Anglican Journal

Inspiring the faithful since 1875

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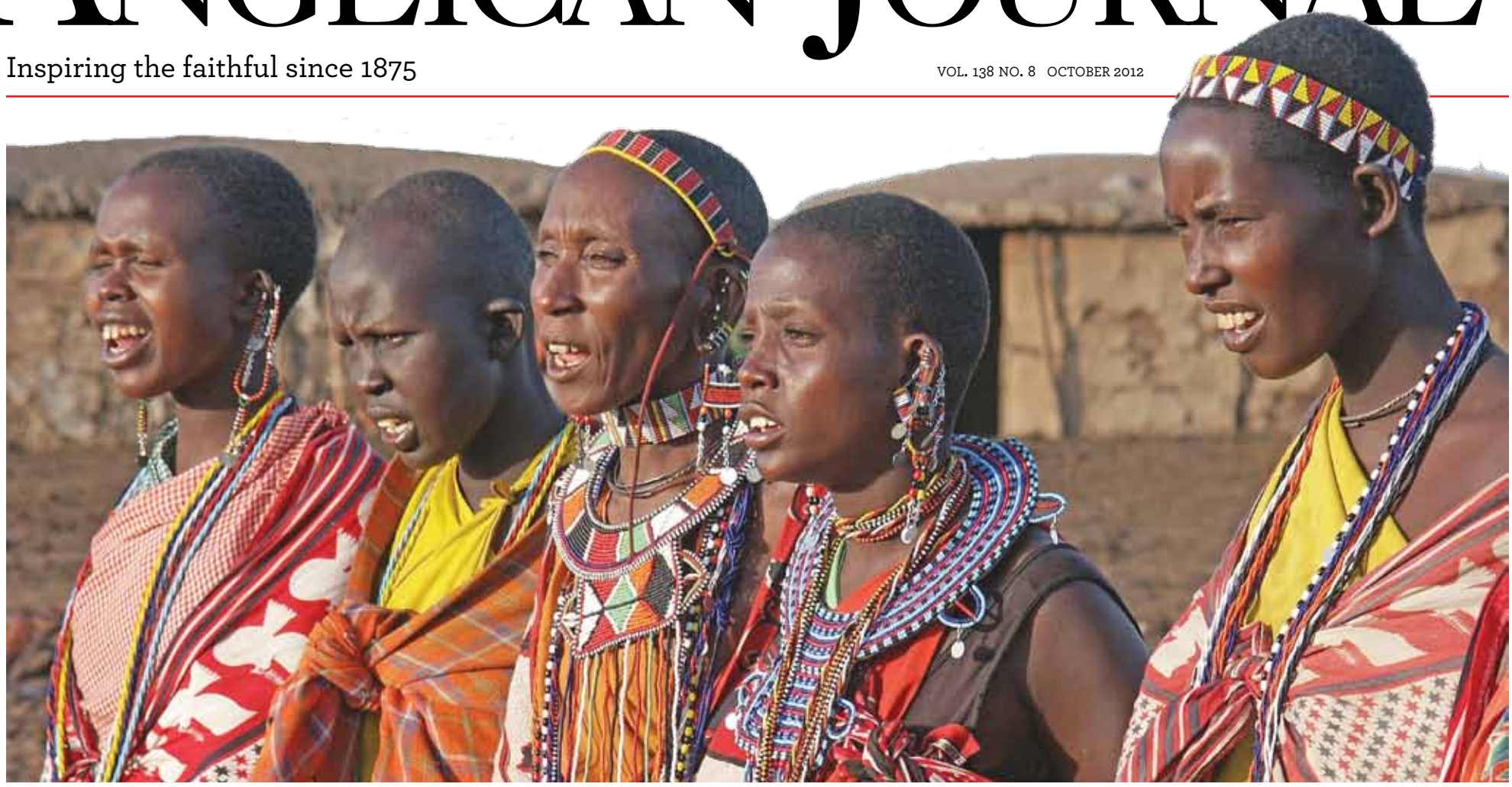

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Would you risk your life to vote?

Anglican Church of Kenya reaches out to one million young people

STAFF

The Kenya Anglican Youth Association (KAYO) is launching a nationwide initiative aimed at encouraging one million young Kenyans to vote in Kenya's general election on March 4, 2013.

The election will be Kenya's first since 2007, when electoral disputes triggered ethnic violence that left about 1,500 people dead and 350,000 displaced. According to the Independent Electoral and Boundaries Commission, more than three million eligible voters have not yet registered for this upcoming election.

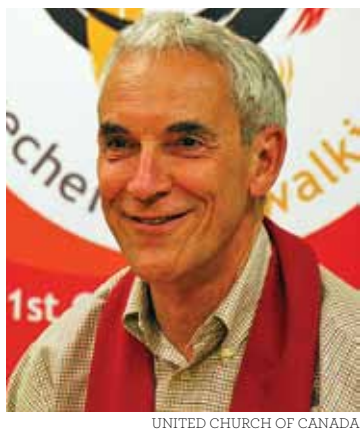
Young Kenyans account for nearly three-quarters of voters, says the *Daily Nation*, Kenya's leading national newspaper. It cited a poll that shows 50.6 per cent of eligible voters are between the ages of 18 and 19, and another 32.8 per cent are between 30 and 39.

The Wajibika (Be Accountable) Initiative will conduct training "to empower young people to elect capable and trustworthy leaders who will contribute to the growth of the country along the lines of the reform agenda supported by the church," said Joyce Mwangi, communications officer for the Anglican Church of Kenya in Nairobi.

Formed in 1962, KAYO provides spiritual guidance to young Anglicans in 29 dioceses across Kenya.

—with files from Anglican Communion News Service

ABOVE: The Be Accountable initiative aims to empower 75 per cent of Kenya's eligible voters to elect trustworthy leaders.



UNITED CHURCH OF CANADA

The Rev. Dr. Gary Paterson

United Church elects gay leader

MARITES N. SISON
STAFF WRITER

The United Church of Canada (UCC) elected the Rev. Dr. Gary Paterson Aug. 16 at its 41st General Council meeting in Ottawa. Paterson becomes the first openly gay leader of a major Christian denomination. The UCC has 2.8 million followers, according to Statistics Canada and church figures, making it the largest Protestant denomination in Canada.

"What some denominations or some parts of the world see as a huge dilemma and a problem has not, within our immediate community, been seen in that way at all," said Paterson at a news conference.

