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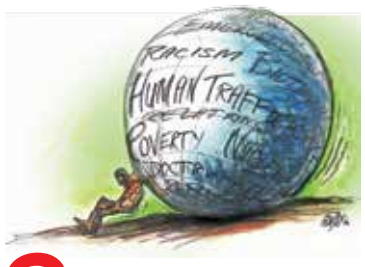

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ANGLICAN JOURNAL

Since 1875

VOL. 140 NO. 9 NOVEMBER 2014

ARTIST: FEREYDOON SOLEIMANI / WWW.FEREYDOONART.COM

Communion

The eucharist is about Jesus' hospitality, writes former Archishop of Canterbury Rowan Williams in his new book, *Being Christian*. "We are there because he wants our company." See p. 10.

New task force formed to revisit end-of-life issues

BY ANDRÉ FORGET
STAFF WRITER

A new task force has been formed to consider how the Anglican Church of Canada's clergy and laity can faithfully respond to end-of-life issues.

Created by the national church's faith, worship and ministry committee, the task force responds to a perceived need for more discussion about assisted suicide and euthanasia in the wake of recent developments, including the landmark decision by Quebec in June to allow "medical aid in dying" for terminally ill patients.

The last time that the Anglican Church of Canada addressed end-of-life questions was in 2000, when it published a report, *Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide*, which General Synod commended for study across the church. While it acknowledges that "Christians of good will, after reasoned theological reflection, disagree on the appropriate response at this time," it recommends that the church "urge its members not to seek recourse to euthanasia and assisted suicide." It also advises that "ongoing debate of issues of euthanasia and assisted suicide take place in the context of a renewed commitment on the part of both clergy and laity to palliative care initiatives."

JEFF WASSERMAN

'Right to die' debates are ongoing in Canada.

Euthanasia and assisted suicide are illegal under Canada's Criminal Code, and the federal government has said it could contest the legality of Quebec's Bill 52. The Rev. Canon Eric Beresford, who was involved in writing *Care in Dying* and chairs the new task force, said that legal changes happening in Canada are a major part of why it is important to revisit end-of-life issues, and that "the principal stimulus was the realization that we were seeing revisions to end-of-life legislation appearing before a number of jurisdictions in Canada." Beresford, an ethicist from the diocese of Nova Scotia and Prince Edward Island, added that "the context in which pastoral practice takes place has shifted somewhat, and those who provide pastoral care in the highest context will have to think about what they do in light of the actual real context

See PALLIATIVE, p. 3

Marching toward change

LEIGH ANNE WILLIAMS
STAFF WRITER

With more than 310,000 participants, including religious leaders from around the world, the People's Climate March in New York City on Sept. 21 was the largest demonstration for climate action in history

The march was timed to lead up to the United Nations Climate Summit at UN headquarters in New York on Sept. 23 and more than 2,800 solidarity events were held in 166 countries around the world.

© EDUARDO MUNOZ / REUTERS

The New York City rally was the largest climate change protest in history.

"It was spectacular," said National Indigenous Anglican Bishop Mark MacDonald, who was among those who marched in New York. He confessed that he and other religious leaders came late to the rally because

See CHURCH, p. 8

Amazing Anglican connection to Franklin expedition history

LEIGH ANNE WILLIAMS
STAFF WRITER

The recent discovery of one of the two ships from the doomed Franklin expedition has sparked renewed interest in the tragedy, and a small Anglican church in The Pas, Man., has some surprising connections to that history and some remarkable artifacts.

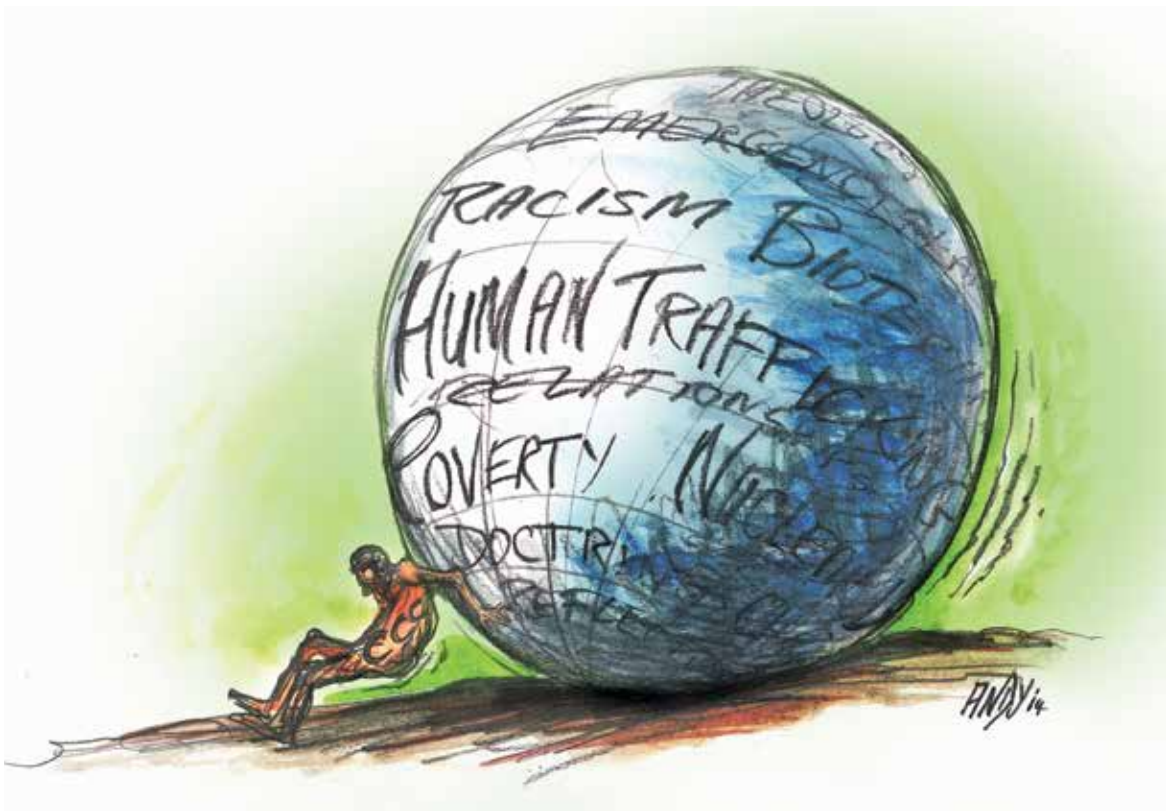
The English explorer Sir John Franklin led two overland expeditions in search of the Northwest Passage through the Arctic in 1819 and again in 1825, both of which brought him to The Pas (or Opasquia, as it was known then). According to information from Sam Waller Museum in the present-day town, Franklin was impressed by the small "island of civilization" in the wilderness, and he and his wife, Lady Jane Franklin, later sent a sundial as a gift to the Church of England Mission at the site, which later became Christ Church.

Franklin's next attempt to

See FRANKLIN, p. 11

Canadian Council of Churches, still vital at 70?

DIANA SWIFT
CONTRIBUTING WRITER



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LEIGH ANNE WILLIAMS
Henriette Thompson

It was 1944. As the war dragged on in Europe and the Pacific, 10 Protestant denominations came together in Canada with a new ecumenical vision: the Canadian Council of Churches (CCC). The council officially antedated by four years the World Council of Churches (WCC), whose long-expected formation was postponed by Hitler's rise.

"In the middle of a great conflict, the churches of Canada gathered in a new relationship with each other in the face of darkness in the world to witness to an alternate and better way of being," says the United Church of Canada's Rev. Dr. Karen Hamilton, general secretary since 2002 of the Toronto-based council. The council's first president was Archbishop Derwyn Owen, then primate of the Anglican Church of Canada.

To mark its 70th anniversary this month, the CCC will hold an assembly in Mississauga, Ont., and also host public events at the Anglican Church of Redeemer in Toronto.

The churches' groundbreaking goal was to collaborate in the call to mission, service, religious education and evangelism. At that time, 60 per cent of Protestants attended church on Sunday, and together their professed adherents represented more than 45 per cent of the Canadian population.

Today, the council has 25 members representing churches of very different sizes and stripes: Anglican, Eastern Catholic, Eastern Orthodox, Evangelical, Oriental Orthodox, Protestant and Roman Catholic. In total they encompass 85 per cent of Christians, who account for 66 per cent of Canada's population of 35 million. The CCC also has two observer denominations and six non-church affiliates.

"We are the broadest, most inclusive church council in the world and we are looked to as a role model," says Hamilton, noting that neither the WCC nor the U.S. National Council of Churches counts the Roman Catholic Church as a member.

She points to 1997 as a milestone year when the council welcomed in the Catholic church after adopting a forum consensus model in which "every voice, small or large, around the table matters. We don't outvote each other and money doesn't buy you anything." Without complete member consensus, no statement can be issued in the name of the CCC.

Consensus can carry serious weight, Hamilton says, pointing to 2003, when the U.S. was seeking partners to participate in the invasion of Iraq. "Eighteen of 20 council members signed a letter to Prime Minister Jean Chrétien stating that Canada should not take part in the war," Hamilton recalls. "Chrétien later said publicly that knowing the minds of the churches had a definite impact on his decision not to join the war."

The council's mission is carried out largely by its Commission on Justice and Peace (CJP) and Faith and Witness Commission. Current focuses include human trafficking, biotechnology, racism, nuclear weapons, poverty, doctrine, emergency planning, interfaith relationships and Christian theological reflection on suffering and hope.

Another mandate is the mentoring of students who will form the next generation of Canadian ecumenists.

Along the course of the council's first 70 years, there have been a few bumps—not surprising in an organization of such diversity. According to the Rev. Canon David Oliver, who served as general secretary for six months in 1994 to 1995, alongside a restive staff, funding and staffing were problematic issues. "It was a time of change when the incredibly important work of social justice that so many members and affiliates had been able to do was being impacted pretty seriously by the churches' budgets," says Oliver, archdeacon missioner of Quebec and vicar of St. Barnabas Anglican Church in North Hatley, Que. "With the incapacity of the churches to fund it, how could we continue to do social justice work in the world with the same strength?"

> **"The reality is, if the council were to fold, in a few years it would have to be recreated.**
>
> **—The Rev. Canon David Oliver**
> **archdeacon missioner of Quebec and vicar of St. Barnabas Anglican Church, North Hatley, Que.**

Over the years, the council has drastically reduced its staff and relocated its offices twice.

