

# ANGLICAN JOURNAL

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## 'We've prayed for them daily'

### A focal point for unity

MARITES N. SISON  
STAFF WRITER

Anglican primates ended their Dublin meeting (Jan. 25-30) with a passionate commitment to "journeying together in honest conversation." They agreed that their primary responsibilities include providing "a focal point of unity" for Anglicans worldwide.

However, the absence of several primates at the meeting was keenly felt. "We've been aware, sometimes painfully aware, of those not with us," the Archbishop of Canterbury, Rowan Williams, told a press conference. A total of 13 primates were unable to attend, six for reasons largely beyond their control. Seven



ANGLICAN COMMUNION NEWS SERVICE

**JOURNEYING TOGETHER** l-r: Archbishop Walder Dunlop Holder, Church in the Province of the West Indies, U.S. Presiding Bishop Katharine Jefferts Schori, Archbishop Armando Roman Guerra Soria of Central America, Archbishop Mauricio José Araújo de Andrade of Brazil, and Archbishop Fred Hiltz, Anglican Church of Canada.

primates chose to boycott the meeting to protest the blessing of same-sex unions and the consecration of a lesbian bishop last August by The Episcopal Church in the U.S. "We've prayed for them daily," said Archbishop Williams,

adding that while the group was committed to "maintaining a relationship with them [absent delegates]," the meeting could not "be shaped wholly by the people who are not there."

The absence of some

primates was noted by all those in attendance, including Archbishop Fred Hiltz, primate of the Anglican Church of Canada. "When we first gathered...there was a huge circle of chairs," he told the *Anglican Journal*. Chairs of

absent members were marked with the individual's name and province. "We weren't to occupy those chairs," said Archbishop Hiltz.

Although he was concerned that those not present for reasons of conscience would

See EMPTY, p. 2



SHUTTER STOCK

## Lack of political will at heart of climate crisis

DIANA SWIFT  
STAFF WRITER

Speakers addressing a recent Toronto forum made an impassioned plea for a paradigm change to save a planet in crisis. "The obstacle is the lack of political will," said Lynn McDonald, a professor emeritus from Ontario's Uni-

versity of Guelph and former NDP environment critic, at the town-hall style meeting. "Greenhouse gas emissions are rising, and Canada has no serious plans to address this."

Although Canada's absolute emissions are modest compared with those of China with its 1.3 billion people, they

are still high on a per-capita basis. Part of the challenge, pointed out McDonald, is that our laws are based on assumptions of the renewability of resources, even though some resources, such as fossil fuels, are inherently non-renewable. "We need a

See BETTING, p. 3



BEATRICE PAEZ

**BISHOP** Linda Nicholls

### Canadian appointed

Staff

Linda Nicholls, suffragan bishop of the diocese of Toronto, has been appointed by the Archbishop of Canterbury to be one of the 10 Anglican representatives to the Anglican-Roman Catholic International Commission (ARCIC). "It's an honour and a privilege," Bishop Nicholls said. She has been chair of the Primate's Theological Commission since 2008. [Ω](#)

Full story at [anglicanjournal.com](http://anglicanjournal.com)

## Churches to watchdog poverty reform

MARITES N. SISON  
STAFF WRITER

The Anglican and Lutheran churches in Canada are pressing the federal government for immediate, concrete action to reduce the "unacceptably high" rates of poverty and homelessness in

this country.

The latest available statistics on poverty in Canada, from 2008, show that 9.4 per cent of Canadians live on a "low income." This is the term now used to describe households spending 20 per cent more on food,

clothing and shelter than the average Canadian household. Although this 2008 rate is significantly lower than the rate of 15.2 per cent observed in 1996, low income remains "a significant challenge" for 3.1 million Canadians, according to a study report.

Family and child poverty rates in Canada are "unacceptably high," said the authors of the report, which was recently released by the parliamentary Standing Committee on Human Resources, Skills and Social

See OFFER, p. 7

6 THE MEANING OF LENT

8 GAY MARRIAGE IN CANADA

11 MILESTONES IN CHRISTIAN HISTORY

# Dialogue celebrates 40 years

DIANA SWIFT  
STAFF WRITER

This year, the national ARC Bishops' Dialogue celebrates 40 years of bringing Anglican and Roman Catholics closer together. "The Canadian dialogue is one of the longest running in the world," the Rt. Rev. Michael Ingham, bishop of the Anglican diocese of New Westminster in Vancouver, said in an interview.

Five Roman Catholic and four Anglican bishops met in Pickering, Ont., to discuss *Growing Together in Unity and Missions*, a document produced by the International Anglican-Roman Catholic Commission for Unity and Mission.

*Growing Together* encourages practical co-operation at local levels between Anglican and Roman Catholic churches. "For example, it recommends that the two churches consider offering baptismal preparation together, using the same baptismal certificates or making public professions of faith together at Pentecost or on other significant occasions," said Bishop Ingham. It also encourages other frequent joint events such as non-eucharistic wor-



ART BABYCH

**BISHOP** Michael Ingham

ship and pilgrimages.

None of the above are common practices now, but Bishop Ingham is optimistic that they may become so. "We discussed how to develop this in Canada. The bishops will be taking the recommendations back to the House of Bishops. If the bishops are supportive, then they have to go out to the dioceses and encourage the clergy there."

Bishop Ingham estimated that it will take a year or two for co-operative activities to get under way. "I think there will be co-operation in some

parts of the country; in others there may be resistance because of local issues, relationships and histories," he said.

Another item discussed was the setting up in Canada of the papal ordinariate for Anglicans, known in Latin as the *Anglicanorum Coetibus* ("For the Anglican Groups"). Announced in 2009 by Pope Benedict, this is a canonical provision within the Roman Catholic church that allows disaffected Anglicans to fully rejoin the Roman Catholic church while preserving elements of their distinct spiritual, liturgical and pastoral tradition. "This is directed primarily at the Church of England where there are a number of Anglo-Catholics who are dissatisfied with women bishops," said Bishop Ingham.