See GOD, p. 5

ADDRESS RACISM, SAYS TRC

MARITES N. SISON
STAFF WRITER

Racism in Canada must be addressed, says Justice Murray Sinclair, chair of the Truth and Reconciliation Commission (TRC). "Racism is a hard word for us to grapple with, but it's one we must embrace," said Sinclair in his Aug. 14 keynote address at a TRC-hosted event in Toronto. The goal, he added, is to make it possible for future generations of aboriginal and non-aboriginal Canadians to "...talk to each other with respect."

Barbara Hall, chief commissioner of the Ontario Human Rights Commission, said "persistent racism" continues despite the passage of the Ontario Human Rights Code 50 years ago. She urged Canadians to have "many conversations" about racism.

THANKS FOR SUPPORTING THE ANGLICAN JOURNAL APPEAL!

INSIDE

There are ways to re-energize parish life. All Saints' in Hagersville, Ont. shows how.

p. 7

JOG YOUR MEMORIES

Want to share your stories of Christmas Past? Send stories of up to 150 words and any photos by **Oct. 22** to Journal Editor, 80 Hayden St., Toronto, ON M4Y 3G2 or by email to kjenkins@national.anglican.ca. We'll publish as many as we can in the December issue and on Facebook.

PM# 40069670

FROM THE EDITOR

The road less travelled

KRISTIN JENKINS

Every weekend when I get home to Belleville, Ont., my 85-year-old mother picks me up at the train station. She drives a little blue Chevy puddle-jumper whose licence plates read Rookie (pronounced ROO-key). It was a nickname my father gave her many moons ago. Maybe it was because her name is Ruth. Maybe it was because she was a babe (still is). Whatever the reason, the name stuck.

CONTRIBUTED

Ruth Jenkins, aka Rookie

While I struggle to get my suitcase wheeled through the new train station after my commute from Toronto, Mother waits for me in the car. My little black Cockapoo, Charlie, sits on his towel in the back seat, craning his neck to see past her as she teases him: "Here comes Mommy! Here she comes!"

It's a wonderful welcoming committee. I couldn't ask for better. I never know who to kiss first, my mother or my dog. Mother doesn't seem to mind if I kiss Charlie first, and vice versa. So I mix things up.

But it is my mother's drive to pick up Charlie from my sister's farm 20 minutes on the other side of town that is the most remarkable thing. Just as amazing, she actually volunteers, despite the distance, the gas, the driving. She says she "gets a kick" out of the way Charlie jumps into the car without being asked. (My sister, Laura—whose own dogs have never set foot inside the house even though Charlie sleeps in her bed—doesn't take offence. Another saint.)

For Mother, the drive back into town with my dog has some secret significance. It's just Rookie and Charlie: the white-haired one in the front seat and the black-haired one in the back. Kind of like *Driving Miss Daisy*—only in reverse.

I never expected my family to pick up the slack with Charlie. Maybe Charlie is an extension of me, and they can bestow on him what they feel too inhibited to share openly with me. What I do know is that my family has always loved animals. Maybe for some, it's the safest way to express love, knowing it will be received and reciprocated.

Every so often, a gift is delivered. You don't question who's giving—unless it's an axe murderer. You just say "thank you" and count your blessings.

That's the way it is with the advertising that helps support the ministry of the *Anglican Journal*. One of our advertisers is World Vision Canada, and every fall, it places a glossy insert into two consecutive issues of your national newspaper. Like all our advertisers, World Vision pays for the privilege of coming to you.

Still, we continue to hear complaints about this advertising. Some say it competes with the Gift Guide of the Anglican Church of Canada and takes away from fund-raising efforts such as the Primate's World Relief and Development Fund or the Anglican Appeal. But the bottom line is that it's all for a good cause. Whether you write a cheque for one or the other or several, you have choices. The decision is yours. Like Rookie, you are in the driver's seat.

I ask that the next time that World Vision insert falls out of the Journal, instead of feeling irritated, you feel grateful that this advertiser—whose CEO is Anglican, by the way—is stepping up to help support the ministries of your national and regional newspapers. We certainly do.

A few words about the national readership survey. A summary of it was published in the September issue of the Journal and many of the diocesan newspapers. It shows that we have lots of loyal readers 55 years of age and older. However, we seem to have few readers younger than this. Does this really come as a surprise? As the national newspaper of the Anglican Church of Canada, our readership consists mainly of people in the pews. And we are getting older.

Some have asked what we're going to do about this. Frankly, I don't see this as the responsibility of the Journal. But we can certainly help the church, and we do so gladly and with gratitude.

As I see it, our job is to connect you to the broad spectrum of voices in the church and to open the door to the Anglican church of the future. That church will be defined by the next generation of leaders. We will introduce you to them so that you can be part of what is coming, what will be.

Anglican youth may not read the Journal, but they too have a voice inside its pages. Listen to what they have to say. I know you will feel as inspired as we do.

It's not a long drive to get to where we're going, but we must get into the car. Let's do it together, shall we?

KRISTIN JENKINS is editor of the *Anglican Journal*.
EMAIL: kjenkins@national.anglican.cavv

WALKING TOGETHER

A commitment to a gospel future

MARK MACDONALD

My family and I returned home from Winnipeg by train after a wonderful Sacred Circle gathering. The train ride was a reflective way to leave such an intense and significant event, held from Aug. 5 to 12. The Circle will certainly be a turning point, if not for our entire church, then clearly for the indigenous family of churches and ministries.

(You can read, hear and see more at www.anglican.ca/im/category/sc2012/ The primate's last homily is especially recommended.)

As we rode through the beauty of this land, I pondered all that had happened. The greatest element, for me, was the clear commitment and enthusiasm to share the gospel and the life it brings.

There was the cross and the empty tomb: though we were constantly reminded of the great pain that so many of us face, we also experienced—with such hope and conviction that it can only be by the spirit of truth and grace—the courage and strength to pray, to act, and to live with our many challenges.

Riding through a number of remote locations—some First Nations, others not—I felt gratitude for my own family. We have been greatly blessed, and I prayed that God will give us the strength to be happy and faithful in the days and years to come.

I felt concern for the places we passed and the many like them across our land. I also thought of the many urban areas that are "remote" to conscious and committed gospel communities, especially those related to the Anglican Church of Canada.

We once had a clear and compelling commitment to make sure that every community and person in Canada was touched, in some way, by the gospel message and the pastoral care, worship and community that always attend it. Yet enthusiasm was not always matched with wisdom.

Sometimes evil took advantage when enthusiasm was too loosely tied to the justice and truth that are at the very heart of the good news. But to abandon our commitment to the mission of God now would only compound the injustice.

