

# ANGLICAN JOURNAL

Inspiring the faithful since 1875

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## Will diocese of Moosonee disappear?

MARITES N. SISON  
STAFF WRITER

Will the diocese of Moosonee be dissolved?

This is the question facing its synod this month in Timmins, Ont.

Confronted with financial distress, the 45th diocesan synod (Jun. 3 to 5) must decide whether the diocese can continue its operations or whether it should be dissolved so that other forms of ministry can be pursued.

Three choices are being presented: “Stay-as-is” but launch a major fund-raising campaign; dissolve the diocese completely and transfer parishes to surrounding dioceses with their consent; or adopt the “historic Moosonee option,” in which the diocese will be composed mainly of indigenous congregations.

Moosonee’s diocesan executive council recommended these options when it had to dip into reserve funds to prevent deficit budgeting for the third year in a row, said Bishop Tom Corston in an interview. “We were looking at a crisis situation,” he said. The reserve funds are down to \$300,000.

The council also noted that the grant the diocese receives from the Council of the North is about to be cut from \$249,000 to \$125,000 a year.

“It means that the diocesan structure, in terms of money, is just unsustainable,” said the diocese’s executive archdeacon, Harry Huskins.

If synod chooses the “stay-as-is” option, it will include a proviso that a major financial stewardship campaign be launched to raise a minimum of \$400,000 within one year, and more money in the succeeding years after that, said Bishop Corston. Without a boost of major funds, he warned, “we will be facing financial bankruptcy within the next couple of years.”

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REUTERS/ROMEO RANOCO

**A MUSLIM** woman in Manila reads about the death of the Al-Qaeda leader on May 1. In the U.S., some took to the streets to celebrate.

## Rough justice

### Christians’ response to Osama bin Laden’s death reaffirms faith

DIANA SWIFT  
STAFF WRITER

A month ago, the world woke up to learn that an elite team of U.S. Navy Seals had entered a fortified compound north of Islamabad and shot dead the unarmed Osama bin Laden, the world’s most wanted man and the Al-Qaeda mastermind of the 9/11 attacks.

FOR MORE ON THIS ISSUE  
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REUTERS/BRAD RICKERBY

**NEW YORK** firefighter John Clear shows the strain on Sept. 12, 2001.

World reaction was swift, with many saying that justice had been done, others that a summary execution was no substitute for a fair trial. In the U.S., some took to

**Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.**

—Proverbs 24:17

the streets to celebrate. Alcohol was consumed, placards waved, fists pumped, high-fives exchanged. Everywhere there was a feeling of “Ding, dong, the wicked witch is dead.” The naked triumphalism would have put a victorious Roman general to shame.

After all, as Proverbs 24:17 exhorts, “Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.” Similarly, Christ’s Sermon on the Mount tells us: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

And cathartic though it may have been for those still mourning loved ones lost on 9/11 or seeking a balm for a bruised national ego after a 10-year manhunt, was it appropriate, especially for the Christians among them, to take such obvious delight in the death of a fellow child of God?

The *Anglican Journal* asked Christians for their thoughts.

See GOD, p. 2

## No eucharist before baptism, bishops say

DIANA SWIFT  
STAFF WRITER

The House of Bishops of the Anglican Church of Canada has unanimously reaffirmed that the sacrament of the Holy Eucharist is to be given only to those

baptized in the Christian faith. “We do not see this as changing for the foreseeable future,” the bishops said in a statement released following their recent meeting in Niagara Falls, Ont.

The affirmation came

out of a discussion led by Bishop James Cowan of British Columbia, on the concept of the “open table,” in which Holy Communion is made available to everyone who wishes to participate, whether

baptized or not.

In their statement, the bishops said they recognize that open table is being practised in some parts of Canada and that the practice “arises out of a deep

See PASTORAL, p. 6





ON MAY 3, the Anglican Journal posed the following question to its friends on Facebook at [anglicanjournal.com](http://anglicanjournal.com):

People around the world are celebrating the death of Osama bin Laden, the prime mover behind the 9/11 attacks in the U.S. Do you consider it un-Christian to rejoice in his death?

