

# ANGLICAN JOURNAL

Inspiring the faithful since 1875

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SIMON CHAMBERS

Students from L'École National Trouin in Haiti are recipients of a hot lunch program being supported by The Primate's World Relief and Development Fund.

## HAITI: The next chapter

The Primate's World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada, supports school feeding programs in 33 schools in Haiti, which is still recovering from the devastating January 2010 earthquake.

PWRDF also supports the building of transitional shelters

in St. Matthieu (so far, 70 homes have been constructed) and an urban agricultural pilot project involving 300 families.

Naba Gurung, PWRDF humanitarian response co-ordinator, and Simon Chambers, PWRDF communications coordinator, visited PWRDF projects in Haiti last December. Chambers posted photos

and stories from that trip at <http://pwrdfblog.livejournal.com>.

To date, Anglicans in Canada have donated a total of \$2.34 million toward ongoing relief and development work in the ravaged island nation.

PWRDF continues to accept donations for Haiti. For more information, contact Jennifer

Brown, (416) 924-9192 ext. 355; 1-866-308-7973. By mail, cheques should be payable to "PWRDF," marked "Haiti Relief/Reconstruction," and sent to The Primate's World Relief and Development Fund, Anglican Church of Canada, 80 Hayden St., Toronto, M4Y 3G2. Donations can be made online at <http://tinyurl.com/48fx6>.

## Youth ministry, newspaper 'suspended'

MARITES N. SISON  
STAFF WRITER

On Nov. 29, the Synod Council of the Anglican diocese of Ontario "suspended" four of its programs and ministries to create a "credible, balanced budget" for 2012.

The diocesan newspaper, *Dialogue*, as well as the diocese's summer residential youth program, Camp Hyanto, have been put on hold to "relieve the financial load on the diocese," said Bishop Michael Oulton in a letter issued to parishes Dec. 3.

The other two items put on hold include the children and youth ministry coordinator's position and new grants to parishes and ministries. In addition, the council removed from the budget the bishop's



MARITES N. SISON

Since 1960, *Dialogue* has been published 10 times a year in partnership with the *Anglican Journal*.

discretionary fund grant, the travel reimbursement for the territorial archdeacon and regional dean, and the social action and evangelism allocation. Salaries for diocesan staff and clergy in 2012 will be held at the current level.

"These ministries haven't been cut," Bishop Oulton told *Anglican Journal*. "There are people who will be providing various aspects of a ministry." He explained that "suspended" means that "there's some

intentionality around looking at that ministry and considering what the way forward is."

*Dialogue*, which first published under the name *Ontario Churchman* in 1960, has been published 10 times a year in partnership with the *Anglican Journal*. It has a circulation of 5,897. Camp Hyanto has been operating as a Christian residential camp in Lyndhurst, Ont., for the past 64 years. It offers leadership training, specialized programs and daily chapel.

Before the freeze, the diocesan budget for 2012 had a projected deficit of \$186,000. The budget now has a projected surplus of \$108,000, of which \$54,000 will be used to repay a portion of the diocese's deferred fourth-quarter 2011 proportional giving to General Synod. It will also be used to adopt a diocesan communication strategy and to provide seed funding for new initiatives. The diocese will pay the balance of the deferred commitment to General Synod in 2013.

See CONSULTATION, p. 8

## General Synod balances budget

MARITES N. SISON  
STAFF WRITER

A balanced 2012 budget of \$12.698 million was approved by CoGS for the national church. In addition, a balanced budget was forecast for 2013 with "no further staffing cuts" before 2016.

That's the good news. The bad news is that declining revenues, coupled with cost-push inflation, could mean that General Synod will once again face a deficit budget in 2014. This deficit could balloon to \$1 million by 2016, according to a report submitted to CoGS by the church's Financial Management Committee (FMC).

In 2011, a balanced budget was achieved through major restructuring that included staff layoffs and the elimination of some programs.

See BALANCED, p. 6

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# Wide-ranging agenda for House of Bishops

DIANA SWIFT  
STAFF WRITER

## Niagara Falls, Ont.

When Anglican and Lutheran bishops of every theological stripe met here recently, topics ran the gamut from open table and confirmation to standards of competency for clergy.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, gave the *Anglican Journal* an overview of what dominated the bishops' discussions over the course of the Nov. 20 to 24 meeting of the House of Bishops.

## CONFIRMATION

Acknowledging 10 years of full communion between the two churches, the meeting tackled the issue of confirmation.

"In the Lutheran church the pastors confirm the candidates, but in the Anglican church all the confirmations are done by the bishops," said Archbishop Hiltz, "and that can be a problem in shared-ministry congregations."

With that in mind, the Joint Anglican-Lutheran Commission prepared guidelines for bishops, priests and pastors on confirmation in mixed congregations.

The guidelines have been approved by the Lutheran church. "After some discussion, we agreed to strike a small group to review the document in depth in the context of the theology of confirmation," said Hiltz, adding that at the spring 2012 meeting the bishops will discuss this issue in a more focused manner.

## MARRIAGE

The clergy will continue to perform the sacrament of marriage. "Not one bishop expressed an interest in cessation," said Hiltz, noting that for some, the possibility may have been raised as a way around the issue of blessing same-sex marriages.

And discussions will continue about how the clergy can continue to support the couples they marry. "Marriage is a wonderful pastoral opportunity for the church to show Christian hospitality from the moment a couple comes to the door wanting their love to be blessed in the presence of God," he said.

"Beyond the day of their marriage, they know they have a priest and a church community that care about them,"

he said. "And we emerged from that conversation feeling really good."

## ANGLICAN COVENANT

Section IV continues to be the sticking point in this document, designed to deal with dissent within the Anglican Communion. "There are no difficulties with sections I to III. The language sounds very relational and very Anglican," said the archbishop. "Section IV also starts off relational but begins to sound juridical, and that creates a problem." While upholding autonomy, this section also makes it clear that the exercise of autonomy has consequences. "My personal concern is what happens when the direction you move in is not in accordance with the standards of the Communion. You're out. It does not end on a note of restoration or hope, so I say it falls short of the gospel," Hiltz said. A guide to navigating the covenant was posted last June on the church's national website.

## OPEN TABLE

As they did last spring, the bishops, as the guardians of the faith, continue to uphold the

church's ancient teaching that the eucharist is the meal of the baptized. That said, the bishops discussed the matter of Christian hospitality and formation and ways in which the church can otherwise welcome people. "We continued the conversation about Christian hospitality in the broadest sense, which cannot be confined to a wafer and a sip of wine," said Hiltz. A small group of bishops agreed to produce a guideline on open table and Christian hospitality. "We're not finished with that conversation yet, but our hope is that this document will be perceived and adopted by the bishops as a national guideline," he said.

## COMPETENCY

The church needs guidelines on the type of clergy it must attract to move forward purposefully, and so competencies for ordination are an emerging item on the bishops' agenda. "We are looking to produce a national document on the competencies in candidates that we need across the church—everything from knowledge of the biblical story, our Anglican heritage, the cultural context,

understanding of mission and the church's roles, as well as personal characteristics such as stability, health and the capacity to communicate," Hiltz said. Ordination is available to a church scholar, of course, but if a cleric is serving in a parish, other things take priority. "There's the story of the candidate who walked into a bishop's office and said, 'I like everything you do, but I really don't like people,'" the primate said.

