

New Canadian Museum of Human Rights to inspire dialogue and action

Ancient Athabaskan teaching tool explores origins of humanity

References to Easter and a plug for those yummy hot cross buns

How can we engage modern culture in ways that are meaningful to everyone?

# ANGLICAN JOURNAL

Inspiring the faithful since 1875

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**CHRIST THE LORD IS RISEN TODAY, ALLELUIA!** To read about the artist, Brian Jekel, see p. 3.

## ANGLICAN JOURNAL EXCLUSIVE

# 'We think we are in control'

MARITES N. SISON  
STAFF WRITER

**S**HE MAY BE living out of a sleeping bag after the devastating Feb. 22 earthquake, but her spirit is unbroken.

In a telephone interview, Victoria Matthews, Bishop of Christchurch in the Anglican Church of Aotearoa, New Zealand and Polynesia, said that as of March 3, more than 160 bodies had been recovered and about 200 people were still missing.

Bishop Matthews, who became the first female bishop in the Anglican Church of Canada in 1993, told the *Anglican Journal* that it has been assumed some remains may never be identified.

Miraculously, no victims were found in the rubble of Christchurch Cathedral, whose tower and spire collapsed in the quake.

**Q:** How are you? Are reports about your home being destroyed accurate?

**A:** I am fine, thank you. I wouldn't say [my home was] destroyed, [but] it is badly damaged, no doubt about that. And it is deemed unsafe. I'm sleeping out behind the house.

**Q:** You're living outside?

**A:** Not in a tent. There is a separate structure, where I have a sleeping bag, but there's running water and electricity so I'm camping out there. I can still pick up wireless Internet from the house. Few places have that, so it's advantageous.

**Q:** During the early days after the disaster, you said people were enormously anxious. Has the mood changed at all?

**A:** People are traumatized, but the desire to help one another is extraordinarily strong and that gives people hope.

See WE WENT, p. 7

## No healing without Foundation, says TRC chair

MARITES N. SISON  
STAFF WRITER

The loss of the Aboriginal Healing Foundation, which is winding down operations this spring, is "tremendous," according to Justice Murray Sinclair, chair of the Truth and Reconciliation Commission of Canada (TRC). See THE LOSS, p. 8

# How do you grow your church?

St. Stephen's in Oldcastle, Ont. provides an inspiring example

DIANA SWIFT  
STAFF WRITER

**I**T TOOK ONLY one visit to the rural church of St. Stephen's for Hilary Payne to end his longstanding association with an urban church in Windsor, Ont. "The atmosphere at St. Stephen's is positive, joyful and superbly welcoming," says the retired engineer of the Oldcastle, Ont., church. He enjoys the simple services, the eucharist based on the Book of Alter-

nate Services and the "lack of gimmickry."

And Payne is not alone in joining the congregation. St. Stephen's and its parochial sister, The Church of the Redeemer, have both seen membership rise by 35 per cent in the last five years, bucking the disturbing trend to emptying pews.

Payne gives full credit to its dynamic and visionary rector, the Rev. Jane Fletcher, who became the minister of

the two-point parish about five and a half years ago. "She is dynamic and creative, but she acts carefully," says Payne, adding that Fletcher "knows how to push the envelope but manages to bring the congregation along with her without upsetting the more conservative members."

Placing a major focus on children and youth, Fletcher started a Saturday kids' program and revitalized the

See PROGRAMS, p. 8

Test your ecclesiastical IQ!  
p. 6



Reports by Marites N. Sison and Diana Swift, staff writers

**BACK TO THE FOLD?**

After operating for nine years as a separately incorporated body, the *Anglican Journal* may soon return to the aegis of General Synod.

The newspaper was separately incorporated in 2002, when litigation concerning the church's role in the administration of residential schools threatened to force General Synod into bankruptcy.

"While General Synod's financial health continues to be a challenge, there is no longer the threat of imminent bankruptcy," said Vianney (Sam) Carriere, director of General Synod's Communication and Information Resources, in an interview.

The motion for de-incorporation will go before Council of General Synod (CoGS) at its spring meeting at the end of March.

**NEW BISHOP-ELECT**

The Rev. Canon Michael Oulton, parish priest of Christ Church, Belleville, Ont., has been elected co-adjutor bishop of the Anglican diocese of Ontario. He will succeed Bishop George Bruce, who announced his retirement last August.

Oulton's consecration as the 12th bishop of the diocese of Ontario will take place at St. George's Cathedral, Kingston, Ont., on June 11.

**END OPPRESSION**

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has joined the world's religious and political leaders in calling for an end to the "horrific acts of oppression" in Libya.

Amid escalating violence in protest against Libyan leader Muammar Al-Qadhafi, Archbishop Hiltz also asked Canadian Anglicans to pray for the people of Libya.

"We take our stand with the people and their right to peaceful assembly and freedom of speech," said Archbishop Hiltz in a statement. "I ask for your prayers for the people and the manner in which they voice their hopes and dreams for the future of their homeland."

Meanwhile, the World Council of Churches (WCC) Central Committee has adopted a resolution condemning the use of force on all sides and expressing "deep concern about disturbing reports" that hundreds of protesters have been killed in skirmishes with Libyan security forces.

The WCC is a worldwide fellowship of 349 churches of which the Anglican Church of Canada is a member.



ANDREA MANN

**Seeing eye to eye**

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, receives some pastoral care during his visit to Cuba in February. The pup belongs to Cuba's Anglican bishop, Griselda Delgado del Carpio.

**Human rights museum to open in Winnipeg**

A new Canadian Museum of Human Rights (CMHR) is scheduled to open in Winnipeg in April 2013.

The museum will explore the evolution of human rights in this country as it has affected different population groups. The work of the museum will both complement and directly support the work of the Truth and Reconciliation Commission (TRC), according to Stuart Murray, its new president and chief executive officer.

The facility will foster critical thinking about how large-scale human rights abuses have unfolded in Canada and around the world. More importantly, Murray told delegates to the recent "Sharing Truth" conference in Vancouver, organized by the Truth and Reconciliation Commission (TRC), the museum will inspire visitors to dialogue and action. "We have come a long way down the road

toward true universal human rights," Murray said, adding that "we still have a long way to go."

With input from First Nations, Métis and Inuit advisers, the museum will "open the door to a much wider understanding of the aboriginal people of Canada and of the residential school experience, and will foster discussion to ensure a more equitable future for indigenous people," he said.

Among its exhibits will be primary-source evidence of the abusive treatment of Canada's indigenous populations. "It will show, for example, that there was forced sterilization in the residential schools," Murray said, noting that the impact of Canada's racist policies is tangible today. The goal of this "ideas" museum is to ensure that such episodes enter mainstream consciousness. Ω

**HISTORIC AGREEMENT**

A three-year dispute between the diocese of Ottawa and two historic churches that left the Anglican Church of Canada over the blessing of same-sex unions has ended. A negotiated settlement will divide assets between the two parties.

