

ANGLICAN JOURNAL

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Inspiring the faithful since 1875

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COVER PHOTO: BRIDGET SKIBOLA



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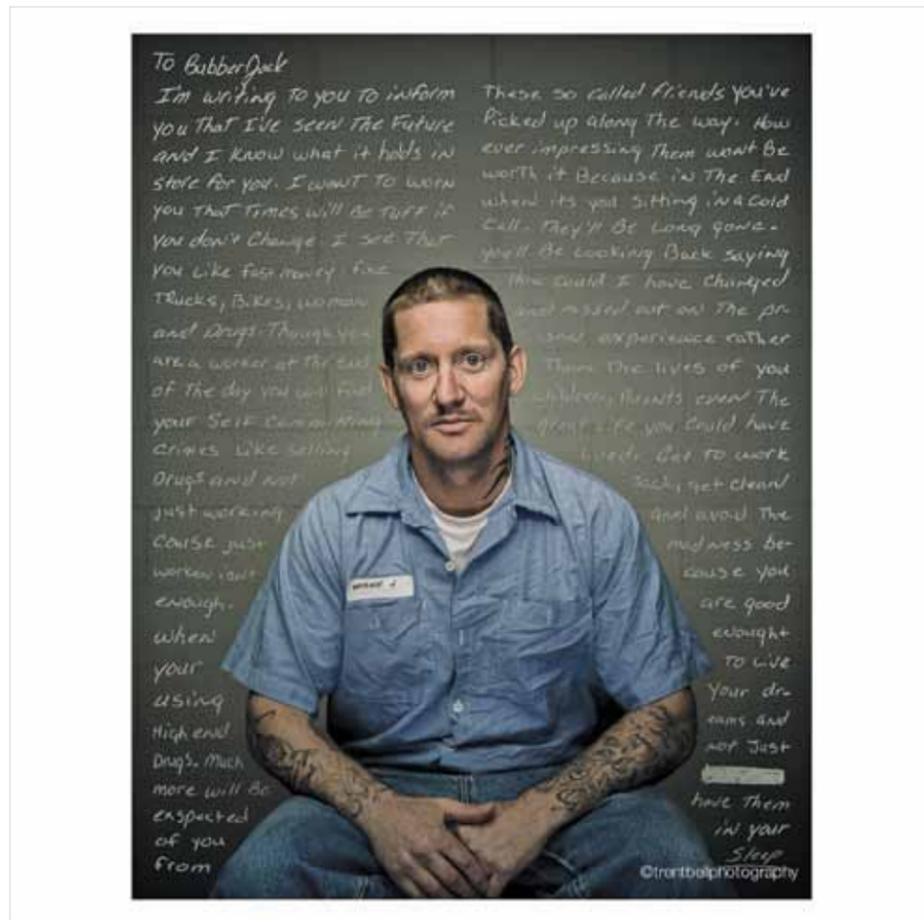
TRENT BELL usually does photo shoots of beautiful architecture, interior design and landscapes that are destined for the glossy pages of magazines such as *Condé Nast Traveler* or *Design New England*. But searching for a more personal project that would stretch him creatively and diversify his portfolio led him to very different subjects in a very different place—taking portraits of inmates in the Maine prison system.

The inspiration came to Bell because a friend he grew up with—an educated professional man with five children—had recently been sentenced to 30 years in prison. “I remember hearing about it a week after my first son was born,” Bell said. “It’s just constantly been on my mind. He just kind of went away and the rest of our lives go on. He obviously made some horrible decisions, but he’s still a father, he’s still a soul, he’s still someone living and breathing.” Looking at his own infant son, Bell says he was haunted by the thought that his friend’s children would now grow up without him, and that he had come to that place through a series of small bad decisions and wrong turns. There, but for the grace of God, go I, Bell thought.

For his photo project, Bell wanted to take pictures that would tell viewers a story. He and his editor came up with the idea of taking portraits of prisoners and asking them to write letters to their younger selves.

Bell called a Maine prison to pitch the idea, and a social worker in the institution loved it. She cleared the way and made the arrangements.

Doing the portraits, along with some video interviews with the inmates who participated, was a very powerful and “heavy” experience, Bell said. Some of the men were



TRENT BELL PHOTOGRAPHY

Bell's exhibit "Reflect: convicts letters to their younger selves" was slated to run from Jan. 10 to Feb. 22 at a gallery in Biddeford, Maine.

incarcerated for homicide and double homicide. Others were in for drug offences and non-violent crimes.

One of the most powerful stories that has stayed with Bell was from someone who, he said, “seemed to me to be the most respectful, nicest guy. The videographer told me that in the interview he said, ‘I call my dad on the phone to talk and I hear that he’s raking the yard, and all I want to do is be at home, helping my dad around

the house because his back’s hurting him.’ But he’s in for 10 years because he shot a guy when he was drunk... he was in college; [he made] a split-second bad decision.”

Bell added that he was moved when the social worker told him that all the men told her the experience of writing the letters and being photographed had been an awakening for them, and a good, though difficult, process. “They [had] to, in many ways, soften

themselves to look inside...and see what they would tell themselves. Where[as] every day they are working on being less available, more hardened, in every way protecting themselves from the environment that they are in.”

Robert Payzant wrote to save his younger self from his present fate as a 20-year veteran of the prison system: “Be yourself and attract good people to you. When you try to be different in order to fit in, you will lose more and more of your true identity,” he warned. “...Also know that your family loves you and will always love you. Don’t over-analyze it or compare it to the love of other families. They do the best they can with the tools they have. Love them back without expectations and without condition and the bonds will remain strong. Finally, no matter what negative experiences you suffer, they do not have to define you. You have the power of choice...always.”

Peter wrote of the mistakes he made, but also of his faith. “If you feel the Lord in your life, believe it! You will receive many blessings, many signs of what you should do. Keep your eyes wide open and pay attention, do what is right and you won’t need to go to prison. God loves you, live by His word.”

The project has been the most rewarding of Bell’s career, he said, because he felt that his work had benefited someone in a personal, emotional and spiritual way. “When you are constantly photographing material possessions—you know, large homes, commercial buildings—it starts to feel a little hollow...my dad was a pastor, my father-in-law is a pastor [Seventh-Day Adventist], so I always grew up with the idea that I should be giving back,” he said. “This by far has been the deepest thing we’ve done that we’re really proud of in that way.”

—LEIGH ANNE WILLIAMS

TECHNOLOGY SUBS FOR ORGANS

Thank heaven for iTunes. And Bose audio. Without these technological tools the 11 congregations in the far-flung parish of southeast Labrador would have no organ, and some even no choral music at Sunday services.

“There are no longer any organs in the entire parish, although until recently we had a few pump organs,” says the Rev. Jeffrey Petten, one of the parish’s two priests serving such picturesquely named communities as Black Tickle (pop. 168). “A few churches have a capella choirs only, and some use guitarists as accompanists.”

An organist himself, Petten now uses a digital keyboard and hits the organ-mode button as needed. “But I really don’t like to preside and play at the same service because it becomes more



DENNIS SMYK

Liz Russell Skypes the organ music to Emmanuel’s services from her home in Alberta.

work, hopping between the altar and the keys. You can’t properly prepare the altar for the eucharist with a hymn book in your hand,” he says.

Enter iTunes and Bose. The result is fine music at a modest price. “Our annual iTunes

bill is around \$250 a year for both,” Petten says.

