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“We who desire healing for ourselves and for our world give thanks for the wounded intruder who breathes peace.”

A whisper, quiet words...

MICHAEL THOMPSON

BEGINNING with a dramatic donkey ride on Sunday, Jesus’ presence in Jerusalem provoked response. Those with power—religious, political—were profoundly worried. He tangled publicly with lawyers about taxes and Caesar and overturned the tables of the moneychangers. They looked for a way to arrest him.

But crowds surrounded him, hearing his proclamation of another kingdom—God’s kingdom—and seeing that kingdom enacted as the lame walked and the blind saw. A community of hope gathered around this young rabbi, a people who believed that God was doing something new in the ministry of Jesus, and for whom that newness promised to break open the hard shell of inevitability that surrounded and constrained their lives.

The authorities needed to find Jesus on his own, not surrounded by the crowds. They hired Judas, who betrayed Jesus to them in the dark solitude of a garden. A speedy trial, a hasty sentence from a frightened governor, a slow, painful death and a cold tomb. “That’s how we solve problems around here.”

Crowds scatter, disciples hide and leave town;

women weep and wait. A Sabbath comes and goes. At Sunday’s dawn, the women set out for the tomb. Stories begin: Mary hears her name spoken in love; a wounded intruder breathes peace into a room full of fear; Cleopas and his companion encounter a mysterious stranger who breaks bread *like that* in their Emmaus home. A fleeting thought, a whisper, quiet words, then growing into acclamation, song and celebration: “He is risen!”

We who desire healing for ourselves and for our world, who long for a future to break through the shell of inevitability that surrounds and constrains our lives, we who witness first-hand and on the TV news the hard relentless truth that power and death collude to make a world of fear and despair—we give thanks for the wounded intruder who breathes peace into fear-full rooms, who breaks bread *like that* in houses of worship and hospitality, who speaks our name in love. A fleeting thought, a whisper, quiet words, then growing into acclamation, song and celebration: “Alleluia! Christ is risen!” “The Lord is risen indeed. Alleluia!”

The Ven. Dr. Michael Thompson is general secretary of the Anglican Church of Canada.

BLUE ORANGE STUDIO



The Rev. Laurette Gauthier Glasgow

A stronger voice in Ottawa

STAFF
The Rev. Laurette Gauthier Glasgow has been appointed special advisor for government relations for the Anglican Church of Canada.

“This local presence will help facilitate the church’s relationships with elected representatives and government officials in Ottawa,” said Archbishop Fred Hiltz, primate of the Anglican Church of

see TIME, p. 3

Parishioners protest Priest leads anti-asbestos mission

DIANA SWIFT
STAFF WRITER

If the fourth of the five Marks of Mission seeks to transform unjust structures of society, how can Anglicans sit by while Canada exports cancer-causing asbestos to people in the developing world?

That’s what the Rev. Michel Dubord would like to know. Until he hears of some kind of ethical solution, he’s made it his mission to protest the exporting of Canada’s asbestos. His protest, which began during Lent, will continue until the end of April.

Each week, accompanied by parishioners from St. John’s Anglican Church in the Ottawa suburb of Richmond, Dubord carries signs to the community’s memorial cenotaph honouring the war dead. It was chosen as the protest site to emphasize the threat to life for asbestos users in developing

countries. “We want to get the message out that Canada exports a hazardous substance to some of the world’s most vulnerable people,” says Dubord.

The substance in question is chrysotile asbestos, a white silicate mineral used as a binding agent in cement. The rot-resistant material is also used to fireproof as well as insulate homes in Africa, India, Korea and Thailand—even though it is a known carcinogen that has been linked for decades to fatal pulmonary diseases. Critics point out that Canada is the only G8 country to allow the export of asbestos and the only G8 country that has not supported adding chrysotile asbestos to the list of hazardous substances in the Rotterdam Convention, an international treaty on the traffic of hazardous chemicals

see ASBESTOS, p. 3



ANDREW DUNSMORE

DEFENDER OF THE FAITHS

As part of her Diamond Jubilee year celebrations, which began on Feb. 6, Queen Elizabeth II attended a multifaith reception at Lambeth Palace hosted by the Archbishop of Canterbury, Rowan Williams. Here, the Queen and Archbishop Williams, shown at right, admire a silver “stupa” or mound, which is a sacred Buddhist reliquary.



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TRC report calls for continued cooperation

MARITES N. SISON
STAFF WRITER

According to Archbishop Fred Hiltz, primate of the Anglican Church of Canada, “faithful reporting” contained in the Feb. 24 interim report of the Truth and Reconciliation Commission (TRC) calls for “continued cooperation” among churches involved in the tragic legacy of the residential schools.

For National Indigenous Anglican Bishop Mark MacDonald, the report indicates that the commission is only “the beginning of the process” and that when dealing with First Nations peoples, the government needs to move



Fred Hiltz Mark MacDonald

from a social welfare model to a nation-to-nation model. “We’re in that same kind of process [in the church],” he told the *Anglican Journal*. “The government needs to work towards that; the church needs to work towards that.”

Created as part of the 2007 Indian Residential Schools Settlement Agreement, the

TRC’s mandate is to document the 130-year history of residential schools in Canada and to educate Canadians about them.

“Because residential schools operated for more than a century, their impact has been transmitted from grandparents to parents to children,” says the report. “This legacy from one generation to the next has contributed to social problems, poor health and low educational success rates in aboriginal communities today.”

Bishop MacDonald urges Canadians to get familiar with the report, which is available on the TRC website at www.trc.ca.

Archbishop Hiltz says he supports the report’s 20

recommendations, which address such issues as education, health and recovery of culture and tradition. But he says the recommendation for government and churches to establish an ongoing cultural revival fund must be discussed fully.

“Loss of language and culture has always been a conversation, and our church, through the Healing Fund, has supported initiatives around [it],” he says. “I think there would have to be much more detail around how much [money] we are talking, [about and] how is it collected and distributed.”

Although the Anglican

church apologized to residential school survivors in 1993, the report does not acknowledge this, noted Archbishop Hiltz, who says he was surprised by this. Neither does it mention “the considerable initiatives churches have taken to demonstrate their sincerity in making these apologies,” he adds.

“The TRC interim report is not a concluding document,” Nancy Pine, TRC senior communications and outreach adviser, told the *Journal*. The TRC will release a more “... detailed report upon completion of the full mandate,” in 2014, she explained.

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May Bible Readings

Day	Reading	Day	Reading
01	Isaiah 30.8-26	17	Psalms 103.1-22
02	Isaiah 30.27-31.9	18	Psalms 103.1-22
03	Isaiah 32.1-20	19	John 16.16-33
04	Acts 8.26-40	20	John 17.1-26
05	1 John 4.1-21	21	Leviticus 23.15-22
06	John 15.1-10	22	Deuteronomy 16.9-12
07	John 15.11-16.4a	23	Ezekiel 37.1-14
08	1 John 5.1-21	24	Acts 2.1-21
09	Acts 10.34-48	25	Psalms 104.1-18
10	Acts 11.1-18	26	Psalms 104.19-35
11	Psalms 96.1-13	27	John 16.4b-15
12	Psalms 98.1-9	28	Romans 8.1-17
13	Proverbs 31.10-31	29	Romans 8.18-39
14	Acts 1.1-11	30	Isaiah 6.1-13
15	Psalms 1.1-6	31	Luke 1.39-56
16	Psalms 47.1-9		

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Time ripe

Continued from p. 1

Canada, in a joint statement with Bishop John Chapman of the diocese of Ottawa, which is co-sponsoring the position.

Glasgow, the incumbent for the parish of St. James, Leitrim, Ont., has been serving on the diocese of Ottawa's government relations advisory panel. This new position was a key recommendation in the church's strategic planning document, Vision 2019, which was endorsed by General Synod in 2010.

Bishop Chapman said, "The time is ripe for us to move in this direction, to claim our place, as one religious voice among many in the shaping of policies and in constructive engagement on behalf of those for whom we speak."

According to the announcement, Glasgow's background made her an ideal candidate for the job. She has extensive public policy and diplomatic experience, theological grounding and experience in parish ministry and church governance. Originally from Winnipeg, Glasgow earned a B.A. from the University of Manitoba and an M.A. in international economics from Johns Hopkins University. She has served in the public service in Canada and abroad for three decades. She is also a member of the advisory board of the Centre for Religion in Public Life at Kellogg College, Oxford.