Here's what they told us:

#### MATTHEW CUTLER

Bin Laden was created in God's image, and killed as a false idol. One can celebrate an end to terrorist endeavours, but to celebrate the death of another human distances us from the Holy and diminishes our humanity.

#### ANDREA AHLERS

I don't believe it Christian to celebrate the death of another human being. I mourn those who have died under his direction, and pray that we may find comfort, not in his death, but that he can no longer inflict evil in the world.

#### DEBORAH SUDDARD

Extremely un-Christian. But the reality is most of what is called "Christian" these days has very little to do with the ministry Christ lived.

#### SANDRA LYPPI

Yes, I do. Celebrating someone's death, no matter how bad a person they are, places us on a level that I find very unsettling....

#### PAUL WILLIAMS

Yes indeed! As much as what he engineered was horrible, even evil, it is equally evil to celebrate this death. It won't bring back any of our family or friends, could cause greater evils to be perpetuated, and ultimately breaks at least two biblical precepts, one a commandment, one a teaching.

#### MARK KINGHAN

"As I live, says the Lord God, I have no pleasure in the death of the wicked"—Ezekiel 33:11... this is just one of the scriptural passages that I think speaks to this!

#### DAVID OSMOND

Yes!

#### WALLACE GREEN

To rejoice in the death of a fellow human being diminishes us to our very soul. We should pray for those who would do us harm.

#### ALISON JILL KNIGHT

Matthew 5 doesn't seem to contain any "buts" or "exceptions," the way I read it.



CHRIS HAYES

**No Christian should feel any joy or contentment in the death of another.**



POPE BENEDICT XVI

**In the face of a man's death, a Christian never rejoices.**



BEVERLEY WHITEHOUSE

**I worried more that the bloodbath was going to get worse.**



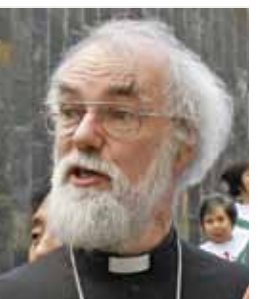
GARY NICOLOSI

**Christ's teachings have no room for eye-for-an-eye retaliation.**



MARDI TINDAL

**We must invest in building relationships so pain can be transformed.**



ROWAN WILLIAMS

**Killing an unarmed man is going to leave an uncomfortable feeling...**

## God warns against judging others

Continued from p. 1

"I was saddened at the reaction to news of his death, as there seemed to be a sense of smug satisfaction in the media, which naturally translated, to a certain extent, to many people," says the Rev. Chris Hayes, rector of the Anglican parish of Quispamsis, N.B. "No Christian person should feel any joy or contentment in the death of another, regardless of what that person did in their life here on earth. This reeks of judgment, and God has very sternly warned those who would judge others."

Adds the Rev. Dr. Gary Nicolosi, rector of St. James Westminster Anglican Church in London, Ont. "I did not rejoice at bin Laden's death, and I don't think people were really rejoicing in the sense of jubilation and celebration as they did in the streets at the end of World War II. It was more an acknowledgment that, in some sense, justice has been done, that the person who planned these horrible attacks has been dealt with."

In Winnipeg, the Rev. Dr. Canon Brett Cane, rector of St. Aidan's Anglican Church, reminds us that according to the Book of Common Prayer, Christ "desireth not the death of a sinner, but rather that he may turn from his wickedness, and live." Hence, "from a Christian point of view, we should be praying for his eternal soul. I did not rejoice. I was sad that it had to end this way in violent death—but



REUTERS/MIKE SEGAR

Flower hangs on a fence near World Trade Center in New York after the killing of Osama Bin Laden.

neither did I judge those who felt it necessary to take this action," he says.

Nor did Beverley Whitehouse experience jubilation. Whitehouse is a member of Christ Church Anglican Cathedral in Whitehorse, Y.T. "He was a human being, and as a Christian, I take no joy at anyone's death. I worried more that the bloodbath was going to get worse now," says Whitehouse, who watches the news specifically to offer prayer and intercession for events in our embattled world.

