

# ANGLICAN JOURNAL

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## HAITI ONE YEAR LATER

No one said it was going to be easy, but just how much recovery is possible? See report on p. 6.

LUCAS OLENIUK / GETSTOCK



ART BABYCH

**ARCHBISHOP** Fred Hiltz

## What's on the radar for 2011?

### Christmas food court video inspires primate

**STAFF**

It was like a scene from a movie, except that it really happened, in the few short weeks before Christmas 2010.

A woman stood up in a crowded food court in the Seaway shopping mall in Welland, Ont. She appeared to be answering a call on her cell phone.

Instead, she burst into "The Hallelujah Chorus" from Handel's *Messiah*. Shoppers everywhere stopped and stared. Some looked stunned; others, clearly delighted, joined in. Soon, dozens were on their feet, singing "King of Kings, Lord of Lords, and he shall reign for ever and ever."

The scene, staged though it may have been, was captured on video and has now been viewed on the Internet by 29 million people worldwide. Dubbed the "Christmas Food Court Flash

Mob," the video spoke to the head of the Anglican Church of Canada. So much so that he shared the story in his opening remarks during a traditional New Year's Day address at Christ Church Cathedral in Ottawa.

"It doesn't have all the finesse of a presentation of that great oratorio in a grand concert hall," said Archbishop Fred Hiltz, "but it surely captures the spirit of its glorious finale."

"The Hallelujah Chorus," he continued. See GENTLE, p. 2

## Anglicans sing in support of Military Ordinariate

**MARITES N. SISON**  
STAFF WRITER

Canadian Anglicans are supporting the work of our military chaplains by video-recording themselves singing the popular Christmas carol, *Silent Night*.

As of Dec. 14, 2010, nearly 500 submissions had been received at the Anglican Church of Canada's national

office in Toronto, according to Brian Bukowski, web manager. The videos came from as far away as the peaceful fishing and trapping community of Aklavik, NWT, and war-torn Kandahar in Afghanistan.

"It's exciting, it's great," says Lisa Barry, producer for Anglican Video. Barry edited the submissions and com-

piled them into a single video. On Christmas Eve day, the compilation video was posted to YouTube for the world to see. The recordings offer *Silent Night* in French, English, Japanese, Munsee, Inuktitut and Cree.

The project was launched last June at General Synod 2010 in Halifax. At that time,

See GLIMPSE, p. 2

## Kairos questions grant paper

**MARITES N. SISON**  
STAFF WRITER

The ecumenical justice group, Kairos, has questioned the "transparency and accountability" of the Canadian International Development Agency's (CIDA) granting process after it was recently revealed in the House of Commons that an unknown party had intervened to have its funding cut.

See NO LONGER, p. 3



REUTERS

**CIDA MINISTER** Bev Oda

# Glimpse into diversity

Continued from p. 1

Canadian Anglicans were asked to record themselves singing *Silent Night* and to contribute a toonie each.

Funds raised through the project will be used to support the work of the Anglican Military Ordinariate, which ministers to the needs of women and men of the Canadian Forces and their families. There are more than 85 Anglican military chaplains, both clerical and lay, working around the world.

The project has been enthusiastically received because “the idea is simple and people can achieve it,” says Barry. “They also like the cause.... A lot of people have expressed that.”

Watching each and every video has given him a glimpse into the diversity of Anglicanism in Canada, says Bukowski. While he has enjoyed watching well-produced videos of church choirs, he confesses he has been equally moved by those sent in by churches, where “there’s just a small group of people” singing with heart.

Videos from tiny, remote northern communities where Anglicans sang *Silent Night* in native languages “pulled my heartstrings,” admits Anglican Video’s Barry. “It’s so difficult, sometimes, in the north, to feel connected and I’m so excited that they felt moved to do it [sing] as well.”

The Silent Night Project was modelled after



the 2008 Amazing Grace Project, in which thousands of Anglicans across Canada recorded themselves singing *Amazing Grace*, raising about \$100,000 for suicide prevention projects in northern Canada.

While the final tally for the Silent Night Project was not available at press time, the videos have now been viewed by so many people that it has given Barry a much bigger vision for the future. “I would love to see the whole Communion take part in something like this,” she told the *Anglican Journal*. “It’s my dream right now. I don’t know how it will happen, but I think it will be tremendously exciting.” Ω

# ‘Gentle and loving reign’

Continued from p. 1

tinued, “inspires the way we ponder the loving purposes of God in sending his Son into the world, and pray for that day when all the peoples of the earth will be reconciled and brought together under his gentle and loving reign.”

In outlining priorities for the church this year, Archbishop Fred Hiltz then turned his attention to enlivened worship, biblical literacy, renewed commitment to indigenous ministries and strong leadership in environmental advocacy.

“I envision a church in which worship...will be enlivened to meet the needs of our diverse membership,” he said. Texts will be revised, but “in accord with sound liturgical principles, sensitivity to the many languages and cultures within our church, and an unabashed drawing of resources from around the Anglican Communion and the ecumenical world.” Commitment to biblical literacy, theological education and preparation for ministries will also be renewed, said Archbishop Hiltz.

Anglicans have been “extraordinarily generous” in their support of victims of the earthquake in Haiti and flooding in Pakistan, he noted. Now, he added, church leaders must

educate members about those displaced by droughts and famine resulting from climate change, and the need to exert pressure on government “to reduce gas emissions that escalate global warming.”

In 2011, the church will renew its commitment to indigenous ministries including those indigenous peoples living in large urban areas, said the primate. He reiterated the church’s support for the Truth and Reconciliation Commission, and pledged to participate in all the regional gatherings over the next four years. Two of the gatherings—which are intended to hear, record and preserve the stories of Indian Residential Schools survivors—will take place in Nunavut and in Nova Scotia this year.