Killer buildings

Canadian anti-asbestos lobby calls for registry

DIANA SWIFT
STAFF WRITER

Once considered a miracle mineral for its cheap fire- and heat-proofing properties, asbestos has been used in everything from smelting gloves and aprons to acoustic tiles. It found its way into many Canadian public and private buildings from the 1930s to the early 1980s. And while Canada has regulations to protect those working in asbestos mining and the manufacturing of asbestos products, asbestos still lurks in the walls, roofs, floors and heating systems of schools, hospitals and older homes.

The most vulnerable Canadians—including children, the elderly and the hospitalized—have been and continue to be exposed. Not only is asbestos-related illness on the rise in Canada, much of it is diagnosed decades after the period of main contact, making it difficult or even impossible to treat.

Now, one Canadian affected by occupational asbestos exposure is choosing to fight back. In Saskatoon, Howard Willems, 59, has been diagnosed with mesothelioma, a lethal malignancy of the



DEWITT AND ILYA ZLATYEV

Asbestos in Canadian public buildings is exposing children, the elderly and those in hospital to a carcinogenic material.

lining of the chest wall, which can invade the lungs and is caused by long-term asbestos exposure. In fact, 80 per cent of mesothelioma patients have worked with asbestos for extended periods of time. The invasive disease has already cost Willems his right lung and is now attacking his left.

Willems spent three decades as a federal inspector overseeing repairs in old, asbestos-ridden food-processing plants. "No one warned us that there was a potential hazard with asbestos or told us to wear a HEPA filter mask or even a simple face mask," he says. "There was no labelling or signage about asbestos, yet the

danger had been known to the industry since the 1960s."

Now Willems is lobbying Ottawa and his provincial government to set up registries of buildings in which people may still be exposed to this deadly fibre. To read Willems's open letter to Conservative MPs, go to <http://prairies.psac.com> and under Health and Safety click on "Open letter."

"I've had zero response from my letter to federal MPs, but the provincial government was receptive to my presentation on a registry," Willems told the *Anglican Journal*.

According to Willems, the feds have taken the party line that Canada's chrysotile

asbestos is relatively safe. "That safety claim has now been refuted by major scientists from all over the world," he says, adding that, hypocritically, Ottawa has removed 1,000 metric tonnes of asbestos from the parliament and other federal buildings.

In Quebec, environmentalist Daniel Green of the Society to Vanquish Pollution has compiled a list of almost 300 public buildings harbouring the toxic fibre. He alleges that the government of Quebec has an unreleased list of 1,550 affected buildings. For a list of federal buildings that still contain asbestos, go to

www.cbc.ca/news/pdf/list-of-buildings-asbestos.pdf.

Asbestos poisoning an insidious process

Continued from p. 1

and substances.

While occupational safeguards protect workers in this country, "Canada has no means of monitoring the use of Canadian asbestos elsewhere," says Michaela Keyserlingk, an Ottawa-based asbestos activist. And despite safety rules here, the mineral poses a serious threat to Canadians as well because it has been used in the construction of tens of thousands of homes and public buildings.

According to the World Health Organization, asbestos is responsible for about 100,000 deaths a year worldwide. Asbestos sheds tiny dust fibres that, once inhaled, become entangled in lung tissues. This can trigger asbestosis, a scarring of the lungs, as well as lung cancer and mesothelioma, a terminal cancer of the lining of the chest wall. It can take decades for asbestos exposure to translate into diagnosable diseases.

Until recently, the mineral was extracted at two mining sites in Quebec, which in their heyday sent hundreds of thousands of tonnes of asbestos to developing countries. The fa-



CHRISTOPH ENGEL/GREENPEACE

Quebec mines have sent tonnes of asbestos to Third World countries.

cility at Thetford Mines closed last year, at least temporarily, due to access problems, and the Jeffrey Mine in Asbestos, Que., also cut back operations last year due to money problems in mining operations underground. The Jeffrey Mine's owners remain hopeful, however, that the Quebec government and private investors will solve these problems. The mine is still producing 20,000 tonnes. (At its peak it mined 800,000 tonnes.)

Keyserlingk knows all about the insidious course of asbestos poisoning. In 2009, her fit and health-conscious husband,

Robert, a retired university professor, died from mesothelioma. Never a smoker, he had spent summers in the 1940s and 50s working on naval ships, where he was exposed to asbestos. "Today, there are still plenty of schools, hospitals and other public buildings with asbestos in them," she says.

After Robert's death, Keyserlingk embarked on a campaign to stop Quebec mining companies from exporting asbestos to the developing world. Her website at www.canadianasbestosexports.ca documents the dangers of asbestos and shows how people

of conscience can help influence the federal government to shut down the mines for good and end the export of asbestos to the developing world.

For its part, the Quebec industry association, known as the Chrysotile Institute (www.chrysotile.com), says it is committed to the safe and responsible use of asbestos. It also points out that current WHO policy does not support a chrysotile ban. The WHO has proposed a global plan of action on workers' health, which, according to the institute, suggests that asbestos-related diseases can be eliminated by the controlled use of chrysotile.

The ailing Quebec asbestos industry is fighting back. Bernard Coulombe, executive director of the Jeffrey Mine—the world's largest asbestos mine—disputes the WHO mortality figure and says the number is much lower. He also contends that Canadian chrysotile is less hazardous than other forms of the mineral. The mine's owner, Balcop Ltd., is seeking a \$58 million bank-loan guarantee from the Quebec government as well as \$25 million in private invest-

ment to revive operations.

In 2011, a campaigning Prime Minister Stephen Harper took the position that Canada is only one of several exporters of chrysotile, which remains a legal building material in many countries. His government, he said, would not put Canadian industry in a disadvantaged position in a market that permits the sale of asbestos.

So, even as Ottawa is removing tonnes of asbestos from federal buildings, it supports the export of Canadian asbestos abroad.

Though tragic, the rising toll of asbestos-related disease and deaths in Canada (estimated at 100 a year) is helping the cause of activists like Keyserlingk and Dubord. "What's really raised awareness is the growing number of Canadians who are having serious health problems or dying—especially in indigenous communities where the houses are full of asbestos," Keyserlingk says.

The Quebec asbestos-mining industry appears to be on its last legs. And activists such as Dubord and Keyserlingk are appealing to people of faith and conscience to keep it that way.



Why be a Christian?

MARK MACDONALD

ONE OF THE most common questions I receive when speaking to non-indigenous audiences is this: Why would an indigenous person want to be a Christian? Most often, it is said or implied that it should be near impossible for people to look beyond the suffering related to the misdeeds of Christians. At times, the question is offered by people who recognize the great depth and wisdom of indigenous traditions.

At these times, I think of a dear Lakota friend who, when asked that question, answered, "That's simple: Jesus." I have learned since then that he spoke for many people. Jesus is the compelling and most complete answer to the question of why indigenous people would want to be Christian.

For many in Western societies, Jesus can't be separated from their experience of church. Both Jesus and the church are thought to be a product of Western culture. Jesus either appears to be the ultimate cheerleader for personal and societal good or, perhaps, as the founder of an institution with an ambiguous record and an increasing irrelevance. For a majority of people in society, his word and deeds have come to lack the power to disturb and, increasingly, even the power to ruffle.

For most of the indigenous people I meet, even those who do not claim to be Christian, Jesus is seen quite differently. His words and actions are seen as a powerful and prophetic confrontation with any status quo that does not put God and the weak ones first. He is portrayed in scripture, quite clearly, as both a deep part of creation and also its wise ruler. He is very interested in every person, even those who seem faraway from him. He gives his life for the people, in sacrificial love, which is said to be the highest value of indigenous community. He is raised from the dead and is immediately present as the blessing of life, something that is experienced in a mysterious but tangible way.

So there is a surprising vitality to the faith that indigenous people have in Jesus. Many Westerners might be tempted to receive this emphasis on Jesus as yet another example of primitive indigenous faith. I don't think so. I think it is a vision of the future.

The gospel of Jesus is infinitely translatable. Its horizon is not limited to the culture and religion of any one group. Its capacity is not bound to the mistakes of its would-be proclaimers and practitioners. Today, in many peoples, indigenous and not, it is reaching for a new horizon.

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

Choosing life

KRISTIN JENKINS

I was only half awake as I settled into the back of the cab, but there was no mistaking the cigarette smoke. Fair enough, I thought to myself. I kept you waiting.

