

# MINISTRY REPORT 2011

Celebrating a Culture of Generous Stewardship

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PHOTO BY ALI SYMONS, GENERAL SYNOD COMMUNICATIONS

Archbishop Fred Hiltz with Bishop Griselda Delgado del Carpio, bishop coadjutor of the Episcopal Church of Cuba

## A message from the Primate

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now' (Philippians 1:3-5)

The history of giving in the Anglican Church of Canada can be celebrated through hundreds of thousands of stories of individual generosity. From providing the church's earliest missionaries with much-needed food and shelter, to donating parcels of land upon which thousands of cornerstones were laid, the church has been blessed beyond measure.

Indeed, it is the vigorous character of individual generosity, united in spirit and purpose toward the mission of God, which continues to be the life-

blood of the ministries of the church to this very day.

In the spirit of Paul's joyful and uplifting letter of thanks to the church in Philippi, and in this 20th anniversary year of the Anglican Appeal, the Anglican Church of Canada is committed to giving thanks to the faithful people from across our beloved church, whose generous gifts have strengthened our capacity to live into the Marks of Mission.

I commend to you this ministry report for the Anglican Church of Canada and hope that it helps you to see the fruits of the exciting ministries you supported in 2011. I also hope that it piques your interest in our plans for 2012 and beyond.

## A ministry of the whole church by the whole church

### Council of the North

The best and most accurate way to frame the work of the Council of the North is to uphold it for what it is: a ministry of the whole church by the whole church. It is one of the greatest symbols of generosity in the Canadian church and one of the finest examples of Canadian Anglicans coming together—in thought, word and deed—to sustain ministry where ministry is most needed.

The council's territory includes 85 per cent of our nation's geography and approximately 15 per cent of our population. Its core work is funded by the General Synod, and enhanced funding for special projects and initiatives comes from direct donations from dioceses, parishes and people across the country.

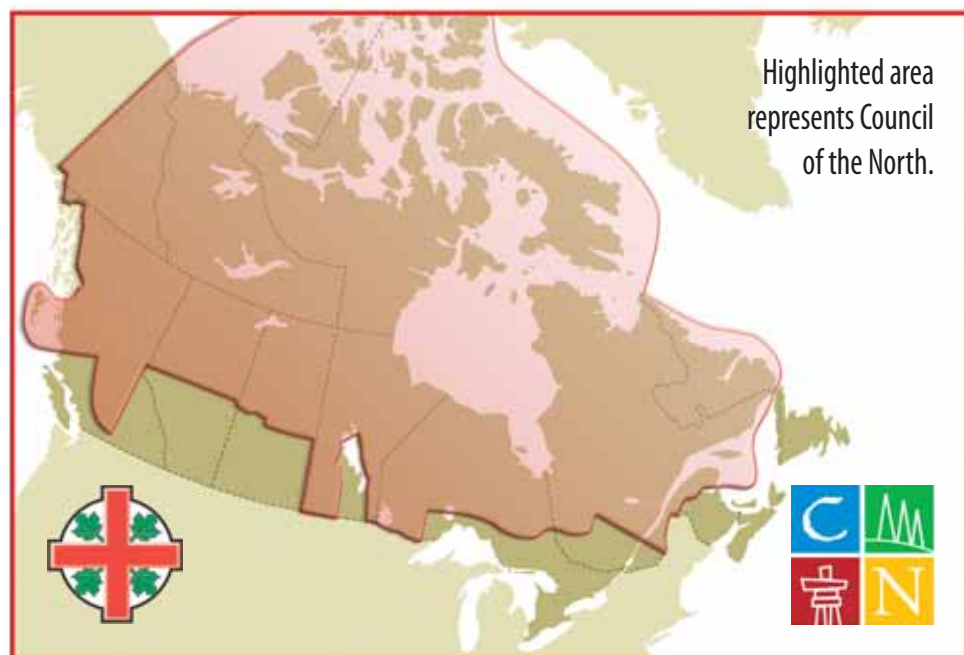
The council faces enormous challenges, to be sure—great distances between parishes, isolated communities where rates of poverty and suicide are much higher than the national average, and where climate change is impacting the environment much faster than in the rest of the country. But in spite of the challenges, pastoral and sacramental ministry thrives and, for some communities, the Anglican Church of Canada is the sole Christian denomination that still maintains an active presence and that serves the spiritual and physical needs of the most remote northern communities.