Archbishop Hiltz noted that in 2011, Anglicans and Lutherans will celebrate the 10th anniversary of their full communion. He also expressed confidence that the Anglican Communion—which has been plagued by disagreements over human sexuality—will strengthen “bonds of affection” through work on common issues of concern. Ω

For the full text of the primate’s New Year’s Day address, go to [www.anglican.ca](http://www.anglican.ca)



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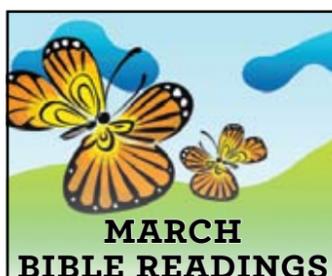
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Date Reading

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- 02 Psalm 2.1-12
- 03 Psalm 31.1-24
- 04 Romans 3.1-20
- 05 Romans 3.21-31
- 06 Matthew 17.1-13
- 07 Matthew 17.14-27
- 08 Joel 2.1-17
- 09 Matthew 6.1-18
- 10 Genesis 2.4b-25
- 11 Genesis 3.1-15
- 12 Romans 5.1-21
- 13 Matthew 4.1-11
- 14 Genesis 12.1-20
- 15 Romans 4.1-25
- 16 Psalm 33.1-22
- 17 Psalm 121.1-8
- 18 Psalm 89.1-29
- 19 Matthew 1.1-17
- 20 John 3.1-21
- 21 John 3.22-36
- 22 John 4.1-24
- 23 John 4.25-42
- 24 John 4.43-54
- 25 Luke 1.26-38
- 26 Exodus 17.1-7
- 27 Psalm 95.1-11
- 28 1 Samuel 16.1-23
- 29 Psalm 23.1-6
- 30 Ephesians 5.1-14
- 31 John 8.1-30

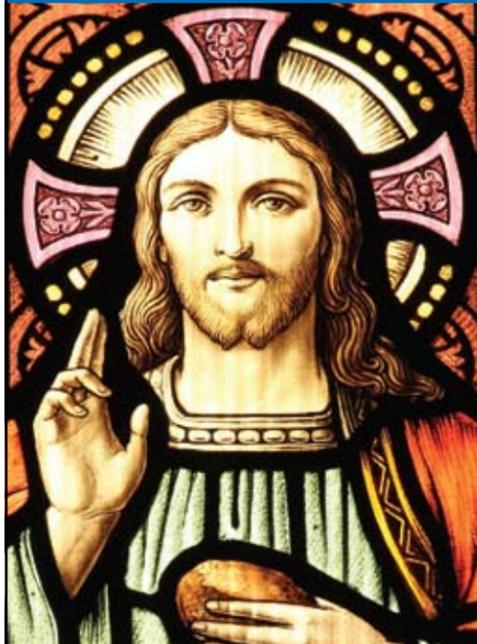


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# Shifting times

HAROLD MUNN

**T**HEY LOOKED PRETTY disappointed. “We’d love to, but...” I’d said on the phone that I’d be happy to talk about baptizing their baby. He’s a nurse in emergency at the hospital and she is a dispatcher for the ambulance service. They are just the sort of young couple that our congregation needs. When they arrived in my office. I congratulated them on their baby, and then suggested they come to church for four weeks to be sure they felt at home in our congregation. And then we could set a date for the baptism. It seemed eminently reasonable.

“Four weeks? In a row?” My heart sank. It began to look, like so many others, as if they weren’t serious. I’d suspected as much because they delayed six weeks before meeting me. “Do we really have to come to church that many times in a row?” “We’d love to, but...” “What’s the problem with coming to church?” I asked. Andrew explained. “Julie works two day shifts, two night shifts and then gets four days off. But the two nights are 12-hour shifts and usually she ends up with a patient she can’t leave, so they’re more likely 14-hour shifts, so she has to spend her whole first day off sleeping. That’s an eight-day cycle, so she’d only be available,

or awake, on Sundays for a couple of weeks, and then she couldn’t come again for six weeks. And I work days, evenings, and then nights over a nine-week cycle.”

They concentrated on their iPhones, comparing schedules. “Couldn’t you switch with Sharon six weeks from now?” “That’s the weekend I’m covering for Jack’s paternity leave.”

Their conversation continued. They were obviously well used to trying to solve the impossible computations. After a couple of re-checks, they sat back, satisfied.

“The next time we’ll both have a Sunday off will be nine weeks from now. Then we’d both get two Sundays off in a row, but after that it’ll be another seven weeks before we both get a Sunday off together again. Then it will be another three weeks until the next time it happens,” Andrew said.

Julie looked hopeful. “That rotation, we’ll get three Sundays in a row. That’ll be four months from now. Would that be OK? We could try for four Sundays in a row, but we’ll both have to put in a special request, and that has

to be submitted six months in advance.”

I had a solution. “Fortunately, we have mid-week eucharists on Wednesdays and Thursdays...would that make it easier? They are smaller congregations, but very warm and welcoming.”

They looked at me with pity.

“It doesn’t matter what day of the week it is,” she said. “The same thing happens with Wednesdays or Saturdays or whatever. We’d get maybe a couple in a row together, then none for five or six weeks, then one or maybe two. It’s not Sundays that’s the problem.”

But obviously Sundays were the problem. Our problem.

Would there be a chance that they would move out of shift work sometime?

“We wish.” But that takes a lot of seniority and the baby will be in its teens or even 20s by the time they get those kinds of promotions.

Our faith community is set up so that the only people who can actively participate, or be nurtured in the faith, are those who work days and always have Sundays off. But

Jesus came to include the poor. Today, some of the modern poor are people with impossible shift rotations. As a result, they are excluded from meaningful participation in the Christian community.

But if I need urgent medical help in the middle of Saturday night, I’ll be counting on Andrew and Julie or someone else to be on the job. I won’t care if they sleep the sleep of the just on Sunday morning after a 14-hour shift caring for me. But being available to care for me means they cannot be active members of any congregation.

The early church didn’t count on weekends to boost attendance—back then Sunday was a working day.

Perhaps God is calling us to think outside the weekend box where faith is so easily seen as an optional leisure activity.

Of course I baptized their baby. I’m hoping for a miracle in the church and so are they. Ω

Canon Harold Munn is rector of The Church of St. John the Divine in Victoria, B.C.