Then there’s Skype. The blended Anglican-United congregation at Emmanuel Church in Ignace, Ont., a small town 241 km west of Thunder Bay, has its former

principal organist, Liz Russell, play the service for them via long-distance video from her new home in Canmore, Alta.

The Rev. Jeanne Bryan, rector, sends Russell the bulletin each week and Russell keeps her computer near the organ. She and Russell need only the occasional hand signal to orchestrate the instrumental side of the service. “Liz still does readings for us, too,” Bryan says.

Bryan thinks that other churches facing the dearth of organists and organs should consider technological alternatives. As to why the organists are becoming a thing of the past, Bryan says: “Who even takes piano lessons these days?”

For Nicholas Fairbank, the Victoria-based national president of the Royal Canadian College of Organists, choirs

and organists are inextricably intertwined. “One reason there are fewer church organists is that there are fewer church choirs. Singing in the choir is often the path to playing the organ,” says Fairbank.

He also notes that the cost of maintaining large pipe organs is becoming prohibitive, whereas you can buy an affordable digital keyboard that will last 25 years with relatively little maintenance.

As a member of the University of Victoria’s faculty of music, Fairbank focuses on the pipe organ as a secular concert instrument. “My own opinion is that the organists of the future will unfortunately not be able to make much of a living working for the church. If the pipe organ is to survive, I think it will be as a concert and recital instrument.” —DIANA SWIFT

An amazing transformation

BY MELANIE DELVA

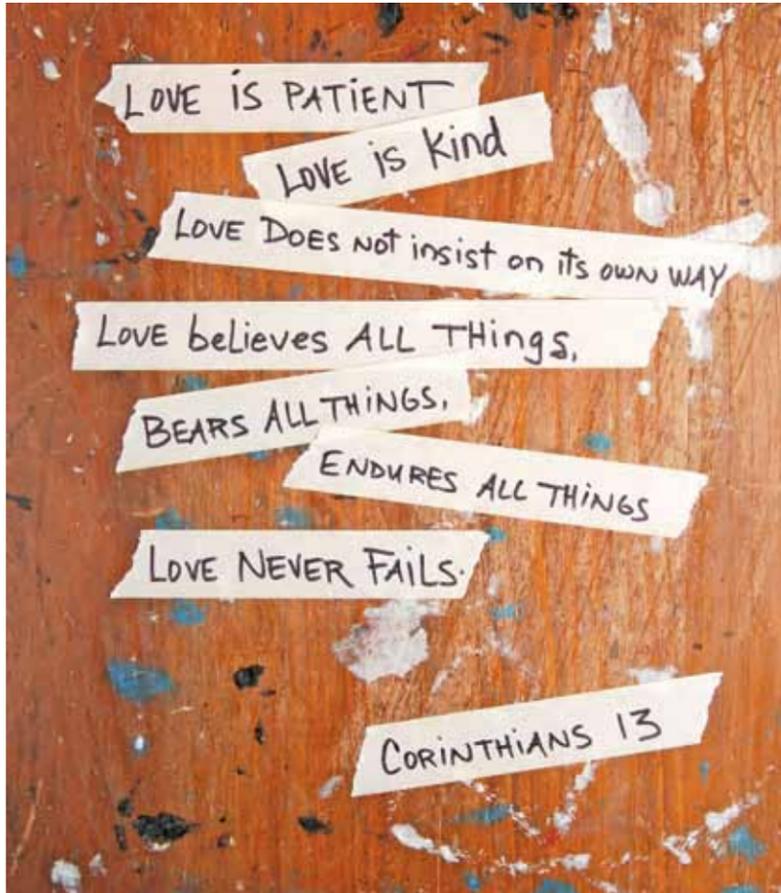
WHEN I first arrived at the doorstep of Anglicanism—damaged, dusty and be-draggled from my journey as a runaway from a fundamentalist upbringing—I couldn't really use the word "God." Like many others who grow up in the suffocation of fundamentalism, the word conjured images of an anthropomorphized being whose mood ranged anywhere from teenage-y angst to one bent on creating suffering for the sake of suffering.

My Anglican spiritual mentor at the time asked me what it would be like to replace the word "God" with the word "Love," as "God is love" (1 John 4:8). The practice changed my church and spiritual experience for the better, almost immediately. Passages and liturgical references that used to send me into what I call "fundy fear mode" began to soften. They felt safer to my wounded soul. In the end, replacing "God" with "Love" allowed me to integrate them as one, so that I actually ended up preferring the word "God" because it was a more specific, intentional manifestation of "Love."

How does this relate to 1 Corinthians 13? Well, I confess I am one of the people who glazes over whenever this passage is read—be it at a wedding or regular service. I vacillate between reacting with an eye-roll to what I consider to be its overuse, to plunging myself into a sea of guilt at my lack of ability to live up to what feels like a laundry list of seemingly unattainable attributes. See, I feel pretty competent in my ability to embody maybe two or three at a time, but at my count, there are 15 characteristics of love in the passage. Now, I've never been very skilled at math, but I know that 3/15 is not a passing grade!

I also grieve the times when others close to me have not embodied these characteristics—people broken (as I am), hurting me and disappointing me (as I have others), because they are equally human in their attempts to love themselves and those around them.

So, I have ended up doing the exact opposite of what my spiritual mentor suggested I do many years ago. I have begun substituting "God" for "Love" in this passage. "God is patient, God is kind...God keeps no record of wrongs...God does not delight in evil... God never fails." An amazing transformation has happened. In realizing that these are all characteristics of who God is, I am able to find the imago Dei wherever I see any of these characteristics—within those



MARGARET M. STEWART

“So, I have ended up doing the exact opposite of what my spiritual mentor suggested I do many years ago. I have begun substituting ‘God’ for ‘Love’ in this passage.

around me and (gasp!) even within myself. The passage is no longer a depressingly elusive list of what I should be, but what God already is. It has become an inspiration to seek the face of Christ in others and allow Christ to be found in me. Thanks be to God!

MELANIE DELVA is the archivist for the diocese of New Westminster and the provincial archivist of the ecclesiastical province of B.C. and the Yukon.

I am greatly inspired...



Archdeacon John Robertson

The Primate's New Year's Day Address, given at Christ Church Cathedral, Ottawa, and printed in "News from General Synod" (available online by free subscription at <http://www.anglican.ca/resources/newsletters/info-archiv>), inspired Brian and Nancy to decide to give strong support to their Western diocesan strong poverty and housing initiatives. They have been active members of their social-outreach parish since their teenage years, and now have found a compelling and timely, long-haul effort worth supporting as they reviewed recently their baptismal covenant.

They echo in their hearts the Primate's words, "that we be known as the church for the poor, that we be advocates for their cause and ambassadors for the justice which flows from the heart of God....enough nutritious food, enough clean water, enough affordable housing and adequate health care, enough freedom to live in peace and without fear of violence in our streets."

In addition to their incredible number of volunteer hours in support of parish and diocesan initiatives to this end, they are in the process of working with General Synod's office of Resources for Mission to create a lasting gift which will augment their time, energies and passion....first, a gift of life



insurance, preparing a new policy where the church is the owner and beneficiary, thereby providing tax benefits; setting aside special funds each month to support their diocesan initiatives; and increasing their support for the Anglican Foundation of Canada and The Primate's World Relief and Development Fund. They are negotiating with me a bequest for General Synod to help support nation-wide efforts to help turn the Primate's inspiring words into action all across the country. Nancy and Brian, long-time friends of mine, are an inspiration to me and to our whole Anglican family.

