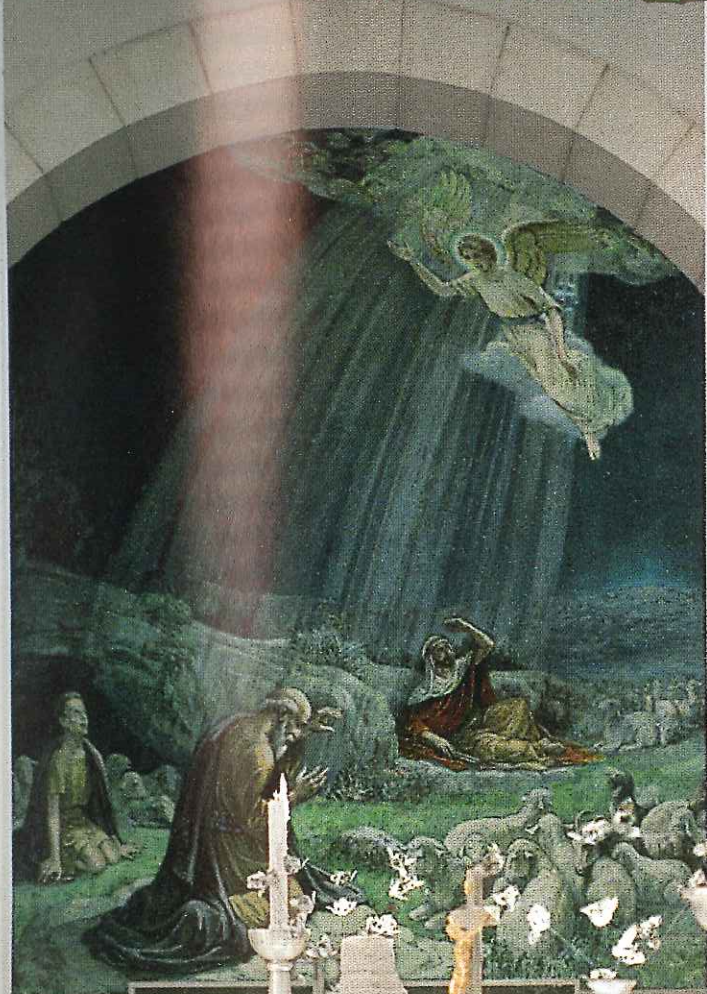


Ministry MATTERS

Spring 1999



A place for prayer

(Page 8)

New and noteworthy from ABC

TALKING ABOUT BAPTISM Models for Baptismal Preparation

STEPHEN HOPKINS, GINNY ARTHUR,
AND MARGARET MURRAY

SOFT COVER, 45 PAGES; 1-55126-233-9 \$9.95

This manual offers ways of strengthening our understanding and enactment of baptism while nurturing pastoral links. Creative case studies focus on how parishes can best develop or improve the preparation process for families presenting infants and children for baptism.

AN HONOURABLE ESTATE Marriage, Same-Sex Unions, and the Church

CHRISTOPHER CANTLON AND PAULINE
THOMPSON

SOFT COVER, 93 PAGES; 1-55126-158-8 \$14.95

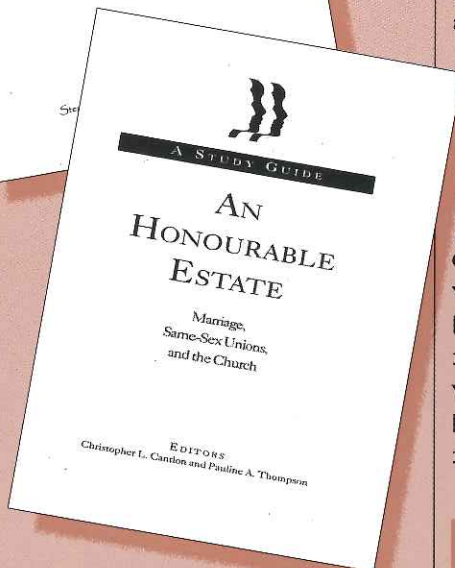
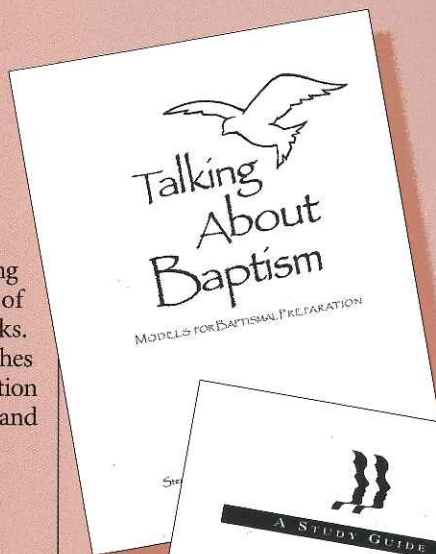
This study guide will interest Christians concerned about non-traditional relationships and homosexuality and the church's response. It includes open-ended questions, suggested scripture passages, and case studies from an Anglican context to assist thoughtful discussion.

THE GIFT OF AUTHORITY Authority in the Church III

ANGLICAN CONSULTATIVE COUNCIL
AND PONTIFICAL COUNCIL FOR
PROMOTING CHRISTIAN UNITY

SOFT COVER, 45 PAGES; 1-55126-246-0
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The third agreed statement from the Anglican-Roman Catholic International Commission to address the question of authority in the church, its nature, exercise, and implications. For study, reflection, and response, this book presents both challenge and hope.



A PLAN FOR STEWARDSHIP EDUCATION AND DEVELOPMENT THROUGH THE YEAR

DAVID W. GORDON

SOFT COVER, 98 PAGES; 0-8192-1803-0 \$16.95

A comprehensive manual for congregations ready to consider stewardship as a year-round focus. It includes suggestions for organizing committees, educational efforts, and events that make stewardship a way of life.

THE READINGS FOR THE EUCHARIST Revised Common Lectionary

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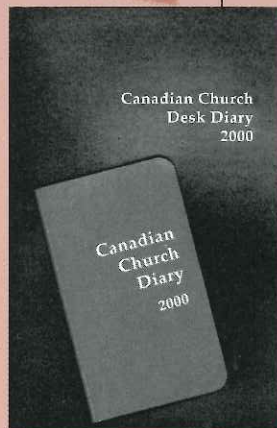
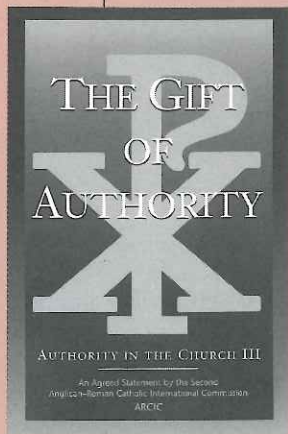
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EDITOR'S PAGE



PHOTO: RON COLE

Sheer silence

Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake, a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. (Kings 18: 11—13)

BY VIANNEY CARRIERE
EDITOR, MINISTRYMATTERS

SILENCE is something like one's good health. It is most prized when abruptly taken away, most cherished when suddenly recovered, when, as with a rush of light, we suddenly realize that we have been deprived of it for a long time. Then as it returns, a wealth of rediscovered feelings comes with it. Silence begins as something external and it becomes a state of being.

People who live in cities almost never experience silence. There is always something — traffic in the distance, the chatter of neighbours, a far-off siren, even the white noise of office buildings.

Yet it is a mistake to think of silence as the absence of noise. Silence is not a negative, not an absence at all, but an overwhelming presence, an awesome something that brings sustaining and resuscitating gifts all the more precious for their rarity. Silence is a wonder for all the faces that it has, all the garments that it wears, the nuances and qualities that come with it: the silence of a starlit night in a wilderness; the silence of a deserted church, empty yet holy, the engulfing silence of fresh snow, the silence that passes in a glance between a loving couple, running like electricity through a wire. All different. All magical.

That is why we whisper when we pray, why our "I love you's" are spoken so softly — it isn't at all reticence or a need for privacy. It is a tribute to the silence of special places and special moments, the mystery of special moods that we know are so fragile and so transitory that the merest sound can drive them away. We know in our very soul that we ought not to disturb these times. They are as skylarks, timid, ever poised to swoosh away.

The very best kind of communication that can happen between people is silent. This is one of life's mysteries — how we, as a species with the marvelous and unique gift of speech, make ourselves understood, share a moment, communicate our love

and our passion with a look or a glance, so much more effectively than we do with words.

So much of what we say to people with whom we live and work or to people whom we meet is not important at all. It won't be remembered or it will be misunderstood. The really crucial things are communicated wordlessly, punctuated, perhaps with a mere squeeze of the hand, with a smile, or with a look with which you suddenly find yourself gazing into the very depths of someone else's essence.

The wordless way we have of communicating our really vital thoughts and emotions are as personal as fingerprints. No two people do this the same way. It requires awareness, fullness of soul, love, and silence. Silence, above all, cannot be dispensed with.

It is a way of communicating not unlike the way we are taught, as infants, to communicate with God, the way we are taught to pray. Prayer, even for those who find it difficult, is enabled by silence. Silence, stillness, is the route to holiness and to communion with God, much more so than the other props we've picked up, the icons of prayer, the formulaic words we learn as children, the beads of a rosary, the gestures.

There is a reason, surely, why Jesus and all the prophets sought out the wilderness in their quest for inspiration and to nurture their special sight. They were seeking holy silence — the consuming presence of an empty, quiet space, which is the surest conduit to God and the things of God that nature allows.

To seek silence is to seek God; to love silence, to learn the beauty of stillness, is to invite God to touch us and our lives. And in silence, in this private, internal wilderness that we create, God finds us, as he once found the prophets, and speaks to us in ways that can enlighten, inspire or confound. That is another mystery, another level of communication, another place. A silent place is a holy place if only we can learn to hear and love that mystical nothingness that is everything.

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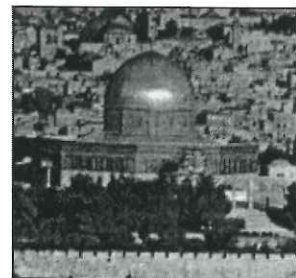
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*Ministry*MATTERS

Articles, resources, and information to inspire you and support you in your ministry.

Spring 1999

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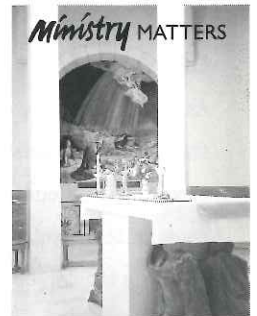
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The cover photograph, by *MinistryMatters* editor Vianney Carriere, depicts the interior of the church of Shepherds' Field in Bethlehem. The small church, a marvel of place and design, features a luminous, circular interior. A ring of arches marks off the sanctuary, which is surrounded by three frescoes — The Birth of Jesus, The Shepherds Told by the Angel of Jesus' Birth (seen in the background) and The Shepherds on the Way to Jerusalem. The church is near the site of the biblical episode of Ruth and Boaz.



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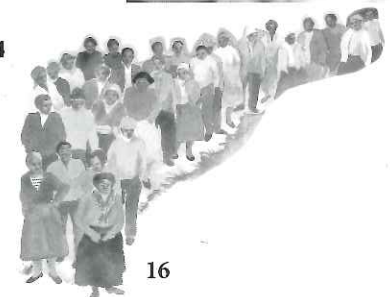
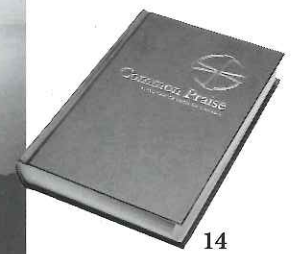
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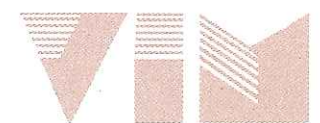
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WE GET FEEDBACK

things you had to say
about our last mailing

Editor's Note:

As of this issue, the directory of staff at Church House, which used to appear on the back cover of *MinistryMatters*, will be sent as a regular, updated insert to the information package The Ministry Mailer. This means that we will not be limited to one page and it will allow us to add some people and to eliminate confusing abbreviations in job titles. We hope it will also make the directory more useful in terms of portability and the ability to post or photocopy it. To facilitate this, the directory will be printed on white paper. V.C.