Adds an Anglican woman from a parish in rural Alberta: "God loved this man and made him in his own image, so I did not rejoice at his passing. But I do understand how the families of the victims of 9/11 might find a degree of closure in his death."

Weighing in on world reaction, a Vatican statement said:

"In the face of a man's death, a Christian never rejoices, but reflects on the serious responsibilities of each person before God and before men, and hopes and works so that every event may be the occasion for the further growth of peace and not of hatred."

Mardi Tindal, moderator of the United Church of Canada, who is also concerned about the event's impact on world harmony, offers this question: How can our response to Osama bin Laden's death contribute to healing? "Some of us have fallen into the temptation of taking satisfaction in this death," she says. "As a result, we risk fuelling further violence. We must invest our energies in building relationships by which pain can be transformed rather than transmitted."

A statement from the Archbishop of Canterbury, Rowan Williams, pointed to the need for the clear appearance of justice. "I think that the killing of an unarmed man is always going to leave a very uncomfortable feeling because it doesn't look as if justice is seen to be done. ...When we are faced with someone who was manifestly a 'war criminal,' as you might say, in terms of the atrocities inflicted, it is important that justice is seen to be observed."

Those concerns about justice are echoed by Archbishop Michael Peers, who was primate of the Anglican Church of Canada during 9/11. "It's clear that the action of the

United States has avenged to some extent a grievance felt for 10 years, and the signs are there officially and popularly that people feel a grievance has been avenged."

Archbishop Peers also points to St. Paul's reminder: "Vengeance is mine; I will repay, saith the Lord" (Romans: 12:19). "The dominant Christian tradition has favoured justice over revenge," he says, "but it's hard to tell, knowing what we do of the circumstances and what options were open to the United States, what justice would look like in this case. History will declare whether what was done was, in fact, justice."

Some say justice was, in fact, served, albeit roughly—by the killing of a combatant in a chronic state of war with the West. And one who was allegedly planning further mass deaths in the transit systems of Europe and North America.

In an early-May poll, 61 per cent of Americans surveyed said they believed bin Laden was rotting in hell.

Archdeacon Michael Pollesel, general secretary of General Synod, feels the U.S. intervention will accomplish little. "My initial reaction was: here we go again. All I could foresee was yet another cycle of violence," he says. "On a rational level, I can understand why it happened, and even why it had to happen. However, I really don't see that his death will have advanced the cause of world peace at all." Ω

## Milestones in Christian history

### June 325

#### First Council of Nicaea

Emperor Constantine invites 1,800 Christian bishops to meet in Nicaea in present-day Turkey. The council is the first attempt to reach a consensus through an assembly of bishops representing all of Christendom. The council

settled the relationship of Jesus the Son to God the Father (of one substance), composed the first part of the Nicene creed and established the formula for calculating the date of Easter.

### June 2, 597

Augustine, an Italian

missionary to England and first Archbishop of Canterbury, baptizes the Saxon monarch Aethelbert, making him the first Christian king of England.



### June 8, 1536

Following Henry VIII's Declaration of Supremacy,

the English clergy draw up the Ten Articles of Religion, the first official principles of the Anglican church since its break from Roman Catholicism.

### June 18, 2006

Katharine Jefferts Schori, Bishop of Nevada, is elected 26th Presiding Bishop of the Episcopal Church in the U.S.

—Diana Swift



# A decade of full communion

Diana Swift  
STAFF WRITER

Holding aloft a spade with a bright green pointed blade, Archbishop Fred Hiltz delivered a stirring May Day sermon at Holy Trinity Lutheran Church in Buffalo, N.Y. The service was one of two Canada-U.S. border services, the other in Fort Erie, Ont., celebrating a decade of full communion between Anglicans and Lutherans.

He brought this horticultural prop to the pulpit in a salute to the April tree-planting ceremony at Queen of Apostles

Renewal Centre in Mississauga, Ont. The maple tree now marks the 10th anniversary of the Declaration of Full Communion between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, made at Waterloo, Ont., in July 2001.

