

ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 138 NO. 9 NOVEMBER 2012

MORE BUDGET WOES

HARVEY SHEPHERD

Despite efforts to balance its budget, the General Synod of the Anglican Church of Canada continues to face financial difficulties.

At the September synod of the ecclesiastical province of Canada—made up of seven dioceses in Atlantic Canada and Quebec—Archbishop Fred Hiltz said the forecast for 2012 is that the national office will have a budget shortfall of \$900,000. “The General Synod is struggling financially and we have been on this trajectory for a long time,” said Hiltz, who is primate of the Anglican Church of Canada.

While expenses have been “tracking close to budget,” revenues came in “lower than anticipated,” said Michele George, treasurer for General Synod, in an interview. This includes anticipated revenue from the Resources for Mission department, which handles the church’s annual appeals, among other fundraising activities. “I think our expectations were too high for Resources for Mission and it’s going to take longer for some of that revenue to materialize,” said George, who resigned Oct. 1.

Advertising revenue for the *Anglican Journal* was also lower than expected as was revenue from diocesan giving.

Management at General Synod has been working to re-focus its activities on mission while balancing the budget through cost-cutting. The latter has included a 25 per cent reduction in national staff over the past three years.

Hiltz said that by 2016, the national church structure “will look very different,” as mandated by Vision 2019, the 10-year strategic plan for the church, which was approved by the 2010 General Synod.

On Jan. 8-10, 2013, church representatives from across Canada will meet in Toronto to look at the future of church and its structure. The consultation will be facilitated by Janet Marshall, a congregational development officer of the diocese of Montreal.

—with files from Marites N. Sison



Ahoy there!

MEET FATHER DAVID MULHOLLAND, P. 5

ALYSSA BISTONATH

WELCOMING THE STRANGER For 37 years, Father David Mulholland's chaplaincy has served the worldwide Anglican Mission to Seafarers.

The new face of family

MARITES N. SISON
STAFF WRITER

The face of the Canadian family is changing. There are more common-law couples, single parents and same-sex couples in our households than ever before, according to the latest data released Sept. 19 from Statistics Canada's 2011 Census of Population.

And while the traditional family structure—mother, father and children—still accounts for two-thirds of all Canadian families, the number of traditional families as a proportion of all families declined in the five-year period between 2006 to 2011.

The census counted a total of 9,389,700 families in 2011. Of these, 67 per cent consisted of married couples, down from 70.5 per cent a decade ago. In contrast, common-law couples increased



DUBOVA

ON THE RISE Same-sex, common-law and single-parent families.

by 13.9 per cent in 2011, and single-parent families rose by 8 per cent that same year.

The number of same-sex married couples nearly tripled between 2006 and 2011—the five-year period following the legalization of same-sex marriage in Canada. The census counted 64,575 same-sex couple families in 2011, an increase of 42.4 per cent from 2006. (Statistics Canada later stated that the number of

same-sex married couples may have been overestimated by as many as 4,500.)

The census also showed that 92.1 per cent of Canadians 65 years of age and older are living in private households. More than half (56.4 per cent) are living as part of a couple, a slight increase from 54.1 per cent in 2001. The number of seniors who live alone was down slightly, to 24.6 per cent in 2011 from 26.7 per cent in 2001.

PRIMATE VISITS JAPAN

MARITES N. SISON
STAFF WRITER

The Oct. 1 to 9 visit to Japan of Archbishop Fred Hiltz, primate of the Anglican Church of Canada, will help inspire the faith of Japanese Anglicans, says the bishop of the diocese of Chubu, Peter Ichiro Shibusawa.

Founded by Canadian missionaries as a mission diocese in 1912, the diocese of Chubu in central Japan has 1,200 lay members and 20 clergy.

Hiltz's visit was “a great source of joy,” says Shibusawa. At press time, Hiltz was scheduled to preach at the 100th anniversary celebration service of the Chubu diocese on Oct. 8 and to give an address at the 80th anniversary celebration of New Life Hospital in Nagano on Oct. 4.

THANKS FOR SUPPORTING THE ANGLICAN JOURNAL APPEAL!

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INSIDE

Does your church have hidden treasures like these?

p. 8



REPORT ON EDUCATION

Children learn how to brighten the world ...and more

pp. E1 to E8



Let's keep the lines of communication open

KRISTIN JENKINS

Why does the blind man sing with such joy? In the hurly-burly of downtown Toronto's busy Bloor-Yonge subway station, he stands alone during rush hour. He cannot see the stern faces of the commuters pushing past him. He seems as oblivious to their tension as they are to his music. He sways slightly, his face tilted heavenward...to the grimy ceiling. There is no warmth in this place, yet his face beams.

Every day that I pass him, I wonder: *What's he got that I ain't got?* Is he the lucky one? Meagre though his means, he seems peaceful and happy, unaffected by the negative energy that surrounds him. He sings to his heart's content, whether it's a quarter, a loonie or nothing at all that falls into his instrument case.

I could sure use some of his irrepressible optimism right now. Here in the national office, we are once again beset by calls for budget cuts. We feel the world tilt, the weight of professional and personal obligations bearing down on us. Me, I am trying to live with the discomfort, even use it to look into the future. What lies ahead for the Journal and its readers?

When I first interviewed for this job, I was asked to consider the concept of editorial independence and what that would mean to me. I welcomed the question, but also took the opportunity to express concern about how "independent" the Journal could be if it is tied to the financial apron strings

of General Synod. Now, three years into the job, I feel the seismic shifts under my department each year at budget time. Where will the cuts be? How profoundly will they affect our ministry? Editorial independence seems a luxury when the very future of the national newspaper appears to be at stake.

Can the church afford the *Anglican Journal*? Perhaps not. But can the church afford not to have the Journal? What would be the cost to the church?

The most profound impact on the Anglican Church of Canada would be the loss of the only direct link to people in the pews, right across the country. Thanks to our 2012 national readership survey, we know that many of you feel your diocesan and national newspapers connect you to the church. You told us that without these newspapers, you would know very little about what's happening in your diocese or the Anglican church generally. Furthermore, if the Journal were to cease publication, there would be an immediate nationwide domino effect, as most of the diocesan newspapers would also disappear, thanks to the high cost of distributing them independently.

One of the solutions, of course, is to go "web-only." This means that everyone can just turn on their computer and go to the Journal website for their news. But wait: many of you told us that you don't own a computer. And those of you who do said you're using it for email, not catching up on the latest parish/diocesan/national news.

I have no doubt that with time, most

newspapers, magazines and books will be available only online. The caveat here is "with time." As a culture, we're just not there yet. Not in the secular world, and certainly not in Church Land (where, I suspect, clergy comprise the bulk of our online visitors).

What has emerged from our pulse-taking of readers' needs is a clearer picture of two distinct audiences: one that is reading the newspaper and the other that is visiting us online. As one reader told us so succinctly, "Until my generation dies off, both print and electronic will be necessary—especially as we still pay the bulk of the bills!"

They say it is always darkest before the dawn. As I write this, I am looking at a proposal on financial independence for the Journal that was prepared for one of my esteemed predecessors, Jerry Hames...back in 1980. It is entitled, "Recommendations for Implementing a Self-Supporting System for the *Canadian Churchman*" (the name of the national newspaper back then). So, here we go, folks. In the weeks ahead, we will be working on a business plan that charts a new course for the Journal, 2013-style. It's good to know that I'm not the first to want to look at this. But I hope, for everyone's sake, that I'm the last.

Why does the blind man sing with such joy? He is doing what he loves. So am I.

KRISTIN JENKINS is editor of the *Anglican Journal*.

EMAIL: kjenkins@national.anglican.ca

“ I feel the seismic shifts each year at budget time. Where will the cuts be? How profoundly will they affect our ministry? ”

WALKING TOGETHER

The gospel finally arrives

MARK MACDONALD

Albania's great mission theologian, Archbishop Anastasios Yannoulatos, says the twin goals of mission are the "incarnation of the logos [word] of God into the language and customs of a country, and the growth of an indigenous church which will sanctify and endorse the people's personality."

This is an excellent summary of the mission vision of indigenous ministries and the network of indigenous congregations across Canada. We have sought the freedom to respond to the good news of Jesus in a way that expresses our culture fully. Guided by scripture and the teaching of Christ as they are received in the traditions of the church, we have further developed indigenous hymn-singing traditions, applied indigenous values and protocols to church governance and

fully embraced the indigenous approach to ceremonial time. Indigenous leadership has been advanced by the council of our elders and has resulted in the selection and consecration of indigenous bishops.

Though there has been some resistance to this, most Christians have been supportive. And now, encouraged by indigenous example, a growing number of these Christians have begun to ask if the rest of the church can do more to pursue the twin goals of mission, too.

For the past few centuries, churches in Canada have accepted mission that gives priority to reproducing forms originating in Europe. It was a part of an oft-misguided project of "civilizing" (Europeanizing) the Americas. While it may have worked for many of the past few generations of immigrants, it does not appear to be working as well with their

children, who have certainly been influenced by European culture but have also become children of this great land.

The Christian faith is about the sanctification of life, its elements, motions and movements. The inspired and precious Book of Common Prayer should motivate us to reach outward and forward. Let's ask ourselves: can we develop the ceremonies, prayers and faith that will help contemporary Christians make our 21st-century life reflect the holiness and grace of God? Do we have the ways and means to confront culture when it goes astray? It is time that the whole church joins indigenous peoples to receive and celebrate the gospel in the fullness of its joy, freedom and glory.

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



“ Can the whole church celebrate together? ”

ANGLICAN JOURNAL

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

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ADVERTISING MANAGER: Larry Gee
 PUBLISHER: The Anglican Journal Committee
 The *Anglican Journal* is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund (CPF) for our publishing activities.
 LETTERS: letters@anglicanjournal.com or mail to: Letters, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

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ADVERTISING:
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 Office phone: 416-924-9199 ext. 310
 Fax: 416-925-8811
 Email: advertising@national.anglican.ca

ADVERTISING DEADLINE:
 25th day of the second month preceding publication date.
 Acceptance of advertising does not imply endorsement by *Anglican Journal* or the Anglican Church of Canada
 Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database.
 Printed in North York, ON by Webnews Printing, Inc.

PUBLICATIONS MAIL AGREEMENT NO. 40069670
 RETURN UNDELIVERABLE CANADIAN ADDRESSES TO: CIRCULATION DEPT.
 80 HAYDEN ST., TORONTO, ON M4Y 3G2

Email: circulation@national.anglican.ca
 416-924-9199 ext. 259/245 (fax) 416-925-8811
 SUBSCRIPTION RATE: \$10 a year in Canada, \$17 in U.S. and overseas. Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Rupert's Land News \$15; The Sower (Calgary) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.
 Change of Address: include old label with new address and parish.
 ISSN-0847-978X CIRCULATION: 150,000





COME AND SEE

Isabella

FRED HILTZ

It was one of those moments I shall never forget. It came at the end of a beautiful liturgy commemorating the 100th anniversary of setting the cornerstone of the Cathedral of St. John the Evangelist, in Saskatoon, September 2012.

Earlier, in April, the cornerstone had been removed as part of an extensive restoration program. A copper time capsule was removed. Inside were a Bible, a prayer book, pictures of missionary clergy, some coins and copies of the newspapers of the day. Now, this time, into three new time capsules to be opened in 2112, were placed a copy of The Order of Service, local newspapers and books telling the story of the continuing faithful witness of this cathedral.

At the end of the liturgy, the wardens and the chair of the anniversary committee came forward and picked up the time capsules, then led the entire congregation around to the east end of the cathedral for the resetting of the cornerstone.

“ There was a silence I shall never forget. It was marked by gratitude for the witness of previous generations.”



MARKS OF MISSION

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

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

As we gathered, Bishop Tom Morgan, serving as priest-in-charge, took care to ensure that Isabella Rhodes, a much-loved member of the congregation, was able to see all the proceedings. She was born the same year that the original cornerstone had been laid, just 10 days later to the day.

At 100 years old, Isabella has a special radiance. The children gathered around her. Their eyes, her eyes—indeed, all our eyes—were drawn upward to the stone masons on the staging.

The masons happily received the time capsules and sealed them in the

cornerstone. They reset the stone with great reverence.