RATINGS
Winter 1999
Mailer

1=Poor; 2=Fair; 3=Good;
4=Excellent

<i>MinistryMatters</i>	3.5
ABC Flyer	3.2
PWRDF Stories	3.4
Jubilee Material	3.3

MINISTRYMATTERS

First you present a wonderful outline of the diaconate and now the challenges of being a chaplain. When I discovered that the school chaplains section was written by someone new to the challenge, I was skeptical. However, Wilfred Langmaid's article presents the reality.

TORONTO

Good reflective editorial and general content very fine.

MONTREAL

I enjoy the very informative articles. I especially enjoy the editor's thoughts each time.

EDMONTON

The editor is really doing a good job with this task. I love the cover. I am glad the outreach of the church figures so prominently.

MONTREAL

As a frequent visitor to Israel, I found Vianney Carriere's article right on the mark.

ALGOMA

A great publication. Keep it up. All the articles may not help me all the time, but they catch my attention and challenge me.

SASKATOON

Really enjoy reading about unique and specific forms of ministry where we may not always expect to find God working.

NIAGARA

Excellent and helpful resource. Keep it coming.

NIAGARA

A consistently good publication.

QUEBEC

I really appreciated the reflection on Israel and on dog trainers.

TORONTO

Helpful; the articles heighten awareness of ministry and of issues not always or often considered in routine parish life. Thank you.

OTTAWA

Stephen Reynolds' article struck a chord. VIM articles are always interesting.

TORONTO

This issue is as good as the others and shows a very discerning culling from the best of the diocesan newspapers. Congratulations on a good job.

NAIROBI, KENYA

A more interesting issue than usual.

QU'APPELLE

Exceptionally good report on chaplaincy and on the "credo of the lapsed church goer."

HURON

ABC SEASONAL BOOK BROCHURE

Some great suggestions both personally and for our parish library.

TORONTO

I like the focus on one author with a biography.

TORONTO

I appreciate that there is good lead-in time for appropriate seasons.

QU'APPELLE

Good choice of books.

HURON

PWRDF STORIES

Great to use in bulletins or just in casual conversation with others interested in what the Anglican church is doing overseas.

TORONTO

Helpful insight into the far-reaching "jubilee" ministry of PWRDF.

TORONTO

These put a human face on both a great need and on the willingness of people to self-help.

MOOSONEE

We use these regularly in Sunday bulletins both as a report-back and as consciousness-raising. As a result, parishioners contribute about \$9,000 yearly to PWRDF.

QU'APPELLE

JUBILEE MATERIAL

Very helpful information on Jubilee 2000; we want to get involved and this material is a great help.

HURON

This concentrates totally on process with nothing substantial, like who's going to pay. There is no magic wand to make these debts go away.

MONTREAL

There seems to be a lot of money being spent on this project. I hope it's worth it.

KOOTENAY

Seems to be more or less the same stuff.

OTTAWA

Great material which deals with many areas where questions arise. The sheer weight of it all is intimidating.

MOOSONEE

Your posters are beautiful but people don't get past looking at them. When asked what they are about, my parishioners can't tell me. Keep trying.

KOOTENAY

Haven't read the material, but the posters are good.

NIAGARA



P R A Y E R

To me prayer is like a dance in which we dance with God.
Sister Constance Joanna, Sisters of St. John the Divine.
Healing Through Prayer: The Power Within (Video by Anglican
Video; book by ABC. Available soon.)

Let us pray ...

Prayer can be a whisper into the ear of God or a desperate angry shout. Sometimes it evokes the consciousness of an unfathomably kind, loving presence, and other times it is hard to believe that anyone is listening or caring. Sometimes, prayers are asking things and other times they are telling, confiding things. They are as personal as the timbre of an individual voice. They are summoned painfully or they come unbidden. Prayer is witness to the presence of God in our lives. It is our ultimate attempt at communion.

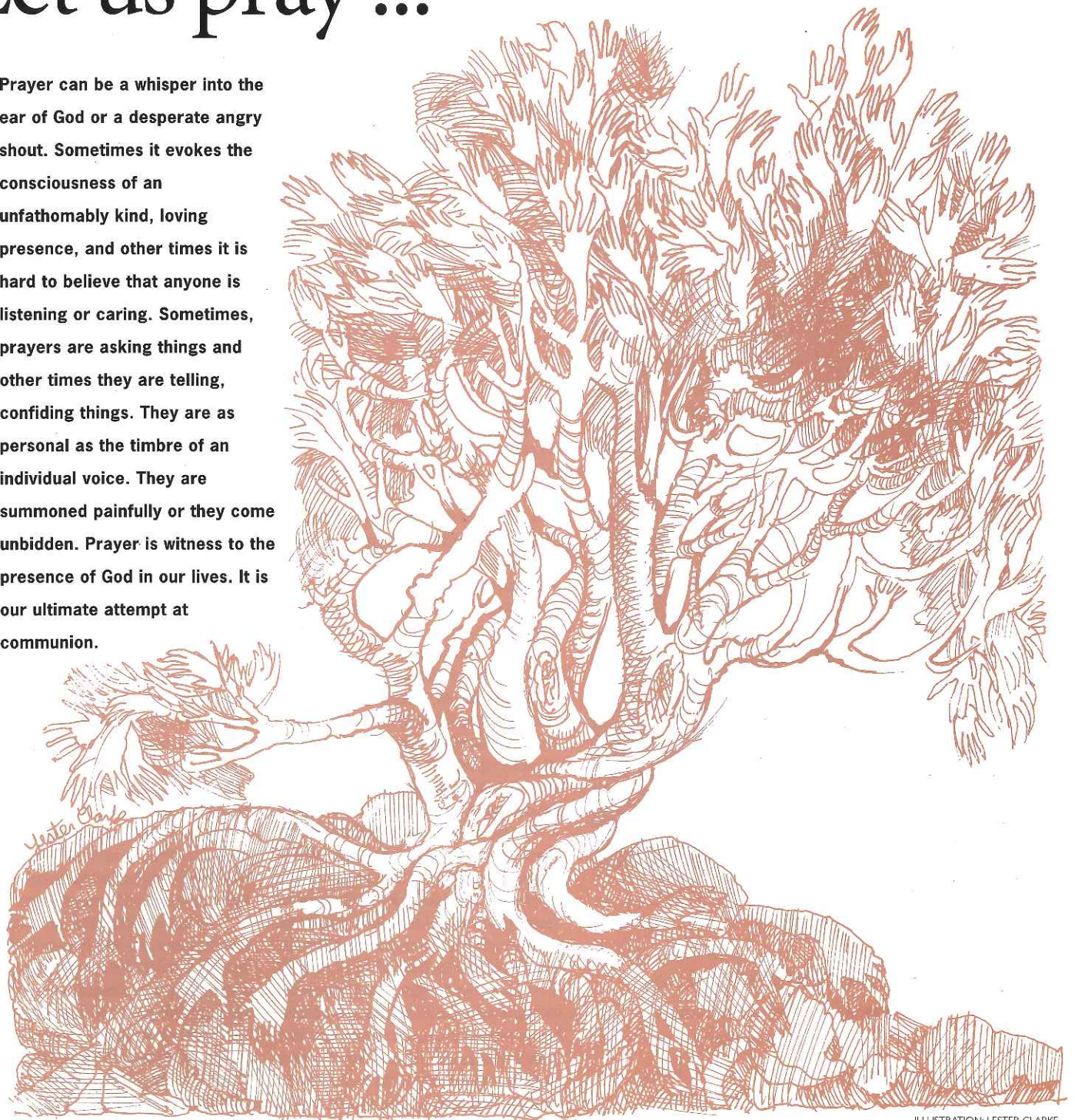


ILLUSTRATION: LESTER CLARKE



P R A Y E R

THE TRANSFIGURATION OF THE SMALL AND ORDINARY

A place for prayer

BY BARBARA LIOTSCOS

INTENTION, solitude, epiphany, communion. For me, words of prayer, unlike words that barrage or barricade, are the conscious tips of hidden depths; imprints marking a path towards “the dearest freshness deep down things”; thresholds crossed to contemplate the glory of God in the face of Jesus Christ: “O glad some Light, O Grace of God the Father’s face ... joyful in your appearing.”

Prayer can refer to intensely private and idiosyncratic phenomena: discrete textured moments, fingered like the beads of a rosary. But at the same time prayer has a public corporate dimension that circles like a tide around the great wide world; a labyrinth walked by an everflowing stream of pilgrims.

At dusk, en route back to Jerusalem from a day in Gaza, we stopped for prayers and a simple meal with the Community of the Beatitudes in the Church of the Resurrection, a 12th-century crusader church in the Palestinian village of Abu Gosh. It was there that the crusaders used to commemorate the events of Luke 24: the disciples’ recognition of the Risen One in the breaking of bread.

As we approached the doorway to enter within the thick walls, a shofar sounded in the distance, announcing the beginning of Sabbath. Immediately, there was the cry of the muezzin’s call to prayer from the minaret, and then the church bells pealed for vespers. That braid of public piety, the well-worn, woven fabric of three cultures, has provided a common carpet upon which the faithful may kneel. In a language not my own, the psalms were sung: a timeless bridge of centuries’

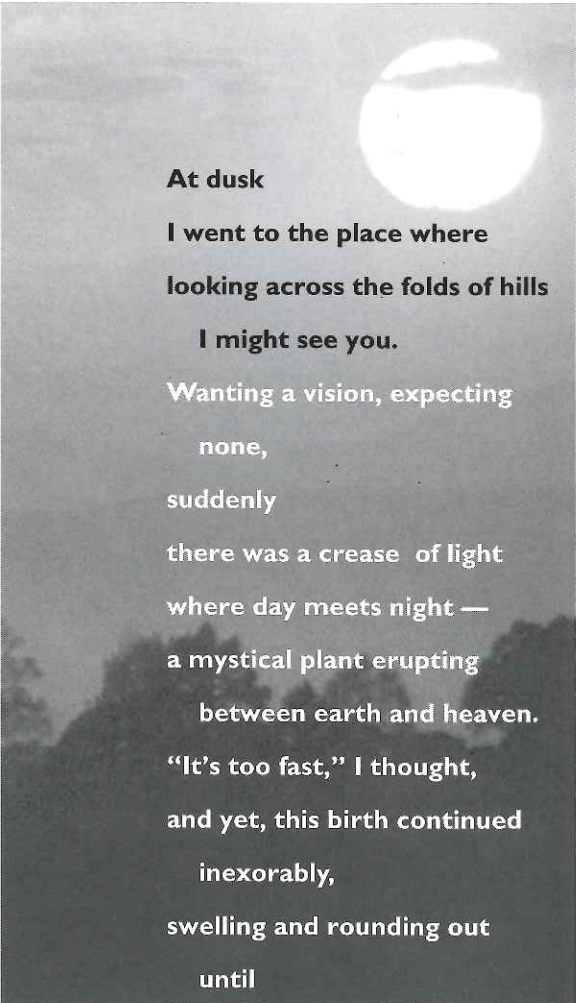
ceaseless crossings. Afterwards we descended to the crypt and found a Roman cistern, and an ancient spring from earliest days, earliest scriptures: source of life in a desert land. I knelt to fill my earthenware pot, small vessel of circumstance.