It was my weekly taxi ride to the VIA Rail station, to catch the train from Belleville to Toronto. The driver had the radio tuned to the local station, CJBQ. I remembered that my father had always called it CJB-Queer, long before I knew that "queer" had other connotations. All I knew was those hurtin' tunes drove me bananas, too.

The 6 a.m. newscast jolted me out of my reverie. Some poor soul had jumped off the bridge into the Bay of Quinte. That must have been a drop of at least 150 feet, I thought to myself. The newsreader continued: *Whether or not this individual survived is not known at this time.*

I immediately thought of Sarah. For four years, Sarah had the office next to mine at the publishing company where we both worked. We were both moms of young children and each of us was editing a national magazine.

I often found a note on my desk whenever the latest issue of my magazine arrived from the printer. There was only one person who ever gave me that kind of feedback: in writing—in calligraphy no less—on classic stationery, thick and off-white. Knowing Sarah, the jet-black script had probably flowed from a Mont Blanc.

I read your spring issue from cover to cover last night, her note read. It was wonderful. The article on traveling with small children will make such a difference to our family vacation this summer. Thank you so much, Kristin!

Mercifully, the culture at work was



child-friendly and on occasion, when a pediatrician's appointment was part of the day's to-do list, Sarah or I would bring a child into the office. One day, to lend Sarah a hand while she met with visitors, I held her eight-month-old son on my lap as I proofread. I remember the smell of his sweet little head as it bobbed back and forth between me and the pages laid out on my desk. Knowing how Sarah doted on her children, I felt flattered to be entrusted with his care, however briefly.

We both moved on to other jobs and as these things often go, contact between us became sporadic. When news arrived of Sarah's sudden death, it came as a shocking, brutal blow.

She had checked into a hotel near her home, I was told, and taken a lethal dose of pills. Police had located her through the credit card transaction.

After the funeral, there was talk that Sarah had been found in the bathtub, wearing her best clothes, her purse around her neck. A note to each of her children had been placed on the floor beside the bath, their names carefully written out. She was 43.

Depression has many faces, some more difficult to recognize than others. Sure, it may be triggered by a real-life crisis, but what distinguishes major depression from garden variety distress is that it doesn't end on its own. The only way to keep from putting a leg over the railing is to get help.

Doctors I've spoken to say depression is a chronic disease, caused by a neurochemical imbalance. Chances are you'll need treatment for the rest of your life, just like someone with diabetes. According to the Public Health Agency of Canada, about eight per cent of adults experience major depression. Unfortunately, many don't seek treatment.

Sarah had just begun treatment for depression, and yet she still took her own life. I do know that for some people prescribed antidepressants, the first few weeks can be dangerous. Sometimes, the medication can energize before it improves mood.

Maybe that's what happened to Sarah; I don't know. But I have to ask: Are our clergy trained to spot the warning signs of depression and impending suicidal behaviour? Are they equipped to provide comfort and support in a way that augments the efforts of friends, family and perhaps a medical practitioner? How do we recognize the many faces of depression in those most at risk: the elderly, teenagers, the newly bereaved, the addicted and even mothers.

Ultimately, pastoral care provides a link to a world that knows no church and state boundaries, a place where the deeply desperate are crying out for a reason to live.

Kristin Jenkins is editor of the *Anglican Journal*.

EMAIL: kjenkins@national.anglican.ca

LETTER

LET'S GET REPRESENTATIVE

In the March issue of the *Montreal Anglican* [p. 4] a picture with the caption read in part, "More than 40 women priests from across Canada attended a service at St. John's Church in Lunenburg, N.S."

All the women priests in the picture were white Anglo-Saxon Canadians. Conspicuous by their absence were visible minority women ordinands to the priesthood in the Anglican Church of Canada. "We

were edified and encouraged by the fellowship and being able to connect with our sisters," Canon Borden Taylor said.

What of those sisters, those visible minorities, who comprise more than 40 per cent of regular churchgoers? In the dioceses of Montreal and Toronto, respectively, visible minorities comprise the majority of worshippers in most churches today. It can be said that had it not been for visible minorities, there would be more church closures.

Our primate, in his comments about the residential schools, said, "Racism is endemic in Canada, even in our churches today as well." The church has to seriously address this issue if it is to survive. The Anglican church has lost hundreds of its members, particularly those from visible minorities, who have experienced some form of alienation.

Dr. Ivan D. Harding
Montreal

ANGLICAN JOURNAL

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ANDREA MANN

St. John the Baptist Church, Cuba

The sounds of hope

FRED HILTZ

IN PALMA SORIANO in Cuba, there is a house that sits next to the ruins of a church destroyed by a hurricane. Through a window on the second floor of that house, we could see Fr. Halbert, the parish priest, pounding back sheets of galvanized metal that covered the entrance to St. John the Baptist Church. The sound was deafening, but he was determined. As he finished, we got our first glimpse of the people who had gathered outside. Down we went to meet them.

One by one, they introduced themselves. An elderly woman said she was baptized in this church. With tears in her eyes, she told us how beautiful and well kept it once was. Drawing our attention to the piles of broken wood and brick and tile on which we stood, she drew her hands together in hope that



one day they could worship again within these walls.

Then a woman came with her grandchild, who had

difficulty walking over the rubble. Rosie wanted to sing. She had the voice of an angel. Her singing inspired all the other children to sing, too.

Bishop Griselda Delgado del Carpio offered words of encouragement for the people's resolve to rebuild their church. I was asked to pray for God's blessing on their labours. Their amen echoed far beyond the ruins.

Then Halbert sent us back out into the street. He stayed inside to close up the entrance. I helped others hold the metal sheets as he pounded them back into place and nailed them to what was

left of the door frame. This time, I not only heard the blows of the hammer, I also felt them.

I think often of that little congregation.

For them, the blows of the hammer to open the entrance to their temple were the sounds of hope. There, they could gather to pray and sing. Brief as the time was, it lifted their hearts.

As I hear once again how an angel rolled back the stone that sealed the tomb where Christ was laid, and "sat on it" (Matthew 28:2), I shall be thinking of those dear people of God in Palma Soriano, their temple and its entrance, their resolve in rebuilding—and their hope of rising again in Christ.

May their Easter and yours be full of joy and gladness!

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

LETTERS

ANGLICAN ANXIETY

It seems to me that the usual Anglican anxiety about the (declining) state of the church and George Sumner's letter (*Spiritual new wave*, Jan. 2012, p. 5) are related. In response to the first, I'd like to say only that "stability" isn't a bad word and it might even be a good value—gasp—for the Anglican church to adopt when considering our fast-paced changing world.

As for Sumner's letter: Yes, what often masquerades as "prophetic," "new" and "bold" in the church (usually in response to our institutional anxieties) are actually none of those things. The same old heresies get trotted out over and over again. Sometimes they're cleverly repackaged, but I think it's a grave mistake (not to mention dishonest) to pretend that they are somehow "fresh" and "exciting."

I love the Anglican church. That's why I joined. I'm not worried if we're relevant or "accessible" or even "prophetic."

"Rich" and "influential" are even lower on my list. "Faithful" is good enough for me.

The Rev. Fr. R. Shane Bengry
Carberry, Man.

THESE FOUR THINGS

In the Letters to the editor [*More lay people, please*, Feb. 2012, p. 6.], John Laidlaw suggests that the church sometimes seems to exist for the benefit of the clergy.

Douglas Webster, a former dean of St. Paul's in London, Eng., goes even further in his book *Unchanging Mission* (Hodder & Stoughton, London; 1967, p. 88): "These four things—buildings, clergy, theological colleges and social respectability—are all things which we take for granted for the church. We cannot conceive of the church existing without them. If we did not have to raise money to build new buildings and maintain old ones, if we did not have to train and maintain the clergy and undertake social service in our own country and elsewhere, what would members of the church do? What did the early church do when it did not have to trouble about these things? It converted the Roman Empire."

The Rev. David W. Morris
Waterloo, Ont.