In 2011 the council deepened its commitment to a number of goals that reflect the will of the whole Canadian church. Chief among its objectives is to nurture and support ministry that truly reflects the mission of the church in northern communities. This means respecting the diversity of indigenous cultures and languages, and facilitating discernment related to area missions, such as the one led by Bishop Lydia Mamakwa in northern Ontario.

The council has embraced the Marks of Mission wholeheartedly and has spent the past few years focused on responding to human need through the development of a suicide prevention strategy. Through the ministry of the Rev. Cynthia Patterson, the council's suicide prevention coordinator, work is progressing with all dioceses in the council to develop prevention programs for their regions.

In the spring of 2011, a new course was offered in the diocese of Moosonee and 22 volunteers signed up for "River of Life," an online educational tool produced by the Centre for Suicide Prevention and administered in partnership with the council. Most participants were First Nations and many were located in the James Bay region, which has high rates of youth suicide.

The council has further demonstrated its commitment to the Marks of Mission



OUR STRENGTH AND OUR CHALLENGE: Council of the North is comprised of 85 per cent of the geography of Canada and 15 per cent of the population.

through its efforts to teach, baptize and nurture new believers. In Canada much has been said about an ageing, declining church. However, in the north, many communities have as much as 50 per cent of the population base under the age of 20. And northern communities are experiencing growth in the church—so much so that a number of communities are looking to build new churches, such as Big River, Sask., in the diocese of Saskatchewan. In the parish of Christ Church, Fort Alexander, Man.

(Sakgeeng in Ojibwe), there are upwards of 60 children attending Sunday School.

The Council of the North now oversees and administers the Virtual Church School, which is regularly accessed by member dioceses but also by people across the country and around the world. From September 2010 to September 2011, the web page—with free, downloadable weekly lessons—welcomed more than 2,500 visitors. "I

See A MINISTRY OF THE WHOLE CHURCH, p. 4



## A Message from the General Secretary

A year ago I was, like many of you, getting an annual report together, giving an account of the ministries of our parish to those who support those ministries and participate in them. That's what you have in your hand, this time from the General Synod—an account of the ministries you support.

All ministry is local—it takes place somewhere. And all ministry is a response to God, and to God's mission to create, redeem and renew the life of the world. The life-changing encounter with God in worship, the gracious local response to hunger or homelessness, the deliberate cultivation of hospitality and thoughtful care of the vulnerable are hallmarks of local ministry.

The same is true for occasions of public witness in which Christians make known a more hopeful, just and generous vision than is sometimes evident in public life. The Marks of Mission of the Anglican Communion provide a framework for the ministries of the Anglican Church of Canada:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

I'm sure you can recognize ways in which your local Anglican ministry reflects these Marks of Mission. And I hope that you



PHOTO BY DEBORAH TREGUNNO

will see them reflected in the work of the General Synod, described in this ministry report. I hope that you share my confidence that these ministries deserve the support of Anglicans across Canada, including you and me.

This report covers highlights of a year of ministry, a year of serving God's mission through the work of the General Synod, its council, committees and staff. I trust that every Anglican, reading this account of ministry, will see in this work a reflection of the values we share, of the God whose mission we serve, and of the kingdom whose citizens we are. Your gifts have helped that to be true, and I encourage you to offer continuing generous support for the way your General Synod is working with God to heal, renew and restore the life of the world.

For that, and for your faithfulness as a disciple of Jesus and fellow-servant with him, thank you. It is a privilege to serve the church that includes us both.

Yours in the ministry we share,

The Ven. Dr. Michael Thompson  
General Secretary

## Supporting mission, evangelism and ministry

### Faith, Worship and Ministry

Faith, Worship, and Ministry (FWM) is the department of the General Synod that nurtures the common life, identity and ministry of Canadian Anglicans. This work is rooted in the training, education and support for the ministries of all the baptized, with specific projects being undertaken in theological education and discernment for ministry.