The agreement, approved Jan. 16 by diocesan council and the congregations of St. Alban the Martyr and St. George's in downtown Ottawa, is the first of its kind

in the Anglican Church of Canada.

In 2008, the parishes of St. Alban's and St. George's voted to join the Anglican Network in Canada (ANiC).

**END THE BATTLE**

The B.C. diocese of New Westminster has asked the Supreme Court of Canada to end the legal battle over church properties filed by breakaway members of four Anglican churches opposed to the blessing of same-sex unions.

The members, who are part of the Anglican Network in Canada (ANiC), filed an application for leave to the high court on Jan. 14, two months after the British Columbia Court of Appeal upheld a 2009 Supreme Court of B.C. ruling that the diocese should retain possession of the church properties, worth \$20 million. The courts ruled that the church properties are to be used for worship within the Anglican Church of Canada and are under the jurisdiction of the bishop of the diocese.

**PATIENT AND HOLY LISTENING**

Nineteen bishops from North America and Africa have acknowledged that the conflict around sexuality in the Anglican Communion has given them an opportunity to "build bridges of mutual understanding."

"We have been engaged in a process of patient and holy listening..." the bishops said in a joint document called *A Testimony of Grace*, released March 1, after the meeting in Dar es Salaam. "We are stronger in relationship than when we are apart," they said. Christian dialogue, they added, is not about "convincing the other of the righteousness of one's position..." but about "turning to one another with openness."

The bishops identified issues of poverty and peace as their "deepest concerns" and said that global partnerships can have "significant positive impact."

**STAND IN SOLIDARITY**

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has called on the federal government to address the current imbroglio over foreign aid funding with "transparency, courtesy and action."

This followed the recent admission by Minister of International Cooperation Bev Oda that she instructed staff to make changes to a document that approved a \$7.1 million grant for Kairos. The ecumenical group, of which the Anglican Church of Canada is a member, advocates for social justice, human rights and peace worldwide. When the single, handwritten word "not" mysteriously appeared on the document, it effectively reversed the funding decision, sending shockwaves around the world.

Kairos has been a recipient of grants from the Canadian International Development Agency (CIDA) for 35 years.

"In a spirit of transparency...it is imperative that Canadians be clearly informed of the processes by which the Minister receives advice from experts in the field and of the limits of the Minister's authority in acting on their counsel," said Archbishop Hiltz in a statement.

The primate also reiterated a request made more than a year ago by member churches and agencies of Kairos to meet with Prime Minister Stephen Harper "to discuss ways forward." Ω

Read unabridged versions of these reports at [www.anglicanjournal.com](http://www.anglicanjournal.com)

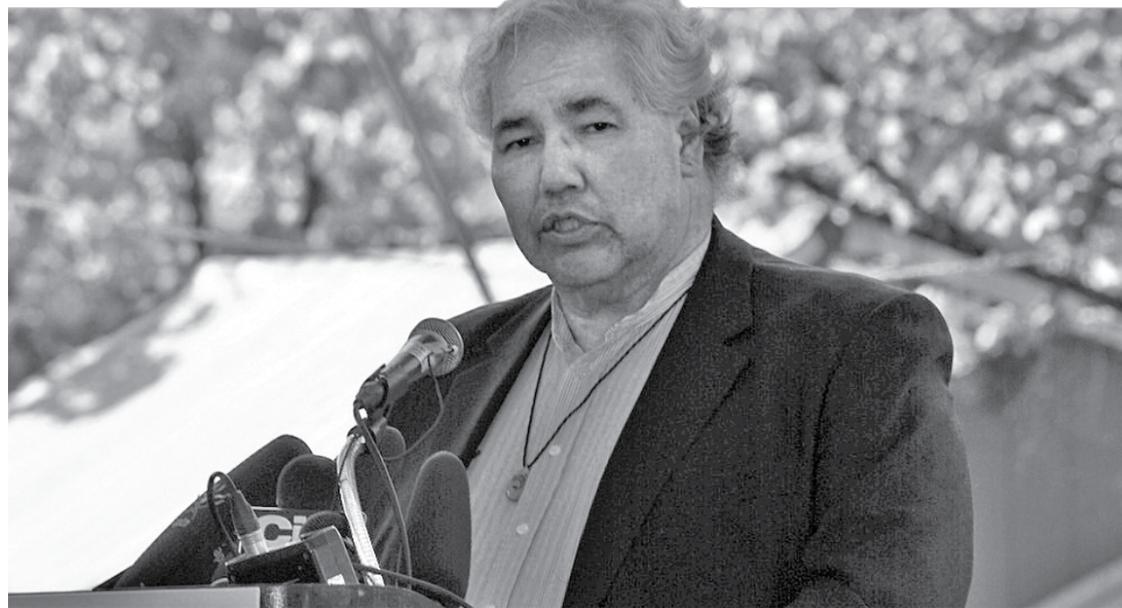
# Reconciliation 'a Canadian problem,' says Sinclair

**MARITES N. SISON**  
STAFF WRITER

Canadians need to get involved in the reconciliation process, according to Justice Murray Sinclair, because the legacy of the residential schools is "a Canadian problem."

Justice Sinclair, chair of the Truth and Reconciliation Commission (TRC), was speaking at a recent conference organized by the University of Toronto and the National Centre for First Nations Governance. The TRC aims to provide former students and their families with a chance to share their experiences, and to set the historical record straight about the 150-year legacy of forced assimilation of native people through the residential schools.

Sinclair said the TRC has asked all parties to the schools agreement to dig deeper into the issue of reconciliation by asking them, "What is it that you want to attain by doing this? What's the nature of the



'TIME TO DIG DEEPER' Justice Murray Sinclair

MARITES N. SISON

relationship that you want to have with the other party, to the reconciliation process?"

Marlene Brant Castellano, a Mohawk of the Bay of Quinte and professor emerita at Trent University in Peterborough, Ont., said achieving recognition of aboriginal

rights is essential if individual, community and societal healing and reconciliation is to take place. However, she added, reconciliation in an unbalanced power relationship often means "reconcile yourself to the place that we've assigned to you."

Supreme Court Justice Ian Binnie said the reconciliation of aboriginal and non-aboriginal peoples is the biggest problem facing the country and yet, it is not an issue that's on the radar of most Canadians. "If you ask many Canadians, they feel that an

apology and some compensation are required and that we should all move forward as undifferentiated Canadians."

