professional and ethical issues that neither you nor I have yet imagined due to the rapidly changing role of technology in our society,” says Pelletier. For Irwin, those issues have already surfaced. “We’ve had criminal charges laid against a couple of our student teachers who befriended people on Facebook, and things have been misconstrued.”

From Irwin’s perspective of 35 years in education, teachers face much higher performance expectations today, greater classroom diversity and more challenging roles as facilitators of social change rather than enforcers of the status quo. “About half the students recognize right away that they are part of change, that they can change dispositions and attitudes. Others may come into their own,” Irwin says. “But there’s always a group you can’t reach, for whom education is a safe job that they already know.”



PHOTO ABOVE: LEAH-ANNE THOMPSON, PHOTO AT RIGHT: AISPIX

2 Too many university students?

3 Connecting students to the world

4 Where do we go from here?

6 New vision for Inuit education

8 Theology and international development

Too many students?

DIANA SWIFT

WHEN I WAS doing my third undergraduate year in classics at the University of Göttingen, Germany, I met a couple of young locals, Ute and Gerhardt.

Ute was taking one semester of German literature before apprenticing to become a goldsmith. Gerhardt had enrolled in a couple of European history courses before training to become a tool and die maker. Neither had any delusions of tying up seats in lecture halls for four degree-seeking years when their goal was to enter the skilled trades in a country where the skilled trades remain well respected.

Some critics of Canadian universities think that more of our high school grads should be like Ute and Gerhardt and admit that what they want out of post-secondary education is a well-paying job and not the tome-heavy intellectual calisthenics that seats of higher learning have traditionally been known for. They suggest that our universities are admitting too many students—each at great cost—and many of them do not belong in the reading- and writing-intensive programs of academe. Many have little motivation and aptitude for their studies and will not graduate.

Among these critics are history professors Dr. Kenneth Coates and Dr. Bill Morrison. Their book, *Campus Confidential: 100 Startling Things You Don't Know about Canadian Universities* (James Lorimer, 2011), notes that Canada has one of the world's highest post-secondary participation rates, with nearly half of all high school graduates attending college or university.

Coates argues that “they and their parents have bought the mantra: Go to university, get a degree, then get a white-collar career.” He thinks some university students would be more content—and more prosperous—working in practical hands-on jobs like Ute and Gerhardt, who, I’m sure, have made spanking good livings from their trades.

In the workplace, employers



complain that a contemporary BA degree is no guarantee that a recent university grad has good writing, research, organizational and analytical skills. One factor in this may be that with the enrolment of large numbers of unsuited students—who consider a university education a right like medicare—university admissions departments and grade-giving faculty have had to adjust their standards downward. And the many disenchanting BAs working behind counters or steering wheels complain that a university education was not the magic bullet or philosopher’s stone they were led to believe it was. Even in a knowledge-based society, that degree does not translate for many grads into a management-track career.

According to Coates and Morrison, Canada should rethink its approach to post-secondary schooling, with more students streamed not to university but to technical and practical training. Clearly, there’s an enduring demand for IT support staff and health-care technicians, electricians, plumbers, skilled construction workers, draftsmen and tool and die makers.

Unlike Canada’s supernumerary BAs, I’ll bet Gerhardt and Ute never suffered a day of unemployment all their working lives.

Diana Swift is an interim staff writer at the *Anglican Journal* and a contributing editor to the Report on Education.



A farewell to structure

Is self-directed learning the future of education?

MODERN compulsory public education originated in 19th-century Prussia—yes, with the folks who brought you spiked helmets and Iron Chancellor Otto von Bismarck.

For Dr. Carlo Ricci, an expert in “unschooling” and an education professor at Nipissing University in North Bay, Ont., that pretty much says it all. “The concept of schools was imported from Prussia to the U.S. by Horace Mann and to Canada by Egerton Ryerson,” he says.

Far from leading people into intellectual enlightenment and liberation, “schools were a tool by which people could be controlled from an early age in body, mind and spirit. There was a lot of resistance to them here,” says Ricci, who teaches in the graduate studies division of Nipissing’s Schulich School of Education. “Even today, mainstream schools are undemocratic.”

As a proponent of progressive, democratic, learner-centred education, Ricci has just completed a draft of a book whose working title is *The Willed Curriculum, Unschooling, and Self-direction*. He believes that enlightened education—unschooling, as he calls it—is self-directed and learner-dictated and gives learners an equal voice in learning. “It’s important that we allow people to explore their interests—not have them follow an externally imposed curriculum but follow their passions,” he says.