The Rome-based Congregation for the Doctrine of the Faith has appointed the Most Rev. Thomas Collins, the Roman Catholic archbishop of Toronto, to head the initiative in this country. "The number of people affected in Canada is expected to be very small," said Bishop Ingham. **Ω**

See full story at [anglicanjournal.com](http://anglicanjournal.com)

## Empty chairs mark primates' places

Continued from p. 1

only harden their positions, Archbishop Hiltz said he still emerged from the meeting "hopeful." One of the great triumphs of the meeting, he said in a telephone interview from Heathrow Airport, was achieving consensus on another matter: the purpose, scope and authority of the primacy and the importance of its meeting.

He said he was among those who agreed with the Archbishop of Canterbury Rowan Williams' view that attending the Primates' Meeting is an obligation. "When you go to the Primates' Meeting," noted Archbishop Hiltz, "you don't represent yourself or your own conscience alone. You represent your province. To say, 'I won't go,' is to deny the voice and perspective of your own church that you represent..."

Archbishop Hiltz said that a document released by the primates about the purpose and scope of their meetings was a "work in progress," which would be shared with all the primates as well as bishops across the Communion, and the Anglican Consultative Council.



**When you go to the Primates' Meeting, you don't represent yourself or your own conscience alone.**

**You represent your province. To say, 'I won't go,' is to deny the voice and perspective of your own church that you represent.**

—Archbishop Fred Hiltz

The primates also heard a presentation on gender violence, and later released a statement saying that the church must accept responsibility for its own role in "perpetuating oppressive attitudes towards women." Anglicans must redouble their efforts to address the issue, the statement said, calling

for theological and practical resources to be made available "for reference and adaptation in their local contexts."

The primates also:

- issued a statement on climate change, asking Anglicans to recognize that "it is real and that we are contributing to the despoiling of Creation," also calling on governments and the private sector to take "practical steps" to address the issue;

- expressed their condemnation of the murder of Ugandan gay rights activist David Kato, saying "We join him [Archbishop Rowan Williams] in saying that no one should have to live in fear because of the bigotry of others";

- said they were "dismayed by the lack of progress" in the rebuilding of earthquake-ravaged Haiti, and urged governments to deliver promised aid;

- sent a letter to President Robert Mugabe of Zimbabwe, urging him to "use all the power and authority of your office" to put an end to abuses being committed against members of the diocese of Harare. **Ω**



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# Betting on the wrong horse?

Continued from p. 1

profound paradigm shift to take that into account," she said.

Dr. Peter Russell, a constitutional expert and principal emeritus of Innis College, University of Toronto, warned against betting on the glacier-paced workings of constitutional change to enshrine needed protections. "You're betting on the wrong horse. It will never get to the starting post, let alone the finish line," he said. Instead of dreaming about a brave new world in which the environment is legally protected, "this is a time when we have to pull together and undertake practical things now," Russell warned. "The situation is extremely serious."

What gives our generation the right to use up so much of the world's natural resources? We need to keep asking ourselves this, said McDonald, who is also chair of JustEarth, a Coalition for Environmental Justice and a sponsor of the forum. She urged all environmentally conscious citizens to get involved in lobbying and letter-writing campaigns targeting political leaders at every level.

McDonald also pointed out that as the rights and entitlements of the individual evolved after the Enlightenment, they were construed as human rights in the here and now, with no consideration for the environment, future generations or other species. Furthermore, she added, modern courts have extended to corporations the same rights that individuals enjoy. Thus, the right to free expression becomes the right to freely advertise, and corporations have no obligation to the future. "It might be against the law to pick someone's pocket and cheat him out of what is rightfully his but not against the law to cheat his descendants out of the resources they need to earn their livelihood," said McDonald.

"The most important thing is to get behind a single idea and push it," urged Russell. Don't be divided. "Find the right environmental model and take it everywhere." Expressing his support for coalition and minority governments, Russell also called for changes to the way the judges who will be ruling in environmental court cases are appointed. "The federal government appoints senior judges in the provinces as well as federal court judges, and there is far too much patronage in the appointing of judges."

Collaborative minority



MARITES N. SISON

**It might be against the law to pick someone's pocket and cheat him out of what is rightfully his but not against the law to cheat his descendants out of the resources they need to earn their livelihood.**

—Lynn McDonald

governments and proportional representation are better suited to advancing environmental causes, noted McDonald. "With proportional representation rather than our current first-past-the-post system, there would be more Greens and NDPs in Parliament," she said. In Europe, Red-Green coalitions have been effective in getting action on climate change and have set targets

for reductions.

Russell noted that the Supreme Court of Canada (SCC) has applied what little there is in our constitution—which gives both the federal and provincial levels of government some jurisdiction over natural resources—to environmental conflicts with industry, and it has been supportive of strengthening federal powers. A case in point is the 1988 SCC decision against Crown Zellerbach, a large B.C. pulp and paper company that was dumping its waste into the ocean and had invoked the jurisdictional support of the province.

Sometimes the federal government's responsibility for "peace, order and good government" can be applied to environmental cases if the court is persuaded that the provinces are not up to the task, said Russell. "If it takes national regulation to do it well, then Parliament may have jurisdiction."

In another interesting judgment, the federal government won the day against Hydro Quebec, not by appealing to provincial insufficiency but to the federal government's exclusive jurisdiction in criminal law—in this case criminal pollution.

For information on lobbying, go to [www.justearth.net](http://www.justearth.net).



MARITES N. SISON

Ted Reeve, left, presents database initiative at Church House with Ken Gray.

## Going green by example

MARITES N. SISON  
STAFF WRITER

The Anglican Church of Canada is launching a green revolution it hopes will sweep across 1,700 parishes nationwide.

The Partners in Mission and Eco-justice (PMEJ) of General Synod is compiling a national database of approximately 100 Anglican parishes. These parishes have completed energy audits and taken steps to become better stewards of the environment.