For further information as to how you might follow the outstanding example of Nancy and Brian, and many others, please contact:



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Unconditional love

A. PAUL FEHELEY

As we celebrate St. Valentine's Day the thoughts of many people turn to love. There seems to be little connection between the third-century Roman saint and romance, but legends and commercial enterprises have turned the day into a celebration that includes flowers, candies and heart-shaped jewelry.

It is good for people who deeply care for one another to tell and rejoice in the love that they share, but I fear that the commercial aspects of February 14 create enormous expectations and disappointments. I, for one, cannot live up to the allure displayed on the screen of how to look and what to buy in order to say "I love you."

The New Testament offers a different model—that of unconditional love, which is seen not in glamour or gifts but in the loving parent of the prodigal son parable. It is in that unconditional love that I find a deeper meaning for Valentine's Day.

I think back to my father, who died



but I can never remember a time when I did not feel his love and support. He gave me the freedom to make choices and live my life as I saw fit. When I failed, he was there, not to say "I told you so," but to lend a hand to pick up the pieces and to help me cry. He would assist me to move on with a pat on the back. I felt that he so wonderfully fulfilled the Albert Camus saying, "Don't walk behind me; I may not lead. Don't walk in front of me; I may not follow. Just walk beside me and be my friend."

I have two sons; the eldest, Kevin,

“Don't walk behind me; I may not lead. Don't walk in front of me; I may not follow. Just walk beside me and be my friend.”

—Albert Camus

in 1983. He was not a person without faults,

was born seven months after my father died. As daylight streamed into the delivery room, I held him for the first time and felt that unique bond between my father in heaven and his son and grandson who were at one with him. My younger son, Bryan, inherited my father's mannerisms, and when he smiles and laughs, the reflection of his grandfather brightly shines.

My hope has always been not so much to be the advice giver or the problem solver but to offer to Kevin and Bryan the warmth and tenderness of the same unconditional love that my father offered me. My sons are very generous with the time we share together. They both have busy, active

lives, occupations, relationships and friendships that are part of their lives. I need to respect their own life developments. But no matter what, every year the three of us go on an annual road trip. During those times when we are together, there are moments of silence, fascinating debates about politics and ethics (and who gets the front seat), times of great laughter, deliberation on the choice of music, occasions of childhood reminiscences and storytelling, and the recalling of painful moments that are part of family history.

I know that I often neglect to tell Kevin and Bryan how much I love them and how proud I am of them. February 14 becomes for me a day when I look into the corners of my mind to see and experience my father and share all I can with my sons. For me, it is indeed a day about love, but love that is unconditional.

ARCHDEACON A. PAUL FEHELEY is interim managing editor of the *Anglican Journal*.

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LETTERS

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

CELEBRATING WOMEN

It is encouraging to open the *Anglican Journal* and find articles focusing on women in the Anglican church. I was especially encouraged to read the article on Mayor Hazel McCallion [*Hurricane Hazel*, Nov. 2013, p. 1] and how she uses her faith in decisions that she makes as a political leader.

Also, introducing three new female bishops [*New female bishops in Ireland, New Zealand and South India*, Nov. 2013, p. 7] is very exciting. We hope the Church of England will soon follow their example.

Laura Wilson
Treasurer, International Anglican Women's Network Canada, Toronto

POOR CHOICE

As a resident of Toronto who has been affronted by the unsavoury image of our badly behaved mayor on the front page of newspapers for many months now, I was shocked and disappointed to see yet another man of his ilk, Don Cherry, on the front page of the

December 2013 issue of the *Anglican Journal* [*The irreverent, reverent Don Cherry*].

It is hard to justify the use of the term "reverent" in connection with Mr. Cherry, no matter how much of the *Book of Common Prayer* he can randomly recite. How can anyone claim to be a Christian while regularly grossly offending multiple groups of people based on their race, gender and lifestyle? Mr. Cherry obviously chooses to hang up his Christian mantle when he laces up his hockey skates or picks up a microphone. To have given print space to someone who does not embody our Christian values in every facet of life is to do your readers a disservice.

If you choose to interview high-profile personalities in the future, please choose someone who can inspire us with the way they use their Christian faith as a true model for life.

Judith Butler
Toronto

AIM LOW

That way you cannot miss in matters of good taste. So good to see Don Cherry featured on page one [Dec. 2013]. I hope to see his good friend Rob Ford as prominently featured real soon.

Hans-Jürgen Kirstein
St. Albert, Alta.

NO TIME FOR MEEKNESS

The problem sometimes when you do a write-up in a magazine or a paper, like I did for the *Anglican Journal* article by Diana Swift—who, by the way, did a great job—is that you open yourself up to criticism. For instance, in response to the write-up by Diana, a person writes [*Letters, Multifaceted man*, Jan. 2014, p. 4]: "In 1886, Robert Louis Stevenson published *Strange Case of Dr Jekyll and Mr Hyde*, the story of a man who periodically transformed from a gentle, reverent philanthropist into a monstrous brute capable of any evil as the result of consuming an unidentified serum. After reading your story about Mr. Cherry [*The irreverent, reverent Don Cherry*, Dec. 2013, p. 1], I have been able to identify the serum. It's called 'television.'"

My answer to this person is that Jesus was not a wimp, meek and mild; sometimes he straightened out people with physical force—I remind you when the money changers turned his father's house into a market, he straightened this out with a knotted rope. No, Christians are not meek; they died for this religion back then and they are dying for this religion now. We should have more songs like "Onward, Christian soldiers," marching on to war like

a royal army, not phasing out songs like this because they don't want to offend anybody. Yes, the church is changing and having a hard time right now. Now is not the time to turn meek and mild. Now is the time to stand up and battle.

Donald S. Cherry
Toronto

WITH THANKS

On behalf of the guys here at Warkworth Institution, especially those belonging to the Anglican church, I wish to thank you for the complimentary copies you have been sending to us. Your articles have been inspiring, encouraging and strengthening to their faith, and some guys have expressed to me that although incarcerated, they still have a sense of connectedness to the church and to the outside world through your news and articles.

The Rev. John Funelas
Chaplain, Warkworth Institution,
Campbellford, Ont.

CORRECTION

The abbey prior at Saint Benôit-du-Lac is Dom André Laberge. He was incorrectly identified in *The abbot and I* [Jan. 2014, p. 5].

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Canada

Marked

FRED HILTZ

I was baptized on April 7, 1957 at Emmanuel Church in Dartmouth, Nova Scotia. Though my baptismal certificate is a bit yellowed and tattered, I carry it with me wherever I go. It is tucked into my prayer book and is sometimes the focus of a chat with the children or with adults being baptized.

We speak of being “signed with the cross” and “marked as Christ’s own forever.” To be marked in this way is both a grace and a call.

The grace is a gift freely given by God in Christ. He has redeemed me and drawn me into the very mystery of his life and death and resurrection. He has made me his own. He loves me in life, and I trust he will love me through



singing?”

The call is an invitation to “spirited discipleship”—to follow him and to learn of him so that my outlook and the way I live my life are shaped by his teaching. I am called to share his gospel and to nurture others in faith. I am

“He loves me in life, and I trust he will love me through death. How can I not be grateful... How can I keep from singing?”

death. How can I not be grateful? As the hymn puts it, “How can I keep from

called to help those in need and to do my part in building a truly just, healthy and peaceful world. I am called to care for the earth with concern for those who come after me.