The working subtitle of his book, *What do love, trust, respect, care and compassion have to do with learning?* may sound more appropriate to religious education than to a secular curriculum, but Ricci is adamant that learners have to love what they are learning and educators have to “trust that they are right in their passions, and respect and trust them enough to let them explore their true interests.”

The new learning

Here is part of the mission statement of Alpha II Alternative School, a grades 7 to 12 free school in Toronto:

There are no tests, no grades, and no report cards. Students, in consultation with teachers and other community members, define their personal goals for education in creating portfolios of work that is meaningful to them. These portfolios become the body of work that defines student growth and exploration of ideas, revealing clearly each student’s individual passions for learning.



Now that she’s in school, Ricci’s once boundlessly enthusiastic younger daughter is already finding reasons not to do things. “From the first day, she’s been resisting directives from an external authority,” he says. A typical comment: “I love gymnastics. I just hate gymnastics class.”

But what about testing? Don’t kids need to prove what that they have mastered certain skills? “That’s a myth. Testing and grading are not the same as learning,” says Ricci. “There are more natural and authentic ways to gauge how you are doing—mostly by doing it and seeing whether it works out or not.” So in the unschooling environment, pupils assess their own progress.

So will self-directed and self-evaluated learning eventually reduce the number of formal schools and teachers? Not necessarily, says Ricci, since some could be replaced by free schools and teachers operating on autonomous-learning principles. Examples are the Summerhill School founded in Suffolk, England, in 1921, with the motto “Freedom not licence.” Then there’s the Sudbury Valley School, established in Framingham, Mass., in 1968; and Windsor House School, operating in North Vancouver since 1971. Toronto has Alpha Elementary School, established in 1972, and Alpha II Senior and Secondary School, which opened its doors in 2006. Next year the city will be home to the Reach Sudbury School.

But are there some children who need more structure and would not benefit from a free learning environment? “Autonomy, engagement, self-direction and democratic learning work for anybody,” says Ricci. “Children are society’s last acceptably oppressed group. Everyone will thrive given the opportunity to be autonomous and engaged,” Ricci says.

—D.S.

MAD SCIENTIST PHOTO: GLENDA M. POWERS, VIOLINIST PHOTO: FORESTPATH

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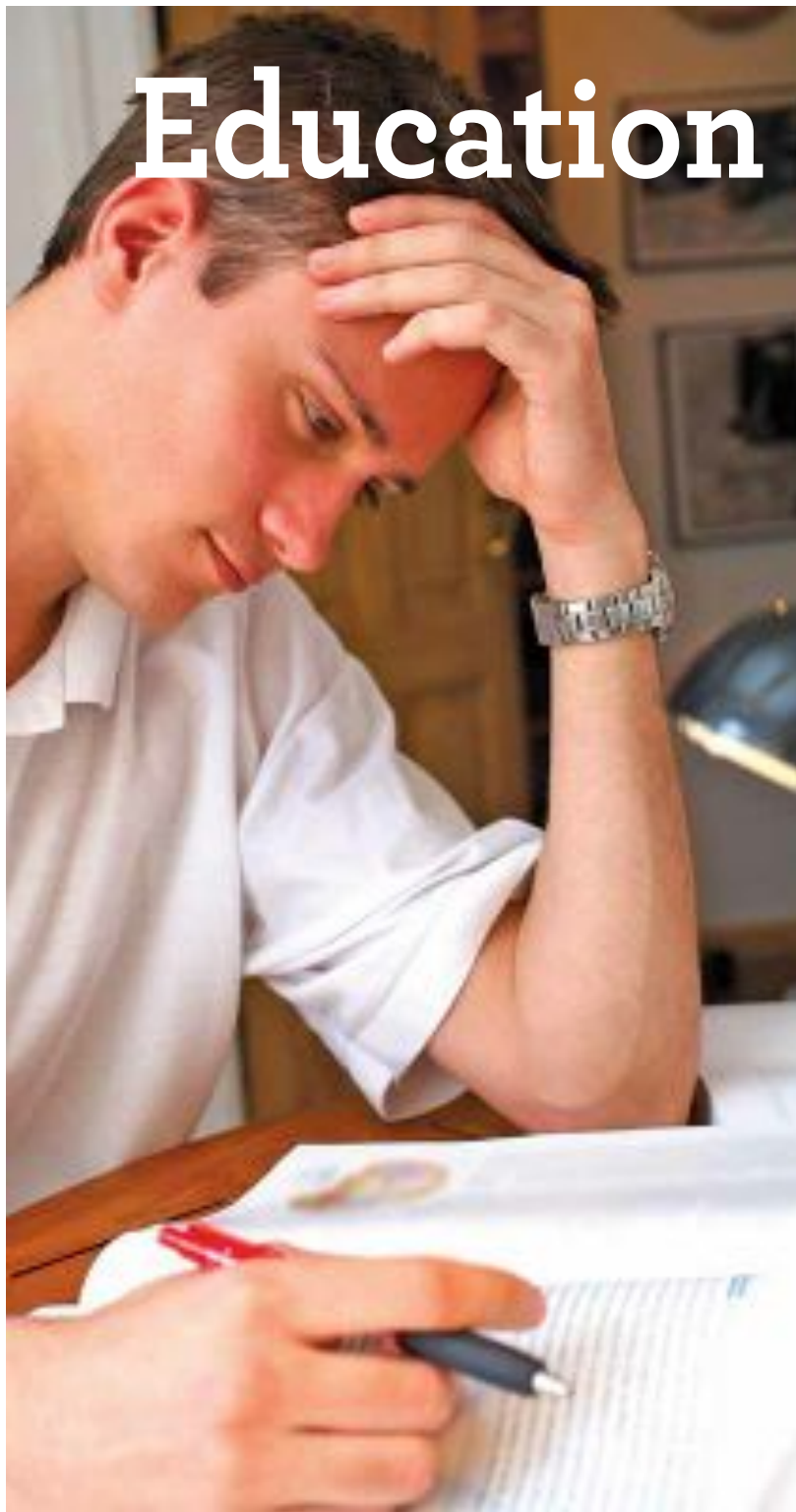
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Education at the crossroads What teachers are saying



