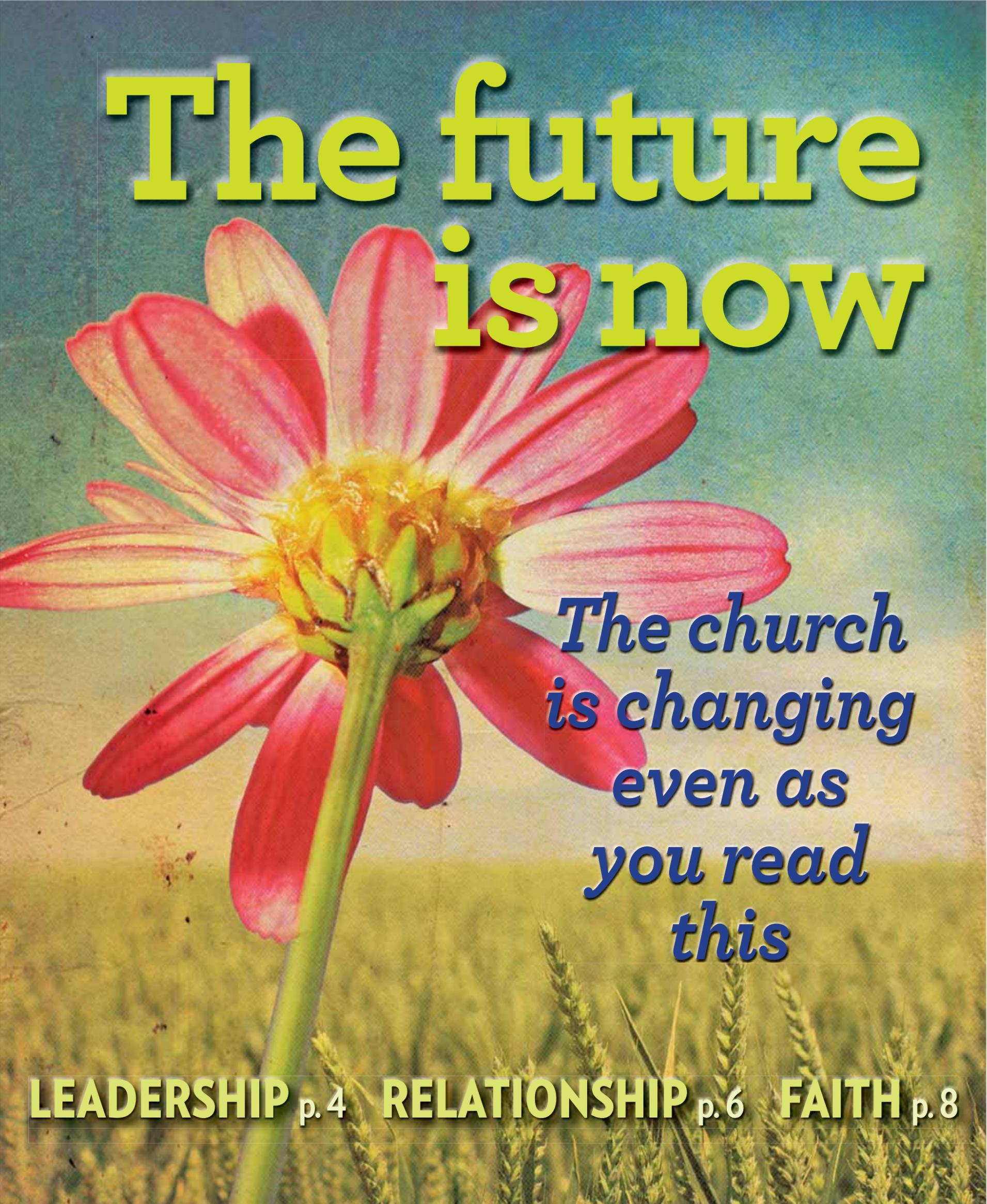


ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 138 NO. 6 • JUNE 2012



**The future
is now**

*The church
is changing
even as
you read
this*

LEADERSHIP p. 4 **RELATIONSHIP** p. 6 **FAITH** p. 8



From the editor

Our story as we choose to tell it

KRISTIN JENKINS

IN YOUR HANDS, you are holding a little piece of history. With the June 2012 issue of the *Anglican Journal*, we are making sweeping changes (well, as sweeping as you can in 12 pages) to the way we present the news, the olds and the in-betweens. Our aim is to both isolate and link major issues and themes.

Let me explain.

We all know that the Anglican Church of Canada, and indeed, the entire Anglican Communion, is facing extreme challenges. Even the Archbishop of Canterbury, who is high-tailing it back to the relatively peaceful hills of academia, has remarked that his successor had “better have the constitution of an ox and the skin of a rhinoceros” [*Anglican Journal*, May 2012, p. 3].

Some things just don't appear to change, frankly. Controversy, turmoil and dissension in the ranks have been part and parcel of our church from the very beginning.

The Church of England was born out of goings-on that make classic prime-time soap operas such as *Peyton Place* look like *Mother Goose*. Since an irrevocable break with the Holy See allowed King Henry VIII to divorce his wife and marry his mistress in 1533, the Church of England has

struggled with issues of sex, sex and more sex.

Today, it's the ordination of women, same-sex blessings and the ordination of gay bishops in committed relationships. So what else is new? At press time, U.S. President Barack Obama had just announced he was in favour of same-sex marriage.

Coming to grips with Things That Matter will never end. There will always be controversy, disagreement, heated arguments, table thumping and people who decide to leave the room entirely. We need

to stop thinking about these things as bad and start thinking of them as healthy. They are part of a process, and whether we like it or not, that process, like birth, is going to have its fair share of pain.

In the meantime, instead of looking for signs of sin and treachery, why not set our sights on signs of vitality, commitment and a passion for Christ? I had my own “a-ha moment” recently when organizing the content for this issue. Things weren't coming together as I'd hoped, and I was forced to step back. When I looked at things differently, something shifted. For the first time, I saw that every single story—whether international, national or regional—provided strong evidence of courage, hope and healing in our church. I decided to organize the stories into three areas: Leadership, Relationship and Faith.

But here's the thing. In the process of doing all this, I came to realize that the stories are interrelated and that each story will fit into any of the three categories. In other words, my grouping of them was completely arbitrary since each story is just part of one big story.

With this in mind, the entire newspaper has been redesigned so that the stories flow seamlessly, by category, from front to back—or back to front, whichever way you choose to move through the pages. The front page has become a cover, with a single idea offered as the organizing principle.

I invite you to stop and reflect on it. Is it a waste of space or a concept worthy of our consideration? The June issue, like our past, present and future, will be what you make of it.

Kristin Jenkins is editor of the *Anglican Journal*.

EMAIL: kjenkins@national.anglican.ca



Instead of looking for signs of treachery, why not set our sights on signs of vitality and a passion for Christ?