Unexpected epiphanies such as these, sustain us and kindle our hearts as we struggle to develop contentment and gratitude, justice and compassion in an environment that may be hostile to the spiritual, and lacking in respect for the integrity of persons and creation. Such visitations are not as infrequent as we might suppose. They are from before time and forever, in forms as diverse as the peoples of the earth. I remember an Anglican group’s startled joy when, having gathered by the lake with their aboriginal leader just after dawn, to offer tobacco and traditional prayers, an eagle came and circled above.

Sometimes, we are reluctant to validate our intimations of communion, our visualisations of wholeness, as prayer. Perhaps this is because we think of prayer as being more formulaic in nature, or perhaps because we judge ourselves lacking some degree of competence to approach the sacred.

In her introduction to *Every Eye Beholds You, A World Treasury of Prayer*, Karen Armstrong writes in relation to such self-judgements:

“We tend to equate faith with believing certain things about God or the sacred... Belief, that is adopting the correct ideas about the divine, is seen as the first and essential step of the spiritual journey. But the history of religion makes it clear that to expect to have faith before embarking on the disciplines of the spiritual life is like



At dusk
I went to the place where
looking across the folds of hills
I might see you.
 Wanting a vision, expecting
 none,
 suddenly
 there was a crease of light
 where day meets night —
 a mystical plant erupting
 between earth and heaven.
 “It’s too fast,” I thought,
 and yet, this birth continued
 inexorably,
 swelling and rounding out
 until
complete at last and free
it seemed to me
to roll down the hills
to thee.

Prayer provides the sense that God is close, that God is listening, that God cares. And if you feel that God cares about you because you care about God, that can give a person tremendous strength, spiritual strength, and spiritual strength can overcome virtually any physical circumstance.

Rabbi Ronald Weiss, Jewish Family and Child Services, Toronto. Healing Through Prayer: The Power Within

putting the cart before the horse. In all the great traditions, prophets, sages, and mystics spend very little time telling their disciples what they ought to believe. Faith meant trust... Faith was thus a carefully cultivated conviction that, despite all the tragic and dispiriting evidence to the contrary, our lives did have some ultimate meaning and value. Faith was thus the fruit of spirituality, not something that you had to have at the start of your quest."

I remember that in my pre-ordination interview with Archbishop Douglas Hambidge, I identified my chief concern about priesthood as being my difficulty with praying. The Archbishop wisely advised me to pray with others.

To pray with others, I've discovered since, extends beyond prayer circles. Whether we're at home alone or in church, we are "compassed about with so great a cloud of witnesses" — the communion of saints: "a thousand echoes from the past ... a carnival of faiths and cultures... a crowd that clamours pain and anger ... a throng of future shapes and shadows ... a rainbow host of milling children, God's varied image from all lands."

Some, in Thomas Craughwell's words, find "comfort in repeating ancient prayers: their timeless formulas are a bridge between one who recites the prayer today and all those faithful souls throughout the centuries who prayed in the exact same words."

My own comfort continues to be in playing the hymns of the church, old and new, our common praise, on my grandfather's piano. My earliest church memory, as a little girl, is of the congregation singing *The Lord's My Shepherd* and my responding to the final "and in God's house for evermore my

dwelling place shall be" with a great Amen — Yes! that is what I want! — welling up inside of me.

Our own prayer, whatever its nature, has a place within the prayer of the whole church.

The corporate dimensions of the church's prayer — the divine office and liturgy, the reading of scripture, the singing of the songs of salvation — are not only filled themselves with the grace of presence. The beat of their repetitions, the procession of their seasons resonate in our lives. The rhythms of lament and praise, thanksgiving and supplication, comfort and challenge, expectation and fulfilment, stay with us to shape our personal perceptions and attitudes, our work and encounters, into prayer.

There is a childlike suspension of disbelief that is called for by prayer, a curiosity, a holding ourselves in readiness to be surprised and astounded, as much by the opaque words of prayer or scripture suddenly become transparent, as by the loveliness that blossoms within the predictable daily round. Karen Armstrong's words again ring true for me:

"The sheer busyness of our lives often leaves little time for contemplation. The world can become familiar to us. Prayers help us to see what is really there: a mystery that cannot be simplistically defined but that becomes apparent when we learn how to strip away the veil of familiarity that obscures it. Prayers help to hold us in the attitude of wonder, to put ourselves in tune with the fundamental laws of existence. By learning to see the sacred in the world around us, we will approach it with reverence. The world becomes what Muslims call an 'ayah' (a sign) of God,

not something to be exploited or greedily ransacked for our gain."

The earth, its people and other creatures, its trees and soil, waters, and air, its nations, communities and cultures are like the bush burning yet not being consumed. They call us to attend to the voice of the living God, to lift up our hearts as an offering, and then be willing to go to the place where God sends us, the place that God has shown us.

To notice the ordinary characters and incidents when they present themselves involves a self-emptying willingness to entrust what we see to God and simply pray: "What does it mean to be your disciple now?"

To enable such a prayer to "permeate our life and transfigure our mundane routines," *The Rule of the Society of St. John the Evangelist* invites us to "resist the tendency to restrict prayer to set times ... to aim at eucharistic living that is responsive at all times and in all places to the divine presence ... to seek the gift of attentiveness by which we discern signs of God's presence and action in creation, in other people, and in the fabric of ordinary existence ... to surrender fretfulness and anxiety in order to be available to God in the present moment."

For it is in any given moment that the small, the ordinary may be transfigured and become the icon, kissed by many before us, through which we too are caught up in communion in God.

**Living God,
in Christ you make all things new.
Transform the poverty of our nature
by the riches of your grace,
and in the renewal of our lives
make known your glory.**



REV. BARBARA LIOTSCOS IS WORSHIP AND MINISTRY CONSULTANT FOR GENERAL SYNOD'S FAITH, WORSHIP AND MINISTRY COMMITTEE.



P R A Y E R

God does not sing to me

A journey into silence

BY BRIAN PEARSON

NOTHING. Nothing at all. I shifted my position on the hard wooden chair. I waited. Still nothing. I squeezed my eyes shut, tighter still. I gripped the seat of the chair with both hands. Nothing.

Finally, Miss Walker invited us to open our eyes. We were sitting in a circle in the church basement, a dozen restless 8- to 10-year-olds. Over the weeks of the summer, our Vacation Bible School had gone on field trips. We had visited ornate Orthodox churches, sampling cheese and greasy sausage from platters held out to us by our hosts. We had sat in the Women and Children's gallery of a synagogue, peeking out between the banisters over the heads of black-capped men, while one young man, not much older than I, read from a tall scroll.

Now we had returned home. It was time to learn about our own faith and tradition.

"What did God say to you?" Miss Walker asked the group quietly.

At first no one answered. Then the boy beside me spoke up. "God told me to be a good boy today," he said.

"That's good," she replied.

I looked over at him. God told you that? Ya, right.

God never spoke to me that day. And God has not spoken to me since. I myself have aimed a lot of words in God's general direction. I assume that God has heard

them. But I have yet to hear the voice, see the light, or be knocked off my horse on my way to Damascus.

I am still waiting.

As a young teen, again I sat in a circle of my friends, born-again Christians gathered for the purpose of prayer. We were cross-legged on the floor, our heads bowed, our hands folded in our laps. It was early morning. Someone across the circle began. They just wanted to thank Jesus. They just wanted to praise his name. Sighs and low Amens escaped from the lips of others around the circle.

When it seemed they were finished, the next person took up the prayer. The direction had been set: it would be clockwise, and it would be several minutes before my turn came. My foot was falling asleep. I wondered what I would say.

A third person was praying now. He too just wanted to thank Jesus. So did everyone, it seemed, by the sympathetic murmuring going on around me.

My foot prickled with pins and needles. And now my hands, fingers interlocked, seemed to be swelling. My eyes still shut, I could feel my hands growing, like balloons, in my lap. I could feel the blood rushing through them, pounding, throbbing. They continued to expand. They were getting larger than my head!

The person to my right was praying now. Oh Jesus, he said, he just wanted to thank him.

Now, it seemed, my head was growing too, bobbing slightly with the rhythmic pounding of my heart. Sitting in

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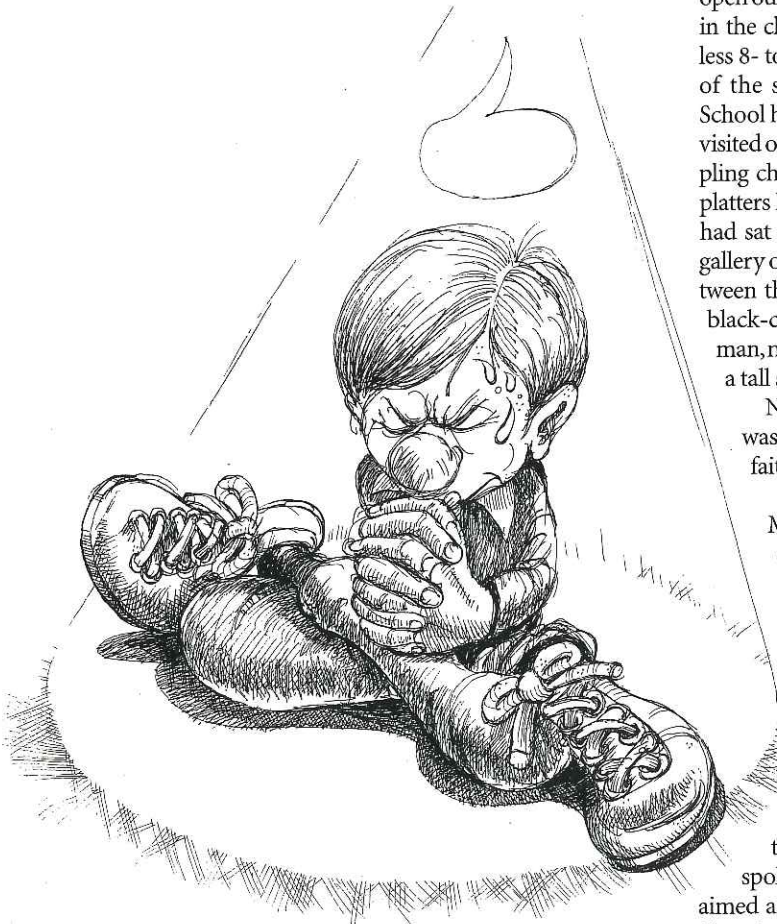


ILLUSTRATION: LESTER CLARKE

When you pray for healing, nothing never happens. Something always happens.

Wendy Dimmock, registered nurse and lay healer, Toronto. Healing Through Prayer: The Power Within

Stepping into the shoes of others



PHOTO: RON COLE

BY MAYLANNE MAYBEE

IN THE EARLY seventies, I lived in a draughty old house in England with half a dozen other students. The house was an ecumenical residence sponsored by the Orthodox church, and it so happens that my bedroom was directly above the chapel. The first morning after I arrived, I awakened to the smell of incense coming through the floorboards, and a deep male voice chanting in swooping tones, to which the congregation responded in Slavonic harmony.

Pray for the church, the world, the nation, the community, the suffering, and the dead.

As I learned more about the Eastern liturgy, I found out that this part of the service was the “prayer of the faithful.” The deacon would take his stole between thumb and forefinger and wave it before the iconostasis, in imitation of the seraph before the throne of the Most High. The experience did not convert me to Orthodoxy (as it did some), but it did draw me deeply to the diaconate, and to intercessory prayer.