Worship resources for the whole church are produced, collected and disseminated through FWM. Dialogue with other Christian churches and with other faith traditions outside of Christianity are supported through its work. And as Anglicans wrestle with tough questions around ethical issues or challenges that come from our contexts of mission and ministry, FWM takes leadership both in showing how these conversations can happen and by providing resources to help parishes do their discernment.

At the November 2011 meeting of the Council of General Synod (COGS) the chair of the Faith, Worship and Ministry Committee, the Rev. Canon Andrew Asbil (Church of the Redeemer, Toronto, Ont.), led a presentation on the committee's work, which detailed how the committee is organizing itself and some of what it seeks to accomplish:

- the Worship group is producing a supplement to *Common Praise*;
- the Congregational Life and Leadership Group is working on making Vision 2019 a priority;
- the Anglican, Ecumenical, and Interfaith Relationships

group is working on theological issues surrounding the Anglican Covenant.

Among the anticipated outcomes of the work of staff and members of the standing committee is an increased awareness among among Canadian Anglicans of what it means to be Anglican Christians, both in relationship with Christian traditions and in relationship with Anglicans around the world.

A key aspect of FWM is the production of practical and concrete resources for liturgy (e.g., liturgical texts that we use every Sunday) that carry forward a living tradition, enlivened in the present toward the building of the church's future mission and ministry. FWM has very specific goals relating to liturgical text revision that will bring revised versions of our present Book of Alternative Services and other texts to the General Synods of 2013 and 2016.

In order to serve Anglicans from coast to coast to coast, many of the resources that have been produced or facilitated by FWM can now be easily downloaded from [www.anglican.ca](http://www.anglican.ca). "Enlivening the worship lives of local congregations by the production and sharing of resources for liturgical leadership, both lay and ordained, is a major part of our work," says the Rev. Dr. Eileen Scully, director of FWM. "Being able to promote best practices through online interactive spotlighting of excellent examples of ministry and mission in the Canadian church is extremely rewarding."

FWM's resources are



As a call to action in 2012, you are invited to visit

[www.anglican.ca/faith](http://www.anglican.ca/faith) to delve into resources for healthy parishes and ministry work, to learn about Anglican identity and the many ecumenical and interfaith conversations of which we have been a part, and to explore the full breadth of resources available to Canadian Anglicans that strengthen our worship life.

frequently used to support wise and discerning local conversations about challenging ethical issues, from ecology to biotechnologies, from sexuality to healthcare. Resources are also helping to equip local Anglican leaders for interfaith and multi-faith dialogue.

FWM continues to make progress in the creation of national standards, locally adapted, for the training and education of those to be ordained to serve the needs of the emerging church. "In these challenging and exciting times in our church, our communities and ministries need and deserve the best possible clergy leadership that we can provide," says Bishop John Chapman, member of the Theological Education Commission.

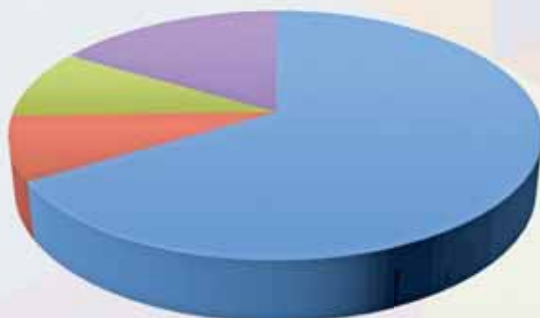
Also in 2011, FWM has been an integral part of the continued deepening in life and witness of our full communion relationship with the Evangelical Lutheran Church in Canada, supported by the Joint Anglican Lutheran Commission (a ministry of FWM), some of which is symbolized nationally by our shared staffing of common projects.

