MESSAGE FROM THE PRESIDENT

A LOOK BACK
A LOOK FORWARD

I like to think of the Compass Rose Society as an “old school” mission society. We give as stewards so that its global leaders and missionaries can shape the mission and ministry of the wider Communion. William Willimon, Theologian and Professor of the Practice of Christian Ministry, said to me not long ago, “It isn’t what you get done that is important in leadership but rather what you allow others to do. Lots of people get that mixed up.” The Compass Rose Society helps other people make a difference for the Gospel around the world.

In this way, as we look back at our stewardship over the years, we should give glory to God for the work done in his name as in our 24th year we have reached the $10 million mark ahead of schedule. In 2017, our total gifts amounted to $558,440 for the Archbishop of Canterbury, the Anglican Consultative Council, the Secretary General and the Anglican Communion Office.

A REPORT FROM THE 2017 ANNUAL MEETING

A CRS EXPERIENCE: MYSTERY

By Fr. Jim Rosenthal

At celebrations of Holy Communion every Sunday across the Anglican world clergy announce to the people assembled, “Let us proclaim the mystery of faith.” So, we declare our faith in the passion and victory of our Lord Jesus Christ. All divisions cease and the simple act of receiving consecrated bread and wine, vividly remind us we are one bread and one body. Indeed, it is this mystery that allows us to fall in love with the beauty of God’s world and God’s people.

The Compass Rose Society was the dream of the then new Secretary General John Peterson from Jerusalem, and with the blessing our then Father in God, Lord George Carey, a celebration of diversity became a true experience for those responding to the call for members. Along with the revival of Anglican World magazine, my enthusiasm for my ministry as communications director began to swell, and I am proud that personal friends, Miriam Hoover, H. Gregory Smith, the Diocese of Chicago (Under Bishop William Percell), David Lochman, and others were some of the charter members of the CRS, who caught the global fever and thus to this day that gem of a family we call Anglican/Episcopal prospers in the work and ways of the gospel. “Thanks, CRS” is one of the theme songs and we sing with joy.

Grace before dinner.

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Any CRS event shows the beauty of God’s rainbow people, so designated by Archbishop Desmond Tutu. This past November, people from Canada, Hong Kong, UK, USA and beyond came together in London to hear from staff, such as the encouraging words from Adrian Butcher, director of communications. We are in good hands!

We pray as Anglican Christians for “all sorts and conditions of men (women).” In that task, we are confronted with the need to be loyal to our calling of sacrifice as portrayed in these days of Lent.

The challenges to the CRS community were many at the 2017 meeting. In the luxury of the old National Liberal Club, we heard the plight of places in varying degrees of physical need. The “telling the story” of our brothers and sisters of South Sudan is an ongoing need and pray, an ongoing commitment. Archbishop Justin is now calling on us to be leaders in bringing the 2020 Lambeth Conference together by providing travel costs that would aid the traveling bishop and their spouse.

The evolving of a CRS Endowment was also on everyone’s heart and mind throughout the meeting, and real progress has been made. The staff reports were enlightening but also pointed to the limited resources that are part of the reality-check at the ACO and are areas that have seen CRS make a real difference. Members of the CRS, through institutions like Trinity Church, Wall Street, Virginia Seminary, Episcopal Church Foundation, and others are helping bring shared learning and shared teaching to people around the Anglican Communion.

Our Archbishop has given the work and witness of the Anglican Communion a priority in his call for reconciliation and a renewed proclamation of sharing the good news with those who have never heard its call. The recent appointments at the ACO, Lambeth Palace, Anglican Centre in Rome and more show his vision.

The CRS experience can be a shared experience. Our prayer is that others will be compelled to enable the good work begun in each baptized follower of Christ.

We are in the midst of that extra-holy season of Lent. I wonder if the practice of fasting (our Muslim friends have much to show us!) can help renew us physically and spiritually as those of us gathered in the historic Archbishop’s Chapel were able to renew our pledges for CRS’s work.

A holy Lent means an Easter of extraordinary victory is on the way. God bless the CRS.

Fr. Rosenthal was formerly on the staff of the Anglican Communion Office in London and is now, Priest at St. James Merton.
“Pilgrimages are life-transforming.” Cliché? Well...Before my first trip to the Holy Land, that looked, sounded and smelled like a cliché.

Perhaps it’s this post-Facebook world that we live in. I’ve seen photos of the Church of the Holy Sepulcher, the Western Wall, and other top sights on so many Facebook posts that they, too, have become, well, commonplace (pun intended, of course), Instagram-ily accessible. That aura of the sacred and mysterious of these actual geographical sites seem to fade with every “like” on every substandard version of the same images we see in glossy travel guides and National Geographic.