STILL CHUCKLING

I am still chuckling over John Laidlaw's letter (*More lay people, please*, Feb. 2012, p. 6). He did mean it as a joke, didn't he, when he



DAVID ANDERSON [HTTP://DAVIDANDERSONILLUSTRATION.COM](http://DAVIDANDERSONILLUSTRATION.COM)

UP THE CREEK

In the early days of Canada, the only means of travel for any distance was by canoe. This is sometimes represented in stained glass windows, church architecture and furnishings. I am starting a project to document the canoe as a design feature in our churches. My goal is to create a slide show with photos and commentary telling the story behind the creation of each item. I am asking readers to share information about windows or other items that feature a canoe. gaggert@mnsi.net or 519-253-4055.

Gordon Haggert, Windsor, Ont.

suggested that our clergy should return to the practice of earning a lay livelihood? Now, if we could only organize our congregations to become sick or troubled or want funerals only on weekends when our priests would be free to attend to us.

Vonnie Ste-Croix
Huntingdon, Que.

IS HE OR ISN'T HE?

Why is the Anglican church losing members of their congregations? The answer is that the Anglican church is not consistent.

Is God all or isn't he? Make up your minds. If he is good and being all, then evil is but an erroneous human concept.

People rebel eventually against illogic and contradictions, especially those of today.

H. Rathlou
Mississauga, Ont.

SLIPPERY SLOPE

In February, CBC news reported that the CSIS (Canadian Security Intelligence Service) is reversing its policy of discarding information obtained through torture. Now it will accept information obtained through torture when "lives or public safety are at risk."

Canada is on a slippery slope. The political and ecclesiastical powers who authorized the torture killing of our Lord Jesus Christ used this argument to justify their actions. It has been the standard rationale for centuries.

We must ask, "Who is Lord?" Our baptismal vows require us to respect the dignity of every human being. That includes people who are tortured. Would Jesus want Christians and the Anglican church to condone this new policy through our silence?

Colin Miles
Vancouver

MUCH NEEDED MINISTRY

I was very glad to see an insert on religious orders of the Anglican Church of Canada in the February edition of the *Anglican Journal*. The ministry of these religious orders is vital to our beloved church.

The help of the Order of the Holy Cross was very valuable to me in terms of vocational discernment, and the connection with them of spiritual direction and friendship continues to be greatly important to me in my ministry today. The knowledge that the religious orders are always, constantly, at prayer for the ministry of the wider church is greatly comforting. Thank you to all members of religious orders of the Anglican church for your much needed ministry in our midst!

The Rev. Daniel Bowyer
Ilderton, Ont.

LEARN, REFLECT...AND ACT!

Re: *The war on poverty* [Feb. 2012, p. 10]

During the 1930s, members of the Antigonish Movement helped thousands of Nova Scotians lift themselves out of poverty and dependency. How? They showed them how to organize.

Poor in money is poor in power, and until people learn how to come together, handle their tensions effectively and use all the resources available to them, they will always be the objects of charity, relying on the kindness of strangers.

The mantra of the Antigonish Movement was "Listen! Study! Discuss! Act!" and there are numerous people in Canada following its dictates. Those running The Working Centre in Kitchener, Ont., for example, are among them. Anyone serious about tackling poverty should search out such places, learn from those running them, reflect—and act!

Jim Lotz
Halifax

SET THE RECORD STRAIGHT

The Rev. Gordon Maitland, in his article *The Golden Jubilee of the BCP* (Mar. 2012, p. 10), states that the primate in 1962 was Archbishop Howard Hewlett.

In fact, it was Archbishop Howard Hewlett *Clark*.

Sheila Welbergen
Winnipeg

Faith and healing

Everything is done in the name of placing a person's burden at the foot of the cross

VICTORIA GAITSKELL

FOR MANY, spiritual healing calls to mind televangelists such as Benny Hinn, whose "Miracle Crusade" fills huge stadiums and sends devotees fainting backwards into the arms of burly attendants. In contrast, Anglicans have their own form of spiritual healing, one that seeks to imitate the acts of Christ with quiet compassion.

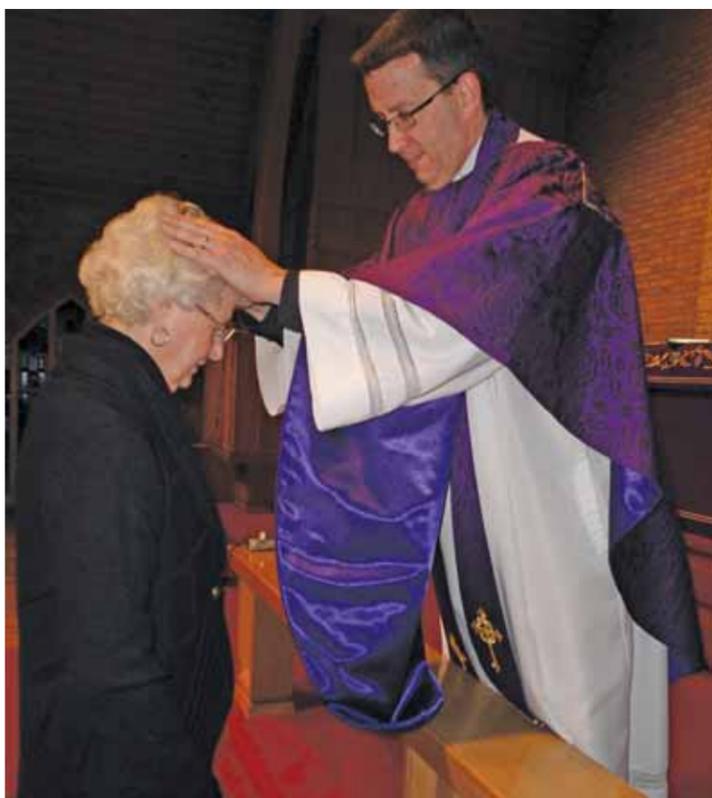
"Anglican healing has nothing to do with placing the emphasis on a cure," explains Shelley Tidy, pastoral care associate at St. Paul's Bloor Street in Toronto, who for the past six years has chaired the Bishop's Committee on Healing in the diocese of Toronto. "Everything is done in the name of lightening a person's burden by placing it at the foot of the cross," she says.

From small disappointments—such as losing a hockey game—to big-ticket items such as job loss or death of a loved one—"we see our prayer bearing fruit in our lives," says Tidy, adding that this doesn't mean physically curing a problem but rather offering "a better support system, or a better ability to live with pain or find meaning in suffering."

Anglican healing sacraments include the laying on of hands and anointing with oil, both accompanied by prayer. While performing the laying on of hands is restricted to ordained clergy, anointing may also be performed by licensed laity under the supervision of a priest.

Every year, Tidy runs a popular fall weekend program at the Convent of the Sisters of St. John the Divine in Toronto to train lay anointers through lectures, practical training, group discussion and prayer. Before training, a prospective lay anointer must receive approval from his or her incumbent and undergo a screening process. After completing the program, the incumbent petitions the area bishop to grant a licence. The annual program is often booked to capacity.

There are many congregations and individuals working to promote healing ministry, both in parish settings and in their larger communities.



CONTRIBUTED

The Rev. Canon Joseph Asselin performs a healing ministry.

Speaking to a need

Last October, the Rev. Canon Joseph Asselin, rector of St. Cuthbert's, Oakville, Ont., observed St. Luke the Physician's Day by inviting Bishop Michael Bird of the diocese of Niagara to perform a laying on of hands at the altar rail after communion. At first, some in the congregation balked. Some even boycotted

the service. "So we went out of our way to make it non-threatening and ordinary, the way it should be," explains Asselin.

He estimates that 70 per cent of the people present at the service opted for healing. "It speaks to a need. Now that the controversy has died down and we have established trust, we plan on doing it more regularly," Asselin says.

Specialized rehab

The Toronto convent where lay anointers are trained is the Mother House of the historic Sisterhood of St. John the Divine, which was founded in 1884. Next door is St. John's Rehab Hospital, the convalescent hospital founded by the sisters. Today, it provides specialized rehabilitation services to 160 inpatients and a large and growing number of outpatients. This year, St. John's celebrates its 75th anniversary.

Four sisters provide spiritual and compassionate care to all hospital patients and run the hospital's Anglican chapel. Patients and staff use the chapel, which also provides a Wednesday morning Anglican eucharist with laying on of hands and an ecumenical Sunday service. In addition, the chapel has a Muslim prayer mat and a blank wall facing Mecca. On Fridays, priests



CONTRIBUTED

Sister Helena with Nurse Blossom

bring communion to Roman Catholic patients, and the sisters provide Sabbath candles to patients of the Hebrew faith.

