

ANGLICAN JOURNAL

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MICHAEL HUDSON

The body of Christ

On his recent trip to Toronto, Archbishop of Canterbury Justin Welby celebrates the eucharist at the convent of the Sisters of St. John the Divine. He met privately with Archbishop Fred Hiltz, primate of the Anglican Church of Canada, as part of his commitment to meet with primates throughout the Anglican Communion to foster friendship and mutual understanding. See coverage at anglicanjournal.com

TAKEN

Unwed mothers pressured to give up their babies

Valerie Andrews says the memories are burned into her mind. She was 17 when her family sent her to stay in a maternity home for unwed mothers in 1969.



Valerie Andrews

On the surface, these homes—many of which were run by or supported by churches or individual church members—provided a refuge, shielding girls and women from the social stigma attached to having a child out of wedlock, but Andrews and other women say there is another side to the story. They say they were coerced into giving up babies they wanted to keep, by methods that included shaming, intimidation and withholding information about alternatives.

Andrews recalls her amazement when a new roommate told her she was keeping her baby. “Are we allowed to do that?” Andrews

See Separated by, p. 12



MARITES N. SISON

Wesley: no empty apologies

A TIMELINE TO RECONCILIATION

Anglican Healing Fund coordinator Esther Wesley kept hearing people refer to “empty apologies” whenever they talked about the sad legacy of Indian residential schools in Canada.

That bothered Wesley, who was aware of how many people within the Anglican Church of Canada—indigenous and non-indigenous—have worked to change an unjust and unequal relationship. The church has also offered close to \$6 million for projects that promote healing and reconciliation between indigenous and non-

indigenous Anglicans. “Our apology hasn’t been empty,” Wesley said.

Realizing many people were unaware of the church’s efforts to atone for the past, she came up with the idea of a timeline poster that would trace the relationship, good and bad, between indigenous people and the Anglican church.

With support from the primate, Archbishop Fred Hiltz, and the general secretary, Archdeacon Michael Thompson, the “Timeline of an evolving relationship” came into being. The primate pre-

sented a copy to the Truth and Reconciliation Commission at its final national event, held in Edmonton, March 27 to 30.

Laden with powerful images, text, quotes and graphics, the timeline begins with the arrival of Anglicans in North America in the 1400s, bringing with them the Doctrine of Discovery. Repudiated by the Anglican church in 2010, the doctrine decreed that “non-Christian nations have no rights to their land and sovereignty...” Today, it underpins laws and policies in nations founded by European coloniz-

ers, and indigenous people still feel its discriminatory effects.

The timeline was produced with help from Nancy Hurn (General Synod archivist), John Bird (special assistant to the primate on residential schools), Henriette Thompson (public witness director for social justice) and Saskia Rowley (General Synod graphics and print production manager).

In Hurn’s opinion, the timeline’s underlying message is this: “Before we can move forward in reconciliation, we have to understand our shared history.” —MARITES N. SISON

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'Nearer God's heart in a garden'

EVERY CANADIAN gardener knows the rule that it is not safe to plant anything before the Victoria Day weekend. That's particularly true on the prairies, so my family's annual trip to the outskirts of Camrose, Alta., to the greenhouses to buy bedding plants was a spring ritual that I eagerly anticipated while I was growing up. It was so wonderful to follow my parents down the hothouse aisles, breathing the warm, moist air, heavy with the scents of flowers and green things, and admire the bursts of colour when spring was still just getting started outside. My mother loved flowers, and I learned their many names, as they dropped regularly into her conversation. We would drive home, our trunk full of red and pink geraniums, bright marigolds, an array of petunias and begonias, purple and white lobelia, spiky dracaena and silvery-soft dusty miller to mix into planters.

At home, Dad would get out a small rototiller to churn up the beds around the house, stirring up the smell of the black earth and avoiding the peony shoots, while I helped Mum with the fun part of planting.

The rest of the spring and summer were intimately connected with the welfare of the garden. There was joy and satisfaction when plants flourished, impatience when cold weather stunted them, concern when heat wilted them or a hard rain pelted the blooms down into the mud. The worst was hail. Many a time my mother ran out into a shower of small ice pellets to pull the baskets and planters into a sheltered spot. A particularly terrible hailstorm that tore the leaves off the trees and wreaked havoc with the plants nearly ruined her summer a few years ago.

When I moved to Halifax to go to university, I revelled in the verdant abundance of plants, trees



LEIGH ANNE WILLIAMS

An avid gardener, my mother, Evelyn Williams, cherished her granddaughter, Alia, above all her other beloved flowers.

and flowers that grew in the more temperate east coast climate.

"There's a peach tree in the yard," I excitedly told my mother by phone, eager to share the wonders of my new city. I often detoured through the public gardens to walk or sit among the huge rhododendron bushes, azaleas and bed after bed of tulips and roses. Gardens for me, like her, were places to seek peace, solace and joy amidst the beauty of what was green and alive.

Hot Toronto summers, I found when I moved again, had their own exoticism. "Mum, I can grow jasmine and hibiscus and bougainvillea!" The Victorian garden at the Cathedral Church of St. James offered another welcome refuge from the slings and arrows of everyday life. I loved to read the quote from a poem by Dorothy Frances Gurney, inscribed on a plaque: "One is nearer God's heart in a garden/ Than anywhere else on earth." My mother shared my wonder on a visit, admiring the English-style gardens and huge trees. "You've got to see the magnolia trees," I

told her, raving about that brief springtime window of a week or two when those big, delicate waxy-pink blooms cover the trees.

Two years ago, my mother came to help me care for our year-old daughter, Alia, while my husband was abroad. It seemed like the magnolia timing was right. She was here for the beginning of spring, but an unusual warm spell that March moved everything far ahead of its proper time. The magnolia buds were starting to open when a hard frost came. Almost all the flowers were ruined. We were both disappointed but told ourselves there would be other springs, other magnolia seasons.

Soon after, though, our own hard frost came. My mother told me that the doctor had found a tumour. Since she had no symptoms, no pain, I told myself it was early and all would be well. There was a surgery, and we hoped and prayed. But five weeks later, Mum was gone, torn from our arms so quickly we were all left frozen in shock and disbelief in

the icy wind of February.

Not much grew on our balcony last summer. Maybe I didn't have the heart or the energy to put into container gardening. I had to reserve my time and energy to tend one precious flower, the one that Mum loved more than any other—her only grandchild, Alia, whose middle name is Jasmine. "Take care of Alia," she told me when she was in the hospital.

"I wish Grandma could go back to Grandpa's house," Alia said to me one day last winter.

"I wish she could, too," I said, "but she can't come back from heaven, sweetheart."

"Is heaven far away?"

I faltered. How far is it?

"God is always with us, and Grandma is with God, so maybe she is close by," I said. "Maybe she can see us."

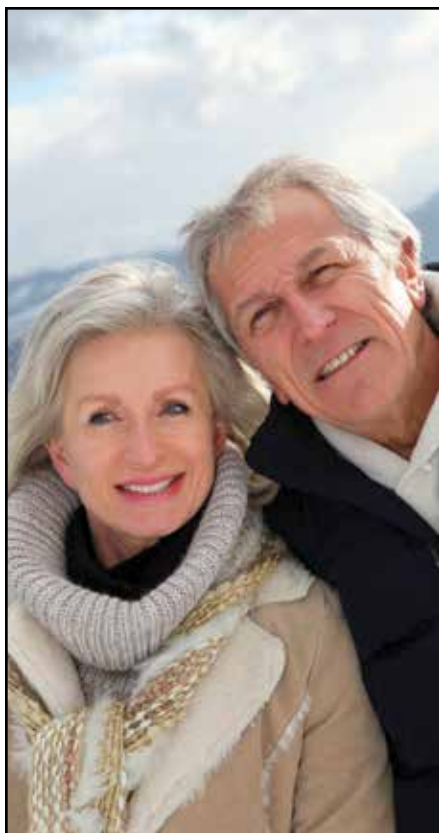
"Does heaven have a window?" Alia asked.