It was in this orthodox phase of my life that I was introduced to Archbishop Anthony Bloom, who wrote about prayer. I was struck by his observation of how people would heap one need after the other onto God’s shoulders just as long as Evensong lasts, then leave the service “elevated by a new emotion,” as if freed from any further responsibility.

He often told the story of Natalie, which took place in 1919, at the height of the civil war in Russia. A woman with two children was trapped in a city that had fallen to the Red Army. Her husband was a White Army officer, and she had been targeted by the enemy to be shot. Natalie, who had no children, offered to stay behind and take the

young mother’s place, knowing that she was also taking on her fate.

Natalie interceded for the young mother in the deepest sense, by stepping into her shoes, and accepting certain death.

I learned from this about the solemnity and the cost of intercessory prayer. I began to see it as an expression of service or diakonia, when we willingly set aside our own agenda and take on the needs of others. Of course, none of us can act directly on everything we pray for, nor can we assume that our prayer alone will change a situation. At the heart of all prayer, there is a mystery — why do some for whom we pray die, while others heal? We do not know what strange alchemy makes some things happen and others not.

In public intercession, there is a temptation to say too much. Often, I find the prayers of the people are lengthy, florid outpourings or self-righteous sermons, giving God — or the congregation — exact instructions for handling every situation. Good intercessions invite the faithful to pray to God and act themselves for the people and things that are named.

Another deacon, Ormonde Plater, offers these guidelines for leading the prayers of the people:

Pray for the church, the world, the nation, the community, the suffering, and the dead. If we cover only a few categories, or pray for the same ones every Sunday, we risk losing perspective, becoming too inward looking, or seeing only what’s “out there” and not what’s on our own doorstep.

Make the prayers general, using restraint with specific names and local concerns. If specific needs and intentions are announced before the biddings, this allows people to centre themselves and to add their own inten-

tions aloud or in silence.

Remember that intercessions are primarily prayers for relieving needs, fulfilling hopes, and remedying concerns. Prayers of praise, or thanksgivings for birthdays, anniversaries, or accomplishments have their place in other parts of the service or gathering.

Use short, easy to follow biddings such as “For [person or concerns]” or “That [intention,]” or a combination: “For [person or concerns], that [intention,]” ending with a cue such as “let us pray to the Lord.”

Use responses that are brief, uniform, and easy to remember.

The role of the leader is to address the people who do the actual praying. Leave them space to do that! When the leader reminds people of topics and asks them to pray, he or she is acting as a herald (a diaconal function), and the people pray the intercessions through silence or responses.

Intercession — stepping into the shoes of others — is part of the life work, literally, the liturgy, of all baptized Christians. It is corporate prayer, offered for the church, the world, and the nations, not just private bedtime prayers for friends and family. The Anglican tradition may not be to chant deeply, wave stoles, or bow before an iconostasis. And, God willing, we may never be called to take the place of someone marked for execution. Yet when we lead or participate in the Prayers of the People, we can become more deeply aware of the solemnity and cost of what we ask, and of Whom we are asking it. And we can leave the service, elevated by a new courage to change the world and be changed ourselves, into what is possible and desirable for God.

MAYLANNE MAYBEE, A DEACON, IS COORDINATOR FOR MISSION AND JUSTICE EDUCATION WITH PARTNERSHIPS.



P R A Y E R

Walking our prayers through a Jubilee year

BY ADELE FINNEY

I KNEW A MAN — half Ojibwa — who daily walked his prayers in inner city neighbourhoods. He did not walk while he prayed. Rather, his feet and his heart shared a rhythm of incarnate attention to a God who had called him to the streets. Those walking prayers shaped the Prayers of the People when he led them at his neighbourhood church, shaped his praise and lament when he returned to the solitude of his third-floor apartment, and shaped the way he prayed with and for others. The encounters with street people who drew prayer out of him were stories that he

told with zest and creative regard for the facts.

Rhythm, encounter, journey, lament, story —

all are elements in the relationship between Jubilee and prayer. In the midst of their first gathering, members of the Joint Working Group on Jubilee — one representative from each of General Synod's standing committees and the Anglican Council of Indigenous People — shared some of their thoughts on prayer in a Jubilee time.

The rhythms of Sabbath, rest and labour

For Terry DeForest (EcoJustice, Niagara), there are two points of contact between Jubilee and prayer. First is "our connection with Sabbath, so that times of silence and refreshment put us in touch with Sabbath rhythms."

Second is "intercessory prayer that



ILLUSTRATION: LESTER CLARKE

connects us with the transformation of our world. If we're proclaiming transformation around issues of release from bondage, redistribution of wealth, and renewal of the earth, we need to be asking the Spirit to intercede in that work rather than it being just a secular justice action. The initiative is already God's, and we're seeking to be aligned with what God is already up to."

The Sabbath contact points of rest and labour make transformation possible at both deeply personal and comprehensively global levels.

When Doreen Conlin (Partners in Mission, Brandon) accompanied her husband to Harvard, she watched a neighbour take food to a homeless person sitting on the wall outside their university accommodations. The neighbour sat with the person while she ate. Doreen went home and tried to do the same when people came to her door in downtown Brandon.

"Being with" — presence — is an ex-

pression of Jubilee prayer for her. "I understand all of life as a prayer. If the church is going to run soup kitchens, with people behind windows and counters handing out food, and the clients eating at tables on the other side of the barriers, is that really the way to do it?"

Primary for Ron de la Hay (PWRDF, Qu'Appelle) is the understanding of "our interconnectedness with people around the world, our interconnectedness with all creation. Jubilee is a good reminder to pray for justice for all people, and for the whole creation."

Sabbath rest helps us "re-member" ourselves and pray for the renewal of our earth.

Sabbath rhythm as journey and story

Jubilee prayer moves us beyond ourselves and calls us on a journey. Peter Davison (Information Resources,

CONTINUED ON TOP OF PAGE 13

**Jubilee is a good reminder
to pray for justice for all people**

Words often get in the way, I think, and we talk to God and give Him a shopping list. We don't give God time to say something to us. We don't listen to Him enough and I feel that prayer is a two-way thing of communication with God and we must listen to Him as much as we expect Him to listen to us.

Bishop Morris Maddocks, director Acorn Christian Healing Trust. Healing Through Prayer: The Power Within

Kootenay): "We have a culture of self-sufficiency. Prayer is a way of moving beyond self-centred individualism to an other-centred sphere of grace that liberates us from the traps we build for ourselves. Prayer is a journey out of the Egypt of self-sufficiency to the promised land of grace."

That liberating journey is not without questions, pain and loss. Kathleen Schmitt (Faith, Worship and Ministry, New Westminster) believes "a major type of appropriate prayer for Jubilee is lament. Lament asks the questions 'Why?' and 'Don't you love me?'" — issues that express a whole range of emotion. Lament usually ends with some sort of resolution and renewal.

There is a rhythm of lament, a story. The structure of our public prayers involves a narrative, with the capacity to pull us into the drama of God's action

in the world. Jubilee is at the heart of the story; it is not just in our head, but experiential. The story of Jubilee is that God is a giver. The resolution is that God sends us out.

Praying for cancellation of the debt

Most of us are only beginning to imagine the kinds of labour involved at local, national and international levels that would clothe Jubilee bones with the spirited flesh of justice. How do we pray for cancellation of debt in the world's poorest countries? Here are some suggestions that emerged during the working group's meeting:

- Just pray for it.
- As a member of the developed world, pray for forgiveness for being part of a society whose prosperity is based on the oppression of others.

- Pray for a willingness to let go of our desire for control and seeing the world only in terms of "You borrow it, you pay it back."

- Pray for conversion from the understanding that development aid is in the form of loans, so that people can buy stuff from us.

- Pray for others to be empowered, that forgiveness of debt will actually lead to a freeing through the mechanisms of cancellation and redistribution.

- Pray for the grace to enter into new perceptions and relationships with others based on a radical change to equal partnership.

ADELE FINNEY IS RESOURCE COORDINATOR FOR THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND.



God does not sing to me

CONTINUED FROM PAGE 10

this circle, our eyes squeezed shut, I was being transformed. I was turning into a giant clown, my feet dead beneath my weight, my hands and head grown impossibly large.

Suddenly the room was silent. I got a grip on myself. I opened my mouth. I just wanted to thank Jesus.

In time I would sit in other circles, my head bowed, speaking in tongues, strange sounds that burbled, baby-like, from my mouth. Someone gets a word of prophecy. It's something about my knees. "Confirmed," someone else calls out from across the circle. After the prayer, they kneel before me, studying what it might be about my knees. "One does seem to be a little higher than the other," someone notices.

Meanwhile God gives me no visions. Though now, well into mid-life, my knees are starting to give me problems when climbing hills or descending

stairs. I find it increasingly difficult to kneel.

All right, I decided some years ago. Two can play this game. If you're not going to talk to me, I'm not going to talk to you.

So I have learned to sit in silence. Images arise, some of them stunning; I let them fall. Ideas spark to life within me, many of them seemingly brilliant; I let them pass. Pins and needles prick my feet, the blood drains from my head; I let it be.

We have reached this truce, God and I. But I cannot help noticing that something has happened to my hearing, to my vision, to all my senses. God still chooses not to be made known to me in my prayer life. But more and more I am startled, wakened by God to the simple revelations of daily living.

God does not sing to me, but I feel the purring of my cat in my arms and I am suddenly amazed. God does not appear to me in bright visions, but I round the curve in the road late at night and

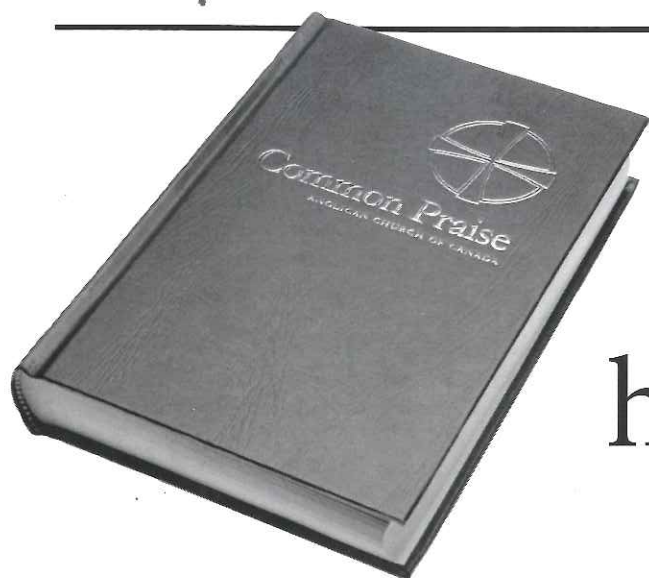
am knocked from my steed by the sudden moon, full and radiant, guiding my way like a searchlight.

Even in the silence of my prayer, it seems no longer to be an empty silence. This too has become full, pregnant with possibility, swelling in my lap, bobbing with the pounding rhythms of my heart. I enter again and again these dark waters; they rush to enfold me.

Maybe a voice, a vision, a nudge even — maybe these are not everyone's gifts. Some of us must plunge deeper where the light is not so clear, where sounds are muffled beneath league upon league of wind and wave. From these dark places, ever more wondrous, luminous even in their own way, it is sometimes difficult to get a word out. It is all one can do to breathe.

And in that breath to whisper, "Jesus, I just want to thank you."

BRIAN PEARSON IS A PRIEST IN UCLUELET, BRITISH COLUMBIA. A COLLECTION OF HIS STORIES WILL BE PUBLISHED BY ABC LATER THIS YEAR.



This is a sermon preached by liturgist Rev. Paul Gibson at a service of celebration marking the publication of Common Praise.

BY PAUL GIBSON

THERE IS A STORY that Beethoven once played a newly composed sonata for a friend. When he had finished, the friend asked, "What does it mean?" Beethoven sat down at the piano and played the sonata all over again.

