

REMEMBERING JACK LAYTON

A man of the people who embodied Christian values



**VIEW FROM** THE PEW

Our sins will not change the power and love of God



#### **SPECIAL REPORT**

An 8-page section on the military chaplaincy is included in this issue of the Journal

# NGLICAN OURNAL

Inspiring the faithful since 1875

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# **Support end** to gender violence

MARITES N. SISON

Archbishop Fred Hiltz would like every Anglican in Canada to join him in wearing a white ribbon. This symbol demonstrates his support for the White Ribbon Campaign to end violence against women and girls everywhere.

The campaign is "directly related to our baptismal vows to respect the dignity of every human being," says Archbishop Hiltz, who is primate of the Anglican Church of Canada.

Ironically, the campaign was the brainchild not of women but of a group of Toronto men who launched the initiative 20 years ago in response to the massacre of 14 women at Montreal's École Polytechnique in 1989.

The annual event, which takes place from Nov. 25 to Dec. 6 in 55 countries, seeks to change behaviour through education and advocacy. This year, Nov. 25 marks the UN Day for the Eradication of Violence Against Women and the global launch of the 16 Days of Activism to End Violence Against Women. Dec. 6 is the anniversary of the massacre

See EVERY, p. 8

#### ANGLICAN JOURNAL **APPEAL**

The success of this year's Anglican Journal Appeal depends on the support of our loyal readers. Remember that 50% of every donation goes to the 23 diocesan newspapers that provide local news. Please give as generously as you can to help us keep the conversation going. To everyone who has already donated to this year's campaign, we thank you!



ROBERT ADRIAN HILLMAN

# Priest gets down and dirty

MARITES N. SISON

The Rev. Sean Krausert feels grubby. He has been sleeping in a tent in his backyard for 19 days and bathing every four days.

An ordained deacon from St. Michael's Anglican Church in Canmore, Alta., Krauset isn't preparing an audition tape for Survivor. He has been participating in "That Poverty Project," a reality show of his own to raise awareness about poverty.

Following three months of simulated homelessness, Krauset will tackle three months of food rationing followed by three months of living on \$8 a day.

Although the project has received mixed reviews. Krausert stands firm. "What's crazy to me is living in a world of abundance [where many] people go to bed without food in their belly...without adequate water or sanitation...without having a roof over their heads." Krausert gets two thumbs up from his family as well as



A BATH EVERY 4 DAYS Sean Krausert

people in his parish. "They all know I have a passion for social justice and a deacon's duty is to inform the church of the needs of the world," he says.

As part of the homelessness experience, which will end Thanksgiving Day (Oct. 10), Krausert enters the family home only to eat (akin to a homeless person who goes to a

shelter) and use the bathroom. He washes and dries his clothes outside. His only mode of transportation is walking and he earns money by doing chores such as lawn mowing.

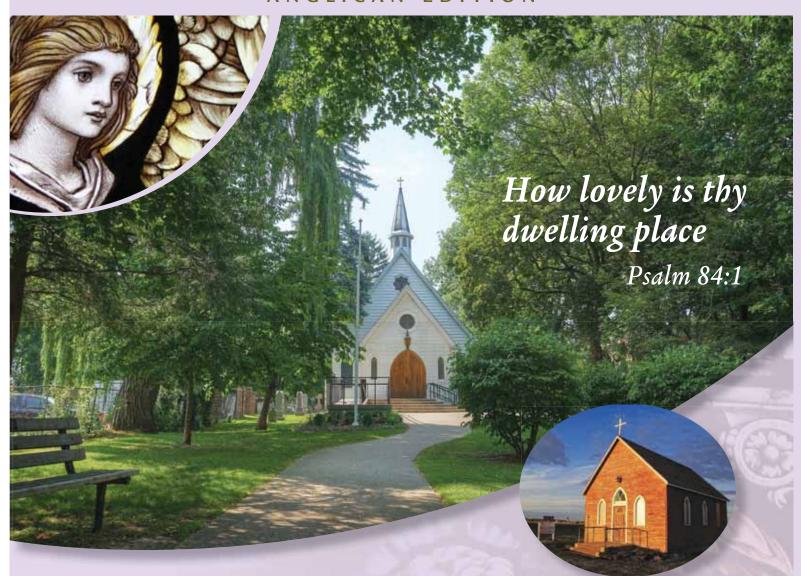
From Nov. 1 to the end of January, Krausert will join the ranks of Canada's working poor, living on a daily allowance of \$7.50. And from March 1 to the end of May, Krausert will eat the equivalent of World Food Programme rations.

Even though his situation is temporary, Krausert has noted the impact on his self-confidence. "I have experienced being fearful and worrisome about entering into situations with people even though they are my friends because I didn't feel good about myself, the way I looked, the way I felt. I was wondering, 'Do I smell? Am I too scruffy?' "

Krausert is documenting his experience online via a blog, a Facebook account and Twitter. To follow Krausert's project, visit www.thatpovertyproject.com.

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#### Michael Thompson

#### **NEW GENERAL SECRETARY**

Archdeacon Michael Thompson, rector of St. Jude's Anglican Church in Oakville, Ont., has been appointed general secretary of the Anglican Church of Canada.

Thompson succeeds Archdeacon Michael Pollesel as chief operating officer for General Synod on Nov. 1.

"Michael brings a lot of gifts to the ministry," said Archbishop Fred Hiltz when he spoke to Church House staff in Toronto on Sept. 6. Archbishop Hiltz, who is primate of the Anglican Church of Canada, described Thompson as "perceptive... a storyteller," and someone with "energy, enthusiasm and skills."

Thompson, 55, served as a youth worker for two years (1978 to 1980) before becoming principal secretary to then primate, Archbishop Michael Peers (2001 to 2004). He also has served on many General Synod committees, including Communications and Information Resources (chair).

The Council of General Synod ratified Thompson's appointment by an email vote.

-Marites N. Sison

#### CRÈCHE CONFERENCE

From Nov. 10 to 12, Toronto's Cathedral Church of St. James will host an international conference and exhibition devoted to the diverse art and traditions of the nativityscene tableau in Canada and around the world.