I will always remember the silence that followed. It was marked by gratitude for the witness of previous generations, and humility in the call to follow their good examples.

As I shared this holy moment with these dear people of God in the diocese of Saskatoon, I thought of the nature of the communion of saints. To celebrate this communion is to know that we are part of a continuing story of faithful witness to the gospel of Christ through time.

When that cornerstone is removed 100 years from now and the time capsules opened, few of us, if any, will be here. But there may well be an Isabella in that gathering, one around whom the children will gather. They will be one, as indeed we all are, in Christ Jesus, who “is the same yesterday and today and forever” (Hebrews 13:8).

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

LETTERS

WHAT COVENANT?

I find this covenant something of a mystery (*What happens if we say no?* Sept. 2012, p. 1). What it is about has completely missed me or I have just forgotten. Many people know there is a covenant, but not what for or why; some even say, “What covenant?”

You know, I think it would be wonderful if the paper could get someone to write an in-depth article to tell or remind us all about what is going on.

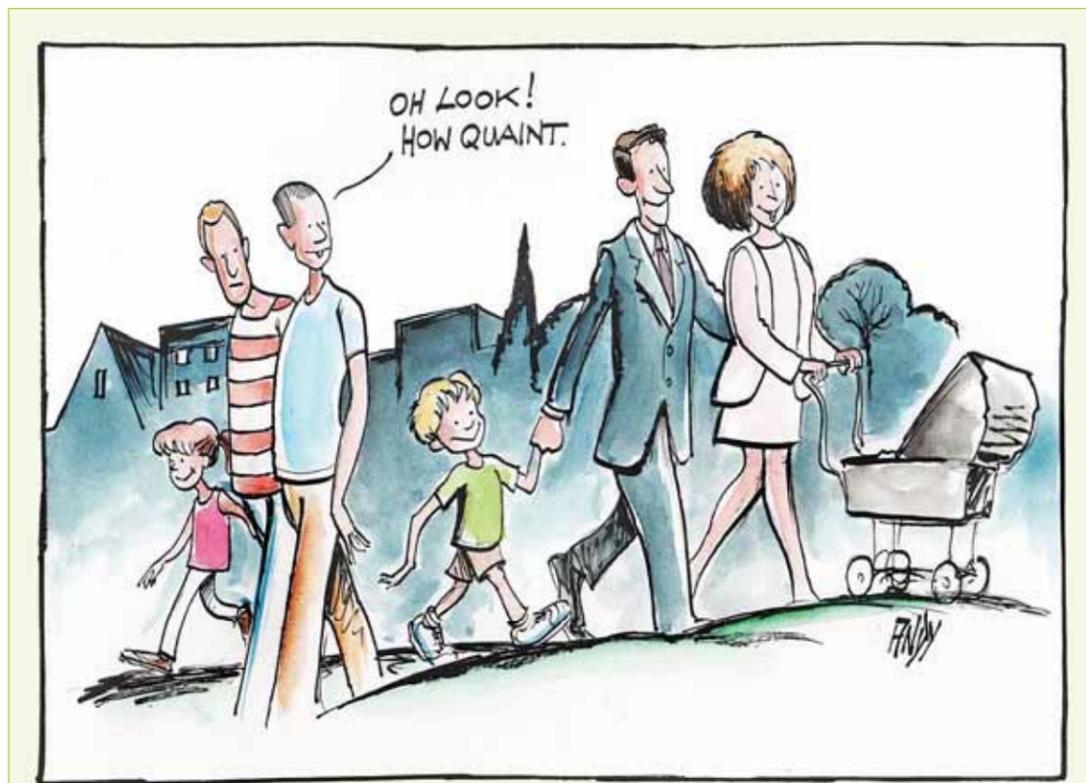
I see it’s recommended as a way of healing divisions over same-sex marriage. Well, the divisions are there to stay, unfortunately. The Archbishop of Canterbury should have stood up for the faith, not rewritten the Bible and called it *The Windsor Report*. With a covenant, there should be give and take, and I am left wondering what changes it may lead to in the church.

Charles Farley
Winnipeg, Man.

LOVELY LITTLE ARTICLE

I must say, my favourite part of the *Anglican Journal* is *The Anglican* [the newspaper of the diocese of Toronto]. But in the most recent *Journal*, I read a lovely little article about Evelyn Chipperfield, 91 [*Missives of comfort*, Sept. 2012, p. 9]. She writes comforting letters of encouragement to those many housebound Anglicans who still are able to think but perhaps not act because of some limitation.

Many of us of similar vintage can very much relate to her interesting life—Depression years and World War II



DAVID ANDERSON HTTP://DAVIDANDERSONILLUSTRATION.COM

THE NEW CANADIAN FAMILY: The number of same-sex married couples has nearly tripled.

experiences—as we strive to continue making worthwhile (very valuable) contributions.

Would that our young people of today, consumed as they are by the new technology, be able to list their accomplishments should they be fortunate enough to live to 91.

LeNore Halfnight
Etobicoke, Ont.

BORDERS ON RACISM

Several articles in the October 2012 issue of the *Anglican Journal* are illustrated with photos.

My concern is that African and native people are not named [*Would you risk your life to vote?* p. 1] And in a second photo, three people are named but not the fourth

[*Canon Pastor Appointed*, p. 5].

This marginalization of people borders on racism.

Harriet Szonyi McFarlane

ONWARD, CHRISTIAN SOLDIERS

Whenever I’m in Ottawa, where I grew up, I worship at St. Richard’s Anglican Church with my mom and my girlfriend, Suzanne. I’ve been in the military for 28 years. I have moved many times, and I find the St. Richard’s congregation to be the warmest and friendliest I’ve ever encountered.

In July 2011, I deployed to Kandahar, Afghanistan, as a member of the Mission Transition Task Force. We were there to ensure that all Canadian

personnel, vehicles, aviation and equipment left Kandahar by year-end. My specific job involved telling what our nearly 1,200 dedicated Canadian military personnel had accomplished in Afghanistan on behalf of Canada.

Religious services and studies were part of life at Kandahar Airfield. One of the three chapels, for instance, accommodated 14 religions and offered 42 weekly religious activities. I regularly attended two different Sunday services, a “double header” that helped me keep my balance while I worked seven days a week, 14 hours a day.

While our mission didn’t hold the same danger as previous combat operations,

some risk did exist. Religion provided us counsel and grounding, lifting our thoughts beyond just eating, sleeping and working.

I feel fortunate to have served my country, and Canadians, in Afghanistan.

Major Gregg Poehlmann
Nepean, Ont.

THANKS, BUT

Thank you for the website book review of the Canadian Council of Churches’ new resource, *Cracking Open White Identity Towards Transformation* [*Deconstructing white power and privilege.*] It’s great to see this kind of profile and I hope it will lead Anglicans to access and use this resource.

Anglicans have been active in anti-racism and white privilege work for years. I remember the Power Flower from the 1980s! We had a General Synod resolution on anti-racism work in 2004; we have a Charter for Racial Justice that all Council of General Synod members and all General Synod staff sign on to; we had an active anti-racism working group until the dissolving of the Partnerships department two years ago; and we have trained facilitators in anti-racism and white privilege. Currently, the oversight of anti-racism training resides with the general secretary.

I was dismayed to note that the book review makes no reference to the myriad ways in which our church is substantively engaged in this work. I believe Anglican readers would like to know how their church is actively involved.

Henriette Thompson
Toronto



YOUTH VIEW

So I'll be bold

ANDREW STEPHENS-RENNIE

I just can't get Mumford & Sons' earworm of a single, "I Will Wait," out of my head.

Perhaps you've heard this song, too, whether in a shopping mall, on the radio or in your local Anglican parish. Maybe it's being sung alongside "How Great Thou Art" and "Here I Am, Lord."

"I Will Wait" calls to me. It reminds me of who I am called to be. It takes seriously the vicissitudes of life. It embraces faithfulness in the midst of life's pain and heaviness and the dust they leave behind.

This is a bold, passionate, audacious song of faithfulness. It is a song that calls me, that calls us to use our heads alongside our hearts. It's a song that invokes devotion through the kind of word and melody I long

to hear in church.

I can probably count on two hands the number of congregations that would consider this music appropriate for worship.

All the while we laud efforts like Back to Church Sunday as a way of bringing people back into our places of worship. But for what? And to what? We're willing to hire musicians and soloists who don't believe the words they're singing. And yet, we balk at music from the secular canon, even though it, too, contains songs of profound faithfulness and devotion. These songs can also call us back to the table, back to the cross, back to the life we find in Jesus Christ.

Songs such as those written by Mumford may not be a part of your culture, but they're an integral part of mine.

Don't misunderstand me.

I don't care if the church is seen as cool. I'm searching for a church whose liturgy resounds all week long.

I'm not suggesting the inclusion of this music simply for the sake of relevance or getting people back to church. I don't much care if the church is seen as cool. If the church is authentically to be the church, it will be extremely uncool. Even so, I have decided to follow Jesus.

And so, as I'm articulating these thoughts, I need you to know that what I'm searching for, yearning for, desperate for, is a church whose liturgy resounds all week long. I crave a liturgy whose prayers and music and homily and sacrament all root me deeply in the stories of God's coming kingdom, and spur me to live God's kingdom come in the here and now.

When I hear "I Will Wait" on a Thursday afternoon, will it be in isolation or will it be enmeshed with the previous week's liturgy? How will such a song inform my understanding of Jesus healing the lepers (Luke 17:11-19)? And how will the story of this miraculous healing and the Samaritan's response inform what I hear in that song?

*So I'll be bold
As well as strong
And use my head alongside my heart
So take my flesh
And fix my eyes
That tethered mind free from the lies*

*But I'll kneel down
Wait for now
I'll kneel down
Know my ground*

*Raise my hands
Paint my spirit gold
And bow my head
Keep my heart slow*

*Cause I will wait, I will wait for you
And I will wait, I will wait for you
And I will wait, I will wait for you
And I will wait, I will wait for you*

(Mumford & Sons, "I Will Wait" from the 2012 album, *Babel*)

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

DEAN Faculty of Theology

Huron University College seeks a Dean to provide academic, spiritual, and administrative leadership to its Faculty of Theology.

Celebrating its 150th anniversary in 2013, Huron University College is the founding college of Western University (1878), with which it is academically affiliated. Huron students and faculty benefit from the close proximity of a major research university and its resources while enjoying the human scale and community of an independent institution. Recognized by its students as being #1 in Canada for student experience (NSSE 2012), Huron has made a strategic decision to restrict enrolment to approximately 1,300 students in order to emphasize student engagement and the quality of the student experience. Huron added a Faculty of Arts and Social Science to its Faculty of Theology in the 1950s and has always placed a strong value on instilling critical thinking and problem-solving skills in our graduates.

While continuing as an Anglican seminary and retaining close ties with the Anglican Diocese of Huron, the Faculty of Theology actively works to promote the relevance of theology in the diverse Canadian context and welcomes students of other denominations and faith traditions. In 2011, it established the London and Windsor Community Chair in Islamic Studies as part of its Centre for the study of Abrahamic Religions and to complement its existing Huron-Lawson Chair in Pastoral Theology. The Faculty offers the M.Div. and MTS degrees, an M.A. (Theology) under the auspices of Western's School of Graduate and Postgraduate Studies, and a B.Th. offered jointly with Huron's Faculty of Arts and Social Science. Re-accredited in 2006 for a further ten years by the Association of Theological Schools, Huron's Faculty of Theology is an associate member of the Toronto School of Theology.

The Dean of Theology must have a doctorate in one of the subject areas of the theological curriculum, as well as a theological degree from an accredited college or seminary. S/he must also be a priest in good standing in the Anglican tradition. A record of teaching excellence and scholarly publication consistent with appointment to the rank of associate or full professor with tenure is a further expectation.

The successful candidate will have several years of experience within the postsecondary sector and superior leadership and management skills. S/he will also have familiarity with current issues in theological education and will have demonstrated the ability to foster positive relationships with clergy and laity of the Church.

The Dean of Theology reports directly to the Principal and is a member of the senior leadership team of Huron University College.

The starting date for the position is July 1, 2013. Review of applications and nominations will begin on November 30, 2012 and will continue until the position is filled.