14 AWARDS

ON MAY 2, the *Anglican Journal* was recognized for its commitment to excellence with a “Best in Class” award of merit at the Associated Church Press (ACP) annual conference in Chicago. This was one of 14 awards the Journal received from the ACP, which is the oldest interdenominational religious press association in North America.

Top honours went to Art Director **Saskia Rowley Fielder**, who received an award of excellence for design of the eight-page *Report on Education* (November 2011). Fielder also received an award of excellence for front page design of the February, May and November 2011 issues, and an honourable mention for design of *What's Next for Haiti?* (February 2011).

Awards of merit were also given to: **Kristin Jenkins** for her editorial, *What colour is your church?* (April 2011);

Marites N. Sison, senior staff writer, for her story, *Coming Home* (February 2011); Sison also received an honourable mention for coverage of the Truth and Reconciliation Commission National Event in Inuvik (September 2011);

Diana Swift, staff writer, for in-depth coverage of the military chaplaincy (October 2011); the special report also received an honourable mention in the “theme issues” category.

Several Journal contributors were honoured as well. Awards of merit were given to:

The Rev. Dr. Gary Nicolosi for his reflection, *The case for open communion* (May 2011); and

The Rev. Canon Harold Munn for his column, *Re-thinking how we do church*. Honourable mentions went to:

The Rev. Lee Lambert for his personal reflection, *Truth or dare* (June 2011); and

David Anderson for his editorial cartoon (December 2011).

Letters

STOP SIGNS ON THE ROAD TO SPIRITUAL GROWTH

TO GROW or not to grow? That is the question. And rightly so.

I attended a compline service the other evening—lovely music, soft lighting, serene voices, hymns in Latin, scriptures chanted—an aesthetic service designed for, and attended by, the faithful few who were not required to participate in the worship.

Right out of the Middle Ages.

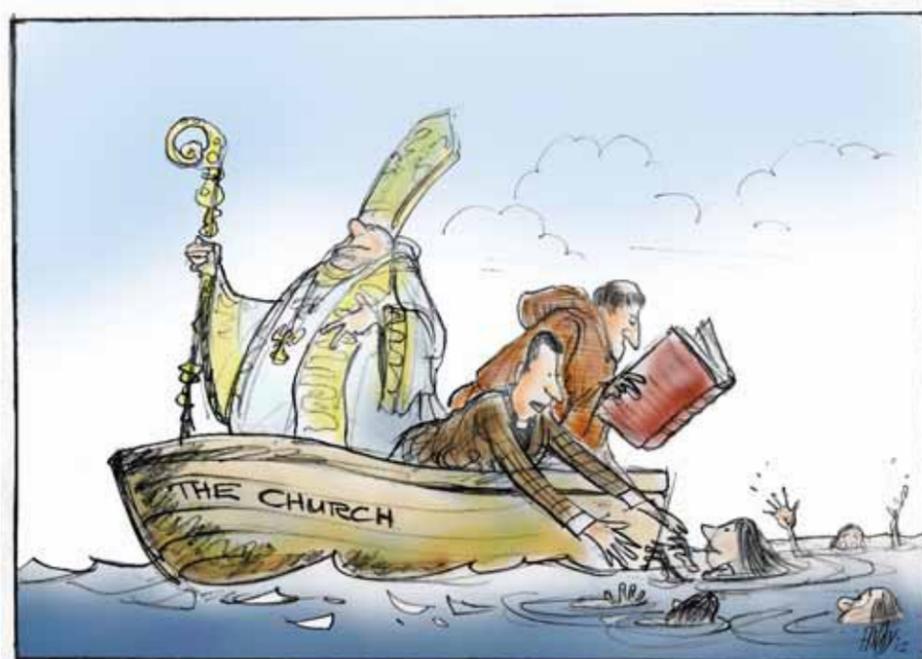
All this is fine and dandy if the goal is to preserve the past and to satisfy a handful. But not if the mission is to reach out.

The church is drifting in a trichotomy: the traditionalist, liturgical, local, priest-centred gatherings; the congregations with a vicar who has only one vote on how the services and outreach are conducted; and the bishop-led hierarchy with all the trappings, traditions and ceremonies of the Middle Ages. Rooted in the past. Cemented in the stones of their cathedrals. Lovers of stained glass. Endless debaters, as

DOZENS MORE LIKE THIS, PLEASE!

THE ARTICLE *Transforming a broken church* [March, p. 7] was truly inspirational. The Anglican Church of Canada needs dozens more similar stories if we hope to thrive in the coming years. Indeed, we are followers of Jesus!

J. Fooks
London, Ont.



DAVID ANDERSON [HTTP://DAVIDANDERSONILLUSTRATION.COM](http://DAVIDANDERSONILLUSTRATION.COM)

were the scholastics and their angels-on-the-head-of-a-pin issues. Stop signs on the road to spiritual growth.

The first and the third groups will die out, as they ought to. The other assemblies will grow, not because they want to, but because they want to serve the world, not themselves. They will reach out and strangers will shake their hands and find a welcome

in a place and a fellowship that makes sense to them. People who do not offer sweet, inane answers to serious problems but just “are there” to comfort and genuinely befriend. The first and third won't be able to keep people in; the second won't be able to keep them out.

George Fraser
Victoria, B.C.

ADVOCACY NEEDED

I WOULD LIKE to thank Diana Swift for her articles on asbestos [*Parishioners protest*, April 2012, p. 1, and *Killer buildings*, April 2012, p. 3]. I would like to further suggest to the readers of the *Anglican Journal*, since they represent membership across Canada, that each diocese take it upon itself to pass a motion on the floor of their respective

synods, advocating against the export of asbestos and taking appropriate measures to this end. The diocese of Ottawa passed such a motion in October 2011. Sadly, according to an official list of advocates against the export of asbestos, not a single faith group is mentioned to date.

The Rev. Michel Dubord
Richmond, Ont.



Come and see You are my beloved

FRED HILTZ

I HAVE JUST returned from a retreat with the Brothers of the Society of St. John the Evangelist (SSJE) at their monastery in Cambridge, Mass.

I cherish these times, free from the hectic pace of my ministry, from the frenzy of one meeting after another, each with its own expectations and demands. I enjoy the rhythm of life in a community whose first and most important work is prayer. At the break of day, mid-day, and at the end of day, all of life is lifted heavenward.

I thank God for the ministry of these brothers—their hospitality and their care for each pilgrim who comes to their door.

In their gentle but firm way, they redirect my attention from all the work I might plan to do on retreat. They remind me that I am there for rest, refreshment and recreation. I am there to draw close to Jesus, the Beloved of God. I am there at his invitation,

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest” (Matthew 11:28). After the example of the beloved disciple, I am called to draw so near to Him, that I not only hear his voice, but the very beat of his heart—his heart of love for me and for us all.

This year’s retreat was especially important as I approach the fifth anniversary of my installation as primate of our beloved church. It continues to be a great joy to travel this country and to see our church in all its beauty, diversity, grace and courage in the face of many challenges. I rejoice in our commitment to the Marks of Mission at home and throughout the world.