“What is it like?” Whenever I ask those who had gone on one this question, I have always gotten this answer or some other form of it: “It’s amazing/awesome!” followed by “You have to be there to understand.” This “pilgrims only” exclusive club had sounded to me a lot like an even more “holier than thou” variation of “holier than thou.”

Fortunately for me, I had CRSers (Joey Fan, Granda & Stephen Hou) at St. Mary’s Church Hong Kong who had gone on the CRS Holy Land Pilgrimage in March 2014 to consult with. They were most helpful. Joey gave me an extra book to read, and they all told me, “You’re in for a real treat. They’re Holy Land pilgrimages, and there’s The Rev. Canon John Peterson Holy Land Pilgrimage. Nothing quite compares to it!”

On my way to Tel Aviv, it dawned on me that I was feeling nervous — expectant, but of what exactly, I didn’t know. I had read all the books on the reading list, mentally prepared myself to be a total embarrassment wailing at “the wall”, done my research and knew that the commencement of our pilgrimage coincided with the end of the intense month of prayer and religious devotion, Ramadan, for Muslims, and the closing of the Shabbat for Jews (in other words, tense), packed enough sunscreen for an entire village, worked up the courage to face passport control at Ben Gurion, and prepared to be — yes, as cliché as it is — entirely transformed.
I was soon going to be a bonafide Pilgrim, charged at the eleventh hour with the task of doing a bit of reporting on behalf of the group of pilgrims. I knew my fellow pilgrims from Hong Kong, couldn’t wait to see CRS president Bishop Andy Doyle (there wasn’t going to a dull moment), was excited to meet new friends but was also unsure about filing stories during the trip. I mean, Geoffrey Chaucer knew his pilgrims — they were constructions of his genius and imagination! For a first-time pilgrim, being tasked with a job that requires performing at a certain level of dissociation to deliver seemed like an impossible challenge, especially when the Most Rev. Josiah Idowu-Fearon described this pilgrimage as “[pilgrims] from across the Commu-
nion... demonstrat[ing] the spirit of ‘walking to-
gether’!” But as I was going to be trekking on the ground our Lord once did, “impossible” sounded petty.

And for the next 12 days, we walked the paths, climbed the hills, stayed up late chatting (and crying) in the St. George’s Guesthouse courtyard.

Throughout the pilgrimage, The Canterbury Tales kept popping up in my mind. Obviously, it’s because this group of pilgrims made for a very diverse group — so many different characters, personalities, and experiences — coming together for “Intentional Discipleship in a World of Differences.”

We must have been a spectacle to watch! Just imagine the collection of cowboy hats, the most beautiful and stunning African head wraps, Panama hats, baseball caps, and sun hats visors this group of pilgrims wore! And I can attest to this: to the eyes of the world; we definitely stood out. We attracted quite a bit of attention. But what was not obvious to the world was the walk we were tasked to do: the path of reconciliation. We were to learn it, experience it and walk it, together.

Where, though, do I fit in? It’s a question I’ve always asked myself throughout my life. The immigrant experience was a huge part of it. Returning back to my place of birth just to be mistaken and treated as an “expat” was a part of it. Nowhere have I gone and lived did I feel that I truly and fully belonged. It’s something I’ve grown to be very comfortable with — an identity I’ve embraced. To live and observe from “the peripheral” was a privilege, a gift, to me. So for me, to be in “the center of the world,” where for thousands of years, people have vied to be the guardians of that center, I knew it would be profoundly interesting.

On our first full day of the pilgrimage, we were driven up Mt. Scopus for the view of the Judean desert. As we were returning to our coach, we saw that a team of Israeli law enforcement officers were close by. As we approached our coach to board, some of us were taunted by them — a clear message that we did not belong and that, we are to be acutely aware of why that is, based on our race, our gender and our faith. That left an impression, as commonplace as these incidents are in all parts of the world. That world of “differences” was not going to let up as we commit to walk to-
gether. No, it was going to intensify. It was going to be “in your face.”

What I didn’t expect but learned was that reconciliation requires, first and foremost, healing. Walking in the Lord’s path, looking for God, requires that He be al-
lowed into our innermost being and shock us out of how we have so far managed to live in a conflict-ridden and disorientating world and to heal our deepest wounds. As much as the ugliness of how far human beings are willing to go to build walls for some mistaken sense of security, walls that divide, set ourselves apart from others, and to ostracize all who were different is “in your face,” God will step in and make His presence known and felt.

This is my story: the walls I encountered and how one, with the help of fellow pilgrims, came tumbling down.