Another problem, Oliver adds, is that committee people who had hands-on expertise in working for social justice did not always have strong connections to the members. In this vein, Archdeacon Bruce Myers, the Anglican church's co-ordinator for ecumenical and interfaith relations and a member of the council's governing board, notes that Project Ploughshares, which began in 1976 as a CCC peace and justice initiative, now exists almost as a separate entity.

The Rev. Stuart Brown, the council's first lay general secretary from 1988 to 1993, says funding issues had already reared their head in his day. "People expected the council to do things and represent the denominations on various commissions, but the denominations never budgeted for the council to do what their own people thought it should be doing, " says Brown, priest-in-charge and regional dean for Aklavik, Anglican diocese of the Arctic.

Brown also notes that, over time, enthusiasm can wane. "In every denomination there's a certain ecumenical aging. And there's also, in most, a particularist group that's not so sure about the ecumenical idea. So there's a little tug of war inside each denomination about the ecumenical commitment and what we're going go do together."

Noting that interest in ecumenism stands today at fairly low ebb, Myers agrees. "A perpetual tension can be said to exist between councils of churches and their constituent members," he says. "Do councils exist exclusively to serve their member churches in areas of work clearly defined by those members, or must councils sometimes lead the member churches by prophetically calling them back to the search for visible unity, common witness and service?"

This is an inborn strain that plagues disparate member bodies from political parties to the UN. But for Hamilton, such tension no longer exists. "There is no friction. There is no such thing as a separate council. It is the coming together of the 25 members. The council is the churches."

According to Oliver, Hamilton "has been superb in finding ways to identify what churches want to do together rather than what the groups and individuals funded by the denominations want to do. The council has turned a corner in terms of a willingness to have the pace and priorities determined by the churches."

For Hamilton, the frustrations in her 12-year tenure have been few: "There are occasional times when denominations will want to reinvent wheels used for decades by another denomination," she says. "And denominations don't always sufficiently promote important council initiatives to their congregations." As for the sensitive matter of funding, each member is given a suggested contribution figure based on its size. "Most come close, but some can't manage it."

Despite tensions and challenges, there is a prevailing sense that the council remains important as it enters its second 70 years.

The CCC is a home for churches "where the experience of persecution is raw and real," says Henriette Thompson, the Anglican Church of Canada's director for public witness for social and ecological justice. She recalls attending a meeting at the height of the persecution of Coptic Christians in Alexandria, Egypt, and the anguish that was conveyed there. "The value of the CCC as a place where Canadian churches can be together and listen to and pray with each other is hugely important."

Thompson says that as Canadians respond to ongoing religious conflicts around the world, "the role of the council in advocating for religious freedom and protection, and in offering a home to Canadian churches with roots in places like Iraq, Syria and Egypt, becomes evermore critical."

Adds Oliver, "The reality is, if the council were to fold, in a few years it would have to be recreated. It's essential the churches talk to each other and to the government on certain issues."

Calgary church reaches out to Muslims

ANDRÉ FORGET
STAFF WRITER

"What do we who are not Muslims really know about what Muslims believe?"

This was the question that inspired the Rev. Natasha Brubaker Garrison to invite Imam Syed Soharwardy to participate in an Imam-in-Residence program at St. Martin's Anglican Church in Calgary, where she serves as rector. Soharwardy, who follows the Sufi tradition of Islam, chairs the Al Madinah Calgary Islamic Assembly and is the founder of the Islamic Supreme Council of Canada.

The residency program, scheduled Oct. 17 to 19, was to be an opportunity for Anglicans and Muslims to learn about each other's faiths and practices and to engage in dialogue about their differences and similarities. Plans included a service with the Al Madinah Calgary Islamic Assembly, lectures on such topics as the "Qu'ran and Its Different Interpretations" and a service at St. Martin's Church.

Brubaker Harrison organized a similar program in 2012 with Reform Rabbi Maurice Harris of Eugene, Oregon.

Explaining why she wants to foster a deeper conversation about Islam, Brubaker Harrison noted that "Calgary is a cosmopolitan city," with a large and vibrant Muslim population. " [Islam] is not something completely alien or foreign... [but] my sense is we often know just a little bit." (In 2011, there were 25,920 Muslims living in Calgary, representing 2.6 per cent of the population.)

JENN PIERCE/THE CALGARY HERALD

The Rev. Natasha Brubaker Harrison and Imam Syed Soharwardy

In many ways, Soharwardy is an ideal conversation partner. He has extensive experience working with people of other religious backgrounds, and has for years been a prominent voice calling for people of all faiths to work together in denouncing and preventing violence. And Soharwardy knows about that of which he speaks—in September he reported being assaulted by a woman who struck him repeatedly with her car while shouting ethnic slurs before driving off when he started to call 911.

For Brubaker Garrison, combatting the negative stereotypes about Muslims that lead to this sort of violence is an important part of the program.

"We can't vilify a whole people or a whole religion...It's so much more complex than that," she said. "Let's be willing to [educate ourselves] and not fall for a simplistic or generalized answer that may make us feel like we're better or we're the good guys or we're in the right—because that will blind us to who we are and to what we might have to learn and do differently in this geopolitical context."

But the dialogue has gone both ways, and Soharwardy says that his community has also learned much through the experience. Soharwardy noted that, "There are many Muslim people who have never been in their entire life inside a church. They have never had the opportunity to see what a church looks like from the inside." For Soharwardy, it is important to work from the grassroots in getting Christians and Muslims to talk to each other about what they believe. As he put it, "I just do not sit down myself—I take people with me so they can break down those silos that surround them."

Zaheera Tariq, who teaches at the Al Madinah Islamic Centre and has been participating in interfaith dialogue for 13 years, affirmed the importance of that aspect of the residency. "We get together, we have a dialogue, we sit together and we eat, and it's really great."

HARVEY SHEPHERD

Tahira Malik (middle) talks about the plight of her ailing mother. Beside her are Bishop Barry Clarke and interpreter, Rushdia Mehreen.

Bishop of Montreal posts bond for refugee claimant

HARVEY SHEPHERD
SPECIAL TO THE JOURNAL

Over a year after seeking refuge in a Montreal church, an ailing Pakistani woman threatened with deportation has been able to exchange her sanctuary in the church under a $5,000 bond posted by Bishop Barry Clarke of Montreal.

Khurshid Begum Awan, 58, has been living with her daughter, Tahira Malik, between hospitalizations for her heart condition and other problems, since she left St. Peter's TMR Church in August. She is entitled to remain in Canada, subject to the pending results of a Pre-Removal Risk Assessment and of an earlier application for permanent residency on humanitarian and compassionate grounds.

Awan has said that she faces persecution and the threat of violence from members of Pakistan's Sunni Muslim majority.

Palliative care a growing concern

Continued from p. 1

that they are in, including the legal and medical practice context."

The Rev. Eileen Scully, director of the national church's faith, worship and ministry department, said that one of the task force's responsibilities is "to create a resource to assist the church in thinking about [end-of-life] issues." There is also an emphasis on ensuring that those who are on the front lines—both clergy and laity—have the theological resources they need to navigate the complicated questions arising from these controversial issues.

At this point, however, it is unclear whether the new resource will offer a pronouncement similar to the statement of 1999, or if there will be public consultations or hearings to engage the perspectives of the larger church. The main purpose of the task force, which includes medical ethicists, professionals and practitioners, theologians within the Anglican Church of Canada and a Lutheran partner, is to reconsider the framework of the discussion and decide what is needed at this time.

PHOTOGRAPHEE.EU

The church "doesn't have one mind" on end-of-life issues.

This will be a major challenge in and of itself. Beresford acknowledged that there is some uncertainty about what the church's role is in this conversation. "There might be one role when there is active debate, but when there has been legislation which at some level leads to a conclusion...then there may be a different role for the church, whether or not we agree with the conclusion." There is also the question of how any kind of meaningful statement can be issued on behalf of the church when the church contains so many different perspectives. As Beresford pointed out, "One has to be very careful speaking for 'the church' when it is reasonably clear that the church doesn't have one mind on this."

This is by no means a debate happening only within the Anglican Church of Canada. The Church of England released a statement in 2007 outlining the issues at stake. While it acknowledged that "those who seek a change in the law are often motivated by compassion," it stated that the church sees euthanasia and assisted suicide as unacceptable ways of protecting human dignity. And it is not only Christian groups that have spoken out. The Canadian Medical Association has opposed changes to current laws even as it acknowledges that there is ongoing debate about end-of-life issues among Canadian doctors. It has urged the Canadian public and policy makers to engage in a national dialogue about end-of-life care.

EDITORIAL

Let's talk about death

MARITES N. SISON

WE ARE, on a daily basis, confronted with images of death: we see it in the news and on social media, on TV shows, movies and video games. We routinely hear about life-threatening diseases, mass shootings, massacres and disasters, and we witness public displays of grief and despair even from faraway places. There's no escaping the shadow of the Grim Reaper—it is streamed 24/7 on just about every device imaginable these days.

And yet, for all its ubiquity and inevitability, most of us avoid talking about death, especially when it involves ourselves, and our loved ones. The Christian faith offers a message of hope about living well and dying well, but it is missing in the public sphere.

Only about 15 per cent of Canadians have discussed end-of-life care and funeral wishes, according to the Canadian Medical Association (CMA). Why is death shrouded in so much silence and fear when it used to be something so real and natural? In the years 1900 to 1950, most Canadians died at home; the community assisted the family in attending to the dying and participated in rituals rooted in one's cultural and religious background, according to *Death, Dying and Canadian Families*, a study by The Vanier Institute of Family.

Things shifted during the postwar years, when both birth and death took place largely in hospitals. Death came to be seen as a medical failure, notes the study, and "once all curative measures had failed, the dying person in the hospital was often left alone, their care left to nurses who were neither trained nor equipped to care for the dying." Death became an individual and family affair that often excluded children. Today, nearly 70 per cent of Canadians die in hospitals.

Change may be afoot. Death and dying are hitting closer to home. The population is aging, but life expectancy is also rising. By 2041, seniors will comprise nearly a quarter of the Canadian population, compared to 14.8 per cent today.

Quebec's approval in June of medical aid-in-dying legislation, recent high-profile suicides of terminally ill patients and the Supreme Court of Canada's review of existing laws prohibiting medically assisted death have forced Canadians to confront their own views about ending one's life. It has also raised awareness about the need for palliative care. The CMA has called for a national strategy to provide compassionate care for the dying, noting from a national consultation it held recently that "Canadians want good access to palliative care, they don't want to die alone, and they don't want to be a burden to their family and caregivers." The sad reality, however, is that access to palliative care varies depending on where people reside in Canada and what they can afford.

Given these developments, the Anglican Church of Canada's faith, worship and ministry committee has created a task force to revisit end-of-life issues. (See p. 1.)