## General Synod Budget – \$12.7 million

### Aligned with the priorities and practices of VISION 2019

#### Revenue

- Anglican Journal: 17%
- Diocesan Proportional Gifts: 66%
- Resources for Mission: 8%
- ABC Publishing, Investments, Other: 9%



#### Expenses

- Finance, Administration and Property: 13%
- Governance: 15%
- Grants: 24%
- Other Program Costs: 13%
- Resources for Mission: 10%
- Communications (including Anglican Journal): 25%



# God has a plan for us

## Indigenous Ministries

Indigenous Ministries is the General Synod department that supports the Indigenous Peoples of Canada (First Nations, Inuit and Métis) spiritually, socially, economically and politically. As a transformative participant in the life of the church, Indigenous Ministries strives for reconciliation with the Anglican Communion and advocates for the creation of a self-determining community for indigenous Anglicans.

The work of the department is guided by National Indigenous Anglican Bishop (Mark MacDonald), the Anglican Council of Indigenous Peoples (ACIP) and the Sacred Circle national gathering. All three of these bodies were given official constitutional recognition at General Synod 2010 in a ground-breaking move toward self-determination.

The momentum gathered at General Synod was sustained throughout 2011. Even as the department experienced transitions in staff leadership, it made progress in establishing new indigenous structures, and ushered in “The Mississauga Declaration,” which promises to be a historic document for an emerging indigenous church.

In June 2011, the retirement of Donna Bomberry, who served as Indigenous Ministries coordinator for 15 years, was a time to not only say thank you and goodbye, but to reflect on how far the Anglican Church of Canada has come with respect to establishing right relations with the Indigenous Peoples of Canada.

Nudged along by leaders like Ms. Bomberry, the church has transformed its deepest governance structures and Canadians are beginning to glimpse what a truly indigenous, truly Anglican church might look like. “Leaders like Donna have helped us take important steps along the path to a self-determining church—which will soon be something that everybody takes for granted” said Bishop Mark MacDonald, “but it is something that just 10 years ago was unimaginable.”

Even more ground was covered on the road toward a

self-determining church at the September ACIP gathering in Mississauga, Ont. That group made key recommendations that will form the backbone of a full proposal for a self-governing indigenous church that will be refined at the spring 2012 Council of General Synod (COGS) meeting and presented

**I find it very exciting to really see our native people in Canada take responsibility for the ministry, to reclaim it and to move forward in ways that I don't think anyone could ever have imagined.**

to General Synod in 2013. The 32 indigenous Anglican representatives also penned a 388-word declaration that says in part, “We affirm that God has a plan for us in the Gospel and that we must claim the freedom to become what God has called us to be. Our communities are still in crisis and we must act in defense of the people and the land.”

The Rev. Amos Winter of Kingfisher Lake, Ont., said the Mississauga Declaration was the highlight of the meeting. Like many who attended, his community is in crisis, suffering from poverty, substance abuse and family violence. The declaration captures the urgent need for pastoral response and a way forward through a self-determining church.

Bishop MacDonald acknowledges that while there are still many major obstacles to overcome, work will continue. “The ongoing problem is that current Western church structures do not work well in communities that are defined by a spiritual connection to the land and close familial ties,” says MacDonald. But with the drive toward self-determination making so much progress, indigenous leaders are responding creatively and planning their own ways of doing church at national, diocesan and parish levels.

At the local level, priests like the Rev. Norm Casey, ACIP co-chair, are experimenting with bringing traditional culture back into church services. His parish in Six Nations, Ont., has started to use water drum music and has incorporated Mohawk language into the doxology. “It's important work because it's the future of this community. If we're going to survive as First Nations people, people of the land, we need

See GOD HAS A PLAN, p. 4

# Living the Marks of Mission

## Communications and Information Resources

“Improve and enliven communications” was one of the five practices approved as part of the Anglican Church of Canada's strategic plan, Vision 2019. And so with leadership from staff of the department of Communications and Information Resources (CIR) and support from members of the CIR standing committee, 2011 proved an eventful year for innovations to the church's communications practices.

Early in the year, the national church's website [www.anglican.ca](http://www.anglican.ca) transitioned to a cleaner, fresher look that incorporates new ways to share pages through social media networks, clearer web pages that better introduce the church to newcomers, strengthened content on many of the pages and a graphic news banner that raises the profile of feature stories. Having grown measurably over the past couple of years, the site now welcomes more than half a million visitors each year, and it is an invaluable tool for information exchange and

knowledge transfer across the church. It is one of the premier religious websites in the world.