At the Western Wall, I felt completely ostracized. I could feel the piercing eyes of those who felt my foreign being as an invasion of their “space” as they wail and I stood numb in front of it. I had brought my Anglican prayer beads with me, and as I stood there as an alien nuisance, I prayed that the Lord would take down walls that segregate, subjugate, and alienate.
When our pilgrimage took us to the other “wall” — the one that divides the West Bank and Jerusalem, the imposing Israeli West Bank barrier — we were overcome with an overwhelming and profound sadness. As we walked along it in silence, in sadness, and in tears, we took in its crushing presence. We had just visited the birthplace of Christ, and this massive vertical concrete wall was an affront to all that Bethlehem signifies.

God led me to an invisible wall of my own. We gathered between the Church of St. Anne and the large excavation area of the Pools of Bethesda, where Jesus healed a man who had been waiting for 38 years to be healed and to walk again (John 5:2-9), for our prayers of healing. As I walked up to fellow pilgrim Bishop Jane Alexander, who was praying for our healing and anointing us with oil, I walked into a spiritual wall, and Bishop Jane saw me smash my head against it. Bishop Jane asked what I would like her to pray for, and I had nothing for her. My heart was closed off to Jesus’s question of “Do you want to be well?” This shocked me: to learn of my invalid spiritual state — and my soul was like a “pool” empty of water to be stirred.

I had not realized that I had built a wall of my own too — a wall that separated me from wounds of the past, and it was a wall, unbeknownst to me, that was intended to keep God at bay. It was a wall of cynicism and bitterness. It was a wall of resentment, anger, and pain. It was a wall of loss.

One evening, toward the end of our pilgrimage, as some of us gathered in the courtyard enjoying a cool and breezy summer evening, each other’s company, and already feeling the days we have spent together have been way too short, God swooped in and tore down that wall. Somehow that conversation took Bishop Jane and me back to that moment by the Pools of Bethesda. Bishop Jane had told me that she felt the pain I was holding on to. And in the company of fellow pilgrims, they stood by me, encouraged me, and wept with me as I searched for the source of that pain; they were there as I scaled that wall to see what was on the other side. And once I saw and shared what I saw, the wall came tumbling down. That evening, God made it crystal clear to me that I belonged, right where I was, in the circle of pilgrims, who have come together to seek God, explore paths of reconciliation, to be healed and journey on as we meet and accompany other pilgrims on our journeys of walking with Christ.

As one of the pilgrims shared one evening: Reconciliation is messy. He is right. It is. And no one ever guaranteed that things aren’t going to be messy even after reconciliation. Reconciliation doesn’t mean that things will neatly fall into place, as just a pilgrimage to the Holy Land won’t give us permanent rose-tinted glasses.

It requires a lot of work, a lot of heartbreak and disappointments, and a lot of fellow pilgrims who are willing to search dark places and scale walls that otherwise have nothing to do with them. Reconciliation is not possible without true compassion and the willingness to be hurt in the process. Those seemingly “protective” walls we have constructed for ourselves need to come down. We need to reach out to see and feel the pains of our divided world.

Pilgrimages may be profoundly personal experiences, but I was taught the important lesson that pilgrims also make the pilgrimages. And so it is a reminder that in our journey as lifelong pilgrims, we are not to forget those we come to the Table to receive Bread and Wine with.

As “ambassadors for Christ,” we are to be reconciled to God, and we have been given the ministry of reconciliation. And that ministry requires that we see beyond “otherness,” to wash the faces of those who are suffering and experiencing pain, deprivation, and degradation. The Via Dolorosa is our path. Reconciliation is only possible when we make our way through the way of the cross — a path that hurts and a path that heals; a path that transforms. ☀
“What a great way for this Province [HKSKH] to begin its 20th-anniversary celebrations by striving for justice and peace among all people, and respecting the dignity of every human being.”

~ The Rev. Canon John L. Peterson (14 January 2018 sermon at HKSKH St. John’s Cathedral choral evensong, commemorating the inauguration of the Hong Kong Chapter of Compass Rose Society.)

“Bless all of you in Hong Kong as you so generously support the global ministry of the Anglican Communion through the outreach of the ministry of the Compass Rose Society. You are in my prayers today as you celebrate the great work you are doing.”

~ The Most Rev. Dr. Josiah Idowu-Fearon, Secretary General of the Anglican Communion

“As President of the Compass Rose Society, I am happy that Hong Kong has made this decision and certainly this decision received unanimous support when the Compass Rose Society Board met in London last November... I know the entire Board of the Compass Rose Society joins me in Thanksgiving for your ministry in the Hong Kong Chapter of the Compass Rose Society.”