One of the highlights of the meeting was a keynote address by the Rev. Michael Lapsley, director of the Institute for the Healing of Memories in Cape Town, South Africa, where he helps faith communities deal with the psychological wounds inflicted by violence. Lapsley lost his hands, an eye and some of his hearing thanks to a letter bomb sent to him as an activist priest. The archbishop said that Lapsley's story struck an especially compelling chord in light of our history with the Indian residential schools and the Truth and Reconciliation Commission.

For more on the Rev. Michael Lapsley, see *Michael*, p. 5.

Jacinta Whyte, General Manager and Chief Agent for Canada, Ecclesiastical Insurance Office, plc, is pleased to announce the following executive appointments.



Jamal Madbak, M.Sc., ACII,  
Chief Underwriting Officer



Rissa Revin, J.D.,  
Vice President, Claims



Colin Robertson, ACII,  
Vice President, Risk Control



Jan Wleugel, B.A., CRM,  
Vice President, Risk Managed Accounts

**Jamal Madbak** has been appointed Chief Underwriting Officer. In his new role, Jamal is responsible for developing and executing Ecclesiastical's underwriting strategy and for leading the organization's growth in its National Programs and Risk Managed business areas. With an insurance career spanning some 30 years – in North America, Europe and the Middle East – Jamal has extensive experience in the property and casualty arena. Jamal holds a B.A. in Business Administration and an M.Sc. in Economics from the American University of Beirut.

**Rissa Revin** has been appointed Vice President, Claims. Leading the organization's national claims services, she is responsible for maintaining Ecclesiastical's client-centric, service-oriented claims approach. Rissa is an accomplished insurance professional with over 15 years of experience in international property and casualty, claims and reinsurance. She holds a J.D. degree from Osgoode Law School. Rissa is a member of the Law Society of Upper Canada, the Professional Liability Underwriting Society and the International Association of Claims Professionals.

**Colin Robertson** has been appointed Vice President, Risk Control. Heading up Ecclesiastical's risk control teams across Canada, he is responsible for the growth and evolution of the organization's risk management practice. Colin brings over 13 years of experience in management, underwriting, risk control and marketing to his new role. He joined the Canadian team from Ecclesiastical, United Kingdom where he held a senior risk control position. Colin is an Associate of the Chartered Insurance Institute and holds a National General Certificate in Occupational Safety and Health.

**Jan Wleugel** has been appointed Vice President, Risk Managed Accounts. Leveraging a 25-year career in the insurance industry and broad expertise in business risk management, Jan plays an integral role in the leadership of Ecclesiastical's Risk Managed/Reciprocals practice. He holds a B.A., Administrative and Commercial Studies (Financial) from the University of Western Ontario and a Certificate in Internet and Business Technology from the University of Toronto. Jan is a member of The Toronto Board of Trade.

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### ARC DIALOGUE MOVES FORWARD

Prospects for better understanding between Anglicans and Roman Catholics in Canada may not seem as bright in some ways as they did 40 years ago, leaders of the two communions implied at a recent worship service at St. Joseph's Oratory in Montreal.

But the participants in the liturgy during a celebration of the 40th anniversary of the Anglican-Roman Catholic (ARC) Dialogue of Canada expressed a commitment to press ahead, with gratitude.

About five Anglican and 10 Roman Catholic bishops from different parts of Canada attended the service.

"As Anglican and Roman Catholics seek to overcome the remaining obstacles to full visible unity, we recognize that the extent of our common faith compels us to live and witness together more fully here and now," the lector said, reading from the texts.

The service was an adaptation of the evening prayer service known to Roman Catholics as Vespers and Anglicans as Evensong. Anglican Bishop Barry Clarke of Montreal and Auxiliary Roman Catholic Bishop Thomas Dowd of Montreal presided, the latter representing Archbishop Jean-Paul Cardinal Turcotte.

—Harvey Shepherd

### TAKE YOUR PASSION FOR JUSTICE TO CAMP

The sixth annual Shalom Justice Camp, hosted by the diocese of Toronto, will take place Aug. 19 to 24, 2012, on the scenic riverside campus of Trent University in Peterborough, Ont. This year's theme is "Uniting Us All: Rural and Urban."

Justice Camp 2012 "will be an excellent opportunity to deepen our commitment, with others in the Anglican Communion," said Bishop Linda Nicholls of the diocese of Toronto in a press release. "We are called by our baptismal promises to live and work together in community, learning from each other."

A record 100 participants from across Canada will be housed at Peter Gzowski College. Campers will be assigned to small immersion groups and make daily excursions to learn hands-on strategies from local activists and advocacy organizations.

The immersion groups' varied agendas include such issues as food and water safety, immigrants and migrant workers, sustainable agriculture, healthy communities and native realities. The camp is open to anyone older than 16.

For more information, go to [www.justicecamp.ca](http://www.justicecamp.ca).

—Diana Swift



MARITES N. SISON

## General Synod launches youth initiatives team

(L to R) Archdeacon Michael Pollesel, general secretary, with members of the new General Synod youth initiatives team, Christian Harvey, Judy Steers, Andrew Stephens-Rennie and Laura Walton Clouston. The team will create networks of support to promote various youth projects and ministries of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada.

## Saving the oldest church in Quebec

BRUCE MYERS

The Quebec government is pledging \$1.7 million to restore St. James' Anglican Church in Trois-Rivières, Que. Once Roman Catholic, the church and rectory are reputedly the oldest in the province. An Anglican congregation has been worshipping there since at least 1823.

The total cost of the project, which involves transforming the church into a cultural centre, is \$2.5 million. The City of Trois-Rivières is footing the balance of the bill (\$800,000) and assuming ownership of the church building and adjacent rectory.

Happily, the St. James congregation will continue using the church for worship and other gatherings in perpetuity—in spite of not being able to afford the cost of repairing and restoring the historic buildings.

The agreement, which is being hailed as a model, looks to be a win-win-win for all parties. "We will be freed from the heavy financial burden related to maintaining and repairing the buildings," says the Rev. Yves Samson, pastor of St. James.

Quebec culture minister Christine St-Pierre called the venture "wonderful. We're protecting the church...and at the same time giving it another vocation."

Both the city and the church will benefit, according to Yves Lévesque, the mayor of Trois-Rivières, since opening St. James to the wider community



BRUCE MYERS

An Anglican congregation has been worshipping at St. James since 1823.

"will allow people to discover the Anglican religion and the Anglican community." What's more, the arrangement could serve as a model for church and state working together to preserve religious heritage in Quebec, noted Minister St-Pierre at a news conference held at St. James.

Although many items of liturgical furniture will remain in the church, the pews will be removed to make the space more flexible, permitting its use as a venue for concerts, plays and other creative and performance arts programs. A museum and interpretation centre will also be created, highlighting the long history of the site, notably its religious significance—both Roman Catholic and Anglican.

The adjacent rectory will be transformed into residences for visiting artists.

Originally built as part of a Roman Catholic Récollet mission during the French regime in the mid-1700s, the church was rededicated to St. James the Apostle by Anglicans after the English conquest.