YURI ARCOURS

The Canadian Teachers' Federation president on current and future trends

PAUL TAILLEFER, the new president of the 200,000-member Canadian Teachers' Federation, is proud of Canada's public education system—and the high scores our students achieve on international tests such as the Programme for International Student Assessment (PISA). Last year, only South Korea and Finland had higher PISA scores than Canada in reading, math and science. Several of our public school boards have won Germany's prestigious Bertelsmann prize for effectiveness in education.

"There is very little privately funded education in Canada, so our public school system is the main reason we do so well in international testing," says Taillefer.

But Taillefer still has some major concerns. One of these is the shift over the past decade or so to standardized testing from the early grades on. "While this is somewhat useful in assessing the quality of the system, it has narrowed the range of topics taught in schools, particularly in the arts, because so much time is needed to prepare students for the provincial tests," he says.

Another pressing challenge is the unremitting reduction in funding, as governments strive to balance budgets and eliminate deficits. "The movement to cut educational services and resources is very short-sighted



Paul Taillefer

since we live in a knowledge-based society, and the most important thing we can do is to ensure a highly educated, self-informing and adaptive citizenry," Taillefer says. "We need to be increasing targeted and strategic investment to support specific demands on classroom teachers."

In Ontario, he points out, such targeted investment has started to reverse a troubling trend that a few years ago saw stressed-out teachers leaving the profession within four or five years of having entered it.

One of the greatest stressors for teachers is the diversity of the inclusive contemporary classroom, with students presenting an array of abilities, ethnicities, first languages, learning and behavioural problems, income levels and parental support and expectations. "Teachers need support to be sure they can reach all students adequately," he says.

These supports might include classroom teaching assistants, but more important are professional development programs that train teachers to address the increasingly complex composition of their classes. "The more diverse the class, the more effort and resources it takes to teach individual learners," says Taillefer.

One solution is to cap class sizes in strategic ways. "We need to tailor class size to the specific composition of an individual class," he says.

Another factor in educational excellence is giving front-line teachers a strong voice in designing change. "A study by Andy Hargreaves, a professor of education at Boston College, found that in countries that don't do well in education, teachers' voices are absent in educational reform," says Taillefer. "In ones that do do well, teachers are well-respected professionals who partner with government in informing future change."

—D.S.

CANADIAN public school teachers say they love their profession, but they are also aware of some very serious challenges emerging in the second decade of this century.