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

On the second Sunday of Epiphany (14 January 2018), the Most Rev. Dr. Paul Kwong, Primate of Hong Kong Sheng Kung Hui (HKSKH), Chairman of the Anglican Consultative Council, and member of the Compass Rose Society, installed the Hong Kong Chapter of the Compass Rose Society during an Choral Evensong held at the HKSKH St. John’s Cathedral.

To celebrate this auspicious event, a dear friend of HKSKH, the Rev. Canon John L. Peterson, who, as Archbishop Paul said “was instrumental to establishment of the Province of HKSKH”, and a Vice-President of the Compass Rose Society preached at the Evensong service and shared the work and development of the Society at the celebratory dinner held immediately after the Chapter’s installation.

In his sermon, Canon John shared with a group of close to 200 — in attendance were Hong Kong CRS members, and invited friends of CRS — the CRS story, and reminded all of our baptismal vows and what the establishment of the Hong Kong Chapter of the Society means to HKSKH and the Anglican Communion.

“This evening we are going to witness another step in the Province of Hong Kong living into its baptismal covenant by the establishment of the Hong Kong Chapter of the Compass Rose Society.
The Compass Rose Society enables its members to participate and build relationships with fellow Anglicans from different Provinces in the Anglican Communion... In doing so the Society can serve Christ in all persons, loving our neighbors as ourselves,” Canon Peterson said.

The Most Rev. Dr. Josiah Idowu-Fearon, Secretary General of the Anglican Communion, sent the Hong Kong Chapter his congratulatory message, reminding all who were present that “since the very inception of the Compass Rose Society, Hong Kong has played a significant role in the life of the Society under the initial leadership of Archbishop Peter Kwong and today under Archbishop Paul Kwong’s leadership.” Archbishop Josiah also commended the “influential contributions made on the Board of the Compass Rose Society” by CRS Vice-President the Very Rev. Samson Jeremiah Fan and David Tse, and by their predecessors Antonia Wong, Joey Fan, and The Rev. Canon Peter Douglas Koon.

In his opening remarks at the inauguration dinner, Archbishop Paul shared the vital work and support the Compass Rose Society has made to the global ministry and global initiatives of the Anglican Communion. “I am so pleased to see Hong Kong’s strong commitment to and support of the Anglican Communion. The establishment of the Hong Kong Chapter of the Compass Rose Society marks a major milestone both in the worldwide Society and for Hong Kong.”

The work of establishing a Hong Kong Chapter of the Society began as early as July 2017, when a group of Hong Kong Compass Rose Society members, under the leadership of CRS Vice-President the Very Rev. Samson Jeremiah Fan, board member David Tse and former Vice-President Joey Fan, met and discussed the mission, needs, and process of setting up a Hong Kong Chapter.

And consequently, on 6 November of the same year, the CRS board passed the resolution in support of the initiation and development of a Hong Kong Chapter of the Society to further work in:

- Increasing and facilitating recruitment of new members;
- Increasing communication and understanding of the Society among its existing members in Hong Kong;
- Enhancing support to members of the Anglican Communion in all Asia regions;
- Increasing awareness of Asian concerns within the Anglican Communion; and
- Enhancing the fellowship of the CRS members in Asia.

Alice Wu is a member of the Compass Rose Society living in Hong Kong.

In October 2013 The Society visited the Diocese of Cape Coast on a Communion Visit. Since then, we have been working with diocesan leaders on several projects including improving an eye clinic in Cape Coast. The director of the clinic, the Rev. Kofi deGraft Johnson, recently sent us this update and some photos of their progress.

The installation of some of the equipment we acquired as part of the re-tooling part of the project. This equipment is used for further and better diagnosis of Glaucoma and other retina related disorders.

The Technicians are still fixing and test-running the machine. Will send further details. Already our mission team has carried out eight surgeries since last Tuesday, and we are still counting. Thank you so much for your support.

Please pass our regards to the CRS families and ask them to remember us in their prayers.

The eye clinic with its new roof that CRS helped support.
FINANCIAL REPORT

The Society Continues to Enable Communion Ministry

Although contributions to the Society were lower in 2017 than in 2016, members did continue to support the Anglican Communion generously. Preliminary figures show that during 2017 members gave more than $730,000 (USD) to the Society. This amount is down from 2016 giving, but all the decline is due to single large 2016 restricted contribution made to support the Bishop Ackon Eye Centre’s renovation in Ghana. Annual giving by our existing members reached a record level exceeding $520,000. We were pleased to welcome new members from Hong Kong, the UK, South Africa, and the United States during 2017. New memberships further the spread the Society’s ministry and fellowship.