However, Supreme Court decisions that recognize aboriginal and treaty rights mean that a new era of Crown and aboriginal relations is dawning, said Binnie. Several landmark decisions by the Supreme Court have affirmed that First Nations people have rights over and above those who came from other parts of the world. They also point to "...something unique about First Nations by reason of their...being the founding culture of Canada," said Binnie.

While he said he is heartened that many First Nations people have moved away from the concept of "apartness," reconciliation should allow for room "in our constitution, our legal system and our culture, for aboriginal people to be original," said Binnie. Ω

For an unabridged version of this story, go to [www.anglicanjournal.com](http://www.anglicanjournal.com)

## 'We took away your past, present and future'

**DIANA SWIFT**  
STAFF WRITER

Advocates, archivists and abuse survivors convened in Vancouver in early March to examine the challenges of documenting and preserving the stories of abuse victims in countries around the world. Called "Sharing the Truth," the conference was organized by Canada's Truth and Reconciliation Commission (TRC).

More than a dozen expert speakers outlined human

rights abuses in countries such as Serbia, Bosnia, Kosovo, Rwanda, Chad, Francoist Spain, Guatemala, Mexico and El Salvador. "While memory is a dimension of justice, we must record the truth in

the ethical context," said Dr. Doudou Diene, a Senegalese human rights advocate and former UN special rapporteur.

"We need to examine the human values that were the basis of these practices."

Briton Stephen Smith, executive director of the Shoah Foundation in Los Angeles and a leading Holocaust educator, stressed the need

for accountability to the survivors of the residential schools. "We must challenge and change our conscience," he said. "We took away your past, present and future, and we need to be accountable for what we did in the past." Ω

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### About the artist

Brian Jekel, the U.S. artist who painted "The Ascension" featured on page 1 of this issue of the *Anglican Journal*, teaches commercial and graduate fine art at Pensacola Christian College, in Florida. Jekel has created more than 1,200 paintings of the Bible, and calls his works of the life of Jesus "the most humbling and sometimes burdensome experience of all."  
<http://brianjekelfinart.com>

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## The hand of David Salmon

MARK MACDONALD

*“The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers.” (Ephesians 4:11)*

FR. DAVID SALMON, the first Gwich'in Athabaskan to be ordained to the priesthood, was one of the most inspiring people I have ever met. His ministry touched thousands, though he lived in a small village on the border of Alaska and Canada. His knowledge and wisdom were respected by academics, clergy, and politicians, though he had finished only the second grade in school. When, in October 2007, he died at the age of 95, he was the traditional chief of all of the Athabaskan First Nations of Alaska. Flags flew at half-staff across the state.

Fr. David often used an ancient Athabaskan teaching technique, still alive among many of the Athabaskan, or Dene, peoples, including the Navajo in the U.S. Southwest. He would use his hand to teach Eph. 4:11, suggesting that Paul may have used five fingers as a way to show that the Holy is imprinted in Creation.

Five is significant, he would say, because our hands have five fingers and our true humanity is written on our hands—an obvious connection to the Ten Commandments. As my teacher and friend Steve Darden would say, “The tongue can lie, but the hand never lies.” If I say that I love you, but my hand hurts you, I prove that I am a liar.

Fr. David would point to his thumb, the “Apostle-Bishop,” and show that it was the only finger that touched all of the others ministries. The first finger pointed, which indicated the spiritual gift of prophesy. The second finger, as evangelist, was the longest finger. The third finger, on which we place the wedding band, stood for the pastor. The little finger was the teacher; when you move it, the other fingers move as well.

He would use this device to encourage people to recognize their spiritual gifts and the gifts of others. They are, he said, distributed in each of us, each in our own unique way, and in all of the church. We should look for the gifts, not only in the churches, but in our families, in our co-workers, and in the community at large.

God's purpose touches each and every human being. It is our privilege, responsibility and joy to take God's hand of anointed ministry and mission, and walk in partnership with the Holy. Ω

Mark MacDonald is national indigenous bishop of the Anglican Church of Canada.

## EDITORIAL

# What colour is your church?

KRISTIN JENKINS

MY FRIEND IAN is a great guy, but why he persists in joining his wife at Sunday service is beyond me. For years, he “did” the flowers at their church, using his considerable talent to create beautiful, seasonal bouquets. Whenever the church needed new resource materials, Ian volunteered his expertise to shepherd the church's message to the next level. He also took the challenging night shift for the Out of the Cold program, making sure that the men sleeping over stayed tucked in, week after week.

It couldn't have been easy doing all this volunteer work, especially since Ian admits that he still feels like an outsider.

That's gotta hurt. He says people talk around him and despite his outgoing nature, he finds it difficult to connect. There's a cliqueness about the place and people just don't seem that interested or accessible. The rituals, always mysterious, have remained so, rendering his observance wooden and meaningless. Referring to the arcane language, the *Anglican-speak*, Ian's pained expression says, “Let's not even go there!”

I think Ian goes to church because he loves his wife. And his wife, a cradle Anglican, loves her church.

Who loses in this, really? My friend may never get to experience God inside the doors of this particular worship space, but to my mind, the tragedy runs far deeper. By being unable, for whatever reason, to recognize and respond to the needs of others, even for those predisposed to get involved, this church is firmly slamming the door on its own future. Preaching to the converted eclipses true passion, and the spirit of



SRF

gratitude and divine welcome is replaced with a kind of wretched xenophobia. Somewhere along the line, complacency became confused with meaningful engagement, and for some, like my friend Ian, relevant worship has taken on the appearance of puppet theatre.

When even one person is shut out by a congregation, it colours the whole, like a single drop of ink in a glass of water. And the impact can have a domino effect, like a sucker punch to the collective solar plexus. Who can blame “outsiders” for being skeptical when attempts to connect are shunned?

Why do you go to church? To worship God? To connect with others? Is it *really* necessary to open up your church to strangers? No, of course not. Maybe you feel that you've done your bit and that those who follow can do theirs! But what if there were no people to take your place? Do you care?

Turning a church that is closed to new people and new ideas into a welcoming church takes a lot of courage, *chutzpah* and a complete re-invention of the proverbial wheel. It also takes a committed leader with vision and talent, who knows how to navigate the often

treacherous pathways of Church Land.

And so I must ask you: If we coloured every Anglican church in Canada “red” for “self-serving” and “green” for “serving others,” what colour would your church be?

At Stephen's Anglican Church in Oldcastle, near Windsor, Ont., the atmosphere is “positive, joyful and superbly welcoming,” according to Hilary Payne, a parishioner who visited once and never left. Thanks to the dynamic vision and guiding hand of the Rev. Jane Fletcher, the pews are filling up, not emptying out. Similarly, at St. George's of Forest Hill in Kitchener, Ont., an intrepid attitude is keeping it real for a membership that includes 400 families. “There's no such thing as a bad experiment,” says the Rev. Donald Davidson, rector. “You always learn.”