I feel something of Beethoven's implied disapproval as I stand here trying to talk about hymns. Talking implies reason, logic, thinking — everything we associate with the left side of the brain. Although they include words, hymns are firmly anchored by music to the affective and intuitive dimensions of experience, to the realm of the pre-rational. I don't mean that they are necessarily irrational, although some of them certainly are, but pre-rational, belonging to that shadowy but vital realm of thought that stands behind our logical constructions. Hymns cannot exist without music — can you imagine a liturgy in which we solemnly recited five hymn texts in spoken voice? Nor do they succeed without metaphor, alliteration, rhythm and all the apparatus of language we call poetry. As constructs of music and poetry, whether profoundly simple or highly exalted, they defy the kind of analysis we imply by the question: "What does it mean?"

Hymns are actually ritual events.

THEOLOGY FOR THE PEOPLE

Why we publish hymn books

They do not really exist in hymn books. They do not consist of paper and ink. Hymn books are only containers for the tradition. Hymns exist when people sing, whether a congregation on Sunday morning, a solitary performer in a Sikh Gurdwara, or myself alone in the shower. A hymn is there for as long as the singing goes on, providing like all rituals do, a bridge of passage from one moment to another, a bridge of passage that is illuminated by the combination of words and poetry to give expression to the significance of the moment. The passage of the moment may be only from one part of the liturgy to another, but it may also be from one state of mind to another — from cynicism to rejoicing, from indifference to repentance, from forgetting to remembering (as on Remembrance Day) from raw grief to healing lament. Hymns grasp the moment and open the way to opportunity beyond it.

Some of the oldest collections of hymns are from the Indian subcontinent. They are called the Vedas. Some of them are hymns of praise, but others are actually ritual formulas to be recited by a priest who is offering sacrifice. Some of the psalms of our tradition are not dissimilar. The earliest description of Christian worship by a non-Christian, the letter of Pliny the Younger to the Emperor Trajan, may imply a parallel understanding of the Eucharist prayer. He said it was the custom of Christians to gather before dawn on a fixed day and to sing a hymn, a carmen, to Christ, as if to a god. Whatever Pliny had been able to discover about the fabric of our worship, the ritual nature of hymns was

secured at an early date in our history. *Phos hilaron*, the hymn to Christ at light, was sung to mark the passage from day to night, and even some of the hymns in the New Testament may have a similar use.

Of course our oldest hymn book is the psalter, which came to us with the rest of the Jewish Bible. If one sifts out some of the wisdom and history psalms, the rest of the collection is about two-thirds praise and one-third lament. I haven't done a detailed count in *Common Praise*, but I suspect our collection is similar, that roughly two-thirds of our hymns are praise and thanksgiving and one-third are expressions of longing and lament. I think this is a healthy pattern. We are most ourselves, most open to grace when we go beyond ourselves in praise and thanksgiving. This is fundamental to our faith tradition. Our primary act of worship is called Thanksgiving albeit in Greek. On the other hand, there is much to lament — our personal failures, our social hardness of heart, our destruction of the environment, the homelessness of people in our streets and parks. It is appropriate that our hymns capture this dark side of our human condition as well. However, it is also appropriate that, like the psalms of lament, they bend back to praise. The purpose of lament is not self-flagellation but repentance and conversion, and the purpose of conversion is transfiguration. This is one of the passages our hymns invoke.

One of the greatest strengths of hymns as we know them is that they are popular — they belong to the people. When Guru Nanak wanted to promote a religious synthesis beyond

Hymns exist when people sing, whether a congregation on Sunday morning, a solitary performer in a Sikh Gurdwara, or myself alone in the shower. A hymn is there for as long as the singing goes on, providing like all rituals do, a bridge of passage from one moment to another, a bridge of passage that is illuminated by the combination of words and poetry to give expression to the significance of the moment.

the conflicts of Hinduism and Islam and beyond the isolating violence of caste, he led people out into the forest to sit in a circle and sing hymns.

Singing hymns on the eve of the Sabbath is an important feature of Hasidic spirituality. Hymns mobilized the Wesleyan revival, providing people with gut-level access to theology. This popular dimension of hymnody has a dynamic two-way aspect. Hymns are not just an instrument to put ideas into the heads of the unsophisticated. They are a way in which the church as a living community can try out new ideas, new trends and at a popular level.

For example, prayer for the dead almost vanished among Anglicans after the Reformation because of the excesses and superstition of medieval piety. However, after the First World War many people felt a need to express in prayer their continuing love for those they had lost. Long before it would have been possible to insert prayers for those who had died in any Prayer Book, they were tried out, almost experimentally, in hymn collections. I believe it was the presence of such hymns in our 1938 Hymn Book that made it possible to include modest prayers for the dead in our 1962 Prayer Book.

Similarly, Canadian Anglicans were content to sing *And now, O Father*, mindful of the love, with its "setting forth" of the sacrifice of Christ, long before they could have contemplated similar words, what we call amamnesia in their Eucharist prayer. It is in this spirit that *Common Praise* reflects a broader and more inclusive use of images of God, a sharpened sense of justice and responsibility, a deeper

commitment to the equality of the human family, a recognition that the kingdom is truly already even if not yet.

It is when we mention justice and responsibility that we have to remember that hymns, however sensitive, are not ends in themselves. The warning of the prophet Amos must not be forgotten. "Take away from me the noise of your songs; I will not listen to the melody of your harp. But let justice roll down like waters, and righteousness like an overflowing stream."

Paul said much the same thing when he told the Corinthians that the tongues of mortals and angels without love are only noisy gongs and clanging cymbals — whatever the marks of good hymnody. Hymnody that masks our vocation to kindness, compassion and responsibility is an abomination, or what the liberation theologians would call an ideology. We may, if we are careful, take Amos' stern words as hyperbole, so long as we take them seriously.

In this vein, I note that probably the most poignant reference to a hymn in the whole Bible is a little verse that appears almost unnoticed in Matthew's and Mark's account of the last supper. "When they had sung the hymn," it reads, "they went out to the Mount of Olives." The hymn in question is presumably the Hallel, Psalms 113-118, which still concludes the Passover

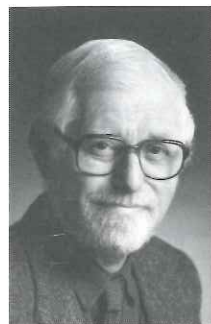


PHOTO: RON COLE

Hymns are not just an instrument to put ideas into the heads of the unsophisticated. They are a way in which the church as a living community can try out new ideas, new trends and at a popular level.

meal. It is deeply moving to realize that we probably have the text of the hymn that Jesus and his disciples sang immediately before he went out to the desperation of the garden, to betrayal, to Jim Crow trial and to death. That hymn is full of praise, and trust and blessing.

"The dead do not praise the Lord, nor all those who go down into silence; but we will bless the Lord, from this time forth and for evermore.... The Lord watches over the innocent; I was brought very low and he helped me.... How shall I repay the Lord for all the good things he has done for me? I will lift up the cup of salvation and call upon the name of the Lord.... I will give thanks to you, for you answered me and have become my salvation.... Blessed is he who comes in

the name of the Lord; we bless you from the house of the Lord.... Give thanks to the Lord, for he is good; his mercy endures forever."

Between the fellowship of that last meal, itself an activity so characteristic of Jesus and his ministry, and his final engagement with the oppressive powers of religion and state, there is this final gesture and ritual of passage, this pause between resolution and action, which gives focus and definition to all that stands before and after. Ultimately, that is why we sing hymns and, to maintain the living tradition, why we publish hymn books.

Africans invite us to share a journey



ILLUSTRATION: KELLEY AITKEN

BY CHARLOTTE MAXWELL

AFTER 20 YEARS of traveling to Africa at least twice a year — a lot of this time spent attending meetings — it takes something pretty special to make me think I've been part of an extraordinary event.

Something just like that happened in Nairobi last June. I left a gathering of Christian leaders dedicated to the admittedly nebulous concept of the "Reconstruction of Africa" thinking it had been one of the best meetings I'd attended in years, right up there with the very special kind of inspiration that Archbishop Desmond Tutu or Frank Chikane were capable of generating.

What made it so special? The excitement of a shared mission; the honesty and the passion poured into the room by all the participants.

The past several years have been very tough in Africa and a host of cultural and historical factors make it difficult for Africans to name the real problems in open forums, especially when there are non-Africans present. It is difficult for them to analyze their institutions critically, despite the pain caused to themselves and others.

In societies where privacy is minimal, life communal, loyalty to family, clan, tribe and nation the norm, where elders are respected and consensus

highly valued, getting critiques "out of the corridors and onto the table" can be excruciating.

The honesty and passion with which it was done in Nairobi made attendance at the meeting a privilege, like being with the church in South Africa in the anti-apartheid years. It was also a reminder that we are called to endure, to have faith, to be true to the Christian vision, and that we are not alone.

The Nairobi meeting consisted of a group of remarkable Christians — there was no dominant leader — some working inside churches, some in ecumenical councils, some in universities, some in secular organizations. In a three-year process, these activists have visited Africa's most troubled places. They have held dialogues with key national and regional civic organizations, as well as with intergovernmental organizations such as the Southern Africa Development Coordination Committee (SADC).

The Christians gathered in Nairobi from all over the continent are appalled at what some of their leaders have wrought. They are hardly less critical of church leaders who resist democratization of hierarchical structures, who have acquiesced to the manipulation of tribal affiliation for political reasons and who

have remained quiet about corruption.

They are inspired by the global, church-led anti-apartheid campaign and the successes of human rights work in Latin America. This passion had to do with a commitment to the African people who have so often been ignored by the rest of the world and betrayed by their leadership.

Listening to them, I was reminded of how 10 years ago, some of Africa's more optimistic thinkers declared a "second liberation" followed closely by a prediction of an "African Renaissance." Without question, the end of the cold war and the end of legal apartheid in South Africa profoundly affected sub-Saharan Africa. A new generation of leaders was coming forward; democratization was underway; globalization and structural adjustment would revive and jump-start moribund and plundered economies.

In societies where privacy is minimal, life communal, loyalty to family, clan, tribe and nation the norm, where elders are respected and consensus highly valued, getting critiques "out of the corridors and onto the table" can be excruciating. ... The honesty and passion with which it was done in Nairobi made attendance at the meeting a privilege, like being with the church in South Africa in the anti-apartheid years.

It hasn't turned out that way. The genocide in Rwanda, the upsurge of civil violence in West Africa and the continuing civil war in the Sudan shattered the fragile hopes for lasting peace and a little prosperity for the average African. The hand-over to the next generation of leaders in the largest and potentially richest countries of Nigeria and the new Democratic Republic of the Congo (formerly Zaire) is problematic, to say the least.

News from Africa, with rare exceptions, is bad news — famine or civil war or some lethal mixture of the two. The political leaders we hear about, except for President Nelson Mandela of South Africa, are better known for vices than virtues.

Then there are the media, portraying the entire continent in the harshest way. Africans, though they know that there are abuses of power and extreme poverty, are offended at the simplistic view that tragedy is the sum total of life and culture in Africa. It has a devastating effect on their own images of themselves. The violence reported is truly horrific, but Africans do not hold life to be cheap. Their very identity and dignity is affronted by suggestions that they do.

The "reconstruction of Africa" must

begin with re-centring, respecting, reaffirming the dynamic of the African community and the individual's place in it. It means re-capturing the spirit of the Pan African movement, the memories of kings and heroes and of those who led the first stage of liberation of Africa, and the resistance of ordinary Africans to colonization.