We must move forward with humility; we must do it with others outside our institutions; and we must commit to it always remembering that it is God's mission, not ours.

The people who gathered at Sacred Circle were witnesses to the presence and power of a God who will not let us go. We have felt God's presence in the darkest moments of our lives. Now, we are called to co-operate with a God who goes before us.

We are committed to building, in these many remote places, a gospel community of at least two or three people (Matthew 18:20), committed to helping individuals and families come to spiritual birth and rebirth. As we make these commitments, we know that God will gather many others to join us.

> **"We must move forward remembering that it is God's mission, not ours.**

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

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EDITOR: Kristin Jenkins
ART DIRECTOR: Saskia Rowley
SENIOR STAFF WRITER: Marites N. Sison
STAFF WRITERS: Leigh Anne Williams, Diana Swift
ASSISTANT TO THE EDITOR: Janet Thomas
GRAPHIC DESIGNER: Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
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CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglican journal.com;
Bishop M. George Elliott, Chair of the Anglican Journal Committee: ajpresident@anglicanjournal.com;
Vianney (Sam) Carriere, General Synod Director of Communications and Information Resources: scarriere@national.anglican.ca
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COME AND SEE

Yes: A beautiful sound

FRED HILTZ

It was an amazing moment, among so many others, at this summer's Sacred Circle in Pinawa, Man. Almost 250 men and women representing indigenous peoples across Canada gathered to "walk the dream" and take next steps in the shaping of a truly indigenous church.

In small talking circles, participants considered a number of important questions including: What does an effective church look like? What makes for effective ministry? How are we equipping men and women, ordained and lay, as servants of Christ? And finally, how are we equipping leaders to build healthy communities?

Co-chairs Archdeacon Sid Black and the Rev. Norm Casey facilitated a conversation on Canon 22, *The National Indigenous Ministry*, adopted by General Synod in 2010.

Particular attention was given to proposed procedures for the election of the national Anglican indigenous bishop and determining membership for the Anglican Council of Indigenous Peoples and the triennial gathering of Sacred Circle. A number of questions were addressed, and some suggestions for amending the proposed changes were readily endorsed. The evening's work was carried into Night Prayer.

The next morning, the co-chairs proposed, in the interest of getting a read of the circle's readiness to move ahead with the proposed amendments to the canon, that each person present come forward and state "yes" or "no." As a guest sitting quietly in a back row, I watched and listened. It was a beautiful sight — men and women, elders and youth, lay readers and catechists, deacons, priests and bishops moving in sacred silence to the microphone. Each was saying "yes" in their own language: Ojibwe, Cree, Gwich'in, Mi'kmaq, Mohawk and Inuktitut, among others. It was a beautiful sound.

It was amazing moment, a truly pentecostal moment—many tongues, one voice faithful to the vision, born of the great spirit of God, carried in the hearts of the elders and continually upheld through the ministry of Bishop Mark MacDonald.

I was humbled to witness such a sacred moment. And when Archdeacon Black said, "The circle has spoken," I was moved with everyone else to sing and dance.

The Anglican Council of Indigenous Peoples will carry their authoritative "yes" into the General Synod next year. I hope that in the continuing spirit of the 1994 Covenant, "A Journey of Spiritual Renewal," we will all celebrate and by the grace of God live into this "yes."

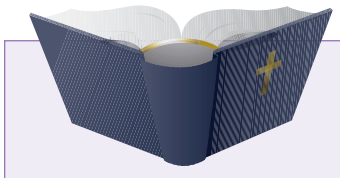
ARCHBISHOP FRED HILTZ is primate of the Anglican Church of Canada.

"I was humbled to witness such a sacred moment. I was moved with everyone else."

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



KNOW THE BIBLE?

Take this quiz and find out!

1. According to Genesis, on what day of creation did God create grass and trees?
2. What famous tree is mentioned in both Genesis and Revelation?
3. When Jesus stilled the storm by saying, "Peace! Be still," his disciples were afraid and said, "Who then is this, that even the _____ and the _____ obey him?"
4. According to Psalm 24:1, what four things belong to the Lord?
5. What verse of the Bible says that God blessed Adam and Eve and gave them dominion over the fish of the sea, the fowl of the air and every living thing that moves upon the earth?

Conover Swofford is the author of three Bible trivia books, *Bible Trivia Challenge*, *So You Think You Know The Bible?* and *Can You Outsmart A Sunday Schooler?* (Barbour Publishing). She lives in western Georgia.

ANSWERS
1. Third day (Genesis 1:11–13)
2. Tree of Life (Genesis 2:9; Revelation 2:7)
3. wind, sea (Mark 4:41)
4. The earth, the fullness of the earth, the world, and those who live in it.
5. Genesis 1:28

LETTERS

DAVID ANDERSON HTTP://DAVIDANDERSONILLUSTRATION.COM

RACISM IN CANADA: Is it the elephant in the room?

WHERE ARE THE YOUNG?

Congratulations on completing the national readership survey. The results reveal a great deal about your readership and about the Anglican Church of Canada.

I hope I am not the only one who was worried by the extremely low number of respondents younger than 50 years of age. I've been working with youth and young adults for 15 years, and I know the low readership result doesn't mean that three generations are not interested in our communion. Now that we know how to keep those older than 50 reading the Journal, I am looking forward to hearing what the Journal has in store for the younger generations.

I also hope we are paying serious attention to how we communicate our church's mission to those younger than 50. This is a wonderful opportunity to take on another mission field.

The Rev. Dawn Leger
Aurora, Ont.

WHAT ABOUT KOINONIA?

In the summer of 1979, I was a student in the diocese of Moosonee, where the priest was called the "prayer boss" by the First Nations people. I learned about responsibility, about caring for people and about the deepness of relationships between clergy and people "up North," where everyone is less encumbered by material things.

The former primate of the Anglican Church of Canada, Ted Scott, who was for me, the incarnation of what a modern priest should be, envisioned a church in which people and clergy sat side by side. Still, the model of church that we practise in most Anglican parishes is superficial. The music and the preaching are great, but what about the rest of the week?

How many of us are engaged in Bible study, prayer groups, social justice issues, supper clubs or just plain clowning around? Let's really be ourselves and practise building relationships with God and one another: koinonia.

The Rev. Robert G. Cross
Niagara-on-the-Lake, Ont.

MOVING STORY

My compliments to Bishop Mark [MacDonald] for his moving and meaningful story, *Peter John's last trip* (Sept. 2012, p. 2).