Archbishop Hiltz prayed that the tree would be “a sign of our rootedness in the Reformation, in the faith and tradition of the early church, and in the prayer of Jesus that they all may be one.”

In Canada, full communion is already manifest in a number

of ways. The two churches held the first joint meeting of their respective governing councils in April and are developing a theme for the joint meeting of the Lutheran National Convention and Anglican General Synod in July 2013 in Ottawa.

At the local level, noted Archbishop Hiltz, full communion takes the shape of guidelines for common worship; joint participation in the ordination of bishops, priests and pastors; serving in each other’s churches; shared ministries; and joint church plantings.

Every year, there is a joint

National Worship Conference and every second year, a lively event called Canadian Lutheran Anglican Youth (CLAY). “[With] one thousand strong in attendance, it is by far the largest, most vibrant and hope-filled expression of full communion,” said Archbishop Hiltz, adding that, for young people of the future, inter-church communion will be the norm. “It will be in their DNA,” he said. Ω

FULL STORY AT  
<http://tinyurl.com/4y75dcg>

# Diocese sold buildings, properties

Continued from p. 1

Reasons for the financial crisis include decreased parish giving.

To generate income and reduce expenses, the diocese has had to sell about 20 of its buildings and properties, including the bishop’s residence. Some congregations have opted to disband and worship with others, and some worship in community halls.

Dissolving the diocese and transferring its 26 parishes to neighbouring dioceses cannot be done unilaterally. “That diocese has to grant consent,” said Archdeacon Huskins.

He explained that the “historic Moosonee option” means the diocese would be composed mainly of indigenous congregations from the present St. James Bay deanery. Non-indigenous parishes could evolve into a structure similar to the Anglican Parishes of the Central Interior (APCI), formerly the diocese of Cariboo.

Non-indigenous parishes are the ones struggling financially, said Archdeacon Huskins. They are located mostly along Highway 11—from Geraldton to Timmins—former pulp and paper towns where people are moving out and those staying are getting older. These are “increasingly impoverished communities” where the average income goes down each year, he added.

Indigenous communities along the east shore of James Bay, where churches are supported by bands and councils, have the “most potential for flourishing.” These communities, with populations of up to 6,000, enjoy an average Sunday attendance of 200 to 300 people, said Archdeacon Huskins.

Bishop Corston, who was elected bishop in July last year, said he feels “very sad” about the state of the diocese, adding that it has been one of the great missionary dioceses of the Canadian church. It has gone through tremendous changes in its history,” he said. “It started in 1872 as an indigenous diocese through the Hudson’s Bay Company. Ω

FULL STORY AT  
<http://tinyurl.com/3d96urz>

# Celebrating the nativity

Diana Swift  
STAFF WRITER

Crèche aficionados, take note! And mark your fall calendars for Nov. 10–12. That’s when Toronto’s Cathedral Church of St. James will host an international conference and exhibition devoted to the art and traditions of nativity-scene tableaux in Canada and around the world.

Reflecting the cultural diversity of Canada today, the conference will open with an ecumenical service in the cathedral, followed by presentations, exhibits and workshops at the Fairmont Royal York Hotel.

The program will include sessions on the crèche in European art, its introduction into Canada and the crèche’s importance in times of war.

There will be pre- and post-conference tours to crèche sites in the Toronto area and a crèche display and marketplace in the hotel ballroom. Featured in the many exhibits will be an early mould and wax head of the Christ Child and a crèche made in a prisoner-of-war camp during the Second World War.

The University of Toronto’s medieval drama group, Poculi Ludique Societas, will perform 16th-century biblical plays in the cathedral with the support of the Anglican Foundation of Canada.