Please forward letters of application, a current *curriculum vitae*, and the names of three references (who will not be contacted without the permission of the candidate) to:

Dr. Stephen McClatchie, Principal
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Huron University College values its place in an interconnected world and desires to create a diverse and equitable employment and educational environment that recognizes the inherent worth and dignity of every person.



HURON
UNIVERSITY COLLEGE THEOLOGY



Murray



Westgate



Caron



Chapman

Seeing with new eyes

MURRAY MACADAM

Participants at this summer's Shalom Justice Camp in Peterborough, Ont., returned home with increased awareness, resolved to act as agents of change.

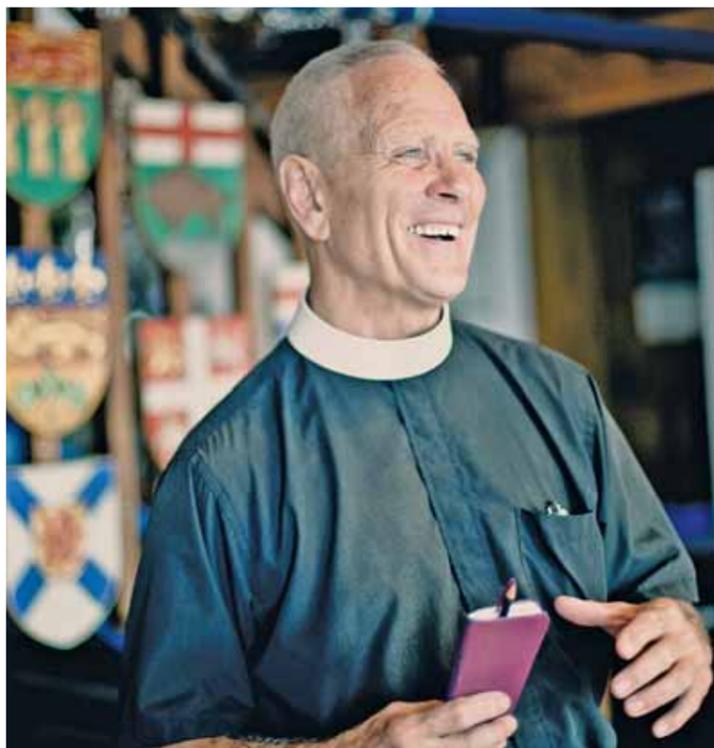
For the Rev. Hilary Murray, assistant curate at Christ Church (Bells Corners), Ottawa, justice camp underscored the need for people working in outreach to think outside the box. She oversees her parish mission and outreach committee, including an ecumenical emergency food program. For Murray, justice camp stretched her understanding of the role of food banks. "You're dealing with the whole issue of poverty," she says. She now understands the importance of involving people directly affected by poverty in program decisions.

As a member of the justice camp's sustainable agriculture group, Martha Westgate, a youth leader at St. Peter's parish in Scarborough, Ont., has a greater understanding of how

wasteful our society is and how "we can reuse things, and share the love God has for all of us." She asked a young person at her parish to be a youth leader and he accepted. "He has so many good ideas," she says.

Sydney Caron from Lyndhurst, Ont., felt shock and disbelief when she visited local First Nations communities and learned some cold, hard truths. "When faced with discouragement, I was reminded that with the Lord all things are possible," says Caron. "Every day is a chance to make a positive change, and it's important to stop wasting those days and start making change."

The Rev. Rick Chapman, a street outreach worker in Edmonton, signed up to expand his awareness of social justice ministry within the church. "Justice camp is a tremendous resource for social justice education and action within the Anglican church," he says. "I came away with a deeper appreciation of the biblical themes of justice and community."



PHOTOS BY ALYSSA BISTONATH

Father David Mulholland, 74, chaplain at the Mission to Seafarers, Toronto, starts his day by welcoming a crew of young volunteers. Back on deck, Mulholland shares a laugh with two homesick young men from Shanghai.

‘We’ll get you some dumplings’

ALI SYMONS

It’s a rainy morning at the Port of Oshawa, Ont., and burly stevedores swarm around the *Heloise*, a huge ship from China, hoisting long poles of steel rebar up and out of the hold. But not everyone is there for the cargo. A man in a gold hard hat strides around the machinery, slapping backs and waving hello. Father David Mulholland is here to meet the men on board.

For 37 years, Mulholland has been a chaplain with the Mission to Seafarers, a worldwide Anglican mission that serves the 1.2 million men and women who haul 90 per cent of the world’s fuel, clothing and food. “It’s a lonely job, full of adventure or danger,” says Mulholland. “Either you’re bored or you’re terrified.”

On the worst days, workers face storms at sea, poorly equipped vessels, injuries and owners who won’t pay up. Many seafarers come from developing countries—the Philippines, India, Ethiopia—and their work supports extended families.

In 11 ports across Canada, mission staff help these workers any way they can, everything from offering a listening ear to a ride to the mall. Often, the connection starts with an on-board visit. The mission’s Flying Angel logo on a shirt or hat means a quick passport to foreign ships.



“Everyone is treated with the same dignity and respect.”

—Bishop Michael Ingham

Today, Mulholland climbs up the slippery gangway of the *Heloise* and is greeted by a young, smiling Chinese crew.

Sprightly at 74, Mulholland has met thousands of seafarers while serving the ports of Toronto and Oshawa. He’s lived through the era of Soviet shipping and watched shipping ports grow and shrink around Lake Ontario. But his mission remains the same: welcome the stranger.

Loneliness is a common challenge for seafarers, often away for six months to a year. While they’re at sea, their access to satellite phones and the Internet is infrequent and expensive.

At the Halifax mission, Maggie Whittingham-Lamont, seafarer co-ordinator, brings cell phones directly on board for seafarers. Time to connect with loved ones is precious, she says,

as ships often dock for hours instead of days.

Recently, a seafarer from Ghana asked Whittingham-Lamont to help him recover a lost money transfer of \$5,700 (six months’ wages), which he had sent home to pay for his niece’s tuition. Whittingham-Lamont spent almost five hours on the phone and was finally able to help recover most of the money.

Bishop Michael Ingham of the diocese of New Westminster recently became liaison bishop to the Mission to Seafarers, replacing Bishop Terry Finlay, who retired after 25 years’ service. “Many who come through [the missions] are not Christians and yet everyone is treated with the same dignity and respect,” he says. “Very often their personal and family crises receive help.”

Back on the *Heloise*, Mulholland follows Tao Hongjia and Liu Ning, both in their 20s, for a ship tour. They stroll through control rooms, the kitchen and then out on the deck, overlooking the grey waters of Lake Ontario. The conversation takes on an urgent tone: the young men need to go to Chinatown... for dumplings. They grin sheepishly.

“Very good,” says Mulholland, returning the smile. “We’ll get you some dumplings.”

ALI SYMONS is a senior editor with General Synod.

BOOK REVIEW

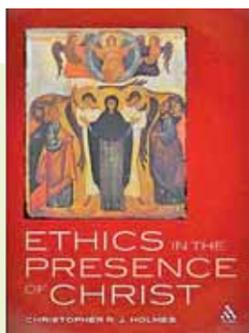
GOING TO THE HEART OF CHRISTIAN FAITH

JAMIE HOWISON

When I was involved in youth ministry, I found myself resorting to that catch phrase, “What would Jesus do?” Even at the time, I had a strong sense that, theologically, WWJD was rather thin. Couldn’t one ask the same question about Mother Teresa, St. Francis or even the Buddha? Wasn’t there a more substantial question to be asked?

In his most recent book, *Ethics in the Presence of Christ*, Christopher Holmes has provided that more substantial question. A young Canadian Anglican theologian, Holmes currently serves as senior lecturer in systematic theology at the University of Otago in New Zealand. Rather than seeing Jesus as one who has set an example, Holmes asks the church to consider what the crucified, risen and ascended Christ is doing now.

“The approach I am championing,” he writes, “aims to demonstrate the difference that it makes to ethics when one



ETHICS IN THE PRESENCE OF CHRIST

by Christopher R.J. Holmes
T&T Clark, 2012
ISBN: 978-0-567-49173-2
\$41.95

takes seriously that the God who acted then in Christ is confessed to be present to us now in Christ through the Word and by the power of the Spirit.” The challenge is to consider how we, both individually and as church, should align our lives with that claim.

Holmes takes a very high

view of scripture. No surprises, then, that among the theologians most frequently cited are Karl Barth, Dietrich Bonhoeffer and T.F. Torrance.

Holmes holds a robust view of the resurrection, ascension and promised return of Christ. For readers more influenced by Borg, Crossan and Spong than by Barth, Bonhoeffer and Torrance—or for that matter, by the Anglican biblical scholar E.C. Hoskyns, on whose work Holmes draws substantially—this will be a stretch.

To be fair, at a modest 164 pages, Holmes can hardly be expected to do more than lay out the basics of a thoroughly invigorating perspective. Still, there is a good deal packed into this carefully argued book, demanding not only a close and careful reading but also a deep engagement with the heart of the Christian faith.

THE REV. JAMIE HOWISON is the founding pastor of saint benedict’s table in the diocese of Rupert’s Land.



COURTESY OF NATIONAL AIR FORCE MUSEUM OF CANADA

THEY SERVED SO MEN COULD FLY

More than 17,000 Canadian women served in the Royal Canadian Air Force, Women’s Division (WD), “because of their sense of adventure, the promise of a job...and the opportunity to ‘do their bit.’” Officially formed on July 2, 1941, the WD staffed about 65 different jobs. Final disbanding took place on Dec. 31, 1946.

FIRST IN, LAST OUT: The R.C.A.F. Women’s Division and Nursing Sisters in World War II

by Glad Bryce
University Women’s Club of Toronto
ISBN: 978-0-9865195-0-5
To order, visit:
www.firstinlastout.ca

YOUNG ANGLICAN CHOSEN

Alexandra (Allie) Colp, 22, was chosen from more than 250 applicants to serve as a steward at the meeting of the World Council of Churches (WCC) Central Committee, Aug. 28 to Sept. 5.

She was one of two stewards from North America at the meeting of the WCC's governing body at the Orthodox Academy of Crete in Kolymari, Greece.

"Being involved in such a rich ecumenical gathering was really a great experience," said Colp, who is a parishioner at St. John's in the Wilderness Anglican Church in New Germany, N.S. The discussions underscored that differences among Christians are "an asset rather than a limitation," said Colp, who is in her



Alexandra Colp

final year of an undergraduate degree in environmental biology at Guelph University in Guelph, Ont. "That is something that will definitely stick with me," she added.

—MARITES N. SISON



COURTESY OF JUDY OATWAY

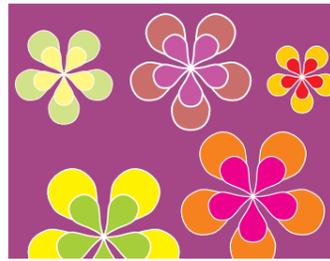
ART HISTORY

Thirteen panels, above, tell the history—in gospel narrative—of Sikri, a remote community in western Kenya. The panels, modelled on a 15th-century Spanish altarpiece, took local women seven months to complete and form an altarpiece in Sikri's Anglican Church of the Resurrection. Until mid-October, the altarpiece was on display in Stellenbosch, South Africa, as part of an exhibition of African art. — D.S. with files from Judy Oatway

DECONSTRUCTING WHITE POWER

The Canadian Council of Churches has published an in-depth exploration of colour-based power in Canada. *Cracking Open White Identity towards Transformation: Canadian Ecumenical Anti-Racism Network Examines White Identity, Power and Privilege*, offers a kaleidoscope of perspectives by writers lay and clergy, white and non-white, from different Christian denominations.

The book's premise is that the dissection of white privilege is a fundamental requirement for the success of anti-racism efforts. "It is impossible to do anti-racism work without examining white identity and the unearned power and privilege that flow from that identity," write the editors in



POWER FLOWER is a tool that identifies where Canadians stand in society's power structure.

the foreword.

This large-print, easy-to-read, soft-cover resource raises questions about oppressive hierarchies, social structures and worldviews, and demonstrates how we all participate in them.

Each chapter ends with a section connecting its content

to a relevant biblical text, and provides questions and activities to provoke reflection and stimulate change. These workshop exercises will help participants dig deep and recognize their own subtle race-based assumptions and actions.