A signing ceremony that formally handing over ownership of the buildings from the diocese to the city took place on Nov. 23. Repair work on the buildings could begin as early as this spring. The city has promised that the renovations will interrupt the Anglican community's Sunday worship as little as possible.

Bruce Myers is editor of the *Quebec Diocesan Gazette*.

### SUFFRAGAN BISHOP FOR HAITI

On Nov. 25, the Rev. Canon Ogé Beauvoir, dean of the Episcopal Theological Seminary in Port-au-Prince, was elected first bishop suffragan of the Episcopal diocese of Haiti.

His election requires

consent

from a majority of bishops and standing committees of the Episcopal Church.

Beauvoir earned his university and seminary degrees in Montreal and was ordained a priest in the Anglican Church of Canada. He has been working as a missionary for the Episcopal Church since 2000.

—Staff



Beauvoir

### HUMAN SEXUALITY MOTIONS APPROVED

The diocese of Toronto synod has approved two motions on human sexuality, neither of which changes its current experimental guidelines limiting same-gender blessings to about 10 parishes.

At its November meeting, the synod narrowly approved a motion to send a memorial to General Synod asking that the marriage canon be amended "to allow marriage of all persons legally qualified to marry each other." The church's law governing marriage, Canon XXI, defines marriage as a union between a man and a woman.

The Toronto synod also approved a motion requesting the Canadian House of Bishops to "withdraw the February 1979 statement on human sexuality which prevents the ordination of persons in committed same-gender relationships."

—Marites N. Sison

### NO HORSES, PLEASE

St. James Westminster Anglican Church in London, Ont., has established a place of repose for deceased pets. The St. Francis Memorial Garden, named for the animal-loving medieval saint, receives the cremated remains of dogs, cats, birds, rabbits and other small domestic animals, free of charge.

People of any or no faith can bring in the ashes of their deceased pets for interment in sacred ground. Upon request, a parish clergy person will conduct a Liturgy for the Burial of a Pet; pastoral grief counselling is available as well. No memorial objects are allowed, however.

For more information, call 519 432 1915 or email [office@stjameswest.ca](mailto:office@stjameswest.ca).

—D.S.



## What will they say?

MARK MACDONALD

**EVERY AGE HAS** its blind spots. Today, we wonder how earlier generations of Christians could justify their complicity in slavery or the overt racism of colonialism. Future generations will certainly wonder about the church of today. Some of the church's preoccupations will probably make sense, but others will raise questions. Here are a few things I imagine our great-grandchildren might say.

Did they forget the sovereignty of God? Why did the church accept the culture's idolatry of wealth and power and avoid witnessing to the glory and greatness of God? Did anyone raise a voice to confront church members' own addictions to wealth and luxury? Why were they not out front in confronting humanity's blasphemous misuse of creation?

Was Jesus the centre of their faith? How could the church treat Jesus as if he was only a pawn in their political and cultural struggles? The attractive and simple message of Jesus is always the most important asset of the church. How could they forget that this humble human being, God incarnate and crucified for all, is the ruler of all?

What happened to Bible reading? Why did the Ten Commandments disappear from church teaching? Did they do anything to counteract the breakdown of family life?

Where was their compassion? How could a church ignore the volatile and dangerous growth of the disparity between rich and poor? How could they watch so many people struggle and die in misery, especially those in their own countries? When their style of church fellowship—big buildings and big program—could no longer survive in marginal areas, rural and urban, they did not have enough imagination and faith to provide the gospel and pastoral care to those who couldn't afford their style of ministry.

What about conscience? How could they ignore the violence and poverty afflicting women and children? The spread of slavery, human trafficking and brutality toward women and children was well known—were any voices raised against it?

Were they alert to the voice of God? With Christian faith exploding around the world—in Asia, Africa and among indigenous peoples—why did this not influence their churches? Wouldn't more awareness of God's voice have solved their often lamented declining membership?

I pray that we all become something quite different.

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

# The medium is the message

KRISTIN JENKINS

**C**HILDREN should be seen and not heard. That was the message my sister and I received from a very early age.

I suppose my parents were simply looking for some respite over the course of a long, long day. But in the end, that directive, rigidly enforced, became my *raison d'être* as a fledgling writer. Every day I wrote copious amounts. I didn't have to think. The words just came out, the hand holding my pen often cramping to keep up.

Every few weeks, I would take two or three lined notebooks down to the furnace room and stuff them into the incinerator. I couldn't stand the thought of anyone knowing how I really felt. I would stand and watch as the flames consumed the pages, turning my words into ash.

There is nothing more powerful than words. Written or spoken. Words can inform, words can comfort, words can heal. Words can also wound, draw blood and eviscerate.

People who are careless with words frighten me. It's like watching someone juggle very sharp knives. You just *know* someone's going to get hurt, maybe fatally.

Then there are those who talk a lot but say very little. I call them the "Bafflebabbers." They relentlessly pelt you with a barrage of meaningless verbiage until you feel brain cells oozing out of your ears. Helplessly, you sign on the dotted line.

Last but certainly not least are the "Information Hogs." Their *modus operandi* is to leave you in



**Like Jesus, good communication is the lifeblood that courses through our collective body, keeping us vital and alive and supporting right relations.**

the dark until such time as they can manifest as The Only One Who Knows. Who can blame them? Information is power, after all, and the Hogs hoard it the way a miser clings to gold.

Information helps people understand their choices. It makes it possible for them to make knowledgeable decisions and take responsibility for their lives. It empowers.

I like to think of good communication as the twin sister of information. When done right, communication is an incredibly powerful tool for engagement. It lets us share information in so many different ways, keeping us connected over time and space. It brings us together in a way that is meaningful and essential. Like Jesus, good communication is the lifeblood that courses through our collective body, keeping us vital and alive and supporting right

relations.

In the Anglican Church of Canada, we are blessed with a communication strategy that includes a national newspaper and 23 diocesan newspapers. These newspapers connect every person in the pews 10 times a year. I think that's pretty amazing, don't you?

The newspapers contain a lot more than mere news and views, however. Inherent in each one is a very special message. It says that you matter, it says that you are not invisible and that you have a voice. It says that the church cares enough to engage you in this way. The message is that you are seen *and* heard, because the invitation to join the conversation never ends.

Until now. After 51 years, the newspaper for the diocese of Ontario has been "suspended." For almost 6,000 Anglican readers of *Dialogue*, the

January issue will be their last, at least for now. Will this important communication vehicle ever get back on the road, allowing people in the parishes to connect in this unique way with their church and with each other? This remains unclear. And since the relationship between the diocesan newspapers and the national newspaper is a symbiotic one (circulation costs are shared and the Journal carries the diocesan newspapers across Canada), what are the long-term implications for readers of the Journal in the diocese of Ontario if *Dialogue* isn't resurrected?

In 1964, Canadian media guru Marshall McLuhan famously wrote, "The medium is the message." In this case, removing the medium entirely is a powerful message indeed. Will we be seen and not heard?

According to Mark Federman, chief strategist for the McLuhan program for culture and technology, the impact of seemingly straightforward decisions can have "unanticipated consequences" over time. The interplay between existing conditions isn't obvious to the naked eye, says Federman. What's more, these factors all "work silently to influence the way in which we interact with one another and with our society at large."