And thanks be to God, I do none of this alone—in fact, I couldn’t. I do it in the company of all others marked in the same way I am. That company of faithful people is the church.

This Lent and Easter, we are offered a wonderful opportunity to explore and

deepen our discipleship as individuals and as parish communities. Heartily endorsed by all our bishops, the theme for this process of baptismal renewal is entitled “Becoming the Story We Tell: renewing our engagement with Christ crucified and risen.” Resources designed to foster reflection and strengthen communal discernment and spiritual conversation are available online—see www.anglican.ca/primate/becoming/.

I am happy to commend these resources for widespread use across our beloved church, so that in our witness to Christ and his gospel we may go from strength to strength.

ARCHBISHOP FRED HILTZ is primate of the Anglican Church of Canada.

MARKS OF MISSION • share the good news • teach new believers • help people in need • work to make things fairer • look after the planet

MARKS OF MISSION ADAPTED FROM *MARKETING THE ANGLICAN WAY* BY RODERICK MACKIN

WALKING TOGETHER

Only God can save us

MARK MACDONALD

For quite a few years, a growing number of indigenous people, concerned about the renewal of their communities, have insisted, directly or indirectly, that only God can save us. Experience shows that, for many people outside and



even inside the network of indigenous ministries, this needs some explanation. While many people have first-hand knowledge of God’s seeming intervention in troubling personal situations, even they might find it a little difficult—perhaps even dangerous—to make dependence upon God’s action the foundation of a strategy of community renewal and reform.

To help people understand, it may be helpful to explain what dependence on God alone should not imply. It does not mean that one is unable to look for help from political, social and educational institutions, or that these bodies don’t have a responsibility to contribute to a solution. It also does not excuse people from personal responsibility, hard work and active faith. And, especially, it does not mean that looking to God for help will eliminate the demand for justice and right living. Those who have used exhortations to faith as leverage for power, and those who have used the call for faith as a vehicle to demand a sectarian or specific denominational program, should find no encouragement in the indigenous proclamation that only God can save us.

What this does mean, however, is very important: God is active in cre-

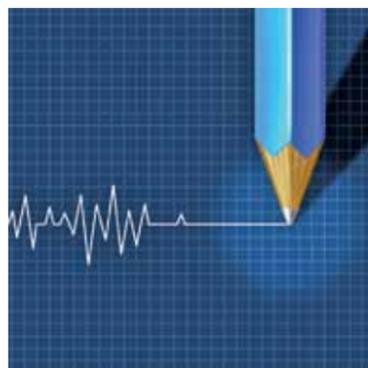
“Our elders have always said there is no good way of life without the life of God and faith.

ation and history, and there is a holy path to justice that God promises and ensures in the life, death and resurrection of Jesus. God will hear the prayers of the people of God in their need and hope; the people of the land are particularly and conspicuously included. Our problems are always and everywhere spiritual as well as physical, and this means, especially for indigenous people, that the spirituality of the people of the land is and must always be a thing of spirit as well as a thing of material existence. Our elders have always said there is no good way of life without the life of God and faith.

Many indigenous activists and leaders have tried different paths to wholeness. For them to say that only God can save us is a measure of the urgency and pervasive complexity of our problems. But it is also a way of saying that there is no meaningful answer apart from the life of the spirit. This is a conscious and considered rejection of many of the values that animate our larger society’s fever about material wealth. Today, we should join with our indigenous leaders in a choice for the spiritual way of life and cry out to God for hope and saving help. Without it, there is no meaningful future—for anyone.

BISHOP MARK MACDONALD is national indigenous bishop of the Anglican Church of Canada.

LETTERS



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A TIMED DEATH

St. Elmo Nanton asks, “Is there really such a thing as assisted suicide?” [*Letters, The definition of assisted suicide*, Jan. 2014, p. 4].

The issue of determining the time of one’s death is highly emotional, but some clarity results when the legal terms associated with it are used.

“Assisted suicide,” where legal, is a multi-stage process. To be eligible, one obtains approval, normally requiring interviews with two doctors. If approved, a prescription for the product is issued. Next, one has to actually purchase the product. Third, at a time and place of one’s choosing, the product is drunk, and death results. By any definition, this is suicide, made possible by the prior issuance of the product, therefore, “assisted suicide.” Not everyone decides to follow through. In Oregon in 2012, 115 prescriptions were issued; 77 deaths were recorded as the result.

Melanie Delva writes about the death of her uncle, following a lethal injection by a doctor [*Letters, Compassionate death*, Jan. 2014, p. 4]. She uses the term “physician assisted suicide.” “Euthanasia” is the appropriate term. (This may be the identical procedure our vet carries out on our pet when we decide that the pet’s continuing life is no longer appropriate.) This clearly would be “murder” in any jurisdiction that had not legally sanctioned euthanasia. It is legal in Belgium. Again, jurisdictions where euthanasia is allowed have put regulations in place, attempting to ensure their

use is restricted to specified cases.

In both cases, groups against these options continue to point out instances where the deaths do not seem to have met the requirements.

J.T. Reid
Oakville, Ont.

NUMBERS NOT DWINDLING

Your Dec. 2013 article, *Christian numbers dwindling in the Holy Land* [p. 2] does not distinguish between Israel and the disputed territories (Gaza and the West Bank). In fact, Israel is the one place in the Middle East where the Christian population is growing. In 1949, there were 34,000 Christians in Israel. Today there are 158,000 according to Israel’s Central Bureau of Statistics. (Eighty per cent of Israel’s Christians are Arab.) Israel’s Christian population grew by 1.3 per cent in 2013.

It is true that in Gaza and the West Bank (Judea and Samaria), the population of Christians is rapidly diminishing, as it is in all Middle Eastern countries, except Israel. It is worth noting that Israel is the only Middle Eastern country not dominated by Islam. This calls into question the assertion by Naim Ateek that Christian emigration from the region is primarily due to economic factors.

Donald James
Winnipeg

CHRISTIAN LEADERSHIP

Thank you for your editorial [*Canada deserves better*, Dec. 2013, p. 4]. I was praying for leadership in the church to show disapproval of the behaviour of our political leadership: I know they are anointed by God, but so was Eli—and Samuel had great faith to tell him about his poor judgment.

Again, Mark 4:22: “For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. Let anyone with ears to hear listen!” This is not politics: it is about Christian leadership.

Richard A. Yates
Saint John, N.B.



Hefty to healthy

The Ven. Bill Clarke, right, volunteered to be a poster boy for the campaign. With him is John Schreiner, of St. Thomas' Anglican Church, Kingston, Ont.

TARAS BROADHEAD

LOSE WEIGHT, get healthy and raise money to help feed the hungry. With these goals in mind, the diocese of Ontario recently launched a weight loss challenge that will benefit the food security campaign of Primate's World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada. The diocese, with its 45 parishes, has adopted the slogan, "Belly to belly, from our belly of excess to those who have no food in their bellies."

The campaign is a brainchild of the Rev. Kate Ann Follwell, a newly ordained vocational deacon at Christ Church, Belleville, Ont., who is a home economist by profession. It kicked off with an initial weigh-in of participants on Epiphany, Jan. 6—a "fortuitous time," as many embark on New Year's resolutions during this period, said Follwell. It will end with a final weigh-in before the start of Holy Week.