For more information, contact Nancy Mallett at 416-364-7865, ext. 233 or visit www.stjamescathedral.on.ca.

#### **ENVIRONMENT PLAN**

The Anglican Communion Environment Network (ACEN) has developed an action plan that sets out concrete steps to address climate change and "human-induced environmental degradation." The plan includes everything from ways individuals can simplify their lifestyles to lobbying the United Nations and addressing the plight of environmental refugees. ACEN representatives met in Lima, Peru, in August.



THE TRTL HOME, above right, has a shell-like profile that blends with the foothills of western Canada.

# New take on traditional living

A team of students at the University of Calgary has designed a solar-powered home that produces as much energy as it consumes.

The Technological Residence, Traditional Living, or TRTL, is pronounced "turtle" and, in fact, resembles a tortoise shell. More important, it offers an alternative to the poorly constructed homes found in indigenous communities of the North-housing that not only falls short of modern building standards but also fails to accommodate

the traditional lifestyles and values of aboriginal peoples. "The scarcity of housing for the exponentially increasing First Nations population is a major concern," says the Ven. Sid Black, archdeacon for Naive ministries in the diocese of Calgary. "This project offers a durable, fire-resistant and mould-resistant alternative."

The \$300,000, 1,000-squarefoot structure was designed in collaboration with the Treaty 7 First Nations of Southern Alberta and has been blessed by Reg Crowshoe, former chief of the Piikani Nation.

The home is intended for a young family, with two bedrooms and a large, flexible social space centred on cooking and eating. Its modular design allows for easy expansion or contraction, as family needs change, and its low, shell-like profile fits in with the foothills and plains of western Canada.

The design project goes by the name of Spo'pi, which means "turtle" in the Blackfoot language.

#### **MARRIAGE RITES**

A "consensus description" of Anglican theology looking at the rites of marriage is being finalized by the International Anglican Liturgical Consultation (IALC) and will be circulated across the Anglican Communion for comment

The document, entitled Rites Relating to Marriage: A Working Interim Document, will include guidelines about what cultural symbols can be brought to a Christian marriage rite.

At an August meeting in Canterbury, U.K., the IALC also consulted with the Standing Commission on Liturgy and Music of the Episcopal Church in the U.S. on developing rites for the blessing of committed same-gender relationships.

The IALC is the official network for liturgy of the Anglican Communion and is recognized by the Anglican Consultative Council and the Primates' Meeting.

-Staff



Bishop John Horden

#### **PSALMS IN CREE**

In its first reprinting since 1995, Psalms and Hymns in the Cree Indian Language is now available in soft cover.

The original compilation by the Rt. Rev. Dr. John Horden, first Anglican bishop of Moosonee, appeared in 1874. A gifted linguist, Horden not only mastered Cree but also acquired a working knowledge of Ojibwa, Inuktitut, Chipewyan and Norwegian.

Published by ABC (Anglican Book Centre) Publishing, Psalms and Hymns (2011) is available at the Anglican Book Centre store in Toronto and through Augsburg Fortress Canada. \$13.95. To order, call 1-800-265-6397.

-D.S.

#### **CALL TO ACTION**

Ecumenical faith leaders in Africa have launched a call to action and appeal for the more than 12 million people affected by famine in the Horn of Africa.

In Canada, The Primate's World Relief and Development Fund (PWRDF) continues to accept donations for famine victims. PWRDF, the relief and development arm of the Anglican Church of Canada, has released an initial grant of \$75,000 for the victims through the Action by Churches Together (ACT) Alliance and the Canadian Foodgrains Bank.

"Ethiopia, Kenya and Somalia are being overwhelmed by people fleeing hunger, thirst and war," said faith leaders in a statement.

Information on how to donate through PWRDF can be found at http://tinyurl. com/3wl9ggz. -Staff



Absolum Mamakwa

#### 'REMARKABLE' ELDER'

Absolum Mamakwa, a respected elder and Anglican known to many in northern Ontario, died on Aug. 6 at the age of 73.

"Absolum promoted and practised the spirit of volunteering for the betterment of his people," said a statement issued by the Kingfisher Lake Nation. "He was able to connect strongly because of his positive outlook on life and sense of humour."

One of his sons, Chief James Mamakwa, described his father as "a builder," who led the construction of Kingfisher Lake's St. Matthew's Anglican Church, Mission House and the Big Beaver Bible Camp. "He was a remarkable man. I don't know if I can fill his shoes," he said in a telephone interview. Mamakwa also delegated the task of building an Anglican cathedral at Kingfisher Lake to his community.

Mamakwa is survived by his wife, Bessie, four sons and three daughters.



#### **Bill Bosworth**

#### **SOCIAL JUSTICE PIONEER**

Bill Bosworth was a proud Anglican who helped make decent and affordable housing a reality for thousands of Toronto residents without a home.

On Aug. 24, Bosworth's friends and colleagues gathered at Holy Trinity Anglican Church in Toronto to remember his four decades as a crusader for social justice. Bosworth died on Aug. 18 at the age of 63.

Empowering the poor by involving them in the planning and crafting of solutions to their own problems was one of Bosworth's most strongly held values. In 1983, he became the founding executive director of Homes First Society, Toronto's first provider of alternative housing. One 77-unit building for low-income single people became the first—and largest-government-assisted transitional housing project of its kind in Canada.

Bosworth is survived by his wife, Joan, and their children, Jenny and Steve.

**COLUMN** WALKING TOGETHER



### John Starr's potlatch

MARK MACDONALD

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

(Ephesians 2:8–10) **THOUGHT OF** these verses while attending a memorial potlatch in ■ Tanana, Alaska, for the Rev. John Starr. I heard John quote these versesfrom memory, in the King James version—at a similar gathering many years earlier. He quoted this passage to describe the spirit of potlatch and the life of faith and salvation in Christ. Sitting at his potlatch, I realized that his life was an embodiment of these

A potlatch is an amazing event. It includes days of non-stop Native food and dance, reaching its climax in a massive giveaway. It makes My Big Fat Greek Wedding look like a game of chess. This event was so frightening to Europeans that they made it illegal. Its message and method were considered a direct threat to the task of making Native peoples a part of Western civilization. In the end, potlatch was not conquered.