I pray that in the weeks and months ahead, the role our newspapers play in the life of the church becomes clearer. And that your voices will continue to be heard.

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

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## TOP DOWN

After reading a recent communiqué about Anglican Church of Canada pension concerns (a warning?), I feel the need to apologize for living so long (92 years). I'll try to do better. I assume if cuts to pensions are inevitable, they'll start at the top.

Anita Bundy, Victoria

## ENDLESS LOVE

Having seen the reader letter in the December issue of the *Anglican Journal*, I thought I would tell Harold Munn that I did something that I haven't done in many decades. I cut out his article to keep. He reminded me [*View from the pew*, Oct. 2011, p. 11] that our suicidal follies may well destroy our planet, but the endless love toward us does not change and that we may be at peace, gladdened and fortified while we labour here in our temporary human condition.

Joy Kogawa  
Toronto

## THE WORDS WE CHOOSE

In the article *Women in the church* [Nov. 2011, p. 1], I read that, "Now, every diocese in the Anglican Church of Canada permits the ordination of women as priests." Permits?

Despite the wisdom of our best theologians stating that there is no impediment to the ordination of women, and our common understanding that the gender restriction was culturally based and not biblically based; and despite the knowledge that women are genuinely called to the priesthood, and always have been, women still need permission?

In *Teaching the teachers* [*Report on Education, Anglican Journal*, Nov. 2011, p. 1], I read that, "Sensitivity to aboriginal issues has become a mandatory part of UBC teacher training..." The use of "aboriginal" when referring to people is a mark of disrespect.

Patricia Brush  
Ottawa

## AUTHENTIC VOICE

I think it not a stretch to suggest that the *Anglican Journal* and the Anglican Church of Canada need to find their true voice, particularly in these remarkable and challenging years. I think one can countenance such a thought if there was a wee bit of space for doubt in the voice that is proclaimed at the present.

I would further suggest the *Anglican Journal's* own true voice is intimately fused with the true voice of individuals. I think the editorial [*Learning and dreaming*, Nov. 2011, p. 4] is a wonderful context for this discovery. In my opinion, the editor's search for other like contexts is visionary. I look forward to future issues of the *Journal* and hope for the continued discovery of our true voice in the

years ahead.

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

## FILED IN THE BLUE BIN

Why do Anglicans give to World Vision? Since September, I have received five catalogues from World Vision—one with my name and address on it, one with no name on it, two enclosed in the *Anglican Journal* and one in another publication. We have our mission program. It is called Primate's World Relief and Development Fund, or PWRDF.

I have recycled my World Vision catalogues.

Winnie Hammerlind  
Calgary

## A DIFFERENT EDUCATIONAL EXPERIENCE

The Nov. 2011 *Anglican Journal's Report on Education* is a notable achievement. *Teaching the teachers* [p. 1] was of particular interest as my own personal experience from 1948 to 1962 differs somewhat.

While many of my public teachers were female, my Grade 4 and Grade 6 homeroom teachers were male, and my Grade 4 principal was female. In high school about 45 per cent of my teachers were female, and about 55 per cent were male.

As far as language was concerned, one of the male teachers at my public school was Greek, and in high school I studied with teachers who spoke and taught French and German. My two Latin teachers, both female, may not have spoken the language, but they certainly knew how to teach it.

Living in Winnipeg and what was then Port Arthur for my public and high school years was greatly enriched by teachers of a wide variety of backgrounds. Due to post-World War II immigration, I had the privilege of studying with students who spoke French, German, Portuguese, Finnish, Norwegian, Italian, Ukrainian, Polish, Russian, Armenian, Bulgarian, Macedonian, Roumanian, Latvian, Estonian and Lithuanian!

I am certain that this list covers only a few of the languages spoken by my contemporaries and their parents. In university, the linguistic diversity among faculty and students was even more wonderfully rich and varied.

K. Corey Keeble  
Toronto

## DOING WHAT HE LOVES AT LAST

Your article *Too many students* [*Report on Education, Supplement to the Anglican Journal*, Nov. 2011, p. 2] brought back memories of my youth.

In the 1940s, after completing elementary school in Toronto, the school principal (a Grey Nun from Loretto Abbey) recommended that my parents send me to a vocational school where I could study architectural design and take voice lessons. Instead, my father sent me to a private boys' school, where sports were the major activity. There was no art or voice music on the curriculum!

At the age of 15, I escaped the family home to live with rural, market-gardening grandparents near Windsor, Ont. Alas, a university degree was still being pushed, although there was a smattering of drafting and choir singing at the institution I attended.

Eventually, in Montreal, I obtained a teaching degree and began 31 years of highschool language instruction (French literature and composition; English literature and composition; Latin translation and sentence structure). Teaching pen-and-ink drawing became extracurricular.

Today, at the age of 83, I have completed 10 Bargello-Parisian wool wall hangings of the Canadian provinces, which I designed on the computer before applying them to needle and yarn. As my personal signature, I wove, in the International Code, flags for each province. These emblems can be deciphered easily by sailors and seamen.

William Pender  
Fort Macleod, Alta.

## HELPING CLERGY FAMILIES

Can you imagine what life must be like for a clergy spouse with a family in one of the northern dioceses, hundreds of miles from the nearest city? Even if her husband has a stipend, he has to administer to several parishes large distances apart. But what if she's married to a non-stipendiary priest who has to hold down a second job to make a living? More often than not, all the income goes to essentials, which cost much more in these remote areas.

For several years, the Canadian Mothers' Union has been helping clergy families through the Northern Clergy Families' Fund. We receive donations not only from Mothers' Union branches but also from Anglican Church Women branches, as well as individual churches. We are really delighted that the fund is growing each year, but clergy families in the North still need more support.

Celia Dodds  
Vancouver  
[www.mothersunioncanada.ca](http://www.mothersunioncanada.ca)

## LET'S DO THE MATH

The CBC interviewed an official from an aid agency in Afghanistan who confirmed that drought in the region puts the lives of two million Afghan children at risk. The additional aid required to deal with this urgent crisis is about \$140 million and wealthy countries are dragging their feet.

The cost of a new stealth fighter jet is about \$70 million, according to the Canadian government and Lockheed Martin lobbyists. According to Winston Wheeler, a longtime official in the U.S. Government Accountability Office, the cost will be at least twice that.

No matter how we do the math, Canada has a choice. We can buy two stealth fighter jets, according to Canadian estimates (or one according to U.S. estimates) or we can save the lives of two million Afghan children, now. Will Canada be a modern, just, compassionate society or an old warmonger?

Colin Miles  
Vancouver



VIANNEY CARRIERE

Father Michael Lapsley

## Michael

## FRED HILTZ

IT WAS SUNDAY evening. The House of Bishops was gathering for its fall 2011 meeting at Mount Carmel Spiritual Centre in Niagara Falls, Ont. Standing in the dining room, I caught my first glimpse of Father Michael Lapsley, an Anglican priest from South Africa who had been invited to lead us in reflection on the nature and work of reconciliation.

Michael has no hands. They were blown off when he received a letter bomb in Zimbabwe, where he was living in 1990. He also lost an eye in the attack and suffered significant hearing loss.