It is a necessary move. If clergy and lay ministers are to share the journey with people as they go through life and death, they must be equipped with theological, ethical and pastoral resources that are appropriate to their local contexts.

Whether one is a believer, seeker or non-believer, there will come a time—and that may be now for some—when questions about what it means to die and how, to the extent possible, one can prepare for it will be increasingly asked and the church should be there to support people. "Death cafés," where folks drink tea, eat cake and discuss death, have sprung up across Canada, indicating a hunger for meaningful talks about mortality.

The church can help reduce the fear of dying, but it can also help increase knowledge about palliative care. *Care in Dying*, a report produced by a task force of the faith, worship and ministry committee, notes that along with other Christian communities, the church has had "a long history of providing many forms of health care, healing and support of the suffering and dying." Churches have actively supported the development of palliative care facilities and practices, including pain management. "It is through these communities that we bear witness to the possibility that life can have dignity and meaning even in the context of the realities of pain, suffering and death," said the report, available online at: http://www.anglican.ca/faith/focus/ethics/care-in-dying/).

EMAIL: **editor@national.anglican.ca**

LETTERS

KEEP IT PRIVATE

Re: *Anti-sex trade bill opposed* [Sept. 2014, p. 1]

I don't feel we, as church [members], should be expressing our personal feelings as a group. If people want to express their feeling as individuals, fine. [But] it should not be expressed in our national paper.

Bill Sadler
Winnipeg

Re: *Campus ministry*

Good job! Relevant ministering! Good luck in being useful to those in need.

—Robert Smith

THE GOOD SIDE

Saddened by the many negative articles about the Indian residential schools, I feel compelled to share with our readers a text written and signed by 11 of my former students. It gives quite a different view from traditionally depressing contributions. I received this on Valentine's Day 2006:

On this Valentine Day, we want you to know what you mean to us and what you've done to our lives. Since you took over as a Principal at La Tuque Residential School [Que.], we want to:

Thank you for rescuing us from getting strapped for no apparent reason.

Thank you for making our education more fun.

Thank you for all the school trips...to Montreal, Quebec, [the] Zoo, and to Switzerland and Europe.

Thank you for our camping trips, for helping us enjoy our culture, the way of life away from home.

Thank you for changing the menu at the residential school.

Thank you for taking time to ask us what we enjoy eating.

Thank you for making us better athletes.

Thank you for all the recreation, sports, competitions; we won many regional competitive sports because you encouraged us to be the best we can be.

Thank you for all the good woodwork lessons, cooking lessons, swimming lessons; this helped us prepare life skills that we benefit a life time.

Thank you for letting us grow our hair as we see fit...instead of getting our heads shaved in shame...as if punished for no reason.

Thank you for taking care of us when we got sick.

Thank you for being there when we got homesick, for letting us write to our parents, which we couldn't do until you got there.

Thank you for helping us be better people and helping us understand more about life and GOD and teaching us how to pray.

Thank you for being "our Father Bonnard." We will love you, always.

May God bless you and your family for blessing us.

Thank you so much.

With love, your former students.

All must not have been evil in that residence.

Canon John-M. Bonnard
Kingston, Ont.

Re: *Bishop of Montreal posts bond for refugee claimant*, September 23

"This is such an encouraging story of justice and courage in the midst of a society and a political culture that has so many xenophobic traits."

—Rod Gillis

ANGLICAN JOURNAL

First published as the ***Dominion Churchman*** in 1875,
Anglican Journal is the national news magazine of the Anglican Church of Canada.
It has an independent editorial policy and is published by the Anglican Journal Committee.

EDITOR: Marites N. Sison
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CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Cynthia Herrera, Mirella Ross

ADVERTISING MANAGER: Larry Gee
PUBLISHER: The Anglican Journal Committee
The *Anglican Journal* is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund (CPF) for our publishing activities.

LETTERS: letters@anglicanjournal.com
or mail to: Letters, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

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ADVERTISING DEADLINE:
25th day of the 2nd month preceding publication date.

Acceptance of advertising does not imply endorsement by ***Anglican Journal*** or the Anglican Church of Canada

Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database.
Printed in North York, ON by Webnews Printing, Inc.

PUBLICATIONS MAIL AGREEMENT NO. 40069670

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO: CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2

SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible):
E-mail: circulation@national.anglican.ca; or (phone) 416-924-9199 ext. 259/245; or (fax) 416-925-8811; or (post) Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

SUBSCRIPTION RATE: $10 a year in Canada, $17 in U.S. and overseas. Excepting these inserts: Niagara Anglican $15; Crosstalk (Ottawa) $15 suggested donation; Rupert's Land News $15; The Sower (Calgary) $15 suggested donation; Huron Church News $15 a year in Canada, $23 U.S. & overseas; Diocesan Times (NS & PEI) $15; Anglican Life (Nfld) $15, Nfld & Labrador $20 outside Nfld, $25 in U.S. and overseas.

ISSN-0847-978X CIRCULATION: 141,000

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

Canada

COME AND SEE

‘Nevertheless’

FRED HILTZ

ON A Saturday morning in mid-September, I was seated with three other people, forming a panel at a meeting of the board of ATR (*Anglican Theological Review*), a quarterly publication well known for its articles, poetry and book reviews. We were invited to speak to the subject of “testing the bonds of affection” and to offer some reflections on the state of relations within and among the churches of the Anglican Communion.

While we acknowledged concerns about tensions over any number of matters and our grief over impaired relations between some churches, we noted the blessings of indaba—that manner of speaking and listening

and learning from one another with far less rancour and much more patience. We heard first-hand testimony of the growth in understanding and respect among Canadian and African bishops who have been in dialogue for several years. We celebrated the many companion diocese relationships that have transcended—and in some cases transformed—relations across the Communion.

One of our panelists, Eugene Sutton, The Episcopal Church bishop of Maryland, said that he is heartened every week by what he calls that great “nevertheless” moment in the liturgy. Knowing he had grabbed our attention, he paused, and with a twinkle in his eye leaned forward and said, “You know, that moment when we all say, ‘We believe’ ”:

“We believe in one God, the Father, the Almighty…
We believe in one Lord, Jesus Christ…
We believe in the Holy Spirit…
We believe in one holy catholic and apostolic Church…” (The Nicene Creed)

Yes, no matter how endearing or strained our relations with one another may be, “we believe.”

MARKS OF MISSION

share the good news
teach new believers
help people in need
work to make things fairer
look after the planet

MARKS OF MISSION ADAPTED FROM *MARKETING THE ANGLICAN WAY* BY RODERICK MACKIN

This confession of faith that we make in the Nicene Creed crosses theological and cultural divides. It spans vast diversity in biblical perspective and pastoral outlook. And not only that, it unites us with all the generations of the church that have gone before us and all those who will come after us.

Like Eugene, I am heartened by this “nevertheless” moment, and I hope you are also.

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

LETTERS

GOSPEL MANDATE

The *Oxford English Reference Dictionary* defines “environment” as “surroundings and conditions, esp. as affecting people’s lives.” “Environmentalism” it defines as “concern with or advocacy of protection of the environment.”

No doubt environmentalism has many expressions, but it is hard to see how this outlook is in principle opposed to Christian faith, as a letter in the September issue claims (*Worship God, not creation*, Sept. 2014, p. 5).

The *Oxford English Reference Dictionary* goes on to note: “Pollution, deforestation and the burning of fossil fuels were discovered to be leading to previously unsuspected phenomena such as global warming, acid rain, and ozone depletion…Environmentalists stress that the earth’s resources are finite and that environmental damage cannot be halted without movement away from policies aimed at continual economic growth.”

Environmentalism gives force and urgency to the Gospel directive that we should care for one another.

A. Frank Thompson
Parry Sound, Ont.

‘DE-DEVELOPMENT’

Anglicanism should be no excuse for public prevarication on evil. In fact, “evil” is how the 2009 Kairos Palestine (KP) document of Palestinian Christians, endorsed by churches including the Episcopal Diocese of Jerusalem, described the Israeli occupation of the West Bank and Gaza.

Renowned Gaza expert Dr. Sara Roy, a daughter of Auschwitz survivors who will be speaking in Toronto in February, has coined the term “de-development” to summarize Israel’s actions under that illegal occupation. That includes the seven-year siege of Gaza Strip, which has included the denial of food, medical supplies and other necessities to what has, in fact, become the world’s largest open-air prison.

To then massacre civilians, who cannot flee outside of this prison, in their homes and even their UN refuges, is beyond toleration.

Nobel Peace Prize laureate Archbishop Desmond Tutu has responded to the Gaza massacres by urging everyone to join the non-violent movement of boycott, divestment and sanctions against Israel for its own benefit. The “events in Gaza over the past month or so are going to test who believes in the worth of human beings,” wrote Tutu.

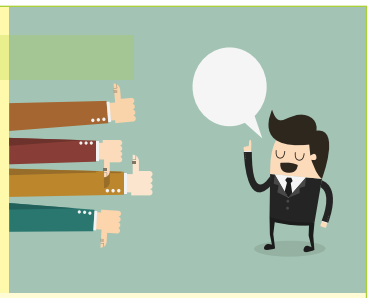
When we learn not to co-exist comfortably with one another, but with evil, it may be time to repent—to change our hearts and minds.

The Rev. Robert C. Assaly
Former Anglican Vicar of Gaza
President, Canadian Friends of Sabeel

The *Anglican Journal* welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

ON FACEBOOK

The Journal asked: *“How do you feel about the Archbishop of Canterbury’s admission that he sometimes struggles with his faith and questions whether God exists?”*



He joins Mother Teresa, Saint Augustine, Saint Thomas, Saint Joan, Saint Theresa, to name a few—all the great spiritual thinkers. Why, Christ himself on the cross cried out. Isn’t that why belief is called a leap of faith?

—Mieke Koppen

He is being honest. But how do his doubts affect his ability to lead the Anglican Communion? I would personally want leadership that truly believes in a higher power. Regardless, he is entitled to his opinion and I refuse to judge him in this case.

— Paul Ford

Phew! I’m not the only one.

—Debbie Rector Winterrowd

DO YOU KNOW

an Anglican or a Lutheran who is touching the lives of people in your community and beyond? Please let us know who they are and what they do at letters@anglicanjournal.com. Your nominee could be featured in Everyday Saints (see p. 7), a new section in the Journal that celebrates those who actively live out their faith and inspire others to do the same.

WALKING TOGETHER

Justice for our children

BY MARK MACDONALD

ON A train ride a few years ago, we sat next to a father and his two young children—a boy and a girl, both probably between five and eight years old. As the food and beverage cart came by, each time the father would buy a beer; each time his children would beg for food. “We’re hungry, Daddy,” they cried. We were grieved that each time he responded, “We don’t have any money for food.”