It is hoped that sharing their stories will help other parishes to do the same, says Ken Gray, a former member of the eco-justice committee and the Canadian church representative to the Anglican Communion Environment Network. "We'd also like to track their progress over time and encourage [them] to take the next step. By publishing the data, we'd also like to en-

courage other parishes to take initial steps."

The database is part of the Greening Anglican Spaces project initiated by PMEJ in response to a 2010 General Synod resolution on climate justice. To help parishes go green, PMEJ has enlisted the help of Faith & the Common Good (FCG), a national organization based in Toronto that encourages interfaith action on social and environmental concerns. FCG pioneered the Greening Sacred Spaces program in Canada, which provides faith communities with resources.

Dr. Ted Reeve, executive director of FCG, says about 500 houses of worship have participated in the Greening Sacred Spaces program. FCG's goal is to increase this number to 3,000 by 2013.

See full story at [anglicanjournal.com](http://anglicanjournal.com)

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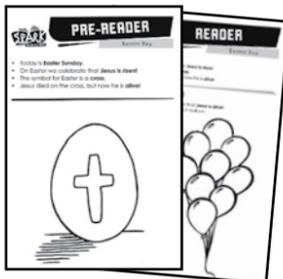
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## A re-enchanted world

MARK MACDONALD

WE HAD BEEN going up the mountain in northern Arizona for an hour and a half with a small group of guests from the East Coast of the U.S. The road was challenging. We were an hour away from the last dwelling we had noticed. Ponderosa pine, juniper and pinon—their fresh smell filled the air.

We stopped to unhitch two “gates,” both thrown together with barbed wire. About a half-hour away from the first one, we saw the compound. It wasn’t much different from what would have been there centuries ago. There were few indications that anyone but the Navajo—the Dineh, as they call themselves—had been anywhere near here.

Jonathan, the young man who greeted us, was only 13 at the time. He showed us around the compound and, later, walked us on an ancient path toward a mountain creek. One of our guests asked me what a particular plant was. I said, “Ask Jonathan.” Soon, Jonathan was telling us the English name, the Navajo name, the medicinal uses, ceremonial uses and some of the stories surrounding the plant. The guests marvelled. In his youth, in his intimate spiritual knowledge of a universe they had never imagined possible, he re-enchanted the world for them.

For the past few centuries, we have observed the progressive cost of technical knowledge alone—of technical knowledge imparted without any anchor in faith, without any connection to hope, without any hint of a Creator. It is not that this knowledge is bad—much of it has made life better. It is just incomplete, as modern experience demonstrates. Even with all our expanding technical knowledge, we appear to know progressively less about some essential aspects of being human.

The problem is that each advance in knowledge appears to take us farther away from the living connection God gave us to the Land, to our ecology, to the spiritual centre of Creation. A knowledge that alienates us from who we truly are must be described as dangerously partial, nothing more than a step along the way.

There is a better way. I think I would like to follow Jonathan into the forest. Though his people have suffered under numerous attempts to dis-enchant their world, they have chosen to join the old to the new. Today, they understand and accept science as something useful, but know that there is more than can be seen by the eyes. Everything in Jonathan’s world is animated by the Spirit, even science. We all know of such a world. It is a place that is enchanted by the pulsating presence of the Living Word of God. It is, in God’s love, our world—once again.  $\Omega$

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

# Putting job skills to personal use

KRISTIN JENKINS

THEY SAY IT takes a village to raise a child. And in the case of a single parent like myself, raising a child in Toronto with no family nearby took a multi-disciplinary support team made up of friends and hired help. I wouldn’t wish single parenthood on my worst enemy, frankly. I love my daughter, and will treasure her presence in my life until the day I die. But oh, *the work*.

Most mornings I felt like I’d been shot out of a cannon. As a full-time reporter for a national newspaper, I flew to the U.S. every month to attend major medical conferences. I loved my job, too, but after my daughter’s birth, I felt the clash of competing priorities. In addition to adding professional polish, my suit jackets now did “double duty” by hiding the fact that I was leaking breast milk into brassiere pads. Once the long, long day of interviewing and writing was finished, I would fall into bed, counting the hours until I could hold my baby.

Eventually, I moved into an editing job that didn’t require travel. Still, there was no “end of day” for the job at home. Caring for a small child was exponentially more difficult than anything an employer could throw at me. Most nights, I felt exhausted and numb, my tank beyond empty. I know any working parent can relate, single or not.

Fast forward 20 years. My daughter is finishing her undergraduate degree and appears quite capable of managing her own life. Me? I’m still trying to figure out how to keep from feeling exhausted at the end of the day. Why, you may ask, is this so difficult? I was able to anticipate my child’s every physical, mental and emotional need—why do I have such difficulty figuring out my own?



MANUEL RODENKIRCHEN

What’s keeping me from making the best choices for my own well-being? Is it because I’m a woman? (We all know how little girls of my generation were taught to be self-sacrificing.) Is it guilt and false pride that makes me think others need me more than I do? Is it self-loathing? (“You WILL work nights and weekends!”)

I’ve often joked that I have two gears: fast forward and broken. With the spectre of my 60th birthday looming large, this doesn’t seem so funny anymore. Now that I’m not caring for my daughter on a daily basis, I should be finding lots of ways to make up for lost time in the self-care department, right?

Instead, I turn my attention to work because it’s what I know best. It’s a lot easier for me to succumb to the siren call of an interesting job than to figure out what else I’m going to do with my life, and how I’m going to get there.

Now, my challenge is to find ways to recharge my battery. I want my daughter to see her mother finding innovative ways to live her non-professional life: a yoga retreat in Costa Rica; fluency in

French; a vegetarian cooking course; a bike trip with friends. In short, I want to show her that, even though I’m a woman, I can do a great job of taking care of myself, too.