Adjoining the sisters' living quarters is a guest house that accommodates families of out-of-town hospital patients and an eight-bed infirmary for the nuns. It is staffed with nurses and personal-care workers, whose oldest charge, Sister Constance, is 108.

A ministry the church needs

About four decades ago, Larry Mitchell introduced an innovation similar to the Rev. Canon Asselin's (see story at left). Mitchell is an archdeacon emeritus who for 29 years was rector of St. Stephen's Anglican Church in Saskatoon.

Early in his tenure, Mitchell became involved with the International Order of St. Luke the Physician (OSL), an ecumenical organization started in 1932 by John Gayner Banks, an Episcopalian priest. Today, with more than 7,000 current members, OSL provides missions, conferences, training and resources on Christian healing ministry.

"As a new priest, I wanted to make a real difference for the people coming to church who were hurting," says Mitchell.



Larry Mitchell

One Sunday, after talking about how Jesus healed the sick, he invited people to come forward to the

altar for a healing prayer. Then he turned and knelt in front of the altar. "I thought, 'Oh my God, I'm going to be fired!'" he recalls.

The lineup for healing extended along the altar rail and down the aisle to the back of the church. "That experience told me this is a ministry the church needs to develop," says Mitchell, who served as North American director of OSL from 2004 to 2011. The first Canadian to hold the office, he retired from OSL last year at age 70, but still serves as an *ex officio* board member.

Helping the dying find peace

Besides working as honorary lay pastoral assistant at St. Cuthbert's, Oakville, Brenda Garvey is multifaith chaplain at Trillium Health Centre in Mississauga, Ont., one of Canada's most multicultural cities. The experience of supporting a 38-year-old friend with three children through terminal breast cancer inspired Garvey to take a Master of Divinity degree, followed by clinical pastoral education and a one-year residency as a Toronto hospital chaplain. Garvey is also a licensed lay anointer. In 2006, Trillium hired Garvey to assist patients with cancer and other terminal illnesses and their families.

"Death is as much a sacred



Brenda Garvey

miracle as birth," says Garvey, who notes that when she anoints Anglican patients with the same oil with which

they've been baptized, "they feel they have come full circle and been touched by God again."

As Garvey sees it, her job is to help people of different faiths, or of no faith, have "a good death experience." By offering comfort and meaning, Garvey helps them "to be present in each precious last moment."

"I walk in with Christ within me, looking at others with Christ within them, and try to help them find the peace within themselves," she says.

People feel more relaxed, whole

Pat Lithgoe, a parishioner of St. Christopher's, Burlington, trained as a nurse before learning Therapeutic Touch (TT), a "contemporary interpretation of several ancient healing practices" that promotes the natural healing process, according to the Therapeutic Touch Network of Ontario.

By giving demonstrations at church, Lithgoe encouraged fellow parishioners to receive TT training. Five years ago, a group obtained approval from their rector, the Ven. Dr. Steve Hopkins, to offer therapeutic touch before Sunday morning services in a quiet room removed from the sanctuary.

"People who receive it report feeling better, more whole and more relaxed, even in the midst of illness," says Hopkins. "I'm happy to walk this journey and explore how it fits within

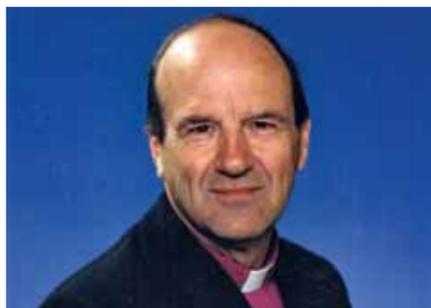


Pat Lithgoe (left), Jane Stephen

our ministry overall," he adds.

When Lithgoe turned 80, she turned coordination over to Jane Stephen, a retired high-school English teacher also trained in TT. "One thing Anglicans are remarkably good at is walking as a community with people through the whole course of their illness," says Hopkins, pointing out that some people may pray or offer a practice such as therapeutic touch, "while others make food for the sick or funeral receptions."

Victoria Gaitskell is a journalist and parishoner at St. Cuthbert's, Oakville, Ont.



CONTRIBUTED

Bishop Jack Sperry

TREASURED INUIT CULTURE

The Right Rev. John (Jack) Reginald Sperry, former bishop of the Arctic, will be remembered as a spiritual mentor, linguist and lover of Inuit culture. He died Feb. 11 in Hay River, N.W.T., at age 87.

Born 1924 in Leicester, Eng., Bishop Sperry served with the Royal Navy from 1943 to 1946 before emigrating to Canada. In 1950, he moved to Kugluktuk (then Coppermine), Nunavut, where he served as a missionary for 19 years with his wife, Betty, a nurse. He was elected diocesan bishop in 1973, a position he held until he retired in 1990.

When the young Sperry first arrived in Kugluktuk, the Inuit lived a traditional life on the land and primarily spoke Inuinnaqtun. Sperry not only mastered Inuinnaqtun, he translated the Bible, prayers and hymns, and taught locals to read and write. He also led the community in building Kugluktuk's first church.

In 2002, Bishop Sperry was named to the Order of Canada. This year he was scheduled to receive one of 60,000 Queen's Diamond Jubilee medals. Survived by daughter Angela, son John, and their families, he was laid to rest in Yellowknife, beside his wife, who died in 2001. —D.S.

QUIETLY MADE A DIFFERENCE

Hugh McKellar, a remarkable humanitarian and long-time volunteer died Feb. 8 following surgery. A retired high school English teacher and librarian, McKellar had a passion for choral music and was an expert in hymnology. He also wrote novels. For 18 years, McKellar assisted the *Anglican Journal* as a volunteer in the circulation department. At *The Anglican*, the newspaper of the diocese of Toronto, McKellar wrote a choral music column and was a volunteer proofreader for 16 years.

McKellar also volunteered with the Children's Aid Society, the Cancer Society, the Hadassah Bazaar and the Conservative Party of Canada. He established the Hugh D. McKellar Fund to support the Lambton County Music Festival and St. Michael's Cathedral Choir School by subsidizing the fees for theory exams at the Royal Conservatory of Music in Toronto. McKellar also offered his villa in Barbados to those in need.

"Hugh McKellar was a remarkable person," says Beverley Murphy, senior manager of Communications and Information Resources for the Anglican Church of Canada. "He was humble and generous in spirit and dedicated to the church, his fellow man and the wider community," says Murphy. "He will be greatly missed." —Leigh Anne Williams



Hugh McKellar

DIANA SWIFT
STAFF WRITER

Most Canadians visiting Cuba are there for the sun, the sea and the mojitos. But recently, Archbishop Fred Hiltz led a delegation with a different purpose: to observe the 103rd synod of the Episcopal Church of Cuba, led in Havana by Bolivian-born Bishop Griselda Delgado del Carpio, bishop since 2010.

The Episcopal Church of Cuba traces its origins to an early Anglican presence on the island in 1901. It consists of 46 congregations and about 10,000 members. Within the Anglican Communion, the Cuban church has the status of an extra-provincial diocese since it is not part of a larger province and has no primate. Its governance includes the Metropolitan Council, which exercises oversight in matters of faith and order. The primate of the Anglican Church of Canada co-chairs the council with the archbishop of the West Indies and the U.S. presiding bishop of the Episcopal Church.

Accompanied by Michael Thompson, general secretary, Michael Pollesel, former general secretary and bishop-elect of Uruguay, and Andrea Mann, global relations coordinator, Archbishop Hiltz experienced first-hand a Cuban church poised to expand its mission



ANDREA MANN

Archbishop Fred Hiltz follows Cuba's Bishop Griselda Delgado del Carpio at a pre-synod service in Havana.

and rebuild its crumbling infrastructure. Also present in low profile and respecting the new leadership was Bishop Miguel Tamayo Zaldivar, former interim bishop of Cuba and retiring bishop of Uruguay.

At a notable opening service, Bishop Delgado had the clergy renew their

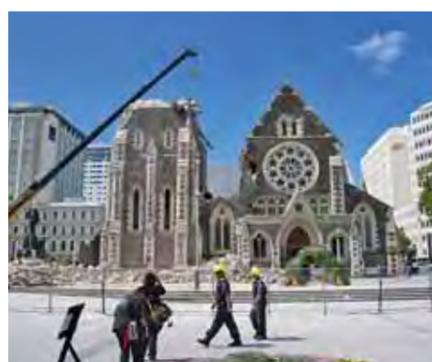
ordination vows. "It was a memorable moment for the church, for her and for them," said the primate. Later, in a lengthy address, she encouraged the clergy to work together in spite of their real theological and political differences.