The Rev. Michael Shouldice
Rankin Inlet, Nunavut

LET GOD BE THE JUDGE

Having just finished reading the latest edition of the *Anglican Journal* [*Dioceses offset legal fees*, June 2012, p. 6], I would like to suggest that money could have been spent on evangelism to bring the good news of Jesus Christ to those hundreds in their dioceses who do not know Jesus. The church is not bricks and mortar but people, baptized into the body of Christ.

Recently, I re-studied some of Jesus' parables of the kingdom, and in particular, the parable of the sower (Matthew 13:24-30) and Jesus' explanation (Matthew 13:36-43). Our responsibility is to be faithful; let God do the judging.

The Ven. Dr. F. Harold Hazen
Saint John, N.B.

INSULTING CAPTION

You have allowed an insulting caption to appear in the *Anglican Journal*. On page 8 of the June issue, there is a photograph of the Queen bearing the caption, "HRH Queen Elizabeth."

The Queen has not been HRH for over 60 years, which is what the Diamond Jubilee is all about! If this photograph is repeated, please change the caption to read HM Queen Elizabeth.

You seem to be quite good at getting all your Most Rev., Rt. Rev. and Very Rev. titles correct. Please be as fastidious with the title of the Queen of Canada.

John K. Hedgecock
Tsawwassen, B.C.

GOOD WORK

I am so impressed with the new format of the *Anglican Journal*. Keep up the good work. It is so informative, and the layout is very appealing.

Elsie Eade
Niagara Falls, Ont.

YOUTH VIEW

Living in the time of Maybe

ANDREW STEPHENS-RENNIE

I have this theory.

It's been rattling around for some time, tested in various places, amidst a variety of audiences, in multiple arenas.

It goes something like this: our church is living in Holy Saturday, wedged firmly in between Good Friday and Easter Sunday—between the death of the known and the birth of the new. An uplifting thought as the leaves are changing from green to brilliant red, yellow and orange across much of the country.

In these days of unknowing, there are those calling for the death of the church on one side, and those proclaiming its triumphant resurrection on the other.

There are others stuck in the middle.

There are those of us who stop and look around to see the stinging loss and disorienting confusion of unknowing. We lament the death of the old, not knowing what new life might come, if it comes at all.

Holy Saturday is a tricky spot.

Back in 2010, Welsh singer-songwriter Martyn Joseph penned the award-winning song, "There's Always Maybe." The song prophetically announces: "There is always maybe / When there's no answers / That's what faith becomes."

We live in a time of Maybe. While many outwardly acknowledge that the church will look very different in the years ahead, we are still afraid. We're afraid of the loss of familiarity, of stability and, if we're honest, a loss of power. All that we've known is passing away.

And so, a question remains: in the midst of uncertainty, will we remain faithful?

It has become clear to me over my years of working with young people that they are the ones best equipped to walk through this tension. Young people know a world of ambiguity and provisional answers, of religious and cultural differences.

Even as we stare the uncertainty of our church's fate in the eye, God has called, gifted and sent young people to translate the gospel into this time and place. They, like Mary and the women, wait faithfully at the graveside of all that has been. Hoping, waiting and praying, they bring their fidelity to bear witness to a resurrection we never could have imagined.

If only we would listen.

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

> **"We're afraid of the loss of familiarity, of stability and, if we're honest, a loss of power.**

REFLECTION

Battleships and bathtubs

THE REV. CANON A. GORDON BAKER

The idylls of another summer are now past and the leaves are gently falling from the trees. From imaginative individuals and various ecclesiastical institutions, a new crop of books and programs for Christian renewal are likewise descending upon congregations and parishes across North America in hopes of stirring up a renewal of Christian discipleship, at least for another year.

Since the 1960s, the theme of renewal has become the obsession of North American Christianity, whatever the denominational designation. What will it be this year that brings Christian life and witness into line with the precepts of the gospel?

The evidence that the days of the status quo are numbered exists all around us. And yet, the work of renewal in so many situations amounts to attempting to turn around a battleship in a bathtub!

People are seduced by loyalties. For some, it is just the patterns of habit from the past, while for others it can be iconic—the Book of Common Prayer, or the family pew, or Anglican chant, or just a favourite sentimental prejudice. And while these traps exist, the prospect for change is a challenge. Yet the books are published and the programs are introduced, each promising that this year, things will be different. But will they?

My doubts linger. So much of what is produced seems to have more in common with human cultural bias than it does with the demands of the gospel. The materials often seem to encourage yet more avenues, admittedly religious, for personal self-improvement rather than any coming to grips with the demands of the gospel.

The gospel is demanding as well as comforting, and true comfort and peace are the gifts bestowed when the prayer "thy will be done on earth, as it is in heaven" is being fulfilled. Part of our discipleship task is to discover what demands are being made of us within our particular life situations.

Another is to address those demands as they are revealed. And this is the challenge to our faith, whoever we are and wherever we live. When this happens, the process of a life of true faith has begun, and as a process, it is never-ending, whatever books and programs are forthcoming.

Oh, yes—about that battleship question. When we embark on such a process of renewal, the bathtub begins to fill up until it is overflowing with the earnest and honest study of scripture and the ensuing good works that follow, until the battleship is floated over the side and beached, no longer a block to the gospel's task. To God be the glory.

THE REV. CANON A. GORDON BAKER is a former editor of the *Anglican Journal*.