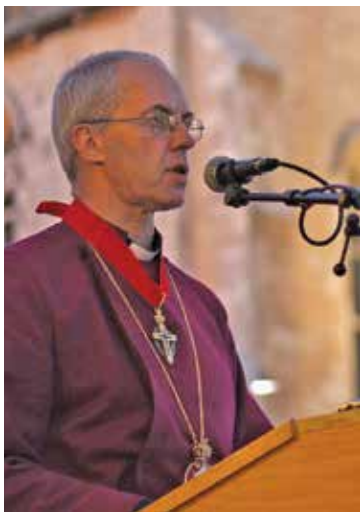
Recently, while thinking about how future generations will view us, this incident came to mind. For one, climate change will certainly cause a negative evaluation of our moral priorities in the eyes of our children and grandchildren. It is not, sadly, the only way our unsustainable lifestyle will cause worldwide problems in the future. The growing disparity between rich and poor also staggers toward a global reckoning.

When our way of life hits the wall, Christian churches will certainly have to answer some challenging questions. Some are already raised on a regular basis: more and more, we are asked why we have so little to say about climate change. But, hidden in this question is a deeper challenge that speaks about our behaviour before the present crisis. We are not only faced with issues regarding our present inertia—we must face our complicity in the creation of this system.

We did not challenge a way of life that was never morally sustainable. The churches all but abandoned any ongoing moral evaluation of people’s economic priorities, at both personal and societal levels. Greed became good and the church became silent. In the face of such idolatry, we lost more than our moral voice—we began to forget the mandates of our basic Christian discipleship. The care of the earth, the most basic of biblical mandates, has all but disappeared.

For many years, we have eagerly and earnestly sought ways to make our churches attractive to people. We have, at the same time, left people to make their own moral choices. As a result, we have not spoken to one of the most critical moral issues of our time: an unsustainable way of life that condemns the poor and threatens our children. Even Adam Smith, father of modern economics, said that the unseen hand of capitalism could not function in a moral vacuum. Today, a livable future for the world cries for a spiritual revolution that will provide a moral framework for a just and open society.

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



ARCHBISHOPOFCANTERBURY.ORG

Archbishop of Canterbury cites humanitarian grounds as reason.

Welby backs action in Iraq

ANDRÉ FORGET
STAFF WRITER

Archbishop of Canterbury Justin Welby has thrown his support behind the military airstrikes against the Islamic State (known also as ISIL or ISIS), a radical organization of insurgents in Iraq and Syria attempting to create an Islamic government ruled by a single individual in accordance with Sharia law.

In a debate in the House of Lords Sept. 26, Welby acknowledged that "there is justification for the use of armed force on humanitarian grounds, to enable oppressed victims to find safe space." However, he warned that the United Kingdom "will not thus be able to deal with a global, holistic danger if the only weapons we are capable of using are military and administrative."

In his speech, a copy of which was released by Lambeth Palace, Welby exhorted his peers to "face the fact that for some young Muslims the attractions of jihadism outweigh the materialism of consumer society." He noted that, "if we struggle against a call to eternal values, however twisted and perverted they might be, without a better story, we will fail in the long term."

Welby argued that this "better story" must be one to which all people of good faith have access. "The vision we need to draw on is life-giving," said Welby. "It is rooted in the truths of the Judaeo-Christian tradition, relying heavily in the Middle Ages on the wealth of Islamic learning, the Abrahamic faiths—not necessarily enemies—and enriched by others such as Hinduism and Sikhism in recent generations."

The motion to intervene once more in Iraq came in response to a formal request by the Iraqi government for military support. It was ratified by a majority vote.

Christians facing more persecution

DIANA SWIFT
CONTRIBUTING WRITER

ELENA ELISSEEVA/SHUTTERSTOCK

Around the world, Christians are the likeliest to be persecuted for their religion, according to the Washington-based Pew Research Center.

ISIS/ISIL in Iraq and Syria; Boko Haram in Nigeria; Kim Jong-un in North Korea; the Muslim Brotherhood in Egypt—these are all players in a worsening world pattern of persecution targeting Christians as well as other religious and ethnic groups.

The calamitous plight of the uprooted faithful in the Middle East may currently be the most media-documented example of animosity against Christians, but practically anywhere on the planet, the followers of Jesus are the likeliest to be persecuted for their religion, according to the Washington-based Pew Research Center.

Christians face religious oppression in 151 countries.

And in findings from the Netherlands-based Open Doors, an evangelical Christia group that monitors the oppression of Christians worldwide and facilitates the practice of their faith, number one in the top 10 of today's persecuting nations is North Korea—for the 12th consecutive year.

"An estimated 70,000 of North Korea's several hundred thousand Christians are currently consigned to labour camps for their faith," says Paul Estabrooks, a spokesperson for Open Doors Canada.

North Korea is followed by Somalia, Syria, Iraq, Afghanistan, Saudi Arabia, Maldives, Iran and Yemen, where persecution of Christians is driven largely by Islamic extremism. With heart-wrenching images of thousands of Christian, Yazidi, Shia and Turkmen families fleeing ISIS jihadists seeking to establish a Sunni Muslim caliphate, northern Iraq and Syria have recently dominated the world's television screens, provoking pity and alarm. According to UN estimates, at least 400,000 people have been forced out of their homes since ISIS forces swept across the Syrian border into Iraq in June. Many have been killed, raped or abducted. Churches, sacred monuments, tombs and documents have been destroyed.

According to Nina Shea, director of the Center for Religious Freedom at Washington's Hudson Institute, "Christians are being systematically eradicated from the region."

In late July, France offered asylum to Christians expelled from the city of Mosul, home to one of the Middle East's oldest Christian communities.

In early August, several U.K. Anglican bishops argued that, given its participation in the destabilizing 2003 Iraq war that opened the door to Islamist extremists, Britain has a responsibility to grant prompt sanctuary to Mosul Christians after militants threatened them with execution, ruinous taxation or forced conversion.

Before the U.S.-led invasion that left the north vulnerable to radical jihadis, Iraq was home to about 1.5 million Christians (5 per cent of the population), who had lived there for almost 2,000 years. Since then, the Christian population has hemorrhaged out of Iraq, as elsewhere in the regional cradle of Christianity.

"In a sense, the current situation is only the latest in a long series of bloody attacks on Assyrian Christians, except this time it appears that in many places they have been permanently wiped off the map," says Archdeacon Bruce Myers, the Anglican church's co-ordinator for ecumenical and interfaith relations.

Archbishop of Canterbury Justin Welby said, "...what is happening right now in northern Iraq is off the scale of human horror."

In August, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, joined other faith leaders in condemning the brutal violence against religious minorities in Iraq, Christians particularly.

Given the enormity of the crimes, though, has the response of global leaders been sufficient? With thousands of Christians so obviously suffering, why, some ask, did it take the expulsion of the Yazidis to spur the Obama administration to forceful action by air strikes? The Bush administration had sidestepped Christians' persecution as a "sectarian issue."

Taking up this question in an Aug. 19 op ed piece in *The New York Times*, Ronald Lauder, president of the World Jewish Congress, slammed the world's—including the United Nations'—relative indifference to the large-scale brutalization of many thousands of Christians in the Middle East, while being quick to protest Palestinian casualties in Gaza. "There are no flotillas traveling to Syria or Iraq. And the beautiful celebrities and aging rock stars—why doesn't the slaughter of Christians seem to activate their social antennas?" Lauder wrote.

Dr. Paul Cere, an assistant professor of religion, ethics and public policy at Montreal's McGill University, offers this explanation: "One of the challenges is that when enforcer nations such as Britain and the U.S. that are already viewed with suspicion in the Middle East come to the defence of religious minorities, does it complicate issues for these minorities since they're perceived as being in alliance with the West?"

But what immediate action can Canadians take? Estabrooks of Open Doors thinks Ottawa should follow France's lead in offering immediate asylum to expelled Christians. The problem is, many Christians would prefer to remain in their ancient communities. And while, Estabrooks says, diplomatic intervention might achieve this in some regions, "others, I'm afraid, are a losing battle."

Is there something immediate that Christians can do to help? "The most tangible way we can respond to this appalling persecution is to support efforts to provide temporary refuge for those fleeing for their lives, to urge our governments to let our countries receive these refugees of religious violence and to pray for these persecuted sisters and brothers in Christ," says Myers.

Estabrooks concurs and looks beyond the Middle East. "The first thing persecuted Christians everywhere ask us almost universally is to pray for them," he says.

ON THE WEB

anglicanjournal.com

In praise of restraint

U.S. presiding bishop won't seek re-election

STAFF

U.S. Presiding Bishop Katharine Jefferts Schori has announced that she will not seek a second term.

In 2006, Jefferts Schori became the first woman to lead The Episcopal Church and the first female primate (national bishop) in the 77-million-member Anglican Communion of churches.

"I believe I can best serve this Church by opening the door for other bishops to more freely discern their own vocation to this ministry," said Jefferts Schori in a statement. "I will continue to engage us in becoming a more fully diverse church, spreading the gospel among all sorts and conditions of people, and wholeheartedly devoted to God's vision of a healed and restored creation."

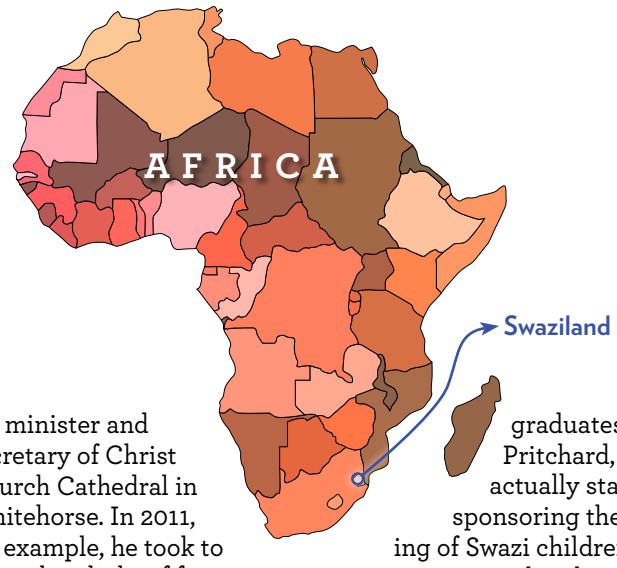
ART BABYCH

First woman primate: Presiding Bishop Katharine Jefferts Schori

Jefferts Schori's nine-year term will end in June 2015.