The seed for the campaign was planted at a diocesan function last spring when lay and clergy noticed the relative heft of people in the room. It was apparent that many were not adopting healthy lifestyles either at home or at church, said Follwell in an interview. "When we have our public suppers and our meals after church, people were not conscious of [what] we were eating."

PWRDF's vision statement promoting "a truly just, healthy and peaceful

world," as well as its new three-year global food security campaign, fredsays.ca, was the perfect inspiration for the campaign, she said.

"It is our hope that participants will be motivated to lose weight and raise money to share our wealth by supporting our Primate's Fund in the world. Other benefits will be to have some fun, learn and adopt healthy eating practices, and to lose weight," Follwell said in a message explaining the campaign.

Follwell hopes this message will resonate with many people—not just Anglicans—as more and more Canadians struggle with weight and health issues. According to the Canadian Heart & Stroke Foundation, about 60 per cent of Canadian adults are overweight or obese (one in four Canadian adults is clinically obese); about a third of children and youth ages five to 17 are overweight or obese, said a 2011

Statistics Canada and Health Canada report.

The campaign, Follwell emphasized, is not about going on a diet but adopting a lifestyle change. "This is our opportunity to transform old habits into healthy lifestyles and reclaim the body God has gifted each of us," she said.

Church gatherings often serve calorie-laden, fatty "comfort foods," not only because they're easier to prepare but because they are celebratory-type foods, noted Follwell. "When we get together, we want to have a sweet and coffee." But perhaps it's time to offer other healthy choices such as fruit and veggie trays, she said. And on those days when one just has to have something sweet, "maybe I can eat half the brownie, not the whole brownie," she added.

The Ven. Bill Clarke, archdeacon of Kingston, Ont., volunteered to be a poster boy for the campaign, saying that he was happy to "put my weight behind" the project.

Response from parishioners has been positive, said Clarke.



Day One
A call to Holiness

- 1 We are created in God's image. He has given us a precious gift: the gift of life.
- 2 We are compelled to do everything in our power to preserve and protect it.
- 3 We strive for balance in our lives. Perfection in mind, body and spirit.
- 4 To care for ourselves physically is to honour God.

"It is written, you shall be holy, for I am holy."
—1 Peter 1:16

A 40-day devotional will help inspire and motivate participants of the weight loss challenge.

He himself has been working at losing more weight, a process he started two years ago. "I was much heavier than 379 [pounds]. I'm a diabetic with sleep apnea, so my doctor's been after me and I've worked with a dietitian," he said. He plans to keep his workout schedule of an hour at the gym before going to work, eating healthier meals and dropping late-night snacking.

Both Clarke and Follwell expressed the hope that the campaign will trigger some reflection on issues of food and

justice. Follwell wants Anglicans to realize that "at this time when we seem to have so much...what we reduce may fill the belly of someone else."

"As hard as things might be here in Canada," Clarke said, "most of us [are] pretty well off and it's time to realize that and be a blessing to other people." Hopefully, it will also inculcate "a life-long habit of being appreciative and being a blessing," he added.

Follwell got the idea for the belly-to-belly slogan when she recalled her father—a geologist who spent considerable time in Liberia—saying that the children there referred to their stomachs as bellies. In the West, dietitians and nutritionists refer to excessive abdominal fat as belly fat.

Adopting a healthier lifestyle is also about having a good sense of stewardship, said Clarke. "I've been given a relatively healthy body—that's a blessing...I got a gift I should take care of," he said. "If I look after myself and I'm healthier," he added, "then I'm able to do my ministry a whole lot better."

Follwell echoed the same message. "I believe that God wants us to find what the truly just weight is for ourselves. God wants us to be fit and healthy and to have energy. If you're carrying around extra weight, you don't have that."

She herself struggled with weight issues until she decided, 40 years ago, to join Weight Watchers; she lost 60 pounds. Since then, she has been a lifetime member of Weight Watchers and an advocate of healthy lifestyles and balanced living. "I really feel strongly about Luke 2:52—Jesus increased in wisdom and stature in favour with God and man," she said. "It's a balance between the intellectual, physical, spiritual and social aspects of our lives."

This and other scripture passages will be part of a 40-day devotional that Follwell has compiled as part of the plethora of supports being offered to participants, who have been asked to check with their physicians before starting a weight loss program. Participants will also have access to samples of 1,200- to 1,600-calorie menus prepared by a dietitian, diet tips and other reading materials related to healthy living.

Sponsors can pledge any amount of money for every pound lost, either individually or collectively as a parish. "I have some people who have pledged a dollar or two for every pound that I will lose. I have others who say, 'if you lose ten pounds, I'll give you \$50,'" said Clarke. "Whatever way I can get money for them, that's fine." —MARITES N. SISON



COURTESY OF ST. JOHN THE EVANGELIST, LONDON

Archbishop Fred Hiltz serving dinner at St. John the Evangelist in London, Ont., with Frances Reimer, who guided the parish's hospitality program during its first decade after its creation in 1996.

Take this bread

BY ART BABYCH

ARCHBISHOP Fred Hiltz hopes that 2014 brings an "unprecedented advance" in tackling issues linked to poverty and that the church becomes known as the church for the poor.

"I pray our faith, skill and passion for addressing these issues will be unleashed, diocese by diocese across the country," said Hiltz, primate of the Anglican Church of Canada. "I pray our voice can be co-ordinated, articulate and effective in calling for measures that reverse the unacceptable trend of statistics on these matters."

In delivering his annual New Year's Day message at Christ Church Cathedral, Ottawa, the primate said poverty manifests itself in the increasing number of people who depend on food banks. In Ontario alone, 375,000 people turn to food banks every month and more than a third of them are under the age of 18, he said. In Canada the overall child poverty ratio is 13.5 per cent.

"Like you, I am not unfamiliar with these kinds of statistics," he said. "It's when I come face to face with such a sad reality that I am deeply moved."

He recounted an experience he had at the parish of St. John the Evangelist in London, Ont., in November:

"This is a parish like countless others across the church, where a Saturday night dinner is provided for those who are homeless, among the working poor or on social assistance that often runs out before the end of the month. I saw a mother coming through the line with her children. A chicken dinner was being offered and my job was to say, 'What kind of bread

“Like you, I am not unfamiliar with these kinds of statistics. It's when I come face to face with such a sad reality that I am deeply moved.”

—Fred Hiltz
Primate of the Anglican Church of Canada

would you like with your dinner?" The very fact that there was a choice between white or whole wheat or multigrain bread was overwhelming to them. So also was the question, "Would you like butter for your vegetables?" I happily responded and confess that I gave them more than they asked for. Their eyes glistened with delight and off they went to find a table. About half an hour later, I saw the same mother and her children back in the line for a second helping after everyone had enjoyed their first. As I offered them bread for a second time, I was mindful that this might be the most nutritious meal they have for the entire week—freshly cooked and representing the balance in diet so many of us take for granted."

Hiltz said he is proud of churches that offer this kind of a meal in so many places across Canada. "I take this opportunity to thank every Anglican who is committed to this ministry."

ART BABYCH is editor of *Crosstalk*, the diocese of Ottawa's newspaper.

BY THE NUMBERS GLOBAL



2050

The date by which researchers estimate another 24 million children could be pushed into hunger by climate change and erratic weather patterns. Almost half of them would be in sub-Saharan Africa.

150 million

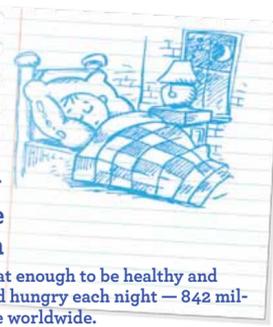
The estimated number of people who could be lifted out of poverty if women farmers had the same access to resources as men.



