DEAR COMPASS ROSE SOCIETY FRIENDS,

I want to thank you for the enormous privilege I had to serve you as the president of the Compass Rose Society for the last two years. It was a time of change in the Anglican Communion when we welcomed a new Archbishop of Canterbury, The Most Reverend Justin Welby and we said goodbye to the secretary general of the Anglican Communion, Canon Kenneth Kearon.

One of the reasons I accepted the position as president was to see if we could establish an endowment/legacy program for the Compass Rose Society. For two years, under the skillful leadership of Bishop Andy Doyle (then vice president of the Society), a proposal was made and adopted by the board of directors when it met in London just prior to the annual meeting in October.

It was great to be your president and I can not tell you how happy I am that Bishop Doyle has now assumed that responsibility. While Andy carries the diocesan responsibility for Texas, one of the largest dioceses in the Episcopal Church, he is absolutely committed to the mission of the Anglican Communion. Under his leadership the Society will be taken to a new level of commitment to the mission of our global church. This is good news for the Compass Rose Society and for the Anglican Communion.

It is my prayer that each one of you will have a holy and blessed 2015.

Yours ever,
The Rev. Canon John L. Peterson
31 December 2014

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relationships with one another. We maintain these relationships in the local giving societies in Canada, Hong Kong and the U.S. We also strengthen our relationships by having strong and meaningful gatherings. Finally, we build relationships by traveling together and around the Communion meeting fellow Anglicans.

Our goal is to continue to strengthen these relationships and to increase our stewardship and financial support of the Communion. Strong relationships lead to strong committed giving. By supporting our local membership and building relationships, we are able to raise more funds together, scaling up our stewardship, for the common good of the Communion.

Every goal needs to be measurable, so we have set as our goal to reach a giving level of $1 million annually by the end of the decade.

A second measurable goal will be to help underwrite the Anglican Communion Office support portion of our budget. To this end we are in the process of launching a campaign to fund an endowment. I have asked the Rev. Canon John Peterson to lead this development effort. He and his group will be working to design and grow a Compass Rose endowment to assist in funding the ministry of the Communion in perpetuity.

Our annual meeting is an important part of our life as a society. The board has begun our plans for 2015 when we will be meeting together in London. I want to thank you for your support this past year with wonderful attendance. We had quite the adventure at Westminster Abbey, and we are grateful for the support of the dean and staff, who made us feel welcomed. We are even now looking for another venue. We are grateful for the reflections, comments and ideas on how we can improve this experience. Your Board has been sharing these ideas and feels that we can provide a meaningful experience in 2015.

Please mark your 2015 calendar for October 28 and 29 and hold those dates so that you might join us in London.

We are even now making plans for our Communion trip following the annual meeting.

I am mindful this new year of the founders and presidents of the Compass Rose Society, and upon the foundation laid upon which I now stand. The Society is a wonderful and gifted family who for many years has made a difference in life of the communion. Today our Society is strong. We gave more to mission and ministry throughout the Communion in 2014 than we have before. We expect our giving in 2015 to set a new level of commitment. Together we are building collaborations with other global networks and beginning to imagine how we can make a difference well into the future. We have a lot of work to do if we are to rise to God's call to build a Church, which is at work in the world, transforming it and making new.

Blessings to you in this New Year.

The Rt. Rev. C. Andrew Doyle
President, Compass Rose Society

Charles Andrew Doyle (Andy) is the ninth Bishop of Texas. Born in 1966 in Carbondale, Illinois, and raised in Houston, Bishop Doyle served five years as canon to the ordinary prior to his election. Bishop Doyle holds a Bachelor of Fine Arts from the University of North Texas and served at St. Stephen’s Episcopal School, Austin before receiving his M. Div. from Virginia Theological Seminary. He was ordained deacon in 1995 and priest the following year. He served at Christ Church, Temple and St. Francis, College Station, Bp. Doyle is the author of Unabashedly Episcopalian: Proclaiming the Good News of the Episcopal Church, published in 2012 by Morehouse Publishing.

Since it was established in 1997, The Compass Rose Society has donated $8.2 million to support the Anglican Communion.

The Anglican Consultative Council has received three-quarters of these funds. Sixty percent of these support communications projects such as the new Anglican Communion News website, www.anglicannews.org. Thirteen percent of the Society’s donations have supported the work of the Diocese of Jerusalem and the Middle East.