Always in scarce supply, the Cuban Episcopal clergy

works under tremendous disadvantages. "In one parish, the rectory was given away to the government, and the priest has to live several kilometres away in a Soviet-era apartment block," noted Thompson.

Many church buildings are in a state of near-collapse (see the primate's column, *The Sounds of Hope*, p. 5. "But it's amazing what \$5,000 or \$6,000 U.S. can do in Cuba," said Archbishop Hiltz. The scarcity of clergy forces parishes to rely on seminarians and lay ministers to lead prayer when no priest is available. The lack of pensions for retiring clergy such as Bishop Tamayo is another pressing issue. The primate plans to work with the Metropolitan Council to explore ways of supporting the Cuban church financially. (The council has no funds of its own.)

Despite all this, Mann described the "radical" hospitality and open-spirited love of the Cuban people, who have so little yet "from that scarcity show just an amazing generosity." Everywhere they were met with copious cups of strong sweet coffee, safe, clean, dry accommodation, drivers and abundant meals featuring the local rice-and-bean-based cuisine. "It is a privilege to travel with people who live their faith," Mann said.



GABRIEL, WIKIMEDIA COMMONS

ChristChurch Cathedral

DECONSTRUCTION SLATED

New Zealand's earthquake-wracked ChristChurch Cathedral will be torn down to meet safety requirements.

The iconic cathedral is now "a very dangerous building that needs to be made safe," said ChristChurch Bishop Victoria Matthews in a statement issued March 2.

She emphasized that the building will be deconstructed to a level of two to three metres with "the utmost care and respect" and without the use of bulldozers or wrecking balls. She also pointed

out that the church consists of people not buildings.

Built in the late 19th century, the cathedral was among thousands of buildings badly damaged by a 6.3-magnitude earthquake that struck ChristChurch Feb. 22, 2011, killing 185. The cathedral was further damaged by quakes on Dec. 23.

Engineering and heritage re-assessments will help determine realistic options for the cathedral's future, said Bishop Matthews. "We are a resurrection people. No amount of death and destruction will defeat us." —Staff

SKILLS FOR MISSION

All Saints' Cathedral College in Edmonton is committed to the five Marks of Mission of the Anglican Church of Canada. Last October, the college—a joint venture between All Saints' Anglican Cathedral and the Anglican diocese of Edmonton—launched a virtual campus designed to help laity and clergy update their missional skills for today's complex and challenging global village.

The campus is located online but courses are given in person at Concordia University College of Alberta. "Our driving principle is to equip Christians to have a strong and credible voice

in the world," says Dr. Joanne Neal, academic dean and associate professor of education at Concordia. The college provides both degree-related and non-degree-related instruction. This month, it is offering an inaugural first round of four 15-hour courses at \$75 apiece, with a special fund for people who cannot afford the fee. For more information, call 780-429-6379 or go to www.allsaintscathedralcollege.com —D.S.

COAXING CHRISTIANS

The 2012 biennial worship conference of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada

aims to draw attendees out from behind the walls of their churches to engage a changing world and develop new ideas of church. Named "Beyond the Fortress," the conference will take place June 29 to July 2 in Winnipeg.

Featured speakers include Douglas Cowling, an author and musician with a special interest in liturgy, and Craig Van Gelder, a professor of congregational mission at Luther Seminary in St. Paul, Minn. In addition to plenary sessions and panel discussions, the conference will offer seminars and group workshops.

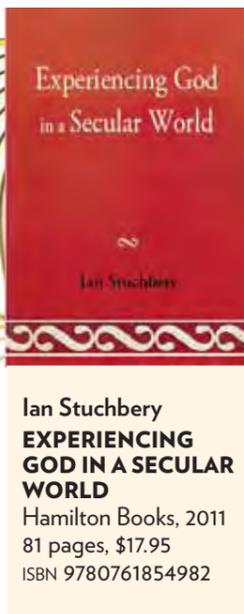
For more information, go to www.nationalworshipconference.org. —D.S.

The golden thread of God

DAVID NEELANDS
REVIEWER

THIS LITTLE BOOK, by Ian Stuchbery, a retired Anglican archdeacon who has served in several dioceses within the Church of England and the Anglican Church of Canada, reflects on the personal experience of a sensitive pilgrim and priest since the Second World War. Indeed, it begins with recollection of staying in his uncle's vicarage in the country when his house was bombed, and ends in the present.

For Stuchbery, it is useful and important to identify the dominance of secularism in postwar society and the accompanying assumption that religious faith is at least irrelevant and probably misplaced. It is also important for him not to demonize secularism but to watch it. He applauds the work of a long list of late-20th century authors, mostly within the church and mostly of some sort of liberal and prophetic bent, who have advanced church understanding of the Christian proclamation and the problems of society.



Neither otherworldly piety nor intellectual fundamentalism will do. To those who find the Christian gospel irrelevant, Stuchbery offers his own personal and community experience of what he calls the "something more"—a "golden thread of experience" of God in the world and in his own life.

The book is reassuring and attractive in its disarming optimism in the face of so many grave challenges over the last 60 years. It may not speak broadly to those who have come after and who have found the church and its message irrelevant, except perhaps to show that the current and fashionable caricature of Christian leadership as venal or even wicked is mistaken. But it can certainly support and encourage those who have not given up on Christianity or on our society.

The Rev. Canon David Neelands is dean of divinity at Trinity College, University of Toronto.

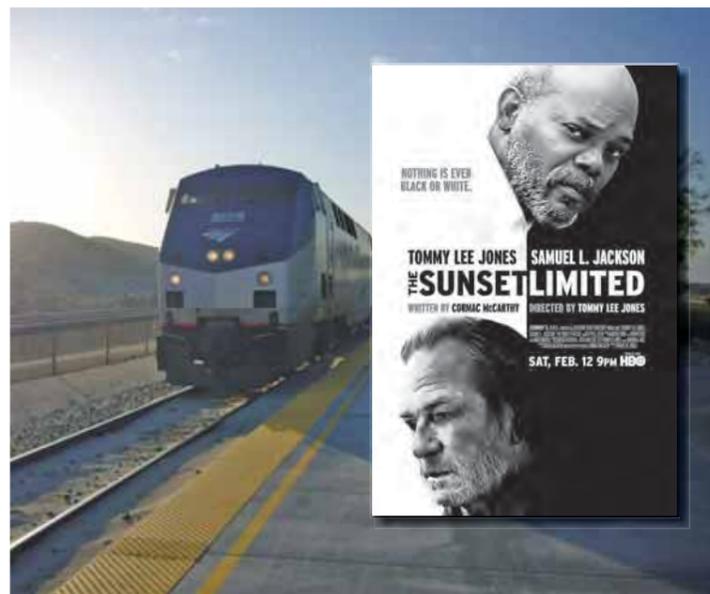
Choices in black and white

JOHN ARKELIAN
REVIEWER

IMAGINE A RUTHLESS verbal wrestling match between darkness and light, a struggle between life and death. The conflict engages every ounce of its opponents' strength, conviction and guile. It embodies cosmic concerns in two flesh-and-blood mortals.

C.S. Lewis presented one such struggle in his beautiful novel, *Perelandra*. Now, author Cormac McCarthy (*No Country for Old Men*) has fashioned an equally compelling battle of words and ideas in *The Sunset Limited*, a 2011 film adapted from his own stage play of the same name. One of the two antagonists, White, says: "The truth in the forms I see has been emptied out. They no longer have any content. A train, a wall, a world, a man...a thing... hanging in a howling void. No meaning to life; it's words. You asked me what I'm a professor of. I'm a professor of darkness. The night in day's clothing."

Stark moral opposites find themselves face to face in a desperate struggle for the human soul. Preacher is pitched against professor, faith versus unbelief, life against death, and hope against self-destruction and despair. Two nameless men, Black (Samuel L. Jackson) and White (Tommy Lee Jones, who also directed the film), face off in the spartan setting of a simply furnished apartment room. Black has thwarted White's attempt to kill himself by



FLORIAN BOYD VIA WIKIMEDIA COMMONS

Stark moral opposites face off for the human soul.

throwing himself in front of a train called "The Sunset Limited." White is a stranger to Black, but Black has taken responsibility for the other man's fate and, in an effort to talk sense to him, has taken him home. But White will not be moved: "The shadow of the axe lies over every joy; every road ends in death, every friendship, every love... Torment, loss, betrayal, pain, suffering, age, indignity..."