They say you can’t teach an old dog new tricks. To speed up the process in my case, I’ve decided to leverage some of my professional strengths and transfer my job skills to better position my personal portfolio for the long term. Here’s my strategy.

- 1. Assume I’m the best person for the job.** Nobody can do the work as well as I can, so I might as well get started.
- 2. Carpe diem.** There are only 24 hours in a day and the time to act is now, before the window of opportunity closes. Failure to do so could put the firm at risk.
- 3. Set up meetings.** To get face-time with myself, I need to schedule appointments. That way, I’ll be sure to show up.
- 4. Re-frame.** Focusing on my personal needs is not “weak” or “indulgent.” But my attitude has resulted in serious under-performance. A paradigm shift is required to position myself for success.
- 5. Articulate a process.** I’ll do a needs assessment, create an action plan and then commit to deliverables.
- 6. Re-brand.** My mission, vision and values need a complete overhaul. Instead of “Working Girl” my slogan will be “Feeling good is up to me.”

It may take a village to raise a child, but apparently it takes only one person to turn the self-care tables around. As for the *Anglican Journal*, the ROI (Return on Investment) will be oh, so worth it.  $\Omega$

Kristin Jenkins is editor of the *Anglican Journal*.

## LETTERS

### IS CAPITALISM COMPATIBLE?

Those who are familiar with the teachings of Christ will know that he despised gratuitous wealth and taught that one should acquire only what one needs to live; also, he was adamant that his disciples sell their assets and give the proceeds to the poor.

Many Christians are capitalistic and somewhat callous toward society’s most needy. Some hold the belief that God blesses his people with the right to own three cars and a swimming pool. It’s not enough for Christians to

give a small portion of their earnings to their churches and go home feeling that they’ve done their moral share.

Frank G. Sterle, Jr.  
White Rock, B.C.

### SENSE OF ENTITLEMENT

I recently read of the Rev. Eleanor Clitheroe’s attempt to have her private pension from Ontario Hydro increased to more than \$33,000 a month from the \$25,000 a month she nows receives. Are clergy not vetted for their sense of entitlement?

There is no doubt of the Rev. Clitheroe’s right to pursue the righting of what she perceived as a wrong. And certainly no one expects a “vow of poverty.” But surely a life of service should override what is perceived by many as greed.

It would be enlightening to hear a response from the bishops as to how they view the Rev. Clitheroe’s actions in relation to the values they look for in their priests.

Linda Godhue  
Barrie, Ont.

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# Tikanga

FRED HILTZ

**I**T NEVER CEASES to amaze me how, at every church gathering, God graces us with the presence of someone whose holiness calls us to think in new ways, to pray with renewed trust, and to sing with a joy inexpressible. At the recent Primates' Meeting in Dublin, that someone was Archbishop Winston Halapua. Winston is one of three archbishops who share the ministry of the primacy in the province of Aotearoa, New Zealand and Polynesia, also known as the Tikanga Pasefika.

As we reflected on the nature and exercise of primacy, he introduced us to *tikanga*, a Maori word meaning, "the place where you stand." Winston described it in this way: "You do not own it. It owns you. It is given to you, for a time. It is a gift." He described it as "that space in which you stand on the past with the future pressing down on you." With that image he moved us to reflect on the office each of us holds. This space we inhabit is sacred. We are placed into it by the people of God and by their prayers we are sustained in the apostolic responsibility entrusted to us. We exercise our ministries, mindful both of our heritage and of our hope in Christ, for the church and for the world.

At the end of an intense conversation, Winston led us in singing:

*Be still, and know that I am God.  
I am the Lord that healeth thee.  
In Thee, O Lord, I put my trust.*

With that prayer on our lips, we made our way from our sacred circle to the ends of the earth, there to serve the Lord in the place where we stand, for a time.

Winston's image, song and prayer are influencing the way I am endeavouring to keep Lent this year.

As a child of God, I will reflect on my need for daily grace to live a holy life, devoted in every way to serving Christ.

As a brother to others, I will reflect on my indifference to suffering, my need for repentance, and renewed commitment to works of compassion and justice for all.

As a steward of God's creation, I will reflect on my responsibility to walk gently upon this earth—to tend it as a garden so that those who come after me also may enjoy its splendour and bounty.

I enter this holy season grateful for my friend Winston and the grace with which he is teaching me the humility and wisdom of *tikanga*. I pray it inspires my life and yours as well. **Ω**

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



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## Greener pastures for all?

**RE: SCIENTISTS** probe brief brushes with the after-life (Jan. 14, 2011, [anglicanjournal.com](http://anglicanjournal.com)): what I find puzzling about reports of near-death experiences is why only a few people would have them. I'd also like to know if non-Christians have had these experiences. And, finally,

why would people see green pastures when they are near death? What about those who live in deserts, jungles and mountains?

**William Bedford**  
Toronto



UN PHOTO/SOPHIA PARIS

### BABY BOOM NOT NEEDED

I was disturbed on hearing recently that Haiti is having a baby boom.

Haiti needs many things, but definitely not a baby boom.

Many of these pregnancies are the result of rape of girls as young as 13. The babies are entering a world of extreme poverty in which there is not enough clean water, food, medical care or housing.

Haitian girls and women are a resilient people; an increased population only lessens their country's chance of recovery.

**Sheila White**  
Summerland, B.C.

### A LOT TO "UNLEARN"

Brian Johnson is a Christian who writes, "How can Christians see that he [His Holiness the 14th Dalai Lama] is lost in his sins?" (Christian Analysis, Feb. 2011, p. 4).

Many great people have tried to teach that, above all, love is the key to peace on earth. The Buddha, Jesus, Mohammed, Mother Teresa, Mahatma Gandhi, Nelson Mandela, are examples.

The attitude in this letter should give Anglicans and other Christians the answer to why our churches are dying. Dogmatic doctrines close the door to those who want peace and spiritual-

ity. They can't find it in places where people don't show love for all humans. Jesus told the religious leaders of his day to put love before doctrine and laws.