Through August 2014, the Society raised $202 thousand to support these organizations: $130 thousand for the communication department of the Anglican Consultative Council; $27 thousand for the e-reader project in the Province of South Africa; $13 thousand to the Diocese of Cape Coast, Ghana and $9.7 thousand to the Canterbury Cathedral Trust for restoration projects.
Following the annual meeting in London in October, 15 Compass Rose Society members and staff from the Anglican Communion office began a five day Communion Visit to the Anglican Church of Southern Africa at the invitation of its Primate, The Most Rev. Dr. Thabo Makgoba.

The Anglican Church of Southern Africa is one of the oldest and largest Christian communities in South Africa. British Anglicans met for worship in Cape Town after 1806, with the first bishop appointed in 1847. Today, there are 39 dioceses in 7 countries in the province. In South Africa there are at least 4 million Anglicans out of a population of about 45 million. A brief history of the Anglican Church in Southern Africa from Wikipedia is here [http://bit.ly/1hyj26Z](http://bit.ly/1hyj26Z) and its website is [www.anglicanchurchsa.org/](http://www.anglicanchurchsa.org/).

**PROVINCIAL PROGRAMS**

We were introduced to the province's current evangelical, mission and youth activities through staff presentations at the provincial offices early in our visit. There is a focus here on environmental education, and they use social media extensively.

Hope Africa, a social development outreach organization is a major activity. It works in the areas of community sustainability, food security, public policy, socio-economic justice, and poverty eradication. It teaches that communities must become self-sustaining. Our visit to a Hope Africa crèche in Langa Township underscored the work they are doing.

**E-READER PROJECT**

Archbishop Thabo has noted that South Africa and the Church face a critical condition where citizens have become less involved in reading and research. Most theological colleges, especially those on the African continent, have under-resourced libraries and use smartphones for social networking and communication.

The texts that will be loaded on e-readers will cover theological education, prayer and spirituality, leadership and formation, ecology and the environment, public advocacy and social justice.

During Thursday’s reception and dinner at Bishopscourt, the provincial staff updated us on the progress of the project. To date, the Compass Rose Society has contributed $43 thousand to support the e-reader project.

**THE DIOCESE OF FALSE BAY**

On Friday, we visited the Diocese of False Bay, a Compass Rose Society member, where the Rt. Rev. Margaret Vertue, a speaker at this year’s annual meeting, is the Bishop.

The visit was extensive and remarkable. We began at St. Mark’s church in the community of Lavender Hill where four talented young men greeted us with a marimba band concert and local clergy entertained us at a coffee hour.

Lavender Hill – a compact township in the Cape Flat area of Cape Town known for its gang violence and drug trade – developed following the forced removal of people from the District 6 area of Cape Town as a result of Apartheid laws passed in the 1950s. Unemployment (estimated at 75 percent) and gangs remain difficult issues.

We stopped next at St. Thomas’, a church in the heart of the township where a group of women overcame great hardship and joined together to start a congregation that now attracts congregants from far distances. They entertained us with joyous singing.

The agricultural program of St. Michael’s church in Khayelitsha Township, which grows and sells organic produce, was...
The Guard Room at Lambeth Palace was full to overflowing as the members of the Compass Rose Society (CRS) came together for their annual meeting in October. It would be in this historic setting that the members would hear not only from the Archbishop of Canterbury, Justin Welby, but also Mrs. Caroline Welby, who accompanied her husband on his recent myriad visits to all the provinces of the Communion. In October, there were only five to go! There are 38!

In his remarks, Dr. Welby spoke of the need to renew our passion to “lead people to Jesus Christ.” He praised the work of Anglican Alliance and thanked CRS for supporting that ministry for the Communion, especially in Southern Sudan when at times there was “no one else to help.” He spoke of consecrating a mass grave for people killed in the conflict in the DRC (Congo) and how many in places like Nigeria, Sudan and Pakistan make us realize “we are a Communion of Suffering.” Speaking of conflict, Dr. Welby said “love in disagreement.” He spoke of persecution, corruption and how Christians often responded to need by “what it could; it did.”

He urged the members to write to politicians and speak openly about the need to protect minority people of faith, including Christians especially in places where there was “dying all-around.”

In the afternoon at Lambeth, a most amusing palace moment came when Michael Ade from the Anglican Communion Office, climbed a ladder to take a group photo inside the Guard Room as the usual outdoor photo was canceled as a typical London rain poured down onto the Lambeth courtyard. It is a photo to treasure.

Both outgoing President Canon John Peterson and in-coming President Bishop Andy Doyle led various sessions of the annual gathering, with members from USA, UK, Canada, Southern Africa and Hong Kong present.