For more details, go to [www.stjamescathedral.on.ca](http://www.stjamescathedral.on.ca) or contact Nancy Mallett at 416-364-7865, ext. 233. Ω

# Mining operations criticized

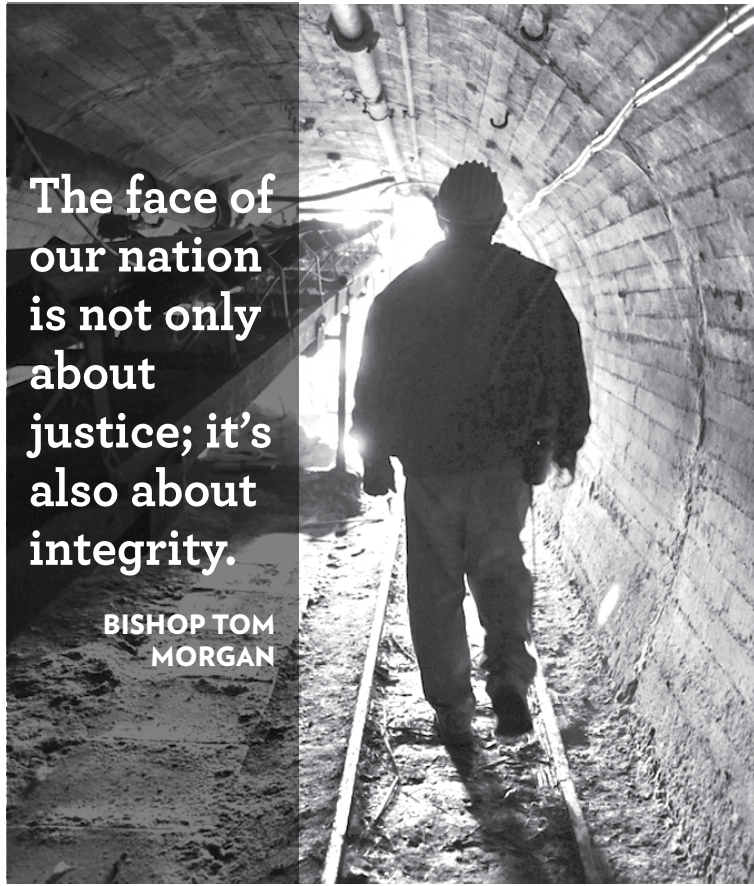
MARITES N. SISON  
STAFF WRITER

An Anglican bishop said he is shocked to learn that the image of Canadians as “peacemakers and builders of justice” is being sullied.

Abuses resulting from the large-scale mining activities of some Canadian companies operating in the developing world were the focus of an ecumenical conference on mining, May 1 to 3 in Toronto. Bishop Tom Morgan told the *Anglican Journal* he was embarrassed to see Philippine newspapers, which carried stories about these mining activities, referring to Canadians as “ugly.”

The international conference drew a diverse group from 20 countries that included church leaders, civil society representatives, investors and representatives from communities directly affected by mining activities in Canada and overseas. It was co-sponsored by Norwegian Church Aid and Kairos, an ecumenical justice group, of which the Anglican Church of Canada is a member.

“I am in shock at the behaviour of Canadian companies and the failure of our government to pass legislation requiring conformity...to the standards here at home,” said Bishop Morgan, who is a member of the board of directors of The Primate’s World Relief and Development Fund (PWRDF). “The face of our nation is not only about justice; it’s also about integ-



LUIGI NIFOSI

The face of our nation is not only about justice; it’s also about integrity.

BISHOP TOM MORGAN

ity,” he added, pointing out that such standards include environmental protection, consultation, just treatment for workers and protocols for cleanup, among other provisions.

Affected communities from Latin America, Africa, Asia Pacific and Canada shared stories of how mining activities have displaced indigenous communities, destroyed ecosystems and given rise to human rights violations.

Participants urged churches to put pressure on the Canadian and other governments “to exercise transparency and accountability” regarding large-scale mining and other resource extraction operations. They also discussed how churches can encourage companies “towards ethical behaviour and respect for human rights and the Earth,” by withdrawing in-

vestments “when companies refuse to change.”

Canada is home to 75 per cent of the world’s mining and mineral exploration companies, and its stock exchanges trade 40 per cent of the world’s mineral exploration capital. C-300, a bill imposing greater corporate accountability on Canadian mining, oil and gas corporations in developing countries, was voted down by Parliament last fall.