## ‘No longer fits priorities’

Continued from p. 1

CIDA initially said in Nov. 2009 that Kairos’ grant application of \$7.1 million had been rejected because it “no longer fits CIDA priorities.” But a parliamentary committee was told on Dec. 9 that CIDA had actually approved the Kairos application.

Minister for International Cooperation Bev Oda was questioned by the committee after documents obtained by journalists through Access to Information requests showed that the Kairos 2009–2013 proposal was strongly supported by CIDA in recognition of its “strategic alignment with CIDA objectives.” The recommendation page bore the signatures of the president and vice-president of CIDA and of the Minister of International Cooperation. But, a handwritten “not” was added to the sentence related to the recommendation for approval.

Minister Oda testified that when she signed the document, it had not contained the word “not” but that she stood by her decision to deny

funding to Kairos, which lobbies for peace and human rights in Canada and around the world.

The Anglican Church of Canada has been actively campaigning to restore the organization’s funding. Ω

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## On the Creator

MARK MACDONALD

OVER THE PAST few decades, I have heard an increasing number of indigenous elders, especially those comfortable with English, use the term “Creator” when speaking to or about God. Recently, I have tried to pay close attention to the elders who use this term, trying to understand what it indicates and why it’s being used so often. It is not a direct translation of any of the many words used to describe “God” in indigenous languages, though it is often implied within them. Its use appears to have developed out of spiritual experience. It says something that many elders wish to emphasize at this time.

The term “Creator” is most often heard in prayer and in moments that might be described as devotional. It is frequently used when someone has experienced a moment of grace or joy in life. Some use it when significant spiritual insight is gained, a startling truth lovingly hidden in the everyday details of living.

The elders tell us that life is a Sacred Circle. Spirit and matter are interwoven and inseparable. All things are personally and lovingly inhabited by the Creator, who animates all things, in and through the Spirit. So, Creator, as the elders use the term, implies the great presence and personality of God in all of life. This must be why Jesus, who in his life, death and resurrection is the embodiment of the living Word and wisdom within Creation, is such a compelling and attractive figure for so many elders.

The concept of Creation, as it is used in modern speech, is often indistinguishable from Western concepts of nature, a realm that is thought by many, if not most, to be separate from the realm of the spiritual. In contrast, when the elders use the term “Creator,” they indicate that the Spirit is the fundamental reality in all of Creation.

Though the term “Creator” describes the intimacy of God’s presence, it also implies the great mystery of God, which can only be known in part—in loving gesture, in the goodness of Creation, in the sound of music and in prayer. Words alone don’t do any justice to the fullness of the meaning of the term “Creator.” Perhaps the words of Maximus the Confessor, a Christian elder of the seventh century, describe the elders’ concern in the very best way: the entire world is a burning bush of God’s energies. Ω

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

# Wherever we go, there we are

KRISTIN JENKINS

WHAT IS IT about a new year that makes one want to do better, be better? Things like losing weight, quitting smoking, attending church regularly, calling loved ones more often, are all pretty predictable goals. But there’s another item that I think each and every one of us might add to the list of resolutions: Stop judging others.

“Who me?” you may well ask. “I don’t judge others. I’m realistic!”

As far as I can tell, judging others is just one big, self-serving distraction. It’s a smoke screen that conveniently obscures the work we really need to do on ourselves. More difficult by far to turn one’s attention inward, to still the cacophony inside one’s head long enough to hear what we’re really thinking. Chances are it’s not, “I hate homosexuals.”

I think judging others comes from a deep sense of dissatisfaction with one’s own life. From a place of profound disappointment, a place where you just can’t shake a nagging feeling that somehow, somewhere along the way, you got ripped off. You don’t feel as happy, as content, as you think you should. Especially with all the hard work you’ve done. What happened? Where did you go wrong? Instead of working to improve your own sense of satisfaction, you go the path of least resistance, lashing out at others, resenting them, blaming them.

I thought a Christian community was all about Christian values. Now I realize that whether it’s one person or thousands, the people who judge and find others wanting can really suck the oxygen out of the room, leaving everyone gasping for air like so many fish out of water. And for what? To



make others feel as unhappy as they do?

It’s part of my job to read the mail that comes into this office. Some of it I consider hate mail, frankly. When someone writes to me,

taking a whack at a person, an issue or an institution, indulging in the tearing down, the ripping apart, without giving serious thought to anything constructive, my heart sinks. “I’m smarter than you are,” the author seems to be saying. “I’m better than you—and everybody else like you.” I can almost hear the sing-song mockery echoing off moral high ground: *nyah, nyah, nyah, nyah, nyah, nyah, nyah!*

Last June, at General Synod 2010, I learned that some people think the *Anglican Journal* is the mouthpiece of General Synod. This was indeed news, at least to me. I was told that some Anglicans in Canada, and perhaps elsewhere, consider the newspaper to be pro gay rights, and that basically, we don’t give a fig for anyone else’s views. I also heard a term used in a context that was new to me, and I felt shocked and saddened to realize this man was referring to Anglicans who don’t believe the church should be inclusive to all. He called them “haters.”

Even on a petty level, judging others undermines trust, a sense of community and a group’s ability to really dig deep and pull together. And there is so much work to do. What happened to make us turn against each other so? Surely this isn’t what Anglicanism is all about. Disagree-

ment, discourse and discussion, yes. But disrespect, even hatred? Since we can’t drop a huge Valium into the drinking water, we’ll have to think of other ways to stop the blame game.

Me, I’m working on a kinder, gentler way to deal with myself. Part of this involves accepting my own shortcomings. Instead of looking in the mirror and thinking, “I really *should* invest in that flab-buster class at the Y,” I am going to focus on what’s right. “Vertical stripes really suit me!” I am hoping that if I can learn to stop judging myself, I will be in a better position to extend a benevolent attitude toward others.

“Kristin! Count your blessings!” my Nana used to say whenever she caught me whining. Good advice, which she took herself. Nana lived to 104 and the night she died, she thanked us for taking such good care of her. Glass half full, right to the end.