2011 also saw a major advancement in the church's ability to offer podcasts designed to enhance people's personal and devotional practices. Close to 1,500 people tuned in at various times to the Lenten series, “From Creation's Dust to Resurrection's Light,” featuring Sister Elizabeth Ann Eckert, SSJD, and the Advent series, “Welcoming Christ,” featuring Brother David Bryan Hoopes, OHC. Both series were available for free online subscription or direct download. The podcasts are becoming popular devotional resources during special seasons,” said Ali Symons, senior editor for the Anglican Church of Canada. “We saw a 140 per cent increase in listeners between the first and second series.”

In the fall of 2011 the Rev. Jesse Dymond from the diocese of Huron joined the web staff as the first online community coordinator for General Synod. With wide experience in parish

ministry, technology, and communications Dymond began work on an online community that will launch in 2012. “It will be a place where clergy, parishioners and seekers can engage in dialogue and share resources for ministry—a safe place where people can ask questions and share their successes and struggles,” he says. Dymond acknowledges that email and social media can never replace face-to-face conversation but emphasizes “the Internet offers countless resources to help us build connections that would otherwise be impossible.”

Anglican Video, a vital component of CIR, which produces video resources for General Synod as well as documentaries on spiritual topics aimed at a broader audience, has also been using the web to build connections in new and innovative ways. Most recently

See LIVING THE MARKS, p. 4



# Walking together in newness of life

## Mission and Justice Relationships

Mission and Justice Relationships is the department of the General Synod that works with ecumenical, interfaith and Anglican partners in Canada and around the world. The department addresses issues of climate change, healing and reconciliation, justice and corrections, conflict and peace, theological education and global relations.

### Ecumenical, Interfaith, and Government Relations

Since June 2010 the Anglican Church of Canada has participated in three of seven Truth and Reconciliation Commission (TRC) national events planned for 2010–2014 across Canada. It has connected residential school survivors with meaningful information and photos from their past and has helped non-indigenous Canadians to hear more about the experiences of those who attended residential schools as children. In 2011 we promoted discussion and reflection in councils and committees on the meaning and practice of

reconciliation.

In June 2011 the Anglican Church of Canada updated its online information and resources to support the work of healing and reconciliation. In 1993, then-Primate Archbishop Michael Peers apologized for the church's involvement in the schools—this apology is now available in six indigenous languages in addition to English and French.

“Our church has worked very hard to address the legacy of residential schools, especially by encouraging Anglicans to listen and learn at TRC community hearings and national events,” says Henriette Thompson, General Synod coordinator for Ecumenical, Interfaith, and Government Relations. “Also, the Anglican Healing Fund continues to support community-based healing projects. And, we are beginning to work on connecting healing and reconciliation with the rights of indigenous peoples—rights that too often have not been upheld.”

In addition to facilitating the church's ongoing healing and

reconciliation work, Mission and Justice Relationships also makes available a variety of resources that support parish outreach and action, including:

- Liturgical and educational resources on care and concern for the earth
- Greening Anglican Spaces initiatives
- A Charter for Racial Justice
- Living Justice: A global response to poverty
- Information on church advocacy in justice and corrections, and peace and conflict through partner organizations.

### Global Relations

The work of the General Synod's Global Relations program is to nurture and strengthen relationships between the Anglican Church of Canada and provinces of the Anglican Communion. These relationships express our commitment to being a global church partner for God's mission in the world and our deep need for community in Christ.

See WALKING TOGETHER, p. 4



## A ministry of the whole church

continued from p. 1

hear all the time from people who see the Virtual School as a gift from the council to the rest of the church," says Fiona Brownlee, communications coordinator for the Council of the North "And in our northern communities it guarantees children access to Christian Education—it's a ministry I'm very proud of and tremendously grateful for."

The council has also made advancements this past year in developing a plan to honor the contribution of non-stipendiary (unpaid) clergy who provide countless hours of sacramental ministry while maintaining full-time secular jobs. "These are faithful clergy who sacrifice much in order to provide ministry in sometimes very difficult circumstances" said Archbishop David Ashdown, chair of the Council of the North and Archbishop of Keewatin, "Thanks to exceptional gifts from dioceses and donations from faithful people through Anglican Appeal and Gifts for Mission, we are starting to build a wellspring of financial support that will give us the capacity to provide these clergy with travel reimbursements as well as grants for training and support."



