MESSAGE FROM THE PRESIDENT

REFLECTIONS ON 2015

The season of Christmas, New Year, and Epiphany is always a time of great thankfulness. As 2015 came to a close and 2016 began, JoAnne and I have been particularly grateful for our friends and relationships across the Anglican Communion. As president of the Society, I have been thankful and humbled by your end of year gifts and continued support of the global mission of the Anglican Communion.

As I reflect on the year just passed, I am mindful of the wonderful time we had in London for our annual meeting. Your reflections on this time once again remind the board and me of the very essential ingredient of our Society – the bond of Christ we share in love and affection for one another. We received positive feedback about our gathering and tremendous gratitude for the Archbishop and Mrs. Welby for their generous hospitality and tender welcome to Lambeth Palace.

We were joined by seminarians and donors new and faithful from all over the Communion. Repeatedly I heard how profoundly they were

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Annual Meeting Lends Support To Archbishop Welby

2015 ANNUAL MEETING HIGHLIGHTS

by Canon Jim Rosenthal

Once again, the members of the Compass Rose Society showed their unwavering support for the Archbishop of Canterbury and his ministry in and for the provinces of the Anglican/Episcopal family of churches during their annual meeting in England.

The members also enjoyed their chance to engage with the various staff members of the Anglican Communion Office, and most especially getting to know new Secretary General, Archbishop Josiah Idowu-Fearon and his wife, Comfort.

Archbishop Josiah comes from Kaduna Nigeria and has had close connections with Archbishop Welby for many years. The enthusiasm for his coming on board as secretary general was heightened after he shared his vision for the work and witness of the Anglican world.

The meeting convened at the Crown Plaza hotel in The City near St. Paul’s Cathedral.

The group had a splendid tour by Canon Mark Oakley of the cathedral and heard of the various aspects of cathedral ministry including reconciliation concerns.

Society members make their way to a reception and Compline at Lambeth Palace.

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The Rev. Terrie Robinson spoke to the CRS about the various tasks she oversees in the Communion Office in London, especially dealing with women’s ministry as director of the Women in Society work, emphasizing “gender justice and empowerment.” She also co-ordinates the work of the Anglican Communion Networks.

A reflection on women’s work was offered by the Rev. Alice Medof, a priest of the Canadian church noting the influence of the Anglican Women’s Network and the UN meetings. Canon John Kafwanka updated the group on the mission and evangelism portfolio of the London office.

Also speaking to the CRS members was Canon David Porter, the main force behind the reconciliation ministry at Lambeth Palace. David has been long associated with Dr. Welby’s ministry stemming from Coventry Cathedral days and the work on reconciliation so vital at the historic cathedral. One member said, “Mr. Porter’s passion for the work is inspiring.”

The agenda allowed for the now much-appreciated question and answer time with the Archbishop, and people enjoyed meeting Caroline Welby and hearing of her experiences as she and her husband have now visited, ever so briefly, each Province. One comment said, “The enthusiasm and perseverance of the Welbys are amazing. God bless them.”

The majority of the members and guests attending were from Canada, USA, and Hong Kong.

An Evensong service with members taking part and led by the Archbishop and members of the Community of St. Anselm, now resident at the London residence, was held in the Lambeth Chapel.

Michael Hart, formerly of USPG Mission Society, gave an overview of the Communion finances and Bob Biehl reviewed the CRS funding.

Bishop Andy later said, speaking of the new archbishop and new secretary general, “This is a moment of hope!”

The annual dinner was a sensation with the extraordinary ambiance associated with traditional English formal social gatherings.

The location was the Skinners Hall, an events venue in an elegant guild house built in 1670. CRS President Bishop Andy Doyle presided at the dinner offering a strong pledge to support Archbishop Welby in his enormous task as spiritual leader of the Communion.

In his remarks, Bishop Andy said, “We are citizens of the Anglican Communion locally and globally” and “citizens of the reign of God.” He reviewed the financial aspects of the CRS and its earlier major contributions directed to the Anglican Communion Office at St. Andrew’s House London.