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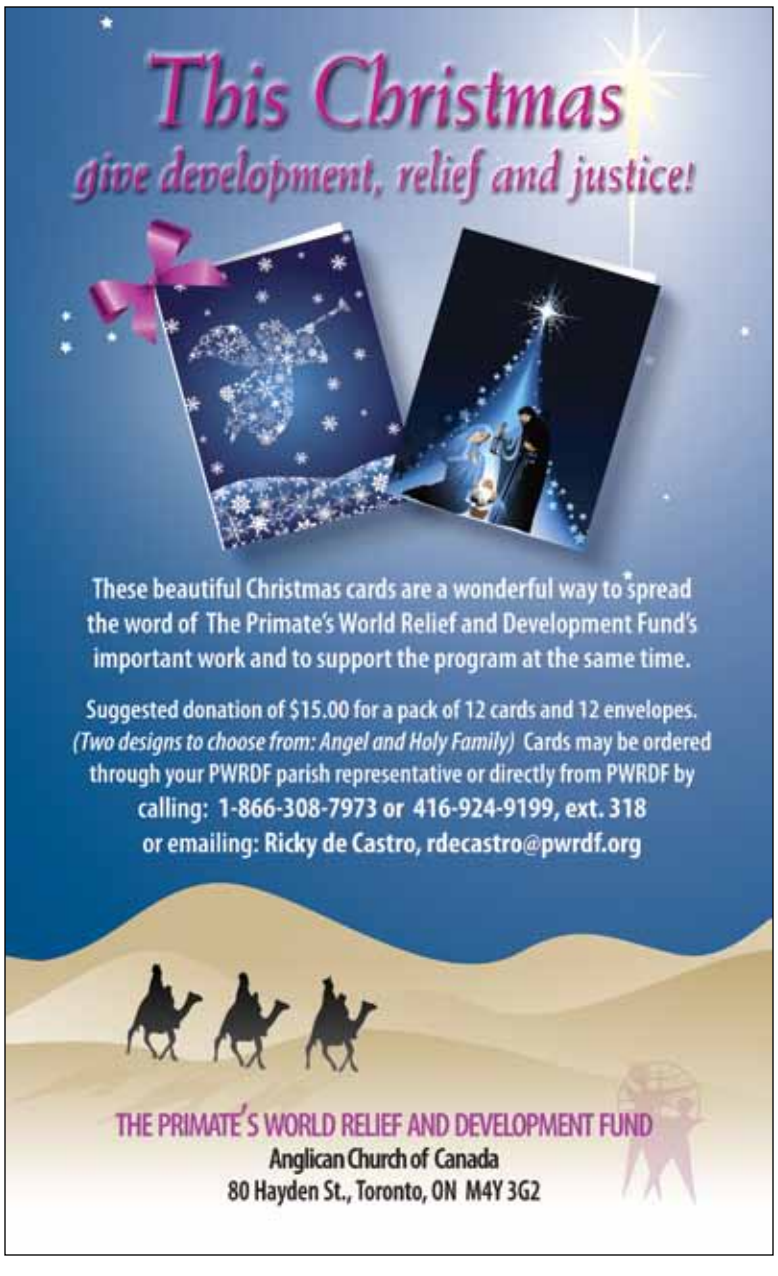

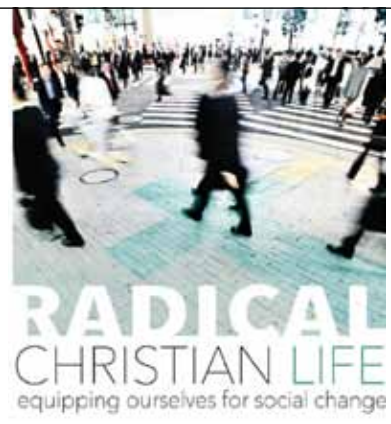

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TREASURER HEADING HOME

General Synod Treasurer Michèle George has resigned, effective Oct. 1. She said health reasons and "wanting to spend more time with my family" were the reasons behind her "very, very difficult" decision.

A chartered accountant and veteran of the health care and not-for-profit sectors, George was hired in 2009 during a period of restructuring that included downsizing and staff layoffs.

In a memo to staff, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, paid tribute to George's work, saying that the church has "benefited from her expertise and experience in financial management."—MARITES N. SISON

CONTRIBUTED

The Very Rev. Hosam E. Naoum, left, Canon John Organ, kneeling, and Bishop Suheil S. Dawani, seated.

CANON PASTOR APPOINTED

Padre John Organ, a former Ottawa-based military chaplain, has been appointed chaplain to the bishop of Jerusalem for the next three years.

Invited by the Right Rev. Suheil S. Dawani, Organ was installed as residentiary canon of St. George's Cathedral, Jerusalem, on Sunday, July 29.

He will serve as canon pastor to the English-speaking congregation, assist Bishop Dawani in local ecumenical and interfaith work and connect international visitors with indigenous Christians.

The diocese of Jerusalem spans Israel, Palestine, Jordan, Lebanon and Syria.

— Contributed

'GOD WILL BE WITH US'

Continued from p. 1

Although Paterson said that young people struggling with their own sexual identity "should be able to see gay role models," he added that his focus will be on re-energizing the church amid uncertainties about its future.

"I see trying to enable the church to look realistically at what's happening and not be frightened," he told the press conference. "We will find a way through. We will be changed and we will be faithful, and God will be with us."

The election, which had a roster of 15 nominees, lasted more than eight hours. Paterson was elected on the sixth ballot.

Born in 1949 in Whitehorse, Yukon, Paterson has been a UCC minister for more than 35 years. He studied theology in Boston and at the Vancouver School of Theology before being ordained in 1977.

Paterson is married to the Rev. Tim Stevenson, currently a Vancouver city councillor, who has been his partner for 30 years. Paterson has three grown daughters from his first marriage.

—with files from Leigh Anne Williams

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SACRED CIRCLE: Moving to a place of health and happiness.

SUPPORTING INITIATIVES THAT HEAL

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, calls human rights violations against Canada's aboriginal peoples "a blot on the soul of this country."

Referring to the ongoing intergenerational impact of residential schools, Hiltz says the church needs to play a role in supporting initiatives that help heal aboriginal families.

"We were part of tearing families apart," he told more than 200 aboriginal Anglicans attending the Seventh Sacred Circle, held Aug. 5 to 12 in Pinawa, Man. "We must be part of...helping them move to a place of health and happiness."

One in four indigenous children lives in poverty compared with one in nine in the rest of Canada, Hiltz pointed out. Many native communities receive 25 per cent less in resources per person to support education than other Canadians, and the scarcity of fresh fruit and vegetables has led to health problems such as diabetes and heart disease.

Ted Quewezance, executive director of the Residential School Survivors' Society, urged the church to focus on rebuilding families within their communities.—M.S.

CHURCH RESPONDS TO SUICIDE PANDEMIC

Suicide is "not an easy tea and cookie conversation," Cynthia Patterson told a gathering of about 200 indigenous Anglicans at the Seventh Sacred Circle. However, she added, the pandemic among aboriginal people can no longer be ignored.

In Nunavut, the suicide rate is 15 times the national average—which is 15 per 100,000 people. In the Arctic, it is 11 times the national average.

Patterson

Families need to talk about suicide instead of sweeping it under the rug, said Patterson. "We have kids, aunts and uncles who die and the pain is so great...We don't talk about them...It's as if they've disappeared."

For its part, the Anglican church has moved oversight of the suicide-prevention program to the indigenous ministry department, noted Patterson. The aim is to "extend its reach into every nook and cranny," said National Indigenous Anglican Bishop Mark MacDonald. Suicide prevention will now be part of training for clergy, catechists and other church workers, he told the Journal.—M.S.