I met John in 1989, long before I was his bishop. He was clearly a spiritual leader, clearly a person who should be ordained in this small fly-in community that had no priest. I told him that I would pray for his ordination. His ordination to the priesthood in February 2000 remains one of the high points of my ministry.

When John died, the testimonies to his influence were overwhelming. He helped so many, silently, behind the scenes, and dramatically influenced many people. John's life was, like Jesus and like the potlatch, countercultural. Looking back now, I recognize the following to be part of John's potlatch theology: true greatness is hidden in humility; you can accomplish great things, if you don't need to be recognized for what you do; strength and power are measured by what you give away, not by what you have; humility, generosity and gratitude are born in each other.

Christian faith intensifies and anoints our life in the larger community, making it possible to serve the well-being of all and bring glory to God.

It was hard to get John ordained. He didn't strike people as a typical priest, though all acknowledged his spiritual and intellectual gifts. I now believe he is the type of leader we are looking for in today's church.

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

# A man like Jack

KRISTIN JENKINS

My friends, love is better than anger. Hope is better than fear. Optimism is better than despair. So let us be loving, hopeful and optimistic. And we'll **change the world.** – from  $\alpha$  letter to Canadians from Jack Layton, Leader of the Official Opposition, two days before he died, at the age of 61, on August 22.

**ENVY** Jack Layton. Not his premature death, certainly, but the way he lived his life, and the way he left it. With a passion, true to his ideals and values.

A proud Canadian, he believed in the right of all Canadians to love their lives and their country. He was focused and committed to a vision of social democracy and he lived it out. He didn't so much defeat his political and ideological opponents as gather them into the fray. There's enough work to go around, seemed to be his motto, so let's get busy.

Jack Layton personified the concept of inclusivity. And the grace that he exhibited at the time of his death left me, who has never voted NDP, wondering why I hadn't. Here was a true leader who was in a position to do so much more. He left us inspired.

When I was a 20-something reporter working in a newsroom full of crusty old men (in their 30s and 40s) I used to hear the guys guffawing about the NDP around election time: "Hey, Jenkins," the news editor called out to me one afternoon after I made the mistake of

answering his question about my political leanings. "Vote for the NDP and they'll take everything you ever earned and give it to everybody else." This pronouncement was greeted with raucous laughter

from The Boys. One of them pointed at me, drawing more gales of laughter

at the look on my face. The news editor, it seemed, has just scored another zinger at my expense.

The Boys had another political insight they were fond of sharing: "Vote for the Conservatives and they'll take everything you ever made and make the rich folks even richer." Maybe that's why I've always voted Liberal, not that I'm feeling particularly inspired these days.

A skeptic would say Prime Minister Stephen Harper's decision to give his political rival a state funeral was a shrewd manoeuvre. After all, he didn't have to. I prefer to believe Harper recognized that Jack Layton was a true statesman, an intelligent and capable leader who deserved nothing less.

Layton admitted he wasn't much of a churchgoer, even though he was raised in the United Church. But that didn't appear to keep Layton from living the kind of life to which any of us would aspire. Even in his dying days he was focused on service, reaching out to Canadians with a positive

message. Don't be discouraged because things have not gone for me as I had hoped, he told those fighting cancer. The battle is more often won than lost these days, he insisted. Layton encouraged young Canadians to take on the job of forging a just society, acknowledging that they are our hope for the future,

Love, hope and optimism versus anger, fear and despair. If we have a choice, as Layton implied, why do we hesitate to feel joy?

This office has afforded me a unique view of Christian culture and, folks, I have to tell you, I have seen the good, the bad and the ugly. I have been lifted up by the delight and encouragement of readers who had come to expect very little from the Journal. But I have also been privy to attitudes and behaviours that sometimes leave me tossing and turning at night. I have witnessed those who use the Bible like a blunt instrument to bludgeon their opponents into silence. I have seen scripture wielded like a sword, plunged again and again into another's viewpoint. I have been blasted with the hot air of inflated ego and felt my blood run cold at the false piety of those who would make others feel deeply ashamed.

Is it possible that a man like Jack, who had two feet firmly planted in the secular world, followed a more divine path that some who claim to follow Christ? Many of us, it seems, have a long way to go to catch up with Jack Layton.

May he rest in peace.

Kristin Jenkins is editor of the Anglican Journal. EMAIL: kjenkins@national.anglican.ca

#### **LETTERS**

#### TAKE MONEY OFF THE TABLE

"Should we leave the money on the table?" by the Ven. Dr. Michael Pollesel [Sept. 2011, p. 7] introduces a very significant issue regarding

In the one case, we give money for the good work of the church. I call it an offering. By contrast, in the offertory, we both give and receive. We offer our gift of bread and wine, the sum of human labour and production with all its strengths and sins. This offertory is then purified, consecrated and taken up into the divine. In the eucharist, it is returned as the consecrated body and blood of Christ, strengthening us for the journey.

This view emphasizes the unity of the spiritual and material world and underlines our Christian responsibility to rid the world of oppressive social regimes. This was the view of Fr. Hastings Smythe, founder of the Society of the Catholic Commonwealth. The Rt. Rev. Terry Brown elaborates this view in his thesis

I do not think money should be on the Holy Table with the consecrated body and blood of

**Audrey Tobias** Toronto

#### LET MY PEOPLE WORSHIP

I was surprised to see that the Supreme Court of Canada's decision in regard to Bishop Michael Ingham's persecution of four of the most vibrant Anglican congregations in Canada got so little press in your September edition. Truly [it was] one of the saddest chapters in decades, [when] several thousand Anglicans were thrown out of the church buildings they built, maintained and infused with Christ's loving spirit. How can Bishop Ingham's hurtful actions

be reconciled with Christ's loving spirit? It's time the Journal stood up and, regardless of your view on same-sex blessings, said to Bishop Ingam, "Stop your hateful actions and let these people freely worship."

**James Cowan** 

#### **HEALTHY CRITICISM NEEDED**

I think it would be wonderful and very healthy for the church to articulate considered, careful criticism of the institution itself and its theology, policies and practices. The secular press is full of this kind of reporting and I miss it when it comes to the Anglican Church of Canada. I find many articles [in the Anglican Journal self-serving and would consider criticism a welcome breath of fresh air.