"Yes, maybe it's like that," I said.

I often think I am still frozen. I have been reminded that no season is truly safe, but I lifted Alia up the other day to touch the big fuzzy buds on our neighbour's magnolia tree. And I'm watching to see how the big trees in the park, so broken in December's ice storm, will begin to grow again. I think of the last stanza of Gurney's poem: For he broke it for us in a garden / Under the olive trees / Where the angel of strength was the warden / And the soul of the world found ease.

Maybe this spring, I will begin to plant again.

— LEIGH ANNE WILLIAMS



Gift Plus Charitable Annuity helps fund visionary ministry

Selwyn and Martha want to support an exciting new ministry in their diocese. They are both in their mid-sixties, are active and engaged Anglicans with a strong sense of vision and mission—both in their parish and diocese. They have remembered both in their wills and now want to do more....right now, while they are both living and can see the impact of their generosity and support.

After participating in a parish gift planning workshop and pot-luck supper (with me), they have enquired about a charitable gift annuity which would make an **immediate gift** to their diocese for an ecumenical outreach project....and still receive some permanent life-long income and a tax break. Our department arranged a series of illustrations and they chose the following:

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fully taxable). This would provide a life-time joint annuity of \$273.10 per month or \$3,277.20 a year, of which \$801.41 is taxable (or tax-free, \$2,475.79), along with a one-time donation receipt of \$18,750. Assuming a top marginal tax rate in the province where they live, this arrangement will offer a tax credit of \$8,812.50 for their 2014 tax return. The effective annuity rate is 4.3896%, or an equivalent yield (at a top marginal tax rate) of 8.01%. There is a built-in five-year guarantee in the event both annuitants were to die prematurely, which would then benefit their diocesan project with a lump-sum commuted value payment.

Martha and Selwyn are grateful to General Synod's Resources for Mission team for helping to arrange this gift to their diocese and to assist them with their financial and estate planning.

For further information about how you might follow the example of Martha and Selwyn, regardless of income or assets or particular passion about ministry and programme, please contact:



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A ministry blessed by people

A. PAUL FEHELEY

The date was May 20, 1979, and the place was the Cathedral Church of St. James, Toronto. I knelt before Archbishop Lewis Garnsworthy, who laid his hands upon my head and said, “Receive the Holy Spirit for the office and work of a priest in the Church of God...”

Some 35 years later, having shared ministry in five parishes and now in a sixth, and having contributed 10 years at the national office of the Anglican Church of Canada, I find myself feeling encouraged—and sometimes discouraged—about the church.

The discouragement centres on structures and processes that bind rather than liberate, on self-centredness, lack of honesty and the misappropriate use of power. Richard Schmidt in *Glorious Companions* quotes the opening lines from a remarkable little book, *The Authority of the Laity*, by American lay theologian Verna Dozier: “A funny thing happened on the way to the Kingdom. The church, the people of God, became the church, the institution.” Schmidt continues the thought: “God calls the church, the people of



God...to take the risk of faith in a world that denies faith. Very quickly, though, the church...like every institution, soon focuses its energy on perpetuating itself and maintaining its power.”

And yet the church remains the people of God. For they, the people, have given me some very unique privileges over the past three and a half decades—from baptizing and sharing the eucharist to participating in weddings and funerals, to sharing in ministry in every diocese in this country and, on a few occasions, in different settings and countries around the world.

More than ever, I feel people have blessed my ministry.

I think of Malcolm, a gentleman who was financially and otherwise challenged, yet had travelled, alone, to Toronto

from Montreal. He wanted to sing in a choir, and when I met him, he told me that churches kept telling him, “There isn’t a choir robe big enough for you.” I almost wept at how harsh a church can be—at how we can think God is more impressed with fine music than how the disadvantaged are treated. Malcolm proudly took a place in the choir of my parish.

I think of four-year-old Larry, and how I persisted in his first communion class, teaching him to say “amen” at the moment when the host would be placed in his hand. On that glorious morning of his first receiving the sacrament, I placed the host in his hand and, with the widest grin imaginable, he looked me in the eye and said, “Thank you.” Larry knew what the eucharist meant.

I think of an inner-city parish that I served, where drugs, alcoholism and prostitution were prevalent, and that existed near a large facility for the mentally challenged. Parish membership was increased by one when “The Torch” joined us. Faithfully, the community stood with her and her incredibly eccentric behaviour as she succeeded and

failed continually to achieve sobriety.

I think of the mother who joined me in the hospital chapel where I had paused to pray, and who asked, “Will my baby die?” Indeed the baby girl did die, but I was able to walk the journey with her parents while struggling with a thousand unanswered questions as to why.

Other memories include working with a traditional parish to help a transvestite feel welcome and part of the community...sharing a community supper with a guest who was moved to tears because he was “allowed” to decorate a Christmas tree...befriending a schizophrenic man who walks miles every Sunday morning to be present with God in the parish in ways that I will never understand.

I thank God that over the years, these people and many others have touched my life and showed me what the gospel of love really means.

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

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LETTERS

THE RIGHT STUFF

I was deeply moved by Todd Russell’s story [*Russell: True son of the land*, March 2014, p. 1], by his dedication, his faith in humanity, his courage and his ability to forgive. I would encourage him to return to politics. He is just the person we need in our government. We need his understanding of the emotional and the intellectual aspects of our lives and his ability to balance these. The present government has slowly and systematically eliminated persons and groups that might object to its laws or appointments. This is how a dictator gains power. Todd Russell understands this and we need him.

Margaret Back
Ottawa

THOUGHTS

Two items in the Feb. 2014 issue require comment and context. Mark MacDonald’s piece [*Only God can save us*, p. 5] recalls the story about



Todd Russell

the French curé marvelling at a beautiful garden: “What a wonder God has made!” The gardener replied: “You should have seen this place when God had it on his own!”

Don Cherry’s letter [*No time for meekness*, p. 4] echoes what Albert Schweitzer observed in *The Quest of the Historical Jesus*. People have a tendency to view Jesus as if they are looking down a well and seeing their own reflection. As far as we know, Jesus

never received a large salary from a state institution for promoting violence.

Jim Lotz
Halifax

UNITE OR CO-OPERATE

Back in the early ’60s, when I was starting out as an Anglican minister, there was great excitement about a possible union of the Anglican and United churches. Even though we initiated the talks, in the end we rejected the union. These were still the glory days of the church and perhaps in our strength we felt we didn’t need a union.

Those glory days are gone. Many of our churches have been closed, including three I served, and many congregations and Sunday schools are small.

Last summer, retired clergy were warned of a possible 20 to 30 per cent cut in their pensions. If we didn’t need to unite with the United Church of Canada 50 years ago, perhaps we need to now.

Necessity is the mother of invention.

If union is too complicated for us in our weakened condition, perhaps an active co-operation would benefit us both.

The Rev. Jim Riesberry
Brockville, Ont.