But keeping gratitude top of mind requires a conscious effort, something I keep forgetting to do. This year, I’ve vowed to change things. Whenever I catch myself thinking negative thoughts (aka “ruminating”), I take stock. Often, my shoulders are up around my ears, and my breathing is shallow. I tell myself, “Take a chill pill, Jenkins. *Just breathe.*”

So far, accepting my limitations and counting my blessings has been incredibly liberating. Nothing’s changed, of course, but I *feel* better, happier and less judgemental, of myself and everyone else. Of course the jury’s still out on whether or not this will make me a better person. But I can try. And with any luck, only God will be the judge of that. Ω

Kristin Jenkins is editor of the *Anglican Journal*.

## LETTERS

### CHRISTIAN ANALYSIS

The editorial about the Dalai Lama [*Hangin’ with the Dalai Lama*, Dec. 2010, p. 4] was among the saddest articles ever published in the *Journal*.

The Anglicans of Canada deserve some Christian analysis. What sort of “Christian mind” gets applied against the celebrity’s worldview? How might a Christian offer the gospel to the Dalai Lama? Do the 39 articles have anything to say about his approach to God? Are there points of agreement that Christians have with the Dalai Lama? How can Christians see that he is lost in his sins? In what way might Jesus be lifted up as Lord in this discussion of other

religions? Canadian Anglicans need a Christian mind applied against the news of the world.

Brian Johnson  
Toronto

### TRULY THE GOOD NEWS

The editorial, *Walking a mile in their shoes* [Jan. 2010, p. 4], was one of the best newspaper columns I’ve ever read. Kristin Jenkins captured the gutsy, gospel-inspired ministry of downtown Toronto’s All Saints Church-Community Centre in a vibrantly human, honest way. This is truly the good news of Jesus Christ in action.

As the social justice and advocacy

consultant for the diocese of Toronto, I got a sense of the value of this ministry during recent visits to the Dan Harrison Housing Complex, located beside All Saints. It was sobering to meet tenants who spoke of an unsafe and degrading living environment due to the presence of drug dealers and other criminals, and poor building maintenance. However, tenants also spoke of how thankful they were for All Saints’ presence among them, and how All Saints’ staff have nurtured a sense of community.

This is a ministry that can make us feel proud as Anglicans, and that deserves our active support.

Murray MacAdam  
Toronto

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## Better exemplars needed

**THE PROMINENCE** given to the Toronto debate between Christopher Hitchens and Tony Blair [*A force for good or evil?* Jan. 2011, p. 1] underlines the importance of having good representatives for the pro-faith position. Tony Blair may be famous for being a former British Prime Minister and a convert to Roman Catholicism, but he has never been recognised as a deep thinker. He was outclassed by Hitchens [a U.S. journalist and atheist].

Christians need to challenge the so-called “New

Atheists” with a Christian atheism that refuses to accept the caricatures of the Holy set up by many atheists.

Today’s Christian apologetics need not be an attempt to whitewash religious institutions but they do need better exemplars than Mr. Blair. It would be wonderful to see a really serious atheist and a Christian of greater depth engage in a conversation that would show both their common ground and the real points of divergence.

**Peter Davison**  
Vernon, B.C.

### LET’S AGREE TO AGREE

Both [Tony] Blair and [Christopher] Hitchens would agree that, in Blair’s words, “Religion can be destructive” [Jan. 2011, p. 1]. Hitchens would use much stronger words of condemnation, but there is tacit agreement on the principle that any disagreement is only one of degree.

Blair said, “The true essence of faith is a basic belief, common to all faiths, in serving and loving God through serving and loving your fellow human beings.” He should have added, “using scriptural authority and religious dogma as the rules of engagement.”

Hitchens indicated that the true path to earthly civility, peace and prosperity is “through serving and loving your fellow human beings.” Isn’t Hitchen’s position much more inclusive, less divisive and far more to the point?

And if both debaters had embraced this position, wouldn’t there be near unanimous agreement of the audience?

**Ted White**  
Toronto

### SANCTIMONIOUS BLUNDERS

There were many worthy people who could have been chosen to participate in the Munk debate on religion. Too bad the case for religion should have been represented by a man whose words of peace, however honeyed in the best traditions of English rhetoric, belied his unrepentant support for the catastrophic intervention in Iraq. Together with George W. Bush, [former British Prime Minister Tony] Blair has helped to stir up precisely the kind of interfaith and sectarian discord and violence that give Christopher Hitchens and others a foundation for their case against religion.

There are millions of Muslims, Christians and Jews today struggling for greater harmony through dialogue and cooperation. Even if Blair counts himself as one of their number, his failure to acknowledge the havoc caused by his sanctimonious blunders is an embarrassment to them.

**Peter Scott**  
Elora, Ont.

### LOVE THY ENEMY

I wish to support the sentiments expressed by Mr. Colin Miles [Jan. 2011, p. 5]. Our leader told us to love our enemies and all those who hate us.

**Patricia Lawson**  
Port Hope, Ont.

### MAY GOD FORGIVE HIM

The letter from Mr. Colin Miles [Jan. 2011, p. 5] is a slanderous insult to the memory of every Canadian killed in Afghanistan by the Taliban and its operatives. It is also insulting to the even greater numbers of Canadians who have suffered grievous injuries there. The ignorance, bigotry and callous viciousness expressed by Mr. Miles are lamentable. May God forgive him.

**K. Corey Keeble**  
Toronto

### JUDGE NOT

The letter to the editor by Mr. Colin Miles [*A nation of war criminals?* Jan. 2011, p. 5] displays either an innocent ignorance concerning both the workings of the United Nations and the context and purpose of the Geneva Convention, or an inexcusable attempt to support his position through insidious innuendo.

In the case of Afghanistan, Canada is and has been acting with UN approval. Secondly, The Geneva Convention, an international agreement on the conduct of warfare, is chiefly concerned with the protection of the wounded and the sanctity of the Red Cross. Citing the Geneva Convention is irrelevant to Mr. Miles’ argument.