As a journalist, I'm big on learning. I call it “research.” In fact, that's what I tell myself whenever I head into alien territory, like online dating. (Bear with me: Growing your church would mean courting the outside world, after all.)

Here's what I've learned. You begin with good intentions and an open heart. Then you ask a lot of questions, maybe over a cup of coffee. You listen to the answers, carefully. Don't be surprised if you feel very, very uncomfortable at first. Notice the feeling, but don't let it stop you. Tell yourself: *It's just research.*

When you start to feel the energy—of connection, of possibility—you'll know you're on the right track. Ironically, the entire experience will teach you a lot about yourself and help you break through some pretty entrenched fear barriers. And that's gonna feel good. Ω

Kristin Jenkins is editor of the *Anglican Journal*.

## LETTERS

### MONTY PYTHON DID IT BETTER

The Blair-Hitchens “debate” (Jan. 2011, p. 1) was not a serious discussion, but “show business” featuring two pseudo-intellectual actors. The Monty Python gang did this sort of thing better in a sketch on whether God existed. The question was settled by a wrestling match between a priest and an atheist. God won—two falls out of three. P.S. Excellent coverage on Haiti—better than anything in the mainstream media!

Jim Lotz  
Halifax, N.S.

### WHY ON EARTH...?

I have always been puzzled by the practice of celebrating The Lord's Supper in the morning. Does anyone know why?

William Bedford  
Toronto

### A NERVE THAT NEEDS TOUCHING

Colin Miles (Letters, Jan. 2011, p. 5) touched a nerve. That nerve needed touching, and Patricia Lawson (Letters, Feb. 2011, p. 5) recognized it. It is the nerve that brings together the

threads of war and peace and justice, and deepens our understanding of how we, as children of the God who is Love, are called to respond. It is the same nerve knot of issues addressed by Ruth Klaassen (Letters, Mar. 2009, p. 4) and Roland Gosselin (Letters, May 2009, p. 4), who challenged our church's passivity and silence in the face of increasing militarism.

Thank you to these writers for voicing an unpopular view, for daring to cry out in the wilderness.

Peter Bennett  
Grimsby, Ont.

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# Why don't we use the 'P' word?

**I**N MOST European languages, the word for Easter starts with a P—in some variation of Pesach, the Hebrew word for Passover: Pâques (French), Pasen (Dutch), Pâske (Danish), Pasqua (Italian), Pascua (Spanish), and Paskha (Russian).

But English- and German-speaking countries stand apart, opting instead for Easter and Ostern, respectively. According to the 8th-century English church historian, the Venerable Bede, Easter appears to be derived from Eostre (or Eastre), a Saxon mother goddess of fertility and renewal whose feast was celebrated during April as Eostur-monath (month). The name may have links to Ostara, a nordic goddess of the dawn and spring.

Turning from Easter names to Easter treats, hot cross buns, with their traditional etched or iced transecting lines, are thought to be of pre-Christian origin, with their round shape representing the moon and the cross indicating not the crucifixion but the four phases of the moon—or perhaps the four seasons. While early Christians were adept at incorporating pagan symbolism into the visual expression of their faith—think of the Celtic



SHUTTERSTOCK

## HOT CROSS Too cool for school?

cross—modern Christian countries seem to be taking the opposite route.

A few years ago, several local authorities in the U.K. banned these buns from schools on the grounds that their cruciform symbolism might offend non-Christians!—*Diana Swift*

## WAR AND CHURCH

Given recent numerous Letters to the Editor with regard to war, I was interested to come upon an article in *Fellowship* by Carol Hunter, PhD., entitled “Does the War System Depend on Church Support?” Hunter makes reference to Frederick Douglass’s writings on slavery in the 19th century. Douglass claimed that the Church had “shamelessly given the sanction of religion and the Bible to the whole slave system.”

Further quoted was Albert Barnes, abolitionist and author of *The Church and Slavery*, who said: “There is no power out of the church that could sustain slavery an hour, if it were not sustained in it.”

Hunter believes there is a parallel with war: “Militarism as U.S. policy can only be sustained as long as the mass of churches support it.” Food for thought.

**Gloria G. Paul**  
Hoyt, N.B.

## AS CHRIST LOVES US

I have been reading the *Anglican Journal* since my teenage years. Growing up in a clergy household, I heard “all the news,” the current topics and controversies. I have been truly ashamed of the recent Letters to the Editor, particularly since some came from clergy! I feel no kinship with people who cannot love and accept those who are different from them. It makes for a heavy heart.

I don't see why we cannot love others the way that Christ loves us. He does not judge us, though goodness knows, some of us surely do deserve it.

**Sheila Edmondson**  
Keswick Ridge, N.B.

## HIT THE NAIL ON THE HEAD

Congratulations! You hit the nail on the head with your editorial (*Wherever we go, there we are*, Feb. 2011, p. 4).

When I can admit to myself that I am a person with frequent failures, it leads to a kind of joyful humility. When I find forgiveness, it brings gratitude.

**Mary Lobb**  
Winnipeg, Man.

## FINE EDITORS ALL

As a lifetime Anglican, now in my 90s, I have read a great many copies of the *Anglican Journal*, with a number of fine editors. I have enjoyed them all.

Now, I would like to congratulate you on the great job you are doing. I particularly enjoy your editorials, which I find very interesting and informative. They show a fine perception of the issues involved and make them clear to the reader. I look forward to reading many more issues.

**R. Garth Walker**  
Richmond, B.C.

## DELIGHTFUL GIFTS

Thank you for offering your delightful gifts, to bless so many, including me (*Wherever we go, there we are*, Feb. 2011, p. 4). I love reading your refreshing perspective of truth, salted with humour.

The way you help us to see ourselves, in a forgiving way, brought my focus to St. John 21:22. I am thankful for the many prayer opportunities available to us. I like to imagine a framework through which we can glorify God, in the context of listening and telling our stories in a meeting place of respect.

**Marilyn Sentlinger**  
Quesnel, B.C.

## MISSING PARTNER

Canada is in need of an anti-poverty plan and housing strategy.

I was encouraged to hear that former Prime Minister Joe Clark is speaking out about poverty in Canada. Suggesting that poverty is an issue on which there

is some consensus among parliamentarians of all political stripes, he has joined former NDP leader Ed Broadbent, First Nations leader Ovide Mercredi, and former Trudeau-era minister Monique Begin as an honorary director for the organization Canada Without Poverty.

In 2009, the Senate finished a two-year study on poverty in Canada in an initiative led by Art Eggleton, a Liberal, and Hugh Segal, a Conservative. The Senate report, *In From the Margins: A Call to Action on Poverty, Housing and Homelessness*, makes 74 recommendations regarding national poverty concerns. The missing partner is the federal government. It is time to address this national problem and work with the provinces.