One interesting resource is the Power Flower, a graphic tool for self-awareness developed by Canadian social-change educators in the 1990s. The multi-petaled image is designed to help different people identify where they stand in relation to the dominant and powerful identities at our society's centre.

For more information, contact the Canadian Council of Churches at 416-972-9494, ext. 22, or email: hamilton@councilofchurches.ca.—DIANA SWIFT

LET'S RESPECT AND ACCEPT ONE ANOTHER

Religion can play a great role in promoting messages of inclusiveness, peace and harmony in society. This is why faith communities must persevere in inter-religious dialogue, particularly in conflict-ridden areas, says the Rev. Rana Youab Khan, international interfaith dialogues assistant to the Archbishop of Canterbury and to the Anglican Communion.

Inter-religious dialogue is also crucial in multi-cultural, multi-faith places such as Canada, where people of different cultural backgrounds live side by side. "Let's start by accepting one another, respecting one another and see where that takes us," Khan said, during a visit to the national office of the Anglican Church of Canada in Toronto.

Khan, who is also secretary



MARITES N. SISON

The Rev. Rana Youab Khan

of the Archbishop of Canterbury's Pakistan focus group, noted that extremism often grows in areas where there is war, lawlessness and religious hatred, and where people feel economically deprived.

Inter-religious dialogue should not be the sole purview of religious leaders, he adds. "I believe in the dialogue of life," he says. "Sincere friendship with others" allows inter-religious dialogue to succeed, as does learning about the

tradition of other faiths.

Since 2002, the Anglican Communion has been engaged in regular dialogue meetings with Muslims at Al Azhar University, the oldest and most prestigious university in Cairo, Egypt, and in 2006, the Christian-Muslim Forum was launched.

The Anglican-Jewish Commission and the dialogue between the Archbishop of Canterbury and the Chief Rabbinate of Israel have helped strengthen Anglican-Jewish relations, said Khan.

The Archbishop of Canterbury and Sri Shruti Dharm Das Ji launched the Hindu Christian Forum at Lambeth Palace in 2011. Elsewhere in the Anglican Communion, Khan noted Anglican-Muslim co-operation in projects in Nigeria and in Pakistan. —M.S.

Gifts for Mission inspires generous bequest

Jim has always been a loyal and generous donor to the General Synod, The Primate's World Relief and Development Fund (PWRDF), and the Anglican Foundation of Canada. He is very fond of the Gifts for Mission catalogue because it helps him understand, in real and practical ways, the ministries to which the church is deeply committed.

Jim recently attended a gift planning workshop in his parish church. He was impressed with what he learned and left the session with not only a renewed desire to update his will, but to make an enduring provision in it for the mission and ministry he has been so dedicated to every year.

Because Jim lives in a spirit of gratitude for God's many blessings in his life—and the role the church has played in it—he has always made gifts for today

a priority. But the workshop prompted him to wonder aloud, "What more could I do to provide a legacy for tomorrow?"

Jim decided to seek legal counsel, so that his updated will could reflect this shift in his priorities and he has shared the details with his immediate family. They understand that Jim will set aside funds to help his grandchildren with their educations, but that he has also made a bequest of 10% to be split three ways between the General Synod, PWRDF and the Anglican Foundation of Canada.

Jim is grateful for the opportunity to be generous and to make a difference in the lives of others by making this enduring gift. For their part, Jim's family is humbled by his kindness and generosity—he continues to be an inspiration to them all.

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



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REPORT ON EDUCATION

NOVEMBER 2012



Bilingualism and the better brain

DIANA SWIFT
STAFF WRITER

It was 1965, and educators in the English-speaking Montreal suburb of St. Lambert embarked on a bold new experiment. It was called French immersion and it would take young anglophone pupils and instruct them in all subjects, except English, in the French language. The goal was near native fluency in Canada's other official language.

Since then, French immersion, or French as a second language (FSL), has spread to school boards in provinces and territories from coast to coast. Hundreds of thousands of children have gone through the immersion stream—starting in junior kindergarten or at later points along the educational path.

Today, Canada's world-renowned experiment is considered a success and is viewed as a how-to example by other countries. "It's often used as a model for language revival or maintenance programs such as Welsh," says Dr. Sharon Lapkin, a retired professor at the Ontario Institute for Studies in Education in Toronto.

And despite early criticism—it was expensive, served too few, would hamper children's English development and siphon off funds needed for the English-language stream—FSL continues to turn out young people who score very well on international and Canadian civil service tests in written



A snapshot of French immersion

Immersion enrolment in Canada remains stable, neither significantly growing nor declining. During the 2009-10 school year, more than 338,000 Canadian children were enrolled in French immersion out of total school enrolment of over 4 million. Participation in immersion ranged from some 6,000 in junior kindergarten to 35,000 in Grade 1 and 11,500 in Grade 11. Enrolment

tends to be higher in the primary grades and then drops in the high school years as students prepare for university entrance exams and seek a broader range of course options than some immersion programs can provide.

In addition, more than 1.5 million students were enrolled during 2009-10 in intensive core French programs.

— Source: Provincial and territorial education ministries

and oral French. What's more, bilingual Canadians had higher rates of employment and commanded higher salaries than monolingual French or English speakers, according to the Canada Census of 2006.

Apart from French-language materials, immersion does not greatly increase education costs, says Lapkin. And far from impeding English learning, making French the medium of instruction is additive. "It does not detract from development in your mother tongue or in math or science. It adds another component."

That component may well be contributing to better brains. Mounting neurological evidence from many countries suggests that the two-language brain may well be superior to the monolingual one. Bilingual-

ism appears to confer more fundamental benefits than the ability to converse with a wider range of people and land jobs that require proficiency in two languages. Increasingly, research shows that it can improve crucial cognitive skills not related to language and help stave off dementia in old age.

That's because routinely operating in two different tongues strengthens the brain's executive-control system. "Life-long experience in managing attention to two languages reorganizes specific brain networks and typically sustains better cognitive performance throughout the lifespan," says Dr. Ellen Bialystok, a psychology professor at York University in Toronto.

The executive-control

system is late to mature, early to decline and located in the prefrontal cortex at the very forefront of the brain. "This system is crucial for paying attention, focusing on what's important, multi-tasking and ignoring distractions," says Bialystok. Since both languages are always active in bilinguals, there is no automatic switch-off when they speak one or the other. That gives their executive-control systems massive workouts because they have to filter out one language and keep it from intruding.

Even seven-month-old infants exposed to two linguistic systems in the home show advantages in the speed at which they can switch visual focus.

This new view of bilingualism is replacing the older

view among educators and psychologists that considered a second language to be an interference that hindered academic and intellectual development and even promoted lower IQs.

That potential for interference is what puts the prefrontal cortex through its paces, and bilinguals—whether children, adults or seniors—seem faster at solving certain kinds of mental problems.

Testing by educators bears out this intellectual advantage. Since the beginning of immersion in 1965, a series of large studies has examined the results of standardized testing in school boards across Canada. Granted, there is often a reported lag in English skills when children are tested in Grade 3 before the introduction of English in Grade 4. "But the lag is temporary and by Grade 6, the kids are flying and outperforming mainstream kids," says Lapkin, confirming that learning in another language improves intellectual capacity overall.

As Canada's demographics become more complex in the 21st century, bilingual can easily become trilingual or more. "French immersion programs used to cater mainly to anglophone children. Now the classroom is much more diverse linguistically," says Lapkin. "But the principles of immersion are the same."

See BILINGUALISM, p. 8



3 What teachers earn

4 Jesus bids us shine

5 Tap into your inner theologian

6 Teaching the Marks of Mission



Back to the Bible

DIANA SWIFT

“The existence of the Bible, as a book for the people, is the greatest benefit the human race has ever experienced. Every attempt to belittle it is a crime against humanity.”

“We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatsoever.”



The above remarks were penned by a) an evangelist, b) a professor of divinity or c) the leader of an online Bible study group.

I expect you'll say “none of the above,” and you are right, of course. The first remark comes from the 18th-century German metaphysician and philosopher, Immanuel Kant; the second from the English 17th-century scientist and mathematician, Sir Isaac Newton.

But today, despite its profound spiritual, ethical, artistic and cultural relevance, the Bible seems to have fallen out of favour with Christians as an object of study. Back in the late-1960s, I spent a year as the fledgling Classics mistress at a large Anglican girls' school, teaching Grades 10 to 12. The vast majority of students came from Christian families, attended chapel every morning and studied scripture, too (mainly New Testament).

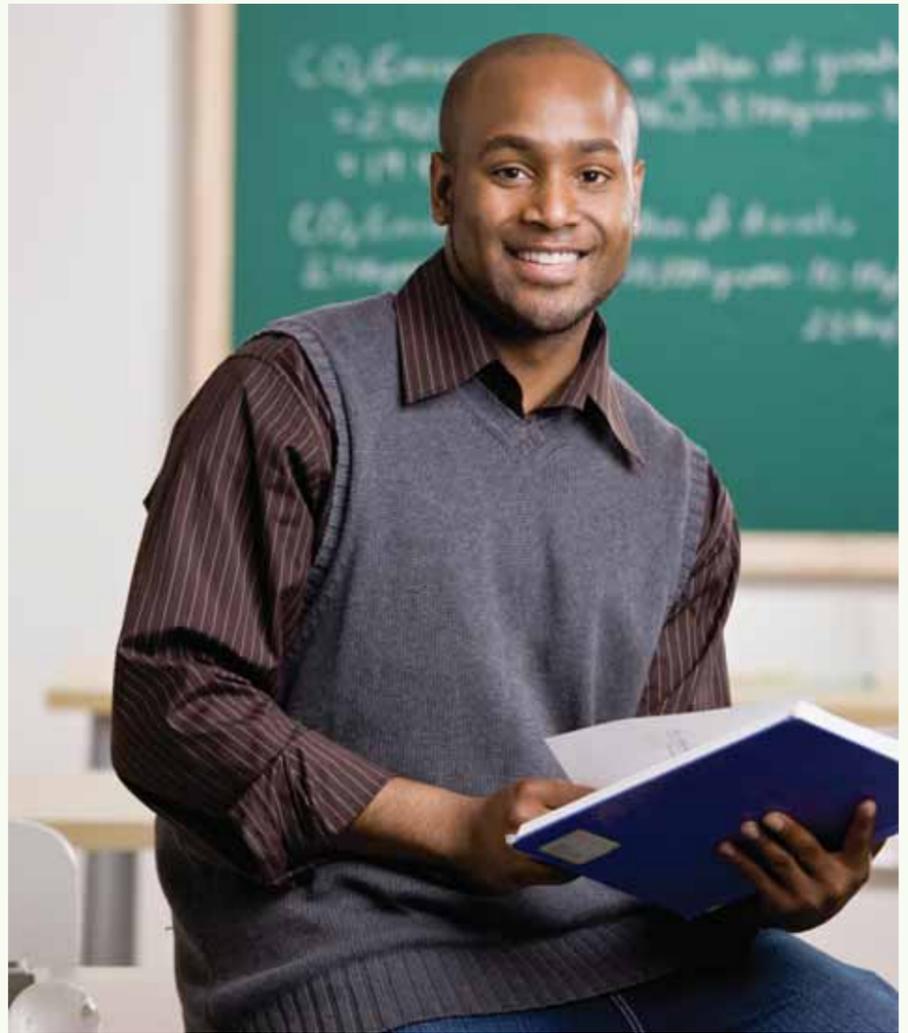
Even back then, I was struck by how much more the girls knew about the culture and stories of classical antiquity than the Bible, particularly the books of the Old Testament. After their ninth-grade English-lit module in Greek mythology and their beginners' study of Latin poets such as Virgil and Ovid, they knew all about the rod of Mercury, but not the rod of Aaron. They were very familiar with the myth of Jason and the Golden Fleece, far less so with the tale of Joseph and the coat of many colours. They could recount in detail the legend of Icarus's fatal flight toward the fiery sun but had never heard of Shadrach, Meshach and Abednego's deliverance from Nebuchadnezzar's fiery furnace. The only Old Testament story they really knew was that of Adam and Eve in the

Garden of Eden—and that had all the elements you'd expect to pique the interest of romance-reading teenage girls: seduction, rebellion and gender politics in a tropical paradise.