The Society’s giving to support of the mission of the Anglican Communion totaled almost $630,000, and our cumulative giving now exceeds $10.5 million. Happily, we set a new giving record for our giving to the Anglican Communion Office’s budget by donating over $500,000 to support their work of global ministry. While setting a record for our Communion donations, we also contributed to Coventry Cathedral’s vital work of reconciliation, the Princess Basma Centre’s work with children with developmental disorders in the Diocese of Jerusalem, and a preschool program run by St. Paul’s Church in San Miguel de Allende in Mexico. Also, the Society provided significant support to the Young Green Anglicans Movement in sub-Saharan Africa. This project assists the young people of that region in pioneering initiatives to reduce environmental degradation caused by growing populations, and poor land uses.

Operating expenses in 2017 were roughly the same as in 2016 but remained at less than 14.5% of giving. As these expenses are modest and include amounts for staff, the Anglican World subscriptions, our newsletter, mailings and office costs, members’ giving goes primarily to benefit the worldwide Communion. The Society continues to provide the worldwide Anglican Communion with essential resources that are otherwise unavailable.

We will finalize our work on the 2017 results soon and post final financial statements on the website. Should you have any questions, please contact me.

Respectfully submitted,
Robert J. Biehl, Treasurer

BOOKS BY THE PRESIDENT

“The Jesus Heist – Recovering the Gospel from the Church”
By C. Andrew Doyle

From Amazon.com: “Inside the Church, we are constantly and consistently reading the gospels through the lens of supporting our institution and structure. This prevents us from hearing the critique Jesus offered in his day and his emphatic and persistent call to be and do differently now (Matthew 23:1–12). Stories that will be covered include Widow’s Mite, Rich Young Ruler, Destruction of the Temple, Searching for the Lost Coin, Sower of the Seeds, Transfiguration, and the Great Commission.

“This book will flip the script of many Bible stories, allowing us to hear Jesus’ call to change as one that is directed at us rather than as one we should direct toward others.”

You can purchase “THE JESUS HEIST” here: http://amzn.to/2mSydmv

Photo Credits: Rosenthal (Meron)
The Compass Rose Society has begun soliciting gifts for its endowment fund. Society President Bishop Andy Doyle revealed plans for the fund at the Society’s 2015 annual meeting. He told members that “The Archbishop of Canterbury, the Anglican Consultative Council, and secretary general do not lack opportunities to meet the challenges of reconciliation, mission and the need for ever-deepening spiritual growth presented by the global church.

“The question remains, who will stand in the breach between the needs of the Anglican Communion and the resources to undertake its ministry? The Compass Rose Society is looking for partners to join us and meet this need squarely with the financial donations required to undergird the vision of Communion to which I firmly believe God has invited us.”

Two years on, the Compass Rose Society has now launched the endowment fund.

The fund will generate income to support the Society’s annual commitment to the Anglican Consultative Council. “As the endowment fund grows, new memberships and annual member contributions will then support mission initiatives throughout the Anglican Communion,” said Bishop Doyle.

“As a former secretary general of the Anglican Communion, I know first-hand how important such an endowment is,” the Rev. Canon John Peterson of Washington National Cathedral, said. “This endowment will allow the Anglican Communion to initiate new unbudgeted programs between ACC meetings or respond to humanitarian crises.”

The endowment will be held by a trust fund established as an English charity, with the Anglican Communion Office as sole beneficiary. The Compass Rose Society’s board of directors and its finance committee will oversee the endowment, and five trustees, two of whom will be Society members, will supervise the trust. The trust manager will be the company Churches, Charities, and Local Authorities Investment Management Limited (CCLA), an ethical fund manager who oversees the funds held by the Church of England’s Central Board of Finance and other charities and local government bodies, including the Anglican Consultative Council.

Welcoming the move, the Archbishop of Canterbury Justin Welby said: “I greatly appreciate the commitment that the Compass Rose Society has made to the global ministry of my office and the Anglican Communion. The Society has supported several of my predecessor’s initiatives, including the Anglican Observer to the United Nations, the Bible in the Life of the Church, and theological textbooks for seminary libraries and, during my tenure, the Continuing Indaba project.

“The Society’s Endowment Fund will both offer support to ongoing Communion programmes and will allow the Communion to respond more generously to our future global initiatives. I urge all members to remember the Compass Rose Society Endowment Fund in their estate planning endeavors as well as in their annual charitable giving.”