The revival of Anglican World magazine was noted, and Michael Ade of the staff created the group...
The work on the Communion websites was appreciated by the members as well. Also present was former Secretary General Canon John L. Peterson.

The Most Rev’d Dr. Thabo Makgoba, Archbishop of Cape Town, was also present and said, “I come to say thank you,” as the CRS have generously supported His Grace’s “E-Reader” education project, which has been a great success within the dioceses and the theological college.

Business matters included the call for a $10 million endowment to “enhance the stability of the Anglican Communion.” There was a call for new members.

The date for the next annual meeting is October 3 and 4, 2016.

Since its founding in 1994, by Archbishop George Carey and Canon Peterson, the Society has donated over $9 million to support the mission of the Anglican Communion. About the author: Compass Rose Society member the Rev. Canon Dr. James “Jim” Rosenthal was licensed the priest-in-charge of St. James, Merton (a parish in Wimbledon, UK) on the Eve of the Epiphany (January 5, 2016) by Bishop Christopher Chessun, the bishop of Southwark.

For 19 years Jim served the Anglican Communion as its director of communications. Under his leadership, Anglican World magazine was significantly upgraded and became an important communication tool that enabled the Anglican Communion to tell its story. Jim was also instrumental in the launch of the Compass Rose Society.

In 2000 Jim launched, with the support of the Archbishop and Dean of Canterbury, The St. Nicholas Society whose goal is to work for children and young people, calling upon St. Nicholas as the patron of the young. The annual St. Nicholas Festival in Canterbury attracts hundreds of people each year. Ever since the founding of the Society, Archbishops Carey, Williams and now Welby have been important patron supporters of this missionary work. An important project of the St. Nicholas Society has been to support three women students at Bethlehem University, with specific help for women from St. Nicholas Church, Beit Jala, Palestine, the church that is remembered as the home of St. Nicholas.

FINANCIAL REPORT

We can be proud that the Society’s preliminary financial results for 2015 show that giving by our members was just slightly more than $640,000 compared with $589,000 in 2014. We gave more than $640,000 only twice in the past when the Society raised funds for specific projects. We were pleased and honored to welcome ten new members to the Society from Canada, Hong Kong, and the United States.

For the first time in memory, the Society met its target to support the Anglican Communion Office with $400,000. Also, directed giving by members of the Society totaled over $200,000. These funds benefited Networks of the Communion, supported reconciliation work by Coventry Cathedral, assisted with the renovation of the kitchen at the Princess Basma Center in Jerusalem, funded restoration within Canterbury Cathedral, and provided gifts to support churches in Syria and Iraq threatened by terrorism.

Operating expenses including staff were about 15.5% of members’ giving. These expenses also cover the newsletter, office and website expenses as well as amounts used in support of membership recruitment. The Society will record a loss for 2015, due primarily to the timing of required grant paperwork on restricted grants.

Since its founding in 1994, The Compass Rose Society has donated more than $9 million to the Anglican Communion.

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

The Society remains financially healthy and viable. When finalized, we will post 2015 results and statements of financial position on the Society’s website, www.compassrosesociety.org. Should you have any questions, please feel free to contact me.

Respectfully submitted,
Robert J. Biehl, Treasurer
struck by the mission, service, evangelism, and reconciliation efforts we heard about in our discussions and presentations. Certainly, a highlight was the presentation by the Secretary General of the Anglican Communion, The Most Reverend Dr. Josiah Idowu-Fearon, in which he gave witness to the powerful work of the Compass Rose Society. Allow me to share only one story from his comments. He told about one Sunday in Kaduna following a visit by the secretary general and Compass Rose Society members. A priest told him that another church in the village had come to ask if they could become Anglicans. The priest asked, “Why would you do this?” The congregation replied that they wanted to be part of a global family that cares so much as to visit their small town. This powerful story, shared by the Secretary General Josiah, came after his own witness to God’s call on his life to become an Anglican priest.