To quote from a recent book, *My Stroke of Insight*: "Enlightenment isn't earned by learning, but is earned by unlearning."

Mr. Johnson, the church and religions in general have a lot to "unlearn."

**Woody Woodhouse**  
Kitchener, Ont.

### FIGHTING FOR PEACE

Colin Miles (Letters, Jan. 2011, p. 5) has become an ally of mine in the war against warfare.

Christians, followers of the Prince of Peace, appear to be playing a losing wicket when it comes to making love, not war. Killing people is evil; but we can always say, "Sorry!"—as Canadians do—afterwards.

Dear Saint Joan, pray for us in this, our twenty-first century AD

**David Ellis**  
Edmonton, Alta.

### PERK UP, I SAY!

It has come to my attention that some charitable organizations pay their CEO's generous salaries plus perks. My comments pertain to World Vision. You may wish to do your own research.

The *Journal* allows World Vision (for a price) to insert their booklet many times over the past few months. I am not impressed.

I know that church finances are dwindling and there are many reasons for this. However, I feel the ethics of the *Journal* in accepting this contract goes against the policy of The Primate's World Relief and Development Fund

(PWRDF) and the Christian principles of good stewardship. Surely the Anglican Church of Canada does not have to resort to receiving money from an organization that inflates the salary of the CEO plus grants additional perks.

**David Ferguson**  
Dartmouth, N.S.

### DO WE CARE WHAT GOD THINKS?

We, as a diocese, have produced guidelines for the blessing of same-gender commitments. There are persuasive arguments in favour of moving in this direction—despite the persuasive arguments, that by moving in this direction we are acting in direct disobedience to the will of God. Do we care what God thinks?

**Steve Bessada**  
Toronto

### PRAYER OF PRESERVATION

Re: Prayers for the Planet (Jan. 2011, p. 1).

I would suggest we could include in the prayers of the people the attached prayer. This "Prayer of Preservation" follows the style of the great Anglican Prayer of Humble Access.

We cannot presume to live on this thy earth, O merciful Lord, without accepting our obligation for its preservation.

We confess that in our greed and ignorance we have damaged your creation by polluting the air, the water and the land.

In thy mercy, Lord, give us strength now that we understand the impact of our lifestyle on the earth, to change our ways so that thy earth may be restored and preserved for future generations. Amen.

**Michael Blore**  
Deep River, Ont.

# LENT

## Opportunity for rededication

**DIANA SWIFT**  
STAFF WRITER

**M**OST RELIGIONS include periods set aside for fasting, abstinence, discipline, penitence, meditation and prayer. But for many modern Anglicans, the 40 weekdays from Ash Wednesday to Maundy Thursday are not rigorously observed. And for the majority, the props of medieval Lenten piety—sackcloth and ashes, the cat-o'-nine-tails, black bread and water—have long since receded into the rearview mirror.

Thinking back to my childhood, Lent was a period honoured more in the breach than the observance. My principal recollection is of the little pyramidal mite boxes into which we put our pennies and nickels for Sunday school. The pyramids were decorated with blue or green scenes of the life of the Jews during the Egyptian captivity—Moses in the rushes, for example. They had very small coin slots, just large enough to put the nickels in but not large enough to take them out. You wanted to avoid the embarrassment of handing in your Lenten pyramid on Palm Sunday with a torn slot—concrete proof that you had delved into your offering.

Yet for many contemporary Anglicans, Lent is alive and well in their personal annual calendars. And unlike Christmas and Easter, Lent has the distinction of being purely religious and not also celebrated as a festive holiday by Christians and non-Christians alike.

One Lenten observer is Stella Demery, a lay reader in the rural parish of MacDowall near Prince Albert, Sask. For her, Lent is a time of intense meditation and Christian education. "I reflect on my relationship with the Lord more intently than at other times of the year, and I usually undertake a special study," says the widow of the late Rev. Jack Demery. Last year, for example, she spent the 40 days studying the Beatitudes from the Sermon on the

Mount and doing extra reading and prayer.

Raised in the Greek Catholic Church where fasting is common, Demery is no stranger to this practice. "I don't fast completely, but Friday is always a very light food day during Lent and I spend more time in meditation," she says. While Demery usually enjoys lingering over an evening meal she has prepared, on Lenten Fridays she sacrifices this pleasure for something simple, such as a slice of bread.

For Demery, Lent is also a solemn time when she leaves the fast lane of social activity. "We need to remember that the Lord spent 40 days in the wilderness. As his followers and disciples, we must try to get to that place and focus on our relationship with him."

Newcomer Cheta Agulefo arrived in Canada with his family last August from a community in Nigeria where Christians live side by side with Muslims. "The Muslim practice of fasting daily during Ramadan has definitely influenced Christians," admits Agulefo, who worships at the Cathedral Church of St. James in Toronto. During Lent, he fasts every day from 6 a.m. until noon or 3 p.m. "The difference is that for Muslims fasting is mandatory, whereas for Christians it is a voluntary act."

Another St. James parishioner, Elizabeth Lang, used to give up meat for fish during Lent, but stopped when she realized that fish was more of a luxury in contemporary Canada than steak. "Now I attend the annual Lenten lecture series and enjoy the beautiful simpler music of the season, such as plainchant," she says.

Like Saskatchewan's Demery, Jonathan Lofft views Lent as a time to turn down the dimmer switch on social activities and become more meditative and abstemious. "I don't drink alcohol at home or go out drinking, although I may have a drink if offered one at a specific gathering," says the first-year theology student at the University of Toronto's Trinity College.