The main problems relate to stress, workload, unrealistic demands around new curricula and board/government initiatives, shrinking resources and hostility/apathy on the

part of students, an online survey has revealed.

In March and April of this year, the Ottawa-based Canadian Teachers' Federation (CTF) sent an informal online survey to 4,368 educators in the CTF and affiliated organizations, 10 per cent of whom responded.

The poll results, analyzed by the CTF's research department and published as *The Voice of Canadian Teachers on Teaching and Learning*, revealed that while teachers love their profession, they note some serious negative aspects emerging in 2011-2012. As for major challenges to the system as a whole, some respondents cite maintaining public education in the face of pressures to make education more like a business. One teacher has this to say about the main task: "Protecting public education from

the right wing, charter schools, merit pay and high-stakes testing. Just look to our neighbours to the south to see where we might go if we're not careful." Others find new government directives problematic. "Provincial mandates without proper supports, whether in funding or training, are the most significant problem in public schools," writes one surveyed teacher. —D.S.

Voices FROM THE CLASSROOM

Here's a sample of the results and related comments from respondents to a recent online poll of Canadian public school teachers, taken from *The Voice of Canadian Teachers on Teaching and Learning*, Canadian Teachers' Federation National Research Project, 2011.

87% became teachers to make a difference in children's lives.

"I care deeply about who my children are and who they will become."

"The job expectations and workload are becoming unmanageable."

80% would choose the same profession again.

"Teaching can be a vehicle for social change and empowerment of marginalized groups. This was the main factor for me in becoming an educator."



61% are satisfied with their ability to meet the needs of students living in poverty.

"The most significant challenge is the incredibly difficult home life that so many children have to deal with when they leave school, and then have to try and forget about when they come back to school to learn."

88% say preparing students to be lifelong learners is a very important purpose of public education.



83% are satisfied with their ability to meet the needs of students with diverse ethno-cultural backgrounds.

"I am seeing mental health issues more frequently impacting on student performance."

"Parents who never sit in the classroom have no concept of the curriculum or the state of our education system. They lobby principals and bully administration into getting their way for their children."

66% say they love teaching young people.

God has blessed me through people like you.



Helen has been greatly impressed by the theological students she has met through her parish in recent years. They are bright, energetic and enthusiastic. And very grateful to The Anglican Foundation of Canada for bursary assistance!

Helen is planning a charitable gift annuity for the Anglican Foundation to support this important aspect of the Foundation's ministry. She will contribute \$30,000 which will provide her with a life income of **\$2,481.60 (\$206.80 monthly)**, and annual yield of **8.272%** **entirely income tax free**. In addition, Helen will receive a donation receipt for **\$9,000.00**. The Anglican Foundation will invest her gift to provide additional bursary assistance for theological education.

Since 1995 The Anglican Foundation of Canada has awarded over \$800,000 in bursaries to theological students in training for ministry. The average bursary is \$1,500 and we'd like to provide much more generous assistance and support to more students. Please follow Helen's thoughtful example and make a gift to The Anglican Foundation of Canada to support tomorrow's leaders in the Church.

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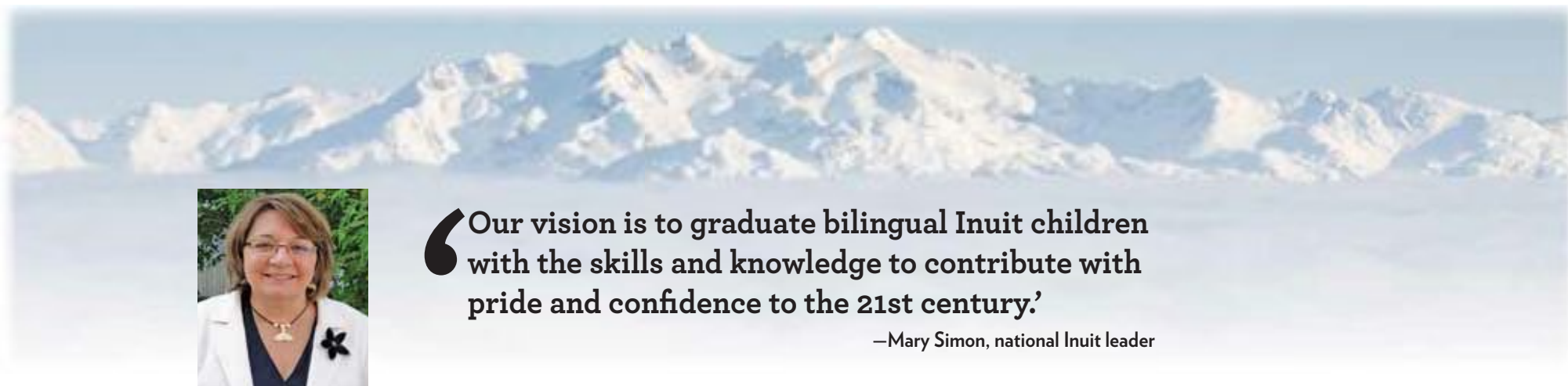