I could go on, but I'm sure you get the picture. All I can say is that if those students went on to study English literature at university, many references in the writings of Milton, Bunyan, Spenser, Dryden and Donne—to name a few—would have been lost on them. And I can't think of a better basic model for good English writing style than the majestic simplicity of the King James Bible.

Where the girls of that school stand today in their knowledge of the Bible is anyone's guess, but I'm glad that innovators in the Anglican Church of Canada have now developed a new Sunday school curriculum to help today's children explore the New Testament. (See *The Compendium of the Church Mice*, p. 7.) I only hope that similar educational efforts will soon help kids and adults alike explore the many-layered tapestries of the holy book from Genesis onward. Its poetry and philosophy, its laws and morality, its reason and revelation, its visceral tales of human transgression and divine forgiveness. Whatever your religious identity, in the West, these 66 books are woven into the very heart of the civilization you inhabit.

Diana Swift is an interim staff writer at the *Anglican Journal* and a contributing editor to the *Report on Education*. 



SHUTTERSTOCK

Performance appraisals focus on teachers' professional abilities, not on student testing results.

Assessing teachers

We all know that a good teacher—or a bad one—can forever affect the way a child views learning. So how are Canadian teachers evaluated for effectiveness and tenure?

In Canada, teachers work in a regulated environment that includes periodic teacher performance appraisals (TPAs), conducted according to differing provincial and territorial ministry of education guidelines. With standards set by government, appraisals generally involve observation and evaluation by principals, vice-principals or supervisors across a set of several performance indicators. These competencies might include the following: commitment to and monitoring of student development and well-being, fairness and respectfulness toward all pupils, knowledge of curriculum subject matter and communication skills.

In Canada, teacher evaluation procedures are not tied to student results on large-scale provincial tests. “The focus is on the evaluation of the professional abilities of teachers themselves and on providing support for their professional growth,” says Paul Taillefer, president of the 200,000-member Canadian Teachers' Federation in Ottawa.

If a teacher evaluation system overemphasizes the outcomes on standardized testing—as is the case in some jurisdictions in the U.S.—that can skew the assessment of a teacher's true abilities to inspire curiosity and love of learning. “There is a growing concern in Canada that the ranking of schools and the trend to systems based on narrow testing results limit expectations of student outcomes in a way that is not necessarily good for all students,” Taillefer says.



Critics of the assessment system argue that, despite the appraisal protocols, it's still too hard to get ineffective or abusive teachers out of the classroom. “They're often just traded to another jurisdiction—like baseball players or bad priests,” says one Toronto teacher at a large Toronto high school. “Believe me, I've worked with some real crazies I wouldn't want teaching my kids.”

Paradoxically, it can be easy to fire an otherwise good teacher who swims against the administrative stream. This year, Lynden Dorval, a physics teacher at Ross Sheppard High School in Edmonton, was first suspended, then fired for awarding zeros to students who failed to submit assignments or skipped tests—in defiance of his school's “no zeros” marking policy.

Some observers, teachers among them, say that teaching would really improve with reforms to make it easier to dismiss teachers for incompetence, harder for teachers to get tenure and possible for parents to choose schools for their children and have their education tax dollars follow their selections. —D.S. 



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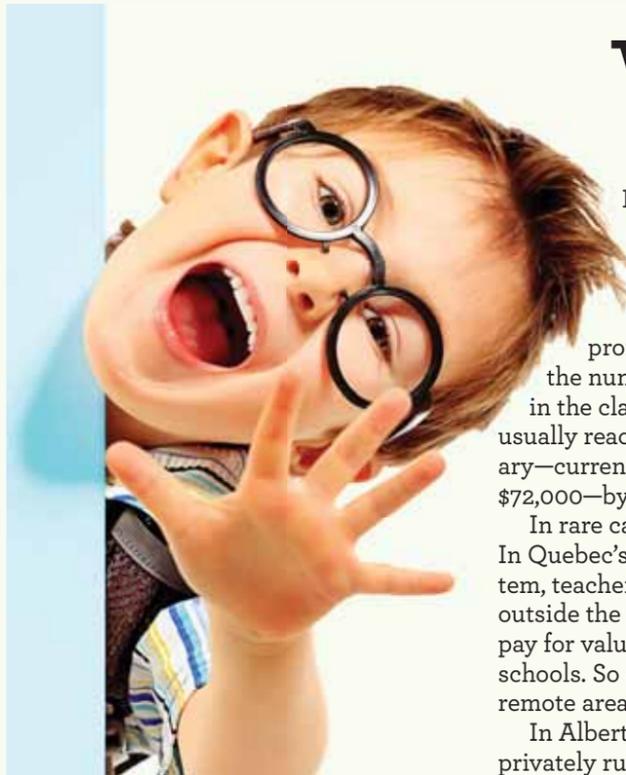


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What teachers earn



In Canada, teachers are generally compensated according to a basic grid. They earn more according to their academic and professional credentials and the number of years they've spent in the classroom. A teacher can usually reach the maximum basic salary—currently topping out at around \$72,000—by the 10- or 11-year mark.

In rare cases, they can earn extra. In Quebec's English public school system, teachers who assume extra duties outside the classroom can earn extra pay for value-added services to their schools. So can teachers who work in remote areas of the province.

In Alberta, the publicly funded but privately run Calgary Girls' School

has entered the controversial area of teacher merit pay, offering small bonuses for effective teachers who go the extra mile.

Proponents of merit pay argue that traditional pay structures reward longevity as much as effectiveness, mediocrity as much as excellence. They believe that teachers—like other professionals such as doctors and lawyers—should be rewarded for service above and beyond the strict call of duty. Weaker and unmotivated teachers need incentives to improve or leave the profession.

Critics of teacher merit pay—especially compensation tied to student performance on standardized tests—fear it will turn education toward a business model, as has happened

in some districts in the U.S. "Most businesses are mediocre at best and a lot of them fail. So why would we want to follow that model in education?" says Canadian Teachers' Federation president Paul Taillefer.

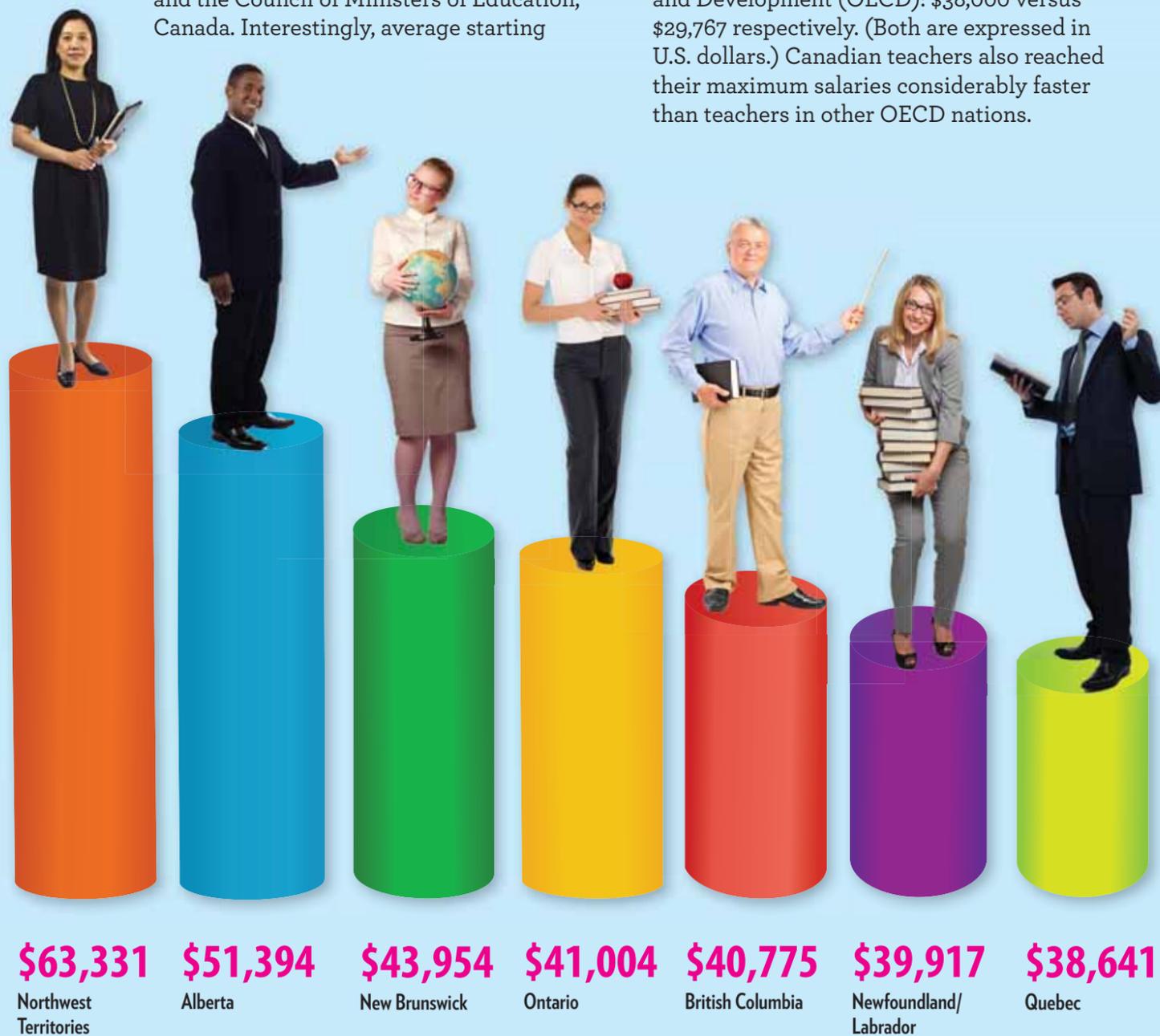
Yet studies in the U.S. and the U.K. have reported a positive link between merit pay and improved student performance. One U.S. study found that pay incentives for teachers had more impact on student test scores than smaller classes.

And the merit-pay concept is not designed to turn teachers into profit-driven Gordon Gekkos. At the Calgary Girls' School, for example, effective teachers can earn \$1,000 bonuses but must spend them on further professional development. —D.S.

...and your average starting salary is...

Here are some figures for the 2008-09 school year from *Education Indicators in Canada*, a comprehensive international report published in 2011 by Statistics Canada and the Council of Ministers of Education, Canada. Interestingly, average starting

salaries for Canadian teachers with basic qualifications were consistently higher in 2008-09 than those in other countries of the Organisation for Economic Co-operation and Development (OECD): \$38,000 versus \$29,767 respectively. (Both are expressed in U.S. dollars.) Canadian teachers also reached their maximum salaries considerably faster than teachers in other OECD nations.



\$45,270

Average Canada-level starting salary in Canadian dollars for primary and lower-secondary teachers with minimum training in 2008-09

7,391

Total average number of hours of formal classroom teaching per year given to Canadian students ages 7 to 14 (versus 6,497 hours for other OECD countries)

50%+

Average amount earned over starting salary after 10 years' experience

6%

Proportion of Canadian gross domestic product allocated to educational institutions in 2007

\$10,429

Average annual expenditure by Canadian schools per student from pre-primary to upper-secondary school in 2007

Jesus bids us shine

Children learn how to brighten the world



Wherever the British settled, the Church of England left its indelible mark on education. Today, Canada has many venerable independent schools rooted in the Anglican tradition and dating back to pre-Confederation days. To name a few: King's-Edgehill in Windsor, N.S., established in 1788 by the area's first Anglican bishop; Bishop's College School in Lennoxville, Que., opened in 1836; and Trinity College School in Port Hope, Ont., started in 1865.

But new Anglican schools keep springing up, backed by parents who want their children to learn to high standards in a context of Christian values. One relative newcomer is Christ Church Cathedral School in Victoria, a junior kindergarten to Grade 8 facility that opened its doors in 1989 in a premier location right behind the cathedral on Vancouver Street.

Its fundamental principle is to encourage each child to grow in the light of Christ. "Our Latin motto is *lux mundi*, light of the world, just as Jesus was the light of the world," says Stuart Hall, head of the 23-year-old, 210-student, 30-educator school. And the concept of "let your light shine" is applied in daily lessons. "We ask students what they're doing to make their light shine out," says Hall. "Even our gym strip has a candle on it!"