In St. John's, 85-year-old Denise Rees



DAVID MCNEW / GETTY IMAGES

**FOR MANY,** the 40 weekdays from Ash Wednesday to Maundy Thursday are not vigorously observed.

**‘MY GOAL is to get closer to our Lord and to the sacrifice he has made at such great cost to himself, and to God’s great cost. I know he is there.**

—Denise Rees, St. John’s

most definitely observes Lent, and she thinks the church should make more of it. The first woman in Newfoundland to attend synod back in the early 1960s, Rees adds an evening mid-week service with a eucharist ("if there is one") to her regular Sunday attendance at St. Mary the Virgin church. She also intensifies her normal Christian study and reading, using the Bible fellowship reading guidelines of the Augsburg Fortress Press. "I give up drinking liquor as well," she says. "My goal is to get closer to our Lord and to the sacrifice he has made at such great cost to himself, and to God's great cost. I know he is there."

Ten-year-old Thomas Haslam, a resident of Springfield, P.E.I., and the organist at St. Elizabeth's Anglican Church, considers Lent a time for getting prepared. "The 40 days of Lent remind me of the 40 days Jesus spent

getting ready for his final act on earth. So I try to be prepared for playing the organ and for any other jobs I have to do. I read the Bible, and I think of Lent as a rebirthing time," says Thomas, who is home-schooled.

For Canon John Hill, a retired priest in Toronto, Lent is a prodromal period of confession, admission and rededication leading up to the crucifixion. "If you think of the contrast between the season after Epiphany and the season of Lent, you see that in the first, we follow Jesus on his mission of introducing his world to the Kingdom of God, teaching people the way of freedom and peace," he says. "In the second, we watch him facing up to the fact that people are threatened by what he is doing and are turning against him, determined to preserve the order that he is challenging."

As we all know, the outcome of this clash is predetermined. "Jesus knows where this will end, and of course so do we; but what we need to learn during Lent is how we are complicit in the resistance. So, like the first disciples, we follow him up to Jerusalem, afraid of where this is taking us, trying to believe that we can find a compromise between Jesus' demanding vision and the ways to which we are accustomed. In the end, he dies, and unless we turn away, we die too—that is, our life that was invested in the ways of this world stands condemned by its complicity in the world's rejection of him."

So in Hill's interpretation, the 40 days of Lent are a time of relearning "to take up the cross and follow Christ by letting him expose in us our attachment to a culture that is in rebellion against the Kingdom of God." Ω

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# The little trailer church that could



When arson destroyed their church, a resourceful Manitoba congregation consecrated a single-wide

**MARITES N. SISON**  
STAFF WRITER

There have been stories about churches being remodelled into a residential property. But a home—a trailer home to be exact—being converted into a church? Innovative to say the least.

When an arson fire in 1999 destroyed St. John's church on the First Nations reserve in Grand Rapids, Man., the congregation of about 100 Anglicans was devastated. Not only did the centuries-old church carry a lot of history, the inevitable question was whether it could be replaced at all, since it had not been insured and resources were limited. "We couldn't get funding from anywhere," said

parishioner Arnold Ballantyne. For years, the congregation met in houses and at the band hall.

In 2007, someone came up with the novel idea of recycling a single-wide trailer that had been given to the band council and was used to house a family into a church.

The congregation sprang into action.

In the summer of 2007, a group of volunteers that included Ballantyne, tore down walls that divided the 60" x 16" trailer into rooms. They installed a washroom, built an altar, added pews, put fresh coats of paint on its interior and exterior, and erected a modest steeple and signage. *Et voilà!* The new

St. John's church.

The trailer church may not have the grandeur of a cathedral, but as the Rev. Steven Martin, "T-priest" of St. John's parish reminded the congregation during the first service that fall: "Wherever and whenever you find the Holy Spirit, that place is holy."

About 100 people attend the weekly service regularly. Anglicanism has deep roots in the community of 800, which is located about 400 km north of Winnipeg and which in the early 1760s was an important gateway to the north. "Both Anglicans and Roman Catholics had core groups of believers at Grand Rapids, and these provided the rationale for the establishment of both

churches [there] by the end of the 19th century," according to an article published in 1988 by the Manitoba Historical Society. St. John's itself was established there in 1875, it added.

St. John's is the little trailer church that could. "We have lots of things going on," said Ballantyne. Aside from the 3 p.m. services that are packed (extra chairs have been added to accommodate more), the church is used for Alcoholics Anonymous meetings and anger management courses. Martin, a non-stipendiary priest, doubles as pastor and addictions counsellor (which is his paying job at the Grand Rapids Health Authority).

While it is fairly uncommon

to find a trailer-to-church conversion, St. John's is not the first of its kind. In the 1950s, the Roman Catholics had their "Church on Wheels," which visited rural communities across the United States. In recent years, Baptist and Presbyterian congregations have also used old mobile homes as churches.

This type of recycled architecture (as most conversion projects are called) is less expensive than building a new structure from the ground up, and Martin said it's something that struggling congregations can adopt. "It doesn't make a difference to me. It's still the same feeling as when you worship in a building," he said. Ω

## Offer leadership in reducing homelessness

Continued from p. 1

Development and the Status of Persons with Disabilities. In all, the committee has submitted 60 recommendations for reducing poverty.

"Together, our churches will watch for indicators of an effective national strategy for reducing poverty and homelessness," said Archbishop Fred Hiltz, primate of the Anglican Church

of Canada, and National Bishop Susan Johnson of the Evangelical Lutheran Church in Canada (ELCIC), in a letter. Dated Jan. 20, the letter was addressed to Diane Finley, Minister of Human Resources and Skills Development.

Archbishop Hiltz and Bishop Johnson said the federal government can offer leadership in poverty reduction in a number of ways, including:

- raising the Canada Child Tax Benefit and supplement to \$5,000 within five years;
- adopting a long-term national housing and homelessness strategy;
- adopting measures such as a refundable Disability Tax Credit;
- easing Employment Insurance qualifications; increasing adult literacy programs;



early learning and child care strategy;

- providing housing, education and social services support for aboriginal people, while eliminating the 2 per cent cap on federal funding.