In this ministry entrusted to me, I am grateful for your prayers, day by day, week by week.

As we look down the future’s broadening way, may we never lose sight of Jesus,



MARKS OF MISSION

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

The Beloved of God who goes before us. Let us never forget that in him, we too are the beloved of God.

Can we imagine such love, can we comprehend, embrace and celebrate it?

“Honestly,” writes one of the Brothers, Kevin Hackett, “I am more familiar with the voice of chaos than the voice of God saying ‘Beloved’ to me. Yet I also know that each of us has opportunity to reclaim that word, which God still speaks over every one of us, while we flounder and flop through the muddy, messy waters that characterize so many of our lives—sometimes of our own making, more often not. But through it all, the voice of the Lord says, ‘Beloved. You—yes, you—are my beloved.’”

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

Letters

REFOCUS THE LENS

IN YOUR APRIL 2012 issue, *Parishioners protest*, p. 1, and *Killer buildings*, p. 3, describe the efforts to stop Canada’s involvement in asbestos because of health-related risks. Although I applaud those involved for shedding light on the continued practice of asbestos production and export, I can’t help but think of those parts of the world to which we export, such as Africa.

It seems to me that the articles are looking at this through a rather North American-centric lens. The focus seems to be on the negative aspects of asbestos production and export from a Canadian perspective, rather than on the harm that can be prevented by ceasing to export asbestos to countries such as Africa.

What is their alternative to asbestos insulation? Is it readily available? Is it affordable? Insisting that we cease the export of asbestos may be idealistic rather than practical.

I would suggest we refocus the lens, looking at the issue from the African point of view, and come up with the most health-minded and financially feasible way forward for those directly involved.

Tara Davidson
Embrun, Ont.

“THEY” ARE, IN FACT, “US”

THE EDITORIAL *Choosing Life* [April 2012, p. 4] tells a heart-breaking story of untreated mental illness resulting in the suicide of a young mother. One in three Canadians will experience a mental health problem sometime during their life. This may range from a brief episode all the way to severe persistent mental illness.

People with mental health concerns are not all in hospitals or living on the streets. They cut our hair, teach our children, run our businesses and care for us when we are sick. They sit in our pews and lead our parishes and congregations. “They” are, in fact, “us.”

The editorial asks whether clergy are trained to spot warning signs of depression or equipped to provide comfort and support. My answer would be no, not usually—except for addictions, which many do not see as a mental health issue. There are steps clergy and laity alike can take to become informed and equipped to help. Here are some resources:

Mental Health First Aid, sponsored by the Mental Health Commission of Canada (www.mentalhealthfirstaid.ca),

provides an overview of common mental health problems and how to help someone experiencing a crisis until they can access professional help.

ASIST (Applied Suicide Intervention Skills Training), developed by Living Works (www.livingworks.net) is hands-on, practical training in recognizing and responding to someone at imminent risk of suicide. Living Works has other workshops for suicide alertness and community suicide awareness.

Contact your provincial branch of the Canadian Mental Health Association, Schizophrenia Society or Mood Disorders Association. They have speakers, libraries, pamphlets, and programs for mental health consumers and their families as well as community awareness and education.

Clergy planning a sabbatical might consider building in a unit of Clinical Pastoral Education or Pastoral Counselling Education with a mental health focus.

Hopefully, over time, we will become more comfortable reaching out a supporting hand to our brothers and sisters.

The Rev. Canon Mary Holmen, Selkirk, Man.

LET JESUS SPEAK

A WORD OF appreciation for Bishop Mark MacDonald’s column, *Why be a Christian?* [April 2012, p. 4]. I thoroughly support the response of his Lakota friend, “That’s simple: Jesus.” Without Jesus, the church is nothing. With Jesus, we can be everything we are called to be.

One point of difference, however. Bishop MacDonald suggests that Jesus is tarred with the same unhappy brush as the church in the popular mind. My experience is different. When I was teaching religious studies at Simon Fraser University between 1989 and

2004, I regularly encountered the attitude among students that religion and the church are bad, while Jesus is good, to put it in its starkest terms. For many, if not most, Jesus transcends the misdeeds and failings of the church.

As the church continues to decline, having lost almost all of its social and cultural clout, and as community organizations take up much of the work that the church once did on its own, it becomes clearer that Jesus himself is the church’s greatest resource, drawing card and reason for existence. Somehow, we need to move beyond our Anglican

reticence, and the ways in which we have made Jesus boring, and let him speak for himself—through us.

Attractive, challenging, strong, loving and wise, Jesus is the same yesterday, today and forever (Hebrews 13:8). He is not only the teacher and spiritual master of Christians, he has been welcomed into almost all the other great religions.

It’s time to break through our deadly shyness and make conversation with and about Jesus the norm of our community life.

The Rev. Donald Grayston
Vancouver

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LEADERSHIP *How will we find*

WHILE THE QUEEN in her capacity as Supreme Governor of the Church of England and Defender of the Faith appoints the new Archbishop of Canterbury, the main responsibility for choosing the candidate lies with the Crown Nominations Commission (CNC). “The hope is that an announcement will be possible in the autumn,” said a news release from the Church of England.

As the spiritual leader of an estimated 80 million Anglicans worldwide, the Archbishop of Canterbury is widely received as an international spiritual leader. As head of the worldwide Anglican Communion, he assumes the role of convener and host of the Lambeth Conference. He is also president of the Anglican Consultative Council, and chair of the primates’ meeting. He is *primus inter pares* (first among equals) of all primates.

He is also bishop of the diocese of Canterbury, the primate of all England, and metropolitan of the province of Canterbury. The Archbishop of Canterbury crowns the kings and queens of England and is the highest-ranking non-royal in the United Kingdom’s order of precedence (sequential hierarchy).

The new Archbishop of Canterbury—the 105th in a line going back more than 1,400 years to St. Augustine of Canterbury in the year 597—will pay homage to the Queen at Buckingham Palace. He will be formally enthroned at Canterbury Cathedral in a rite dating back to the Reformation.

—Marites N. Sison

1

The prime minister appoints the chair of the Crown Nominations Commission (CNC), which will oversee the selection of the new Archbishop of Canterbury.



2

Two names are sent by the CNC to the prime minister for consideration. The prime minister may request an additional name or names.



3

The prime minister commends a name to the Queen.



4

With the Queen’s approval and an indication of the candidate’s willingness to serve, 10 Downing St. announces the name of the Archbishop-designate.

Reshaping for mission

...NATIONALLY

IS THE ANGLICAN Church of Canada making the best use of its resources for God’s mission? And what about General Synod? Is it time to review its powers, jurisdiction and authority? Should it be smaller?