Mining operations in Guatemala have resulted in environmental disasters, said Naty Atz Sunuc of CEIBA, a Guatemalan NGO. She cited accidents involving mining trucks loaded with cyanide, which have polluted water sources. The Guatemalan government has awarded mining concessions to foreign companies “without the informed consent of communities,” she added. Ω

## ANGLICAN JOURNAL HONOURED

The *Anglican Journal* received 22 awards, including 11 awards of excellence, at the April joint annual conference of the Associated Church Press (ACP) and the Canadian Church Press (CCP) in Chicago. Founded in 1916, the Associated Church Press is the oldest interdenominational religious press association in North America; the Canadian Church Press began in 1950 as a fellowship of editors.

FULL STORY AT <http://tinyurl.com/3f3mhvv>





# A church the poor can afford

MARK MACDONALD

OLDER CHURCH members often look back at the mid-20th century with a feeling of warm nostalgia. We remember large youth groups, at least three services on a Sunday and multiple choirs. Churches were a central part of community life in North America. They were easy to get to and open for all...or so we thought.

Today’s situation is often attributed to changing demographics and the broadening of social norms. The changes in membership also display awkward truths about the program of the church and its relationship to God’s mission.

There has been a progressive deterioration of our ministry presence across Canadian society. We have all but pulled out of the most marginal areas of our society, including rural areas, the North and the most troubled urban areas. Although there is still some ministry presence on aboriginal reserves, in most areas it is much less than it used to be, much less than it should be. Our style of ministry—grand buildings to gather in, learned clergy who are our primary ministers and liturgies that aim toward pageantry—are expensive. There isn’t anything wrong with this ministry, just that its reach is quite limited. We may say, with very little exaggeration, that we have become a church that the poor cannot afford.

It is not easy to know all that will be needed to turn us around, but we can identify some of the essentials. We need to remember, first of all, that our church is entirely dependent upon the presence of Jesus. This presence is the most important and only precondition of a church. Jesus promises his presence wherever two or three are gathered in his name. He also promises that we will find his presence specially actualized among the poor and marginalized (Matthew 25).

This calls us to invest in new ways to be disciples. We should enjoy the blessed life of our churches but we must find ways to express its essence beyond our walls or, perhaps, to find its essence beyond our walls. We could, for example, become a part of small discipleship groups in prisons, among the poor and with the most vulnerable in life. We must become disciples who live life to the fullest, within our familiar circumstances but also beyond the ghettos of comfort that have trapped much of our church’s vitality. It is in those places of challenge and the presence of God that we will rediscover the fullness of the life of Christ among us, the fullness of what it means to be disciples. Ω

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

EDITORIAL

# Opening our hearts and minds

KRISTIN JENKINS

THE DAY Jack Kennedy was assassinated was the one and only time I ever saw my grandmother cry. I found her sitting on a little stool in front of the television in the den, her face bleached with grief. I honestly didn’t know what to do, so I just stood there, holding the music books from my piano lesson. I was nine.

“They shot President Kennedy,” she told me, her red-rimmed eyes flashing up to look at me. Then she pulled out a hanky and pulled herself together, standing up and smoothing her sweater set over the top of her skirt, just as I had seen her do so many times. She headed into the kitchen to start dinner.

I didn’t know who “they” were, but I knew they must be very, very bad to make Nana cry. I sat in front of the television, frightened and unsure about what it all meant. Black and white images flashed across the screen and the sound of Walter Cronkite’s voice filled the room.

Where were you when the Twin Towers fell? Like most, I was glued to CNN as colour images revealed the unimaginable. Still, I could not help imagining what it would feel like to be trapped inside the World Trade Center, knowing that I would never see my daughter marry, spoil my grandchildren or kiss my mother’s soft cheek again. I imagined what it must have been like to suddenly have all choice ripped out



of my life save two: stand...or jump. I felt the panic and terror of the passengers on the airplanes, watching their own deaths speed toward them in slow motion, unable to do anything but pray.