We also heard from The Most Reverend Dr. Thabo Makgoba, Bishop of Cape Town, who described the profound impact that Compass Rose Society giving was making regarding theological education for clergy and lay leaders in his diocese. We were joined by The Most Rev. Samuel Robert Azariah, Primate of Pakistan, who shared with many of us his witness of God’s love and mission in war-torn and persecuted home. We also were joined by bishops: Andrew Chan from the Diocese of Western Kowloon, Hong Kong; Robert Bennet from the Diocese of Huron, Canada; and Samuel John Howard from the Diocese of Florida in the United States.

It was quite the gathering of a global Communion family with members from more than ten different countries represented.

Finally, the group that made a pilgrimage to Coventry following the annual meeting was transfixed by the powerful witness of reconciliation that Coventry Cathedral makes globally. It was good for those who attended this small venture to connect to Archbishop Welby’s roots at Coventry and to better understand from whence his passion for reconciliation is deeply rooted.

2015 GIVING

There have been three years in our 20-year history that the overall giving of the Compass Rose Society was greater than $600,000, and over 1 million dollars in two of those years. Those years were characterized by special gifts for the renovation of St. Andrew’s House and a capital gift for the Al Ahli Arab Hospital in Gaza. Since our very beginning, we have pledged an annual gift of $400,000 to the Anglican Communion operations, and we never have until now met this goal.

I am very excited to report that the global membership of the Society has indeed kept its pledge in 2015 and not only funded our $400,000 pledge to the Anglican Communion Office but also donated an additional $200,000 to global mission efforts. These efforts included:

- International Anglican Women’s Network
- Canterbury Cathedral Trust
- Coventry Cathedral
- Diocese of Cyprus and the Gulf
- Diocese of Kaduna Foltz Medical Clinic
- Diocese of Rio de Janeiro City of God
- Diocese of South Africa E-Reader Project
- Disaster relief for the Diocese of Southern Malawi
- Princess Basma Centre for Disabled Children in the Diocese of Jerusalem

This result brings 2015 to a wonderful close. As your president I am on the receiving end of gratitude by the Archbishop of Canterbury, the Secretary General, the Anglican Consultative Council and the Anglican Communion Office staff. These funds are essential to the health and vitality of a Communion that is thriving in mission. I share with you their gratitude and am quick to say that the Compass Rose Society stands with our global leaders in the best and in the most difficult of times. We know that the work of mission continues regardless of those human failings in relationships that can so often draw our eye off the love of God proclaimed in word and deed.

PRIMATES COMMUNIQUÉ

As many of you now know, the Primates of the Anglican Communion, meeting in Canterbury in January, released a statement about the continuing relationship between The Anglican Communion. Their communiqué reads, “Over the past week the unanimous decision of the Primates was to walk together, however painful this is, and despite our differences, as a deep expression of our unity in the body of Christ.”

I am profoundly grateful that the Primates want to continue to walk together in Communion and participate in Communion globally. Because decisions made by The Episcopal Church regarding marriage have caused strain in
some areas of the Communion (like Africa and the Global South), some Primates have requested that The Episcopal Church be prevented from certain work of the Communion for the next three years. Further, the goal of the work of the community of Primates in these next three years will be to work by means of conversation and relationship on “healing the legacy of hurt, recognizing the extent of our commonality and exploring our deep differences, ensuring they are held between us in the love and grace of Christ.” This will even more essential as the Primates bear witness in the midst of a quickly changing world.

The document released on January 14 “requires” that The Episcopal Church representatives “no longer represent us on penultimate and interfaith bodies” and “should not be appointed or elected to an internal standing committee.” The expectation is clear that The Episcopal Church will continue to participate “in the internal bodies of the Anglican Communion”. However, it will not have the ability to take part “in decision making on any issues pertaining to doctrine or polity” for a period of three years. The Primates can require such things of their own body and so, this would mean that our Presiding Bishop, the Most Reverend Michael Curry, would not be allowed to sit on the Primate’s Standing Committee, or take part in any ecumenical or interfaith bodies with whom the Primates are working. Bishop Curry would also not be able to work with the Primates on any matters of doctrine and polity they may be considering currently. While the Primates may ask this for their own body, as one of the instruments of the Anglican Communion, it does not make the same automatically true for the Anglican Consultative Council (ACC), a second of the four instruments of the Anglican Communion. That Council will have to make its own decisions according to its bylaws and constitution. The next meeting of the ACC is this April. While the news of “sanctions” was wide-spread the Primates were clear in their press conference that they have no power to make such a decision. I would speculate that member churches will move to formalize a similar requirement at the upcoming ACC meeting, which includes both clergy and lay members of the Church.