What generates tremendous excitement at meetings like the one I attended in Nairobi is the knowledge that building modern, responsive institutions must involve a balance between the recognition of spiritual needs, the reality of debt and the destruction of social infrastructure, and the profound need to sustain the best of community values and practices. There is no sentimentality about this, nor is there helplessness. What there is a willingness to forge alliances with other activists in civil society. The role of the North, its overwhelming command of economic power and Africa's relative lack of bargaining power, is recog-



PHOTO: RON COLE

It was also a reminder that we are called to endure, to have faith, to be true to the Christian vision, and that we are not alone.

nized, but it is not seen as a way out of Africans accepting responsibility for their future.

The reconstruction, or transformation, of Africa is a bit more ambitious than was the anti-apartheid project. But we must remember that in the beginning that movement too was considered wildly unrealistic, the work of the loony Left. No one, then, had heard of Desmond Tutu, and Nelson Mandela was a troublesome black lawyer who was going to jail.

Both movements — the anti-apartheid movement and the movement for a reconstructed Africa — are ultimately a question of faith. As Christians, we must walk in faith even when we cannot see the end of the journey. Africans, Christians and non-Christians alike, invite us to share their journey with them.

CHARLOTTE MAXWELL IS AFRICA DEVELOPMENT COORDINATOR FOR THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND.

On Sunday September 19, 1999

Let's Celebrate

40 years of faithful response by Canadian Anglicans

The Primate's World Relief and Development Fund



LETTERS FROM OVERSEAS

VOLUNTEERS IN MISSION ARE

Canadians, from all walks of life, who serve with partner churches in other countries for a period usually of two years. They are expected to organize a support group in their home parishes to provide some of the financing, as well as moral and spiritual support while they are away. In return, the VIMs agree to communicate with their home group and the National Office regularly.

Many of these letters are shared among parishes in the home dioceses; many are published in local diocesan newspapers, and quite a few find their way onto the pages of *MinistryMatters*, where the regular feature Letters from Overseas is one of the most popular and well-read segments.

The letters are fascinating and inspiring for their humanity. They tell the stories of ordinary Canadians cast into a strange environment to do a kind of work that is both awesomely demanding and incredibly fulfilling. Not surprisingly, the letters frequently speak of discovery and a growing spirituality as a strange context is digested, new people met and a foreign land discovered. They also provide a very human dimension to this kind of missionary work as the volunteers learn to deal with a strange culture, homesickness and, frequently, adversity.

This issue we hear from Volunteers in Mission in Brazil, Madagascar and the Solomon Islands.



Anne Coons with Canon Mauricio de Andrade, general secretary of the Anglican Church in Brazil.

The Episcopal church in Brazil

From ANNE COONS of the diocese of Ontario, serving with the Igreja Episcopal Anglicana do Brasil in Porto Alegre, Brazil.

THE HISTORY of the Anglican church in Brazil reflects, of course, the history of the country. During the colonial and imperial periods, Roman Catholicism was dominant, both politically and culturally. The Anglican church was allowed to establish small chaplaincy churches for English residents and visitors. It was expressly forbidden for non-Roman Catholic churches to reach out to Brazilians. When the republic was proclaimed in 1889, church and state were separated and Protestant churches were allowed to expand their work in Brazil. This coincided with a surge of missionary activity in the U.S. Episcopal Church.

For nearly 75 years, the Episcopal Church of Brazil remained a mission field of the U.S. Episcopal Church, with much of the work being done by missionaries. It was not until 1940 that the first Brazilian native was ordained. In 1965, Brazil became the 19th autonomous province of the Anglican Communion with the understanding that it

would be a decade or more before full financial autonomy could be achieved. This goal was finally reached in 1985.

It seems clear that the original model for the Episcopal Church in Brazil was that it would become a large, nationally known and influential church like the Episcopal Church in the United States. That model has not been realized for many reasons.

Brazil is a country almost as large as the United States, but with relatively undeveloped transportation and communications systems.

The Roman Catholic Church played an extremely large role in Brazil's early history and continues to be at least the nominal religion of 76 per cent of the population.

Both indigenous and African religious traditions have maintained a strong hold on the hearts and imagination of many Brazilians, regardless of their cultural origins.

In recent years, modern Pentecostalism has preached a theology of material success that has been



irresistible to millions of Brazilians.

There are now seven dioceses in the Province of Brazil, with about 100,000 members and about 100 priests, both men and women, nearly all of them native Brazilians working in some 200 parishes, missions, schools and charitable organizations. Some of the liveliest churches are to be found in the newest dioceses, such as Recife in the far northeast and Pelotas in the far south. Throughout the province, pastoral care and ministry is extended not only to members of the church but also to the elderly, the poor, children in need, and the disenfranchised in the wider community. There are dreams of establishing an Anglican/Episcopal presence in the interior state of Mato Grosso and in the Upper Amazon.

The Anglican/Episcopal Church of Brazil shares many of the traditions of our own Anglican church. In you were to worship in an Anglican church in Brazil, you would probably understand exactly what was going on, even if you could not speak a word of Portuguese. Indeed this is one of the enjoyable things about visiting Anglican churches around the world.

* * *

Igreja Episcopal Anglicana do Brasil plays a growing ecumenical role within Brazil. The Brazilian National Council of Churches is unusual because it in-

cludes the Roman Catholic Church as a member; the Anglican Primate, Bishop Glauco Soares de Lima is president. The Lutheran and Episcopal churches of Brazil are studying ways of working more closely together, as are these same denominations in Canada. The Episcopal/Anglican church in Brazil has been recognised for its orphanages, schools and for its work with street children. Many parishes and missions have taken on the social challenges that surround them, moving the Gospel beyond the confines of their buildings. In addition, Brazil has become a full participant in the Anglican Communion, enjoying a number of companion diocese relationships with other provinces and sending its first missionaries to Portugal and Mozambique.

Autonomy for the Episcopal Church of Brazil came at some cost to both mother and daughter churches. The U.S. church lost contact with a church that had been part of its household for the better part of a century. North Americans missed the enlivening development of an increasingly indigenous church, the coming to maturity of gifted lay and ordained Brazilians leaders, the witness that this church makes to a broken and heartbreaking social reality typical of the so-called developing world.

The Brazilian church was

understandably eager to try her own wings and become an equal partner in the work of the Gospel, but she also found herself feeling abandoned, forgotten, lonely, unable to call upon the financial and human resources of the northern church that had for so long been a part of her heritage.

The late Primate of Brazil, Dom Olavo Luiz, challenged Edmond Browning, the then Presiding Bishop in the United States, to rekindle and renew this relationship. The Presiding Bishop's Bilateral Committee was formed in 1991, charged with writing a new covenant for the two sister churches. The committee has met nearly annually since then and hopes that a new relationship is indeed being born, one that will sustain and support both churches in their ministries.

Please pray for the church in Brazil, that its vision for congregational growth, mission service and social transformation may come to fruition. Pray especially for the children and the marginalized families. Pray for justice in that country and in ours.

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Correction and apology

In the Letters from Overseas segment of the last edition of *MinistryMatters* (Winter, 1999), two photographs of Gillian Clarke were erroneously used to illustrate a letter from Anne Coons.

Correctly identified photographs of both women appear here.

Ms Clarke, a Volunteer in Mission from the diocese of British Columbia served two years as a teacher at Saint Mark's Theological College in Dar es Salaam, Tanzania. She returned to Canada last December.

Ms Coons, of the diocese of Ontario, is serving with the Igreja Episcopal Anglicana do Brasil in Porto Allegre, Brazil.



Gillian Clarke



Anne Coons

VIM opportunities plenty

More than three dozen requests have been received from overseas partners for Volunteers in Mission, which remain unfilled.

VIM postings are available in Africa and the Middle East, Asia and the Pacific, Latin America and the Caribbean, as well as here in Canada.

A full list of available opportunities is posted on the national web site at www.anglican.ca/vim.

Or you may write to either Jill Cruse, VIM Coordinator, or Clem Thomas, Program Assistant, at Church House, 600 Jarvis Street, Toronto ON, M4Y 2J6; fax (416) 969-9797.

LETTERS FROM OVERSEAS ... (CONTINUED)

Good bread is hard to find

From **PATRICIA APPAVOO** of the diocese of Cariboo, serving at the Collège Théologique St. Paul in Ambatoharanana, Madagascar.

I HAVE A LARGE bed-sitting room and, next door, the only Western style bathroom on campus. My kitchen is well set up on the first floor, while my room is on the second. That is a bit awkward, but since the college took some trouble to set the kitchen up with fridge and propane hotplate, I haven't much to complain about....



I am quite sure that they will expect me to be the librarian and it is certainly not an onerous task. The library is open to students only two afternoons a week for two hours each day.

I have a very good bed, a wardrobe, a sizable desk (now covered with computer stuff) and finally, after four months, a book case. It is the principal who notices my need for stuff on his infrequent visits to my space. He then tells David, the administrator, to do something and a few weeks later David will surprise me with the goods. I like my space and have visited enough Malagasy homes to know that most of them are very small and, depending on the size of the family, even the front living-room may have two beds in it. So I think I am lucky to have such a large room to myself.

There is no shopping in Ambatoharanana. The nearest market is five kilometres from here and Monday is the big market day. I have been over there a couple of times, but while they have lots of fruit and vegetables, there is nothing in the way of staples that I use, other than rice. So I do most

of my shopping in Tana whenever I need to stock up....

The supermarket has more than goodies; it has linens, hardware, etc., and for me that is preferable to trying to buy things in the outdoor markets. Also, the vegetables and fruit and meat are of a consistent quality, which is not so in the market. I have found that I can buy enough food on one trip to keep me fed for three weeks. The most aggravating thing is that the only bread available around here is at the market five kilometres away and there is no guarantee that it is fresh. Thus I buy bread when I am at the supermarket in small quantities because it goes stale quickly, and eat Swedish/Norwegian knackebrot from the supermarket in between times. Only once in the four months that I have been here have I been able to get whole-wheat bread; on the other hand, the baguettes are wonderful when they are fresh. I eat rice once a day, a small concession to Malagasy custom, and rice is always available. I can get spaghetti and meat sauce at the supermarket along with all sorts of other Western treats like cornflakes, packaged milk and juices.

I have visited the Tana main shopping area several times now and have eaten in several of the hotel dining-rooms, but the one thing that I can't find is a middle range clothing store. There are very expensive boutiques and then there are the open markets, the dumping ground of all the second-hand clothes of the Western world. I suppose other countries in Africa get these clothes too. I don't need new clothes, even though some of mine are starting to get loose, but I was just curious about the clothes market.

I am quite sure that they will expect me to be the librarian and it is certainly not an onerous task. The library is

open to students only two afternoons a week for two hours each day. Since I am there four afternoons a week anyway, it will just be part of the activity. What concerns me most is that there may not be someone trained to do the total job when I leave. There is no point training a student wife — there are no faculty wives on campus and none of the faculty members have enough time to bother with the library. But I am not worrying about this; something will work out before I leave.

I went to two weddings, one in the village here and one in Antsirabe. The ceremony for both weddings was exactly the same as in Canada. There were no attendants for the bride and groom although there were assigned witnesses who signed the marriage papers. The groom arrives on his mother's arm and the bride arrives on her father's arm — very nice. At the wedding in the village, all the little girls of both families were dressed in white and came into the church as a group just before the bride and groom. The most interesting part of these weddings was that the families all appeared in church the next morning. I don't know if this always happens, since in one case the groom was the son of the catechist and in the Antsirabe wedding the groom was the son of a retired priest. The big difference in the two weddings was the reception. The village reception was simple and held outside under a tarpaulin of sorts. The Antsirabe wedding, being more upper middle class, the reception was held in a hotel. I did not attend that reception, so only know about it second-hand, but there was wine and dancing as well as many speeches. And there were six courses to the meal served over several hours. The village wedding had only two courses and lasted less than two hours.