Ten years later, Osama bin Laden has been shot and

killed. But he is not gone. Not the way Jack Kennedy was gone when “they” shot him in the head.

I suspect the impact of bin Laden’s summary execution will be something akin to seeding a cancer tumour. Any surgeon will tell you this is the last thing you want to do when someone has cancer. The act of cutting out the tumour can release microscopic cancer cells into surrounding tissues, where they start to grow and form new, potentially more deadly tumours. It’s anything but a cure.

Behind bin Laden stood dozens of lieutenants, all trained for this day. We already know their names. Analysts predict that, if anything, this new crop of fundamentalist extremists will be even more dangerous. They are younger, more technologically savvy, more ruthless and now, even more inspired to bring death to Western infidels.

Did we have anything to learn from

bin Laden? We’ll never know, thanks to his hasty dispatch and expedient burial at sea. In the rush to decapitate Al-Qaeda, we may have robbed ourselves of the opportunity to understand more about the mind that planned 9/11, and to help ourselves in the months ahead.

In light of recent events, it is tempting to retrench. But the “them” and “us” approach was never so wrong as it is now. If ever there was a time to open our hearts and minds to the people of Islam, this is it.

We need to acknowledge that we understand very little about the religion and the culture. We need to admit how easily we slip into stereotyping and judgment. We need to look to our clergy and our parishes for leadership in understanding the faith perspective. How can they help us bring a working knowledge of Islam—and what it is and is not—to the conversation? We need to make sure our children and grandchildren learn these things, too. This is, after all, the world they will inherit.

I believe we also need to invest emotionally by extending our friendship and support to the many Muslims living in Canada and elsewhere. Like the German people terrorized by Hitler and then stigmatized by the world, they are also the victims in this. In the war against Al-Qaeda, perhaps they too can teach us something we need to learn. Ω

Kristin Jenkins is editor of the *Anglican Journal*.

## LETTERS

### EASTER MUST BE EASTER

I found the article, *Why don’t we use the ‘P’ word?* [Apr. 2011, p. 5] interesting. But I must agree to Easter being called Easter although it’s apparent that the spiritual practices of Christian societies everywhere include both indigenous and Christian elements.

The article mentioned that hot cross buns were banned because they might offend non-Christians. This was not likely the work of Muslims or Hindus living in England but of atheists. Atheism is just as responsible for the destruction of culture as some religions.

Glen Burrill  
Williams Lake, B.C.

### DID HE FORGET JESUS’ PARABLES?

David Puttock [*Self-Absorbed*, May 2011, p. 5] criticizes the March editorial [*Putting job skills to personal use*, p. 4] for its lack of religious language. Perhaps he has forgotten how Jesus uses everyday illustrations (parables) to illustrate the reign of God.

At a time when religious language has become problematic for many, including Christians, we can welcome efforts to use ordinary experiences to lead us to new insights and understandings. Other responses would indicate that this was helpful to some *Anglican Journal* readers.

The Rev. Canon Peter Davison  
Vernon, B.C.

### WAR AND PEACE

Gloria Paul’s letter [*War and church*, Apr. 2011, p. 5] is indeed food for thought. It reignited in me a passion for peace in the world. What if all the churches worldwide refused to participate in any way in war... withheld taxes related to war, said “no” to military chaplains and prayers from the pulpit for “our side?” What if we honour those religions that, historically, renounce war and practise peace?

Impossible? Perhaps.

They say one person can (and has) changed the world. Let that person begin!

Anita Bundy  
Victoria, B.C.

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‘GRACE’ IS THE WORD

I wholeheartedly support the practice of “open table” as suggested by the Rev. Dr. Gary Nicolosi [*The case for open communion*, May 2011, p. 1] but primarily because of a word that I have yet to see mentioned. The word is “grace.” Furthermore, the practice of Open Table might be the incentive needed to have a conversation around the rite of baptism itself.

I would like to suggest that baptism evolve from the “living water” of the Samaritan women at the well, rather than the “being born in sin” and the “cleansing from sin” of John the Baptist.