The secretary general of the Anglican Communion, The Most Rev. Dr. Josiah Idowu-Fearon, also welcomed the creation of the fund, describing it as “a great gift for our global family that will enable the Communion to support its different ministries for decades (and hopefully centuries) to come.”
It’s been ten years since the President Mohammad Khatami of Iran spoke at Washington National Cathedral – an event that was not without criticism, despite Khatami being a reformist. During that speech in September 2006, the president asked the Cathedral; and its Center for Global Justice and Reconciliation to convene a series of Christian-Anglo Summits that would bring Anglican and Roman Catholic leaders together with leaders from Sunni and Shite branches of Islam.

It’s a good time to look at the past decade and ask: What have we learned? And how do we move forward?

In 2010, then-Bishop John Bryson Chane and then-Dean Samuel T. Lloyd III hosted the first of four summits, at the Cathedral, to begin engaging our interfaith partners in discussions that would promote understanding and reconciliation between Islam and the West. That summit focused on specific ways to proactively engage our respective governments to become partners.

In the following years, the Summit moved to:

- Beirut, Lebanon, in 2012, where we focused on building justice and peace in a violent and changing world.
- The Vatican, in 2014, where we met Pope Francis and explored Christians and Muslims as believers living in society.
- Tehran, Iran, in 2016, where we explored respect for human dignity as the foundation for peace and security.

Each Summit offered its unique perspective on Christian-Muslim dialogue.

Tough topics were discussed, including Islamophobia here in the United States and the immigration issues facing Muslims throughout the Western World. At the same time, we asked hard questions about the widespread persecution of Christians in many predominantly Muslim countries, including war torn Syria.

Despite their theological and historical differences, Sunni and Shiite leaders were united in condemning the brutality of militants from the so-called Islamic State and others who use religion as a cover for violence. In Rome, we declared that “any violence which seeks religious justification warrants the strongest condemnation because the Omnipotent is the God of life and peace.”

Last year, in 2016, as militants waged their bloody path across the Middle East, we pledged to “initiate more effective efforts to eradicate religio-phobia and/or persecution, whether targeted towards Muslims, Christians, or other religious groups, and prevent insults, defacement, or destruction of religious symbols, art, buildings and texts.”

That fourth Summit in Tehran was always understood to be our last, but our host, Ayatollah Mostafa
Moheghegh Damad, urged us to explore different ways to expand the dialogue. Religious voices are needed, now more than ever, he argued, to condemn the rising tide of violence in society and “to condemn the use of religion and religious terms to legitimize any unjust action in the name of religion and to affirm that we worship the one God.”

So where do we go from here?

First, in a world where extremists commit atrocities in the name of God, Christians and Muslims must resist and condemn any notion that our holy texts condone the violation of human dignity or human rights. As Ayatollah Damad told the Summit in Rome, “Religions are intended to be messengers of peace, friendship, morality, and tranquility, (and) have become, in many parts of the world, the cause for bloody and violent feuds. Therefore, the arch duty of religious leaders, today, is to wipe out these emerging ugly and hideous ‘appearances’ of religions to try clarifying and showing the real beauties and righteous facets of all holy faiths.”

Second, we must all resist the tendency to see our current struggles as East versus West, or as some cosmic clash of civilizations. Neither side is engaged in a holy war. We must, as we said at the Cathedral in 2010, “promote understanding and reconciliation between Islam and the West.” We in the West are called to learn the differences and subtleties within Islam, especially in a post 9/11 era. Islam is not monolithic, and often takes on the color and character of its local context. Throughout the Summits, there was a clarion call for both sides to take a new look at “the other,” and to search for the face of God in those who think, worship or live differently than we do.

Finally, this Cathedral is called to be the safe space where these conversations and steps toward mutual understanding can take place. President Khatami deliberately chose the Cathedral because this house of prayer for all people is known to be a place where “the other” is respected and where a wide diversity of views can be expressed and discussed openly. Muslim leaders feel “safe” coming to the Cathedral, knowing that their calls for greater understanding — not only between Christians and Muslims but within Islam as well — will be taken seriously. It is a heavy but welcomed responsibility for the Cathedral, both at home and abroad. These ten years of dialogue demonstrate what can happen when the Cathedral opens its door and lends it moral authority to the search for peace and understanding. We often see this Cathedral as a spiritual home for the nation — the Summits show that, in fact, the Cathedral is an important spiritual home for dialogue between all of God’s people.
Della Wager Well, secretary and legal counsel of the Compass Rose Society and a seminarian (class of 2018) at Berkeley Divinity School, has been appointed by the school as Porter Fellow in Jerusalem for 2018-19.