Questions of structural reform dominated discussions at the meeting of the House of Bishops April 16 to 20 at Mount Carmel Spiritual Centre in Niagara Falls, Ont. “We are talking about more effective use of our resources, both human and financial, to do the work that God is calling us to do,” said Archbishop Fred Hiltz in an interview following the meeting.

Input from the House of Bishops will contribute to conversations coming up at Council of General Synod (CoGS) in May, “as we move forward with Vision 2019,” said the primate. Four bishops sit on CoGS.

In discussion of the role of General Synod, the bishops asked what this 350-member body can do for the life and witness of the Anglican Church of Canada that dioceses and parishes cannot. More clearly defining synod’s precise role and *raison d’être* in 2012 would appear to be a good jumping-off point. “We work with a document that is many, many years old,” said Hiltz, asking, “Does that need to be examined and freshened up?”

Within the purview of this 350-member body are

matters of doctrine, competencies and theological education, as well as Anglican relations with other churches in Canada, within the Anglican Communion and with other faith traditions. Will the synod’s membership be reduced? “There’s a strong chance,” said Hiltz, but no number has been determined.

The bishops also heard reports on the Anglican Covenant process in Canada and the work that has yet to be done in preparing a progress report for this November’s meeting of the Anglican Consultative Council in Auckland, New Zealand.

Chancellor David Jones and National Anglican Indigenous Bishop Mark MacDonald provided an update on the Sacred Circle gathering scheduled for this August and plans for the circle to consider the 2011 Mississauga Declaration. This manifesto of self-determination highlights the call of aboriginal peoples for self-governance, the righting of wrongs and the formation of new indigenous ministries within the church—perhaps even a fifth ecclesiastical province.

In other talks, the bishops broadened the discussion of eucharistic hospitality away from Open Table (in which some would allow non-baptized people to receive Holy Communion) to the larger context of Christian hospitality and discipleship. This culminated in the bishops asking the primate to set up a task force to explore Christian hospitality, initiation and formation. “The driving force is not to make a case for Open Table but to look at the bigger picture,” said Hiltz, noting that the bishops

// **We are talking about more effective use of our resources, both human and financial, to do the work that God is calling us to do.”**

Archbishop Fred Hiltz
Primate of the Anglican Church of Canada

want to be mindful of the way in which the Anglican church is engaged in conversations with other churches about the nature of the eucharist.

The primate’s working group will also include theologians, indigenous people and experts in congregational development who will work on guidelines for presentation at the fall meeting of the house. “The bishops are taking this subject very seriously,” said Hiltz.

The bishops also welcomed as their special guest Bishop Griselda Delgado del Carpio, head of the Episcopal Church of Cuba. She briefed them on the opportunities and challenges for mission facing the church there, before visiting Cuba’s companion diocese of Niagara. —Diana Swift

the right Rt. Reverend? (even though we've got a convoluted, centuries-old process)



Illustrations by David Shaw

...PROVINCIALY

THE KIND OF downsizing that has marked corporate Canada may be coming to the ecclesiastical province of Canada—reducing the number of its dioceses so it can carry out God’s mission more efficiently.

Delegates to the September 2012 provincial synod will consider this possibility as one of several motions from the province’s governance task force aimed at reforming church structures to enhance mission.

According to a background note to the notice of motion, the proposal “recognizes the changing demographic of the Anglican Church within the ecclesiastical province of Canada in terms of both decreasing numbers and the increased cost of providing ecclesiastical services within our seven existing dioceses.”

This ecclesiastical province comprises the country’s seven easternmost dioceses: Montreal; Quebec; Fredericton; Nova Scotia and Prince Edward Island; Central Newfoundland; Eastern Newfoundland; and Western Newfoundland and Labrador.

A new configuration might see these dioceses merged into three: Montreal with Quebec; Fredericton with Nova Scotia and Prince Edward Island; and all three dioceses of Newfoundland and Labrador: Central, Eastern and Western Newfoundland.

“We should start from a presumption that greater cooperation among the dioceses is desirable,” said Fredericton’s Archbishop Claude Miller, the provincial metropolitan. “Then we need to determine which structures may best achieve this outcome.”

If the motion passes in September, the province will undertake to “explore possible realignment of

dioceses,” and then report back to the next provincial synod in 2015. Although such motions are bound to induce anxiety, individual dioceses would have to have input, and no practical steps would be taken until after 2015.

Other streamlining proposals:

- a reduction in the number of eligible diocesan delegates from 11 to six;
- a reduction in the members of the province’s inter-synod decision-making council from 31 to 22; and
- centralizing diocese-based administrative functions such as human resources, payroll and information technology. —Diana Swift

“We should start from a presumption that greater cooperation among the dioceses is desirable.”

**Archbishop Claude Miller
Metropolitan of the
Ecclesiastical Province of Canada**

...AND BY DIOCESE

THE DIOCESE OF Moosonee will become a mission area of the ecclesiastical province of Ontario if the Ontario provincial synod approves a draft canon.

The Ontario synod meets Oct. 9 to 12 in Kingston, Ont., and includes representatives from the dioceses of Moosonee, Algoma, Huron, Niagara, Ontario, Ottawa and Toronto.

The diocesan synod approved the recommendation that Moosonee become a mission area when it met last March. The plan evolved after almost a year of discussions and consultations on the fate of the diocese, which has been burdened by extreme financial difficulties.

If approved, the transition plan will take effect upon the retirement of Bishop Tom Corston, the diocesan bishop of Moosonee.

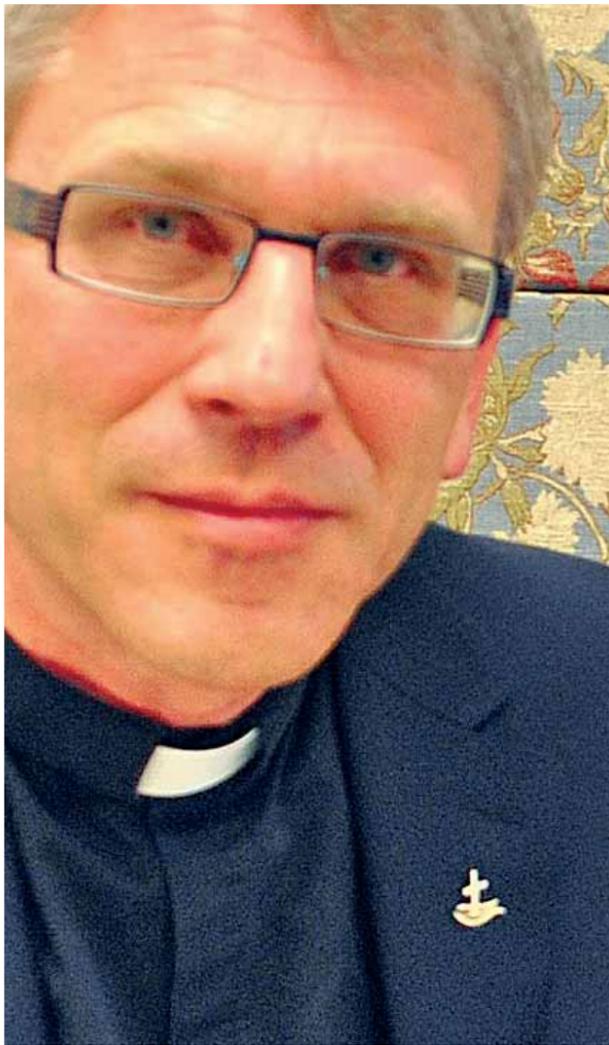
Under the plan, the Ontario metropolitan will exercise the authority, jurisdiction and powers presently held by the diocesan bishop. The metropolitan may authorize other bishops to perform episcopal duties including the ordination of deacons and priests, confirmations and consecration of churches, chapels and churchyards.