CHOICES LIMITED

I read with interest the centre spread on the ordination of women in the March 2014 issue of the *Anglican Journal* [pp. 6–7]. My sister, Charlotte, described her sadness when, as a 19-year-old woman, she knew that our father opposed the ordination of women—a reality that limited her career choices, yet not that of her two brothers. I was 13 years old at the time and remember thinking to myself of our father’s view, “He is wrong.” A thought that in the short-term I kept to myself.

I was ordained in 1992. My life has been deeply enriched by the ministry of ordained women who have been for me mentors, teachers, pas-

tors, friends, colleagues and partners. I cannot imagine a church without them. Charlotte would have been, and who knows might still be, a very fine priest.

PJ Hobbs
Ottawa

NO LABELS, PLEASE

I’m a life-long Anglican, and have been a subscriber to the *Anglican Journal* for most of my adult life, as a member of the diocese of Calgary since 1976.

I confess, however, that the paper is getting harder to read. I keep tripping over labels.

I long for the day when someone’s name is not preceded by “indigenous” or “woman” or something of that nature, and priests/deacons/bishops/whatever are simply that. Why not start now?

Margaret Blank
Canadian-born Scots-Anglo-Caucasian woman parishioner, Anglican Parish of St. Cyprian, Lacombe, Alta.

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The Church of the Holy Sepulchre is the only one in the world to house an empty tomb—the symbol of resurrection and eternal life.

The mother city of us all

FRED HILTZ

IN HIS BOOK *A Walk in Jerusalem*, John Peterson writes: “No road in the Holy Land has been more travelled than the Way of the Cross in Jerusalem. It is an ecumenical phenomenon and never more so than today.” Moving through the Old City, using Peterson’s guide to the road Christ walked on his way to the cross, we stop briefly at gates, arches and doorways surmounted by one of the Stations of the Cross.

At the last one—XIV, commemorating Jesus’ body being laid in the tomb—we find ourselves inside the Church of the Holy Sepulchre. “What other church,” writes Peterson, “what other cathedral, what other basilica in the world hosts an empty tomb? None other does. Such a church is found only in Jerusalem. Our roots stem from this empty tomb... This empty tomb makes us all citizens of Jerusalem.”



With hundreds of other pilgrims from all over the world, I have stood in line to spend a moment or two in the Holy Sepulchre. That’s all

you get before you are moved along! In that tomb, I have been reminded that death had no dominion over Christ, and that in him we have the sure hope of a resurrection to eternal life. That truth is at the heart of the church’s preaching the gospel through the seven glorious weeks of Easter.

I am delighted that, by resolution of the General Synod in 2013, our church has designated the Seventh Sunday of Easter (June 1, this year) as Jerusalem Sunday. In the readings for that day, we are in

the Holy City, between the ascension of the Lord and the coming of the Holy Spirit, according to Jesus’ promise. We are reminded of his words to his disciples, then and in every age, even our own, “you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Indeed, while Canterbury is the cherished see of our unity in the spirit and tradition we call Anglican, Jerusalem is truly the mother of all who call themselves Christian, indeed all who call themselves Jew and Muslim. As Bishop Suheil Dawani of the Episcopal Diocese of Jerusalem has said, “There is room for everyone in Jerusalem.”

With gratitude, let us pray for the peace of Jerusalem, saying with the psalmist, “May they prosper who love you” (Psalm 122:6).

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

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

WALKING TOGETHER

Singing our way home

MARK MACDONALD

In the traditional way, before colonization, it seems that song was an essential element of every aspect of indigenous life. Songs were maps, histories and ceremonies. They contained important knowledge for hunters, and stored knowledge of the critical patterns necessary for successful agriculture. Songs helped elders negotiate the critical intersections of the spiritual realm and those aspects of life that we can readily see. When Chief Manuelito of the Navajo miraculously arrived among his imprisoned people in the early 1860s—avoiding hostile tribes, Mexicans and U.S. troops to join his people in their sad exile—he explained that his safe journey was made possible by a very strong song.

Songs allowed the story of Jesus to enter the hearts of the people, apart from the efforts of missionaries, more often than not, and very far away from the plans of church institutions. It was song that allowed the new story to converse with the old story; to allow the elders to journey in a new world, while attempting to maintain a basic integrity with the God-given best aspects of their own understanding of creation and a corresponding cultural life.

As the work of this spiritual journey was done in indigenous languages and in worlds seemingly long forgotten by Westerners, it was done outside of the often critical gaze of Western missionaries. Indig-



Christian faith.

When government and churches made indigenous ceremonies, prayer practices and symbols illegal, hymn singing became a refuge to many. Though church officials often opposed the emphasis on hymn singing, the practice grew over time, with a basic set of protocols that have changed little since the 1800s—though many places now use electrified musical instruments as an accompaniment.

Hymn singing was a vehicle for the Word to become flesh among indigenous peoples. It was also the way that many of their practices, values and ideals were preserved in the face of ferocious opposition, and today they are a part of the larger Christian heritage. The people of the land have found a way to sing back home to the vision of our elders and, at the same time, to Jesus. We hope many will sing along.

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

enous missionaries—including James Settee, Henry Budd and Robert MacDonald—appear to have facilitated the process while remaining steadfastly loyal to the core elements of

LETTERS

DEMONIZING IRS

Don’t be afraid to put something positive in the *Anglican Journal* about the Indian residential schools. Anglicans should hear the whole story, not just statements from people who never saw a school.

When Archbishop John Privett says he’s ashamed of what the Anglican church did [*TRC expressions of reconciliation*, Nov. 2013, p. 8], I would like to reassure him that he has nothing of which to be ashamed; wonderful work was done with these aboriginal children.

We gave unconditional love to the Indian children and are so proud of the help we gave them, even though our church continues to demonize us.

Bernice Logan
Tangier, N.S.

GOSPEL BEFORE PC

The article on women priests [*Young women priests face issues of age and gender*, March 2014, pp. 6–7] reminded me of the debates about the ordination of women. The article’s central theme was sociological and cultural challenges, which, echoing the earlier debates, precluded any thoughtful reflection on the theological difficul-

ties of ordaining women to the apostolic ministry.

As long as we approach issues facing the church only through the lens of sociology and culture, and neglect the witness of scripture, tradition and the church beyond the borders of Canada, we will continue to become isolated within the Anglican Communion and the catholic world of east and west to which we belong by faith and tradition.

At times it seems that instead of bringing the gospel of Christ, which challenges culture, society and the hearts of people, we bring a socio-political and cultural gospel shaped by current ideologies. The radical equality of men and women found in the gospel and rejoicing in the differences that each gender brings to dynamic ministry is lost.

If we allow our beloved church to be dominated by the society and culture of the moment, we are in danger of losing our very reason for existence.

Stewart Murray
Ottawa

HONORARY SECRETARY LI TIM-OI FOUNDATION

Thank you for the reflection on the life and witness of Florence Li Tim-Oi [*The church waits in hope*, March 2014, p. 4]. When my father ordained her, he resisted the temptation to rename her “Cornelia.” He recognized that his action paralleled that of Peter baptizing the first Gentile, confirming what God had already done.

Salvation history, recorded in scripture and ever since, is that of God never changing, in always going ahead of his people, who, often kicking and screaming, need to catch up.

Honouring the memory of Li Tim-Oi, the Li Tim-Oi Foundation for the past 20 years has been empowering women, whom God is calling in the Anglican dioceses of the Two-Thirds World, to crack the reinforced glass ceilings of church and society. They are the “Daughters of Li Tim-Oi.”

The Rev. Canon Christopher Hall
Oxford, U.K.