Michael described his journey from victim to survivor to victor—a movement from horrific physical and emotional pain to months of rehabilitation, and finally to living life "as fully and joyfully as possible." Through the many messages and assurances of prayer that he received, he "felt loved by the people of the world." He expressed deep gratitude for the many notes from Canada and especially for a collection of pictures painted by children from North Bay in Ontario. "The walls in my hospital room," he said, "were papered with love."

In the course of recovery, Michael had to discern the nature of his priestly vocation for the future. Archbishop Desmond Tutu, the spiritual giant of the road to freedom from apartheid, encouraged Michael in his work with victims of trauma, who longed for the healing of their bodies and minds and their very souls. At the Institute for Healing of Memories, which Michael heads, personal stories of trauma are "reverenced." Those who come to the institute speak of "recovering their humanity" and "daring to hope" again.

We were deeply moved by Michael Lapsley's presence and the grace through which he lives and ministers in the name of Christ. His story is a testament to the power of prayer, the gift of companionship, the beauty of reconciliation and the recovering of our humanity in the sight of God.

"Journeys of forgiveness," Michael says, "are costly, painful and difficult. At the same time, they often involve grace. Journeys of forgiveness require generosity of spirit, and this, to me, is what is often meant by grace."

May God bless Michael and his ministry, and may God bless us and ours.

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



Staff writer Marites N. Sison covered the Nov. 18 to 20 meeting of the Council of General

Synod (CoGS) in Mississauga, Ont., and filed these reports.



The Rev. Canon Virginia Doctor

## Indigenous ministries coordinator appointed

The Rev. Canon Virginia “Ginny” Doctor, a Mohawk from the Six Nations and canon to the ordinary for the Episcopal diocese of Alaska, is the new indigenous ministries coordinator for the Anglican Church of Canada.

Doctor, 61, a dual citizen of Canada and the U.S., has spent 18 years in ministry in Alaska “in virtually every aspect of indigenous ministry,” said National Indigenous Anglican Bishop Mark MacDonald. “The most important element of her work...will be the spiritual dimension she brings.”

The Anglican Council of Indigenous Peoples (ACIP), which represents aboriginal Anglicans in the Canadian church, appointed Doctor. She succeeds Donna Bomberry.

# ‘We’ve got to do it ourselves’

## Mississauga Declaration says indigenous Anglicans will act now to reaffirm sovereign identity

Saying that a “pastoral crisis” can no longer be ignored in indigenous communities struggling with suicide, poverty, addiction and other issues, the Anglican Council of Indigenous Peoples (ACIP) has informed the Anglican Church of Canada that it will proceed with implementing a self-determining ministry at its own, more expedient pace.

National Indigenous Anglican Bishop Mark MacDonald told CoGS that while the General Synods of 2007 and 2010 endorsed a self-determining ministry for indigenous Anglicans, there has been some “frustration” at the pace and extent of its full implementation.

Bishop MacDonald and Norm Casey, co-chair of ACIP, presented the Mississauga Declaration to CoGS. The declaration states that indigenous Anglicans must “act now to reaffirm our sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in our communities.”

Bishop MacDonald said ACIP will develop a comprehensive strategy to deal with issues such as non-stipendiary priests, urban native ministry and building “a church that the poor can afford.” ACIP will present CoGS with a detailed description of its plan for an indigenous ministry at the spring 2012



NORM CASEY

‘We’ve gone to church and we’ve said, ‘Help us,’ and what we get back is... ‘sorry.’ Now, we’re saying, ‘We will take control, whether you like it or not.’

— National Indigenous Anglican Bishop Mark MacDonald

meeting, said Casey.

Establishing “pastoral care and sovereign identity” has been a “matter of life and death” in native communities, which have one of the highest suicide rates in the world.

While the average Canadian suicide rate is 11.5 per 100,000, it is 417 per 100,000 in some native communities.

“We’ve gone to church and we’ve said, ‘Help us,’ and what we get back is, ‘We don’t have any money, our structures don’t allow it and sorry,’” said Bishop MacDonald. “Now, we realize that we’ve got to do it ourselves. Now, we’re saying, ‘We will take control, whether you like it or not.’”

He said that while the church has advocated in the public realm for the recognition of the identity of indigenous peoples, it has often “ignored it in [its] own structures.”

He also noted that there are indigenous communities across Canada with lower rates of suicide than the general population, and studies have suggested “protective factors” such as revival of culture and values, self-determination, self-governance, and successful adjudication of land claims. Self-determination, therefore, “is not just a politically correct thing to do, but a matter of life,” said Bishop MacDonald.

In a concept paper on indigenous governance, which it submitted to CoGS, ACIP said indigenous Anglicans seek to have “the full capacity to be the church in our own homelands and among our own peoples, wherever they may be.”

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, described the Mississauga Declaration as “a

kind of Advent moment for the whole church. It is full of expectation, full of hope and full of invitation.”

He later proposed a resolution that CoGS receive the document as “a gracious invitation and urgent call” for the whole church to support indigenous peoples’ desire for self-determination and sovereignty and a renewed commitment to address the many crises they face. CoGS adopted the resolution.

Lela Zimmer, CoGS member from the Anglican Parishes of the Central Interior, said she found ACIP’s plan to move ahead “very, very exciting,” but added that she was “a little distressed that we, as a church, have been slow to respond, so inactive about moving ahead.”

Randall Fairey, from the diocese of Kootenay, urged ACIP “not to leave us behind” and said he would like the church “to keep up with this new movement.”

Other members echoed the sentiment, saying they would like the church to be part of “the new models of discipleship” that ACIP is planning and that the church must walk together with indigenous Anglicans.

Bishop MacDonald said he was heartened by the remarks, adding that he feels that “this is the time of urgent possibilities...we have the right primate, the right Church House and the right CoGS to move things forward.”

## Balanced budget for 2012

Continued from p. 1

“If we’re not able to stabilize revenues,” warned General Synod treasurer Michèle George, “we’re back to the drawing board.”

Of major concern is the decline in proportional gifts from dioceses. These constitute 67 per cent of budgeted revenue and are currently falling at an annual rate of three per cent, said FMC chair Rob Dickson. There is no indication that this decrease—which began in the 1990s as church attendance declined across Canada—will be reversed. Without new revenues, said Dickson, re-examination of the national program will be necessary by 2014.

FMC noted in its report that a balanced budget in 2012 would not have been possible without support from the Ministry Investment Fund (MIF). The MIF was established in

2008 to limit the use of unrestricted bequests to bridge deficits. In 2011, the MIF was funded by 80 per cent of such bequests. The MIF allocates up to \$250,000 a year “to provide funds for initiatives that ensure the ongoing mission and ministry of the Anglican Church of Canada.” The MIF is expected to have a balance of \$3.6 million by Dec. 31, 2011. A balance of \$2 million must be maintained.

The 2012 budget forecasts revenue of \$12.698 million, expenditures of \$12.766 million and a surplus of \$4,512. It also provides additional funding of up to \$173,000 from the MIF, plus a contingency reserve of \$300,000 and \$268,640 for the Together in Mission (TIM) initiative. TIM is a nationwide fundraising initiative that involves a partnership between General Synod and dioceses and has a goal of raising

\$25 million over five years.