RUPERT'S LAND GOES TO BAT FOR REFUGEES

Federal cuts to refugee health care will deter church groups from sponsoring refugees, Anglican Church of Canada officials have warned. "Clearly, it would cut down on the number of refugees that we are able to accept because church groups just don't have the resources to pay [for medical care]," said Bishop Don Phillips of the diocese of Rupert's Land, where more than 2,000 refugees have been sponsored.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Adele Finney, executive director of the Primate's World Relief and Development Fund, have expressed "deep concern" about the cuts to the Interim Federal Health program. Previously, private sponsors assumed the cost of food, shelter and transportation for a year, while the government provided health care. Under the revised rules, which took effect June 30, church-sponsored refugees will no longer have access to government-funded health care.

JOHN LAVALL

Under new federal regulations, church-sponsored refugees will no longer have access to government-funded health care.

On June 26, the diocese of Rupert's Land and the Hospitality House Refugee Ministry, which sponsors refugees with funds from the Anglican diocese of Rupert's Land and the Roman Catholic Archepiscopal Corporation of Winnipeg, announced plans to file a lawsuit against the federal government.

"We're treating those [sponsorship agreements] as legal contracts," said Phillips. "Our basic action in court is to say that the government breached its own contract."—M.S.

WHAT WE LEARNED AT JUSTICE CAMP

THE REV. BOB BETTSON

Food banks present Christians with a dilemma. Our biblical imperative is to feed the hungry, yet food banks in Canada, set up on a large scale 30 years ago, have become institutionalized. Tragically, many low-income Canadians, including young children, still go hungry.

The question of food banks and their future was one of several issues tackled by a group of 75 Anglicans of all ages, and from different backgrounds and dioceses, at the Shalom Justice Camp hosted by the diocese of Toronto in Peterborough, Ont., from Aug. 19 to 24.

In addition to food security, delegates examined water, immigration and refugees, aboriginal concerns, sustainable agriculture, housing, violence, healthy communities and political advocacy. Disabled people were also in attendance, as well as a family with two young children.

Algoma, although one of the smaller dioceses represented, sent a robust group of nine campers. Said Beth Hewson of North Bay, Ont.: "We want to build a social justice network...Coming to this lights a fire so that we can live out our faith, as Jesus did."

And light a fire it did. Time was not spent indoors listening to speakers and debating issues. Instead, the camp quickly plunged delegates into a three-day immersion program in the surrounding community.

During a day with the poverty and food issues group, I helped sort and pack food at Kawartha Food Share in Peterborough, then visited Alexander Street Community Housing, where the Rev. Maisie Watson, a deacon and social housing worker, had organized a barbecue with residents to coincide with monthly food distribution. We joined in a round-table discussion at a local Anglican church with local MPP Jeff Lea and shared our observations about poverty and income inequality. And we met with Elaine Power, a professor of kinesiology and health studies at Queen's University in Kingston, Ont.

Power says food banks aren't solving the hunger problem. Food banks were created to fill a temporary need during the recession in the 1980s. Now a permanent part of the food system, they provide Canadians with the "comforting illusion" that the problem of hunger is being addressed. "Of those who are hungry, 75 per cent never get to the food bank," said Powers.

MaryAnn Huggett, from St. James in Stratford, Ont. works at a food bank and said that while food banks soften the blow for some, the real challenge is food security for all.

THE REV. BOB BETTSON is former editor of two diocesan newspapers: *The Sower* in the diocese of Calgary and *The Mustard Seed* in the diocese of Brandon. He lives in Toronto.

MICHAEL HUDSON

Morning worship at Shalom Justice Camp, St. John the Evangelist, Peterborough, Ont.

> **"Coming to this lights a fire so that we can live out our faith, as Jesus did.**
>
> **—Beth Hewson**

A RECIPE FOR JOYFUL FAITH

MURRAY MACADAM

It *can* be fun to be Anglican. Combine 75 Anglicans from Newfoundland to Alberta. Enrich with 10 Christians from other churches. Spice with 30 young people ages 16 to 30. Enrich with passionate worship, music and dynamic preaching. Leaven with laughter and joy.

MacAdam

That's a recipe for joyful faith and it explains why the Shalom Justice Camp was such an amazing experience. Every justice camper has ideas and experiences to share, leading to new ideas, fresh energy and renewed faith. For six days we heard each other's stories, broke bread, met local social justice activists, prayed and laughed.

The days were long and intense. We were made painfully aware of how tough it is to strive for *shalom* in the church and in society. Yet, as I surveyed our justice camp gatherings and saw how people were being transformed and renewed in their faith, I said to myself: *this* is God's vision of *shalom*.

I've attended four of the six justice camps sponsored by a diocese since 2005. To me, they embody what our church rises to when we look at Jesus' message with fresh eyes. We talk about our declining numbers, and how we need to attract more youth. Yet all too often, there's a yawning gap between the energy, exuberance and concerns of young people and what they see and experience in our parishes.

Events like justice camp that truly welcome youth, as well as others who often feel excluded by our parishes—low-income people, people with disabilities, gays and lesbians—are so urgently needed. Nor is justice camp a one-shot event. Among other things, we'll be monitoring follow-up action through our Facebook page.

MURRAY MACADAM is the social justice and advocacy consultant for the diocese of Toronto and served as co-chair for the Shalom Justice Camp.

Anglican Church of Canada

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Ecumenical youth group walks canine pets to raise funds for guide dogs.

PARISH REVITALIZATION 101

As a former high school teacher, Janice Schweder knew a thing or two about teenagers. And as a specialist in business studies, she knew a thing or two about solving problems. That skill set came together perfectly in the formation of All Saints' Community Youth Group at the Anglican church of the same name in Hagersville, Ont., south of Hamilton.

All Saints' was in a period of transition, moving from sharing a minister with four churches to having its own. "There was a lot of disenchantment, and some people were leaving the roughly 70-family parish," says Schweder, who asked herself what she could do to help revitalize the parish.

Her goal was to give All Saints' a youthful infusion and to get community kids positively involved in public life. Starting in 2011, with an average age of 14 years, the All Saints' Community Youth Group has helped the Lions Club with its annual food drive, Easter egg hunt and Summer's End festival. The group assembled and wrapped activity-oriented Easter baskets for children, which were presented during All Saints' Palm Sunday service to the local food bank manager.