The Fellowship was established at Berkeley with the support of the Porter Foundation to advance the global leadership of students by working at St. George’s College, living in the interfaith context of Jerusalem, and volunteering at appropriate local agencies including the Jerusalem Peacebuilders organization.

Della has been at Berkeley and Yale since 2016. A graduate of the University of Georgia, the University of Virginia, and of Emory University, she practiced law with a focus on energy and was a partner at Alston & Bird in Atlanta before entering seminary.

As Porter Fellow she will live and work at St. George’s, itself part of the Cathedral Close community in East Jerusalem, and assist with the educational and pastoral needs of pilgrims who come to the College for courses through the academic year.
Canon Sarah Snyder, the Archbishop of Canterbury’s reconciliation adviser, shared lunch at a local restaurant with members and friends of the Society on her recent visit to Houston. Canon Snyder commented on the change in the Archbishop’s reconciliation focus since she joined his office in 2016. She noted that at the Archbishop’s suggestion she had started with a “clean piece of paper” in her work and that her focus was moving from internal reconciliation within the Communion to how to make the Church a reconciler for the world. Those in attendance had the opportunity to discuss reconciliation with Canon Snyder while at the same time hearing the latest news from the Communion. Canon Snyder then continued on to London. Those in attendance included Skip and Shirley Allen, The Rev. Genevieve and Ed Razim, Jack and Patty Hurt, Mrs. Leiselle Sadler, Jim Stephens, The Rev. Neil Willard, The Rev. Samantha Smith and Bob Biehl.
As you well know, the other part of our witness is by being communion. We gather together in London and visit many parts of the Communion. I think anyone will tell you that in the end our Communion Visits are remembered more for what we have received in the witness of people in their local mission fields sharing the Good News of God in Christ Jesus.

Our secretary-general, The Most Rev. Dr. Josiah Atkins Idowu-Fearon has visited celebrations, consecrations, and meetings in over twenty-five different countries to date, speaking on Evangelism, bearing witness to tragedy and victory in the name of Christ. On behalf of us as a Communion, he’s gone from every place to Barbados to Zambia. And what he witnesses he shares. He reports there is a significant vigor, a great excitement that the spirit is moving in the communion to gather people both through missions of service and Evangelism.

He also bears witness to the fact that bishops from Africa to Southeast Asian climates are choosing unity in mission to concentrate on the needs of relieving poverty and corruption, ignorance and extremism in their counties and reaching out for partners from the rest of the Anglican Communion so that they can do that work. We are united in our witness to a different kind of world for all people, for women and children. Our gifts to the Anglican Communion Office support advocacy and peacemaking across the Communion.

There is growth in the Communion. Sudan is our newest province, our thirty-ninth. The Society sent a gift of thanksgiving for this new province. And I thought that that was a fantastic moment to have Sudan reach out to seek representatives from all over the world to come and be present in that moment of making. That is a significant step forward in our relationships. And we are looking forward to The Most Rev. Ezekiel Kumir Kondo’s time as archbishop of his province and what he does there.

Specifically, Sudan is a nation where Christians are, as you know, a minority, yet our secretary-general and The Most Rev. Justin Welby, Archbishop of Canterbury, met with hospitality by the federal ministers in Sudan. While they belong to the Muslim majority, they recognize Christians as believers with whom they are willing and need to work for the peace and unity of their work in the country. Several other provinces of the Communion are being formed and developed. Our dollars to the Anglican Communion Office support the Communion’s growth and evangelism efforts.

We celebrate the Anglican Communion’s ecumenical work in Rome and with the Orthodox. In October 2017, The Most Rev. Bernard Ntahoturi was installed to lead the Anglican Center there, and the Orthodox International Commission for Anglican-Orthodox Theological Dialogue met. The Commission continues to develop work on the theological understanding of the human person, theology, and anthropology. The origins of this dialogue date back to before 2015 and the publication of “In the Image and Likeness of God: A Hope-Filled Anthropology.” Today they are beginning to ponder our

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**REQUIESCAT**

We are deeply saddened to report the passing of

**The Most Reverend Terence Finlay**
Toronto, ON, Canada

**The Reverend Shiela J. Flynn**
Chemainus, BC, Canada
mutual ministry together. Our dollars to the Anglican Communion Office support the ecumenical work of the Communion.

Support of the Anglican Communion Office and their communication programs have been an interest of our Society since its beginning. The Anglican Communion News Service allows us to be in touch, especially in prayer, with those around the Communion. Thanks to their ministry, we have heard about world events which we duplicate on our Facebook page and in communications to our members. We have prayed for Barcelona, the victims of hurricanes in Texas, Florida, and Puerto Rico, the tower fire in London, the Malaysian church, and the missing pastor and leaders, Archbishop James Wong, the new primate of the Province of the Indian Ocean, the Las Vegas shooting, the Florida high school massacre, and the celebration of the new province of Sudan.