As is the custom, a mission trip follows each London gathering and this year was no exception. A band of pilgrims made the long but rewarding trip to our sisters and brothers in the Anglican Province of Southern Africa (see article in this issue.) They were hosted by the young and energetic Archbishop Thabo. The CRS has been helpful in bolstering the needs the Province has in clergy and leadership education.

The annual dinner was held at one of the most prestigious clubs in London, The Stationer’s Hall, just a 2 minute walk from St. Paul’s Cathedral. Thanks to Lord and Lady Cope (no relation to CRS’ Rev. Jan Cope), the evening was splendid and including the giving of new member certificates by the Archbishop, who hosted the dinner with Mrs. Welby.

Canon Peterson, as his final act as president, presented a special medallion to John Donahoo, one of the founding missionaries of the Society and one of its most esteemed members. One member said, “John epitomizes all that we at CRS try to be to the wider family of churches. It is a well-deserved recognition indeed.” The Donahoos attend St. John’s Cathedral in Jacksonville, Florida. Among those attending for the first time were the Very Rev. William Lupfer, new rector of Trinity Church, Wall Street and his wife, Mrs. Kimiko Lupfer.

Remembered warmly by so many was CRS board member Janie Stevens, who recently died after a long struggle. She and
her husband, are an important part of the history of CRS. May she rest in peace and rise in glory.

The annual collection of pledges for the current year was offered during an Evensong service in the Archbishop’s chapel. Reading the lessons were Canon Michele Hagans, a newly elected CRS board member, and Joey Fan. Joy Gannicott led the prayers. It was a joy to have the gospel choir from St. Martin in the Fields High School, Tulse Hill, sing during the service.

The CRS also happened to be in London as Westminster Abbey celebrated the eve of the Feast of King and Saint Edward the Confessor, the founder of the Abbey and whose feast is observed with great pomp and splendor. The group had a private tour of the Abbey led by the Very Rev. John Hall, Dean of the cathedral, and then attended Evensong and Procession for the feast.

Moving across to the grand Methodist Central Hall, Canon Jan Naylor Cope of Washington Cathedral led a symposium on “Faith in the Public Square.” The new rector of St. Martin in the Fields, London and formerly dean of Duke University, Dr. Sam Wells, was one of the speakers. Dr. Jo Wells, his wife, is the Archbishop’s chaplain. Archbishop Bernard Ntahoturi of Burundi and Bishop Margaret Vertue of False Bay, Cape Town, were also on the panel along with Lord Cope.

The CRS Board met at St. Andrew’s House, home of the Anglican Consultative Council staff, on Friday, welcomed by the Irish Bishop-elect Kenneth Keenan, outgoing secretary general and committees met including Communications, with Jan Butter, the ACC director of communications joining the group. CRS member Joey Fan presented a newly designed website to the pleasure of all.

The final stop of the day in the False Bay diocese was at Lwandle, where we talked with residents whose homes had been broken down by authorities this past June during the heart of the Cape Town winter and some of whom had subsequently moved back into 300 plus metal shacks made of corrugated iron with concrete floors. There is no electricity and just 20 chemical toilets for more than 400 people. (While the politics of this story are quite arcane, the human misery that resulted was palpable that day and of great concern to Bishop Margaret. News reports say that up to 800 families were affected.)

A reception at the diocesan headquarters where we met the staff concluded the day.

Another highlight of our visit was our tour the following day of Robben Island where Nelson Mandela was imprisoned for 18 of his 27-year incarceration.

On Sunday, the final day of the visit, Canon Peterson preached at St. George’s Cathedral in downtown Cape Town while Canon Cope preached at St. Thomas’ Anglican Church. A visit to the Fikelela Children’s Home in Khayelitsha concluded our visit.

We are most grateful to Archbishop Thabo and Bishop Margaret and their staffs for their superb planning, organization, and hospitality.
Hong Kong Sheng Kung Hui (The Anglican Church in Hong Kong) Archbishop Dr. Paul Kwong (also a member of the Compass Rose Society) wrote, in an statement dated October 14, 2014, “Our clergy and laity, and all people in Hong Kong share the gravity of the situation, and acknowledge the present ordeal as an extraordinarily difficult time of trial. We will face a situation of deep internal conflict and division for a long time to come.”

Hong Kong has been a city under siege since the end of September with what has been called the Umbrella Movement (Umbrella Revolution), mass protest designed after the Occupy Movement with an aim to get the National People’s Congress of the People’s Republic of China to take back its August 31 ruling that set an uber-conservative framework for the city’s electoral reform.