CORRECTION:

The photo of Bishop Skelton and Archbishop Hiltz on page 11 of the May issue was taken by Wayne Chose.

YOUTH VIEW



It all starts with listening

ANDREW STEPHENS-RENNIE

MUSIC WAS a deeply formative part of my adolescence. Along with Bible reading and daily prayer, my Christian music collection was incredibly meaningful to me. Audio Adrenaline, Amy Grant, DC Talk, Michael W. Smith, Petra and White Cross were just some of the bands in my collection.



I remember being on a bus trip one time, on my way to see Australia's Newsboys in concert. I overheard one of my friends explaining to a new member of our youth group that going to see this band was going to be a way better experience than going to see R.E.M. Why? They were Christian.

In my adolescence, this was the litmus test. Not the musicianship, not the creative spark, not the way in which music engaged the complexities of the world around us, or opened up new possibilities. The test for good music was simply this: was it of the spirit or the flesh? Was it sacred or secular? Would listening to this music put you on the stairway to heaven or the highway to hell?

Over the past decade, I've had an incredible opportunity to minister among young people across this country. In parishes and dioceses, as a guest speaker at youth retreats and programs like Ask & Imagine, I've had the chance to engage young people in deep conversations about music, faith and creativity.

And I'm always curious to hear what they're listening to. I'm always intrigued by the music that serves as a soundtrack to their lives. What do they listen to when they're out with friends? What do they listen to when they're coping with stress in their lives and they've reached their limits? What buoys them or carries them through?

Growing up in the world that I did, scrip-

ture was the place to start looking for such answers. My Bible had an index of places to look when I was facing a particular challenge or situation in my life. Such an approach seems far less common in the Anglican churches I've had a chance to visit in Canada. Where, then, do young people turn?

So often, when faced with their own limits, the young people I meet turn to music. They turn to the artists who can articulate (perhaps more clearly than they can) precisely what they're feeling. So how do we engage?

It all starts with listening. It always starts with listening. Listening to young people, listening to their music and listening to the struggles and joys of their daily lives.

What comes next is the hard part: accompanying young people in the midst of the pains and struggles of everyday life, and welcoming them into the story we call our own: the story of Jesus' life, death and resurrection.

I said earlier that this is hard. But it shouldn't be. In fact, in my experience, it isn't hard at all. Looking for companions when forced to confront the limits of human existence, young people constantly blow me away with their deep desire for some good news. We're good-news people. We've got plenty to share.

And yet we need to start by listening. We must listen to the depth of the wrestling in our young people's thoughts and emotions. We must listen continually, because they might not tell us right away. And yet, what if we asked the question: "What music do you put on when life is getting you down?"

It might not be Michael W. Smith's "Friends Are Friends Forever," but whatever it is, it might just be the beginning of an incredible conversation.

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

NEWS BRIEF

BRANDON FRAUD CHARGES WITHDRAWN

On March 10 charges were withdrawn against the diocese of Brandon's Rev. Noah Njegovan.

A diocesan letter read out in churches on Sunday, March 16 explained that a withdrawal of charges is not the same as a dismissal or stay of charges; the Crown can proceed against Njegovan at a later date.

Njegovan did not enter a plea to the charge of fraud over \$5,000. The charge resulted from alleged misuse of a diocesan business credit card for personal expenses in excess of \$190,000, from March 2010



Noah Njegovan

to September 2012 when he was executive archdeacon and assistant to his father,

Bishop James Njegovan.

The letter also outlined new costs for forensic auditing, payable by the diocese. Bishop Njegovan previously declined to comment on the case because of his familial connection to the accused. —STAFF

TRAINING CUBAN FARMERS

Archbishop Hiltz is urging Canadian Anglicans to help the Primate's World Relief and Development Fund (PWRDF) raise \$45,000 to train 150 people in sustainable farming techniques in Cuba.

Speaking in a video for Fred Says, the primate's three-year campaign to raise awareness about food security, Hiltz cited the inspiring case of a Cuban farmer named Roberto, who, thanks to training, has made himself more self-sufficient with a successful rooftop garden.

According to the Episcopal



Church of Cuba's Bishop Griselda Delgado del Carpio, agricultural training has already impacted health. "Before the training, people had a very static diet of pork, rice and beans. Many people had diabetes with this diet. Now, people are growing carrots, tomatoes, onions, mangoes and other crops," she told PWRDF.

For more information, go to fredsays.ca —STAFF

BISHOPS TACKLE CLIMATE CHANGE

Archbishop Thabo Makgoba, primate of the Anglican Church of Southern Africa, has invited 20 Anglican Communion bishops to join him in Cape Town in February 2015 in a "process of discussion and discernment" about what churches can do about change and ecological degradation.

"Our goal will be to develop a Communion-wide strategic plan that meets the challenges ahead and builds confidence in God's future," Makgoba said.

According to Makgoba, some Anglican provinces are already feeling the effects of climate change, including rising sea levels, stronger storms, longer droughts, shortages of food and clean water and waves of refugees. "Unless more direct and faithful action, in addition to the reduction of greenhouse gases, is taken soon, the conse-



Makgoba

quences for the church and all of humanity will be even more profound," he said. National Indig-

enous Anglican Bishop Mark MacDonald and the diocese of Edmonton's Bishop Jane Alexander have been invited to represent the Anglican Church of Canada.

Canada's the Rev. Canon Ken Gray, secretary to the Anglican Communion Environmental Network, said this is the first time that bishops are gathering specifically to discuss environmental issues, "with the intention of speaking collectively to the Communion worldwide."

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MOURNING BISHOP MHOGOLO

Bishop Godfrey Mdimi Mhogolo of the diocese of Central Tanganyika died March 28 following a severe lung infection.

Diocese of Niagara bishop, Michael Bird, who met Mhogolo at the 2008 Lambeth Conference, described him as "a personal friend and a real inspiration." Mhogolo was the first bishop in Tanzania to ordain women and he was "a strong advocate for the rights of women and children," said Bird. Bird added that he and Mhogolo led a theological dialogue between their two dio-



Mhogolo

ceses around the issues of human sexuality that became part of a process of an Anglican Communion-

wide dialogue.

In a statement, the Anglican Church of Tanzania paid tribute to Mhogolo, saying not only was he a theologian with a "remarkable intellect," he also had a lot of energy and drive.

—STAFF



Journey to Jerusalem Sunday

The *Anglican Journal* has teamed up with Anglican Video to create **Journey to Jerusalem Sunday**, a multimedia web page that provides Canadian Anglicans with a comprehensive overview of the Episcopal Diocese of Jerusalem and

peace and justice issues in the Holy Land. The package includes videos, photos, essays and feature articles. To view the web page, click on the **Journey to Jerusalem Sunday** icon found on the home page of anglicanjournal.com.

Hope and faith in a troubled land

"Does the world care that we're being pushed out of our land?"

This haunting question was posed over and over to Lisa Barry, Anglican Video's senior producer, by Palestinian Christians during a February trip to the Holy Land.

Barry, along with Anglican Video's production manager, Becky Boucher, cameraman Scott Brown and Andrea Mann, the church's global relations director, visited the Episcopal Diocese of Jerusalem, which has 27 parishes spread across Israel, Palestine, Jordan, Lebanon and Syria.

The trip was intended to "really listen, record and gather up the stories of the living stones of the diocese," and to develop resources for parishes to use for Jerusalem Sunday, which the Anglican Church of Canada celebrates for the first time on June 1, said Mann.