There is breathtaking poetic eloquence on both sides and the viewer is immersed in language of great power and beauty. The performances are nothing short of spellbinding, full of heartfelt emotion and intense, passionate conviction. Black extols faith and love, "that thing that allows you

to ladle out benedictions on the head of strangers, instead of curses." Where White sees only futility, Black sees hope and purpose. White: "Are you living the life you had planned?" Black: "No, it ain't. But I got what I needed, instead of what I wanted. Sometimes, that's the best kind of luck to have."

Utterly engrossing and wonderfully moving, *The Sunset Limited* is a near-masterpiece of a film, an exquisite monument to outstanding writing and bravura performances. In spite of the very brief use of coarse language, I recommend you see it, whatever you do.

John Arkelian is an author and journalist based near Toronto.
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"May the Holy Spirit, who has begun a good work in you, direct and uphold you in the service of Christ and his kingdom."

(Prayer from Re-affirmation, p. 162, *Book of Alternative Services*, 1985)

Celebrating National Volunteer Week & Our Volunteers!

In celebration of **National Volunteer Week (April 15–21, 2012)**, thank you to our volunteers for being an important part of our ministry! The Anglican Church of Canada is truly blessed by each one of you and your extraordinary gifts of time and talent.

From coast to coast, you give your time and talent in many ways—from offering a weekly ride to a fellow parishioner who otherwise may

not be able to attend church, making egg salad sandwiches for luncheons, sharing the gospel in Sunday school, organizing bazaars and drives, to serving on committees. Your contributions to the life of our church are important because they make it possible for our ministries and commitments to be carried out at home and abroad.

Thank you!

Interested in recognizing and giving thanks to a volunteer? Each month, Resources for Mission will celebrate volunteers through Treasured Talents. Contact Shannon Cottrell, donor relations and volunteer coordinator, or visit www.anglican.ca/tt for more information on how to nominate a volunteer.



Resources for Mission

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DIANA SWIFT continues her coverage of the recent Vital Church Planting conference held at St. Paul's Bloor Street in Toronto. The event was co-sponsored by the Anglican diocese of Toronto, Fresh Expressions Canada and The Wycliffe College Institute of Evangelism at the University of Toronto.



What was said



The Most Rev. Colin Johnson, Archbishop of the diocese of Toronto

“Everyone has a particular role to play: some do the planting and some pray for it and protect it, and some of us fund it. I think it’s especially good that the fresh expressions of church movement has no one model. There is room for high church and Anglo-Catholic as well as evangelical. No one size fits all.”



The Rev. Jennifer Garbin, founding pastor of Sugarbush Christian Church, Guelph, Ont.

“As a church planter, I need to be less concerned with planting a church and more concerned with being out in my community, living the love of Jesus Christ.”



Andy and Sue Kalbfleisch, lay leaders in the diocese of Niagara and parishioners at St. John the Evangelist Anglican Church in Hamilton, Ont.

“The message we took home from this conference—it’s our fourth—is that we need to look at things differently. Instead of the impossible task of taking on more, we need to refocus on the possible task of letting go of some things so there will be time for other ways of being church. If we support lay leadership to a greater extent, then the full engagement of lay skill sets will increase the probability of new, exciting and successful ministry.”

A formula for fresh expressions

RARELY DO equations pop up in discussions of church planting, but one certainly did in the Rev. David Male’s presentation at the recent Vital Church Planting conference in Toronto. In talking about church pioneers and their re-engagement with society, he shared the following missional mathematics formula: $D \times V \times R \times FS > PC$.

Translated to the context of fresh church expressions, it means: Dissatisfaction (with current church) times Vision (imagining how a better church might look) times Resources (people, time and funds creatively sourced by all available means) times First Step (take it!) must be greater than Perceived Cost.

Male, who teaches pioneer mission at Ridley Hall in Cambridge in the U.K., and founded The Net, a successful pioneer church in Huddersfield, U.K., said team building is critical. “A team is really, really important. Starting with the Holy Trinity through to Christ and his followers, mission is always in the plural.”

Next, the process of starting a new church must include loving and listening to your community, then serving its specific needs. Only after this should Christian discipling and mature worship take place. “Love, relate, create,” is one of Male’s teaching slogans. We should be asking ourselves, “How do we love as Jesus loved?” not “How do we get more people into our services?” he said. “You will be halfway there if you understand that the mission of God has a



MY BEAUTIFUL LAUNDRETTE “We need to be more imaginative about what God is calling us to do,” says the Rev. David Male, VCP conference keynote speaker. One U.K. community is thinking of establishing a church in a laundromat, he said.

church, not that the church of God has a mission,” he said.

Male urged delegates not to retreat within the comfortable walls of their churches but to embrace whole-life discipleship and engage people in different areas of their lives in individual communities, where many people are wanting to talk about the meaning of life. “Re-imagine what church is. The possibilities are endless,” he said, noting that one U.K. community is thinking of establishing a church in a laundromat. “We need to be more imaginative about what God is calling us to do.”

An effective missional team will have members with a wide variety of gifts, he said.

This team needs innovators and idea people, but it also needs bridge builders, “who can take and refine mad ideas and help them become reality.” Also needed are the persuaders, who take an idea from the pioneer team and get the support of the whole church.

The missional church must also be willing to take risks. “It’s okay to fail,” said Male, noting that James Dyson, the designer of the cyclonic bagless vacuum cleaner, produced 520 prototypes before he succeeded. “The

biggest danger is to take an idea off the shelf and go do it by the book in your community. Every community is different.”

Allow time to build trust by exploring one another’s reasons for joining the team, by celebrating and relaxing together and by reaffirming your commitment to common goals and values, suggested Male.

Finally, an effective missional team must constantly review, refine and revise its plan in light of what God is calling it to do. “Even if you’ve grown from two to 50 members, don’t just kick off your shoes and relax,” Male said.

Three keys: teamwork, PR, branding

THE REV. BETH FELLINGER instantly engaged attendees at her leadership workshop during the recent Vital Church Planting conference by opening with an entertaining video. The comic skit featured the stage antics of two bumbling fishermen, Pete and Andy, who, it soon became obvious, were modern-day proxies for Christ’s net-wielding disciples, Andrew and Simon Peter. The video got everyone’s attention and underscored Fellingner’s commitment to attractive media—and fun—in fresh expressions of church.

An expert in missional leadership, the Rev. Fellingner, founding pastor of the Christian Reformed Destination Church in St. Thomas, Ont., said that even the most visionary church pioneer needs a team. “You may be gifted with vision, but you don’t

have everything. Live in your strengths but get others onboard to complement your strengths.”

A good team includes seed throwers, fire starters, grace givers, hope peddlers and risk takers—people who love God and others who are “transfixed and mesmerized by Jesus.” But among these there should also be detail people: organizers, administrators, accountants, hospitality planners, IT staff and marketers, the pastor said.

In establishing a successful new church such as Destination—70 per cent of whose congregants are under age 30—marketing, branding and public relations play a surprisingly important role. Acknowledging this, Destination delivers flowers to a local business each week on Terrific Tuesday, thanking each establishment in the name

of the church for its positive impact on the community. That gets people’s attention.

And as a branding exercise, Destination sought permission to place a church float in St. Thomas’s November 2011 Santa Claus Parade and crafted an innovative Advent calendar entry. That got people’s attention, too, as did the hundreds of cookies and cups of hot chocolate they served at the downtown church’s door. “And the next morning, a church team put on their gloves and went out and cleaned up the street after the parade,” she said.

Destination started with a core team of 17 and held its first service in January 2011. It now has more than 200 members and serves a broad-spectrum congregation, including business people, young single moms, lawbreakers and addicts with high needs.

From Armenia with love

FR. ISAHAK Poghosyan, a priest in the Armenian Apostolic Church, is the Anglican Foundation's 10th Saint Basil's scholar. A recipient of the Order of the Holy See of Echmiadzin, he is now in Toronto studying at the University of Toronto. With the help of a translator, the Journal's **Diana Swift** spoke to him about his work.