**As a call to action in 2012,** Archbishop David Ashdown and all Council of the North members invite you to celebrate Council of the North Month at some point during the calendar year. Visit [www.anglican.ca/cn](http://www.anglican.ca/cn) and click "resources" for some ideas on what you can do in your local setting to spread the word about this ministry of the whole church by the whole church.

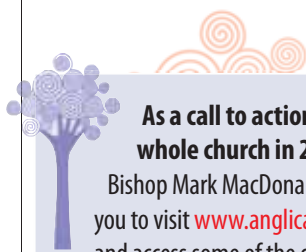
In 2011 the council continued work on a new model of accountability and oversight. Because most of its funding comes from the General Synod, the council is committed to being accountable to the wider church. "The financial challenges of the whole church mean that we need to figure out how we can be generous with less and do more" says Bishop Michael Hawkins of the Diocese of Saskatchewan and co-chair of the Council of the North. "All of the council members are deeply grateful to the rest of the church for its ongoing financial and prayerful support and we take great hope in this generosity and strive to safeguard it with love and integrity."

## God has a plan

continued from p. 3

to remember who we were, because who we were is who we are today. We bring all that history with us. We need to revive our customs and traditions and honour our ancestors."

The Rev. Canon Virginia "Ginny" Doctor, a Mohawk from the Six Nations and canon to the ordinary for the Episcopal diocese of Alaska, is encouraged by the direction the Canadian church has taken in establishing a self-determining national indigenous ministry. Appointed in November as Indigenous Ministries coordinator to replace Bomberry, Doctor says, "I find it very exciting to really see our native people in Canada take responsibility for the ministry, to reclaim it and to move forward in ways that I don't think anyone could ever have imagined."



**As a call to action for the whole church in 2012,** Bishop Mark MacDonald invites you to visit [www.anglican.ca/im](http://www.anglican.ca/im) and access some of the gospel-based discipleship resources that will help you learn about and be part of the growing spiritual movement among Indigenous Peoples of Canada.

Canadian Anglicans to deepen their understanding of diversity in mission and ministry, locally and globally. An annual grant to the educational work of the Canadian Churches' Forum for Global Ministries ([www.ccfm.ca](http://www.ccfm.ca)) means local parishes have opportunities to participate in cross-cultural orientation programs, mission trip, leadership and anti-racism training. Individuals and parishes are prepared with skills and perspectives for "going out" and returning home, both in Canada and beyond.



**As a call to action in 2012,** you are asked to pray for our partners around the world as well as for the participants in the upcoming TRC events—Victoria in April and Saskatoon in June. You are also encouraged to visit [www.anglican.ca/relationships](http://www.anglican.ca/relationships) and look at some of the resource links, particularly "Greening Anglican Spaces," and use them to spark dialogue about how to sustain and renew the integrity of creation in your place of worship.

## Living the Marks

continued from p. 3

online viewers have been able to enjoy the "Amazing Grace" and "Silent Night" projects, an interview with new General Secretary Michael Thompson and a Christmas message from our Primate Archbishop Fred Hiltz and the Evangelical Lutheran Church in Canada (ELCIC) National Bishop Susan Johnson.

In 2011 the award-winning documentary *Topadhewin: The Gladys Cook Story* as well as two other important videos were made available free to a whole new generation of online viewers. Lisa Barry, senior producer for Anglican Video, says, "The very best part of doing this work today is the capacity to make it all available through the worldwide web for Anglicans and others to see whenever they want to. I believe that our growing capacity for conversation with each other makes our relationships stronger and our story as Christians that much more powerful in this broken world."

Perhaps one of the highlights of CIR's accomplishments this past year was the launch of the Living the Marks of Mission campaign, which encourages Canadian Anglicans to think creatively about how they live out their faith. The campaign began with the distribution of a parish resource package—which was sent to every church across the country—and was followed by the Sunday school curriculum and song-writing contests.