The weeklong itinerary included meetings with the diocesan bishop, Suheil Dawani, and diocesan staff, touring ministries in and around Jerusalem and in the Palestinian cities of Ramallah and Gaza and engaging with people involved in diocesan programs.

The team also saw the effects of the protracted Israeli-Palestinian conflict.

Barry, who first visited Jeru-



ANGLICAN VIDEO

Scott Brown captures pupils at Ramallah's Arab Evangelical Episcopal School.

salem 12 years ago, was struck by the growth of prosperous Israeli settlements on impoverished Palestinian land. "From little outposts, it becomes literally small cities with tens of thousands of people living in them, [even] up on hilltops," she said. The settlements are illegal because they encroach on Palestinian land, Barry added. "Again and again, it was said to us, 'How can they be talking about peace over there and doing this over here?'"

For Mann, the greatest shock came from seeing what former Israeli prime minister Ariel Sharon euphemistically called the "separation fence"—and, as

Palestinians call it, "The Wall." The massive concrete security barriers extend for miles in and around Bethlehem, in Ramallah, out into the Israeli countryside and into Palestinian territories. Palestinians stand in line for hours simply to go to work. Although the security barrier has reduced the incidence of suicide bombings in Israel, the wall separates Israelis and Palestinians, said Mann, "which is also not good in the interest of peace and justice."

For Boucher, entering Gaza to visit Al Ahli Arab Hospital was an eye-opening experience. "...It was extremely controlled and it felt like you were walking

into prison...you feel like you're entering a place that would be very difficult to leave."

Barry was deeply moved by people's "tremendous courage, [their] eagerness for peace and reconciliation" and how they were living out their faith.

Visiting schools that enroll both Christian and Muslim students and a medical centre for diabetes and cardiovascular disease, Barry was impressed by the "deep faithfulness on the ground, a deep commitment to work under sometimes very difficult conditions."

Operating more than 30 institutions, the diocese employs about 1,500 people, schools 6,400 students and provides about 200 hospital beds. According to Barry, the diocesan bishop and staff "see their roles as healers and teachers...the way Jesus walked the land."

Barry hopes the material gathered will "be a conduit to letting people know what's happening [in the Holy Land], trying to support people who share our faith, our dreams and our desires for safety."

As to the oft-repeated Palestinian question "Does the world care?" Barry said, "I think that we, as Canadian Anglicans, would care if we knew."

—MARITES N. SISON



ANGLICAN VIDEO

City at the heart of faith

Jerusalem Sunday to honour joint mission

On June 1, Canadian Anglicans will celebrate Jerusalem Sunday for the first time.

The new annual observance comes from General Synod's 2013 resolution to set aside the seventh Sunday of Easter, known as the Sunday after the Ascension, as a day to learn about the diocese of Jerusalem. A special collection will be requested in support of the far-flung diocese's ministries.

"The Anglican Church of Canada and the diocese of Jerusalem have been companions in mission for many years," explained Andrea Mann, the church's global relations director. "Jerusalem Sunday is intended to lift up this relationship and celebrate the 'living stones' of the diocese—Arab Christians and others serving in ministries of hospitality, education, health care and reconciliation in Jerusalem, Palestine, Israel, Jordan, Lebanon and Syria."

Jerusalem Sunday is important because "Jerusalem is a place of deep significance in the Christian story and in our Christian faith, historically and right up to today," Mann added.

"There is already a personal connection between Canadian Anglicans, between parishes, between dioceses and the [Diocese of] Jerusalem," she said.

In Mann's view, observing Jerusalem Sunday will be a tangible expression of the Anglican church's ongoing support for its companion diocese in the Holy Land. —M.S.

Tourist or pilgrim? It's up to you

BY RICHARD LESUEUR

In the 1990s, I was director of the Desert Program at St. George's College, an Anglican pilgrimage centre in Jerusalem. At dawn, I would awaken to a muezzin's over-amplified call to prayer from a nearby minaret. On Fridays, as the sun sank, the Shabbat horns would wail to signal the approaching Jewish Sabbath. The current religious-political polarities were firmly entrenched on both sides of this patch of Christian ministry in a land both disputed and sacred.

In 1983 I made my first tour of Israel. A decade later, I discovered the difference between a tour and a pilgrimage.

Tours tend to last eight to 10 days and offer a fast-moving overview of selected sites. Tours feed tourists well, let



RICHARD LESUEUR

Unlike a tour, a pilgrimage immerses participants in a sacred geography.

them shop and get them back to their hotels by 5 p.m. for cocktails.

A pilgrimage hosts participants into a sacred geography (its story, peoples and less-trodden ways), allowing time for prayer, scripture and reflection. It immerses them in a setting in anticipation of sacred encounter and inner transformation.

It brings people to the edge of their comfort and the edge of their familiarity in order to be at the edge of God.

A typical pilgrimage takes 13 to 15 days and often houses pilgrims at guesthouses, from which they can enter into the prayer of that community.

A tour bus will stop at the edge of the Judean wilderness for a quick photo op and a chance to purchase Bedouin bracelets. Pilgrims go into the Judean wilderness as dawn breaks, to sit on a barren hillside and engage the soul-stirring landscape where Jesus walked.

Some tours are significantly underwritten by the Israeli government and present a controlled commentary that subtly reinforces the goodness of the state and its claim to

the land. On some excursions, participants cannot buy at Arab Christian shops and are taken to Israeli shops instead.

On a pilgrimage you meet the "living stones" of Christian communities and learn about the mission of our partners in the gospel. You will also visit Yad Vashem, the official Israeli Holocaust memorial, and there you will hear a speaker from the Jewish religious peace movement.

In John 1:38, Jesus asks Philip and Nathaniel, "What are you looking for?" The traveller to the Holy Land needs to ask: "Am I looking for a tour or a pilgrimage?"

THE REV. CANON DR. RICHARD LESUEUR is rector at St. George's Anglican Church in Cadboro Bay, Victoria, and a pilgrimage facilitator.



ART BABYCH

The Ven. Dr. Michael Thompson

ACTING DIRECTOR OF COMMUNICATIONS APPOINTED

Michael Thompson, general secretary of the Anglican Church of Canada, announced that he will also serve as acting director of General Synod's Communications and Information Resources department.

Vianney (Sam) Carriere, the director of communications for General Synod, will be on a leave of absence for health reasons. Thompson invited staff to continue in prayer and concern for Carriere and his wife, Linda.

In a brief written announcement to staff at the national office in Toronto, Thompson added that he "will be looking to [the department's] Senior Manager Bev Murphy for her continuing attention to its day-to-day life and work."

The department of Communications and Information Resources includes the *Anglican Journal*, Anglican Video, online communications, graphic design, a church-wide database and ABC Publishing. The department is also responsible for corporate communications, media relations and the development of resources. —STAFF

Taking stock of the TRC

As the last of the Truth and Reconciliation Commission's (TRC) seven national events came to an end in Edmonton on March 30, participants weighed in on the process.

For National Indigenous Anglican Bishop Mark MacDonald, participation has been "a strange mixture of Good Friday and Easter." He has found it "very painful, very challenging" to witness how the 150-year legacy of residential schools has affected former students and their families, but he has also seen "resilience, hope and the idea that we have reached a point from which we can't turn back."

Archbishop Terry Finlay, the primate's special representative on residential schools, described his TRC experience as "painful, challenging, truth-revealing, humbling and unsettling," but also contributing to his own spiritual life. "I think the TRC has really given a voice, a face and a presence to a very, very painful and unjust period of time in our Canadian history," he said.