Bishop Curry pledged his own commitment to walk with the Communion. Curry captures our sentiments well in this statement:

“The Anglican Communion is a network of relationships that have been built on mission partnerships; relationships that are grounded in a common faith; relationships in companion diocese relationships; relationships with parish to parish across the world; relationships that are profoundly committed to serving and following the way of Jesus of Nazareth by helping the poorest of the poor, and helping this world to be a place where no child goes to bed hungry ever. That’s what the Anglican Communion is, and that Communion continues and moves forward.”

By far this is the news that captured the imagination of most people who are quick to report the demise of the Communion. However, nothing further from the truth can be claimed. Curry’s hopeful words are captured in the fullness of the meeting’s conversation. The Primates boldly gathered, shared, and talked about human trafficking, child protection, refugees, war, persecution, reconciliation, and the climate change. They did not discuss the structure of the Communion relationships themselves, but they were quick to condemn “homophobic prejudice and violence and resolved to work together to offer pastoral care and loving service irrespective of sexual orientation.” The press conference made it clear that there was to be no breaking of the Communion relationships between the interdependent bodies of the Communion, and there would be continued support of one another in the varying contexts in which we find ourselves.

Many have asked what does this all mean for the Communion and Compass Rose? The Primates wrote, “[W]e joyfully commit [ourselves] and the Anglican Church, to proclaim throughout the world the person and work of Jesus Christ, unceasingly and authentically, inviting all to embrace the beauty and joy of the Gospel.” This is our work. This is where we stand. As a Society committed to the mission and ministry of the Anglican Communion, we have work to do. While I know that the membership of the Compass Rose Society is not of one mind on the issues of sexuality, I am convinced of our love for one another and commitment to the mission of Jesus in the world. We are committed to working beyond any differences of opinion we have theologically. We are committed to a unity made possible by the reconciling ministry of Jesus Christ and are bound together in our common witness to God's love for all humanity.

So it is that these events will not affect our work with Anglican ministries globally. These events will not change our commitment to support through leadership and funds the continuing global ministries of the Anglican Communion. Neither will these events impact our present ministry and mission in proclaiming the Gospel to all people. Our unity in living out the Gospel and representing the best that we can be to the broader, and decidedly secular, world is a priority. Our ministry to seek justice and respect the dignity of every human being is also a priority. When Anglicans find themselves in this present moment what is it we do? We go to work, we serve, we raise funds, we ensure the mission of Christ is supported. We do not flag, and we are not distracted from the Gospel ministry that is before us.
HOPE FOR 2016

So it is that we turn our attention to 2016. I will be visiting with churches across the United States and in Canada in 2016. I am looking forward to seeing members at the Consortium of Endowed Episcopal Parish Conference and in many other places as I travel. I am eager to support your efforts in raising funds for this global work. We will as a board and Society make our way to China after Easter. We will journey to Hong Kong to visit the very generous and growing Compass Rose Society in China. We will host an event so that we may visit with our membership there. We will also hold our spring board meeting at that time. As it is the Secretary General’s first time to China, we have been invited to join him on a Communion visit to Shanghai and Nanjing to bear witness to the growing Anglican movement afoot in those cities. It is a very exciting time for the Anglican Church in China and we are eager to support our brothers and sisters by our presence and to listen to the amazing things God is doing in their lives and ministries. We are especially looking forward to connecting with our member churches there:

- All Saints Cathedral, Kowloon
- Diocese of Eastern Kowloon
- Diocese of Western Kowloon
- Hong Kong Sheng Kung Hui
- St. John’s Cathedral - Hong Kong
- St. Mary’s Church, Hong Kong
- St. Stephen’s Church, Hong Kong

Our annual meeting will once again be in London on the 3rd and 4th of October. So mark your calendars. We will plan on having our board meeting on October 1st and 2nd, followed by our time at Lambeth Palace. We will return to Lambeth Palace for dinner in the newly renovated Great Hall. This is a special time with the Archbishop to catch up on his ministry and hear the Good News of Christ proclaimed in the many and various corners of the world.