In June 2010, the General Synod of the Anglican Church of Canada approved a resolution urging the government to reduce or eliminate poverty in Canada by 50 per cent over the next 10 years and to "reduce the growing gap between rich and poor by 2020." Ω

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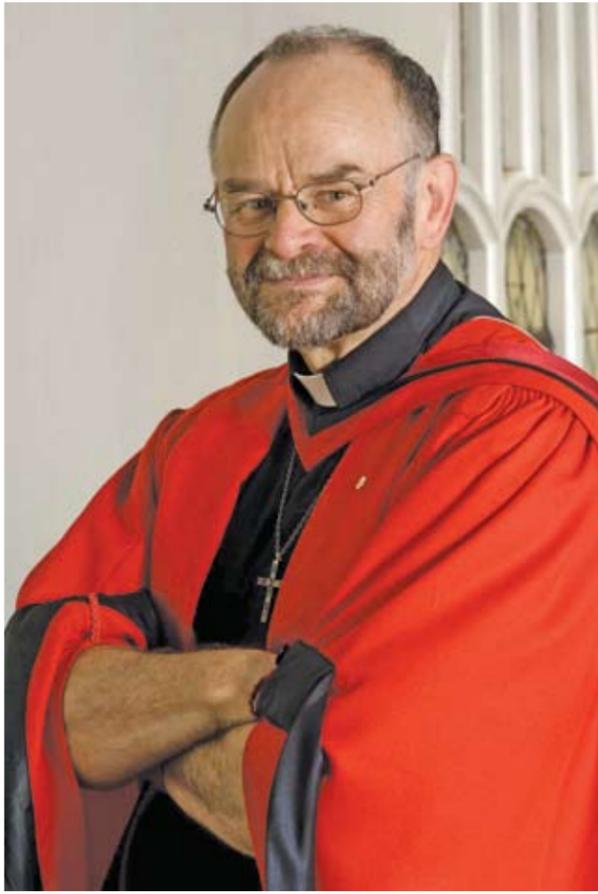
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**There were death threats. I wore a bulletproof vest. There were 50 police officers stationed in the church basement and others outside searching people as they came in the door. There were protesters and at least 80 members of the international media. The paparazzi were everywhere.**

—The Rev. Dr. Brent Hawkes,  
senior pastor at Toronto's Metropolitan  
Community Church

# Bullets over Broadway

## Toronto pastor leads way for social justice

DIANA SWIFT  
STAFF WRITER

**O**N A CHILLY day in January, 2001, the Rev. Dr. Brent Hawkes became perhaps the most publicized clergyman in the world. On that day, Jan. 14, the pioneering Christian pastor performed the first legal marriages of same-sex couples in the world, wedding Joe Varnell to Kevin Bourassa and Anne Vautour to Elaine Vautour.

"There were death threats. I wore a bulletproof vest. There were 50 police officers stationed in the church basement and others outside searching people as they came in the door," recalls Hawkes, senior pastor at Toronto's Metropolitan Community Church (MCC), one of more than 200 LGBT (lesbian, gay, bisexual, transgendered)-friendly MCCs around the world. "There were protesters and at least 80 members of the international media. The paparazzi were everywhere."

The trailblazing couples circumvented the need for city marriage licences by resorting to the ancient church custom of having the banns of marriage read out in church. And when local authorities refused to register the marriages, Hawkes and his supporters rose to the challenge. "We sued the city, the province and the feds and we won. We were not going to be second-class citizens because of our sexual orientation."

Since then, Hawkes has performed hundreds of same-sex marriages, and most of the couples are still together, he says. According to the 2006 Census, Canada had at least 7,500 married same-sex couples in that year, more than half of them men, and their numbers continue to grow.

Last month, Saskatchewan's top court ruled that marriage commissioners cannot use their own religion as grounds to refuse to marry same-sex couples—an outcome that followed the refusal of a devout Baptist commissioner to marry a same-sex couple in 2005. But battles remain to be fought, cautions Hawkes: the rights of the transgendered have yet to be recognized in Canadian law.

Still, there's been a notable sea change in the social and legal recognition of same-sex marriage in Canada. "As more gays have openly declared their sexual orientation, more people count gays among



CONTRIBUTED

**WITH THIS RING** Elaine Vautour weds Anne Vautour.

their acquaintances and realize that they are not a threat," says Hawkes, a former high school math teacher who became a pastor after moving to Toronto in the 1970s.

On Jan. 14 of this year, when the pioneering couples renewed their vows to mark their 10th wedding anniversaries, there were no death threats, no bulletproof vests and no need for police security. What's more, MCC is growing, typically drawing 600 worshippers representing 34 faith groups to its main service each Sunday. "We've almost outgrown the building," says Hawkes.

In Hawkes's view, moderate religious leaders must stand beside secular leaders in confronting social injustice of every stripe. "Whenever there's a confrontation between secularism on its own and religious fundamentalism, the latter always wins out," he says. Ω

## What can a congregation do with \$1 million?

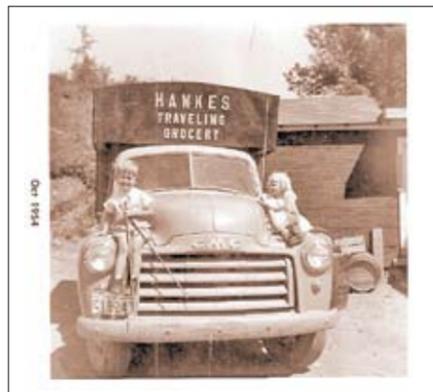
Toronto's Metropolitan Community Church is about to find out

DIANA SWIFT  
STAFF WRITER

Last month, the Rev. Dr. Brent Hawkes, senior pastor at Metropolitan Community Church (MCC), announced some very good news at Sunday service.

Wallace and Margaret McCain, whose family owns the food-processing giant that supplies a large part of the world with french fries, had made a gift of \$1 million to the MCC, a LGBT (lesbian, gay, bisexual, transgendered)-friendly Christian church in downtown Toronto.