Mr. Miles’ oblique and judgemental

insinuation that our troops are routinely responsible for “... Afghans killed or wounded by our illegal actions” is demeaning and insulting to the hard-working and dedicated members of Canada’s military.

In summary, Mr. Miles’ assertions appear to be nothing more than unsubstantiated and unsupportable fabrications. Perhaps Mr. Miles could show us what court in what jurisdiction has passed judgement that Canada has indeed acted illegally and is a nation of war criminals.

Finally, Mr. Miles seems rather fond of trotting out commandments and Jesus’ sayings. Perhaps he could profit by considering these: “Thou shalt not bear false witness...” and “Judge not, lest ye be judged.”

**David R. Moat**  
Almonte, Ont.

### THOU SHALT NOT KILL

I had a strong visceral reaction to Mr. Colin Miles’ letter [Jan. 2011, p. 5]. It was almost 15 years ago, while deployed overseas, that I had a similar conversation. I was greeting worshippers after the eucharist when one rather agitated individual took me aside and tore a strip off me for saying the decalogue, “Thou shalt not kill.”

Later, I learned he was a knowledgeable and devout Anglican who had been a fighter pilot during the first Gulf War. He had studied and prayed about the commandment, eventually taking the Hebrew word for “kill” to mean “murder.” It was the only way he could reconcile his duties and his faith.

That conversation has stayed with me all these years. Is the war just? For

the answer to this question, I am grateful to a class in comparative religion I took at the height of the Cold War, while the Vietnam War was fresh in people’s minds. I was a soldier and not a chaplain then. I carried a weapon and the taking of a life was of real concern.

This class was my introduction to Just War Doctrine, which deals with the justification of how and why wars are fought. I learned of *jus ad bellum* [the right to wage war] and *jus in bello* [conduct during war]. As a soldier, I reasoned *jus ad bellum* was in the realm of nations; *jus in bello* had a direct impact on me in reconciling faith and duty.

Colin Miles’ views do not apply to the chaplains I know and have worked with. Nor does the term “war criminals” apply to those in my spiritual care.

**The Rev. Harvey Fraser**  
New Lowell, Ont.

### MAMBY-PAMBY VIEWS

I spent 36 years serving my country in the Canadian Forces, helping to protect the rights of Mr. Colin Miles and his mamby-pamby views. I deeply resent him labelling me and those with whom I served, war criminals. This sounds much like Michael Ignatieff, attempting political gain at the expense of those of us who sacrifice to serve.

Perhaps, if Mr. Miles could ask why must we seek peace and reconciliation with those who are killing and wounding our soldiers in defence of his freedom.

Mr. Miles, what have you done for your country recently?

**Graham Patterson, CD**  
Innisfil, Ont.



## Sid and Simeon

FRED HILTZ

**I** ASKED THE rector if I would see Sid that day. It was Dec. 12 of last year. He said yes, Canon Davies would be at the 9:30 a.m. eucharist at St. Michael and All Angels in Canning (Nova Scotia) and at the choral evensong later in the day. I was in the parish for commemorations of its 250th anniversary and the 200th of the opening of historic St. John’s Church in Port Williams.

Sure enough, as we arrived for the eucharist, Sid was there, with his wife, Ruth. He is 99 and is looking forward to his 100th birthday on Sept. 1. A priest for 71 years, Sid is no longer able to travel about the parish as much as he once could. Now, he exercises his ministry of pastoral visitation by telephone. Every week he calls parishioners who are sick or shut-in and brings their pastoral or sacramental needs to the attention of the rector, the Rev. David Garrett.

Though Sid is physically frail and dependent on the help of others to get around, he is as mentally alert and spiritually alive as ever. At the eucharist, he proclaimed the gospel with a voice and a conviction that was as strong as ever. At evensong, he led the prayers at the conclusion of the office. There were a few pauses along the way, yet even in the silence he was ever the priest, calling us to contemplate the mercy of God.

Deeply moved by this man’s passion for the gospel and his perseverance in prayer, I thought of Simeon, of whom the scriptures say, “He was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him” (Luke 2:25). I thought of how he and Anna rejoiced at the presentation of the Christ Child in the temple, that sacred moment we commemorate as Candlemas on Feb. 2.

As we keep that feast this year, let us give special thanks to God for the Simeons and Annas in our midst, and for all the elderly whose devotion to Christ inspires our own. Pray with me, dear friends, that after their good examples, we may live lives of faith and commitment to Him and His gospel of love and peace. Ω

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

# What's next for Haiti?

Only one thing seems clear: there are no simple solutions.

MARITES N. SISON  
STAFF WRITER

**N**O ONE SAID it was going to be easy. When a catastrophic earthquake on Jan. 12, 2010 reduced Port-au-Prince to rubble and left more than 200,000 dead, the general consensus was that getting back to “normal,” even by this country’s dismal standards, was going to take time.

The UN has defended the slow progress of relief efforts, saying the scale of Haiti’s disaster was “apocalyptic.” And even though Haitians have borne the burden of a fragile infrastructure for decades, who can blame them for feeling deeply frustrated?

One year later, only five per cent of the 24 million metric tons of debris from flattened buildings has been cleared. One million inhabitants continue to live in makeshift tents and shacks, hostage to the elements and human predators. Rape and the exploitation of children has reached a four-year high. Domestic violence has skyrocketed. Refugees continue to flock to rural areas, where there are no resources to accommodate them.

In the wake of post-hurricane flooding and mudslides, a cholera epidemic claimed more than 3,000 lives, prolonging an already extended relief phase. According to Oxfam, an international aid organization, “a year of indecision” on the part of the Haitian government has seriously delayed recovery; so has the lack of co-ordination for relief efforts. Then, allegations of fraud in November’s general elections sparked violence. More trouble has been predicted because of an upcoming presidential run-off election.

Despite this discouraging backdrop, money donated by Anglicans in Canada to relief efforts in Haiti is making a difference in the lives of survivors, say relief co-ordinators. More than half, or \$1.3 million out of \$2.2 million received, has been sent by The Primate’s World Relief and Development Fund (PWRDF) to partners working in Port-au-Prince and other affected areas. PWRDF is the relief and development arm of the Anglican Church of Canada.