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"A teacher is no longer seen as the professional who has the knowledge needed to contribute to the decisions being made in education today."

64% say public respect for the profession has decreased over the span of their careers.



“Our vision is to graduate bilingual Inuit children with the skills and knowledge to contribute with pride and confidence to the 21st century.”

—Mary Simon, national Inuit leader

Bold new vision for Inuit education

Plan aims at closing achievement gap for youth of Canada’s far north

WOULD YOU want to send your children to a school that has no respect for your language, values, culture, history and worldview—and makes them feel like outsiders in their own ancestral homeland?

Probably not.

And yet, this is precisely the educational environment faced by Inuit parents and students in the traditional territory- and province-run school systems. Small wonder there’s a 75 per cent dropout rate.

This is about to change, however. This past June, a bold new blueprint for educating the youth of Canada’s far north was unveiled in Ottawa by Mary Simon, national Inuit leader and head of the advocacy organization Inuit Tapiriit Kanatami (ITK). ITK is the national voice of 55,000 Inuit living in 53 communities in four regions across the north in a vast region called Inuit Nunangat.

First Canadians, Canadian First: A National Strategy on Inuit Education (NSIE) is aimed at closing the education gap between Inuit students and other Canadian students. It does this in a way that engages Inuit parents and firmly embeds Inuit language, culture and history in young people while training them to meet the challenges of life in a post-modern world.

“The reality of Inuit education in Canada is that too many of our children are not attending school, too few are graduating and even some of our graduates are not equipped with an education that fully meets the Canadian standard,” says Simon in her chairperson’s message in the report. “Our vision is to graduate bilingual Inuit children with the skills and knowledge to contribute with pride and confidence to the 21st century.”

Following Prime Minister Stephen Harper’s apology to indigenous peoples in 2008, an Inuit education summit meeting was held in Inuvik that same year. It brought together a broad range of Inuit stakeholders as well as representatives of the provincial and territorial education systems.



REUTERS/STR OLD

Inuit youth take part in a traditional contest of racing under nets in the small town of Pangnirtung in Nunavut. The leaders of Nunavut are working to revive traditions and customs damaged by mainstream culture.

The National Strategy on Inuit Education (NSIE)

During two years of intense preparation, NSIE researchers consulted parents, youth, education leaders and policy specialists from across Inuit Nunangat and concluded that the key to improving educational outcomes for Inuit lies in three core areas:

- supporting children to help them stay in school;
- providing a bilingual curriculum to achieve literacy in the Inuit language and at least one of Canada’s two official languages;
- providing learning resources relevant to Inuit culture, history and world view; and increasing the number of education leaders and bilingual educators

in Inuit schools and early childhood programs.

The strategy seeks to get Inuit parents and guardians behind the new educational momentum. “We will need their continued support if we are to succeed in transforming our education systems,” NSIE chair Mary Simon points out. “No strategy will walk children to school, no strategy will ensure that children arrive in class well fed and well rested.”

She adds that any plan must restore the trust of parents deeply hurt by their own educational experiences. “We must build an education system grounded in the Inuit culture, history and world view, and with respect for the role of parents.”

“There really seems to be a dialogue happening across Canada on closing the achievement gap for aboriginals,”

says Ottawa-based Udloriak Hanson, who served as special adviser to Mary Simon, NSIE’s chairperson, during

the intense three years that led to the report’s release.

“With a 75 per cent dropout rate, it was obvious that these jurisdictions were—and still are—failing Inuit students,” says Hanson. Much more research needs to be done on the root causes of that dismal statistic, she adds. The report also identifies areas in which the federal government can invest. These include “supporting students, mobilizing parents and promoting research and early childhood education,” says Hanson.