CHUBYKIN ARKADY

1 in every 8 people on earth

does not eat enough to be healthy and goes to bed hungry each night — 842 million people worldwide.



From the U.N. World Food Programme



BRIDGET SKIBOLA

3,530

Average kcal consumed daily by Canadians.

Average kcal consumed in Eritrea

1,590

18th

Canada's ranking among 35 industrialized countries' efforts to reduce the gap between child poverty (14%) and poverty in the general population (12%) —Unicef.



NEWS IN BRIEF

MARRIAGE COMMISSION NAMED

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has named the members of a commission that will carry out a broad consultation about changing the marriage canon (church law) to allow same-sex marriage.



Falby

Canon Robert Falby, chancellor of the diocese of Toronto and former prolocutor of General Synod, will chair the eight-member commission. The other members are: Dr. Patricia Bays (diocese of Ottawa), Dean Kevin Dixon (diocese of Huron), the Rev. Dr. Paul Friesen (diocese of Nova Scotia and Prince Edward Island), Canon Paul Jennings (diocese of Montreal), Dr. Stephen Martin (diocese of Edmonton), Bishop Linda Nicholls (diocese of Toronto) and Archbishop John Privett (bishop of the diocese of Kootenay and metropolitan of the ecclesiastical province of B.C. and the Yukon).

In July 2013, General Synod—the church's governing body—enacted Resolution C003, which will bring a motion concerning same-sex marriage to its next meeting in 2016. It also asked that this motion include “a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience.” The resolution also directs that there be a broad consultation about the preparation of the motion.

The commission will submit a progress report on its work at the spring meeting of the Council of General Synod (COGS). Its final report, to be submitted at CoGS' fall 2015 meeting, will include recommendations on the wording of the motion and the conscience clause to be presented to General Synod in 2016. —MARITES N. SISON



MARITES N. SISON

‘Go well, Madiba’

Nelson Mandela was South Africa’s “greatest son who became their father, their beloved Madiba,” says Archbishop Fred Hiltz, who spoke at a multi-faith community tribute to Mandela in Toronto.

PENSION REPRIEVE

The Ontario government has approved the trustees of the General Synod Pension Plan's request for a three-year window to improve the plan's funding level and avoid immediate pension reductions of 20 to 30 per cent.



Poole

Last September, 99 per cent of active and inactive members and 99 per cent of retired

members voted in favour of funding relief. The government had indicated it would grant the request only if two-thirds (about 67 per cent) of all members voted in favour of it.

“With this funding relief in place, the plan is exempt from solvency funding, from August 2011 to December 31, 2015, and will then have a ‘fresh start,’” said Bishop Philip Poole, chair of the pensions committee. “Any shortfall it still faces when the exemption period ends will need to be addressed after December 31, 2016.” —STAFF

AREA BISHOP APPOINTED

National Indigenous Anglican Bishop Mark MacDonald has been appointed as the new area bishop for the Northern Manitoba region of the diocese of Keewatin.

After June 4, the region will be a part of the newly created Indigenous Spiritual Ministry of Mishamikweesh, led by

Bishop Lydia Mamakwa. The diocese of Keewatin will close on Dec. 31, 2014.

MacDonald said his role will be transitional—providing pastoral care and episcopal visitation until a process is set up for those congregations to select their own area bishop. —L.A.W.

LENT-EASTER STUDY AVAILABLE

A new resource for Lent and Eastertide study, “Becoming the Story We Tell,” edited by the Rev. Canon John Hill, is available for download from the Anglican Church of Canada's website. It began with discussions of Christian hospitality,

particularly questions about “open table” (inviting those who are not baptized to share the eucharist) but expanded to consider the meaning of baptism and church as a community of disciples, as well as ways to welcome new disciples. —STAFF

VANCOUVER SCHOOL OF THEOLOGY SELLS BUILDING

The Vancouver School of Theology (VST) is selling its Iona Building, in the theological neighbourhood of the University of British Columbia (UBC) campus, to UBC for an agreed price of \$28 million.

The deal had yet to be finalized by both sides, but the schools announced in a joint press release in early January that UBC plans to take possession of the building in July 2014 and begin using the facility, which will house UBC's Vancouver School of Economics.

VST, an independent theological school, plans to use part of the proceeds of the sale to continue its existing operations as a theological college at UBC and to set aside a substantial portion of the remainder in an endowment that will gener-



COURTESY OF THE VANCOUVER SCHOOL OF THEOLOGY

ate income to support professional and pastoral training. It retains ownership of nearby Somerville House and Chapel of the Epiphany. The Iona Building was built in 1927 on land leased from UBC for 999 years. —STAFF

IT'S GOOD TO BE
FULL OF BEANS



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THE KIDS ARE ALL RIGHT

YOU WILL leave the last page feeling honoured that you have met—even vicariously—the 45 native American and aboriginal young people interviewed by Deborah Ellis for her outstanding new book, *Looks Like Daylight*.

I had steeled myself for an emotionally charged experience, absorbing the personal stories of native youth, ages nine to 18—descendants of people who endured the oppressive legacy of colonialism in Canada and in the U.S., many of whom, to this day, still face monumental challenges.

There were sad, dispiriting moments as I read accounts of racism and the inter-generational effects of the residential school system. But, in the end, the overriding emotions I was left with were hope and admiration.

The kids are all right. Many continue to struggle against overwhelming odds. But even in the most broken places, their spirits refuse to give up



LOOKS LIKE DAYLIGHT Voices of Indigenous Kids

By Deborah Ellis

Groundwood Books, 2013

ISBN: 978-1554981205

256 pages

and most have gained wisdom beyond their years.

Each chapter in *Looks Like Daylight* is interspersed with powerful quotes from native historical figures, native history and current events, and information about the interviewees so that stories are not told in a vacuum.

Ellis lets her interviewees speak, in their own words, the unvarnished truth about themselves, their hopes and fears, their dreams and aspirations.

Ellis has selected a remarkable group of young natives. Some live hardscrabble lives; others enjoy middle-class privileges; one dreams of making scientific discoveries while another wonders what life will be like outside of prison. But what they all say will humble the best of us.

“If the white world thinks native kids are worthless, then the best answer we can give them is to become the best—the best athletes, the best scholars, the best lawyers, the best parents—whatever,” declares Brittany, 17.

Ellis’s respect for her interviewees and her ability to earn their trust is palpable. Those familiar with her work will say that she’s done it again. A multi-awarded writer, Ellis captured the voices of Afghan, Iraqi, Palestinian and Israeli children in her other books, and penned

the international bestseller trilogy, *The Breadwinner*.

Looks like Daylight offers an astounding range of stories—from gut-wrenching experiences of young people who have been through hell and back, to accounts of placid childhoods that involve octopus-hunting and caring for wild horses.

There are stories that illustrate the power of the human spirit even at a tender age. Tingo, 14, has drug-addled and alcoholic parents; he has lived in a dingy motel and gone to school hungry. When Ellis meets Tingo, he is at a native friendship centre, trying to better himself. He takes free drawing lessons and attends ceremonial events where he lifts up his concerns to the Creator. “I’ve learned from all this that it’s going to be okay,” he says.