The metropolitan may appoint an administrator for all of the mission area or administrators for its separate geographic areas. If funds permit, an assistant bishop may be elected to help the metropolitan.

“I want to emphasize that the church in Moosonee is not shutting down,” Corston told the *Anglican Journal*. “The work of the parishes will continue,” he added. Governance at the parish and deanery level will remain the same.—Marites N. Sison

RELATIONSHIP across the Communion

Embrace newcomers, advises WCC leader



MARITES N. SISON

KEEP THE FAITH Christian churches face the challenge of building ecumenical relationships with immigrant churches.

CANADA'S CHANGING demographic and ecumenical landscape calls for new reflections on the role of the church and how Christians can help develop "a unity that is based on accepting and respecting differences," says the general secretary of the World Council of Churches (WCC).

The Rev. Dr. Olav Fykse Tveit was in Toronto March 13 to 15 to visit the Anglican, Lutheran, United and Presbyterian churches. All are members of the Geneva-based WCC. Founded in 1948, the WCC has 349 member churches, denominations and fellowships representing over 560 million Christians in more than 110 countries.

While in Toronto, Tveit met jointly with Anglican and Lutheran leaders, whose churches have been in full communion since 2001. In an interview, Tveit said that in a multi-racial, multi-faith society, Christian churches face the challenge not just of accepting newcomers but also of building ecumenical relationships with immigrant churches.

In countries such as Canada that have become home to millions of migrants, churches need to speak on their behalf, said Tveit, noting that many people have difficulty accepting newcomers. "The hospitality of receiving the stranger that the Bible speaks about is really a common ethos we should have."

Christians in the West, including Canada, must stand in solidarity with churches situated in areas of conflict where they are often subject to persecution, said Tveit. At a recent meeting in Geneva, Iraqi Christians described the difficulties resulting from the American war on Iraq, he said. "The war caused a lot of tensions between Christians and Muslims," he told the *Anglican Journal*. "The Christian minorities are paying a high price for what happened, for something they were absolutely against."

Tveit noted that Christianity often becomes a casualty when Western governments invade

The hospitality of receiving the stranger that the Bible speaks about is really a common ethos we should have."

The Rev. Dr. Olav Fykse Tveit
General Secretary of the World Council of Churches

or initiate political action, particularly in the predominantly Muslim countries. "To some extent they are interpreted as Western Christian countries invading Muslim countries," he said. "I think it's important that churches make it very clear that this has nothing to do with our Christian obligation for mission."

The ecumenical movement has come a long way, but new challenges have arisen, including the need to establish a "more fair and real relationship" between churches in the global North and South, said Tveit. "How do we share power?"

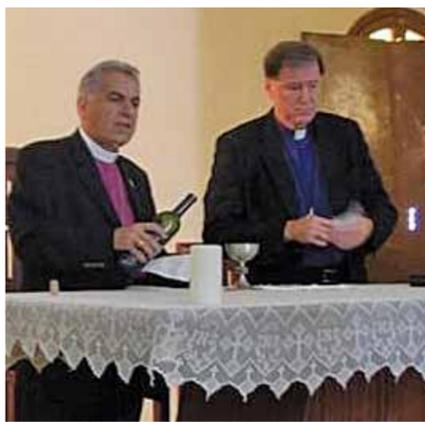
Tveit also discussed unity and the hopes and challenges of ecumenism at a dialogue that included WCC member and non-member churches. "The unity that we seek must have proven reality in the local context," Tveit said during a talk at St. Andrew's Presbyterian Church. —Marites N. Sison

BE A COMPANION

ARCHBISHOP Fred Hiltz, primate of the Anglican Church of Canada, wants to strengthen ties between the Anglican church and the diocese of Jerusalem. In a Lenten pastoral letter, the primate invited Anglicans across Canada to join—as individuals, parishes or dioceses—the Canadian Companions of the Episcopal Diocese of Jerusalem. The new organization is intended to be a group "drawn together in common concern and support for the well-being of the church" in the Holy Land.

Working with the Anglican bishop in Jerusalem, Suheil Dawani, the primate said the group will fund specific ministries and new initiatives in housing, health care and education. They will also support advocacy for a lasting peace in the region. "In my heart I am convinced that this companionship is of Christ's will and blessing," wrote Hiltz in his letter.

—Leigh Anne Williams



ANDREA MANN

Bishop Suheil Dawani of the Episcopal diocese of Jerusalem (left) and Archbishop Fred Hiltz, primate of the Anglican Church of Canada, celebrate the eucharist amidst the ruins at St. Philip's Church in Gaza City.

THE COMMUNITY

The Anglican Church of Canada's new online ministry, The Community, already boasts more than 200 members and permits people of all denominations to gather online and have conversations about life in the church across different forums: liturgy, congregational development, French language ministry,



children's ministry, ministry and technology, and ecumenism. Each section has a blog leader who posts items and fosters conversation. To join The Community, go to thecommunity.anglican.ca —Diana Swift

INDABA BUILDS RESPECT

"IT'S EASY TO throw stones at one another from across oceans and theological divides," says Bishop Linda Nicholls of the diocese of Toronto. But when that person is someone you've come to know, casting the first stone becomes more difficult.

Now, a series of three, week-long meetings that took place over the past two years between Anglicans from across the Communion may have helped build some bridges. And while few may have changed their views about blessing same-sex unions or ordaining gay bishops, participants in the Continuing Indaba Project say their appreciation for each other has changed profoundly.

"Once faces were put to these dioceses...it [was] a lot harder to just write them off as super-conservative or crazy-liberal," says Christian Harvey, a youth social justice co-ordinator from the diocese of Toronto.

This across-the-Communion exercise ("indaba" is a Zulu word for decision-making by consensus) extends talks that began between bishops at the 2008 Lambeth Conference. This time, bishops, clergy and lay people—from 12 far-flung dioceses in the U.K., India, Tanzania, Mexico, Peru, Jamaica, Hong Kong, the U.S. and Canada—sat down to discuss youth alienation, social justice and advocacy,



SUZANNE LAWSON

Praying, worshipping and celebrating the eucharist together bridges differences.

and homosexuality.