One of the perks of the school's location is using the cathedral each week for Wednesday morning chapel. That space provides a reverence-inducing backdrop when the older students act out Jesus' parables during the service. "It makes the stories come alive for everyone, and sometimes even the kindergarten pupils take part,"

says Hall. Another advantage is occasional visits from Bishop James Cowan, who has an office in the same block.

Each morning begins with a prayer or, if a non-Anglican teacher prefers, a spiritual reflection for the day. "As our bishop says, the Anglican tradition is a large tent, and we welcome anybody in it," says Hall. Prayers are said at Monday assembly, grace is said before breaking for lunch, and all students, regardless of their religious identity, take Christian religious instruction that follows the cycle of the three-year liturgical calendar, thereby exposing them to both Old Testament and New Testament teachings.

The school, which has several Jewish and Hindu families, makes plenty of room, however, for other faiths. "One year, our Jewish families brought in a menorah and talked about Hanukkah. Then they served traditional potato latkes to the entire school," says Hall. "The students learned how the Jewish tradition connects with the Christian." The school recognizes other religions as well, honouring their special days and mounting slide shows of religious observances in different parts of the world.

In accordance with its credo of shining your light out into the world, Christ Church has a strong focus on collaboration and community service. Last year, more than half of its 55 senior students sat on the student council. After doing some research, its members made presentations to the school and petitioned it to support three local charities: a start-up environmental group, the Society for the Prevention of Cruelty to Animals and a medical charity. "The year before, the school selected three charities for children's illnesses in support of students at the school who suffered from these maladies," says Hall.

Needless to say, Cathedral students are dab hands at fundraising—holding sock hops, bake sales and bottle drives. Very popular is dress-down-in-mufti day when the kids make donations in return for doffing their uniforms and wearing civvies to school. "They plan something almost every month, and last year raised about \$5,000 for charity," Hall says.

Not far from the school, the Rainbow Kitchen serves meals to street people and other low-income citizens. On the first Tuesday of each month, Cathedral's Grade 8's descend on Rainbow to chop vegetables, plate food and clean up. The experience teaches them that people of low income are real people who are more than their impoverished circumstances and not just forgettable urban debris. The pupils of Grades 1 and 7 read and sing to seniors in a nearby residence. "Community service is a powerful tool for learning, especially at the middle school level," Hall says.

On Oct. 16, the school participated in the UN's World Food Day, delivering groceries to Victoria's St. Vincent de Paul Society. "They're learning that Christianity is about connecting with others," says Hall. And thanks to its location, the students can easily connect with the cathedral parish and the larger diocesan community.

Last year, five students were baptized at the cathedral. When the dean told one young candidate for baptism that he'd have to start going to church now, the lad replied indignantly, "I've been coming to church every Wednesday since kindergarten!" For some students, notes Hall, the school's Wednesday chapel services have been their only opportunity for religious experience, but clearly they have had a powerful effect on some. —D.S. 

Community service is a powerful tool for learning, especially at the middle school level.

—Stuart Hall

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Tap into your inner theologian

Understanding what it means to be people of the gospel in the 21st century

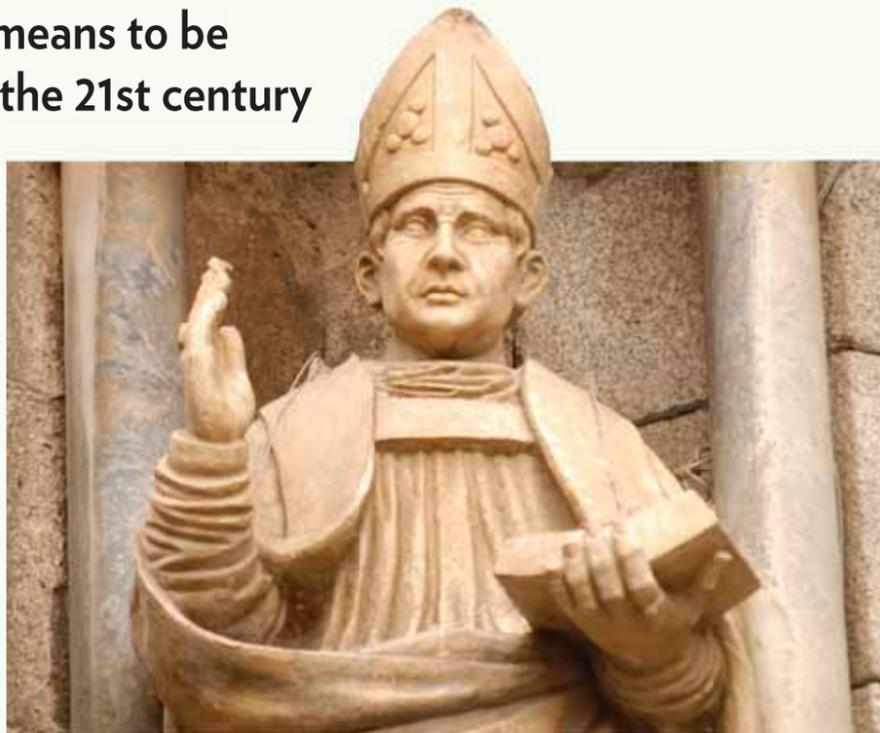
The founders of All Saints' Cathedral College in Edmonton take the view that Christians need solid education to function as people of the gospel in this complex modern world. In fact, they need to tap into their inner theologian to hone missional skills adequate for the challenges of the global village.

"Our driving principle is to equip Christians to have a strong and credible voice in the world," says the college's academic dean, the Rev. Dr. Joanne Neal, a professor of education at Concordia University College of Alberta, where the college's courses take place. "They need to be informed about the secular issues, but they also need to understand the theological underpinnings of our arguments on these issues."

To that end, one of the aims of this joint venture between All Saints' Cathedral and the diocese of Edmonton is to get laity and clergy thinking of themselves as emerging theologians as they pursue continuing education to enhance ministry.

Committed to promoting the five Marks of Mission, the college, whose "campus" is a virtual one (www.allsaintscathedralcollege.com), construes ministry broadly. Ministry is the act of being engaged in any social service dedicated to the improvement of society and the world community—a mission in which both clergy and laity have crucial roles to play as the church carries the gospel message into the world through words and deeds.

Continuing education is part of the college's mandate through its affiliation with the Indiana-based Graduate Theological Foundation (GTF). Set up after Vatican II in 1962, GTF is an international and ecumenical society committed to continuing professional education.



JOSE LUIS MESA /SHUTTERSTOCK

All Saints' roots stem from the cathedral schools of sixth-century Spain.

Our driving principle is to equip Christians to have a strong voice in the world.

—The Rev. Dr. Joanne Neal

The degree-track programs open the door to study in Oxford and Rome. "A lay person has the option of taking a PhD in theology, with the degree coordinated through GTF," says Neal, adding that lay people can thereby end up being more theologically credentialed than clergy.

Less formal learning options, public lectures and professional development for clergy are also on offer.

Last winter, the college launched its inaugural round of four 15-hour courses at \$75 apiece. A special fund provided for people unable to afford the fees. Courses included "Two Thousand Years of Mission";

"Church Mission and Gospel in the 21st Century"; "Christianity and Environmental Stewardship"; and "The Christian Implications of Globalization."

The turnout was modest, concedes Neal, but adds that "...we are gathering momentum."

The college plans to beef up its career-track side to attract those interested in the vocational diaconate and the "locally raised-up priest" route to ordination. The latter is aimed at people who want to become priests but cannot, at this stage of their lives, travel across the country to spend two years in seminary.

In line with that goal, the college is bringing over the Rev. Dr. Robin Gibbons, director of the Centre for the Study of Religion in Public Life at Oxford University, to give a practical seminar in preaching. Installed as ecumenical canon in May, Gibbons will teach for a week or so in Edmonton at the end of February 2013.

The college is backed by a diverse

faculty with a broad range of expertise. Among its clerical members are the Rt. Rev. Jane Alexander, bishop of Edmonton, and the Rev. Canon Dr. Vincent Strudwick of Oxford's Centre for the Study of Religion in Public Life. On the lay and scientific sides are psychologist-theologian Dr. John Morgan of the GTF and Dr. Geoff Strong, a retired atmospheric scientist who teaches courses at King's University College and the University of Alberta. Strong's special interests are the science of global climate change and environmental stewardship.

One enthusiastic participant is the Rev. Stephen London, who taught a five-week course on the history of the church from Emperor Constantine to Cardinal Newman. "We had 10 lay people in the course, one of whom was ordained as a vocational deacon at the midway point," he says. London will give another course over the coming fall and winter in the main figures and movements of the church in the 20th century.

The college's 2012 fall semester launched in September with a new lecture series, "Caring for All Creation." Other course options in theology and history include: "Introduction to the Old Testament"; "Paul—Apostle to the Gentiles and Man of Letters"; and a lecture series, "The Church After Christianity."

"We're still very interested in having lay people participate," says Neal, conceding that there's still much work to be done in getting the word out through the diocese.

While preparing Christians for maximum effectiveness in the modern world, the All Saints' Cathedral College acknowledges its early medieval roots: the schools that first sprang up around cathedrals in sixth-century Spain and laid the foundations for the great universities of Europe. —D.S.

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“While I support strong Sunday school programs with specific learning outcomes, kids also need just to have the church experience.”

—Kate Newman

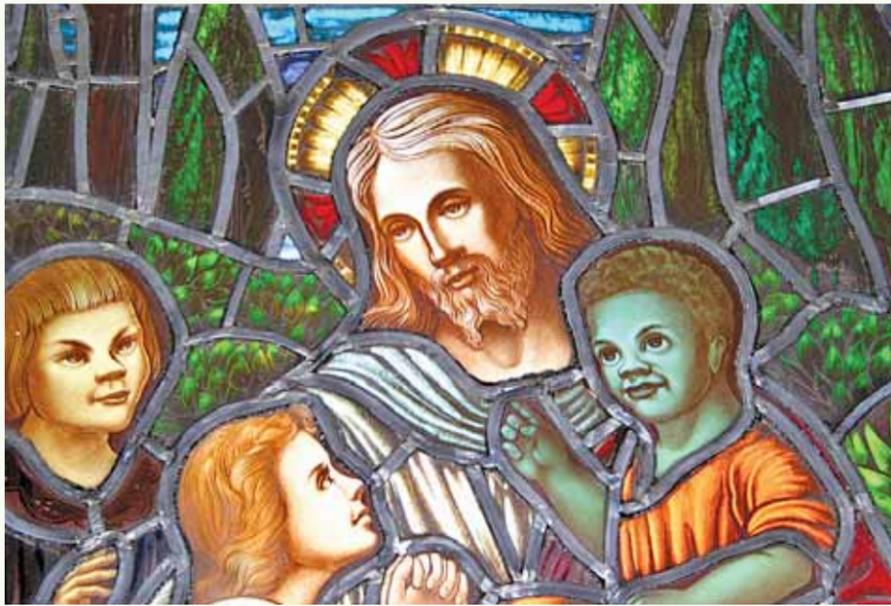
Teaching the Marks of Mission

Since its launch last June, the Anglican Church of Canada’s new online Sunday school curriculum has been helping teachers make the Marks of Mission come alive.

“We have close to 200 regular users tracking along with *The Compendium of the Church Mice*, with hundreds more checking in and using its resources on a regular basis,” says Lisa Barry, Marks of Mission project co-ordinator. “We estimate that so far around 10 per cent of Canadian parishes have found this resource useful for their Sunday school planning.”

What’s got priests and divinity students most excited about *The Compendium of the Church Mice* is its groundbreaking apprenticeship-of-presence component. On the first Sunday of each month, the entire Sunday school participates in the main church service. “Even if they’re colouring or reading during the service, they’re still absorbing the language and process,” says Vancouver teacher Kate Newman, who helped develop the comprehensive year-long lesson guide for time-pressed teachers.

In fact, the children absorb the



V.J. MATTHEW

Children absorb liturgical language and ritual by observing adults.

language and rituals of the liturgy painlessly—much as young children learn their native tongue and accepted behaviours—by hearing and observing older role models.

According to Newman, it’s important that young children have

the chance to separate school from church. “While I support strong Sunday school programs with specific learning outcomes, kids also need just to have the church experience,” she says.