In its report, FMC said that General Synod’s management team is “committed to maintaining budget equilibrium” and is aware that “future financial stability” depends on steady revenue growth. “In this context, the work of the Resources for Mission department [formerly the department of philanthropy], in partnership with dioceses, is critical,” said the report.

Under the 2012 budget, the Council of the North received a grant of \$2.263 million, down from last year’s \$2.416 million. This amount reflects the council’s proposal that its grants be reduced by five per cent per year over the next five years. The council is a grouping of financially assisted dioceses that promote the mission and ministry of the church in Canada’s north.

### Sources of revenue:

Diocesan Proportional Gifts .....	\$8,411,108
Anglican Journal .....	\$2,093,000
Resources for Mission .....	\$1,049,031
Other Revenue (including cost recoveries, rental income, cost sharing and projected grant revenues) .....	\$897,071
Investment Income .....	\$150,000
ABC Publishing .....	\$97,560

### The operating budget includes:

Anglican Journal .....	\$2.467 million
General Secretary’s Office .....	\$1.414 million
Resources for Mission .....	\$1.287 million
Relationships (Ecumenical and Interfaith, Anglican Global Relations) .....	\$855,697
Financial Services .....	\$727,191
Indigenous Ministries: .....	\$439,648
Faith, Worship and Ministry .....	\$417,212
Primate’s Office .....	\$411,655
Property Management .....	\$355,200
Service and Support .....	\$273,833
General Synod Reserve .....	\$250,000
Web Services .....	\$232,067
Central Services and Administration .....	\$227,300
Sacred Circle .....	\$225,000
Depreciation .....	\$220,000
Anglican Video .....	\$219,985
Archives .....	\$215,786
Information Technology .....	\$139,153
House of Bishops .....	\$121,900
Lambeth Reserve .....	\$2,000

# Joint Anglican-Lutheran national meeting in 2013

The first joint Anglican-Lutheran national meeting in 2013 will be “a tremendous ecumenical witness to the whole church,” says Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

The historic four-day meeting will take place on July 3 to 7, 2013, at the Ottawa Convention Centre, Hiltz told CoGS. The theme will be “Together for the love of the world.”

Archdeacon Michael Thompson, general secretary, urged CoGS members to be open to change. “There will be conversations about the future” and the meeting will have “a great capacity to refresh the discourses of the two churches,” said Thompson.

“Each church is ‘letting go’ of some of its traditional planning models; each church is adopting new ways of looking at Synod/Convention planning, and each church is risking, in faith, some new and unknown territory,” said a written report to CoGS by Dean Peter Wall, chair of



MICHAEL HUDSON/GENERAL SYNOD COMMUNICATIONS

Archbishop Fred Hiltz and National Bishop Susan Johnson, of the Evangelical Lutheran Church in Canada.

the General Synod Planning Committee.

Some CoGS members expressed concern about what issues and work will be given up because of time constraints, while others stressed the importance of “keeping community” among Anglican delegates who attend the triennial meeting.

The last General Synod was held in Halifax from June 4 to 11, 2010.

A joint planning group has already met several times and visited the convention site.

Among other things, joint worship, joint mission work, and a joint “witness event” on Parliament Hill are being planned.



MARITES N. SISON

## Farewell, Michael

Archdeacon Michael Pollesel, former general secretary of the Anglican Church of Canada, cuts the first slice of the tiramisu cake at a dinner hosted by the Council of General Synod to celebrate his ministry. Pollesel retired last October after working as chief operating officer of General Synod since 2006.

## ‘Companions’ to deepen ties with Jerusalem

Canadian Anglicans wishing to support the ministry of Episcopalians in the Holy Land may now do so through the national church.

The Canadian Companions of the Episcopal Diocese of Jerusalem is a voluntary body that will support the partnership of the Anglican Church of Canada with the Episcopal Diocese of Jerusalem and the Middle East.

The ministry of the diocese of Jerusalem extends to Lebanon, Syria, Jordan, Palestine and Israel. It has 27 parishes and supports 33 institutions that run hospitals, clinics and schools.



ART BABYCH

Bishop Suheil Dawani and his wife, Shafeeqa

“It’s an important relationship that we have an obligation to nurture,” said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

He added that this initiative responds to a directive issued at General Synod 2010 in Halifax to deepen ties with the Jerusalem-based diocese. The bishop of the diocese of Jerusalem, Suheil Dawani, and his wife, Shafeeqa, were guests at the meeting.

Canadian Companions will identify projects in the diocese where specific financial support may be given or promoted. It will also:

- encourage a portion of Sunday offering for special ministries of the diocese;
- establish and promote Oct. 23,

the Feast of St. James of Jerusalem, in the Anglican Cycle of Prayer “as a day of particular concern, awareness, prayer and action” for the Jerusalem diocese; and

- provide information, through St. George’s College in the diocese of Jerusalem, on Sunday worship services and educational opportunities for Canadians travelling to Israel.

Applications for annual membership can be made in writing to the primate. An individual membership costs \$50 per year, an annual parish membership costs \$250 and a diocesan mem-

bership costs \$500 annually.

Canadian Companions will have a nine-member advisory council made up of:

- seven members from the Anglican Church of Canada;
- one member from the Evangelical Lutheran Church in Canada;
- one member who is a Palestinian Anglican residing in Canada; and
- the primate.

For more information, contact Andrea Mann, Global Relations coordinator, via email at [amann@national.anglican.ca](mailto:amann@national.anglican.ca) or by telephone 604-827-5924.

### In other news...

The national church is asking individual Anglicans across Canada to share, in a two-minute video, where they have seen God working in their lives and how they are living the Marks of Mission.

The videos will be compiled on a “Mission Moments” website that is was launched in December by a team that is promoting the Marks of Mission and the church’s strategic plan, Vision 2019.

The five Marks of Mission, which are being promoted by the Anglican Communion worldwide, are: to proclaim the good news of the kingdom; to teach, baptize and nurture new believers; to respond to human need by loving

service; to seek to transform unjust structures of society; and to strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

“What we’re trying to demonstrate is that God’s mission is among us,” the Rev. Jesse Dymond, General Synod online community coordinator, told the Council of General Synod at its fall meeting.

For more information, go to [www.anglican.ca/marks](http://www.anglican.ca/marks).

#### CoGS also:

- Received assurances that the church’s pension plan is in a “fairly comfortable” position despite the global financial crisis. Still, board members are “keeping a close eye” on the “challenging” economic situation, said committee member Bob Boeckner, of

the diocese of Toronto.

- Received a report from the Faith, Worship and Ministry Committee about its work on the solemnization of marriage. The report concludes that consultations with experts “have not suggested a deep willingness to embrace the theological and pastoral implications of denying the validity of civil marriage.” The 2010 General Synod had asked the committee to examine the canonical, theological and liturgical implications that could arise if the Anglican Church of Canada moved from solemnizing marriages to a European model of blessing civil unions.

- Approved the new terms of reference and membership for the Anglican Journal Committee. The committee replaces the Anglican Journal Board,

which was dissolved following the de-incorporation of the *Anglican Journal*. Vianney (Sam) Carriere, director of Communications and Information Resources, said the Journal would be transferred from the corporation to General Synod effective Jan. 1, 2012.