> **"They're happy to see the group's success in getting youth involved.**
>
> **—Janice Schweder**

Another big hit is the annual Purina Walk for Dog Guides, which raises money for the Lions Foundation's school in Oakville to train dogs ($25,000 apiece) to work with the blind, the deaf, the autistic, the wheelchair-bound and other special-needs groups.

The competitive "Divine Dogs" were featured in the local paper, and the community response was more than enthusiastic. As for the other churches, they don't seem to mind that All Saints' is attracting teens from their parishes. "They're happy to see the group's success in getting youth involved," says Schweder. —DIANA SWIFT

YUKON REACHES OUT TO HORN OF AFRICA

Like many Canadians, the Rev. David Pritchard of Christ Church Cathedral in Whitehorse was deeply disturbed by the horrific images of displaced and starving people in the drought-stricken Horn of Africa in July 2011.

"We had to do something," recalls Pritchard of his conversation with Bishop Larry Robertson about the famine-plagued refugees of Djibouti, Ethiopia, Eritrea and Somalia.

With support from the Bank of Montreal, the Horn of Africa Famine Relief Project was launched. The target: "A dollar for every Yukoner," Pritchard says. (A recent census puts the territory's population at slightly less than 36,000.)

Pritchard

Every Tuesday, the project ran barbecues or soup lunches in Bishop Stringer Park, a parcel of land between the cathedral and the Old Log Church.

For eight weeks, they also set up tables at the farmers' market displaying photos of the unspeakable conditions in the refugee camps. "We raised funds and we raised awareness," says Pritchard. "Every time I went into the bank, I saw that more people had been in to donate."

Local artists donated more than 40 of their works, which were auctioned off. "We were able to send $28,000 to the Primate's World Relief and Development Fund before the deadline for matching funds with federal grants," he says.

The project raised almost $42,000, exceeding its goal. "We showed that Yukoners are among the most generous people living in this great country," says Pritchard.—D.S.

BACK TO THE FUTURE

The year was 1912. The Titanic had sunk in April. King George V sat on the English throne. Sir Robert Borden was Canada's prime minister. In Saskatoon, a new Anglican cathedral was under construction: St. John the Evangelist. Dignitaries laid its cornerstone on Sept. 2, ensconcing behind it a shallow copper time capsule.

Fast forward to April 22, 2012. The cornerstone was carefully removed, and centenarian Isabella Rhodes was on hand to open the time capsule. The Rt. Rev. Thomas O. Morgan, retired bishop of Saskatoon and interim rector of St. John's, opened the box. "It had been well sealed and everything was bone dry," he says.

Now housed in an antique display case, the 100-year-old capsule's contents included a Bible and a Book of Common Prayer, coins of the realm and photos of Bishop J. A. Newnham and Governor General Prince Arthur, Duke of Connaught. The cathedral will mark it's 100th anniversary with three new time capsules. "We're considering whether it's worth putting in a Blackberry," Morgan says.—D.S.

DEREK PUNSHON

Bishop Thomas O. Morgan prepares to open the 100-year-old time capsule of St. John's Cathedral.

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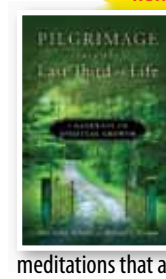

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O'GARA: theologian championed ecumenism.

MARGARET O'GARA: 1947–2012

Margaret O'Gara, a distinguished professor of theology at the University of St. Michael's College, University of Toronto, died Aug. 16 at age 65, after a two-year battle with cancer.

A champion of ecumenism, O'Gara served from 1976 to 1993 on Canada's Anglican-Roman Catholic Dialogue, and during that time worked closely with the Rev. Canon Dr. Alyson Barnett-Cowan, former director of faith, worship and ministry for the Anglican Church of Canada.

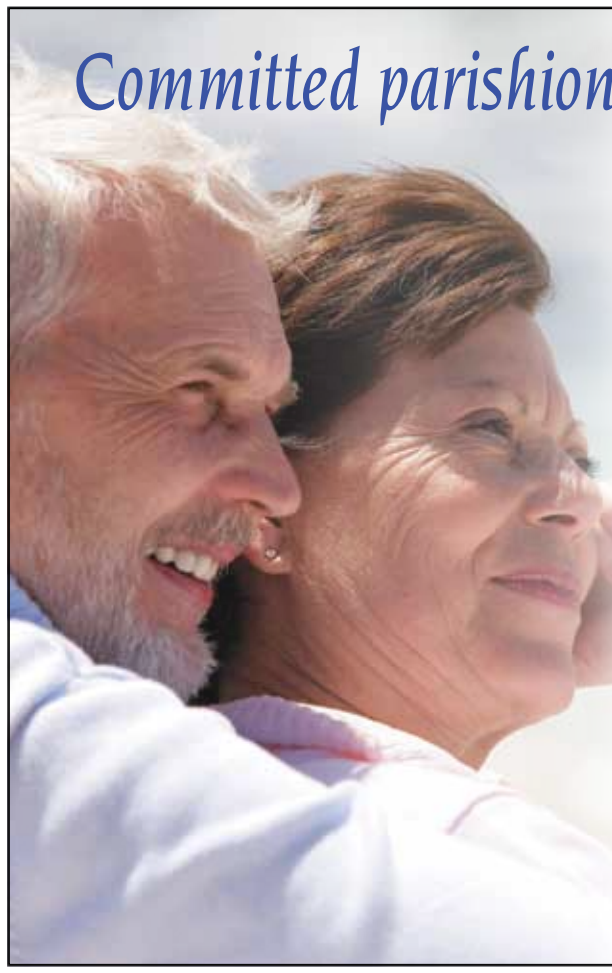
"She was one of the most gracious people I have ever known," says Barnett-Cowan, who is now director for unity, faith and order at the Anglican Communion Office in London. "Her commitment to ecumenism remained constant even through times when others became discouraged. Her commitment to her own church was absolute, yet she always listened deeply to the commitments and values of others."

The primary goal of O'Gara's 37 years of work was fostering dialogue among Christians. Besides her teaching, research, writing and extensive public lecturing, she was a member of official ecumenical dialogues in the U.S. and abroad. O'Gara also served as president of the North American Academy of Ecumenists and the Catholic Theological Society of America.

O'Gara is survived by her husband, Michael Vertin, a University of Toronto emeritus professor of philosophy. In her honour, St. Michael's has established the Margaret O'Gara Scholarship to support an advanced-degree student specializing in ecumenical theology.