St. Basil the Great

What appealed to you about studying in Canada on the Saint Basil Scholarship?

Despite the distance and differences between the Armenian and Anglican churches, we hear about one another frequently. There is a saying in Armenian that goes, "It is better to see once than hear about it 100 times."

What area will your studies focus on?

I am interested in the daily life of the Anglican church and the study of New Testament and pastoral theology and methodology, which I am undertaking at the Toronto School of Theology. I am also looking forward to strengthening my English language skills.

What are the major current issues facing the Orthodox Church in Armenia?

Historically, the Armenian Orthodox Church has been

that has to be addressed and accepted by the government of Turkey because its continuing denial of the truth is tantamount to dishonouring the holy and the sacred.

What lies ahead?

For some, the history of Christianity has come to an end for others, it is only an ideology or a code of ethics. But I am positive that Christianity has today entered a new stage of development. The history of our faith is embarking on a new era, and nations and peoples will come to accept the spiritual truth of Christianity.

Armenia is a country with a rich and fruitful history of educating new clergy, who will lead people away from the impending "spiritual crisis" to knowing our Lord through

his churches. To that end, all Christian churches need to have ongoing dialogue and communication—that has been our dream for a very long time.

Both inside and outside Armenia, and particularly in Canada, we have faithful Armenian communities with many members from the younger generation. We need to help these young people turn toward the light and faith, and assist them in continuing on their proud mission. Evil and wickedness are nothing but the absence of examples and role models of goodness and kindness.

We wish peace and success to all Christian churches in their missions, and take this opportunity to particularly extend our well wishes and gratitude to the Anglican Church of Canada for this opportunity to study here.

through many challenges over the centuries. It is no accident that we emphatically refer to it as our "national church." Our nation is still struggling with the genocide issue [the killing or starvation of an estimated 1.5 million Armenians in 1915-16 by Turkey]. Sooner or later



JONATHAN MARSHALL

From left: Fr. Zareh Zargarian of Toronto's Holy Trinity Armenian Church, Archbishop Fred Hiltz, Saint Basil scholar Fr. Isahak Poghosyan and Canon Judy Rois, executive director of the Anglican Foundation.

The Saint Basil Scholarship

Named for the 4th-century monastic, the Saint Basil Scholarship was established in 1991 with a gift from the late Henry Hill, Bishop of Ontario. Under the auspices of the Anglican Foundation, it promotes ecumenical dialogue and friendship between Canadian Anglicans and the Oriental Orthodox Churches and Assyrian Church. The scholarship sends Anglican clergy, seminarians and members of religious orders to study in the east, and brings their Orthodox counterparts to Canada to promote appreciation of the diversity within the body of Christ. For more information, go to www.anglicanfoundation.org.

A Nobel for Mama Maggie?

U.S. congressmen have nominated Coptic Christian ministry leader Maggie Gobran for the 2012 Nobel Peace Prize. Affectionately known as Mama Maggie, the former Cairo university lecturer is living out Christian ministry by caring for the destitute people of Cairo's teeming slums.

Born into a prominent middle-class Egyptian family, Gobran was a computer science professor at Cairo's American University until she paid a life-transforming visit to the city's slums. The result was Stephen's Children Ministry, the charity she founded in 1989 to assist Christian and Muslim children alike and also aid impoverished rural communities in Upper Egypt.

At last year's Willow Creek Global Leadership Summit meeting near Chicago, the soft-spoken Gobran said: "You know, we don't choose where to be born, but we do choose either to be sinners or saints. To be nobody or heroes. If you want to be a hero, do what God wants you to do."

The current upsurge in Islamic fundamentalism is making it hard for this Christian charity to operate, and especially to help needy Muslim children. For more on Gobran's ministry, go to www.stephenschildren.org. —D.S.

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New patron slams Anglican Covenant

The Rev. Dr. Marilyn McCord Adams, a U.S. philosophy professor and author, has become the most recent patron of the No Anglican Covenant Coalition.

McCord Adams, a member of the U.S. Episcopal church, is currently distinguished professor of philosophy at the University of North Carolina, Chapel Hill, and served as regius professor of divinity at Oxford University from 2004 to 2009. She also served as a member of the Church of England's General Synod at the time the covenant was being developed and was known for correcting misinformation among Britons about the Episcopal church. Her latest book was published in 2010 by Oxford University Press.

"Prof. McCord Adams's experience in both the Episcopal church and the Church of England gives her a much broader understanding of the workings of the Anglican Communion," said the coalition's Episcopal church convenor, Dr. Lionel Deimel, in a press



COURTESY OF ANGLICAN TAONGA

The Rev. Dr. Marilyn McCord Adams

release. "Coming on the heels of the decisive [anti-Covenant] synod votes in [the dioceses of] Derby and Gloucester, this is an exciting time for the No Anglican Covenant Coalition." McCord Adams herself minced no words in the press release when speaking of the covenant. "The proposed Anglican Covenant was conceived in moral indignation and pursued with disciplinary intent," she said. "Its global gate-keeping mechanisms would put a damper on the Gospel agenda, which conscientious Anglicans should find intolerable."

The Covenant is based on an alien ecclesiology, which thoughtful Anglicans have

every reason to reject."

For his part, the Rev. Malcolm French, the coalition's Regina-based Canadian convenor, points to an inherent anti-American bias at the heart of the covenant. "Certainly the venom level went up once the Episcopal church had a female presiding bishop and this is why the covenant has appeal to some people in the U.K. who would otherwise be seen as politically on the left. It connects to a larger anti-Americanism that has nothing to do with church politics."

While conceding that the covenant material issued in Canada has been quite fair and balanced, he says its official counterparts in the U.K. have been one-sidedly pro-covenant. "Several dioceses have refused to give critics a fair hearing," he says. "In dioceses where both sides have been given a fair hearing, the covenant has been defeated," French adds. "It has passed only when obstacles were set in front of those critical of it."

—D.S.

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From hierarchy to community

DOUGLAS HAMBIDGE

FROM WHERE I sit now, the church looks very different than it did when I used to sit in the sanctuary. And as I move around in different parishes and dioceses, I now have the sense that we function as a business model. There is a CEO—the parish priest or bishop. The parish council or diocesan council is the board of directors, while the rest of us are the shareholders. We are only distantly involved in the decision-making; we make our regular contributions and receive directions from the boardroom.

Once a year, we're invited to a shareholders' meeting—we call it the annual vestry meeting, or simply the AGM, where we pass formal resolutions about the minutes of a previous meeting, nitpick every line in the proposed budget and ask polite questions about what was done with the money we contributed. Then we resume our seats in our pews for another year.



Archbishop Douglas Hambidge with Archbishop Fred Hiltz, right.

Of course that is an exaggeration, but some of it is not far off the mark.

The fact is, we are not a business. We are business-like in that we do our work carefully and in an organized way, but we are so much more than a business. The church is essentially a community. Laity,

clergy and bishops have a wide variety of ministries and responsibilities, but there is an interdependence that underlies all we do. Paul speaks of the church as a body, with every part contributing to the well-being of the whole. That is the sort of community that, I believe, is the very nature of

who we, as church, are.

Is it possible to change? To turn away from the top-down, boardroom-to-rank-and-file approach?

When I spent time in villages of the First Nations along the north coast of B.C., I caught a glimpse of what could be. There, the people of the community would gather over a meal to talk about their life as a community; they

would discuss the issues facing them and the options that were before them; they offered ideas and suggestions.

It was quite clear that nobody was a spectator, no one was passive. Might it be possible, I wondered, for the rest of the church to function in the same way?

In the diocese of New Westminster I saw something similar at work. The diocesan council still had its work to do; parish councils were not in any way displaced; but the

people of the faith community were given opportunities to wrestle with questions such as: "What do we believe God is calling this faith community to do in the next one, two or three years?" and "What has God entrusted to this faith community, and what are we doing with it?"

Through this kind of discussion, the sense that we are a community began to grow. As ideas were shared—by clergy, councillors and people in the pews—so grew the sense that we belong to one another. We were no longer isolated shareholders, no longer mere contributors to mission. We were not absorbers of mission and ministry, but participants in these.

What an exciting church that is. And if Anglicans are to live by the Marks of Mission as proposed by the Anglican Communion, this is the model we need to follow.

Archbishop Douglas Hambidge is the former metropolitan of British Columbia and Yukon and bishop of New Westminster.



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