A trained marine biologist, Jefferts Schori, 60, previously served as bishop of Nevada and was ordained a priest in 1994.

Yukon priest has a heart for Swaziland

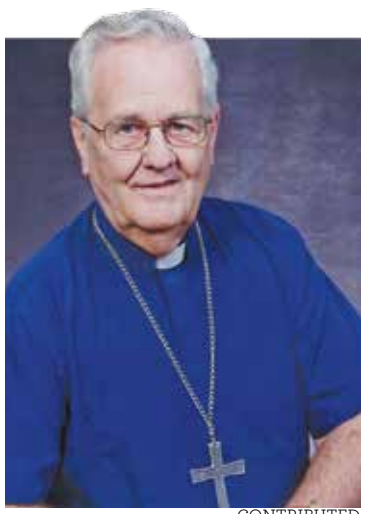


DIANA SWIFT
CONTRIBUTING WRITER

The territory of Yukon and the kingdom of Swaziland couldn't be farther apart—in distance, size, climate and economy. But both are home to the Rev. Canon David Pritchard, priest-in-charge—at least until December—of St. Saviour's Anglican Church in Carcross, Yukon.

Since the late 1980s, Pritchard, 79, has been plying his way every few years between the two continents. And on Dec. 30, undaunted by recent cardiac bypass surgery, he'll permanently leave his northern home for his southern one, where he spent 16 years, married and buried a young Swazi wife, and fathered four children. "I love the Yukon, but I always knew I wanted to live out my life in Swaziland."

His love of this tiny kingdom of 1.4 million people on the eastern edge of southern Africa took hold during the more than 12 years he spent as executive director of the National Council on Smoking, Alcohol and Drug Dependence,


CONTRIBUTED

Canon David Pritchard, says a friend, is compassion personified.

an NGO supported by the churches, the UN and the World Health Organization. "Our office was a 10-foot by 13-foot trailer. We had no guaranteed funding," he says.

Pritchard, who became an Anglican priest in the early 1980s after retiring as Yukon's assistant superintendent of education, is the kind of person who sees a need and responds quickly—body and soul. "He throws himself wholeheartedly into everything he does," says Beverley Whitehouse, a lay minister and secretary of Christ Church Cathedral in Whitehorse. In 2011, for example, he took to heart the plight of famine victims in the Horn of Africa. Never one for wringing hands on the sidelines, he leapt into action and spearheaded an effort that eventually raised some $43,000 for famine relief in the Horn, garnering an additional $28,000 for the cause in matching federal funds.

On his return to Africa, one of his first tasks will be to help build a solid house for a single mother and her five daughters, who now live in tumbledown huts and sleep on threadbare blankets on floors of packed cow dung. The girls are all being sponsored by one of Pritchard's many causes: the Swaziland Educational Trust Society, a Canadian registered charity incorporated in 2004 to educate youngsters in Swaziland, where schools charge fees. The trust has raised more than $150,000 over nine years. "Most of our students are now in high school, and each year we have three or four new graduates," says Pritchard, who actually started sponsoring the schooling of Swazi children on his own in 1987 when he arrived to serve as a parish priest under the Anglican Church of Canada's world mission branch. "That was during the AIDS pandemic, when increasing numbers of children had parents who were dying," he recalls.

"David is a very compassionate, very concerned person, who takes very seriously every project he's involved in," says Jim Tiedeman, a Whitehorse resident who sits on the education trust's board.

After the 2001 death from tuberculosis of his wife, Cyndie, a TB ward nurse, Pritchard took his children home to live in Yukon in 2002, where, "being young and strong, they adapted marvellously," he says. He, however, had a major problem. "After working amid abject poverty for 16 years, I couldn't stand the affluence!" In 2003, Pritchard took over the helm of St. Saviour's and for the past nine years has also served on the board of the Primate's World Relief and Development Fund, of which he is currently vice-president. "His devotion to the PWRDF has been saintly," says the primate, Archbishop Fred Hiltz. Hiltz adds that Pritchard has been one of the board's strongest advocates for addressing the often unacceptable conditions under which indigenous people in Canada live.

Last year, Pritchard spent several months in Swaziland, and upon his return to Canada, says Whitehouse, "you could tell he was pining for Africa." He will be sorely missed in the diocese of Yukon. "He's a great administrator and chairs a meeting wonderfully—he keeps things moving and on target," says Whitehouse. "And he's a person you're always glad to see—there are never any negative connotations."

Not one to leave without a generous gesture to his home parish, Pritchard enlisted the aid of friends this past summer and before his surgery helped restain all the wood in St. Saviour's—from ceiling beams to pews.

New writer for *Anglican Journal*

STAFF

The *Anglican Journal* welcomes André Forget as its new staff writer and social media lead.


André Forget

Forget has been writing a monthly column on film for the *Gazette*, the monthly newspaper of the Anglican diocese of Quebec. His prior experience with Anglican publications includes starting a quarterly publication, *Via Media*, for St. Margaret's Anglican Church in Winnipeg and co-founding and running *The Catholic Commons*, which he describes as "a blog on Christianity and politics informed by the theology of the social gospel."

He is also the managing editor of *Whether Magazine*, a monthly online publication that covers culture, art, politics, philosophy, science and theology.

"The opportunity to continue developing not only a strong social media presence but a distinct social media voice that can reach out to a new readership is part of what makes me so excited about this position," Forget said. "My work with *Whether* has really driven home how vital it is to be in constant contact with one's followers and community, and how powerful a tool this can be when used properly."

Serving as the people's warden at St. Stephen-in-the-Fields in Toronto has, he says, not only given him a view of the workings of the diocese of Toronto but also "of the Anglican Church of Canada as a whole."

Ambassador for Christ

ART BABYCH

The Rev. Laurette Glasgow is the church's special advisor for government relations.

Before being appointed in 2012 as the Anglican Church of Canada's special advisor for government relations, the Rev. Laurette Glasgow spent 37 years working for the federal government. She was a diplomat for 26 of those years, including as ambassador to Belgium and Luxembourg, and as Canada's Consul General in Monaco. During her discernment process, she was asked why she was giving up diplomacy to become a priest. "I said, 'Well, I'm an ambassador for my country, and I'm going to be an ambassador for Christ.' They're different, but they draw from some very similar things." Now, she has had training as a political scientist, as an economist and as a priest. "You blend all those things together and somehow God uses it all," she said.

The *Anglican Journal*'s Leigh Anne Williams asked her about the challenges and rewards of her work for the church in Ottawa.

Why does the church need a special advisor for government relations?

You need to be able to have a voice that will articulate the voice of the church, particularly on behalf of those who don't have a voice themselves with people who have power, people who have influence, people who are shaping policies and laws that are going to affect the lives of Canadians and also of those beyond our border.

Are there some particular issues where you feel you've been able to have the most impact?

I don't tend to think of successes or failures but rather, how is my garden [of networks] growing?... Recently, Bishop John [Chapman of the diocese of Ottawa] and I were asked by the Ambassador for Religious Freedom to come in to have a strategic discussion on Iraq, and that, to me, is an example... We have cultivated that part of the garden very carefully and thoroughly. We believe strongly in the objectives of that office. Initially, I don't think we were on their radar screen, but now we are invited in as partners, so to me, being invited in to have a conversation is an element of success...I felt as if there's a little blossom coming out here.

What are the most challenging aspects of the job?

When something pops up as an issue, there's no easy go-to-place for the conversation within our church... The decentralization of the Anglican church is one of its beauties, but at the same time, it offers a challenge for us in terms of coherence, and in terms of co-ordination and in terms of being able to communicate our views effectively... People out there will say, "What is the Anglican view on this?" And I'd have to say, "There are different views on this."

What's one of your most memorable experiences?

As I was leaving the [Ahli Arab] hospital in Gaza, the director Suheila Tarazi gave me a lovely shawl, hand embroidered by the women in Gaza...I was struck with how I was coming with empty hands in many ways, and she said to me, 'Your hands may be empty, but your heart is full...Beyond any fundraising or anything else, what's important is for us to know that we are not alone, that we have not been forgotten.' Any time that I get discouraged—you have a lot of setbacks in this work, and a lot of disappointments—I think back to that moment, and I can touch that shawl and remind myself that there is a larger purpose...It's about relationship—and how we have to continue to be in relationship, that is what Jesus asks us to do. So that's the heart of my ministry.

(See full interview at anglicanjournal.com, *Ambassador for Christ*.)

REUTERS/EDUARDO MUNOZ

The People's Climate March attracted a broad base of people, including young families, religious leaders, workers and students from around the world.

Church leaders call for action on climate change

Continued from p. 1

they were at an interfaith conference, jointly sponsored by the World Council of Churches (WCC), a body that includes 345 churches representing about 560 million Christians worldwide, and Religions for Peace, an interfaith coalition with members in more than 70 countries. Thirty leaders from nine religions crafted a statement calling for concrete actions to curb carbon emissions.

That interfaith conference was "astonishing" in itself, said MacDonald, because of "the breadth of participation." Interfaith leaders later joined the march and walked together.

"We were kind of the caboose...so we didn't have the shazam of the whole thing," MacDonald said, "which doesn't mean that it wasn't an overwhelming, fantastic experience because you really had a sense that the ground was shifting in terms of climate change." He noted the participation of corporations and governments in the event, mentioning the Rockefeller family's announcement that they would divest from fossil fuels as an example of change in the corporate world. He added that at the beginning of the conference there weren't a lot of religious organizations that had divested, but he sensed there "is a snowball kind of effect" of that movement growing.

Because many of the speakers had serious concerns about the prospects for the future, MacDonald said the march's "dose of hopeful optimism was really helpful and necessary."

MacDonald was also in New York to participate in a UN World Conference on Indigenous Peoples and said he was encouraged that indigenous leaders played an important role in all of the climate change discussions. "At all of the events, the critical role of indigenous people in underlining the importance of the environment, but also in a spirituality and ethic of environmental care, was held up as a model that the world could not afford to lose," he said.

Just prior to the event, four leaders of Anglican, Episcopal and Lutheran churches in Canada and the U.S. issued a joint pastoral message on climate change.

"We are united as Christian leaders in our concern for the well-being of our neighbours and of God's good creation that provides life and livelihood for all God's creatures," began the message signed by Archbishop Fred Hiltz, primate of the Anglican Church of Canada; presiding bishop and primate of The Episcopal Church, Katharine Jefferts Schori; national bishop of the Evangelical Lutheran Church in Canada, Susan Johnson; and presiding bishop of the Evangelical Lutheran Church in America, Elizabeth Eaton.