"The whole idea is to truly listen," says Toronto participant Suzanne Lawson, co-ordinator of the Anglican Church of Canada's national fund-raising project, Together in Mission. "There was no sense trying to convince each other of anything."

"Sometimes we crossed cultural taboos and found ourselves having to backtrack and apologize," admits Nicolls. And while there were moments of deep pain, there was also understanding, says Nicholls, adding that praying, worshipping and celebrating the eucharist together helped. "We all had to examine ourselves and recognize that we were one before God, regardless of how different our views were," she says. —L.A.W.

...and at home



MARITES N. SISON

The Rev. Canon Ginny Doctor

A GREAT DAY

“DO YOU, in the presence of this congregation, commit yourself to the dreams of the youth?”

“I sure do!” replied the Rev. Canon Ginny Doctor, grinning widely. This was but one of the pledges Doctor made when indigenous Anglicans and staff at General Synod gathered at a eucharist April 26 to mark the beginning of her ministry as coordinator of indigenous ministries.

Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, led the ceremony along with the Rev. Norm Casey, co-chair of the Anglican Council of Indigenous People (ACIP) and Canon Laverne Jacobs, former native ministries coordinator for General Synod.

A Mohawk from the Six Nations and a dual citizen of Canada and the U.S., Doctor has spent the past 18 years working for the Episcopal diocese of Alaska.

National Anglican Indigenous Bishop Mark MacDonald said Doctor’s appointment was “a great day for indigenous ministry.” He noted Doctor’s strength in the “ministry of teaching, healing and reconciliation.” Doctor not only believes that “the gospel is the agent of change in the life of the church...she insists upon it,” he added. —Staff



MICHAEL HUDSON

Carly Kalish, centre, a social worker at All Saints Church–Community Centre in Toronto, is the prime mover behind The Exposure Project. She is flanked by project co-chairs Meredith Blidner (left) and Alexa Feldberg at the sold-out fundraiser.

A THOUSAND WORDS Photography project supports urban ministry

A PHOTOGRAPHY project that gave disposable cameras and photography lessons to female sex trade workers in downtown Toronto has raised about \$38,000 for the drop-in program at All Saints Church–Community Centre. The brainchild of Carly Kalish, a social worker employed by the church, The Exposure Project allowed 10 women living in one of the city’s most dangerous neighbourhoods to share their stories.

The project featured an exhibition of 33 images displayed at Holy Trinity Church from April 12 to 19 and culminated in a sold-out fundraiser for 250 people. Most of the photos sold for \$75 to \$200 each; ticket sales and donations further boosted the bottom line.

“I thought ‘how neat would it be to empower women and educate the community at the same time,’” Kalish

told the *Anglican Journal*. Not only is photography a familiar medium to most people, she points out, but it “allows us to have a window into their lives.” Now Kalish is dreaming of a fashion show. She envisions a sewing group that will work with local designers.

“You love the person. You say, ‘Here’s an instrument you can use to enlighten the rest of the world, [an instrument] which validates who you are,’” explains the Rev. David Opheim, the incumbent priest at All Saints. “And then we say, ‘We’re going to show these photos and say to the world that this is really important, and God is present in the midst of all of that.’” All Saints will continue the project next year and a 2013 calendar featuring the 2012 photos is under consideration.

—Leigh Anne Williams

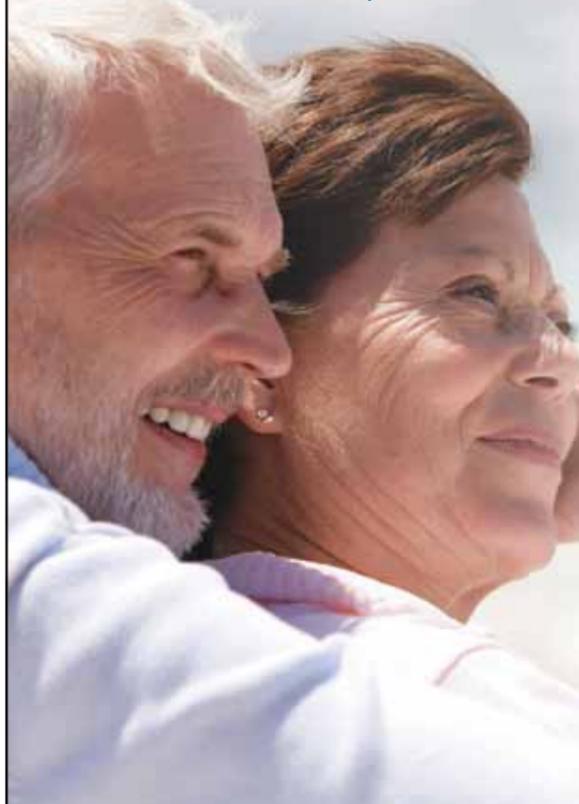


HARVEY SHEPHERD

SHARED EPISCOPAL MINISTRY

Bishop Leonard Whitten, former bishop of Western Newfoundland, cuts the traditional cake in the Church of St. John the Baptist in Pointe Claire, Quebec, after administering the rite of confirmation to five young candidates. Bishop Barry Clarke of Montreal later presented him with a licence to officiate as an assisting bishop in the Montreal diocese. It was the first pastoral visit by Whitten following an agreement for shared episcopal ministry last fall. The agreement was reached after several parishes objected to approval of a protocol for same-sex blessings and the ordination of clergy with same-sex partners. —Harvey Shepherd

Committed parishioners establish endowment fund for mission projects



Paul and Heather, ages 69 and 67, feel passionately about outreach projects and the importance of having a clear sense of mission and purpose for their parish church. After consultation with other parishioners and the wardens, they have agreed to make a significant gift to the church to establish a permanent endowment fund for mission projects. They envisage the fund will allocate most of the interest earned each year to specific projects in the local community and beyond, selected by a small task force of the parish council.

Paul and Heather also would like to earn more on a portion of their savings, now held in GICs and earning a very modest return, fully taxable. They have decided to make a contribution to General Synod of \$40,000. The Resources for Mission department has prepared a Gift Plus Annuity agreement for them, in cooperation

with a major insurance company. This will provide a guaranteed annual income for the rest of both lives of \$ 1,712 (\$ 142.66 a month), with a rate of 4.2798 %. 82.51 % of the annual payments (or \$1,412) will be tax free. A donation receipt will be issued for the gift amount of \$10,000. The tax credit earned by making this gift is expected to be \$4,640. Assuming the top marginal tax rate, this is equivalent to a before tax yield of 8.3% from a guaranteed income investment.

The gift of \$10,000 will be paid immediately to their church and invested according to the guidelines prepared by the parish council and their legal counsel. Paul and Heather are delighted they have the capacity and opportunity to make this gift and hope it will generate additional acts of generosity for vitally important ministry.

For further information about gift planning – for various purposes and through various means – please contact



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FAITH Walking together



A new manifesto

MARK MACDONALD

WHEN THE Mississauga Declaration was released last September, we expected some negative reaction. We did not expect that some people would experience surprise.