“Recovery work is ongoing,” Naba Gurung, humanitarian relief program co-ordinator for PWRDF, told the *Anglican Journal*. About \$750,000 has been sent by PWRDF to Action by Churches Together (ACT), a global alliance of more than 30 church-backed humanitarian aid agencies. PWRDF is a member of ACT.

In addition, about \$550,000 has gone to the Episcopal diocese of Haiti, which is working with Episcopal Relief and Development, the relief and development arm of The U.S. Episcopal Church. More than \$300,000 will be used to fund a provisional housing program to provide temporary shelter, toilets and bathing enclosures for 145 homeless families in Leogane, Carrefour and Petit Goave.



CHRIS SO / GETSTOCK

**FACING THE FUTURE** Students attending the all-girls L’Externat La Providence school in Port-au-Prince.



EDUARDO MUNOZ / REUTERS

**VOICE OF HOPE** Michaëlle Jean, UNESCO Special Envoy to Haiti, speaks at Kiskeya University to commemorate the anniversary of the earthquake.

The goal is to “restore a sense of physical and emotional security,” the Episcopal diocese of Haiti said in a program summary. It will also create construction jobs for 435 people. The diocese also has reopened and built temporary schools, offered cash for work programs and provided other livelihood support to victims.

In addition, PWRDF is in conversation with the Episcopal diocese about a meal program for students who attend schools managed by local Anglican parishes.

Gurung said a proposal for matching funding from the Canadian International Development Agency (CIDA) has not yet been approved. Earlier last year, CIDA announced that it would match funds raised by charities for the Haiti earthquake response. “But it was not automatic,” said Gurung. “We will continue making attempts

to access the matching funds or whatever funds we [can] receive from CIDA for Haiti,” he added. Although there are no plans to issue another appeal for Haiti, PWRDF will continue to provide information about the work there, said Gurung.

Contributions from PWRDF represent a portion of the relief efforts co-ordinated by ACT. According to Genevieve Cyvoct, more than 400,000 people have benefited from humanitarian services provided by ACT. Cyvoct, who co-ordinates the emergency response in Haiti for ACT, said more than \$100 million has been mobilized and 12 member organizations are working hard at a local level to improve living conditions and raise awareness about specific needs.

Cyvoct also noted that “a lot of uncertainties” remain. “Haiti is a very vulnerable land, the population is extremely poor, and there are huge disparities in terms of income, in terms of land ownership,” she said, adding that people are frustrated because they feel their voices have not “been taken into account.”

The need to involve the Haitian people to a greater extent to rebuild their country is echoed in a recent report released by Oxfam. In it, the aid organization recommends government “consult, communicate and effectively involve Haitian citizens in the reconstruction of their country and ensure recovery programs reflect their priority needs.”

Whether it is still possible for a more peaceful and more democratic Haiti to emerge remains to be seen. Haiti’s politicians have always banked on the ability of Haitians to cope with adversity. This time, say observers, it could prove foolhardy to test their patience. **Ω**

## BY THE NUMBERS 3 emergencies EARTHQUAKE+HURRICANE+CHOLERA

- 7.0 Richter scale earthquake rating
- 1 category of Hurricane Tomas
- 3 million total number of people affected
- 1.5 million number of people displaced
- 300,000+ reported injuries
- 200,000+ final death toll

- 2,046 number of Canadian Forces personnel deployed
- \$2.1 million+ donations by Canadian Anglicans
- \$6.1 billion aid pledged by 30 countries
- 42 percentage of aid spent
- \$906 million additional aid being sought by the UN for 2011

- 24 million metric tons of rubble; 5% cleared
- 900,000 number immunized
- 157,000 number infected by cholera
- 3,481 number of deaths from cholera

Sources: ACT, UN, Red Cross, USAID, PWRDF, BBC, CBC

# THE YEAR IN REVIEW

**JAN. 12, 2010**

An earthquake with a magnitude of 7.0 on the Richter scale strikes 10 miles from Port-au-Prince, the capital of Haiti, at 4:53 p.m. Tens of thousands are feared dead as thousands of buildings and houses collapse. Residents claw through rubble, hoping to find other survivors.

**JAN. 13**

As shocking images emerge of the worst earthquake to hit Haiti in 200 years, pledges of donations and support pour in from the international community, including Canada.

The Anglican Church of Canada's Primate's World Relief and Development Fund (PWRDF) launches an appeal and releases an initial grant of \$15,000 to Action by Churches Together (ACT).

Archbishop Fred Hiltz urges Canadian Anglicans to pray and "give generously."

Shantytowns appear as hundreds of thousands of Haitians camp out in every open space.

Disaster relief teams begin to arrive from overseas.



PAUL JEFFREY / ACT

**JAN. 14**

The Episcopal diocese of Haiti reports that the Cathedrale Sainte Trinite, in Port-au-Prince, has been destroyed.

Murals painted in the 1950s by some of Haiti's old masters, as well as the cathedral's Rieger pipe organ, said to be the largest in the Caribbean, are destroyed. Many diocesan properties, including schools, are reduced to rubble.

The bishop of the diocese, Jean Zache Duracin, rallies clergy and lay people to open shelters for displaced people, caring for 23,000 Haitians in the early weeks.

**JAN. 15**

Thousands of corpses are removed from streets and buried in mass graves.

**FEB. 11**

Canadian Anglican donations for Haiti reach more than \$1.5 million.

**FEB. 12**

A national day of mourning is held. At least 217,000 people are confirmed dead.



PAUL JEFFREY / ACT

**FEB. 19**

The UN seeks a record \$1.4 billion in humanitarian aid for post-quake relief and rehabilitation.

**MARCH**

More than \$2 million is donated by Canadian Anglicans, through PWRDF. (Final tally reaches \$2.2 million by end of December.)

**MARCH 21**

International donors pledge \$6.1 billion to help Haiti over the next two years.