Kate Saunders (Richmond, N.B.), Janet Cress and Nancy Wilcox (Binbrook, Ont.) and Kate Newman (Vancouver, B.C.) won the curriculum contest and participated in a weekend workshop in Toronto to bring their concepts together. The curriculum, which will emphasize character building and empowering youth to identify problems in their communities and find creative solutions, will be unveiled in 2012. The song-writing contest, which was won by singer-songwriter Jaylene Johnson of Winnipeg, Man., with her submission entitled "Hope," will be professionally recorded and distributed throughout the Anglican Church of Canada in 2012.

"This has been a watershed year for Vision 2019 and the Marks of Mission," says Vianney (Sam) Carriere, director of CIR and the Resources for Mission departments. "With so many people working at Church House—as well as in dioceses and parishes across



**As a call to action in 2012,** you are invited to be part of the conversation on the Mission Moments website that was launched this January. Visit [missionmoments.anglican.ca](http://missionmoments.anglican.ca) to take part in this important video project and share your story about how you are answering God's call to mission in your daily life.

the country—to deepen our understanding of what the Marks of Mission mean to us as a faith community, it is no surprise to see them become part of Anglican culture the way they have."

## The Anglican Journal

In addition to producing 10 newspapers in 2011—including special reports on the military chaplaincy and education—the team at the *Anglican Journal* has been working on a comprehensive five-year business plan to increase revenue, build capacity and achieve greater financial independence.

In 2011, the *Anglican Journal* corporation was wrapped up and the newspaper returned to being a ministry of the General Synod.

Recognizing that so much has changed in the publishing industry in the past decade—in particular the growing awareness of the environmental impact of print and the advent of social media—the *Journal* is charting a course to respond to those changes. "With a revitalized communications strategy that brings the *Journal* and its diocesan publishing partners together, we are confident that we can build capacity for a healthy, sustainable print and electronic publishing operation by 2015," says Kristin Jenkins, editor of the *Anglican Journal*.

At 160,000 subscribers, the *Anglican Journal* remains the largest Christian publication in Canada. "We are particularly proud of the partnership nature of the *Journal* and the fact that it carries 23 diocesan newspapers," says Bev Murphy, senior manager for CIR. "This is one of the best examples of dioceses and the national church working together toward a common mission—and we hope to strengthen this network in the coming years through our planning efforts."

**To order Marks of Mission resources for your church**  
phone: 1-866-924-9192 x 326  
email: [resourcesformission@national.anglican.ca](mailto:resourcesformission@national.anglican.ca)

## Walking together

continued from p. 3

In 2011 funds received by Global Relations were allocated to each program component, including grants to global partners for local ministry, scholarship support to young Anglican theologians and theological educators, and services to Canadians seeking relationship with global companions for mission and justice.

In 2011 the Anglican Church of Canada honoured its historic relationship with the Episcopal Diocese of Cuba and assisted this partner in strengthening its Christian witness among young Cubans seeking opportunities for spiritual growth in community.

2011 was a year of change in the Cuban church. It is led by a new diocesan bishop, the Rt. Rev. Griselda Delgado del Carpio, who is embarking on a cross-country consultation to develop a new three-year ministry plan. "It's important at this time of transition in leadership that we try to walk with them," said Archbishop Fred Hiltz. "It's very much a ministry of accompaniment." Special funding from Canadian Anglicans

through Gifts for Mission will assist annual diocesan youth and music camps as well as provide motorcycles for priests to help them in provide pastoral and sacramental ministry to the Cuban people.

In addition to nurturing special relationships with the dioceses of Cuba and Jerusalem, Global Relations continues to help young international Anglican theologians and theological educators to strengthen academic research in Africa and Asia. Support from the Canadian church helps others achieve the qualifications and experience necessary to lead national seminaries and Bible colleges throughout the Communion. "Many current bishops and primates received Anglican Church of Canada scholarships in their early formation for ministry," says Dr. Andrea Mann, Global Relations coordinator. "The relationships that develop as a result of such support continue to serve and strengthen the Communion for mission and justice."

Diocesan proportional gifts also make it possible for