The declaration (see www.anglican.ca/im/foundational-documents/mississauga) is the response of a group of indigenous leaders to the crisis of human need in indigenous communities, and a commitment to action. It includes an intimately related affirmation of indigenous Christian identity. Among other things, the declaration refers to possible proposals on governance. More

important is its call to indigenous church members for committed action.

Encouraged by the primate's heartfelt response, the Council of General Synod affirmed the declaration. There has, however, been a counter-reaction from some non-indigenous leaders in the Canadian Anglican church, including a few bishops. The concerns they voice show a lack of awareness of the 50-year church-wide discussion on indigenous ministry: What is the impetus for the declaration? How will any action be paid for? Does self-determination mean separating from the Anglican church?

But the declaration is, in fact, a relatively mild restatement of other much-endorsed documents. More than anything, it is a statement of personal and corporate responsibility on the part of indigenous leaders for a

very critical situation.

Indigenous peoples are called to enter a new spiritual freedom, letting the elements of the Christian way glorify God and serve the people. Self-determination, in this sense, means becoming who God meant us to be.

This August, the seventh Sacred Circle will take place in Pinawa, Manitoba. We pray, and hope you will pray with us, that God will give us inspiration. Pray that our circle will help develop a more sustainable and indigenous way of being a community of disciples. Pray, too, that we will find the bridges of heart and mind to allow all of the Anglican church to enter more fully into our community in Christ.

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

IGLOO CHURCH

A much-anticipated dedication service at the new St. Jude's Cathedral in Iqaluit will take place on June 3.

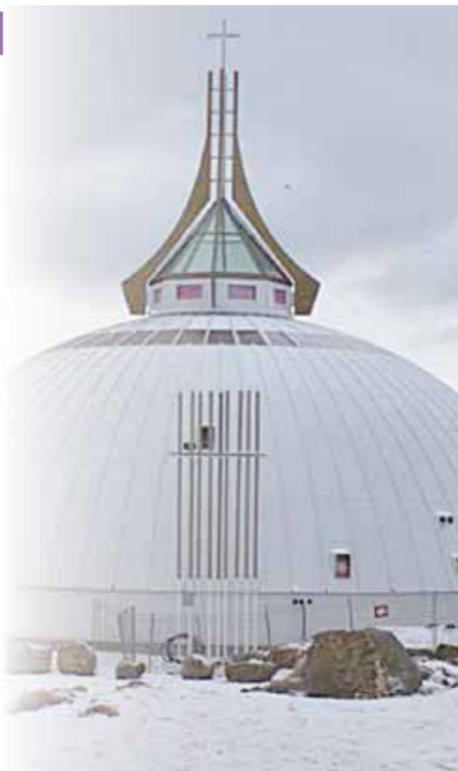
The primate of the Anglican Church of Canada, Archbishop Fred Hiltz, and the metropolitan (senior bishop) of the ecclesiastical province of Rupert's Land, Archbishop David Ashdown, are expected to attend.

"It's been a long process, [but] I believe that in our faithfulness to the project, we're going to have something greater," said Bishop of the Arctic Andrew Atagotaaluk.

In fact, it has taken seven-and-a-half years and \$8 million to build the "igloo church" after the original building was destroyed by arson in 2005.

The new St. Jude's retains its distinctive dome-and-spire shape, but this time it is metal-clad. The building also features layers of fire-resistant insulation, a sprinkler system, a thick concrete floor and a security alarm system.

—Diana Swift



SUNDAY SCHOOL MICE

THIS SEPTEMBER, Sunday school teachers in the Anglican Church of Canada will have a comprehensive new online resource to teach the gospel to children.

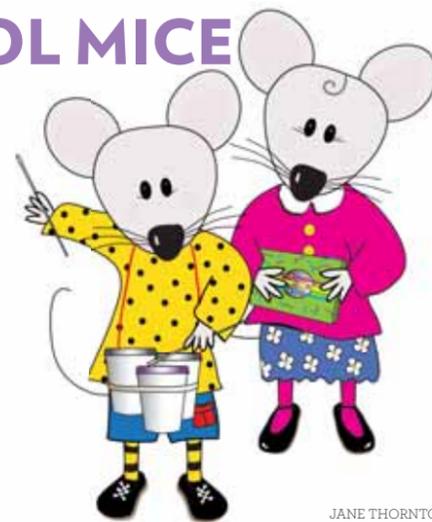
Designed in recognition of the shortage of Sunday school teachers, the curriculum takes a one-room-schoolhouse approach, in which youngsters from five to 11 can be taught by one teacher. Importantly, it fulfills two of the Anglican Communion's Five Marks of Mission: to proclaim the good news of the kingdom; and to teach, baptize and nurture new believers.

The new curriculum grew out of last year's Sunday school contest, an initiative of General Synod launched in August 2011. It offers detailed and layered lesson plans for Sundays from September to June with a working title of *The Compendium of the Church Mouse*.

Teachers across Canada were asked to submit their ideas for bringing the Marks of Mission to life in their Sunday classes. The four winners—one from each ecclesiastical province—were brought to Toronto last November to attend a weekend workshop led by a top facilitator.

Kate Newman, principal developer of the curriculum, is a veteran teacher in British Columbia's secular education system, and for 12 years a Sunday school teacher at Vancouver's Christ Church Cathedral. "Teachers can choose to follow the curriculum closely or select themes and activity ideas to complement their own lesson plans," she explains.

Enter the Mouse compendium—so called because it uses hand-knitted or sewn church mice. The mice enter the



JANE THORNTON

Sunday school room through a paper door printed out from the curriculum and pasted to a baseboard. The mouse then leads the lessons' questions in a way that helps children discover the gospel by relating their own experiences to the stories in the New Testament.

The plan follows the liturgy of the adult church service. "Each lesson explores the same reading from the New Testament that's used for that Sunday in the main worship service," says Newman.

The curriculum also promotes youth apprenticeship. Once a month, the Sunday school is encouraged to attend the entire service and participate in all activities, from greeting the congregation at the door to bringing up donations of food and following the sidespeople bearing the offertory. At Christ Church, this inclusive approach has tripled attendance at Sunday school, Newman says.

The compendium will be available online in early September and a printed version may follow. —D.S.

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At press time, more than 400,000 copies of the limited edition Diamond Jubilee New Testament had been ordered by churches of all denominations in the U.K. and other countries—more than double the expected amount. The jubilee gospel includes eight pages of pictures from Queen Elizabeth's coronation and life, linking her 60-year reign and her Christian faith. —Anglican Communion News Service



“We wanted them to grow up as people who give, and to know that, as Canadians, we are among the richest people in the world.”