**APRIL 11**

Haitians left homeless are moved to safer ground as rainy season nears.

**OCT. 20**

Cholera strikes earthquake survivors.

**NOV. 5**

Hurricane Tomas hits Haiti, flooding refugee camps and killing four. Cholera claims 3,000 lives.



ACT

**NOV. 28**

Haiti elections, originally scheduled for Feb. 28, are marked by chaos and allegations of fraud and disenfranchisement. Twelve of 18 candidates call for voting to be cancelled.

**DEC. 8**

Violent protests rock the capital as Haitian President Rene Preval's handpicked successor and a former first lady are announced as candidates in a run-off for Haiti's presidential elections.

**DEC. 9**

Electoral officials announce recount of presidential election tally sheets.

**JAN. 12, 2011**

Haitians gather in churches to commemorate one-year anniversary of the earthquake.

**JAN. 16**

A run-off for Haiti's presidential election is postponed.



PAUL JEFFREY / ACT

Sources: Anglican Journal, Reuters, CBC

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# Coming home

For a handful of women who have hit rock bottom, **Cameron House** is the closest thing they'll ever have to a family. Now, with the help of the Rev. Cathy Stone, they are also finding something to believe in.

MARITES N. SISON  
STAFF WRITER

**T**HE REV. CATHY Stone has just parked her car behind an imposing black and white Victorian building. "That's Cameron House," she says, pointing to the shelter for women ages 25 and above.

A woman who's been sitting on the lawn recognizes Stone's car and walks over. She wants to know whether Stone has determined the whereabouts of a former shelter resident. "Is she doing OK? I want to send her a letter." Stone reassures her. The woman absent-mindedly walks away, muttering to herself.

"How're you doing?" Stone waves to another woman seated on a lawn chair, cradling a mug of coffee in her hands. The woman, her hair wet from a shower, waves back, a faint smile on her lips.

Two black duffel bags sit by the entrance. Someone is either leaving or has just arrived.

Inside, Stone is greeted by a cheerful woman in her late 50s who says she is in need of "a week's supply of Cathy hugs." Stone obliges and compliments her on her flowery mauve outfit. The woman beams.

\*\*\*\*\*

Cameron House is a once-grand Gothic Victorian building in what used to be an affluent neighbourhood in Peterborough, Ont. Run by Brock Mission, a non-denominational Christian charity, it first opened its doors in 1996.

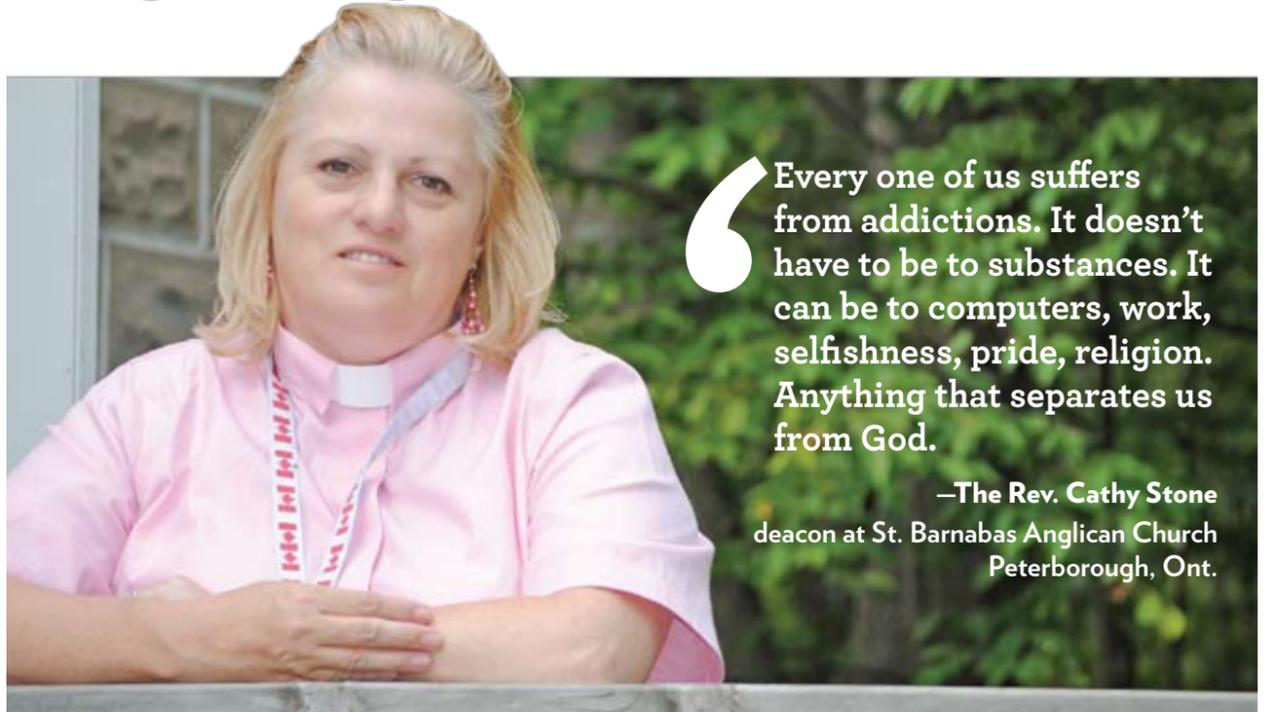
Clearly, Cameron House has seen better days, but about 10 women who have nowhere else to go consider it home. Some are struggling with addictions or have fled abusive relationships; some have been sent by other social agencies that have given up on them.

For many, Cameron House is the closest thing they'll ever have to a family, and Stone, a.k.a. "Church Lady," is one its loving members.

A deacon at St. Barnabas Anglican Church, Stone is also executive director of the Rural Outreach Committee (ROC), an emergency shelter funded in part by the FaithWorks program of the Anglican diocese of Toronto. Cameron House works closely with ROC, and on evenings, weekends and statutory holidays, Cameron House personnel answer the ROC crisis hotline.