LETTERS FROM OVERSEAS ... (CONTINUED)

Home for a while

From JOHN BLYTH of the diocese of Caledonia, serving in the Solomon Islands.



John Blyth, above, and shown, at right, with novices of the Melanesian Brotherhood.

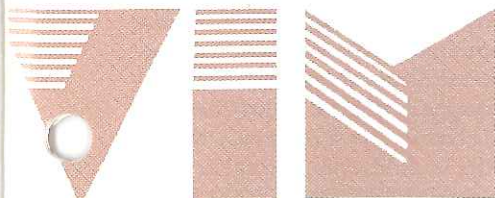
LOOKING BACK over the past three and a half years, I can honestly say that I could never have done this ministry without your prayers, your best wishes and your letters of support. As you know, I came to this college to teach prayer and meditation, plus history and liturgics, I soon discovered to my surprise. The shock came on graduation day in November of the same year when it was announced that I had been appointed principal. No interviews, just a public announcement.

Over the past three years, with encouragement from Archbishop Ellison Pogo, the general secretary of the Church of Melanesia, the bishops, faculty, staff and students, I have found my home for a while. We approach the new millennium here at Kohimarama with a brighter faith, a more determined hope, and a more loving community. Just a few statistics: 10 new student houses, three new staff houses, a new truck, eight new water tanks to catch rain instead of drinking the polluted water from the taps, the upgrading of faculty housing, a new, three-year diploma program and a women's certificate program, a 30 per cent increase in students, a strong commitment by the bishops, an increased annual budget

and, for the first time, a sizeable capital budget. ... There are many other firsts, but the best is that Bishop Pateson Theological College is now an ecumenical school with four United Church students and a United Church faculty member.

As a Canadian by birth and a Nisga'a by adoption, I am perhaps a mite oversensitive to foreign management here in the Solomons. My work as a VIM was to fill an immediate need while no national was available. That is no longer the case and so it is time for me to move on. It has been an experience fraught with fun, frustration and fulfilment. There were times when I wondered how I could ever leave this place and the people and times when I was tempted to hop the next plane back to Canada. Your support in thought and prayer, in your letters and in your generosity has kept me here and at the same time allowed Canada to be home for me. So thank you. It has been a ministry which has indeed been "mine and thine" as the old BCP says.

Your support in thought and prayer, in your letters and in your generosity has kept me here and at the same time allowed Canada to be home for me. So thank you.



FROM THE RESOURCE CENTRE

Resources for the National Aboriginal Day of Prayer

BY ANNIE KAKOOZA

IN 1971, General Synod declared June 21st the National Aboriginal Day of Prayer and called on dioceses to commend the day to congregations and parishes. Several resources for education on native issues are available in the Resource Centre.

Some programs produced by Anglican Video on the history of indigenous peoples in the Anglican Church of Canada include *Dancing the Dream*, *The Healing Circle*, *The Seventh Fire* and *A Journey Begins...with a Dream*. All of these depict similar historical events starting with the coming of Europeans to Canada, through to the residential schools experience and the various native healing gatherings. Each of the programs, however, has a particular focus.

Dancing the Dream (29 minutes) is a record of the second National Native Convocation in 1993 at Minaki Lodge, Ont. It includes the Primate's apology to indigenous peoples for the treatment they received in residential schools.

The displacement of native peoples has led to a host of problems — alcohol and drug abuse, family violence, and high suicide rates. Hence the need for healing. **The Healing Circle**, a 55-minute video that won an

international film and video award, documents the first healing gatherings in the dioceses of Keewatin and Cariboo. Included in the program is the testimony of Canadian church representatives before the Royal Commission on Aboriginal Peoples in November 1993.

Major changes have taken place in the Anglican Church since the closure of residential schools. In 1969, General Synod received the report **Beyond Traplines** by Charles Hendry. Like young shoots sprouting from the earth, indigenous peoples have made strides in the Anglican Church of Canada. **The Seventh Fire** (27 minutes), narrated by Gitksan elder Vi Smith, takes us through the milestones of the indigenous peoples in the Anglican Church of Canada, culminating in a commitment to a journey of spiritual renewal in 1994. This renewal led to the drafting of a Covenant agreeing "to call our people into unity in a new, self-determining community within the Anglican Church of Canada" and "extend the hand of partnership to all those who will help."

A Journey Begins... with a Dream focuses on reconciliation and the need for continued healing of past relationships. This program documents the third national gathering of the Anglican Indigenous Sacred Circle in Lethbridge, Alberta, in 1997, where the Covenant was affirmed.

The Circle (26 minutes) is particularly suited to young audiences. The program depicts problems of alcoholism among youth, both native



PHOTO: RON COLE

Annie Kakooza

All resources, unless otherwise noted, are available from:

National Resource Centre
600 Jarvis Street
Toronto, Ontario
M4Y 2J6

Telephone:
(416) 924-9192
(switchboard)
or 924-9199 (voice mail)

and non-native and draws parallels between rehabilitation through the Discovery program, and the native method of the healing circle.

Unlearning Indian Stereotypes is a 14-minute educational video for children, in which native children talk about how indigenous people are portrayed in the media. The program, with a detailed study guide, will help you appreciate the gifts of native people, identify and change stereotypes and critically examine media stereotypes.

For the second year, the Anglican Council for Indigenous Peoples will produce a worship resource to mark the

National Aboriginal Day of Prayer. This print resource will have prayers, songs and stories to reflect the covenant theme.

Indigenous Perspectives of Jubilee: Start from the Earth is the first in a series of publications by the Aboriginal Rights Coalition in collaboration with church organizations, that brings aboriginal perspectives to the Jubilee initiative. It contains stories of hope and aspirations of aboriginal people and the challenges they face in bringing about social justice. Questions for reflection are included. This booklet is available for \$2 from the Aboriginal Rights Coalition, 153 Laurier Ave. E., Ottawa, ON K1N 6N8. Tel. (613) 235-9956 or Fax (613) 235-1302.



RESOURCES FROM THE PRIMATE'S FUND

PWRDF resources link prayer and action

BY ADELE FINNEY
RESOURCE COORDINATOR, PWRDF

PHOTO: BRIAN ATKINSON (FROM PWRDF ANNUAL REPORT)

BEFORE a recent move I was one of several people who helped lead the Prayers of the People in our inner city parish. As I finished preparing them on Sunday morning I would glance through the Sunday newspaper to see who to include in my prayers for the world. The trouble was, the injustice and violence of our world is often deliberately hidden because of shame, greed, or hunger for power. What or who most needs prayer is not

necessarily reflected in our daily newspaper reports, television and radio broadcasts — or our Sunday bulletin prayer lists, for that matter. I was aware of the dynamic at a local level through the journeying I did with women living with the consequences of abuse in their lives. But I was a little slower to translate my local experience of hidden, painful injustice into a global context.

Long, faithful accompaniment — the kind that PWRDF works at — needs to be backed up by faithful, generous prayer for our companions on the way. As PWRDF Director Robin Gibson faced his last days of life with cancer, a friend offered prayers for his recovery. Robin responded that perhaps his friend could pray for Sudan and the end of the war there.

Ecumenical partners who have visited Sudan recently say they have not seen such a desperate situation in all of their time in international development. The devastation is hidden, sometimes deliberately, by the perpetrators. Sudan is not in the news, but church leaders there have asked Canadian Anglicans to keep it in our informed, corporate prayer, so that windows and doors can be opened in the locked house of hostility.

Prayer and action are inextricably intertwined. The Primate's Fund has a growing e-mail list of people who receive emergency news releases, one of which was the Sudanese plea for prayer. Contact mshaher@national.anglican.ca to include your name on that list.

Other new resources for information about PWRDF and her partners:

The 1998 Program Grants List names by country and program area, all of the projects funded by The Primate's Fund in 1998.

The 1998 Annual Report is also available as a separate piece. It highlights the thematic areas of PWRDF work, and includes the financial statement and charts indicating where the PWRDF dollar goes.

Under the Sun, Spring 1999, has been mailed to parishes for distribution. This issue focuses on some of the work of PWRDF's Canadian Development program — an Aboriginal Think Tank and an Aboriginal Media Program.

For additional copies of these resources, contact Winsome Moses: (416)924-9199, ext. 316, w.moses@national.anglican.ca, FAX (416)924-3483 or visit our website at www.pwrdf.org.



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RESOURCES FOR YOUR WEBSITE

So you want to start a parish website ...

BY LEANNE LARMONDIN
 WEBSITE MANAGER,
 ANGLICAN CHURCH OF CANADA
 WWW.ANGLICAN.CA

YOU'VE probably been thinking about doing it. You know everyone else is, but is that a good enough reason to launch your parish into cyberspace?

As websites become as ubiquitous as business cards, your first question before you establish one might be why you would want to. Is it to attract newcomers? To provide information to existing members? To provide a ministry to young people in the congregation and community at large? All of the above? Your answer to these questions will determine the creation process and your end result.

Welcome to the World Wide Web. As manager of the Anglican Church of Canada's website, I'll be guiding readers through all that cyberland has to offer.

I've been web manager for a little more than a year (during eight months of which I was on maternity leave).

Once you've determined the reason for starting a website, you'll have to decide who will do it. If the rector or wardens are computer literate, have the time, and feel confident enough to take a stab at it, why not? There is plenty of software to help, including FrontPage and Netscape Composer, a component of Netscape Communicator that is free to download from the Internet. Larger Internet service providers such as America Online and Sympatico also have simple website building tools on their main sites. If you're a purist and prefer to go it alone, you can teach yourself the basics of HTML (hypertext markup language) using books or online tutorials. Try Laura Lemay's books or key in HTML + tutorials in any search engine.

If you're capable of letting go of some

of the details, you might also put the word out in the parish that you're looking for someone experienced at web design. You may have a young person who manages his school website or an industry webmaster right under your nose. But the parish itself needs to take responsibility for the contents of the site.

To start, plan out the site including all text, graphics and links. Then determine the navigation of the site. Once you realize what you want people to find at your website, you have to figure out how they will do so and you have to make it as easy as possible for them.

Think about what a visitor to your website might want to find there. Start with the facts. Name, address, service times, diocese, location — preferably with a town or city map and explicit directions. If you have a special ministry for children or homeless people, or if your church is renowned for its choirs, give those areas their own page on the site.

News items about the parish are also nice to see in a website, but they have to be kept current. To have news of your Advent program still posted in March obviously makes the site seem neglected.

Try to keep the home page simple and have straightforward links to other pages. Keep the site graphically interesting. Good clip art can be found free on the web or purchased from the Anglican Book Centre.

Graphics are nice, but so are photographs, particularly of the church, rec-



PHOTO: RON COLE

Leanne Larmondin

As websites become as ubiquitous as business cards, your first question before you establish one for your parish might be why you would want to. Your answer ... will determine the creation process and your end result.

tor and perhaps to accompany a parish news story. Someone in the congregation is bound to have a scanner. The church might even be able to purchase one. Good ones can now be had for less than \$200 and most photo labs will put photographs on disk for website use.

You'll probably want to have a links page, or section, perhaps providing links to other churches in the community, the diocese, the national church and other related sites.

If you do opt for a links section, test all links from time to time. People and organizations change their Internet service providers all the time, and broken links are frustrating.

Have a launch party after each of your services where parishioners can take the website for a test drive. This might be intimidating for someone who has never been on the Internet, so have someone on hand to show the highlights of the site.

Finally, make your website address known. Submit it to all the search engines you can find. This is an easy process; usually a search engine will have a link, which says "Add URL" or "Submit URL." This is usually free. (URL stands for universal resource locator and is the address of the website.) When you submit your URL, you'll be asked for some keywords or a statement describing your site. Put some thought into what words a casual surfer might plug into that search engine to find you.