Simon Chambers
with his sons, Mark and Scott

JOCELYNE PASMAN

TEACHING CHILDREN TO CARE

AS COMMUNICATIONS coordinator for the Primate’s World Relief and Development Fund (PWRDF), Simon Chambers knows a thing or two about spreading the word. And he’s using his well-honed communications skills to teach his two young sons—Scott, 8, and Mark, 5—how to live the Five Marks of Mission, especially those that concern stewardship and service.

Each week, Scott and Mark receive an allowance of \$3 each. No chores are attached to this money, but there are conditions. One dollar is for spending, one dollar is

for saving and one dollar is for giving back.

“We wanted them to grow up as people who give back and to know that, as Canadians, we are among the richest people in this world,” he says. “Our gospel call is to give back to God; that is part of the impetus for tithing and it goes all the way back to the Old Testament.”

The boys have discretion as to where they donate the third dollar. “They’ve given to the local library so that people can have access to books and learn to read,” he says. “They’ve also donated to the Toronto Zoo’s

endangered animal fund.” But most weeks, they donate their dollars to the PWRDF, which supports a number of environmental initiatives.

Every now and then, one of the boys will want to keep his tithe. Most weeks, though, the boys hand back one dollar without protest. “This is what we’ve taught them since they started having money, so in their minds, that’s just what you do,” says Chambers. Scott, he adds, is looking to take on extra chores for a fourth dollar to put toward long-term savings. —Diana Swift

INUIT BIBLE

Inuit living in the eastern Arctic and northern Quebec will finally have the opportunity to read the entire Bible in their own language. After 33 years, clergy from the Anglican diocese of the Arctic have finished the monumental task of translating the Bible into Inuktitut, the language of the Inuit.

The Canadian Bible Society (CBS) is publishing the Inuktitut Bible, and a consecration ceremony will be held on June 3, to coincide with the dedication service for St. Jude’s Cathedral in Iqaluit. “When I was finishing the last book, I felt like the burden rolled off me,” said (ret.) Bishop Benjamin Arreak, who was a newly ordained priest when the project began in 1978.

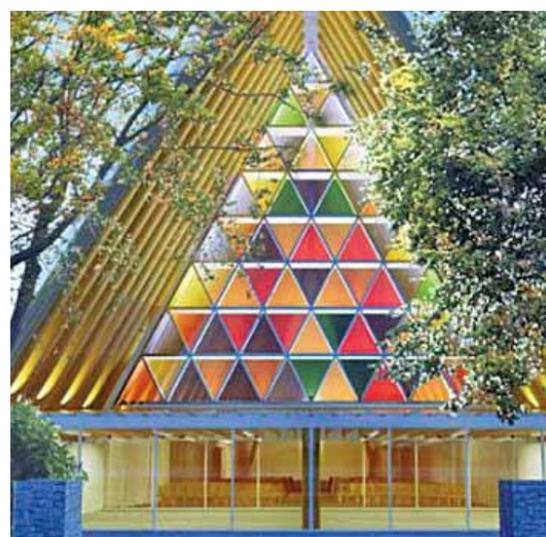
Other team members include: Canon Jonas Allooloo and the Rev. James Nashak. The Rev. Joshua Arreak joined the team later.

The Bible would be “inspirational” for the 30,000 Canadians who speak Inuktitut, he said. “People will be able to understand what the scripture has to say to them. In this way, God will be able to speak personally to them.” —Marites N. Sison



MARITES N. SISON

Bishop Benjamin Arreak, at left, with Hartmut Wiens of the Canadian Bible Society.



COURTESY OF CHRISTCHURCH CATHEDRAL

CARDBOARD CATHEDRAL

A \$4.1 million “cardboard cathedral” will temporarily replace New Zealand’s earthquake-damaged Christchurch Cathedral.

Designed by Japanese “emergency architect” Shigeru Ban, the transitional 82-foot-high cathedral is being constructed with 104 tubes of cardboard as well as timber beams, structural steel and a concrete pad. It is expected to be completed by December 2012. The recyclable \$4.1 million structure will seat 700 people and be used for 10 years.

The cathedral will become the worship centre for St. John’s parish, whose church properties had to be demolished after the earthquake on Feb. 22, 2011. —M.S.



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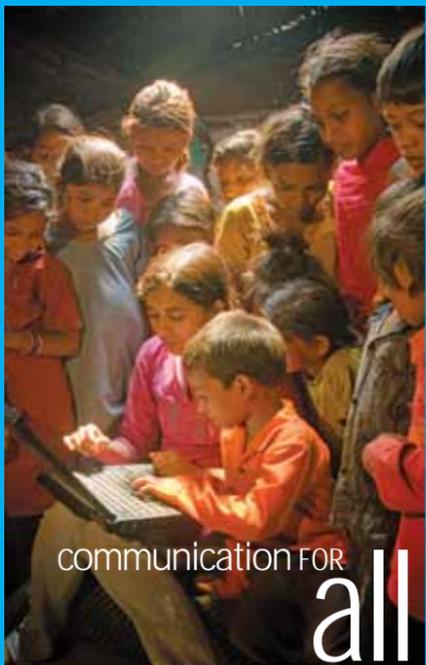
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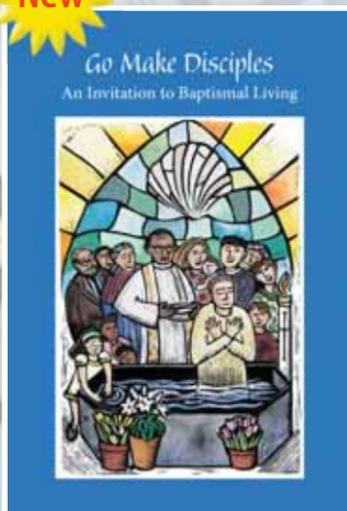
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Day	Reading	Day	Reading	Day	Reading
01	Mark 5:21-43	C	13	2 Corinth. 12:11-13:13	C
02	Habakkuk 1:1-2:4	C	14	Psalm 24:1-10	C
03	Judges 6:1-21	C	15	Psalm 85:1-13	C
04	Judges 6:22-40	C	16	Amos 7:1-17	C
05	2 Samuel 5:1-25	C	17	2 Samuel 7:1-17	C
06	Psalm 48:1-14	C	18	2 Samuel 7:18-29	C
07	2 Samuel 6:1-23	C	19	Jeremiah 23:1-22	C
08	Mark 6:1-13	C	20	Jeremiah 23:23-40	C
09	2 Corinth. 8:16-9:15	C	21	Mark 6:30-56	C
10	2 Corinth. 10:1-18	C	22	John 20:1-18	C
11	2 Corinth. 11:1-29	C	23	Ephesians 3:1-21	C
12	2 Corinth. 11:30-12:10	C	24	Psalm 7:1-17	C
			25	Mark 10:35-45	C
			26	Psalm 14:1-7	C
			27	John 6:1-21	C
			28	2 Samuel 9:1-13	C
			29	2 Samuel 11:1-17	C
			30	2 Samuel 11:18-12:15	C
			31	Psalm 51:1-19	C

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17 days • 44 meals

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