Directly following the meeting, we have received an invitation to join Anglican global leaders in Rome for the 50th-anniversary celebration of the Anglican Center in Rome and then to make a pilgrimage to the holy sites in the area. Please know that we are planning for this trip to take place around these dates. We will have registration online and ready as soon as final arrangements have been made.

Lastly, as we look at 2016, we must continue every effort to increase our annual giving campaign, inviting our membership to do two things. First, to make their annual pledge of $2,500 or more. Each chapter and each member are encouraged to ensure that you help us support the mission of the Anglican Communion. Secondly, we hope to encourage you to have a Compass Rose event. Choose a date on the calendar with your rector and invite people to hear more about the Compass Rose Society and share with them the work we are doing. Tami Hawkins will be more than happy to send you materials to share when you gather. I am also glad to record a video welcome for your gathering and share the current Communion news with you. We believe that there are indeed many people who would like to support the Anglican mission and know their contributions are being given directly to work of interfaith/ecumenical partnerships, health networks, reconciliation ministries, and work that seeks to stem the tide of oppression and martyrdom across the globe. We have a 2016 goal of raising over $400,000 for the Anglican Communion Office, $200,000 for designated work of the Archbishop (like reconciliation and evangelism), and an additional $200,000 in specific donations for global mission. I hope you will join the Diocese of Texas and me in making these goals a reality.

I believe the Society at its best is a characterization of these words spoken by Archbishop Justin Welby: “In today’s world, hospitality and love are most formidable weapons against hatred and extremism.” The Compass Rose Society is a global community offering hospitality and deep relationships with one another through the love of God in Christ Jesus. We are battling hatred and extremism by partnering with churches and people globally to ensure that regardless of oppression or injustice they are not alone. We are a Society of friends of Jesus making our way and helping to fund and sustain an ever-growing thriving Anglican Communion.

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.
Members of The Compass Rose Society attended the 78th General Convention of the Episcopal Church in Salt Lake City in June 2015.

On hand to introduce attendees to the Society were CRS President Bp. Andy Doyle and communication committee members Norris Battin and the Rev. Pamela Shier. They appreciated the help from members of the Texas delegation including, Bob Biehl, our treasurer. Society First Vice President and National Cathedral Provost, the Rev. Canon Jan Cope, gave the Keynote address at the 48th Triennial meeting of Episcopal Church Women.

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**CONSIDER A PLANNED GIFT TO THE COMPASS ROSE SOCIETY**

Planned giving offers a variety of ways to support the Compass Rose Society from accumulated resources. It usually involves financial or estate planning; however, it is not reserved for the wealthy. Planned giving is a means by which anyone concerned with the wise use of his or her personal resources makes a considered choice about their ultimate disposition.

In general planned gifts are made through a bequest in a will; a life income gift such as a pooled income fund; a charitable gift annuity or a charitable remainder trust; or gifts of special assets (real estate, closely held stock, life insurance, retirement accounts).

Planned giving establishes a way for a donor to provide for family members while remembering the Society as well. It often enables the donor to provide more for their heirs and to make a larger gift than thought possible. It often reduces taxes as well.

If you are interested in developing a planned gift program with The Compass Rose Society as the beneficiary, please contact our treasurer Bob Biehl at rbiehl@epicenter.org or 1.800.318.4452.