**Helen Darby**  
Drumbo, Ont.

## OUT-OF-PLACE AND OUTDATED

Why were two articles about a pastor from another church and denomination included (*Toronto pastor leads way for social justice*, Mar. 2011, p. 8)? If you want to report on same-sex issues, you have plenty to report on in our own church. I feel that these articles were outdated and out-of-place.

**The Rev. Canon Ralph Leavitt**  
Westmount, Que.

## STOP STEALING MY CHURCH

I cannot applaud the *Anglican Journal* for adopting a liberal slant (*Toronto pastor leads way for social justice*, Mar. 2011, p. 8) May I ask, what social justice?

Social justice that is absolutely contrary to God's Word? Social justice that is a product of homosexual propaganda?

Is the theft of my church in violation of the Word of God to continue?

Please, stop stealing my church.

**Graham Patterson**  
Innisfil, ON

## NOT ONE PENNY FROM CIDA

Your article on Haiti (Feb. 2011, p. 1) proudly announced that Anglicans gave over \$ 2 million to PWRDF for the relief work that its partners are doing in response to the devastation.

We are delighted that Anglicans across Canada responded with such generosity. At the same time, we are appalled that the work of PWRDF, and its partners in Canadian Churches in Action, has not yet received a penny from CIDA's Earthquake Relief Fund.

**Anne and Ray Morris**  
Salmon Arm, B.C.

## MEMORIES OF SUNDAY SCHOOL

I remember my Sunday school teacher vividly. She played the organ and planned picnics, games, boat trips and concerts.

There were several hotels in the area, and at the end of the season, books left behind were donated to our church. The Sunday school teacher, who knew there was no library at our small, one-room public school, made a large chart. For every month's perfect attendance—and learning your Bible stories and memorizing verses and prayers—you would receive a book of your choice. You could also trade your books.

I cannot say how much those books meant to me. I never missed Sunday school, and eventually became a Sunday school teacher myself.

**Hazel Thompson**  
Trenton, Ont.



# 'We glory in your cross'

FRED HILTZ

My dad was a very fine woodworker. He kept many kinds of wood on hand in his well-equipped workshop. With spruce and pine, he built tables and chairs and bookcases. With mahogany, he rebuilt our kitchen cupboards and crafted a beautiful corner cabinet in the dining room for my mom's glass and china. But oak, by far, seems to have been the wood he especially loved. He liked the grain and the many colours of stain with which this wood could be finished.

When he retired, he turned his hand to making all kinds of church furnishings, including small tables, lecterns, credence shelves, altar book stands, candle sticks, flower stands and altar crosses. Every piece was a labour of love—for the Lord and for the church. One of the most exhilarating moments of his life was an invitation to exhibit his work at the Canadian Christian Festival III, held in Halifax in 1989. I remember how proud he was to show me “his card,” which people could pick up from his booth at the marketplace.

Many of his pieces can be found at Christ Church in Dartmouth, N.S., St. John's Church in Lunenburg, N.S., The Cathedral Church of All Saints in Halifax, and the Chapel of the Holy Apostles at Church House in Toronto.

Of all he made, I have but one piece—a solid oak cross about 18 inches high and 12 inches wide. I keep it in my study at home. As the late afternoon sun streams in the window, that cross shimmers with all the beauty of its original finish and polishing.

Not a day goes by that I do not look at that cross and think of my father, and of our Heavenly Father and his love for us all. For in his Son, in his life and death, God was reconciling the whole world to himself. Once an instrument of shame, the cross has become for us a sign of our salvation.

Once a tree of death, it has become for us the tree of life. For some, as St. Paul says, the cross is foolishness and for others, a stumbling block. But for us, it is the wisdom and power of God (1 Corinthians 1:24) to love and restore all things in his well-beloved Son.

With Christians the world over, we sing with all our forebears in the faith,

“We glory in your cross, O Lord, and praise and glory your holy resurrection for, by virtue of your cross, joy has come to the whole world.”

Through Holy Week and Easter, may we know that joy afresh. Ω

**Archbishop Fred Hiltz is primate of the Anglican Church of Canada.**

## Test your ecclesiastical IQ!

BY DIANA SWIFT



### Henotheism is ...

1. A belief system in which God is basically uninterested in human affairs
2. A theology that holds that God cannot be known or described in terms of human categories
3. A belief system that focuses on the worship of a single god while accepting the existence of other gods
4. An early profession of atheism

### Perichoresis is ...

1. A circular sacred dance incorporated from pagan practices into early Greek Christianity
2. A belief that all three persons of the Holy Trinity mutually share in the actions of the others
3. A broadly inclusive and ecumenical interpretation of Scriptures
4. A form of harmonized choral chanting in the Middle Ages

 This quiz is presented by Acts of Faith, your guide to symbolic gifts that support the ministries of the Anglican Church of Canada and its partners [www.anglican.ca/giftguide](http://www.anglican.ca/giftguide)

Answers below...

**Answer to Henotheism:** 3. Henotheism—from the Greek phrase meaning “one god”—was coined by the German philosopher Friedrich Wilhelm Joseph von Schelling (1775–1854) to describe a primitive stage of monotheism, midway between monotheism and polytheism, such as existed in early Judaism and Islam.

**Answer to Perichoresis:** 2. First used by St. Gregory of Nazianus, the 4th-century trinitarian theologian and archbishop of Constantinople, the concept of perichoresis holds that the three elements of the trine godhead are not isolated from each other but exist in a state of mutual interpenetration.

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# Understanding Passover

HAROLD MUNN  
COLUMNIST

“ANYONE know what Passover is?” Blank stares. One of the kids had put his hand up and asked what Passover is. So I asked the class if anyone knew. I’ve always been intrigued by the number of times “Passover” is used in the holy week scriptures and liturgies as the central image for our Lord’s death and resurrection. For Jews of the first century, the application to Jesus would have been startling. It was an image that commanded attention, whether one hailed it as a profound insight, or condemned it as blasphemy.

But to this particularly bright grade 12 class, it meant absolutely nothing. I decided to take the risk and see if anyone had any church background. “Anyone here go to church? Hands up?”

Not a single hand went up. I had been invited to this class of kids who were studying cultures comparatively and doing sociological analysis, by their teacher, Mrs. Jackson. While not a religious person herself, she was interested in faith issues and thought her students should have some exposure. So here I was with a 50-minute slot in which to chat with the brightest students about religion. Knowing something about religion is part of having a well-rounded education.