These young people have no illusions: they know that being native can often mean the odds are stacked against them. Yet most have a healthy dose of self-respect. Lane, 14, comes from six

generations of lacrosse players and he, too, plays what natives call “the Creator’s game.” When he goes to a mall in Brantford, Ont., Lane hears racist insults hurled at him. “I think, ‘Oh, grow up.’ And then I get on with my day,” he says.

Danton, a waggish 14-year-old Métis, attends a francophone school that includes many cultures—French, Haitian, Somalian—and says they are all so different that “there’s no time for racism; we’re all too busy just trying to get to know each other.”

Many stories demonstrate that young natives know their people’s history and are aware that whatever gains they may enjoy today were hard-won by their ancestors.

Tulane, 14, a young artist from New Mexico, says, “Native people used to be told they had to forget who they were and what they knew...That time is over. We are remembering all that wisdom, and learning from it and building on it.”

—MARITES N. SISON

YOUTH VIEW

God’s presence, in life and death

ANDREW STEPHENS-RENNIE



“I began to learn the need leaders have to be held and cared for in the mess of their own lives.”

SOME YEARS ago, my grandmother, Dorothea Rennie, passed away in February. In the previous six months, she’d rallied and failed so many times that it was hard to know what to do, or how to prepare. We knew that the cancer had returned and that the prognosis was not good, but we were still caught off-guard when death finally came.

The day after Grandma’s funeral, I found myself on an airplane to New Orleans. I was joining a group of Anglican and Lutheran young adults helping to rebuild homes in the aftermath of Hurricane Katrina, alongside our friends from the Episcopal diocese of Louisiana. I imagine some knew that eventually the levees would fail; even so, they were caught off-guard.

And yet, in the midst of death and despair, we were witness to stories of hope. In the midst of rebuilding gutted homes, we met neighbours whose resilience was bearing witness to new life. Families, scattered by the floods, were reunited. Neighbourhoods were slowly rebuilt, brick by brick. Communities were strengthened as individual after individual

returned.

There had been plenty of destruction. There had been huge loss. And yet the spirit of the place was remarkably hope-filled. This hope was something that I needed as I wrestled with the hole in my own life—the void left by the death of my only remaining grandparent.

It was in New Orleans, surrounded by hope and by grief, that I was freed to grieve as a member of this community of young adults learning to follow Jesus with grout under their fingernails and bruises on their knees.

It was in New Orleans that I began to learn the need leaders have to be held and cared for in the mess of their own lives. It was in New Orleans that these young people embodied a commitment to carry one another, even through grievous and difficult times.

It was in this community of young people I had been asked to lead that I started to learn what it meant to be

weak. It was in this community that I was taught the importance of going together, through thick and thin. It was in this community that I witnessed and experienced the power of the risen Christ in the midst of great weakness.

Life and death are profoundly connected. We draw these connections each time we celebrate the eucharist. For me, the realities of life and death, of loss and provision, became much more clear when I experienced them in sharp contrast.

I see and experience these contrasts in our church on a daily basis. As witness to these things, I’ve become increasingly convinced that God is present in the midst of it all. As we hold on deeply to the covenant of our baptism, we will find Jesus in new life, on the other side of death.

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

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FOUR-WAY DIALOGUE DEEPENS

The heads of the Anglican Church of Canada, the Evangelical Lutheran Church in Canada (ELCIC), the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) have agreed to co-ordinate their responses to “events that transcend” their borders, such as natural disasters.

Leaders of the four churches reached this agreement when they met for a day and a half of informal talks last December in Winnipeg. The Anglican Church of Canada’s primate, Archbishop Fred Hiltz, the ELCIC’s Bishop Susan Johnson and The Episcopal Church’s Presiding Bishop Katharine



ANDRE LAVERGNE

From left: Bishop Elizabeth Eaton, ELCA, Archbishop Fred Hiltz, ACC, Bishop Susan Johnson, ELCIC, and Bishop Katherine Jefferts Schori, TEC at the North American Anglican and Lutheran Leaders’ gathering.

Jefferts Schori were joined in the meeting by the new presiding bishop of the ELCA, Elizabeth Eaton.

The leaders also agreed to explore ways of addressing the Doctrine of Discovery “as a step towards reconciliation with indigenous people in North America,” said Archdeacon Bruce Myers, General Synod’s

co-ordinator for ecumenical and interfaith relations, who attended the meeting.

Each leader also agreed to prepare a devotional piece for different Sundays in Advent, to be made available for individual or congregational use in their churches during the 2014 Advent season.

—MARITES N. SISON

ANGLICANS AND RC’S COMMITTED TO DIALOGUE

Canadian Roman Catholics have expressed the hope that the Anglican Church of Canada will seek input from ecumenical partners as it continues discussion concerning a resolution to amend the church’s marriage canon to allow same-sex marriage.

The marriage canon resolution was among matters discussed at a joint meeting of the Anglican-Roman Catholic Bishops’ Dialogue (ARCB) and the Anglican-Roman Catholic Dialogue of Canada (ARC Canada). Anglican Bishop Linda Nicholls, ARC Canada co-chair, reported on last summer’s Anglican-Lutheran Joint Assembly, which included an explanation of the said resolution passed by General Synod.

Nicholls assured Catholic representatives that since the resolution calls for “broad consultation,” this could be interpreted to include consultation with the church’s ecumenical partners, including the Roman Catholic Church, said Archdeacon Bruce Myers, General Synod co-ordinator for ecumenical and interfaith relations, who attended the meeting.

The ARCB also agreed that Anglican and Catholic bishops could have issued a joint declaration, instead of separate statements, about the controversial Charter of Values and the proposed end-of-life care legislation in Quebec, which would have offered “an even stronger Christian witness,” said Myers. —M.S.

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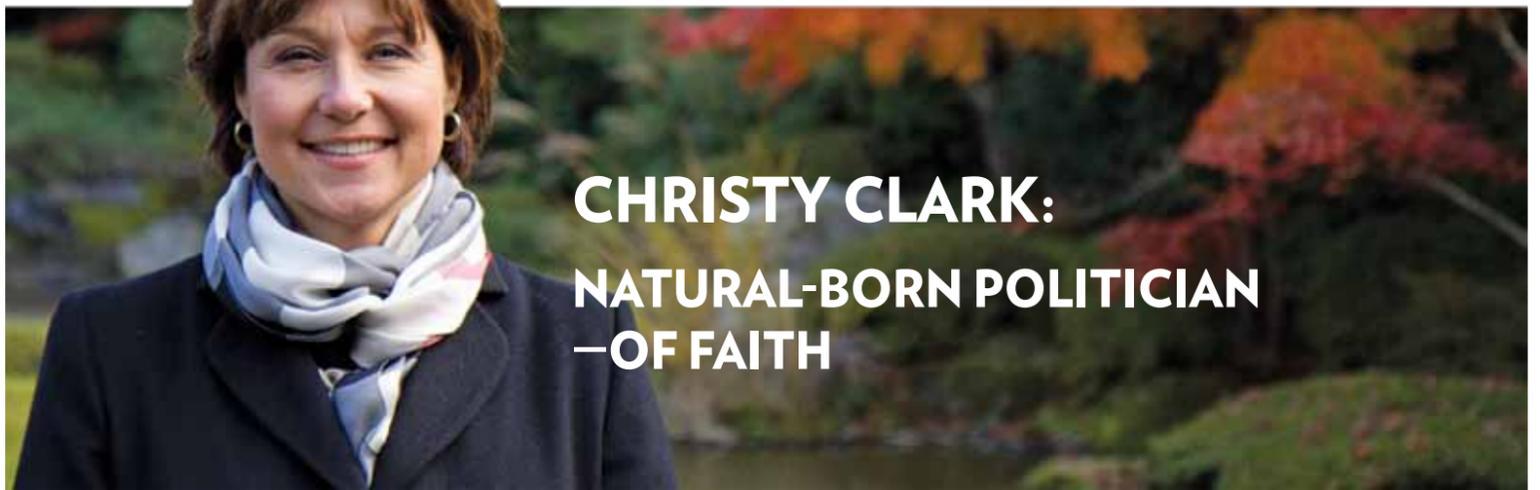
BY DIANA SWIFT