TRC events have had the effect of "raising consciousness and healing of all people, especially the survivors," said MacDonald, pointing to a growing understanding among non-indigenous Canadians that healing needs to happen not just among



MARITES N. SISON

Photos, artwork and other archival materials have had a positive impact on school survivors and their families.

We have a long way to go, but it has been steady growth.

—Mark MacDonald
National Indigenous Anglican Bishop

survivors and their families but in all of Canada. While gratified by the increasing participation by churches, MacDonald said, "We have a long way to go, but it has been steady growth." According to Finlay, local church involvement started slowly in some provinces and took off quickly in others.

And though fraught with risks, the full participation of former residential schools staff at the events is something both MacDonald

and Anglican Healing Fund co-ordinator Esther Wesley would have liked to see happen. Most former staff stayed within the confines of the churches' listening area. One or two gave public testimonies but were met with open hostility and weeping by some former students. In MacDonald's view, the church could facilitate a process "in which we give proper due to [staff] who worked there... many worked courageously and sacrificially and displayed kindness."

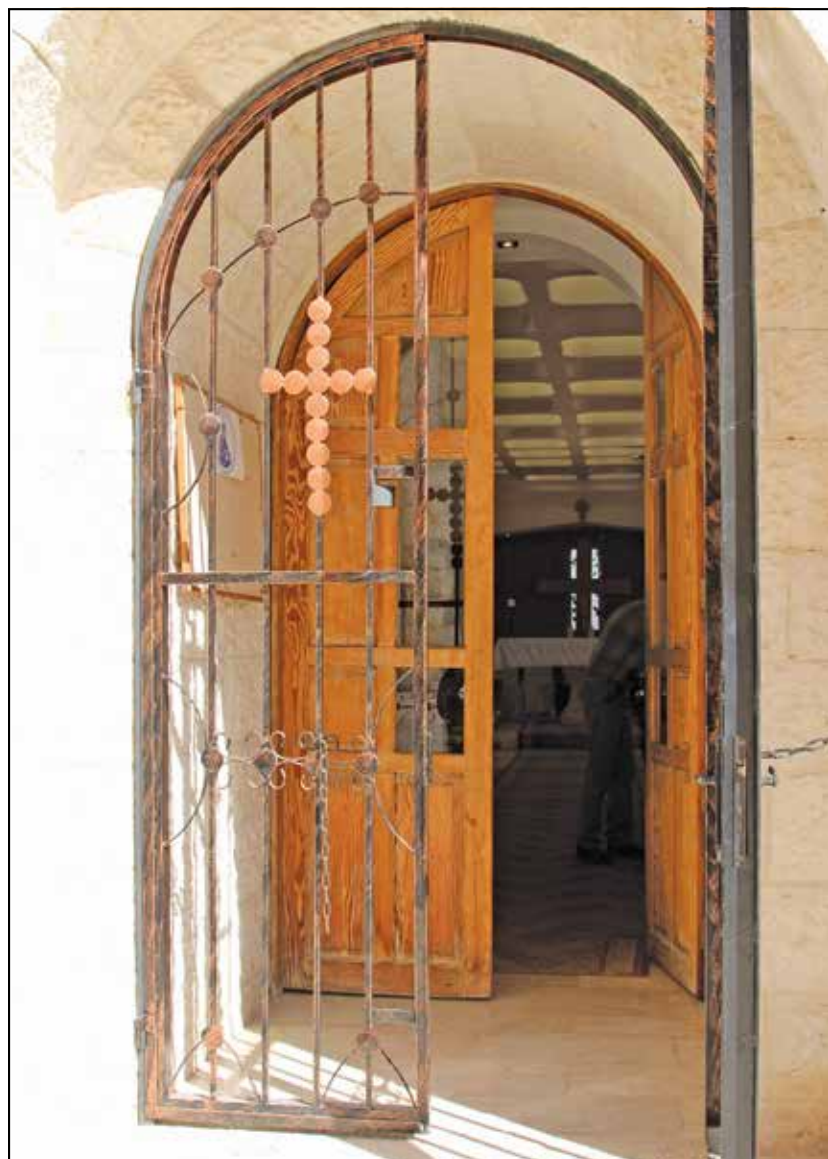
General Synod archivist Nancy Hurn expressed hope the church will have other opportunities to share its schools-related archival materials. She is astonished at the impact that photographs, drawings, memorabilia and documents, shared at TRC events, have had on survivors

and their families. "People feel free to discuss their past when they see themselves in photos. There's always lots of laughter [and] sometimes, tears, if people see a family member from the past." Photographs and scrapbooks of student artwork donated to the archives by former staff have clearly demonstrated that school staff "has valued them [and] their presence at the schools—so much that they would keep track of them in this way," she said.

On a practical level, said Wesley, both government and churches need a plan in place for dealing with the aftermath of TRC events in communities. The reopening of wounds has been healing for some but devastating for others, she said, citing how one former student who had been sober for 25 years fell off the wagon after a TRC event triggered memories of his horrific past.

Both churches and indigenous organizations are looking to what happens next. The TRC has "only opened the door and now, there's much work to be done," said Finlay. "The indigenous people are discovering their own self-determination and their own way forward, and we as Canadians, together, have got to continue the journey with them that, in some ways, the TRC has started effectively."

—MARITES N. SISON



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HUMWOOD HOUSE

Many mothers say homes for unwed mothers treated them with the same stigmatization they were supposed to shield them from and that there was a punitive atmosphere of shame. Women who wanted to keep their babies were told they were being selfish.

Separated by adoption

Continued from p. 1

asked. She went to see one of the matrons in charge of the home, a brigadier of the Salvation Army who greeted her pleasantly, but when she said she wanted to keep her baby, the woman's demeanour changed. "How dare you come in here with a [request] like that? You selfish girl..." She just took a strip off me," Andrews said. The matron dismissed her roommate's situation as exceptional. Afterwards, Andrews said the woman "was doggedly on me whenever she saw me," once interrupting her work scrubbing floors to tell her she looked "disgusting" and to go find a "looser garment."

Andrews relinquished her son for adoption, but when she accessed her file years later, a social worker had noted that she wanted to take her baby home. She did not have the support of her parents, which was presented as the only way she could keep her baby. No one told her about social assistance. Her painful experience did, however, inspire her in 2009 to become the executive director of Origins Canada, the Canadian branch of an organization that supports and advocates for people separated by adoption.

According to Andrews, the majority of the 60 to 80 maternity homes that operated over the years in Canada were affiliated with the Catholic Church and the Salvation Army; a small number had ties to the Anglican and United churches and other denominations.

Once, mothers faced less pressure to give up their babies because motherhood was seen as redemptive, said Andrews, who is researching this history for her M.A. at York University. But particularly after World War II, the government was



MARITES N. SISON

Annette Stokes says she wanted to, and tried to, keep her daughter.

encouraging women to give up their wartime jobs and return to the home. There was a great societal emphasis on motherhood. Andrews argues that the government created a social experiment, "systemic, institutional policies and practices creating an adoption mandate and subsequent mass surrender," that punished unwed mothers and rewarded married ones with babies available for adoption. Her research indicates that at least 350,000 women were subjected to these policies and pressures from 1942 to 1972.

Annette Stokes was 16 years old when she became pregnant in 1964. Her family sent her to Toronto's Humewood House. The home was established in 1912 by a committee of St. Thomas's Anglican Church, Huron Street, in Toronto, which became the Humewood House Association. "The whole environment in those days was such that you were to be not seen...I felt like a criminal actually...something subhuman," Stokes said.