In Nunavut, which is implementing its own Education Act, some of the report’s recommendations are already underway. “But we would like to see this done on a national level to create synergies across the four regions so they can enjoy the benefits of sharing Inuit culture and values,” Hanson says.

Every region is starting to do something to achieve Inuit-centred schooling, but to date, “no benchmarks or targets have been set,” says Hanson, conceding that more data and statistics are needed.

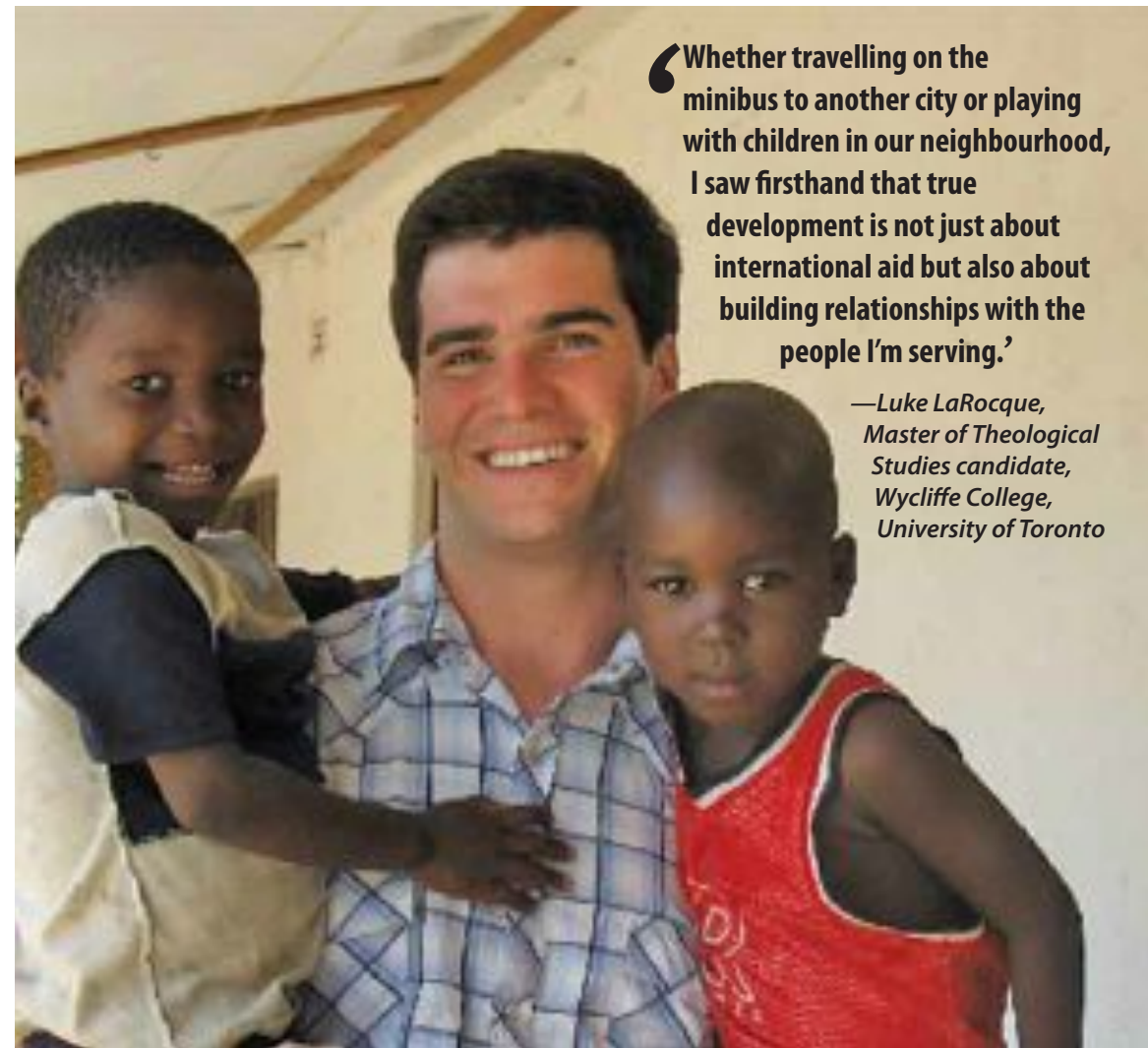
The next concrete step is to establish an overarching secretariat that will facilitate dialogue, research and the sharing of best practices among the regions. The secretariat will also establish an outreach program to engage disillusioned parents. “Many parents have no respect for the school system,” says Hanson.