The Rev. G. Welby Walker Surrey, B.C.

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# Reclaiming the font's power

DAVID I. GIFFEN

**ESUS SAID TO** his followers, and in turn says to us, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

This is God's mission statement in which we have been invited to go out into the world proclaiming the love of God and to make new disciples who will then share that same transformative

When I arrived at the Church of the Transfiguration in the diocese of Toronto, one of the first things I noticed was how invisible the baptismal font was to parishioners. Hidden in a northern transept of the church, one quite literally had to go looking to find it. After further inquiry, I realized that in many churches today, the font is wheeled in and wheeled out of the way, depending on whether the Sacrament of Initiation will be performed that Sunday.

I have always found this to be a troubling concept; the idea that the place where Christians are born anew, the place where Christ's Body is formed and made, could possibly be dragged in and dragged away, as though its importance should only be recognized when it is in

After discussions within our parish about the hot topic of baptism before communion or communion before baptism, our congregation decided that we first needed to re-evaluate our engagement with the sacraments involved. It was obvious that, with baptism taking place only on a limited number of Sundays each year, the newcomer, and even some parishioners, may rarely experience the font's power, function and influence.

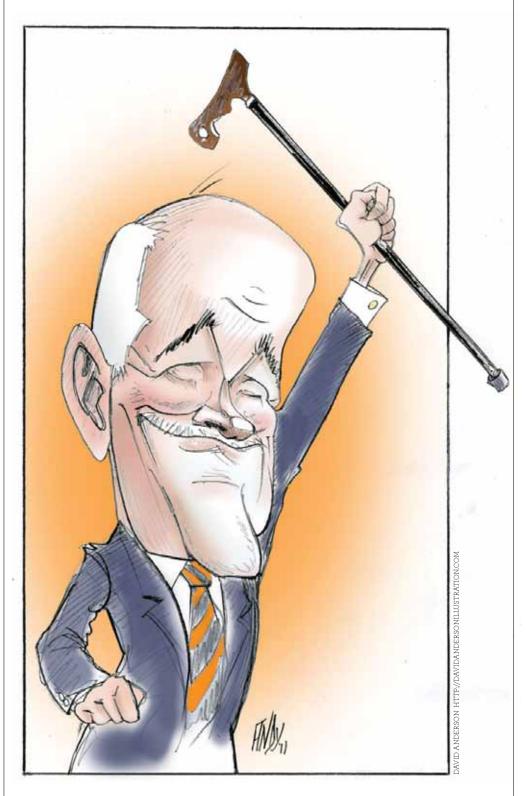
So, on Trinity Sunday, we made the decision to transform our space. Rather than keeping the font hidden in a corner, we harkened back to a tradition of the past, removing an entire section of pews at the entrance of our sanctuary to create a public baptistery that no one can ever miss seeing.

Some might ask why we would put the font "in the way." The answer may seem simple: baptism should be in our way. It should stop us in our tracks and remind us of the place from where we first came. It should prompt us to remember the promises we made to care for the sick and the lonely and the lame. It should be in the way of the newcomer, to whom God's voice might just speak. The message of the gospel proclaims aloud that we have been made different and that we have been set apart, when we become members of the Body of Christ.

We listen intently for the voices of leadership in our church as they discuss the important issues of initiation and communion and we walk forward invested deeply in both, the rights in which we are created and sustained

The Rev. David I. Giffen is pastor and priestin-charge at the Church of the Transfiguration in Toronto. www.churchofthetransfiguration.

#### **LETTERS**



## Remembering Jack

Since Jack's passing, I have been asked many times what he meant to me. It may seem like an easy question but when the personal and the political are so intertwined, answers are difficult.

I have been overjoyed that so many Canadians feel the way I do, and dismayed by some media coverage. In all the secular analysis, the essential so often seems to get forgotten.

Before his death, I think Jack's vision for Canada became more profound. I believe he came to the conclusion that politics should be about promoting quality human relationships and that obstacles to living the fullness of our

relationships should be removed. Coming from a social gospel perspective, I am left wondering if this is a new, more spiritual definition of social democracy.

Because of this, I remember him as someone who was concerned about the quality of his own relationships. Someone who looked at you when you spoke, truly listened and always had time for the slightest problem.

I am very thankful and consider it a wonderful blessing that God saw fit to include such an inspirational person in my life.

Mathieu Ravignat MP, Pontiac

#### **GET REAL**

"Christian communities in the Holy Land need our help" [September 2011, p. 1] failed to mention the real reason for the "exodus" of Christians from the Holy Land: Muslim intimidation

See "The Forgotten Palestinian Refugees" in the Wall Street Journal (Dec. 28, 2009), or Google "Bethlehem First Baptist Church" which has been firebombed 14 times in the past decade. Please tell the whole truth. Muslims who are innocent of these crimes and who detest them need feel no shame.

The Rev. David R. Burrows

#### AIMING FOR ISLAM

The September issue allotted a half page to the event in Norway, "One Christian's Perspective" [p. 1]. I have a serious concern with devoting such coverage to a single event in which the loss of life was only 76 persons. I believe the Journal has a responsibility to provide some information regarding the aims of Islam.

Every time non-Muslims accommodate an Islamic practice, we have "submitted." We only need to look at Europe to see that there is no end to the demands by Islamists. And until there is public discussion regarding the longterm effect of this trend, it will continue.

Jerry Reid, Oakville, Ont.



# Respect

FRED HILTZ

WILL NOT forget Jack Layton's state funeral in Toronto in ■ August. As the national anthem was sung, we were united in grief and pride and thanksgiving for a life well lived in the service of our country and its place in the world. There were other great moments of song that lifted our hearts and renewed our resolve to be grateful for our heritage and to be faithful to those ideals that hold us together from coast to coast

Among the many voices that paid tribute to Jack was Stephen Lewis, who delivered his remarks with all the conviction for which he is so well known. Commenting on Jack's passion for building a nation that is inclusive and generous, and a world that is just and peaceful, he said that through this leader's labours and those of all who worked with him, "respect for all and respect for the earth are being brought back to life." His words are as powerful for me now as when they were first spoken. Indeed, they are shaping my approach to Thanksgiving this year.