- Approved a memorandum of understanding between the Primate’s World Relief and Development Fund (PWRDF) and General Synod. It states that General Synod relationships staff and PWRDF staff “will seek to act collaboratively or together in all matters except those in which we must act separately for financial, contractual or legal reasons.”

The memorandum does not disincorporate PWRDF or integrate General Synod’s relationships work into PWRDF.



COURTESY OF DIALOGUE

Camp Hyanto has been operating as a Christian residential camp in Lyndhurst, Ont., for the past 64 years.

## Consultation identified hopes for future


Continued from p. 1


Whether the suspended ministries will end or assume a new form will be determined during a six-month consultation leading up to the preparation of the 2013 budget, which will be taken to the diocesan synod in November 2012. By then, "we will have a fairly clear sense of the ministries we feel we need to carry forward and how we want to do it," said Oulton.

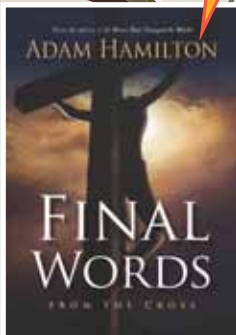
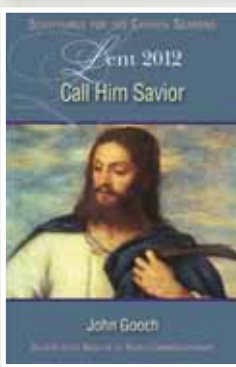
In January 2011, about 200 Ontario wardens, treasurers and synod delegates participated in facilitated meetings that asked them to identify the challenges they faced and "what their fears, concerns and hopes are for the future." The consultations led to the creation of the Task Force on Resourcing Ministry and a finance committee, which prepared the strategy for addressing the

projected 2011 budget deficit and for crafting a draft 2012 budget.

Francie Healy, editor of *Dialogue*, said she is hoping that the suspension is temporary. "There will be people who are hurt by this when they don't receive their printed *Dialogue* each month," she noted, adding, "It's as if we're caught in the middle of two eras, and it's tough."





### Study Resources for Lent

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*John Gooch*

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**It's not about abolishing the trade; it's about ensuring dignity, safety and choice.**

— Marion Little,  
Canon Pastor to the diocese of British Columbia

## A sanctuary for Victoria's sex workers

**DIANA SWIFT**  
STAFF WRITER

Marion Little, Canon Pastor to the diocese of British Columbia, has assumed the executive directorship of PEERS Victoria. This agency, established in 1995 by two former prostitutes as Prostitutes' Empowerment and Education Resource Society, is mandated to provide unconditional support for the marginalized, stigmatized, isolated and judged workers engaged in the sex trade.

"The main premise is to provide peer mentorship and unconditional care and support for sex workers exactly where they are now," says Little, who also administers the diocese's sexual misconduct policy. "Even though many workers eventually exit the trade, PEERS does not press them to that goal."

Located in a gritty industrial corner of picturesque Victoria, PEERS provides a drop-in centre, a wellness program, a medical clinic, hot lunches, job training and, best of all, the prospect of change and transformation. "We have an RV that goes out evenings to the streets," says Little. "It brings soup, coffee, clothing and toiletries to people on the 'stroll.'" Many are survival

sex workers, trading their bodies for basic food and shelter, although only five to 10 per cent of the sex trade happens on the streets.

PEERS outreach workers also attempt to connect with non-street workers, many of whom come into the drop-in centre for help with finding housing.

Funding for PEERS comes from the United Way, Anglican churches, private individuals, BC Gaming and, for the training aspects, from the Ministry of Social Development.

The PEERS approach of leaving the choice for change in clients' hands has worked well. Recently, two ex-PEERS women graduated from the University of Victoria and one is going on to graduate school.

Little stresses that PEERS needs to expand to meet the reality of an expanding sex trade. "It's not about abolishing the trade; it's about ensuring dignity, safety and choice," says Little. The safety of sex workers must be deemed as important as that of members of the general community, and assaults on sex workers should not be tolerated any more than those on other citizens, she adds.

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‘One does not have to twist one’s brains into a 1st-century pretzel to take the Bible seriously in this increasingly non-religious world.’

— The Rt. Rev. John Shelby Spong

# The Bible...to be continued

## Bishop says Holy Book needs to include more voices

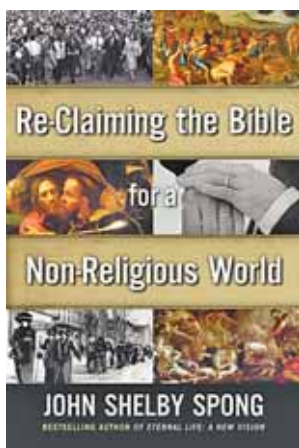
DIANA SWIFT  
STAFF WRITER

**I**F THE RT. Rev. John Shelby Spong had his way, Christians would soon resume writing the Bible where they left off in 135 CE.

“The Bible is the story of the continuing human journey,” says the academic and retired Episcopal bishop of Newark, N.J. “There have been some miraculous people who have walked with God since then, but their stories are not included.” Among his candidates for inclusion are the writings of the late medieval female mystic Julian of Norwich and Martin Luther King, Jr.’s “Letter from a Birmingham Jail” as an epistle.

Spong is the author of several thought-provoking books on Christianity and the Bible. In his latest book, *Re-Claiming the Bible for the Non-Religious World*, Bishop Spong takes readers on a critical odyssey through the books of the Old and New Testaments. A Christian humanist who has lectured at Harvard and been a scholar-in-residence at Oxford and Cambridge universities, Bishop Spong says that scripture is best read not literally as history but as an ongoing sacred allegory, freeing us to be both committed Christians and analytical 21st-century citizens. As he puts it, “One does not have to twist one’s brains into a 1st-century pretzel to take the Bible seriously in this increasingly non-religious world.”

The bishop, who espouses a liberal, anti-fundamentalist interpretation of the Bible, says the book needs more voices, including those of women and visible minorities. (His definition of fundamentalism is not so much affording literal, word-for-word credence to the Bible but rather believing that it is history.) Spong deplores the gap between the progressive, critical interpretations taught by scholars in seminary and the more literal versions preached from the pulpit. In his view, such blinkered literalism is killing



**RE-CLAIMING THE BIBLE FOR A NON-RELIGIOUS WORLD**  
By John Shelby Spong  
HarperOne 2011  
ISBN 978-0-06-201128-2  
\$33.99

Christianity.

He himself is the product of a fundamentalist southern upbringing. “We were Episcopalians, but fundamentalist ones, and I had to work through a lot of debilitating prejudices in order to do the right thing,” he says. One of the right things he did during his years of ministry in the South was to bring 200 years of critical biblical scholarship to seminary-style classes at the southern parishes of which he was rector—classes that became standing-room-only draws. “We had 200 to 300 people attending Bible study before church, and far from being offended, people were illuminated. I still get asked to go down and give classes,” he says.