The message encouraged people to unite and work together. "...[We] need not surrender to political ideologies and other modern mythologies that would divide us into partisan factions—deserving and undeserving, powerless victims and godless oppressors...In Christ, God sets us free from the captivity of blaming and shaming. God liberates us for shared endeavours where we find each other at our best."

The leaders urged people to act "imaginatively and courageously" as individuals when making choices about energy use, carbon emissions, the consumption of water and other natural resources, educating children and being a voice for the just and responsible use of resources.

And they encouraged collective actions and advocacy such as engaging "decision-makers in this godly work in all arenas of public life—in government and business, in schools and civic organizations, in social media and also in our church life."

Marches and demonstrations were also held simultaneously in cities across Canada, and Canadian Anglicans were among the crowds.

In Montreal, a contingent of 15 parishioners from Christ Church Cathedral in Montreal, including the Rev. Canon Peter Huish, participated in a march of about 1,500 people from one large park to another.

In Toronto, the Rev. Andrea Budgey, the University of Toronto chaplain based at Trinity College, was part of a crowd she estimated to be about 3,000. "One of the refreshing things about that march was that there were lots of people I don't usually see" at environmental events, she said.

Budgey added that her clerical collar is "standard demo wear" because she thinks it is important for people who care about the environment to see that the church is there and this is "an issue that matters profoundly to Christians."

UN Secretary General Ban Ki-Moon, who convened the summit and also participated in the New York march, invited leaders from government, finance, business and civil society to "bring bold announcements and actions...that will reduce emissions, strengthen climate resilience and mobilize political will for a meaningful legal agreement in Paris in 2015."

—With files from ENS and Harvey Shepherd

U.S., Canada urged to review treaty

'Right historic wrongs' in Columbia River accord, say faith, native leaders

STAFF

WIKIMEDIA COMMONS

Dams devastated lands and destroyed communities, says a grand chief.

Religious and indigenous leaders from Canada and the United States have urged U.S. President Barack Obama and Canadian Prime Minister Stephen Harper to begin negotiations that would "right historic wrongs" and promote "water stewardship" in the Columbia River Treaty.

In 1964, the federal government and the B.C. provincial government signed a treaty with the United States to jointly manage water resources along the Columbia River Basin, which stretches 2,000 kilometres from the Rocky Mountains of B.C. through four U.S. states. During the 50-year period, dams were created for hydroelectric power and flood prevention. The treaty—which religious and native leaders say ignores the rights of Columbia Basin tribes in the U.S. and the First Nations in Canada—is up for renegotiation. The treaty has no specified end date, but either country can unilaterally terminate most of its provisions as early as Sept. 16, 2024, provided that at least 10 years' notice is given, which would have been Sept. 16, 2014.

In letters sent to Obama and Harper, 14 religious leaders and seven indigenous leaders included a Declaration of Ethics urging them to "work together to develop and implement an integrated spiritual, social and ecological vision for our watershed home." It identifies 48 principles for modernizing the treaty, including respecting indigenous rights and "protecting and restoring healthy ecosystems with abundant fish and wildlife populations."

The Anglican Church of Canada's National Indigenous Bishop Mark MacDonald was among the signatories to the letters.

Grand Chief Stewart Phillip, chair of the Okanagan Nation Alliance, noted that construction of the dams not only had a grave impact on fisheries but also "devastated our lands" and destroyed culture and communities. Dams flooded river valleys and wildlife habitat and forced thousands of people from their homes and ancestral fishing sites, he said.

MacDonald said that by supporting the call for a modernized treaty, churches "have a chance...to walk with indigenous peoples in a movement towards just and sustainable life for all."

Fall in love with the earth

BY ADIAT JUNAID

One of the vitally important questions of our time is how to address the climate crisis. As environmentalists and scientists face off against corporate and government interests on how to answer this question, the public is often caught in the bewildering middle wondering what to do. *Living Ecological Justice: A Biblical Response to the Environmental Crisis* addresses this question from a faith perspective and offers hope that there is plenty that can be done.

The book is an invitation to fall in love with the earth once again, to recognize the interconnectedness of all creation, to commit to nurturing right relations with the planet, and each other, and to advocate for economic and social justice. The result of deep thinking, the book is at once prophetic and practical.

Edited by Rev. Dr. Mishka Lysack and Karri Munn-Venn, the publication is a collection of short essays by theologians and other thinkers on the environmental crisis. Coming from a decidedly Christian perspective, each chapter begins with a passage of scripture, explores an element of the problem and ends with a prayer.

Although the audience is Christian, there is much here that would be meaningful to non-believers as well. Between scripture and prayer, the essays are followed by thought-provoking discussion questions and activities to be undertaken in groups.

The focus on group activity reinforces the central theme of interconnection and the fact that fundamental change requires going beyond individual action to collective, community-based activities. However, the discussion questions can be used for individual reflection as well.

The book is also a challenge to churches and to government. While acknowledging the efforts of some churches to green their spaces and the involvement of some church leaders in the October 2011 Canadian Interfaith Call for Leadership and Action on Climate Change, this collection calls on churches to do much more—to play a critical part in what Bishop Mark MacDonald, National Indigenous Anglican Bishop of Canada, calls the Covenant of Life. Here is an opportunity to play a prophetic role in recovering the "deep tradition of life," urges MacDonald. He laments that "the churches so far have only made a few half-hearted attempts at it."

But no matter what individuals, churches and communities may do, government must play its part in order to achieve a deep, sustainable impact on reversing the climate crisis. So the book also calls on citizens to advocate for government to do its part.

Pao Quang Yeh's beautiful design, illustrated with photographs of birch trees and northern skies by Fr. René Fumoleau, reinforces Rev. Dr. Charles Fensham's imagining of a "sacramental tree-planting conspiracy" by all churches.

Living Ecological Justice is a valuable contribution to the discourse on how people of faith can be active participants in tackling climate chaos. Although the environmental crisis is daunting, the guidance in this book offers hope that a transformative relationship with Creator God, the planet and one another is possible.

ADIAT JUNAID is a journalist based in Toronto whose work focuses on human rights, social justice and spirituality.

LIVING ECOLOGICAL JUSTICE:
A Biblical Response to the Environmental Crisis
Edited by Rev. Dr. Mishka Lysack and Karri Munn-Venn
Citizens for Public Justice, 2013
ISBN 978-0-9686695-2-5
122 pages
Available at www.cpj.ca/lej
cpj@cpj.ca 613-232-0275 ext. 229

The radical hospitality of Jesus

Excerpted from Being Christian: Baptism, Bible, Eucharist, Prayer

BY ROWAN WILLIAMS

"Eucharist," Chapter 3
Listen! I am standing at the door, knocking: if you hear my voice and open the door, I will come in to you and eat with you, and you with me.
(Revelation 3:20)

ARTIST: FEREYDOON SOLEIMANI / WWW.FEREYDOONART.COM

The "indiscriminate generosity" of Jesus is exemplified in the eucharist, where all are welcome, writes the author.

BEING CHRISTIAN:
Baptism, Bible, Eucharist, Prayer
By Rowan Williams
Wm. B. Eerdmans Publishing Co., 2014
ISBN 9780802871978; 84 pages

For Christians, to share in the Eucharist, the Holy Communion, means to live as people who know that they are always guests—that they have been welcomed and that they are wanted. It is, perhaps, the most simple thing that we can say about Holy Communion, yet it is still supremely worth saying. In Holy Communion, Jesus Christ tells us that he wants our company.

The word of welcome

When reading the Gospels you sometimes get the impression that if anywhere in ancient Galilee you heard a loud noise and a lot of laughter and talking and singing, you could be reasonably sure that Jesus of Nazareth was around somewhere nearby. Jesus created fellowship wherever he was. And it is one of the things in the Gospels that is remembered as most distinctive about him, because even then some of his friends were embarrassed by it. The indiscriminate generosity and the willingness to mix with unsuitable people were already, in the first Christian generation, just difficult enough for the Gospel writers to scratch their heads and cough just a little bit about it. But they could not deny it or suppress it. It was too vividly remembered. Jesus sought out company, and the effect of his presence was to create a celebration, to bind people together.

There are many stories about Jesus and hospitality in the Gospels, but there is one in particular that tells us something very crucial about the Eucharist. It is the story in Luke 19 of Jesus' arrival in Jericho and his meeting with Zacchaeus. Zacchaeus the tax collector is worried that he will be unable to see over the heads in the crowd, so he climbs a tree, hoping that nobody will notice. Jesus stops underneath the tree and looks up. You can imagine several thousand pairs of eyes looking up at the same moment towards a scarlet-faced tax collector perched on a branch—and the collective intake of breath when Jesus says to him, "Aren't you going to ask me to your home?"

In other words, Jesus is not only someone who exercises hospitality; he draws out hospitality from others. By his welcome he makes other people capable of welcoming. And that wonderful alternation in the Gospels between Jesus giving and receiving hospitality shows us something absolutely essential about the Eucharist. We are the guests of Jesus. We are there because he asks us, and because he wants our company. At the same time we are set free to invite Jesus into our lives and literally to receive him into our bodies in the Eucharist. His welcome gives us the courage to open up to him. And so the flow of giving and receiving, of welcome and acceptance, moves backwards and forwards without a break. We are welcomed and we welcome; we welcome God and we welcome our unexpected neighbours. That, surely, is one of the wonderful and unique things about the Holy Eucharist. We invoke Jesus and his spirit, we call him to be present—and we are able to do this only because he has first called us to be present. His way of welcoming Zacchaeus, and his way of welcoming us, is to say, "Aren't you going to ask me to your home?"

ABOUT THE ARTIST

Born in Tehran, Fereydoon Soleimani moved to Canada in 2003. Having received a bachelor of arts graduate from Tehran University, he continued his studies at Toronto School of Art and at OCAD University.

DELIGHTSOFT

Preventing Ebola's spread

STAFF

The Primate's World Relief and Development Fund (PWRDF) has responded to the Ebola crisis in Western Africa by sending $15,000 through the Action by Churches Together (ACT) Alliance to help people in Liberia detect symptoms and prevent the spread of the disease.

According to a statement from PWRDF, ACT plans to educate 70 trainers in Ebola virus awareness and prevention, who will then train 6,400 people in 16 communities in Bong and Lofa counties near the border of Sierra Leone. (PWRDF, the Anglican Church of Canada's relief and development agency, is a member of ACT Alliance, a global group of church-based agencies working in emergencies worldwide.)

At press time, the World Health Organization, said the outbreak has claimed more than 3,000 lives in Guinea, Sierra Leone and Liberia, where more than 4,000 cases have been reported. An unprecedented number of health care workers have been infected and have died.