(Adapted from a publication of The Episcopal Church Foundation)
One of the great gifts of membership in the Compass Rose Society is the opportunity to participate in various pilgrimages to visit fellow Anglicans around the world. I have been blessed to participate in three of these visits: The Diocese of the Highveld in South Africa in 2002, the Diocese of Jerusalem and the Middle East in 2004, and Canterbury in 2013. These experiences helped shape a desire in me to make pilgrimage an important part of my life and spiritual practice. In October 2015 I walked the Camino de Santiago, (also known as “The Way of St. James”), alone from Burgos to the Cathedral of St. James in Santiago de Compostela. The apostle James is said to have evangelized in Galicia, and some believe that his remains were taken back to Finistierre, near Santiago after his death by beheading in 42 AD. There are several different routes. The most travelled, Camino Frances, starts in St. Jean Pied-de-Pont in France, and spans approximately 500 miles, ending in Santiago. Because of time constraints and a weak ankle, I decided to walk most of the second half, a distance of 309 miles, in 17 days. What a journey!

A BRIEF HISTORY of the Camino

Pilgrims have walked the Camino, (or riding a donkey or a bicycle) for nearly 1000 years. Between the 12th and 14th centuries, The Way of St. James grew in importance and prestige, at times surpassing the pilgrim route to Rome. With the collapse of the Crusades, the Camino eclipsed even the pilgrimage to Jerusalem. Tens of thousands of pilgrims made the journey in the middle ages, and since 2010, over 200,000 people have walked the Camino each year. The reasons pilgrims walk are various, and I was greatly moved hearing others’ stories. One was a man who had the name of his wife etched into his wooden walking stick, wearing a photograph of her on his lapel. He told me it was five years to the month of her passing from cancer, and he was walking to honor her. Another fellow pilgrim started at his home in Switzerland. He made the 1100 plus mile walk to Santiago. When I met him, he had made it to Santiago, turned around and was walking back home! My
reasons for doing it were simple: I yearned for some quiet time for reflection, prayer and contemplation. I wanted a physical challenge. And who doesn’t love an adventure?

Each pilgrim carries a credential and has it stamped by a hostel, church or monastery at each stop along the way. The credential is required to receive a “compostela” (certificate of completion) from the pilgrim’s office in Santiago. As the shell is the symbol of St. James, it is also the symbol of the Camino. Images of shells are ubiquitous, as are a variety of Christian images. Most pilgrims walk with a shell emblazoned with the cross of St. James dangling from their backpack. As I walked from town to town, city to city, I sensed I was encountering some of the most physically striking religious buildings found anywhere in the world.

Life on the Camino is simple, and just a couple days into it, a completely different rhythm of life emerged for me. On most days I would wake before dawn, eat, walk, rest, and walk some more, then rest for the day at a hostel. Pilgrims often share a communal meal or pilgrim’s mass, and I have never slept so well in my life.

One of the unique aspects of the Camino de Santiago is the camaraderie and support among pilgrims. It is the culture of the Camino to help one another, and I was astounded at the generosity of spirit, and the kindness of strangers. Almost every time one would make eye contact with another pilgrim, each would smile and say, “Buen Camino!” (Have a good Camino.) While every person had their story and reason for walking, there seemed a shared understanding among pilgrims that this endeavor was challenging, and that we were in this together, even if walking alone. I’ll never forget meeting four Spanish women at a little restaurant halfway to Santiago. They spoke no English, and I speak practically no Spanish, so we barely spoke to each other. The day I reached Santiago, they were sitting in the piazza just outside the cathedral. Suddenly they waved to me and were saying, “Hola peregrino! Felicidades, felicidades! (Congratulations), Buen Camino!” with hugs all around.

They say that the real Camino begins when you return home. I feel grateful that neither injury or blisters or illness didn’t end my journey early. Neither did my trepidation, and I surprised myself at how adaptable to the circumstances I could be. And I learned perhaps the most important lesson: Life is a pilgrimage, a journey to a holy place. And though the big picture can sometimes be overwhelming, we get there step by step. Breath by breath. Trusting in the love of God, and the company of strangers. 😊

Marshal McReal is a member of the Society and a former board member.

**Visits and Study Trips around the Anglican Communion**

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The author on the road.

The compostela
It is often said that the pen is mightier than the sword, but in our troubled times, it is rare that a book actually changes lives. There is one exception of course – the Bible.

For generations, the stories narrated in Scripture have changed the lives of millions of people as in the written word they encounter the Living Word. John said that he wrote his gospel so that we might believe that Jesus is the Christ and that by believing we might have life in his name.