Not knowing of any alternative, she signed an adoption consent form, but once she had given birth, she was so insistent that she wanted to see her daughter that hospital staff reluctantly allowed her, on the third day, to hold Joyce, as she had named her.

Stokes managed to find out which foster home her daughter was in and secretly visited her regularly. She thinks her mother found her photos and alerted Children's Aid Society staff, who arranged a quick adoption.

Stokes had contested her consent, but her plea was dismissed by a judge who deemed that her job did not provide sufficient income. He did not inform her of any social assistance available. Stokes feels the experience tainted her life; she never had another child. Efforts to reconnect with her daughter have been difficult.

Origins Canada has met with officials from the Salvation Army and the Roman Catholic, Presbyterian, Anglican and United churches. Andrews says she wants the churches to support Origins' call for a parliamentary or a senate committee to investigate these issues. Origins is also asking the churches to make a joint statement in favour of open records across Canada. "Six provinces still have closed records where...an adoptee cannot even get their own birth certificate," Andrews said.

So far, she says she is very encouraged by the churches' "participation, by their active listening, by their compassionate responses to the mothers."

Michael Thompson, general secretary of the Anglican Church of Canada, said he is glad that this issue is "coming to light because it gives us an opportunity to respond to those emotional, spiritual needs that come out of a sense of abandonment on the part of many children and traumatic loss on the part of many mothers and fathers as well."

Origins Canada can be contacted at originscanada@gmail.com or by phone at 416-400-5730.

Addressing crimes against native women

On March 8, Toronto's Church of the Redeemer hosted a teach-in on missing and murdered aboriginal women and girls in Canada.

Black signs (see below) bore the names and ages of murdered women. Keynote speaker Dr. Dawn Lavell-Harvard, vice-president of the Native Women's Association of Canada, outlined challenges faced by aboriginal females—from poverty and predators to racism and systemic oppression. "Our women experience greater rates of poverty, incarceration, child welfare apprehension, more violence," she said. "They are more likely to go missing, more likely to be murdered and less likely to ever see justice."

Her presentation included a video about Claudette Osborne, a young aboriginal mother of three who went missing from Winnipeg in 2008. Although her family reported her disappearance, police didn't investigate for weeks. Lavell-Harvard contrasted this case with that of a white teen who ran away after his parents took away his Xbox. Police and volunteers doggedly searched for him until his body was found three weeks later. Around the same time, two aboriginal teenage girls were reported missing. Police said they were probably just partying and, again, waited weeks to investigate. "Where are the amber alerts, where are the search parties when our young ones go missing?" Lavell-Harvard asked.

The Native Women's Association of Canada has documented the cases of more



LEIGH ANNE WILLIAMS

Leading discussions were (L to R): lawyer Mary Eberts, Lavell-Harvard, MP Carolyn Bennet and Crystal Basi of Toronto's Native Women's Resource Centre.

than 600 missing or murdered women, and is tracking them at a rate of three to four new cases each month, Lavell-Harvard said. "These are just the ones we're finding in media reports, just the ones that have made the news." She cited media reports of girls who board freighters in Thunder Bay, Ont., for what they are told are parties and who are taken to Duluth, Minn., trafficked and never seen again.

Lavell-Harvard talked about the importance of addressing poverty and supporting aboriginal families. "How many times have you heard that our women choose to live a high-risk lifestyle? But I say to you, we were born into a high-risk lifestyle because of generations of oppression, because of abuse, because poverty in our communities creates a high-risk environment for our children."

More than half of aborigi-

nal children in Ontario live in poverty, and aboriginal children are more likely to be taken into care for poverty and neglect than abuse, she said. Time spent in foster care is cited as a common factor among girls and women who enter the sex trade, pointing to the current system's contribution to a destructive cycle.

Lavell-Harvard expressed anger at the federal government's refusal to call a national inquiry into murdered and missing women. "The very people who...put themselves in the position of taking care of our indigenous peoples are the very people who are now denying the need for a national public inquiry. They'll spend millions on inquiries looking into the future fate of salmon in the Fraser River...Do our women and our girls not deserve that same commitment, that same investment?"

—LEIGH ANNE WILLIAMS

Report on aboriginal women falls 'short'

In the wake of the federal government's report *Invisible Women: A Call to Action*, a report on missing and murdered indigenous women in Canada, the Anglican Church of Canada has pledged to help break the silence on this grave issue. In a joint statement, the primate, Archbishop Fred Hiltz, and National Indigenous Anglican Bishop Mark MacDonald endorsed the recommendation to engage First Nations communities in improving front-line services for victims of violence on reserves. They also expressed support for a nationwide public awareness and prevention campaign on violence against aboriginal women and girls in Canada.

They faulted the report, however, for falling "short of completing the circle of concern," because it does not recommend a comprehensive public inquiry despite calls from First Nations leaders,



LEIGH ANNE WILLIAMS

Signs bearing the names and ages of aboriginal women who have been murdered line the aisle at downtown Toronto's Church of the Redeemer.

members of the opposition and the UN's special rapporteur on the rights of indigenous people.

Released March 7, the report's 16 recommendations include a national DNA-based missing person's index and a police data bank on violence

against aboriginal women and girls.

The Native Women's Association of Canada has put the number of known cases of missing or murdered aboriginal women and girls at 668, but says the number could be as high as 800. —STAFF



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03	John 7.1-15	<input type="checkbox"/>
04	John 7.16-31	<input type="checkbox"/>
05	John 7.32-52	<input type="checkbox"/>
06	Numbers 11.16-30	<input type="checkbox"/>
07	1 Corinthians 12.1-13	<input type="checkbox"/>
08	Acts 2.1-21	<input type="checkbox"/>
09	Psalm 104.1-18	<input type="checkbox"/>
10	Psalm 104.19-35	<input type="checkbox"/>
11	Acts 11.19-30	<input type="checkbox"/>
12	Acts 13.1-12	<input type="checkbox"/>
13	Genesis 1.1-19	<input type="checkbox"/>
14	Genesis 1.20-2.4a	<input type="checkbox"/>
15	Proverbs 4.1-13	<input type="checkbox"/>

DAY READING

16	Psalm 8.1-9	<input type="checkbox"/>
17	Genesis 21.1-21	<input type="checkbox"/>
18	Jeremiah 20.7-18	<input type="checkbox"/>
19	Psalm 86.1-17	<input type="checkbox"/>
20	Matthew 10.1-15	<input type="checkbox"/>
21	Matthew 10.16-31	<input type="checkbox"/>
22	Matthew 10.32-42	<input type="checkbox"/>
23	Acts 13.13-26	<input type="checkbox"/>
24	Luke 1.57-80	<input type="checkbox"/>
25	Romans 6.1-23	<input type="checkbox"/>
26	Genesis 22.1-19	<input type="checkbox"/>
27	2 Kings 4.1-17	<input type="checkbox"/>
28	Psalm 87.1-7	<input type="checkbox"/>
29	John 21.1-19	<input type="checkbox"/>
30	2 Timothy 4.1-8	<input type="checkbox"/>

Christian drama prompts viewer to ponder nature of heaven

BY HOLLIS HISCOCK

Movies can entertain, inspire, make connections or pose questions. *Heaven Is for Real* is a Christian drama that covers all of these.

Undergoing major surgery, four-year-old Colton Burpo visits heaven, interacts with Jesus, meets his miscarried sister and long-deceased great-grandfather and returns. His adventure was originally chronicled in U.S. pastor Todd Burpo's 2010 book of the same title, which has sold millions of copies worldwide and remains on bestseller lists. While reading Burpo's account of his son's experience, his own reaction and the effect on his family, church and wider community, I questioned its reliability, accuracy and authenticity.