One of the report’s exciting long-term recommendations is the establishment of a University of the North within the Inuit homeland so that post-secondary students do not have to go south for higher education.

Another long-term goal is a standardized written system for the Inuit language, which currently has several forms. A move to standardize written language made some years ago by the Greenland Inuit has helped stem the decline of the use of the Inuit language. And while the education plan will not directly involve Inuit living outside Canada, “there are important lessons to be learned from other jurisdictions,” notes Hanson. “There’s no sense reinventing the wheel,” she says. The first step is a conference scheduled for early 2012.

Ultimately, the revamping of Inuit education will fall not just to Inuit parents, advisers, politicians and community leaders but also to “corporations, foundations and other Canadians,” says Hanson. “It’s in everyone’s interest to work toward this.”

—D.S.



“Whether travelling on the minibus to another city or playing with children in our neighbourhood, I saw firsthand that true development is not just about international aid but also about building relationships with the people I’m serving.”

—Luke LaRocque, Master of Theological Studies candidate, Wycliffe College, University of Toronto

CONTRIBUTED

Luke LaRocque builds relationships with youngsters in Malawi.

Town and country

Unique Wycliffe program marries theology with urban and international development

MANY PEOPLE of faith want an education that provides the spiritual, academic and practical skills to serve in international or urban development.

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The program connects

students to the many organizations responding to local and global poverty and injustice, building on students’ backgrounds in the humanities, business, science, technology and other disciplines. Basic courses in the Bible and theology are supplemented by courses in the ethics of wealth and poverty, homelessness, history of missions and development, forgiveness and reconciliation, and cross-cultural mission.

At the end of their first year, students intern for three to seven months with a development organization in Canada or abroad. So far, Wycliffe has partnered with the Primate’s World Relief and Development Fund, World Vision Canada, the Salvation Army, the Mennonite Central Committee, the Latin American Mission, Samaritan’s Purse, the Yonge Street Mission—and about 20 others.

Local, national and international internships focus on advocacy, restorative justice, education and agriculture, among others, tailored to individual students’ interests and skills. Sites of service include Bosnia, Malawi, Sierra

Leone, Costa Rica, Toronto and Ottawa.

“We’ve had two summer interns from the program and they both fit in very well with their combination of Wycliffe training and their passion for social justice,” says Alan Beattie, managing director of Sanctuary, a downtown Toronto refuge for street and street-involved people, which describes itself as a “healthy, welcoming community, where people who are poor or excluded are particularly valued.”

Intern Luke LaRocque had an international placement to Malawi with Emmanuel International (EI), an interdenominational relief and rehabilitation organization that collaborates with local churches. He worked in the town of Liwonde, partnering with a local church to help build skills and capacities as it started a development office. LaRocque also worked with EI on a larger-scale program that aims to increase food security for nearly 215,000 households in southern Malawi.

“Life in Malawi was challenging, from making sure we had enough clean water

See BUILDING, p. 8

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MICHAEL HUDSON

‘We have begun to recognize the value of engaging theology students with a view toward contextual ministry. This new emphasis nurtures the charisma of the individual and prepares people to minister most effectively to and with the community into which God has placed them.’

—Archbishop Colin Johnson, Diocese of Toronto

Building relationships

Continued from p. 7

to planning policy development workshops with local pastors,” says LaRocque. “But God allowed the learning process to happen in many different places. Whether travelling on the minibus to another city or playing with children in our neighbourhood, I saw firsthand that true development is not just about international aid but also about building relationships with the people I’m serving.”

Now in its third year, the program has enrolled about 20 new students each year. Non-governmental organizations (NGOs) and the wider development community have responded positively. And two exciting new aspects have been added. This fall, Wycliffe

implemented a new combined degree: the MDiv/MTS (Development). This will allow students to earn two degrees in one combined degree program in four years rather than five, or complete it part time over a longer period.

In a second new development, Wycliffe has received a major grant from the Stronger Together 2011 group, which will allow it to identify priority streams and develop them into areas of focus. This will involve consultation with academic institutions, NGOs and faith-based agencies across North America in partnership with World Vision Canada, thereby allowing Wycliffe and World Vision to align more closely the Christian academy and the development sector. —D.S.



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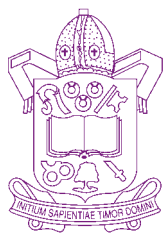
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