The Hawkes-McCain connection is a long-standing one. The pastor grew up as a fundamentalist Baptist in Bath, N.B., not far from Florenceville, the site of the McCains' original potato-processing plant. His younger siblings played with the McCain children, and his gro-



CONTRIBUTED

**THE** Rev. Dr. Brent Hawkes, circa 1954, and his sister Nancy, on the family grocery truck

cer father was well-acquainted with the McCains and their products. The McCain family now lives in Toronto, and

Martha McCain (daughter of Wallace and Margaret) worships at MCC, whose congregation includes 34 faith groups and stands at 600 and rising.

Thanks to the McCain gift, funds are in place for six important initiatives. "First, first we'll pay off the mortgage, which will save us a lot of money," says Hawkes. A portion of the gift will go toward establishing a social justice support program for refugees who have fled to Canada to escape persecution for their sexual orientation. "There are 68 countries in the world where I could be arrested for being gay, and in 10 of those I could be executed," Hawkes points out.

Upgrades will be made to the church's technology, including the equipment used to broadcast its Sunday services on its website. At present, webcasts are viewed by people in at least 34

countries. The upgrades will allow MCC to construct a virtual church featuring chat rooms and other lines of communication. "Some of our supporters are too ill to go to church, and we want people who can't physically attend to be able to participate in a church online," he says. "For many people, the only access they have to spirituality is on the Internet, and the menu available is pretty much cults or religious fundamentalism."

Other projects include clarifying MCC's vision and communications and marketing strategies—something all churches need to consider in this era of the disappearing parishioner—staff expansion and training, and a reserve fund for repairs and endowments. "It would be great just to do any one of these things, but to be able to do six is amazing," says Hawkes. Ω



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## APRIL BIBLE READINGS

Date	Reading		Date	Reading		Date	Reading	
01	John 8.31-59	<input type="checkbox"/>	11	John 11.38-57	<input type="checkbox"/>	21	Matthew 27.3-31	<input type="checkbox"/>
02	John 9.1-19	<input type="checkbox"/>	12	Philippians 2.1-11	<input type="checkbox"/>	22	Matthew 27.32-56	<input type="checkbox"/>
03	John 9.20-41	<input type="checkbox"/>	13	Psalm 31.1-24	<input type="checkbox"/>	23	Matthew 27.57-66	<input type="checkbox"/>
04	Ezekiel 37.1-14	<input type="checkbox"/>	14	Psalm 118.1-29	<input type="checkbox"/>	24	Matthew 28.1-15	<input type="checkbox"/>
05	Isaiah 50.1-11	<input type="checkbox"/>	15	Zechariah 9.1-17	<input type="checkbox"/>	25	Mark 16.9-20	<input type="checkbox"/>
06	Isaiah 51.1-23	<input type="checkbox"/>	16	Matthew 21.1-11	<input type="checkbox"/>	26	Romans 6.1-11	<input type="checkbox"/>
07	Isaiah 52.1-12	<input type="checkbox"/>	17	Matthew 21.12-22	<input type="checkbox"/>	27	Psalm 16.1-11	<input type="checkbox"/>
08	Isaiah 52.13-53.12	<input type="checkbox"/>	18	Matthew 26.1-30	<input type="checkbox"/>	28	Acts 2.22-36	<input type="checkbox"/>
09	John 11.1-16	<input type="checkbox"/>	19	Matthew 26.31-56	<input type="checkbox"/>	29	1 Peter 1.1-12	<input type="checkbox"/>
10	John 11.17-37	<input type="checkbox"/>	20	Matthew 26.57-27.2	<input type="checkbox"/>	30	John 20.19-31	<input type="checkbox"/>



## Bequests really make a difference

James has been richly blessed by God. He has a wonderful extended family, many close friends and good health. He retired a few years ago after a fulfilling career and now spends many hours each week as a volunteer serving his parish church as a warden. He has learned over the years that many of his fellow parishioners have been very generous in their support of the work of God through the church and wants to follow their splendid example.

James visited a lawyer friend recently and revised his will. In addition to providing bequests for his grandchildren's education, he has decided to name his parish as a

beneficiary as well. In fact, he has decided to provide a tithe, or ten percent, of his estate to his parish church, continuing what he practises every Sunday as a committed tither. He has encouraged his friends to consider doing the same.

James recently heard a gift planner quote St. Catherine of Siena's thoughtful remark – "Consider your possessions loaned to you by God" – and realised that in thanksgiving to God, he really should do something about this advice. After all, his generosity will make a very significant difference in the life and work of his church for years to come, and for James, that is important.

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

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General Synod of The Anglican Church of Canada  
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or your diocesan gift planning consultant



## FEATURE MILESTONES

# This month in Christian history

DIANA SWIFT  
STAFF WRITER

As a reminder of the long, rich, passionate and sometimes violent history of the Christian church, the Anglican Journal is introducing "Milestones," a short feature that will explore historical and intellectual events in the evolution of Christendom.



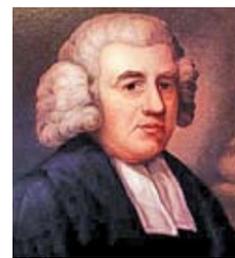
### March 321

Constantine the Great, the first Roman emperor to become a Christian, officially proclaims Sunday to be the Christian day of worship, saying, "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun."



### March 1536

John Calvin, a French theologian of the Protestant Reformation, publishes his groundbreaking *Institutes of the Christian Religion*, in Basel, Switzerland, in which he expounds the Calvinist doctrine of predestination, justification by faith alone and the supremacy of God in selecting individuals for salvation.



### March 10, 1748

John Newton, captain of a slave ship, is converted to Christianity during a huge storm at sea. He eventually becomes an Anglican clergyman and writes the popular hymn "Amazing Grace." Over the years, he collaborates with the poet William Cowper on a hymnal.

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