To donate to PWRDF's Ebola response, contact : Jennifer Brown: 416-924-9199 ext. 355 or 1-866-308-7973.

Growing up in *Boyhood*

JOHN ARKELIAN
REVIEWER

CONTRIBUTED

The film poignantly depicts childhood and the struggles of everyday life.

BOYHOOD
Directed by Richard Linklater
Released July 11, 2014
164 minutes
RATED 14A

The movie's opening scene is its most evocative: a five-year-old boy lies on his back upon the green grass, gazing up at the clouds passing on a blue sky, as if transfixed by a waking dream. The scene summons Longfellow's words: "A boy's will is the wind's will / And the thoughts of youth are long, long thoughts."

Richard Linklater's new film *Boyhood* is an immersion in the life of one (fictional) boy. Filmed over the course of 12 years with the same cast (we literally see the children grow up before our eyes), the film follows the life of Mason (Ellar Coltrane), his sister Samantha (Lorelei Linklater) and their parents (Patricia Arquette and Ethan Hawke). Writer/director Linklater is known for his conversational, introspective and naturalistic portraits of everyday life and relationships—witness the trilogy of films starring Ethan Hawke and Julie Delpy that began with 1995's *Before Sunrise* and revisited that couple at other stages of their relationship in *Before Sunset* (2004) and *Before Midnight* (2013). *Boyhood* follows a similar pattern, save that it focuses on the challenges, initiations, questions and discoveries of childhood, following its lead character from the age of five till he goes to college at the age of 18.

When we meet Mason, he's a bit of a dreamer. "You're still staring out the window all day," observes his mother. But his life and that of his sister are filled with the familiar terrain of childhood: there are back-seat squabbles in the car (Samantha sings Justin Bieber songs just to bug her brother); there's boyish curiosity about the opposite sex that manifests by looking at lingerie models in a Sears catalogue; there's the uprooted, helpless feeling that comes with a family move; and there are the dashed hopes of a reconciliation between their estranged parents.

It's the ebb and flow of everyday life—adjusting to new schools, struggling to fit in and trying to suss out one's place in the world. The kids' mother is unlucky in love. Her second husband becomes abusive, and Mason comes home to find his mother sobbing on the garage floor. As they flee, she tells her kids, "Don't look back," since, sometimes, self-preservation means leaving broken or poisoned relationships behind.

Meanwhile, the kids' birth father grows out of his early irresponsibility and becomes a good parent, telling his son that the boy's mother is "just as confused as I am...We're all just winging it." And, quite often, that's all any of us can do in life, simply doing the best we can—as parents, as children to our own parents, as siblings, as friends, as Christians or just as human beings trying to make our way in a confusing world.

One of Mason's teachers scolds him for coasting on his natural talents and admonishes him to ask himself: "What do you want to be? What do you want to do?" Those are universal questions—commonplace, yet singular in their specificity for each and every one of us. *Boyhood* is 164 minutes long, but it never wears out its welcome, as it takes a leisurely journey through the lives of one family.

Caution: The film contains coarse language, including some briefly crude sexual talk.

JOHN ARKELIAN is an award-winning author and journalist.

Franklin finds in Manitoba church history

Continued from p. 1

find the Northwest Passage was the ill-fated one in 1845. According to *A Historical Sketch of Christ Church, The Pas*, written by rector David Greene in 1931, one of the first efforts to find Franklin and his men was led by Sir John Richardson, who had been a comrade of Franklin on some of his first voyages. The Richardson party spent the winter of 1847 to 1848 in the area. It was during a time when the Rev. James Hunter was overseeing the construction of a church for the Devon Mission, as it was then called, and records indicate that carpenters from the Richardson company made some articles of furniture, such as chairs, chests of drawers, the font, communion rail and a reading desk. Greene noted that some people said the pews were made by the Richardson crew as well, but he questioned that notion.

SAM WALLER MUSEUM

This sundial was a gift from Sir John Franklin to the church.

The Rev. Rebecca Graham is now the priest at Christ Church, and her husband, Remi Rheault, has been researching the history of the Devon Mission ahead of its 175th anniversary, which will be celebrated in September 2015. "We are the second oldest mission in Canada, [that was originally] sponsored directly by the diocese of Canterbury," he explains.

Rheault began his research, he says, while looking into the possibility of restoring four 1836 panels of art hanging in the church that are transliterations using Roman characters to spell Cree words of the Ten Commandments, the Lord's Prayer and I Corinthians 11:24–26. Along the way, he has made some interesting discoveries. A chest of drawers in which church paraments are stored is stamped 1835, U.K., which leads him to believe that it came from the captain's quarters of Richardson's ship. He also says that the church bell and an antique lock that was used on the church doors until recently also came from the ship.

December Bible Readings

☐ 01 Zephaniah 2.1-15	☐ 17 Haggai 2.10-23
☐ 02 Zephaniah 3.1-20	☐ 18 2 Samuel 7.1-17
☐ 03 Psalm 85.1-13	☐ 19 2 Samuel 7.18-29
☐ 04 Isaiah 40.1-17	☐ 20 1 Chronicles 16.23-36
☐ 05 Isaiah 40.18-31	☐ 21 Matthew 1.18-25
☐ 06 2 Peter 3.1-18	☐ 22 Isaiah 62.1-12
☐ 07 Mark 1.1-8	☐ 23 Psalm 96.1-13
☐ 08 1 Thessalonians 5.12-28	☐ 24 Luke 2.1-14
☐ 09 Isaiah 61.1-11	☐ 25 John 1.1-14 ★
☐ 10 Nahum 1.1-15	☐ 26 Acts 6.1-15 ★
☐ 11 Nahum 2.1-13	☐ 27 Psalm 148.1-14
☐ 12 Nahum 3.1-19	☐ 28 Luke 2.15-21
☐ 13 Psalm 126.1-6	☐ 29 Jeremiah 31.1-14
☐ 14 John 1.15-28	☐ 30 Jeremiah 31.15-34
☐ 15 Haggai 1.1-15	☐ 31 Numbers 6.22-27
☐ 16 Haggai 2.1-9	

Choosing to give the gift of ministry

LEIGH ANNE WILLIAMS
STAFF WRITER

Whether it is a gift of $125 to support suicide prevention strategies in First Nations and Inuit communities, $55 to help Anglicans and Lutherans develop advocacy skills to end homelessness in Canada or $25 to provide hot lunches for a child in Haiti for six months, the Anglican Church of Canada's Gifts for Mission guide offers a different kind of shopping experience.

This is the fourth year the national church has produced a guide that allows donors to specify a particular ministry to which they would like to donate as a "meaningful gift." The guide usually comes out in the fall prior to the Christmas season, but Monica Patten, interim director of the church's resources for mission department, says it is for gift-giving year-round and can be used for occasions such as birthdays, anniversaries and Valentine's Day. "They are just lovely opportunities to celebrate in a way that is not always tied to consumerism," she said in an interview.

The printed guide was distributed to Anglicans across the country with the October issue of the *Anglican Journal*, but an online version (giftsformission.anglican.ca) is also available. This year's guide includes new gifts such as opportunities to install solar panels to provide power to health clinics in sub-Saharan Africa, help refugee families in the Kakuma Refugee Camp in Kenya build brick homes to replace tent dwellings, and provide treated mosquito nets and vaccinations for mothers and babies.

JANE THORNTON

The Gifts for Mission guide allows donors to choose a church ministry that they would like to donate to as a "meaningful gift."

Cards for different occasions are included in the print version to be given to the person in whose honour the gift has been given. Using the online version, the recipient receives an email notification, which the giver can personalize.

Patten said that response has generally been growing, except for a slight dip last year. "The reason we saw that dip, we're fairly sure, is that [the guide] was released at the same time as [Typhoon Haiyan, which hit the Philippines] and the appeal [by Primate's World Relief and Development Fund, or PWRDF] for disaster relief for contributions occurred, which was incredibly important and where people really did send their donations very generously." That meant that donations were more dispersed and a bit lower for the Gifts for Mission guide, she said. "This year, we're very optimistic that we are going to be seeing an increase" in donations to the ministries featured in the guide.

International programs run by PWRDF, the Canadian church's aid and development arm, always attract "a lot of donor interest, and we're delighted about that," says Patten. Among the other ministries featured, Patten noted that "Canadian Anglicans love to learn about the church in the North and they love to be part of indigenous ministries, so those [gifts] are always very attractive to donors."

She also highlighted the gifts related to developing youth leadership in the Canadian church. Patten added that she thinks the chance to help The Penman Clinic in Zababdeh, West Bank, provide medical supplies and diagnostic testing to people in the Episcopal Diocese of Jerusalem would be of particular interest to Anglicans this year.

Anglicans looking through the Gifts for Mission guide get a view of the work of most of the church, Patten said. "I love that it shows the breadth and the depth of ministry. And I love that it invites Anglicans into those ministries."

DONALD SHIELDS

Flowers "touch our lives with divine blessing," according to this photo submission on Blessing.

Picture Your Faith

What does "joy" look like to you? Show us by sending a photograph or two to Picture Your Faith, our monthly feature.

The goal of Picture Your Faith is to tell stories of faith through photographs, and each month the *Anglican Journal* will invite submissions based on a particular theme. Pictures chosen will be showcased in an online photo gallery and occasionally in the newspaper.

We invite you to send your best photos for the theme "Joy." Deadline for submissions is Thursday, Nov. 20. Photos should be high resolution (at least 2500 x 1674 and 300 dpi) and sent by email to pictureyourfaith@gmail.com.

New worship resources for Advent

ANDRÉ FORGET
STAFF WRITER

At Advent, Christians find themselves looking in two directions. Even as they remember Christ's nativity, they also anticipate his coming again. Like the season of Lent, Advent is an opportunity for Christians to examine where they are now in light of where they have come from and where they are going.

For those seeking ways to engage Advent thoughtfully and intentionally this year, the Anglican Church of Canada and some of its partners will provide a number of resources to spark personal reflection.

Last year, the Anglican Church of Canada released a six-episode podcast produced by saint benedict's table, an Anglican liturgical ministry in the diocese of Rupert's Land. That tradition will continue this year with a seven-episode podcast starting in the week before the first Sunday of Advent (Nov. 30) and going through to Christmas. The podcast features a delegation from the Episcopal diocese of Cuba who participated in the justice camp hosted by the diocese of Edmonton in August.

All seven members of the delegation provided reflections that were recorded in Spanish, and both Spanish- and English-language versions will be available at anglican.ca/advent. The podcast will be broadcast weekly, with the last two episodes being released on Christmas Eve and Christmas Day.