"Respect for all" means that as we rejoice in the blessings of harvest, we must not forget those who are in want. As Psalm Prayer 135 reads, "Deliver us from every temptation to be satisfied with false imitations of your will...thanks for plenty that leaves the poor unfed...." Respect for all should move us to a passion for human rights, for adequate food, shelter and health care for all. It should move us to a renewed resolve to end poverty at home and throughout the world. It should inspire our labours for that day when violence shall no longer be heard in the streets, that day when all dwell unafraid for themselves and for their children.

"Respect for the earth" means that we treat it with care. It is ours not to plunder but to tend; it is ours not to destroy but to steward. Respect for the earth should move us to greater concern about our part in accelerating climate change. It should renew our resolve to take steps to ensure environmental stability for the benefit of generations who come after us.

To what extent, I wonder, is respect for all and respect for the earth "being brought to life" in my way of living? Beyond the repentance to which I am certain my pondering will lead, I pray for renewal—that I be more intentional in tending to the needs of others with compassion and in tending to the earth with care.

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

Notes from a funeral

LEE LAMBERT

#### 7 pm - 16 hours to funeral

Open casket. Thirty-six years of age: husband, father and heartattack victim, wearing jeans and a T-shirt that reads: Life is simple: Eat, Sleep, Drink Beer.

#### 9 pm - 14 hours to funeral

I meet with the widow and her daughter, age 12. Mary, the widow's sister, is with them for support. Mary takes up a lot of room for a person who stands just over five feet tall. She ignores my outstretched hand.

"I'm pleased to meet you," I say. "My name's Lee."

"My name is Mary," she replies, grimly. "I'm a pagan." "Nice to meet you, Mary."

"That's right," her nodding head seems to say, "you heard what you heard."

The family has no church affiliation but has asked for an Anglican priest. I walk them through the service and present the choices. The widow sits beside me, pale, shocked, drained. The daughter sits across from me, pale, shocked, drained. The

I flip open the notebook and with angry flicks of my pen, load the service up

aunt paces cat-like behind her chair. Then she stops abruptly, pokes at the cover of my Bible and asks: "Is there anything in there that isn't about God and Jesus?"

I read aloud from 1 Corinthians 13: 1–13: "...Love is patient, love is kind...."

When I have finished, she says, "Pretty long, isn't it? Don't you have anything shorter?"

The rest of the meeting is a slow-motion train wreck. In my fevered memory of that day and that family. I recall many snorts and barking laughs in response to my suggestions. Finally, the

daughter, her patience gone, sighs heavily: "Mom, do I have to stay here for this stuff?"

Only...she didn't say stuff. I don't remember her mother's sad, mumbled reply. What I do remember is her aunt's Cheshire-cat grin. I also remember my sense of having failed to engage these people as Mary leads her niece away.

The next exchange is equally heartbreaking. "Just pick whatever you want, Father," the wife sighs. "Just...whatever."

#### 1 am - 10 hours to funeral

I look down at my notebook. Its' spine has long since snapped and it lies broken upon my desk, covered with the scrawls and rewrites of an equally lifeless service that might take some 20 minutes. I catch myself dwelling on the fact that it's sure to edify absolutely no one.

#### 9 am - 2 hours to funeral

OK, I'll admit it. I am terrified of the pagan woman. My bad night's sleep has confirmed it. Now, with little noises of disgust, I flip open the notebook and with angry flicks of my pen, load the service up with everything the rubrics will allow: back in go the Comfortable Words and Psalm 121; back in go the Creed and the Confes-

sion; back in go the hymns, the first reading and Psalm 23; and back in goes the sermon, the content of which I haven't a clue about. Then, I push the whole lot at my startled secretary, asking her to write it up and send it to the funeral home. I head to my car, praying for inspiration.

#### 11:15 am - Funeral

I have no sermon. A huge, liturgically-dense service packed with Christ's words and God's revealed wisdom, yes, but not one thought of my own. Outside, a windstorm pushes tree branches in the church yard back and forth, back and forth across the stained glass windows of the chapel. The screechy, scratchy sound dials up the pain of my pounding headache to almost unbearable. When I do rise to read the gospel and deliver the sermon, I open my mouth and this is what comes out:

"I don't know why the world is so awful. I don't know why we have to suffer so much. I don't even know the man this woman and her child are crying for—I won't insult you by pretending I do-but I do know this: there is a God and he loves us more fully and completely than we could ever love each other here on earth. Many of you might

be saying to yourselves: 'Yeah, right, an invisible God.' And you're right. He is invisible. But God is like the wind you hear outside: what we see are things moved by it; things held in it; things shaped by it.

"This man may be gone, but just as God and the wind shape the whole world out there, this man has shaped the people here today: his wife, his childall of you who have taken the time to come in his honour bear the gentle, unmistakable marks of his passing and will carry them into the future with you. His daughter, as long as she lives, will carry him with her, as will his wife. In this, he will live on in you for your whole lives.

"So, be strong where he would want you to be strong and be gentle with yourselves, too. I don't say, Do not grieve, because you have suffered a brutal loss. But I do say that when the sharper pains have dulled to an ache, you allow the sense of loss to be tempered by the certain knowledge that we are all carried and supported by an eternal wind—that great, singular, holy spirit that holds us, shapes us and carries us through this life and into the next where we will, all of us, be together once again."

I find my seat and fall into it.

#### 11:40 pm

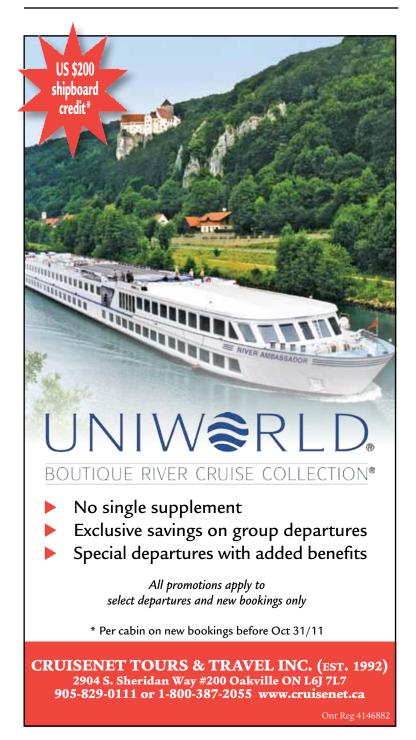
I retrieve my books and papers from the pulpit in time to see the mourners parting before an unseen force passing through their midst. It is the pagan woman.