— DIANA SWIFT

Committed parishioners establish endowment fund for mission projects



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

Paul and Heather also would like to earn more on a portion of their savings, now held in GICs and earning a very modest return, fully taxable. They have decided to make a contribution to General Synod of $40,000. The Resources for Mission department has prepared a Gift Plus Annuity agreement for them, in cooperation with a major insurance company. This will provide a guaranteed annual income for the rest of both lives of $1,712 ($ 142.66 a month), with a rate of 4.2798 %. 82.51 % of the annual payments (or $1,412) will be tax free. A donation receipt will be issued for the gift amount of $10,000. The tax credit earned by making this gift is expected to be $4,640. Assuming the top marginal tax rate, this is equivalent to a before tax yield of 8.3% from a guaranteed income investment.

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

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

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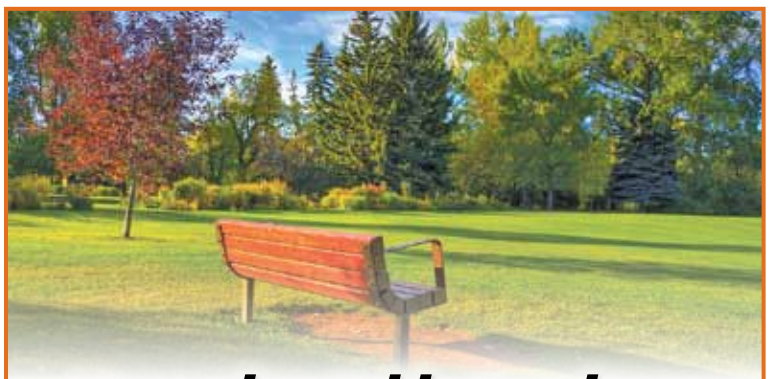

November Bible Readings

Day	Reading		Day	Reading	
01	Esther 9.1-19	☐	16	Daniel 3.19-30	☐
01	Revelation 7.1-17	☐	17	Mark 11.12-33	☐
02	Hebrews 8.1–9.10	☐	18	Mark 13.1-13	☐
03	Hebrews 9.11-28	☐	19	Daniel 4.1-18	☐
04	Mark 12.28-44	☐	20	Daniel 4.19-37	☐
05	Ruth 1.1-22	☐	21	Daniel 5.1-12	☐
06	Ruth 2.1-23	☐	22	Daniel 5.13-31	☐
07	Ruth 3.1-18	☐	23	John 18.1-27	☐
08	Ruth 4.1-22	☐	24	John 18.28-40	☐
09	Psalm 127.1-5	☐	25	Psalm 132.1-18	☐
10	Isaiah 2.1-22	☐	26	Daniel 6.1-28	☐
11	Micah 4.1–5.1	☐	27	Daniel 7.1-28	☐
12	Daniel 1.1-21	☐	28	Daniel 8.1-27	☐
13	Daniel 2.1-23	☐	29	Daniel 9.1-27	☐
14	Daniel 2.24-49	☐	30	John 1.29-42	☐
15	Daniel 3.1-18	☐			

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STRETCHING SOULS THROUGH CHRISTIAN SPIRITUALITY

DIANA SWIFT
STAFF WRITER

When the Ven. Dr. Ellen Clark-King was working as a spiritual director, she kept mentally reaching for a book on the shelf to lend to her clients.

But it wasn't on the shelf.

"No one seemed to have written it," says Clark-King, archdeacon of Burrard and priest associate at Christ Church Cathedral in Vancouver. So she wrote it herself.

"My inspiration was the Christian spiritual tradition—its wonderful diversity, depth of wisdom and the manifold different paths it beckons people on—all of which lead to a closer relationship with God," says Clark-King, who holds a degree in history from the University of Cambridge.

And so, interrupted by a move from England to Canada and increasing pastoral duties in Vancouver, Clark-King began work about seven years ago on *The Path to Your Door: Approaches to Christian Spirituality* (Continuum, 2011). She was finally able to complete this seekers' guidebook in 2010 while on a three-month sabbatical at the Vaughan Park Anglican Retreat Centre in Auckland, N.Z.

MARK MUNN

Ellen Clark-King's book helps beginners spread their spiritual wings.

> **"We all need to find the way of prayer that works for us in our spiritual journey.**
>
> **—Ellen Clark-King**

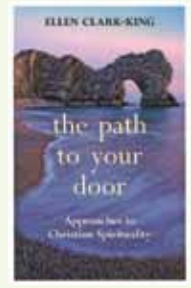
Originally inspired by the needs of retreat leaders and spiritual directors, *The Path* is a thorough but readable introduction to key themes in historical and contemporary Christian spiritual traditions, from St. Augustine to Thomas Merton. The intended audience is broad: all those who are beginning to explore the untravelled byways of the soul, whether they define themselves as Christians or as non-religious spiritual questers. "The book is introductory and accessible, so it's open to any interested reader," says Clark-King.

The aim of the book is to encourage readers to find their own paths. "I want people to recognize that there are many ways of prayer and...we all need to find the way of prayer that works for us at this point in our spiritual journey," says Clark-King. The work is structured around seven themes: word; silence; creation and creativity; wilderness; body; desire; and mystery. "These have all been significant on my own spiritual journey as well as echoing across the breadth of Christian spiritual experience," she says.

Through an array of spirituality-enhancing exercises, readers can actually engage with the material and "...encounter rather than just read about the different forms of spirituality," she says.

She recalls an older woman participating in a course based on the book who said delightedly, after being introduced to Celtic spirituality and the place of the natural world in prayer: "Oh, I didn't know that was prayer—I do have a spiritual practice after all!"

Not surprisingly, reaction to *The Path* has been very positive. "I have had many individual readers comment on both the breadth and the depth of the material covered and how it has resonated with their own spiritual journey," she says. A few churches have used it as a study book, and people have found it a good source of spiritual fellowship and an excellent discussion starter.



THE PATH TO YOUR DOOR: Approaches to Christian Spirituality
by Ellen Clark-King
(Continuum, 2011)
ISBN: 9781441157638

Seeking peace

In one of the book's many exercises, readers are asked to seek the peace of God.

"...Continue by asking God that this peace may be a deep well within you that not only refreshes you but [that] spills out to touch all those who are part of your life this day... Close with these words, or any other similar prayer that comes naturally to you: "May the peace of God, which passes all understanding, fill my heart, my mind, my body and my soul this day that I may be a source of God's peace for my family, my friends, my community and all this troubled world. Amen."

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Lord, teach us to pray

Luke 11:1

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