AS A TEENAGER, Christina Joan Clark would stay after class and passionately argue points with her history teacher. At the family dinner table, young Christy debated the issues of the day with her father, a schoolteacher and a Member of the Legislative Assembly (MLA) candidate, and her mother, a family therapist. As one observer noted, it would be easy to imagine a pigtailed Clark rounding up votes in the schoolyard for the game the kids would play at recess. Of hardworking Scots descent, she learned to have respect for a dollar.

Now in her second term as premier of British Columbia, Clark, 48, makes good use of those early-honed skills as she pursues her pragmatist's agenda of growth, job creation, debt reduction and the elimination of poverty in her economically stalled province.

A cradle Anglican who grew up in the small, progressive congregation of Christ the King Church in Burnaby, B.C., Clark has since attended every type of Anglican church and pretty well every other type of worship site, from temples to synagogues and mosques. Once a student of comparative religion at the University of Edinburgh, the premier remains fascinated by other traditions of worship and the doctrines that underpin them. She considers it a privilege of her office that when she travels, she's often invited to worship with people of other faiths.

Still, she finds plenty of variety in her own fold. "The Anglican church has many different faces of worship, but whether the service features a rock band, a beautiful choir or a spare liturgy, there is always the same basic element of tradition, which for me is very important," she says. The



CHRISTY CLARK: NATURAL-BORN POLITICIAN —OF FAITH

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“When people hurl insults and question my integrity, I choose not to be hurt by it. I recognize they are flawed human beings like me who feel passionately about things.”

—Christy Clark
premier of British Columbia

familiar patterns offer her a respite from the agendas and stratagems of political office and an entry point into meditation. "The repetitiveness of worship helps draw us into a space where we are thinking about faith and what it means," she says. "The prayers, the psalms draw me to the familiar and make it much easier for me to be contemplative."

While she's grateful to those who enter the priesthood, the self-confessed extrovert says she doesn't have the special mix of patience, diplomacy and, above all, listening ability to be a good priest herself. "I do a lot of listening, but I also give a lot of feedback. I'm probably more directive and opinionated than a good priest should be," she says. Clark, who is a parishioner at

Vancouver's Christ Church Cathedral, admits to being "a bit in awe of the range of skills priests need to have today."

Her faith remains an essential part of her survival kit in the often-hostile territory of partisan politics. "It allows me to find peace in a very loud and busy environment and to find perspective on all the words that get thrown around," she says. "But the most important thing that it gives me is the reminder to be forgiving, kind, compassionate and thoughtful of others."

In her view, the most tragic aspect of the contemporary decline in church attendance is that "busy people don't go to a place each week where they're reminded to be kind and to forgive."

Her faith as well as the seasoning hand of time—she became an MLA in 1996 and, during a break from politics, hosted a radio talk show—have tempered her reaction to the verbal slings and arrows of political fortune. "I have come to a place in my life and career where I recognize those as part of the nature of politics," she says, crediting her faith with keeping her resilient. "When people hurl insults and question my integrity, I choose not to be hurt by it. I recognize they are flawed human beings like me who feel passionately about things."

Although Clark rarely talks religion except with other Anglicans, she sees no reason to hide or deny faith. "The only requirement for people of faith is to remember that we live in a country that values acceptance, inclusiveness and compassion," she says.

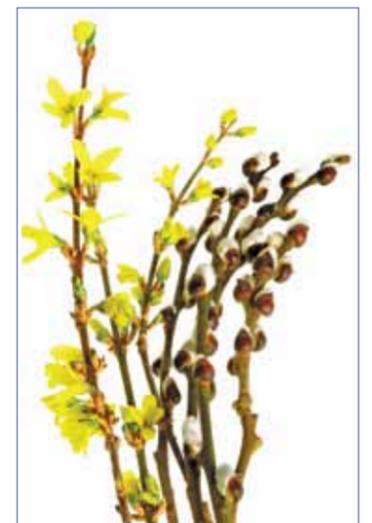
Her quest to understand religious belief as a defining human characteristic has drawn her to the writings of Karen Armstrong, the British former Roman Catholic nun whose books on comparative religion include *A History of God*. "Karen Armstrong writes so clearly and concisely on faith and why it matters, and on the basic tenets of faith such as compassion that bind us all," says Clark.

As a Christian and a politician, Clark is deeply concerned about preserving the altruistic social institutions that make us uniquely Canadian. "Our parents and grandparents helped build the best public school system in the world, universal health care and accessible post-secondary education. But they did so in times of seven and eight per cent growth," she says. "As a country, we have to think about how we're going to grow again."

As for her own political legacy, she says: "My hope is that we can expand the province's economy for us and for all of Canada, so we can say

one day that British Columbia is paying more than its fair share to support the social programs and institutions Canadians love."

DIANA SWIFT is a contributing writer to the *Anglican Journal*.



March Bible Readings

DAY READING

01	2 Peter 1.1-21	<input type="checkbox"/>
02	Matthew 17.1-13	<input type="checkbox"/>
03	Matthew 17.14-27	<input type="checkbox"/>
04	Joel 2.1-17	<input type="checkbox"/>
05	Matthew 6.1-21	<input type="checkbox"/>
06	Genesis 2.4b-25	<input type="checkbox"/>
07	Genesis 3.1-15	<input type="checkbox"/>
08	Romans 5.1-21	<input type="checkbox"/>
09	Matthew 4.1-11	<input type="checkbox"/>
10	Genesis 12.1-20	<input type="checkbox"/>
11	Psalms 121.1-8	<input type="checkbox"/>
12	Romans 4.1-12	<input type="checkbox"/>
13	Romans 4.13-25	<input type="checkbox"/>
14	Numbers 21.1-9	<input type="checkbox"/>
15	John 3.1-21	<input type="checkbox"/>
16	John 3.22-36	<input type="checkbox"/>
17	1 Chronicles 17.1-15	<input type="checkbox"/>
18	Psalms 89.19-37	<input type="checkbox"/>
19	Matthew 1.1-17	<input type="checkbox"/>
20	Exodus 17.1-16	<input type="checkbox"/>
21	Psalms 95.1-11	<input type="checkbox"/>
22	John 4.1-20	<input type="checkbox"/>
23	John 4.21-42	<input type="checkbox"/>
24	John 4.43-54	<input type="checkbox"/>
25	Luke 1.26-38	<input type="checkbox"/>
26	1 Samuel 16.1-23	<input type="checkbox"/>
27	Psalms 23.1-6	<input type="checkbox"/>
28	Ephesians 5.1-20	<input type="checkbox"/>
29	John 9.1-23	<input type="checkbox"/>
30	John 9.24-41	<input type="checkbox"/>
31	Ezekiel 37.1-14	<input type="checkbox"/>

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