"That funeral," she says, pointing at me, "was the best I have ever been to."

I nod. Best one for me, too. "Did you come up with that?"

"No," I admit. "I just stopped getting in the way."

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









Making dreams a reality

MARITES N. SISON

Go forth and spread the word.

🖥 he Rev. Canon Dr. Judy Rois received this mandate from the Anglican Foundation's board of directors when she was appointed executive director of the organization last January.

Established in 1957 by a group of Canadian Anglicans who wanted to help churches outside their own parishes, the foundation has had "an important but quiet past," and its board wanted to raise its profile, said Canon Rois. "A lot of people, if they've heard of the Anglican Foundation, don't know much about it."

Archbishop Fred Hiltz, board chair and primate of the Anglican Church of Canada, noted that Canon Rois' extensive experience in strategic planning will make it possible for her to transform "dreams into action plans." In a letter announcing Canon Rois' appointment, Archbishop Hiltz wrote, "She is absolutely committed to communicating our vision."

Canon Rois served as a parish priest for 26 years (the last six of them as rector of Christ Church Deer Park in Toronto) and has been a member of numerous national church and diocesan committees. She was



HOPE SPRINGS ETERNAL Canon Judy Rois is encouraging more Anglicans to make a difference.

ordained in 1985. In the 1990s, a foundation scholarship made it possible for her to attend Trinity College at the University of Toronto, where she completed a Master of Theology degree. Now, Canon Rois teaches homilectics (the art of preaching) at Trinity College, where several of her students are also scholars of the foundation.

Canon Rois said people are "delighted and surprised" when they learn how the foundation has touched the lives of Anglicans across Canada. To date, the foundation has dispersed \$26 million in loans and/or grants for parish building projects, new ministries, theological education and creative arts relating to worship, music and liturgy, among others.

A foundation membership means "you're joining a winning team," she says. "When you donate, you make a difference. If you're an applicant, it can make big difference in your life."

Canon Rois and her team are using Facebook, YouTube, Twitter, blogs and email updates to get the message out about a series of new ideas that are bringing new life to the foundation's ministry. Here are some of them:

#### **Toonie Membership/Kids** Helping Kids in Canada

It used to be that an annual membership to the foundation, for an individual or a parish, would set you back \$50. Today, children and youth up to age 24 can join for a toonie. One hundred per cent

of this membership fee goes directly to a new trust fund called Kids Helping Kids in Canada. The fund will provide grants for Sunday school materials, a ramp for children in wheelchairs, choir camp and assistance for children with cancer.

So far, 150 young Anglicans from three parishes-Christ Church Deer Park in Toronto, St. Hilary's in Mississauga, Ont. and St. Luke's in Saint John, N.B.—have joined, raising \$2,000. The goal is \$10,000.

#### Foundation of Hope Bear

Anyone making a \$20 donation to the Kids Helping Kids in Canada trust fund gets to adopt Hope Bear. He's cuddly and wears a Bible verse: "May the God of hope fill you with

joy and peace." About 100 Hope Bears have found new homes since July.

The plush bear has his own book coming out, *The* Happy Adventures of Hope Bear. Written with the help of Canon Rois and illustrated by Carolyn Knowlton-Dority, a Toronto-based artist, the book will be available at the end of October.

In the book, Hope Bear shares his journey to places such as The Sorrento Centre Farm in Sorrento, B.C. It's a working vegetable and fruit farm where Hope Bear learns about healthy food, sustainable agriculture and stewardship of the environment. He also travels to Anglican churches in the Arctic to see how foundation grants are helping support ministry there.

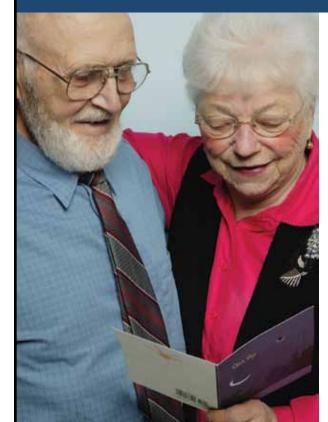
#### **Environment and Protecting** the Planet Trust Fund

The foundation has created a trust fund that will help parishes go green through measures such as energy audits and energy-efficient worship spaces.

The trust fund also helps through awareness-raising events. Last June, the foundation co-sponsored "Climate Change & Protecting the Environment," a roundtable discussion in Toronto that looked at how people of faith can care and advocate for the environment.

For more information about the Anglican Foundation and its programs, call (416) 924-9199, ext. 322, or send an email to foundation@anglicanfoundation.

# Gift annuities – a wonderful way to say "we are grateful" – and increase income at the same time!



Richard and Sue want to support the Anglican Appeal— in response of God's generosity to their extended family over the years. They have taken to heart Cicero's famous quotation, "Gratitude is not only the greatest of virtues, but the parent of all others." Richard and Sue are interested in supporting the ministries of General Synod, especially in Canada's north, which is why they have chosen the Anglican Appeal for their gift.

This active Anglican couple also would like to increase their monthly income and lighten their tax obligations. Their GIC's (fully taxable) do not produce the yield they would like...and a charitable gift annuity would—along with tax benefits. So here's what they learned when they asked for an illustration:

A contribution of \$50,000 would yield **6.03828%** or **\$3,019.14** every year for the rest of both of their lives. That's \$251.59 per month, 90.01% income tax free. In addition, Richard and Sue would receive a donation receipt of \$17,500.00, which would produce a tax credit of about \$8,120 in 2012. An immediate gift of \$17,500.00 would be made to the Anglican Appeal. Annuity payments would be guaranteed for five years in the event both died prematurely—as an additional gift to the Anglican Appeal.