In schools of any stripe, children

are separated for effective learning by age group. “But in church it’s really about the inter-generational experience, the coming together of many different ages,” Newman says. “There aren’t many times in society when that happens, so church is a really special place.”

In her view, the presence of children at the service can be transforming for them and for the church community, and it’s also a bonus for the dedicated teachers who get to attend a full service once a month.

As part of the curriculum’s apprenticeship program, the children participate in all aspects of the service from greeting congregants at the door to bringing up food donations and following adults as they present the offering. This inclusive learning approach has tripled Sunday school attendance at Vancouver’s Christ Church, Newman says.

Does she foresee some precocious child ascending to the pulpit someday and delivering an impromptu homily? “I would love to see that,” she says. “And I think we have to allow for it!”

—D.S.



God has blessed me through people like you.



Grace has been greatly impressed by the theological students she has met through her parish in recent years. They are bright, energetic and enthusiastic. And very grateful to The Anglican Foundation of Canada for bursary assistance!

Grace is planning a charitable gift annuity for The Anglican Foundation to support this important aspect of the Foundation’s ministry. She will contribute \$30,000 which will provide her with a life income of **\$2,481.60 (\$206.80 monthly, and annual yield of 8.272%) entirely income tax free.** In addition, Grace will receive a donation receipt for **\$9,000.00.** The Anglican Foundation will invest her gift to provide additional bursary assistance for theological education.

Since 1995 The Anglican Foundation of Canada has awarded over \$850,000 in bursaries to theological students in training for ministry. The average bursary is \$1,500 and we’d like to provide much more generous assistance and support to more students. Please follow Grace’s thoughtful example and make a gift to The Anglican Foundation of Canada to support tomorrow’s leaders in the Church.

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The Compendium of the Church Mice

Developed by Anglicans for Anglicans, this year-long curriculum for all Sunday school ages grew out of a 2011 contest that was part of General Synod's Marks of Mission Initiative. The curriculum's lessons are tied to the texts of a church's liturgical calendar. Its creative activities, from puppetry to tree watching, are tied to the five major liturgical seasons and to the Five Marks of Mission.

Teachers are encouraged to read the gospel to children and to trust their instincts in talking to children about its passages. The children learn to live the marks through the gospel-linked lessons and related activities that range from humanitarian service to environmental stewardship.

The contest's winners—Kate Saunders of Richmond, N.B.; Janet Cress and Nancy Wilcox of Binbrook, Ont.; and Kate Newman of Vancouver—produced an outline last November that Newman later fleshed out in detail as a year-long manual of lessons led by a church mouse. But

“Teachers can choose to follow the curriculum closely or select themes and activity ideas to complement their own lesson plans.”

—Kate Newman

the curriculum is not intended to be a binding plan to be mastered through massive amounts of prep time.

“Teachers can choose to follow the curriculum closely or select themes and activity ideas to complement their own lesson plans,” says Newman.

“We have a fairly young Sunday school for ages three to 10, and the curriculum really seems to appeal to them,” says Terry Shepherd, a Sunday School teacher and office administrator at St. Mary's Anglican Church in Nanose Bay, B.C. “The themes are very creative.” —D.S.



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Bilingualism

Continued from p. 1

The challenge is greater, however. Instead of, say, an anglophone parent with high school French helping a child rewrite a French story in English at home, today's immersion student may have an Urdu-speaking parent with limited English and no French trying to help translate the story to the mother tongue.

In 2012, despite support from a majority of Canadians, its documented success in producing people equipped to function in French, and mounting scientific evidence of the cognitive benefits of bilingualism, the immersion/FSL option has some distance to go before access can be considered equitable. According to the Ottawa-based lobby group Canadian Parents for French, there are discrepancies among school districts in the number and types of programs offered.

Some jurisdictions impose enrolment caps or levy program and transportation fees.

"This all depends on how the provinces and boards decide to spend the extra money they get from Heritage Canada under the Official Languages in Education Program to subsidize French immersion," says Dr. Matthew Hayday, a professor of Canadian history at Ontario's Guelph University.

But with the recent election in Quebec of the pro-separatist Parti Québécois government of Pauline Marois, there's another good reason to promote French immersion: national unity. "Fluency in our two official languages is incredibly important in the Canadian context in terms of creating a cohort of people able to serve as a bridge between our two language majorities," says Hayday. "It's a way of creating people who can communicate between francophone majorities and minorities across Canada and the rest of English-speaking North America."



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—Kristin Jenkins, Editor,
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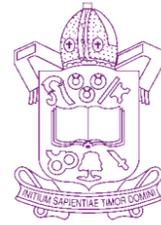


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DEBRA GILL

The Rev. Georgina Bassett

On Sept. 16, the Rev. Georgina Bassett made history by becoming the first person of Slavey heritage to be ordained a priest in the Anglican Church of Canada.

Bassett will continue to work at Grace-St. Andrew's, a joint Anglican-United Church congregation in Hay River, N.W.T., where she assists the Rev. Vivian Smith. Being the first Anglican priest from the Slavey people is "very special," said Bassett, who is a member of the K'atlodeeche First Nation. The Slavey are Dene people of the MacKenzie River basin.

Andrew Atagotaaluk, bishop

of the diocese of the Arctic, ordained Bassett. The church, was jam-packed with members of the community as well as Bassett's family, some of whom flew in from Vancouver and Yellowknife.

Bassett hopes her ordination will encourage aboriginal people, especially young people, to attend church. While Bassett went to Sunday school as a child, she walked away from the church as a teenager. In 2001, she came back to church with her husband, Steve, and together they raised four "amazing" sons. Her experience proves that "God is always there, waiting for us," she says.

—MARITES N. SISON



EAGLE VISION INC./ENTERTAINMENT ONE/NFB

Film documents the aggressive assimilation forced on First Nations people.

A TALE OF TWO SURVIVORS

We Were Children, a film that chronicles the lives of two survivors of the residential schools system in Canada, was among the Canadian entries to the 2012 Vancouver International Film Festival, Sept. 27 to Oct. 12.

The docudrama tells the stories of Lyna Hart and Glen Anaquod, who were four and six, respectively, when they were taken from their families and put into church-run residential schools. Both were subjected to the cultural assimilation that was part of the federal government's policy to "kill the Indian in the child." Both were subjected to physical, emotional and sexual abuse.

"We have to tell the story," says Lisa Meeches—one of the film's executive directors—whose own parents and older siblings went to residential

schools. "It's important for me, for my non-aboriginal friends and colleagues and for Canadians to know the truth."

While the film documents the abuse that both Hart and Anaquod suffered, it also documents their indomitable spirit. A particularly poignant scene shows Hart being forced to hold her own tongue as punishment for speaking Cree. With saliva running down her chin, she escapes the pain and humiliation by imagining how the horses on her family's farm would drool. "I used my imagination to feel safe," says Hart in the film. "I retreated there a lot."

Shot in Winnipeg and St. Pierre-Jolys, Man., *We Were Children* will be available on DVD on April 12, 2013, through the National Film Board, at www.nfb.ca. —M.S.

CHILDHOOD TRAUMA BODES ILL FOR FUTURE

An aboriginal person who has had a personal or family involvement with a residential school in Canada is statistically more likely to end up in the care of the Children's Aid Society (CAS), a new study now shows. And being involved with the CAS increases his or her likelihood of getting into trouble with the law.

The study, *Residential School Experience and Involvement with the Criminal Justice System*, was commissioned by the Truth and Reconciliation Commission of Canada (TRC). A copy of the study report was provided exclusively to the *Anglican Journal*.

The report also shows a statistically significant

relationship between personal or family involvement with residential schools and exposure to violence as a child.

"Involvement with the CAS is linked to separation from the family, [as well as] physical or sexual abuse as a child and criminal behaviour later in life," write the study authors.

The findings provide "a very clear indication of the inter-generational trauma..." of residential schools, said Jonathan Rudin in an interview. Rudin is program director at Aboriginal Legal Services of Toronto (ALST) and co-author of the report, along with Ashley Quinn. The report will be included in the TRC's final report to be published in 2014.

The study is based on statistical analysis of Gladue reports, which contain the personal history of an offender. While the study does not establish whether or not attendance at residential schools is linked to criminality, statistics consistently point to the over-representation of aboriginal inmates in Canadian prisons.

Even though aboriginal people make up less than four per cent of the total population, one in four male inmates in Canadian prisons is aboriginal, Rudin pointed out. One in three women in jail is aboriginal and almost a third of incarcerated youth is aboriginal. —M.S.

CONSIDER THIS YOUR INVITATION

The five Marks of Mission in the Anglican church include proclaiming the good news of the kingdom and nurturing new believers. Yet eight out of 10 Anglican parishioners may be ignoring one of the easiest ways to do both of these: inviting someone to church.

Fear of failure lies at the root of this lapse, says Michael Harvey, the Manchester-based linchpin of the Back to Church Sunday movement, launched in 2004.

"Anglicans are afraid people will say no, and that negative answer will reflect on them personally," says Harvey.



CONTRIBUTED

Michael Harvey

just need to invite and let God do the rest." It is documented that people sometimes need a few invitations to get up the courage and momentum to get to church, he points out.

Many Christians feel they have no friends outside their church to invite. They can draw on people they encounter in

The possibility of rejection should not be an issue, he insists. "The results are God's problem. We

just need to invite and let God do the rest." It is documented that people sometimes need a few invitations to get up the courage and momentum to get to church, he points out.

Many Christians feel they have no friends outside their church to invite. They can draw on people they encounter in

their daily routines, says Harvey. "Do you frequent a coffee shop, gas station, grocery store, insurance company or bank?" he asks. "Have you recently dealt with a real estate agent, lawyer, floor installer, teacher, police officer, badminton or tennis partner? How have you tried to connect? Just think, if we all invited one person, we could potentially double our congregations in one week!"

His book, *Unlocking the Growth: You'll Be Amazed at Your Church's Potential* (Monarch Books, 2012), is available through Augsburg Fortress. \$19.99, ISBN 978-0857211989 —D.S.

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Federal funding cuts to Library and Archives Canada (LAC) may severely restrict libraries' ability to make accessible the original documents that chronicle Canadian history.

"This constitutes an attack on one of Canada's most important cultural institutions," said James Turk, executive director of the Canadian Association of University Teachers (CAUT) in a press release. A campaign to save LAC has been launched by CAUT.

The cuts will affect local archivists working in communities and dioceses. "Many small archives have depended on grants from LAC to carry out their work," says Laurel Parson, assistant archivist at General Synod Archives in Toronto.

Many archival projects scheduled for summer 2012 had to be cancelled after the federal budget cuts were announced in April. —D.S.

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TERRY LOEHR

WASTE NOT, WANT NOT Members of the Ahtahkakoop Cree Nation prepare to drive their trailer of pews, donated by deconsecrated Anglican churches in the diocese of British Columbia, to Anglican churches in northern Saskatchewan.

PROJECT PEWS TO THE RESCUE

They say that every cloud has a silver lining. For the congregations of nine deconsecrated Anglican churches in Victoria, B.C., that silver lining has taken the form of the Pews for Saskatchewan project.

On April 23, after much activity behind the scenes, a large moving van from the diocese of British Columbia delivered 52 pews, along with vanity panels, an altar and other church furnishings, to Prince Albert, Sask. From there, the 12-foot pews made their way to the Church of St. Simeon and St. Anna on the Ahtahkakoop Cree Nation, while 14 of

the nine-foot pews went to St. Bartholomew's Church in Pelican Narrows, part of the Peter Ballantyne Cree Nation. The rest of the pews went to St. Thomas' Church in Shoal Lake Cree Nation, and the other items were dispersed among congregations in Little Red River Reserve and Montreal Lake Cree Nation.

The diocese of Saskatchewan is sending a big public thank-you to all involved in the diocese of British Columbia, and hopes the givers find some solace in knowing that their gifts are still being used for their original purpose. —MARY BROWN

IT'S ABOUT THE PERSONAL TOUCH

There are many approaches to Back to Church Sunday. From polished videos [http://backtochurch.com/videos] produced by the U.S.-based Back to Church Sunday organization, to newspaper ads to simple homemade potlucks and personal invitations to friends and neighbours.