The Society of Saint John the Evangelist is once again offering their modern take on the Advent calendar using Pinterest, a social media platform. Each day during Advent a new window will become available to open on their Pinterest page (www.pinterest.com/iamepiscopalian/advent-calendar/) to reveal an Advent word, meditation or image to spark personal devotions.

MARINA GRAU

The ecumenical justice organization KAIROS Canada has also produced a resource (available for free download from their website at www.kairoscanada.org) on the theme of reconciliation called "Building Reconciled Relationships." The resource, which includes prayers, sermon notes and information on KAIROS's work, encourages Christians to reflect on the findings of the Truth and Reconciliation Commission and to imagine what living reconciliation might look like.

GEOFFREY D'EASUM , ABBEY OF MT ST ELOI, CWM 19990069-001 BEAVERBROOK COLLECTION OF WAR ART © CANADIAN WAR MUSEUM

Anglican Chaplain Geoffrey Cyril d'Easum's sketch of a ruined Abbey of Mont St-Eloi near Arras in the north of France in 1918 was part of the special World War I art exhibit at the Canadian War Museum.

The soldier as artist

DIANA SWIFT
CONTRIBUTING WRITER

In a rare moment of calm in an acute environment, some will scribble a poem, some might grab a harmonica and others will pick up any materials at hand and draw. It is the last group that, in the 100th anniversary year of World War I, the Canadian War Museum in Ottawa honoured with a special exhibition. *Witness—Canadian Art of the First World War* examined how ordinary Canadian soldiers, as well as official war artists, depicted the landscape of armed conflict.

Witness ran from April to September, and parts of it will travel, but its artists and their work can also be accessed online in the catalogue of the same name. (Go to http://bit.ly/1oh47l8.)

On offer were never-before-displayed works, ranging from massive official canvases painted in London studios to, perhaps most poignant, quick, private drawings sketched in trenches and prisoner-of-war camps. Whatever the medium, each work was chosen to deepen the viewer's understanding of the personal sacrifices and national impact of this historic conflict in which almost 62,000 Canadians lost their lives.

According to historian Dr. Laura Brandon, curator of the museum's war art, many enlisted soldiers had art-related peacetime occupations in design, drafting, illustration, photography and architecture. Artists ranged from celebrated Group of Seven painters such as A.Y. Jackson—who became an official war artist—Arthur Lismer and Frederick Varley to rank-and-file soldiers who were millwrights and grocers. The exhibit also featured drawings by Canadian architects, including George Lister Thornton Sharp, designer of Vancouver's Burrard Street Bridge. Most items came from the museum's Beaverbrook Collection of War Art, one of the largest such collections in the world.

CWM 19990069-009 GEORGE METCALF ARCHIVAL COLLECTION CANADIAN WAR MUSEUM

Padre Geoffrey d'Easum received the British Military Cross for "devotion to duty."

CALLED TO SERVE

In Toronto, the Cathedral Church of St. James is marking the centenary of World War I with the exhibit *Called to Serve: An Exhibit Honouring Canada's Military Chaplains of All Faiths*, a unique look at past and present conflicts through the lens of armed forces clergy. It runs from Nov. 6 to 16, with a special symphony concert honouring The Unknown Soldier on Nov. 14.

Among the soldier-artists featured in *Witness* was Captain Geoffrey Cyril d'Easum, an Anglican chaplain in the Canadian Expeditionary Force. Enlisting in 1916, he first served with the B.C.-based 131st Battalion under Lt.-Col. James D. Taylor and was eventually sent to the French front with the 8th Battalion, Winnipeg Grenadiers. He later received the British Military Cross for "conspicuous gallantry and devotion to duty." Born in 1870 in Poona, India, d'Easum died in Victoria in 1954.

In one almost bucolic drawing, the padre-soldier-artist shows Hospital Corner, the medical station at Vimy Ridge. The date is May 1917, a few weeks after the fierce April battle and hard-won victory that some say consolidated Canada's identity as a nation. In the distance is The Pimple, the northernmost tip of the ridge.

Interestingly, says Brandon, "There's a lot of crossover in the imagery of religious art and war art." Motifs of sunrise, sunset, nocturnes, sacrifice, crucifixion, blasted trees and ruined buildings occur in both. "Society then was very respectful of death and the impact that knowledge of death could have on wartime civilians," she says. In addition, the propaganda messages from the front were very tightly controlled by the government, and depicting the landscape of war had to be approached carefully. Despite differences of skill and scale between official war art and soldier art, "there was no difference in the visual language they used to describe the war," she says.

Response to the private drawings of soldiers was very positive. "Families were just thrilled to see their great-grandfathers' artwork on display," says Brandon. "I think people have gained a new respect for a different kind of visual response to the war...the value of the soldier's sketch as well as the big official painting."

Why passion is not enough

ANDREW STEPHENS-RENNIE

MY FIRST JOB in youth ministry was with a small Presbyterian congregation in an impoverished, but rapidly gentrifying neighbourhood in Toronto. The church had been around for 150 years and at its peak had 300 Sunday school attendees and 800 adult members. By the time I arrived in the early 2000s, its cavernous building typically had 30 to 40 people gathered on Sundays, and very few young people. My job, in the congregation's eyes, was to fix the youth problem. I was fresh out of seminary, had some ideas and was young. In their eyes, I was the right person for the job.

MANGSAAB

Recently, Caitlin Reilley Beck, a youth minister at St. Philip's Anglican Church in Vancouver, performed a survey of those engaged in youth ministry. She asked what skills, dispositions and qualifications might enable someone to succeed in this ministry.

At the top of the list were patience, "the ability to take a punch" and low expectations for compensation. Outside of the abysmal pay, however, these skills are rarely—if ever—mentioned in the average youth worker's job description. And yet, this is a reality faced by many youth workers across the country.

According to Beck, "the conditions described above paint a picture of youth ministry as a difficult, demanding and even dangerous field to work in." What's needed to improve the state of affairs for youth ministers? How do we provide incentives that will attract thinking, talented people to serve as youth ministers in a long-term capacity?

The short answer comes in three parts: training, support and respectful salary and benefits. We entrust youth workers with the theological, spiritual and personal formation of our young people. We expect them to have a solid knowledge of the church, to provide pastoral care and to manage volunteers. We expect them to relate well to clergy, parents and young people. And all too often, we expect them to do that for little more than minimum wage.

It's not enough to offer $12 an hour and let new youth ministers loose to flounder on their own. That was my first experience in youth ministry, and I wouldn't wish it on anyone. Eventually, I was fortunate enough to serve in a place that took seriously the benefits of training, support and a living wage. Success in youth ministry requires more than a passion for young people, because passion without support fizzles out.

It's my hope that our church will take a good hard look at our treatment of youth ministers—and all lay ministers—and that this will spark positive action on their behalf in the weeks and months ahead.

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

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anglicanjournal.com

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- **PWRDF gives $20,000 for Pakistan flood relief**
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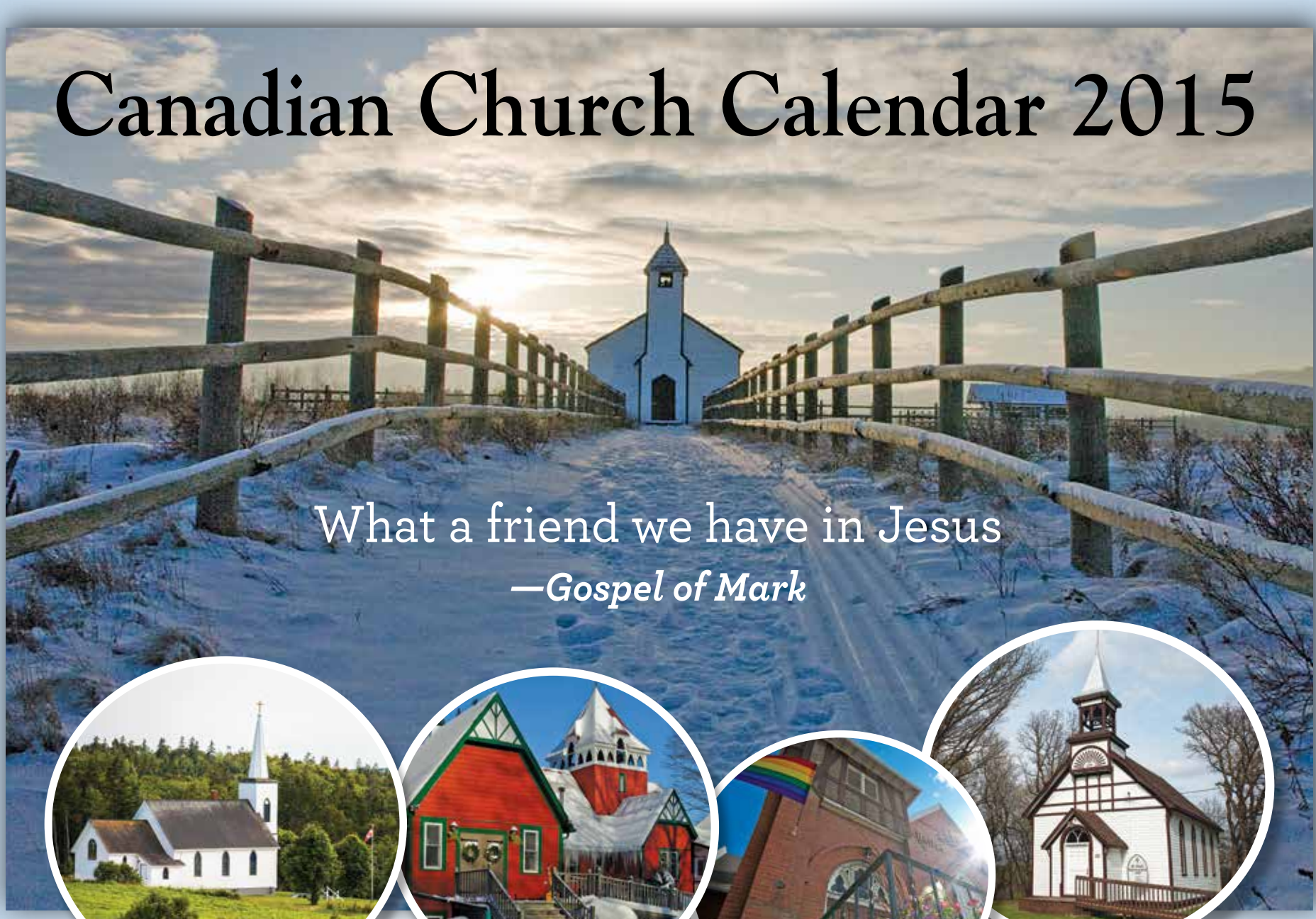

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