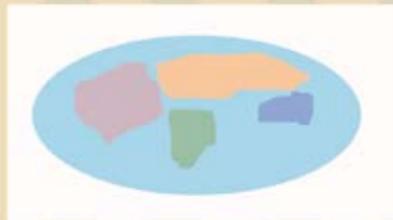
So I’d started off by pointing out that religious language has several levels of meaning—not just the literal. So when we say, “Our Father,” we don’t intend to say that God is a man. Again, blank stares. Obviously, they had never heard of the “Our Father,” and certainly it had never occurred to them to think of God as a man.

So I decided to provide a more concrete example: Passover. It was around Easter anyway, and they could grasp how the fascinating origin of that ancient, and still celebrated Jewish feast, could have multiple layers of meaning.

But nobody had any idea what Passover was. One person had a vague sense that it is something that Jewish people do sometime around Easter.

The explanation would be fun, so I launched into recounting the ancient story—God wished to rescue the ancient Israelites from slavery and so God told the Israelites to mark their doors with blood so the angel of death would distinguish them from the Egyptians. From there it would be straight-forward

‘If the church dies because people reject Christ’s radical call to justice—the social form of love—that’s one thing. But if it dies because we made it boring, or accessible only to people with a classical education, that’s something else.’



to develop the analogy, which the early Christians made, with Christ’s sacrificial blood providing us with escape from slavery in our time.

But I never got to the application. It was abundantly clear that a story originating 3,000 years ago about marking doors with blood was so bizarre that it warranted none of the students’ attention.

So I abandoned Passover and moved into experiences of awe and wonder.

But the issue remains. In a world in which intelligent high school students have never been to church and know nothing of biblical imagery, it is urgent that we find new ways to communicate the gospel. If the church dies because people reject Christ’s radical call to justice—the social form of love—that’s one thing. But if it dies because we made it boring, or accessible only to people with a classical education in ancient history, that’s something else.

Finding striking new ways to express the gospel is what the early Christians were urgently trying to do. They hunted for imaginative images that their contemporaries would immediately understand. Calling Jesus the modern

passover or the ultimate temple sacrifice certainly got people’s attention. The conversation was immediately underway—and with energy.

So what we need are startling and controversial images for Jesus that will grab people’s attention today. Based on what the early Christians thought, I think that’s the only kind of image that will work. If we have to take people through the convoluted history of ancient Jewish and Christian thought, we are telling them that Jesus belongs in the ancient world and not in ours. And that would be blasphemous.

If you know a high school student, ask him or her what they or their peers think about Jesus. And be prepared to sacrifice your previous understanding. Your sacrifice in listening respectfully might be the blood of a modern passover by which God rescues us from slavery to images about Jesus that have no power in our day into conversations of unimaginable power. Ω

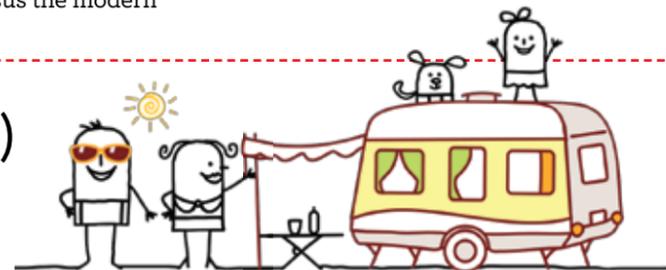
The Rev. Canon Harold Munn is rector of the Church of St. John the Divine in Victoria, B.C.

## Correction: The little trailer that could (the sequel)

The St. John’s trailer church on the First Nations reserve in Grand Rapids, Man. (*The little trailer church that could*, March), is a replacement for a new building that was not completed before a fire destroyed it around 2005. The diocese of Brandon, which acted as guarantor, has

been making payments since 1999 toward a \$50,000 Anglican Foundation loan and grant for the building, which had not been insured.

The original church, built around the end of the 19th century, was structurally unsound and needed to be demolished. The *Journal* re-



ported that an arson fire had destroyed St. John’s church in 1999. The Rev. Steven Martin, rector of St. John’s, receives a half-stipend and benefits from the diocese of Brandon, out of the support grant it receives

as a member of the Council of the North. He also receives a stipend from the congregation of St. James’ Grand Rapids, where he is also rector. The *Journal* identified Martin as a non-stipendiary priest. Ω

# 'We went from totally normal to total chaos'

Continued from p. 1

**Q:** How's your spirit?

**A:** It reminds me that life is precious and never should be taken for granted. I happened to be in the restaurant when it hit. I was in mid-sentence and the next thing [I knew], we were under the table taking shelter. Within one minute we went from totally normal to total chaos and destruction. We walked outside after it stopped. We saw that the building right across the road had completely collapsed; it was on the ground.

We think we're in control of our lives in the First World, and in actual fact, life is every bit as fragile here as it is in the Third World. But we ignore that. If it's not an earthquake, it could be a tornado or hurricane, a forest fire or a flood. Nature is much, much stronger than humanity and every once in a while, we become victims of the force of nature. But living in First World cities we forget that.

**Q:** Are pastoral centres operating?

**A:** We're asking every priest and the lay leaders to go door to door checking on neighbours. One huge concern is the rise in domestic violence. When people feel they have lost control, they often become violent towards people they love.

You can strengthen community and relieve tension by dropping in on your neighbour and having a cup of tea, and asking, "How are you doing? What can I do to help you?" Isolation is one of the great, great dangers at this time.

**Q:** What message would you like to convey to Anglicans here in Canada?

**A:** It's the same message I'm giving here, which is with the sense of total loss of control and a sense of



LLOYD ASHTON/ANGLICAN TAONGA

## A HELPING HAND Bishop Victoria Matthews comforts a Christchurch parishioner.

helplessness comes a strengthening of faith and hope in something that is beyond the human. We had record-breaking attendance at church across the city on Sunday. We had huge numbers for the memorial on Tuesday and people are saying, "I can't control what happens in

the next hour, but I can have a relationship with the God of love, and love is stronger than death, love is stronger than any earthquake. If I can re-establish a relationship with God and neighbour, that relationship with God and neighbour will see us through whatever the next hours,

weeks, months and years bring."

**Q:** What can Anglicans in Canada do?

**A:** We will be doing a fundraiser to rebuild the city of Christchurch. Virtually all our Anglican schools in the city have been badly damaged and roughly 26 churches. Plus there will be ongoing pastoral care and emergency services needed for people who are living right at the edge. I know the world is praying for us and I would say, "Please, don't stop." We need the prayers of Canadians and those around the world so that we keep our hope and our determination.

**Q:** How has this experience changed you personally?

**A:** I think the real answer will probably [come] a year from now. At the moment, there are some very, very basic changes.

I don't go anywhere without a wind-up torch, that's a flashlight in Canadian terms. It's self-generating. I don't go anywhere without a bottle of water. I always have my mobile phone charged because, if there's another earthquake, it may be my way of telling people where I'm trapped. I don't sit under a light fixture. I don't sit near a bookshelf that could come down on me.