What led to the eruption of this level of public anger and what transpired after thousands took to and occupied the streets of three different districts – Admiralty, Causeway Bay, and Mongkok – are deeply complex. Inevitably, the news media, and especially the foreign media, had captured the tenor of high emotions on the scene and images of tear gas used to disburse the angry crowd that was very large and had persistently charged at police lines without providing much in terms of context. Compelling as those images and reports may have been, hidden from news cameras were the undercurrents – a growing list of local social issues, political strains, relations between the Mainland and the city, the city’s inhabitants’ long struggle with their and the city’s identity, an increasingly toxic political culture – that had accumulated and fueled the eruption of massive social disorder.

Students who pre-empted the movement with mass class boycotts and sit-ins had demonstrated their willingness to fight for their ideals. But focusing on that sheds little light on the very deeply-entrenched issues that have plagued this city for decades. What has transpired since the commencement of the movement are massive tears in our social fabric, where animosity, antagonism and exclusion have become our common language. The archbishop is correct in that our problems are grave, and extraordinarily difficult to resolve. It is, unfortunately, not going to be resolved on the streets, nor with further acts of obstruction.

To understand what has been happening in Hong Kong, one must take a long, deep and honest look at Hong Kong’s history, for which, Archbishop Kwong, author of Identity in Community: Towards a Theological Agenda for the Hong Kong SAR – a book that tracked and deeply examined Hong Kong’s struggles – has. Ironically, it is perhaps for this very reason that he has been persistently attacked.

No stranger to political heat, the archbishop was most recently under fire for a sermon preached on the morning of 6 July 2014 (almost three months before the occupation began) at St. Paul’s Church. A recording was leaked to a local television station, and subsequently aired – not in its entirety – that same evening.

But even before then, Archbishop Kwong had been dragged through the scorching court of public opinion. His Christmas messages have consistently made local newspaper headlines; he has spoken out consistently on issues and the underlying social trends that he views to be the source of conflict and division in society.

He articulated his concerns over a growing acceptance of the NIMBY (Not-in-my-backyard)-mentality and called on society to show greater concern for the deprived and disadvantaged (2009). He warned against “selfishness” in response to the widening wealth gap (2010) and urgently called for the need for mutual respect (2011). He drew flak because pointing out the planks to speck-obsessed eyes isn’t exactly crowd-pleasing. He continued to speak up, squarely taking on the city’s government, politicians and news media, in 2012, by pointing out “improper governance by the [Hong Kong] SAR government,” along with sensationalist politicians and media, as the root of social divisions and distrust splitting the city, and warned against the consequences of growing discord. “All levels of society have been mired in mutual distrust and disrespect: citizens and government; poor and wealthy; locals and note:
new immigrants; legislative and administrative organs… if our thinking remains in terms of ‘right or wrong’ and ‘black or white,’ without concession or compromise, we are far from truly understanding human nature, and will only push society towards the periphery of inhumanity,” he said.

The archbishop is controversial because he refuses to be confined in the restrictive perspectives contending issues of the day have been framed, whether by politicians or the media.

And today, Hong Kong is at that “periphery of inhumanity.” It would be hard to ignore, true to the archbishop’s words, the degeneration of public. His 2013 Christmas message, which called for a return to reconciliation, civility and dialogue against the overwhelming tendency to revert to hate and violence, was nothing but prophetic. In fact, by week three of the movement, I wrote in a newspaper column that Hong Kong has “never been as close to the gates of Hobbesian hell as we now are.”

And in his July 2014 sermon, the archbishop, unlike what his ready critics were quick to take out of context and denounce, didn’t say that people should “shut up” no matter what. He merely pointed out that there is no need to speak up ALL the time; staying quiet could be just as - or even more - effective sometimes.

Ironically, the outrage expressed by some members of the Christian community here and abroad over his sermon on Jesus’ silence in the face of Pilate (Matthew 27:11-14) were so shockingly vicious, violent, and emotive that the scene immediately following Jesus’ silence – “Crucify him!” “Crucify him!” – rang so ever loudly in the air.

There really are hazards in simplifying life’s complexities, and in limiting perspectives. However righteous and passionate someone feels, it does not give them the right to throw others into the hells of Orwellian Thought Police. What the Archbishop called for, prior to the commencement of Occupy, was to tone down the rhetoric and to de-escalate, to have a dialogue, not shouting matches.