These were significant life-changing and transformational events in our Communion, and yet we have also been able to receive the news about Rita Hunter who is the first woman deacon ordained in the diocese of Guyana. So, it’s from this humble news about a celebration in Guyana to these great disasters that we’re able to participate in as we listen and hear about the work. Compass Rose Society dollars support the Anglican Communion Office communication programs in and around the Communion.

When we turn to our structures we see that everything from the Primates’ Meeting to the Anglican Consultative Council Meeting are healthier than they have been in recent memory, we are setting the stages for Lambeth Conference in 2020. Healthy governance is essential to the expansion of the mission of the Anglican Communion and our dollars support this work.

As we look forward, we have a goal of achieving more than $700,000 from our members in gifts to support the communion in 2018. Our goal is $500,000 to the Anglican Communion budget and another $200,000 in donor-directed work across the Communion.

Moreover, we believe that we need to take advantage of this moment in our history to provide for a $10 million Endowment Fund that can grow over the years to generate our annual $400,000 gift. By underwriting the work of the Anglican Consultative Council and the Archbishop of Canterbury, we will be able to multiply the dollars that go to the evangelism, advocacy, ecumenical, and communication work throughout the Communion. We launched the fund in 2017 and already have donors supporting it.

On top of our regular giving, we must endeavor to help raise scholarships for the Lambeth Conference to be held in 2020. We will share news of this work after our Spring Board Meeting and launch efforts in the fall at our annual gathering in London.

By keeping our overhead for the society low, we can ensure that the vast amount of our dollars go directly to its intended work. I am grateful for the board and committee members who all give of their time and money to ensure that the society continues to see every dollar possible goes to people doing the work. I want to thank especially First Vice President, The Rev. Canon Jan Naylor Cope, Vice Presidents, The Very Rev. Samson Fan, The Rev. Canon John Peterson, and The Rt. Rev. Philip Poole, Treasurer, Bob Biehl, Secretary and Legal Counsel, Della Wager Wells, Directors Michael Brown, The Rev. Michaele Hagans, The Rev. Andrew Merrow, Carlos Muñoz, The Rev. Canon Benjamin Musoke-Lubega, The Rt. Rev. Greg Rickel, Chuck Royce, The Rev. Pamela Cottrell Shier, Jim Stevens, David Tse, Beverley Paterson Wood, Director of Communications, Norris Battin, and Endowment Fund Task Force members, Fred Moore, and Jane Watson. Of course, the competent and always supportive Tami Hawkins administers our Houston based office.

Let me give thanks for the work of our Hong Kong Chapter that has grown significantly in numbers and giving. In the last five years, they have added 14 memberships, and their giving across Hong Kong has remained strong. These results reflect the strong leadership of The Most Rev. Paul Kwong, The Rt. Rev. Andrew Chan, The Rt. Rev. Timothy Kwok, The Very Rev. Samson Fan, The Very Rev. Matthias Der, The Rev. Canon Peter Koon, Joey Fan, David Tse, Antonia Wong, and Alice Wu.

Our Communion Trip in 2018 will be to Hong Kong to celebrate their 20th year as a Province of the Anglican Communion. We will then meet in London for our annual meeting. We will share more news about this with you in April. Tentatively hold October 5th and 6th for Hong Kong, if you are interested, and October 9th and 10th for London. *

I remain your faithful servant,

C. Andrew Doyle
IX Bishop of Texas ~ President of the Compass Rose Society

Charles Andrew Doyle (Andy) is the ninth Bishop of Texas. He 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.
THE COMPASS ROSE SOCIETY
Supporting the 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 several members. There are 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 travel expenses.

For more information or to update your email address and other contact information, please email Tami Hawkins at thawkins@epicenter.org.

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OTHER WEB LINKS:
The Anglican Communion: http://www.anglicancommunion.org
The Anglican Communion News Service: www.anglicannews.org
The Archbishop of Canterbury: www.archbishopofcanterbury.org
Episcopal News Service: http://episcopaldigitalnetwork.com/ens/
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MISSION PARTNERS:
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THE COMPASS ROSE COMMUNICATOR:
Published periodically by the Compass Rose Society, Norris Battin, Communications Committee Chair, editor. Photos by Rosenthal (Merton), Kofi deCрафt Johnson, Alice Wu, R. Frey, and D. Marks. Comments welcome to nbattin +CRS@gmail.com. An electronic edition of the Communicator is available on the Society’s website www.compassrosesociety.org.