So, when invited to attend a preview, along with approximately 1,000 people scattered in theatres across Canada, I jumped at the opportunity, hop-



Pastor Todd, played by Greg Kinnear, questions his son about his visit to heaven.

ing the movie would fill in the blanks left by the book.

I found the movie entertaining. The cast, headed by Greg Kinnear, Kelly Reilly and Connor Corum, portrays an ordinary family engaged in everyday activities—joys, struggles, humour, sadness, pain and pleasure. The Manitoba countryside (stand-

ing in for Nebraska) provides breathtaking earthly beauty and a symbolic glimpse of eternity.

I found the movie inspiring. As an ordained minister, I related to Pastor Todd's predicament, caught as he is between believing and sharing his son's story, challenging his firmly held beliefs and dealing

HEAVEN IS FOR REAL
Directed by Randall Wallace
Tristar Pictures,
April 16, 2014
100 minutes, PG

Based on the book *Heaven is for Real: A little boy's astounding story of his trip to heaven and back* by Todd Burpo with Lynn Vincent. Nelson, 2010.

with responses from church and community people. Being a pastor does not exempt you from life's happenings; if anything, it magnifies the situation.

I found the movie connected with Jesus and with life. Colton's visit to heaven, accentuated with paintings of God-sent visions done by child-prodigy artist Akiane Kramarik at age 12, reminded me of a girl named Chrissy. She was 10 when her father died. The following year, suffering from cystic fibrosis, she went into a coma for four

days. Waking up, she told her mother, "I saw Dad and a person who looked like Jesus. They told me not to be afraid; they would be waiting for me on the other side." She died a few days later.

In the film, Colton tells his father he was not afraid when his father was with him. Todd speaks the same words to his wife. Jesus, on numerous occasions, assured people not to be afraid because "I am with you always."

I found the movie posed questions. It prompted three of us who attended the preview to chat about heaven—its existence, nature and openness. No doubt, viewers of other ages and levels of faith will do the same.

So plan to see the movie, alone or with others; then, individually or in groups, ponder and discuss the question: is heaven for real?

THE REV. HOLLIS HISCOCK is editor of the *Niagara Anglican*.

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Act 2: She tends sheep on a farm with her husband in southern Ontario.

Act 3: As a priest in Quebec City, she becomes a shepherd of a different sort, using music, a garden and a labyrinth to rejuvenate the parish.

Act 4: She steps into a different kind of spotlight when one of her poems wins a \$20,000 international prize.

The play may seem to be about four different lives, but in each there is an artist contemplating and seeking to express something about truth, the divine and human life.

Anderson grew up in Toronto in a family that was not particularly religious. She watched her mother write poetry, and her parents took their children to the theatre from a young age. Theatre grew in importance for her.

Early in her acting days, she appeared in summer theatre festivals in southern Ontario and did two seasons at the Stratford Festival while still an English major at the University of Toronto's Trinity College. She travelled to England for classical theatre training, and soon an audition led to a role in a production of *Twelfth Night*. "Here I am, this hick from the colonies, and here's my name for doing Shakespeare up on the walls of London," she recalled.

Anderson went on to do more Shakespeare, eventually acting in experimental productions with prominent English director Peter Brook.

After four years, she returned to Canada, finished her degree and was once more performing at the Stratford Festival. In the early 70s, she also staged her own one-woman CanLit-based show, *Ten Women, Two Men and a Moose*, which toured nationally.

And the sheep? While teaching at the University of Guelph, Anderson met her husband, Archdeacon Thomas Settle, who was dean of arts at the time. He had been a Methodist minister in England, but came to Canada as professor of philosophy. After they married, it was Anderson's idea to live on a farm and raise animals in addition to their other careers.

And the church? Anderson says her interest in religion began long before she met her husband. She became familiar with Anglican worship while at Trinity College, and in England



DANIELLE GIGUÈRE

The Rev. Mia Anderson won the 2013 Montreal Poetry Prize.



ROBERT C. RAGSDALE

Shakespeare at Stratford in 1975

had attended an Anglican church. Along the way, she studied Aikido, a Japanese martial art that has a spiritual side, and the hands-on healing practices of Japanese Reiki. Later, she and Settle were confirmed as Anglicans and studied healing ministries with the Order of St. Luke.

Together, the couple began attending St. John the Evangelist Anglican Church in Elora, Ont. Anderson loved singing there so much that she later joined the choir at St. Thomas's Anglican Church, Huron St. in Toronto, commuting from the farm twice a week. While singing one day in 1996, she heard a call that said "I should be a priest." She dismissed it at first, but then began an intense discernment process. Three weeks later, she enrolled in a divinity program at Trinity College. In 1998, she interned with Bishop Rowan Williams, another poet-priest, when he was still in Wales.

Ordained in 2001 at Saint Michael's Anglican Church in Quebec City, the only parish in which she served, Anderson found lots of work to be done there. The average age of parishioners was 75. The

neighbourhood, predominantly francophone, assumed that an Anglican church would be English-only and have nothing to offer them. During Anderson's time, Saint Michael's became a bilingual parish. A garden and labyrinth were built on church grounds to serve as an invitation to the surrounding community, and hymns were also sung in French. When Anderson left, the parish was still small, but the average age was 34.

Her theatre experience proved useful. "One wants to have some of the elegance of liturgy, the flow of it, the shape of it, when it peaks and when it unwinds, all those theatrical values," she acknowledged, but said the connection to drama is sometimes overrated. "The high point for me is always prayer...it's the cure or care of souls, as the old expression goes."

Anderson has also published books of poetry. Poetry, she said, seems most closely connected with her work as a priest. "The thing that astonished me...was to find that the sermons and poetry come from the same source inside me."

Now retired from parish ministry, she and Settle live in the country in the Portneuf region along the St. Lawrence River. When Anderson's poem "The Antennae" won the Montreal International Poetry Prize in 2013—selected from more than 2,000 entries from 70 countries—she kept reminding herself that the praise and attention were a fleeting, if much appreciated, experience. And the \$20,000 prize didn't hurt. "Poets don't get that kind of money," she said. In 2012, she published *The Sunrise Liturgy*, a poem sequence that took some inspiration from the river. A new book, *Light Takes*, will be available in August.

—LEIGH ANNE WILLIAMS



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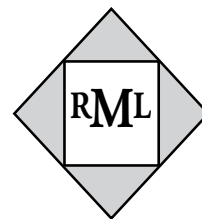
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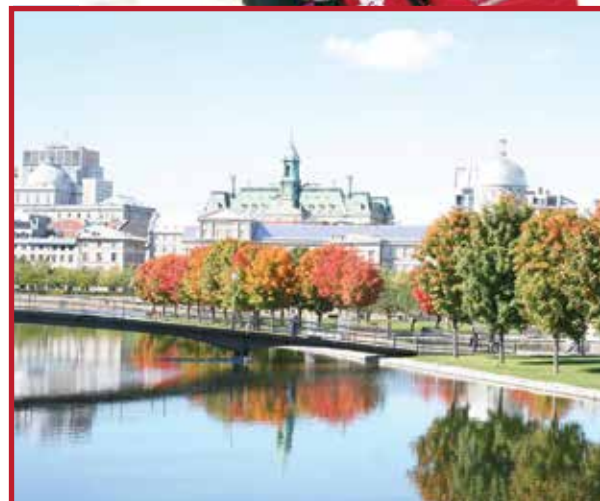


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