You tend to sit in a room if the weather's good, which it has been, with the door open, in case you need to get outside quickly. [Also] one of the first things I learned in New Zealand is [to] have my shoes right beside the bed because one thing that happens [in an earthquake] is broken glass.

You need good strong shoes if you're going to get out of the house without lacerating your feet. Ω

An unabridged version of the interview with Bishop Matthews can be read online at [www.anglicanjournal.com](http://www.anglicanjournal.com)



The Anglican Foundation is pleased to be a Partner of this Signature event with the Anglican Diocese of Toronto, and the Oikos Network ([www.ucalgary.ca/oikos/retreat](http://www.ucalgary.ca/oikos/retreat)), a multi-faith network based in the Social Work Faculty of the University of Calgary that supports caring and advocating for the environment.

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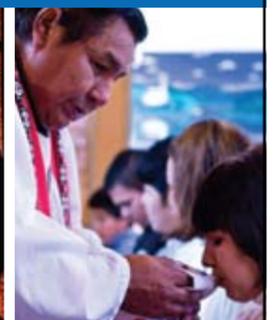
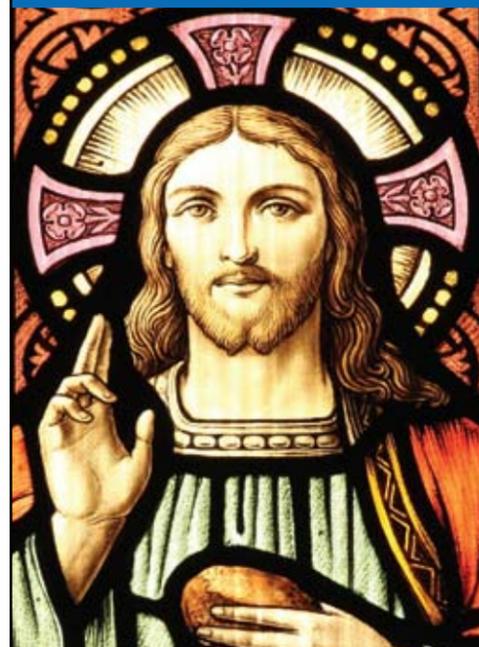
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Photo: Tamil refugee preparing spirulina, a nutrition supplement.  
Simon Chambers/PWRDF

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## FEATURE RE-THINKING HOW WE DO CHURCH

# Programs for every age group

Continued from p. 1

church school, which grew from four children to 20.

Next came the summertime Vacation Bible School (VBS), which pitched its tents on the lawn of the Church of the Redeemer, offering games, crafts and Christian education. "The VBS is going gangbusters," says Payne. This was followed by a youth group for adolescents and a back-to-the-Bible program for school-age kids. The latest offering is "Sprouts," a get-together for the very young, from birth to four years of age.

Today, St. Stephen's has programs for every age group and boasts strong volunteer participation that results in annual fundraising of about \$12,000. "That keeps the church in the black, year after year," says Payne.

The church's mission statement is evangelical: "God loves you; go tell it." Its value statement? "Faith, family, friends and fellowship."

Payne and his church colleagues brainstorm to enhance St. Stephen's curb appeal to potential members by devising welcoming messages for the church sign.

In Kitchener, Ont., St. George's of Forest Hill is also expanding. Already blessed with a large membership of 400 families, it has had a four per cent average increase in Sunday attendance over the past year, close to its annual goal of five per cent. "Sometimes it seems as though we're going broke for all the right reasons," says the Rev. Donald Davidson, rector of St. George's of Forest Hill, Kitchener, Ont. But the church has a strong community outreach program that's discovered that young families are looking for a place of worship where attending Sunday



CONTRIBUTED

**SUPERB WELCOME** The Rev. Jane Fletcher and Hilary Payne

## Expanding your horizons

Create excitement about membership and provide interesting ways to get involved. Here's how:

- Encourage people to be seen as the body of Christ in everything they do
- Provide a continuous program of Bible study
- Provide hospitality for all age groups
- Provide a wide range of events and programs that create volunteer opportunities.

service makes a difference in their lives. In turn, these families invite other families.

Every few years, St. George's gives itself a "vision checkup," in which it reviews what's going and adjusts its vision and approach accord-

ingly. "There's no such thing as a bad experiment. You always learn even from an experiment gone wrong," says Davidson. "We need to try new things. If we do nothing, we'll continue to see the same results." Ω

## 'The loss adds to our burden'

Continued from p. 1

In an interview with the *Anglican Journal*, Justice Sinclair warned that residential school survivors "are literally without the capacity to continue the healing work that they've started." The loss, he explained, has resulted in "further anger, further distress, and further alienation of survivors and their families towards the government."

It also has affected the work of the TRC. "The loss adds to our burden when it comes to sponsoring community events because now communities are looking for greater assistance," said Justice Sinclair.

Last year, the federal government decided that funding for the foundation would not be renewed after March 31, 2010. At that time, Indian Affairs Minister Chuck Strahl told Parliament that the decision did not mean that the federal government was ending its support for survivors. Instead, it committed \$199 million to Health Canada for programs that provide mental health and emotional support services for former students and their families. "The Healing Foundation has done good work, but it was never meant to be a permanent policy, a permanent service deliverer of the

federal government," the CBC quoted Strahl as saying.

The foundation, which is aboriginal-managed, was established in 1998 and provided with a one-time grant of \$350 million by the federal government as part of an action plan aimed at renewing Canada's relationship with its aboriginal people. Since then, the foundation has funded 134 community-based healing initiatives.

Meanwhile, the TRC has announced that, beginning March 15, it will hold hearings in 19 communities throughout Nunavik, Nunavut, Northwest Territories and Yukon. The hearings will lead up to the second TRC National Event, scheduled June 28 to July 1 in Inuvik. Ω



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# Milestones in Christian history

**DIANA SWIFT**  
STAFF WRITER

*As a reminder of the long, rich, passionate and sometimes violent history of the Christian church, the Anglican Journal is publishing "Milestones," a short feature that explores historical and intellectual events in the evolution of Christendom.*

Milestones is presented by



[www.anglicanfoundation.org](http://www.anglicanfoundation.org)

## April 23, 303

The death of St. George, the dragon killer and patron saint of England, Germany, Portugal and Venice and a saint is venerated in Russia and Ethiopia. As tradition has it, George



was a Roman tribune and member of Emperor Diocletian's Imperial Guard, who was executed for refusing to make sacrifice to the pagan gods. Venerated as a Chris-

tian martyr, he is first credited with dragon killing in the *Golden Legend*, medieval bestseller on the lives of the saints published in 1260. During the Crusades, George became the patron saint of knighthood.