It is an expressed stance against being confined within a restrictive worldview where “you’re either with us or you’re against us;” it is an expressed revolt against exclusiveness; it is a stubborn refusal to accept coerced uniformity and imposed dogmatism; it is pushing back a tide that is pushing violently against respect for free thought, for which people arriving at different conclusions under the same circumstances seems unimaginable.

Many may have wished to see the archbishop actively – and “revolutionarily” – call people to the streets in revolt against an far from “ideal” electoral reform package; but he had already warned us about that very “less than ideal” possibility and had called for dialogue last Christmas. But if we were to ponder on the meaning, and not merely the appearance of what being revolutionary means, we would not be blind to the fact that the Archbishop has been quite revolutionary: in the midst of war cries, he called for quiet contemplation; in the midst of an echo-chamber of anger and hatred, he called for reconciliation; against a rising tide, he warmed his flock against the herd mentality.

These deep internal conflicts, divisions, old scabs reopened, and the fresh deep cuts inflicted on Hong Kong during the last three months will take years to heal. The Anglican Church, I’m sure, will be at the forefront of bringing people – many sworn enemies now – together.

Alice Wu, a member of the Compass Rose Society with her husband Ben Cheung, is a Hong Kong-based columnist for the South China Morning Post where she has recently been writing about the Occupy movement. Ben and Alice attend SKH (Anglican Church Episcopal) St. Mary’s Church in Causeway Bay Hong Kong.

COMPASS ROSE SOCIETY PROJECTS IN 2015

- The e-reader project in South Africa (Archbishop Thabo)
- The Indaba project in the Anglican Communion (Archbishop of Canterbury)
- Christ Church Basic School in Cape Coast, Ghana (Communion Visit to Ghana)
- The Bishop Acton Eye Clinic in Cape Coast, Ghana (Communion Visit to Ghana)
- The Princess Basma Centre for Children with Disabilities (Lenten Pilgrimage to Jerusalem)

If you are interested in supporting one or more of these projects, use the enclosed return envelope to indicate your choice.
THE COMPASS ROSE SOCIETY
Supporting the global mission of the Archbishop of Canterbury in the Anglican Communion.

BECOME A COMPASS ROSE SOCIETY MEMBER
Join as an individual or form a chapter of any number of members. We have parish, diocesan and cathedral chapters within the Society. Share in the annual meeting; visit Lambeth Palace or Canterbury Cathedral; join in a question and answer session and dinner with the Archbishop of Canterbury. Meet fellow Anglicans while traveling on Communion Visits throughout the world or study our Anglican heritage on location.

Individual membership includes an invitation for the member (or couple) and up to two guests to attend the Society’s annual events and Communion Visits.

With a parish membership, the rector and guest and two parish members may attend. Four members of a chapter may attend. Attendees pay their own travel expenses.

For more information, contact the Rt. Rev. C. Andrew Doyle, president of the society, at adoyle@epicenter.org.

To update your email address and other contact information, please contact Tami Hawkins at thawkins@compassrosesociety.org.

COMPASS ROSE SOCIETY SOCIAL MEDIA AND INTERNET ACCESS
Website: www.compassrosesociety.org
Facebook Group: http://bit.ly/CompRose (click “Like” to join the community)
Twitter feed: @tomcranmer • (click “follow” to join the community)
Online photos: https://www.flickr.com/groups/compassrosesociety/ and http://www.pinterest.com/bnbattin/
Aggregations of news around the Anglican Communion:

OTHER WEB LINKS:
The Archbishop of Canterbury: www.archbishopofcanterbury.org
The Anglican News Service: www.anglicannews.org
Episcopal News Service: http://episcopaldigitalnetwork.com/ens/
Forward Movement Publications: www.forwardmovement.org

MISSION PARTNERS:
The Anglican Church in Southern Africa: http://www.anglicanchurchsa.org/
Diocese of Cape Coast, Ghana: http://capecoast.anglican.org
Diocese of Southern Malawi: www.angoma.org.mw
Diocese of Jerusalem: www.jdioce.org
Diocese of the Highveld: www.diocesehighveld.org.za
La Iglesia Anglicana de Mexico: www.iglesiaanglicanamexico.org
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THE COMPASS ROSE COMMUNICATOR:
Published periodically by the Compass Rose Society. Norris Battin, Communications Committee Chair, editor. Comments welcome: nbattin +CRS@gmail.com. An electronic edition of The Communicator is available on the Society’s website www.compassrosesociety.org.