Spong is troubled that the open-minded insights and refined allegorical interpretations of Hebrew mythology that have been commonplace among the scholars in academe are viewed as controversial and even heretical by some faithful in the pews. “The result has been that the majority of people who have remained in the church have become more and more rigid and fundamentalist, while those who have left have become more and more dis-

missive of everything—good or bad—about Christianity.” He points to a recent visit he made to the Italian city of Lucca in which all but 20 of 87 churches have been deconsecrated.

If people believe they have to be literalists to be Christian but cannot bring themselves to be so, they simply drop out. So, apart from some fundamentalist growth in Africa and Latin America, he says, the church has become the world’s fastest-growing alumni organization and is collapsing numerically. In Africa, he points to the battle between fundamentalist Christianity and fundamentalist Islam, “neither of whose adherents understand the faith tradition they espouse.”

Parish priests and diocesan bishops ignore progressive biblical scholarship at their peril, warns Spong. “We need to approach the Bible as a penetrating story of the human community’s walk through time, trying to make sense of human life and God,” he says. “That’s a powerful story. I read it every day.”

Since that walk is still a work in progress, so should the writing of the Bible continue, with expanded criteria for inclusion. The book was written between about 1,000 BC and 135 CE, “and then they closed it off as the Word of God,” says Spong.

As for the New Testament, Spong rejects the 4th-century Augustinian interpretation of Christ the Redeemer of sinners. Christ should be reconstrued not as “the divine invader but as the human life who broke through consciousness to a new level of understanding, and people perceive that as the presence of God in him. A hundred years from now I’m quite sure that view will be almost universal.”

In his non-theistic universe, Christianity is about expanded life, heightened consciousness and achieving a new humanity. “I am tired of seeing the Bible being used, as it has been throughout history, to legitimize slavery and segregation, to subdue women, to punish homosexuals, to justify war and to oppose family planning and birth control.” For him, that is a perversion and travesty that must be challenged and changed.

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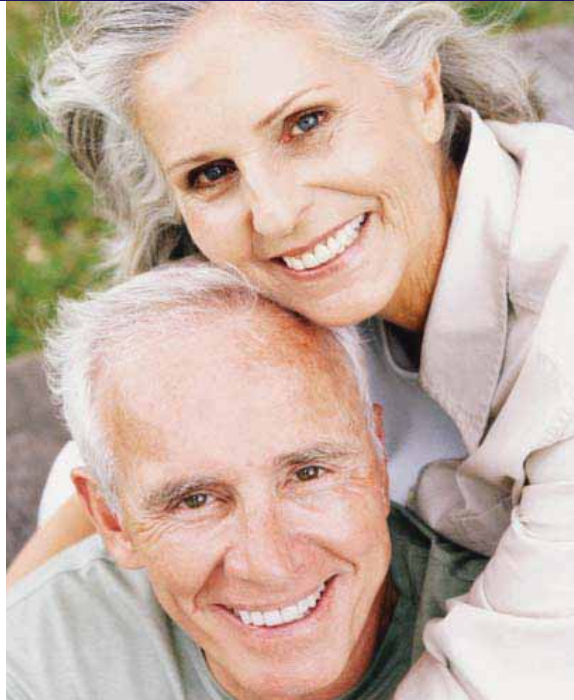
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## February Bible Readings

Day	Reading	Day	Reading	Day	Reading
01	Hebrews 2.1-18	C	11	Mark 1.40-2.12	C
02	Luke 2.22-40	C	12	Mark 2.23-3.6	C
03	Psalms 147.1-20	C	13	2 Cor. 1.1-14	C
04	Mark 1.29-39	C	14	2 Cor. 1.15-2.11	C
05	1 Cor. 9.1-18	C	15	2 Cor. 2.12-3.11	C
06	1 Cor. 9.19-27	C	16	2 Cor. 3.12-4.15	C
07	2 Kings 5.1-16	C	17	2 Kings 2.1-18	C
08	2 Kings 5.17-27	C	18	Psalms 50.1-23	C
09	Psalms 30.1-12	C	19	Mark 9.2-13	C
10	Psalms 32.1-11	C	20	Mark 9.14-29	C
					Sundays are in green

## A Year for Planning and Generosity

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

Mary decided 2011 would be a year of planning and thoughtful generosity. She felt it was time to organize her affairs thoroughly and to remember with thanksgiving her local parish church and the wider church as well,

and to ensure that she has helped provide for the future education of her grandson. So she made an appointment with a well respected firm of solicitors to review her will and to ensure it reflects her values, priorities and current wishes. The visit was her first appointment for 2011, a year ago. She is leaving several bequests for the Church — one for local outreach ministry, one for the parish's building trust fund, and one for General Synod for ministry in Canada's north. Each one will share 20% of her estate, with the remaining residual share being allocated for her grandson's educational future.

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

For more information about gift planning, and the various ways of making a gift for the work of God, please contact:



Archdeacon John M. Robertson  
Senior Gift Planning Officer, Resources for Mission  
General Synod of The Anglican Church of Canada  
80 Hayden St., Toronto, ON M4Y 3G2 • Telephone 416.924.9199 ext. 268  
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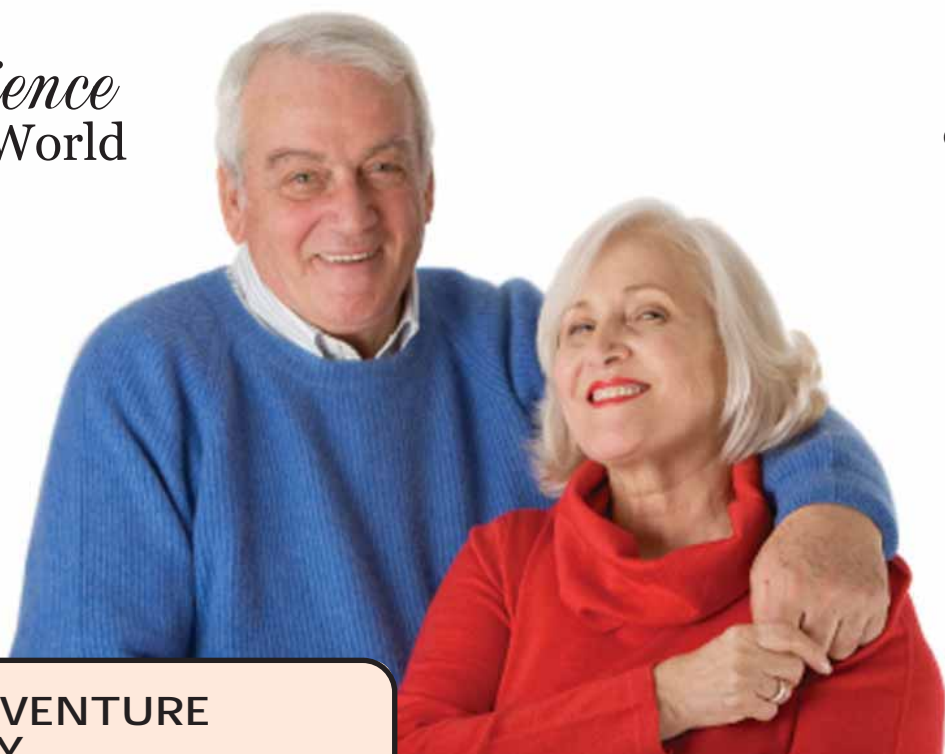


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