Richard and Sue are delighted they are able to show their gratitude to God in this way and to help make a very significant difference in the ministries and programs of General Synod.

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



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# World of suicide prevention largely secular

In another groundbreaking move last winter, the Anglican Church of Canada became the first national church to join the Winnipeg-based Canadian Association for Suicide Prevention (CASP). "The world of suicide prevention is largely secular," explains Patterson. "One of our challenges is to incorporate a spiritual component." CASP holds its annual conference in Vancouver, Oct. 3 to 5.

In collaboration with CASP and with the backing of the primate, Archbishop Fred Hiltz, the Council of the North also launched a letter-writing campaign aimed at federal MPs as they returned to Parliament after the summer break. The letters called for a national strategy on suicide prevention.

Although there are some prevention initiatives at the provincial level, "Canada and Russia are the only G8 nations without a national strategy," says Patterson. Five years from now, she hopes to see "a lower suicide rate, a national, properly funded strategy in place and the church an informed and effective partner at every level."



#### Council of the North program designed for indigenous culture.

In Moose Factory, Ont., a community that has experienced 14 suicides in three years, World Suicide Prevention Day was recognized on Sept. 10 with a series of training workshops given in collaboration with the Council of the North and the local parish of St. Thomas. The workshops were the result of a partnership with the Anglican Council of Indigenous Peoples and the local band health centre.

The workshops were run by the Centre for Suicide

Prevention, an independent organization founded by the Canadian Mental Health Association that develops community workshops and online training programs. Its River of Life program was specifically designed for indigenous culture and is Canada's first accredited online training program in suicide prevention. The council is also involved in two ongoing pilot projects in the dioceses of Moosonee and Keewatin.

In other initiatives, the council asked all council bishops to encourage prayers and healing walks for the workshops and projects and produced a new brochure, "Suicide Prevention Program: Partners for communitybased suicide prevention in Canada's North."

For more info, go to www.anglican.ca/spp or contact Cynthia Patterson, 418-694-1997, cpatterson@national.anglican.ca. Those interested in donating to the Suicide Prevention Program should contact: Paul Clur, 416-924-9199 ext. 293, pclur@national.anglican.ca.

### Every six days a woman in Canada is killed by her intimate partner

Continued from p. 1

of the École Polytechnique massacre.

Violence against women is not specific to one culture, one race or any age group, says Tanja Futter, a member of the International Anglican Women's Network (IAWN). "We see violence against women in every single culture," says Futter, who is also a clinic/outreach nurse at the Scarborough Hospital's sexual assault and domestic violence care centre.

According to the Canadian Women's Foundation website, a woman is killed by her intimate partner, on average, every six days in Canada. And every year, there are more 40,000 arrests resulting from domestic violence. This represents about 12 per cent of all violent crimes

in Canada. It is suspected that the real incidence of domestic violence in Canada is much higher, since only a small percentage of cases are reported to police.

Last summer, Futter and other IAWN representatives, including the Rev. Canon Alice Medcof, IAWN coordinator for Canada, met with Archbishop Hiltz to discuss the campaign to end violence against women. "Admitting that violence happens in Canada means that we, as a church, we, as a people, need to step in and address it," says Futter. The White Ribbon Campaign takes a stand by saying, "We are going to change these learned behaviours" through education and advocacy, she adds.

IAWN, which represents Anglican women in the Anglican Consultative Council, has identified the campaign to end violence against women as priority work, says Laura Wilson, IAWN treasurer. Churches can play a role by "spreading the word, making people aware" of abuses committed against women and girls, she adds.

Violence against women also can include verbal and emotional abuse, sexual abuse, marital rape and sex trafficking as well as forced labour, genital mutilation and forced marriage. Wilson points out that women fleeing domestic violence need support, and faith "is a major part of that social support system that many people have."

In February, the primates of the Anglican Communion pledged to work toward eliminating violence against women and girls. "...Our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women," they said in a letter.

In March 2011, Archbishop of Canterbury Rowan Williams urged churches to play a role in ending sexual violence. "It is of the utmost importance that churches and all communities of faith continue to hold before the world's eyes the absolute priority for justice and dignity for all," he said in a speech at Lambeth Palace in London. "We need to equip people to become agents of change and agents of hope."

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HAROLD MUNN

T IS THE first time in many years that I have some free time on a Saturday morning. The email says they

are going to gather on the beach for a few minutes of silence to protest proposed oil tanker



traffic on the coast. Having entered the blessed state of retirement, I turn up.

Last year, they tell me, 400 people protested the disastrous oil blow-out in the Gulf of Mexico. This year, they are hoping for 1,000.

We number about 50.

#### OBITUARY



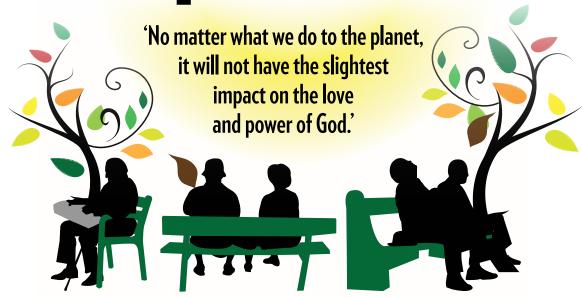
REV LLOYD G. MCFARLANE, 95, of Sussex N.B., passed away peacefully on Monday, August 15, 2011 at the Sussex Hospital.

Lloyd was born in Sussex Corner in 1915, son of Leonard McFarlane and Lvdia Kilpatrick. He was commissioned in the Church Army of Canada in 1937 and became an ordained Anglican minister in 1949, after graduating from Wycliffe College, University of Toronto. The same year he married Helen Elisabeth Curwood of Toronto and they moved to Lloyd's first parish of Kinmount, Ontario. For the next 59 years, Helen and Lloyd had a loving partnership in raising a family and supporting their church and communities. Over the years, he served as Rector in Mono Mills, Ont., Fort Frances, Ont., and Campbellton, N.B. They retired in 1982 to Havelock, N.B., where they were active members of the Butternut Ridge Seniors' Club. In 2005 they moved to the Anglican Church Homes in Sussex.