PLANNED GIVING EVENTS AND RESOURCES

BY JOHN ROBERTSON
PLANNED GIVING CONSULTANT, GENERAL SYNOD



Conferences

■ April 16, 6 p.m. – April 17, 5 p.m.

Diocese of Ontario: A Conference About Stewardship

Guest Speaker: The Rt. Rev. Jim Cruickshank, Bishop of Cariboo. Holiday Inn, Trenton, Ont.

This conference is designed for parish teams to help clergy and lay people explore the full meaning of stewardship.

Registration: 6 p.m. Friday evening. \$40 per participant, which includes continental breakfast Saturday morning, hot and cold luncheon buffet Saturday, a manual. Participants may reserve a room for \$70 plus taxes, single or double occupancy. Contact the hotel directly. Register c/o Stewardship Conference Committee, 90 Johnson St., Kingston, ON K7L 1X7.

■ April 16-18, 1999

Stewardship: Living our Faith

Keynote Speaker: The Rt. Rev. William G. Burrill, Bishop of the Diocese of Rochester.

Fourth International Stewardship Conference for lay leaders, clergy and diocesan staff. Sheraton Four Points Hotel, Rochester, New York.

Contact the Office of Financial Development, General Synod, for details.

■ June 23-26, 1999

North American Stewardship Conference Howard Johnson Plaza-Hotel, Toronto.

Sponsored by the Canadian InterChurch Stewardship Committee and the Ecumenical Stewardship Center. For more information phone 1-800-835-5671 or call the Office of Financial Development, General Synod.

■ November 11-13

Shaping the Future Through Stewardship and Christian Philanthropy - Part II. Fifth Annual International Anglican/Episcopal Stewardship and Christian Philanthropy Symposium. Radisson Plaza Hotel, Toronto.

Sponsored by General Synod; the Office of Stewardship of the Episcopal Church Centre; Holliman Associates; Morehouse Publishing; the Episcopal Church Foundation; the Consortium of Endowed Parishes; and the National Association of Episcopal Schools.

Building on the success of the fourth conference in Toronto in November 1998, the symposium will offer an even greater selection of workshops in all areas of financial development. A brochure and registration forms will be available shortly. Contact the Office of Financial Development for more information.

Print Resources

The Joy of Giving Stewardship resources are now available from the Anglican Book Centre. This excellent series includes: **A Manual for Stewardship Development Programs in the Congregation** (\$18.95 Can.) by Thomas R Gossen and Lonnie Schreiber. This manual will strengthen your church's stewardship development program by following step-by-step through a year-long process: from teaching your congregation the fundamentals of Christian stewardship to hosting successful, creative commitment events.

In addition, there are five creative commitment programs: **The Personal Note**, **the Festive Meal**, **the Cottage Meeting**, **the Faithful Member**, and **The Home to Home Commitment Program**. Each booklet costs \$ 15.95. Resource kits are available for each commitment program. Contact the Office of Financial Development for advice and more information.

Please contact the Office of Financial Development — Dorothy Tam, ext. 322 or John Robertson, ext. 268, for additional planned giving resources.

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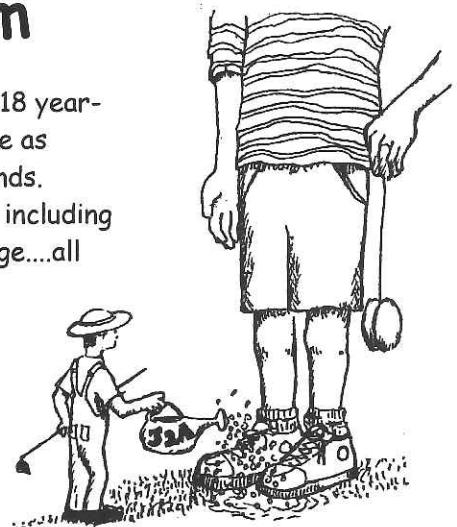
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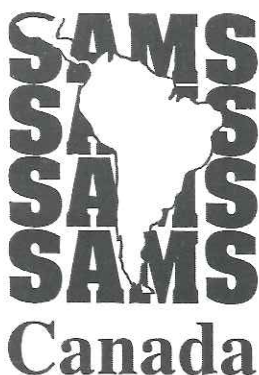
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- ▶ promotion of mission awareness and understanding within Canada
- ▶ short-term mission opportunities for individuals or parish teams.

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- The Right Reverend Peter Mason, Episcopal Visitor
- The Most Reverend Reginald Hollis
- The Right Reverend George Lemmon
- The Right Reverend JCR Williams
- The Right Reverend Malcolm Harding
- The Right Reverend Anthony Burton
- The Right Reverend Terry Buckle



For more information, please contact:

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P.O. Box 21082, Barrie, Ontario
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Check out our Website:
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Vi Walkington
Tegucigalpa, Honduras
Teaching



The Reverend Garth and Denise Neel
Brandon, Manitoba*
**Assignment pending*



Becoming human

The heart of communion

BY JEAN VANIER



OURLIVES are a mystery of growth, from weakness to weakness, from the weakness of the little baby to the weakness of the aged. Throughout our lives, we are prone to fatigue, sickness and accidents. Weakness is at the heart of each one of us. Weakness becomes a place of

chaos and confusion if in our weakness we are not wanted; it becomes a place of peace and joy if we are accepted, listened to, appreciated and loved. Some people are infuriated by weakness; they are disturbed by the cry of a child. Weakness awakens hardness and anger in them. Equally dangerous, if less obviously so, weakness pushes some people to a possessive love. However, weakness can also open up our hearts to compassion: the place where we are concerned for the growth and well-being of the weak.

To deny weakness as a part of life is to deny death, because weakness speaks to us of the ultimate powerlessness, of death itself. To be small, to be sick, to be dying, to be dead, are stages of powerlessness; they appear to us to be anti-life and so we deny them.

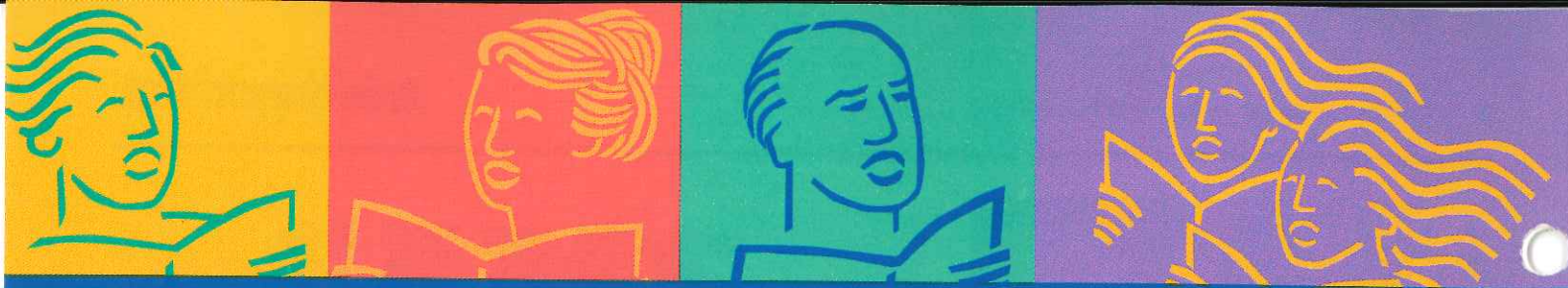
If we deny our weakness and the reality of death, if we want to be powerful and strong always, we deny a part of our

being, we live an illusion. To be human is to accept who we are, this mixture of strength and weakness. To be human is to accept and love others just as they are. To be human is to be bonded together, each with our weaknesses and strength, because we need each other. Weakness, recognized, accepted and offered, is at the heart of belonging, so it is at the heart of communion.

* * *

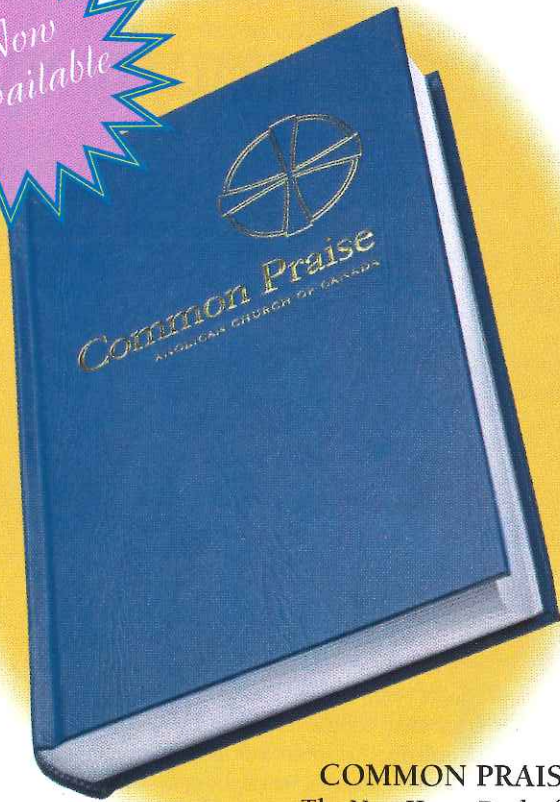
Communion is the to-and-fro of love. It is the trust that bonds us together, children with their parents, a sick person with a nurse, a child with a teacher, a husband with a wife, friends together, people with a common task. It is the trust that comes from the intuitive knowledge that we are safe in the hands of another and that we can be open and vulnerable, one to another. Communion is not static; it is an evolving reality. Trust is continually called to grow and to deepen, or it is wounded and diminishes. It is a trust that the other will not possess or crush you but rejoices in your gifts and calls you to growth and to freedom. Such a trust calls forth trust in yourself.

THIS IS A SEGMENT OF THE MASSEY LECTURE, 1998, DELIVERED BY JEAN VANIER LAST FALL. THE FULL TEXT OF MR. VANIER'S ADDRESS WAS PUBLISHED UNDER THE TITLE *BECOMING HUMAN* BY THE HOUSE OF ANANSI PRESS. THESE EXCERPTS ARE REPRINTED WITH THE PERMISSION OF HOUSE OF ANANSI PRESS.



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- Many contemporary hymns and singable new tunes
- Guitar Chords for many tunes
- Broad assortment of hymns for use with children and youth
- Internationally renowned music from Taizé and Iona communities

Its Format ...

- Lightweight paper
- Especially clear print for both words and music
- Special liturgical, thematic and scriptural indexes
- Hymns organized by theme, season and liturgical function

And Its Key Features ...

- Optional introductions for accompanists
- Words between the staves of music for easy reading
- Off-white paper is easy on the eyes
- Full acknowledgment of sources for text and music
- Careful and sensitive use of inclusive language
- Hymns complement the lectionary

Other resources to build support for Common Praise in your parish

COMMON PRAISE ACKNOWLEDGMENT CARD, WITH ENVELOPES
 X9806,
 \$9.95 for a pkg. of 25

COMMON PRAISE COMMITMENT CARD
 X9805, \$5.00 for 100

COMMON PRAISE BULLETIN COVER
 For dedication services
 X9800, \$5.50 for 50

COMMON PRAISE BOOK-PLATES "IN HONOUR OF"
 X9801, \$.20 each

COMMON PRAISE BOOK-PLATES "IN MEMORY OF"
 X9802, \$.20 each

COMMON PRAISE BOOK-PLATES "DONATED BY"
 X9803, \$.20 each

COMMON PRAISE CLEAR PROTECTIVE DUST JACKET
 X9804, \$.99 each

COMMON PRAISE OFFERING ENVELOPE
 X9807, \$11.95 for 100