The book “Living Reconciliation” gains its power by enabling the reader to encounter Jesus through the eyes of his followers and through the eyes of those who seek to follow him today. When we wrote the book, we wanted to send the readers back to Samaria and to be present as the woman at the well tussled with the man who dared to speak to her face to face. We wanted the reader to imagine themselves next to Peter as he was forced to acknowledge his failures. We wanted the reader to experience the shock of the leader washing the feet of his followers. We wanted them to encounter the ultimate reconciler and then go out and be reconcilers.

We did so because we had been on a journey for a few years with Anglicans across the world who had discovered what it was to live reconciliation in all kinds of contexts. We also wanted to introduce you to great, but unheralded theologians who had written on reconciliation in their own contexts. We wanted you to be enlivened by the Luo Drum Beat calling people to Indaba.

A key text in the book is Philippians 2. The chapter contains a creed often analyzed by those studying Christology, but the creed is not included to determine orthodoxy of thought; it is there to promote a way of living. Paul asks his readers in Philippi to have the same attitude as Christ. He does not ask them just to believe the story, but to go out and live it.

Reviews of the book often pick up on this theme. Jeanne Samuel from Sri Lanka – a woman who has been working for reconciliation for years – says:

“What was striking for me personally was that I realized that reconciliation should start with me first.”

And Colin Patterson, an assistant director of Bridge Builders in the UK, said much the same.

“As a reader, I felt both challenged and inspired to be an agent of reconciliation.”

It was this theme that was at the heart of Archbishop Justin Welby’s assertion that the book removed the excuses even he put in the way of engaging in the hard work of reconciliation.

The themes of the book emerge from Scripture, and the aim for us is to focus the reader back on Scripture. That is why the study guide (available for download at www.living-reconciliation.org) is an eight-week Bible study. Our aim is to bring the reader back to the Scriptures, to enable them to encounter the Living Word in the written word and to go out to transform their world.

“Living Reconciliation” is available from Amazon.com, Barnesandnoble.com, and Forwardmovement.org.

Canon Groves is director of Continuing Indaba for the Anglican Communion

The Compass Rose Society

Supporting the Global Outreach Ministry of the Archbishop of Canterbury in the Anglican Communion
Committed to Mission, Communication and Service

www.compassrosesociety.org

THESE ADS ARE AVAILABLE in several sizes for members to use in recruiting materials

Contact Tami Hawkins thawkins@epicenter.org or 713.353.2122
Canadian tax regulations also require that if funds are used to purchase property (real estate, buildings or equipment), the Society must take ownership of it. Because of liability risk and other issues associated with property ownership, the Society prefers to fund projects that support operations or which provide only a small percentage of the cost of an item of property.

For example, the Canadian Society has an agency agreement with the ACC, which funds designated projects. These include support for the ACC’s communications department, which disseminates the messages of the Anglican Communion throughout the world. For each new contribution to the ACC, the Canadian Society confirms that the previous donation has been used as agreed and, after consultation with the ACC, directs the use of the new funds.

Similarly, the Society in the United States uses an Internal Revenue Service compliant grant agreement that defines the donation’s conditions and reporting requirements. These agreements require the recipient to furnish organizational documents confirming that they are tax-exempt entities in their country and would qualify as such if registered in the United States. The agreements also require the recipients to report on the use of the funds and the results of the funding. The recipient’s chief executive must sign and return the report to the Society to assure continued compliance with tax regulations.

The Compass Rose Society supports a wide variety of projects in many countries, and it is often quite difficult and time-consuming to deliver donations. Language and cultural differences and time pressures on diocesan staff can lead to lengthy delays in obtaining the required documentation. One recent case required more than a year’s effort from the time of the original donation until the funds were delivered and put to use.

In spite of the complexity, the work is well worth it. Your gifts make a huge difference in the lives of so many of our fellow Anglicans and others around the world. Please keep them coming. We’ll be sure that they get there.

Bruce Chambers is the treasurer of the Canadian Compass Rose Society; Bob Biehl is the Society’s treasurer. Both are members of its board of directors.
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