Throughout his long career, Lloyd ministered with faith and compassion to the needs of others and he will be missed by many.

Lloyd was predeceased by Helen in 2008, brother Donald S. McFarlane and sister Louise Alward. He is survived by children Paul (Sally) of Chicago, Gillian McNaught (Peter) of Wallbridge, Ont, and Judith Watling (Kerry) of Ottawa; grandsons, D.J., Ryan, Jeremy and David; great grand son Dillon, and nieces and nephews.

The family would like to extend its sincere gratitude to Elsie Gray, Archdeacon David Barrett, the women of the Sussex Red Cross, especially Fave Freeze. Cindy Constantine and Ann Munroe, and to Joanne Gregg, all of whom provided Lloyd with tremendous support and friendship. Funeral services were held Aug. 18th at Trinity Anglican Church, Sussex . Donations can be made in memory of Lloyd to Trinity Anglican Church , Sussex, or the Sussex Red Cross.



We stand in silence and a photo of us—a line of cutouts silhouetted against the ocean horizon-makes the front page of the newspaper the next day. I am the fourth shadow from the left.

The sand smells good. I haven't stood on a beach to smell the sand in my own city for years. People and dogs and kids are all having fun. Amazing.

The next morning, Sunday, I find myself sitting in a pew in an unfamiliar church. I am being challenged by a liturgy I thought I knew inside out.

I listen in a new way. I hear over and over again the message of good news and hope... in the face of sin.

Suddenly I'm back on the beach. The people standing

in that silent line are afraid that we have ruined the planet. We've all heard the list of horrors. The scientists lead us in repeating the litany every day—the planet is ruined "... through our fault, through our fault, through our most grievous fault." We are all living with the guilt.

So, it turns out, the sin's fairly clear. Everyone feels it pressing the life out of us. The liturgy got that one right.

But where is the hope that this liturgy keeps proclaiming?

If we pray hard enough, will God suddenly appear and replace all the fish, remove the carbon dioxide, re-freeze the icecaps and end global warming? Nobody expects that. There are consequences

to what we have done and we must face up to them.

That doesn't feel like hope. And certainly not joy. But that's what the liturgy goes on and on about.

I'm back on the beach. While some of us solemnly stand up for the environment, kids are playing with dogs, couples are sunning themselves on blankets and others are loving the sound of the water lapping at their feet. Are they naïve? Living in denial? Or is their fun a sign of something that comes from a much deeper place?

And then it dawns on me. No matter what we do to the planet, it will not have the slightest impact on the love and power of God which we know through the mag-

nificence of creation. Even the worst sin imaginable-destruction of our environment—is nothing in the face of this primal goodness. Knowing that, we can live in joy and hope and yes, forgiveness.

Paul wrote that "...nothing can separate us from the love of God..." and then he lists the disasters of his day made impotent by God's reigning love. Now it's our turn to be surprised by joy and to proclaim that none of the disasters of our time and of our making will have the slightest impact on God's love.

Then the liturgy came alive and I could have wept with joy. The solid state of gravity, the irrepressible processes of evolution, the mind-boggling beauty and immensity of the universe all whisper to us that our sin has lost its power. That Christ reigns. That even at the grave we are called to raise our voices. "Alleluia!"

Suddenly God was everywhere. The environmentalists on the beach were God calling us to take responsibility for our actions. The children and dogs on the beach called us to experience the deep joy of living in God's boundless goodness. And then the liturgy gave expression, power and enactment to both. What joy! What hope!

If this is life in the pew, bring it on.

Canon Harold Munn is mentorin-residence at the Vancouver School of Theology.

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#### November **BIBLE READINGS**

#### **Date Reading**

01 Revelation 7.1-17	
02 Joshua 24.1-25	
03 1 Thessalonians 4.1-18	
04 Matthew 24.1-28	
05 Matthew 24.29-51	$\Box$
06 Matthew 25.1-13	
07 1 Thessalonians 5.1-11	$\Box$
08 Zephaniah 1.1-18	П
09 Zephaniah 2.1-15	Ħ
10 Zephaniah 3.1-20	П
11 Micah 4.1-7	П
12 Judges 4.1-24	П
13 Matthew 25.14-30	П
14 Matthew 25.31-46	П
15 Matthew 19.1-15	П
16 Matthew 19.16-30	Ħ
17 Malachi 3.1-15	П
18 Malachi 3.16-4.6	П
19 Judges 5.1-18	П
20 Judges 5.19-31	Н
21 Matthew 7.1-20	H
	$\vdash$
22 Matthew 7.21–8.13	$\square$
23 Matthew 8.14-34	
24 Isaiah 64.1-12	

25 Mark 13.24-37

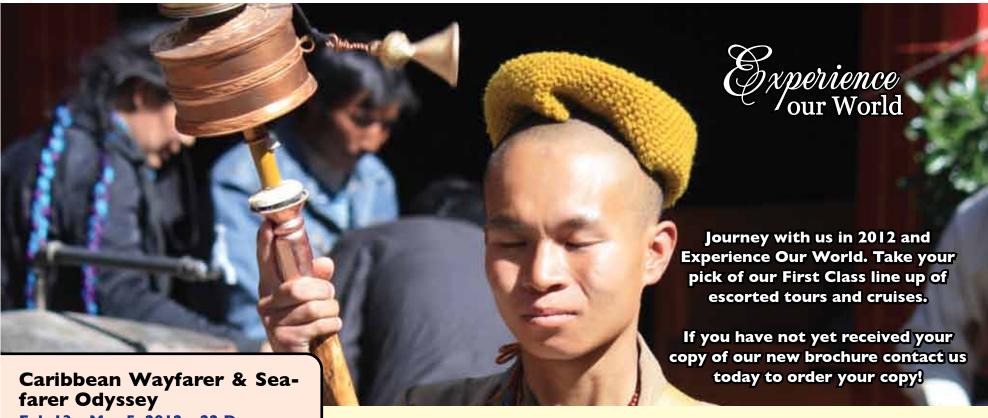
28 Isaiah 40.1-17

29 Isaiah 40.18-31

30 John 12.12-26

26 Matthew 9.18-38

27 Matthew 12.43-50



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