In Edmonton, the Rev. Nick Trussell of Holy Trinity Anglican Church, who has been co-ordinating Back to Church Sunday efforts, says many parishes were planning to keep it simple and emphasize personal invitations by parishioners.

"It's about the one-to-one invitation," Trussell says.

In Crapaud, P.E.I., church warden Connie MacKinnon says that such Back to Church Sunday efforts have helped to rebuild the congregation of St.



CONTRIBUTED

Connie MacKinnon

John the Evangelist after it split away from a three-point parish and became a stand-alone church.

Three years ago, a core group of 14 parishioners "pulled out all the stops" for Back to Church Sunday—delivering invitations, putting up posters, scrubbing the church from top to bottom, polishing the brass, planning special music for the

service and a potluck for after the service. Their efforts were rewarded with a turnout of 126 people, some of whom continued to attend. The average Sunday service now attracts about 45 people.

Parishioners' personal invitations have been a part of that success. MacKinnon recounts running into a friend she hadn't seen in a long time at a Walmart last year. In the course of the conversation, MacKinnon ended up inviting her friend to Back to Church Sunday by saying, "Oh, by the way, we're having a special church service on Sunday. If you're not doing anything, why don't you come along?"

Sure enough, the friend showed up and has become a tremendous asset to the congregation. —LEIGH ANNE WILLIAMS

THEY'RE RICHER THAN THEY THOUGHT



COURTESY OF SOTHEBY'S, NEW YORK

The sale of these chairs provided much-needed cash for mission at St. Matthias in Victoria.

St. Matthias Anglican Church in Victoria is \$630,000 richer after two 17th-century Chinese chairs were sold at Sotheby's in New York. For decades, the wooden Qing dynasty armchairs, dating back 300 years, sat unnoticed at the back of the financially struggling church.

"They were fondly familiar fixtures in the church, but this windfall will allow us to do some creative things that we couldn't do before, so I can't say I am sad to see them go," says the Rev. Robert Arril, St. Matthias' rector.

In 2010, the chairs, assumed to be replicas, caught the sharp eye of a woman knowledgeable about Oriental antiques. After appraisal by local experts, they sold at a Sept. 11 Sotheby's auction for \$758,500 (including a buyer's premium).

Several programs sponsored by St. Matthias, including outreach services for single mothers and homeless people, will directly benefit from the sale. The church also runs a small on-site apartment complex for low-income seniors.

—DIANA SWIFT

December Bible Readings

DAY	READING	DAY	READING
01	1 Thessalonians 3.1-13	16	Zephaniah 3.1-20
02	Luke 21.20-38	17	Micah 1.1-16
03	Daniel 10.1-11.2a	18	Micah 2.1-13
04	Daniel 11.2b-20	19	Micah 3.1-12
05	Daniel 11.21-45	20	Micah 5.2-15
06	Daniel 12.1-13	21	Micah 6.1-16
07	Mark 12.1-27	22	Micah 7.1-20
08	Mark 13.14-37	23	John 5.19-47
09	Luke 3.1-22	24	Luke 2.1-20
10	Obadiah 1-21	25	Psalm 97.1-12
11	Nahum 1.1-15	26	Acts 6.1-15
12	Nahum 2.1-13	27	John 13.1-20
13	Nahum 3.1-19	28	John 7.1-24
14	Zephaniah 1.1-18	29	John 7.25-52
15	Zephaniah 2.1-15	30	Luke 2.41-52
		31	2 Chronicles 6.1-21

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Matthew 11:28-30

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

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The sanctuary space will become an atrium and play area.

CHURCH TRANSFORMED

Nearly a decade ago, St. Matthew's Anglican Church in Winnipeg had fallen into disrepair. Located in a troubled neighbourhood where the poverty rate is at least double Winnipeg's average, the inner-city church was contaminated with mould and asbestos. Its new incumbent, the Rev. Cathy Campbell, wondered how its ministry could even be sustained.

And yet, the huge brick building was home to five vibrant worshipping congregations. It also housed the Neighbourhood Resource Centre, which provided services ranging from meal programs to English language courses. Thanks to

the vision and persistence of Campbell and her congregation, the church is being repurposed into "WestEnd Commons," a \$6.2-million multi-use, secular complex that includes a worship centre and affordable housing for low-income families. The vision is to create a sustainable future for St. Matthew's and to help revitalize the area. (Twenty-two per cent of the project's capital funds—\$1.3 million—is still needed.)

For more details, visit www.thewestendcommons.ca. Send cheques to St. Matthew's Non-Profit Housing Inc., 641 St. Matthew's Ave., Winnipeg, MB R3G 0G6.

—MARITES N. SISON

Back in 2010, Shannon Cottrell was just a few minutes into the film *Food Inc.* when she felt the stirrings of a life-changing decision: she would become a vegetarian—immediately. The 2009 documentary exposes the cruel underbelly of the North American meat industry and factory farming.

Cottrell, who is donor relations and volunteer coordinator, Resources for Mission Department, at the Anglican Church of Canada's national office in Toronto, made the switch to full-scale veganism—even eschewing honey—in October 2011. "I realized I was still supporting the dairy and chicken-farming industries, and these fed into the meat industry and factory farming," says Cottrell.

That decision produced a ripple effect that soon extended to several non-edible



DIANA SWIFT

Shannon Cottrell

products she was using, such as animal-tested beauty and cleansing products. Now, she even tries not to buy leather

shoes. "I am still in transition," she admits. "I try to do the best I can, one step at a time."

According to United Nations' figures, livestock production is responsible for 18 per cent of climate change—more than all of transportation. A surprising 30 per cent of the earth's land is used in some way for meat production. In Canada, 77 per cent of crops are grown to feed livestock. Then there's the contamination of earth and water systems by pesticides and animal waste.

Cottrell has no regrets about changing her lifestyle. "It's about safeguarding the integrity of creation and sustaining and renewing the life of the earth. I have one life, and I realized at age 32 that I want to be more mindful and to live life in a kinder and more conscious way." —D.S.

MUSICAL MEMORIAL TO A FALLEN SOLDIER

Last month, a Canadian soldier who died in combat far from home received a special tribute. At St. Luke's Cathedral in Sault Ste Marie, Ont., a new German-built pipe organ was dedicated to the memory of Captain Nichola Goddard, killed in action in 2006 in Afghanistan at age 26.

At the time of her death, the young woman—whose grandparents are parishioners at St. Luke's—was serving as a forward observation officer with Princess Patricia's Canadian Light Infantry. She is the first Canadian woman to die in combat since World War II and was posthumously awarded the Meritorious Service Medal.

According to Stephen Mallinger, organist and choirmaster, the new memo-



STEPHEN MALLINGER

New tracker organ at St. Luke's Cathedral, Sault Ste Marie, Ont.

rial tracker organ was built in Hamburg by the renowned firm of Rudolf von Beckerath. "A tracker organ uses mechanical linkages between keys, pedals and the valves that allow air to flow into the

pipes of the corresponding notes. There are no electronics," he says.

He concedes that this type of organ, which was especially "voiced" for the cathedral's acoustics by a visiting expert from Beckerath's, does require a slight adjustment in playing technique. "It takes a little more finger power and has a heavier action, but the sound is very fluid and very even."

Mallinger's first public performance on the organ, which has pride of place in the cathedral's new mezzanine, was given on May 20 when he played Dieterich Buxtehude's "Komm nun bitten wir den heiligen Geist" during Holy Communion. "Two people came up and said it made them cry," he says. —D.S.

SOLAR PANELS EARN CASH

The Rev. Cathy Miller has a passion for green and for the Marks of Mission, especially the fifth mark, to safeguard the integrity of creation and renew the life of the earth. The two come happily together in the Green Team, an initiative led by Miller, associate priest at 160-year-old All Saints' Anglican Church in Collingwood, Ont.

The green campaign was galvanized by the arrival of two new parishioners, Rob and Sara Wilkinson, who were committed to greening All Saints' quickly. When Sara died unexpectedly of cancer this past January, "people donated money and gave us the push we needed," says Miller.

In the process of reroofing All Saints' the previous summer, the group had providently applied to the local power authority, which issued them a contract. If they could install the panels, they would receive payment for the energy they produced under Ontario's microFit program.

Now, All Saints' will also earn about \$1,000 a month, 10 months a year, for the power it supplies to the grid. That



KATHI GILBERT

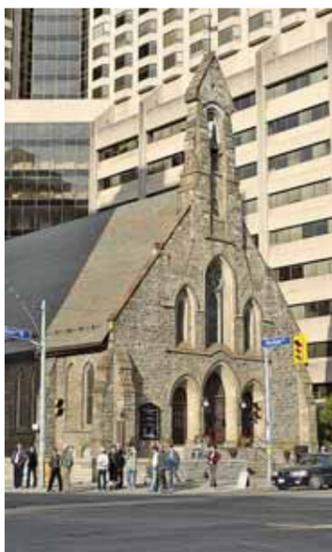
The 10 solar roof panels at All Saints', Collingwood, Ont., supply its neighbours with power and earn about \$10,000 a year.

will help ease its own annual electricity bill of \$20,000, and soon offset the \$47,000 it cost to install the panels.

"This is about caring for creation and respecting the earth that God gave us a gift. It's a win-win situation for churches," says Miller. "I'd like to see dioceses across the country set up processes to make it easy for churches to do this."

The church is also working toward zero waste, so that groups who rent the church must take away any garbage that is not recyclable or compostable, Miller says. —D.S.

LUNCH PROGRAM MOVES BEYOND CHARITY



GARY J. WOODY

The Church of the Redeemer is a refuge for the poor in one of Toronto's most upscale commercial and cultural districts.

In the heart of one of the most upscale of Toronto's downtown neighbourhoods sits a haven for the homeless, the hungry and the haunted: the Anglican Church of the Redeemer. In its longstanding commitment to the Marks of Mission, it has become a magnet for the city's dispossessed.

Redeemer's core outreach is a hospitality initiative called, simply, the Lunch Program, which started in 1992, says the Rev. Canon Andrew Asbil, Redeemer's incumbent priest.

By the late 1990s the lunch program had burst its boundaries to offer breakfast, nursing services, foot care, counselling by clergy and friendly conversation with volunteers. "In 1998, the program was serving 50 to 60 visitors a

day and space was very tight," says Asbil.

So the parish embarked on an ambitious effort to excavate the footprint of the church and build new facilities for the lunch program and the entire parish in an expanded basement. The project was completed in 2001. "Today, we feed 120 people a day, five days a week, 44 weeks a year," Asbil says.

As well as lunch, the church offers a breakfast of toast, cereal and hard-boiled eggs, all facilitated by a full-time co-ordinator and 75 interfaith volunteers.

"All of us have experienced poverty," says Asbil. "We are all trying to find a place called home and to find God's grace and be transformed by it." —D.S.

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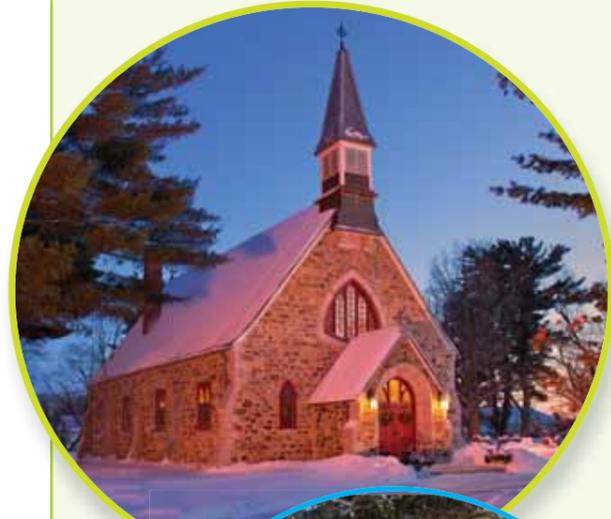


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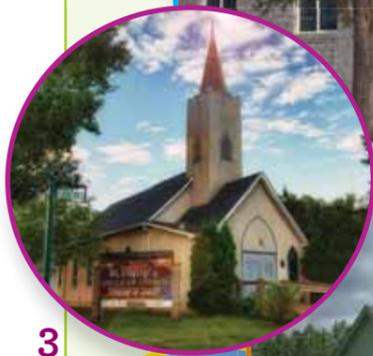
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Luke 11:1

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