## April 12, 1787

Outraged by racial discrimination against black congregants, Richard Allen, an ordained Methodist minister and former slave, broke away

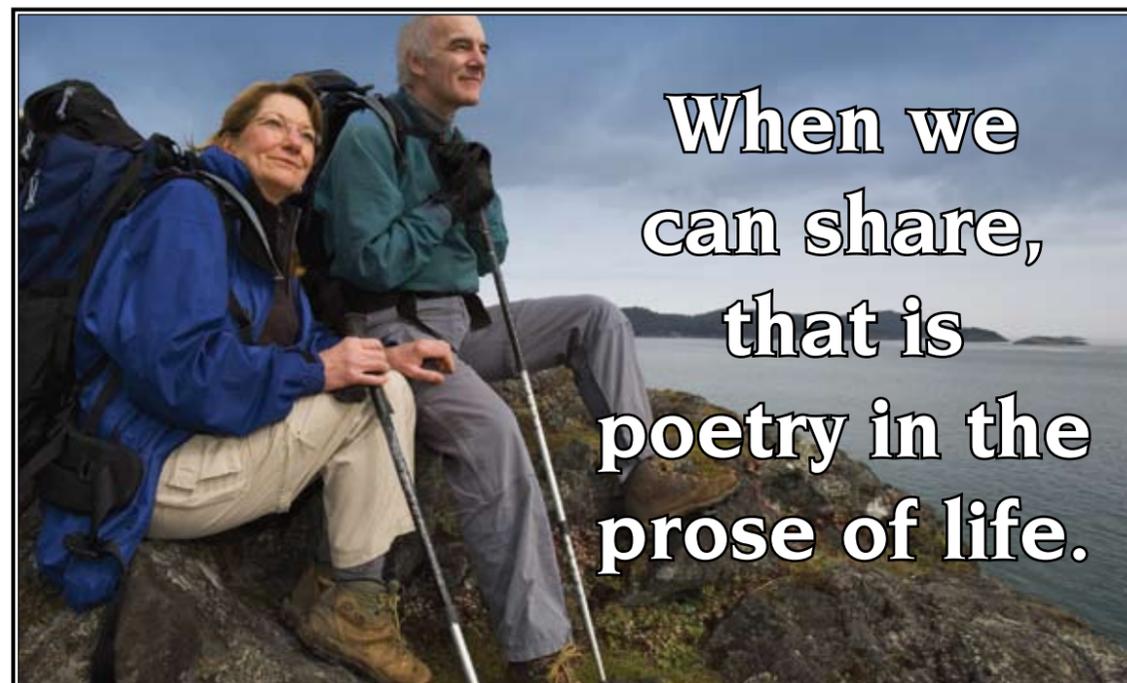


from St. George's, the first Methodist church in America, built in Philadelphia in 1769. He formed the Free African Society (FAS), which, though not religiously affiliated, served as a de facto Christian church. The FAS extended aid to the widowed, sick and jobless, regulated marriages, taught thrift, censured drunkenness, condemned adultery and attempted to improve morals.

## April 5, 1809

The Birth of George Augustus Selwyn, the first Anglican bishop of New Zealand. Granted a vast area of pastoral jurisdiction, he also laid

the foundations of the church in Melanesia and Polynesia. Having mastered the Maori language on the long voyage from England to New Zealand, he was able to preach to members of his new flock in their native tongue upon his arrival. In addition to collections of sermons, he wrote the tract, *Verbal Analysis of the Holy Bible, intended to facilitate the Translation of the Holy Scriptures into Foreign Languages*, 1855. Ω



When we can share, that is poetry in the prose of life.

Dick and Anne recently heard Dr. Sigmund Freud's thoughtful remark quoted in a homily given recently in their parish church – by me – as part of a focus on faithful and responsible stewardship...including, of course, gift planning.

After some prayerful thought and consultation with their adult children, they decided to revisit their wills. They were interested to see if their original wills, prepared years ago, really reflected their current situation, and primarily their values and priorities. So they made an appointment with their lawyer. She gave them very helpful advice and suggested a number of changes to consider, given their interest in helping to provide funding for their grandchildren's education and for the valued ministry and programme of their church.

They are especially interested in the music programme, partly because of their love for good music and partly because children, young people and their parents were responding so warmly to this important aspect of parish life...very much a part of the church's outreach to the local community.

Anne and Dick have made provision for a residual bequest of 20% of their estate for the work of God through their church, designated for the music programme and other ministry with children and young people. One day this visionary and thoughtful gift will make a very significant difference in the life of their faith community. In the meantime, Anne and Dick are grateful they are able to share, and feel they have grown in their faith journey because of their decision.

*For more information about bequests and other ways of supporting the work of God through the Anglican Church of Canada – your parish, diocese, General Synod, The Anglican Foundation, The Primate's World Relief and Development Fund, the Anglican Journal, the Compass Rose Society, or a theological college, please contact –*



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## MAY BIBLE READINGS

Date	Reading		Date	Reading	
01	John 14.1-14	<input type="checkbox"/>	17	Hosea 1.1-2.1	<input type="checkbox"/>
02	1 Peter 1.13-25	<input type="checkbox"/>	18	Hosea 2.2-23	<input type="checkbox"/>
03	Psalms 116.1-19	<input type="checkbox"/>	19	Hosea 3.1-4.19	<input type="checkbox"/>
04	Acts 2.37-47	<input type="checkbox"/>	20	Hosea 5.1-15	<input type="checkbox"/>
05	Habakkuk 1.1-17	<input type="checkbox"/>	21	Hosea 6.1-7.7	<input type="checkbox"/>
06	Habakkuk 2.1-20	<input type="checkbox"/>	22	Hosea 7.8-8.14	<input type="checkbox"/>
07	Habakkuk 3.1-19	<input type="checkbox"/>	23	Hosea 9.1-17	<input type="checkbox"/>
08	Luke 24.13-35	<input type="checkbox"/>	24	Hosea 10.1-15	<input type="checkbox"/>
09	1 Peter 2.1-12	<input type="checkbox"/>	25	Hosea 11.1-12.6	<input type="checkbox"/>
10	1 Peter 2.13-25	<input type="checkbox"/>	26	Hosea 12.7-13.16	<input type="checkbox"/>
11	John 10.1-21	<input type="checkbox"/>	27	Hosea 14.1-9	<input type="checkbox"/>
12	Ezekiel 34.1-10	<input type="checkbox"/>	28	1 Peter 3.8-22	<input type="checkbox"/>
13	Ezekiel 34.11-31	<input type="checkbox"/>	29	John 14.15-31	<input type="checkbox"/>
14	Acts 1.15-26	<input type="checkbox"/>	30	1 Samuel 2.1-10	<input type="checkbox"/>
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