Since May 2008, Stone has been "bringing church" to Cameron House. She did so at the invitation of Jane Kennedy, a staff member who realized the women at Cameron House needed something more than food, shelter, clothing and emotional support. Cameron House is, after all, a Christian organization.

After receiving the blessings of both Brock Mission executive director Bill McNabb and Trent-Durham Bishop Linda Nicholls, Stone be-



Every one of us suffers from addictions. It doesn't have to be to substances. It can be to computers, work, selfishness, pride, religion. Anything that separates us from God.

—The Rev. Cathy Stone  
deacon at St. Barnabas Anglican Church  
Peterborough, Ont.

MARITES N. SISON



MARITES N. SISON

**CAMERON HOUSE** 'God space'

**It's a very positive, uplifting group. It's showing them God. Not many of them go to church or if they ever have, not since they were children.**

—Jane Kennedy  
staff member at Cameron House

gan a "fresh expression" of church at Cameron House. She also had the support of St. Barnabas parish.

"I was so excited," says Stone of the first meeting. She told the two women who showed up, "I'm not here to tell you what to think or do, [but] I don't mind sharing things that have helped me and might help you, too."

The next week, six women arrived, and a week later, eight. Stone asked them what they needed. "They hoped that there was something in the way of spirituality that would help them," says Stone on the Fresh Expressions website at [www.freshexpressions.ca](http://www.freshexpressions.ca)

The group began with a Christianity 101 course that included prayer, worship, Bible study and discussion. They decided to work their way through "The Twelve Steps for Christians" used in Christian drug and alcohol rehabilitation centres, and The Life Recovery Bible, which contains scripture-based resources.

\*\*\*\*\*

Today, a steady group of 8 to 10 women meet Wednesday evenings at Cameron House to talk about God and their lives, over a cup of coffee and a plateful of desserts. "We don't just do Bible study," says Stone. "Everybody has a chance to talk about how their week went, [to] get it out in the open and to see if we can support each other. Most women talk about experiencing sexual, physical or emotional abuse, as well as their struggles with different kinds of addiction. "Every one of us suffers from addictions," says Stone. "It doesn't have to be to substances. It can be to computers, work, selfishness, pride, religion. Anything that separates us from God."

The main message the women receive is, "We love you," says Kennedy. Stone's gentle, caring spirit continues to draw women to weekly meetings even after they have left Cameron House, she adds. The group provides women with "something to believe in, when most of them have hit rock bottom," says Kennedy. "I think it's a very positive, uplifting group. It's showing them God. Not many of them go to church or if they ever have, not since they were children."

In the room where the women meet, which they have dubbed "God space," there's a wall where each woman has pasted sayings meaningful to her. "Always choose life," says one. "No matter how you feel, get up, dress up and show up," says another. "Whatever doesn't kill you really does make you stronger," declares a third. Now that Stone has brought church to the women, some of them have, in turn, gone to St. Barnabas church. Stone picks them up at Cameron House every Sunday and then drives them back after the service.

She credits the church's incumbent, the Rev. Eugene Berlenbach, and the congregation with making the newcomers feel at home. "The people at the church were very welcoming," confirms Debra Deasley, a former resident, in a video about Stone's ministry at Cameron House. Deasley hadn't attended church since Sunday school days. "It was making me feel better," she says, "helping me to know who I was as a person." The day Deasley was baptized represented "the beginning for me," she continues. Now she wants to go back to school. God is telling her, "It's not too late," she says. Ω

Watch for part two of this story in an upcoming issue of the *Journal*.



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# Welcoming new families to your church

DARA SQUIRES

**A** COUPLE OF Sundays ago, our entire family attended church for the first time in several months. It shouldn't be that complicated to get myself, my husband and our three young children to a service together, but it is.

Last week, my husband brought the three kids himself, as I was working. Last month, I was visiting my parents and brought the children to their church, sans Daddy.

And then there are all the Sunday mornings that we've slept in, or had errands to run or chores to do.

Why don't more young families attend church on Sundays? The answer is complicated.

With today's young families living farther away from extended family, it's often intimidating, even for those raised in the church, to seek out a new congregation.

In an informal survey of other young families, many said they don't feel welcome. They don't see other people their age at church. They worry about their children being a disturbance.

Some congregations don't realize just how unique they are. Each one differs in the practices and customs of their regular Sunday service. And they don't anticipate that a newcomer may not understand.



CHUWY

**MOST UNCHURCHED** people say they will attend a service if invited.

What's the solution? First, a thorough order of service should be available to all. Sure, you may sing the *Kyrie* every time, but to someone used to speaking it, even that may be disconcerting.

A bulletin that lists the names of the major contacts within the congregation, and an acknowledgment of new-

comers' attendance, are gifts any congregation can give a new family.

But how to get that family in the door in the first place?

Thom Rainer, a prominent evangelical Christian author, has written a book on the "unchurched"—those people who have faith but don't belong to a congregation.

In one survey, 96 per cent of those who didn't belong to a congregation said they were at least somewhat more likely to attend church if they were invited.

It's as simple as that: extend an invitation. My husband and I were churchless a year ago. Despite a move, we had

been driving out of our way to attend our church. Then our minister left, and with him went a lot of our drive (literally!) to continue attending that out-of-the-way church. Around this time, my parents moved closer and we began occasionally attending their church during weekend visits.

So, though we felt guilty and a little out of place about not having our own church, our motivation to seek another one out wasn't that high. Sure, we talked about going "church hunting," but we were comfortable enough with the way things were.

Then a news story broke about a local church, just up

the road from us. Controversy flamed briefly and my husband and I followed the story and the comments in the online paper. We even made a few comments of our own, supporting the church.

In one of the comments, a member of the congregation declared that theirs was a very welcoming church and asked those commenting to please come next Sunday. We saw that as an invitation, and the next Sunday we found our new church.

We haven't been the most regular participants, but without that invitation, we may never have attended at all.  $\Omega$

**Dara Squires** is the author of *Readily A Parent*, a syndicated parenting column and online blog. Squires lives with her family in Corner Brook, Nfld.



## Bequests really make a difference

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

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

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

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

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

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