**The Rev. Michel Dubord**  
Richmond, Ont.

REMEMBER THE PURITANS

Enthusiasts of so-called open communion appear to be grounded in Jesus’ invitation to enter the kingdom of God—and that is a good thing. Steeped in such spirituality, they appear to be acting out of their intuitive sense of what Jesus would do. The difficulty is that reality often can be counter-intuitive.

In *The case for open communion*, [Apr. 2011, p. 1], [The Rev. Dr.] Gary Nicolosi’s argument for liturgical innovation is incredibly retro. The conceptual tools he champions are largely a contemporary rebranding of ideas from the pop psychology and new philosophers of decades ago.

The assertion is that cerebral arguments, linear thinking and theological systems are out. What is cool is encountering the supernatural. History is full of outcomes derived from such an approach. Sometimes the outcomes have been limited to either the helpful or the harmless—but not always. The misadventures of the Puritans with the Salem witch trials in colonial Massachusetts are a perfect example of openness to the supernatural unrestrained by cerebral or linear argument.

**The Rev. Canon Rod Gillis**  
Halifax

A STONE FOR THE STARVING

[The Rev. Dr.] Gary Nicolosi’s essay, *The case for open communion* [May 2011, p. 1], is another nail in the lid of the coffin of the Anglican Church of Canada.

Mr. Nicolosi’s arguments in favour of open communion are more than specious; they are an invitation to the uninformed to perjure their consciences. Inviting anyone (and his dog?) to participate in the Christian eucharist is tantamount to inviting your Jewish, Muslim and vegan friends to dinner and serving them pork without letting them know what they are being offered.

Sadly, Mr. Nicolosi’s dumbing down of baptism and the eucharist are nothing more than the latest embarrassing examples of the bland leading the bland in the inevitable march to the precipice. We who are starving need bread and Mr. Nicolosi offers us a stone!

**K. Corey Keeble**  
Toronto

TIRED RHETORIC

I am concerned about the tired rhetoric of anti-nuclear protesters in *After Fukushima: Does nuclear power have a future in Canada?* [May 2011, p. 1]. The Anglican church, along with other faith groups, led an independent examination of the issues in the mid-1980s. The Interfaith Program for the Public Awareness of Nuclear Issues concluded that Canada’s nuclear power program was safe and morally sound.

The *Anglican Journal* also erred in attributing Ontario Hydro as the owner of the Pickering Nuclear Generating Station. For more than a decade, Ontario’s nuclear reactors have been owned by either Bruce Power (Bruce Nuclear Power Development) or Ontario Power Generation.

**Dave Hardy**  
Toronto

ONE-SIDED

*After Fukushima: Does nuclear power have a future in Canada?* [May 2011, p. 1] draws most of its content from a professional anti-nuclear activist. Less than one paragraph is based on comments from someone in the nuclear industry. Respected academics knowledgeable about nuclear energy were conspicuously absent in the article.

My perspective is based on having been a former vice president and general manager of the Canadian Nuclear Association. In the mid-1980s, I was an Anglican representative on the organizing committee of the Interfaith Program for Public Awareness of Nuclear Issues (IPPANI), which studied all aspects of nuclear energy over about two years. I recall the Anglican diocese of Toronto contributed some \$5,000 towards that study.

**Jim Weller**  
Cobourg, Ont.



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**MY PARISH** is neither red nor green.

Confusing shade of gray

**A**S A LIFE-LONG Anglican, I should be in church. But my motivation is gone. Colour me blue.

I found the editorial *What colour is your church?* [Apr. 2011, p. 4] interesting, but my parish is neither red nor green; it’s more a confusing shade of gray.

We have a diversity of Sunday services and some really great outreach programs that suggest we are very green. Yet last year, the parish cancelled most of those services for the summer and failed to respond to my unexpected health issues, events that demonstrate its self-serving red side.

My parish needs to focus more on the needs of its parishioners and the needs of the local community. Having lived in several places in Canada in the last 20 years, I fear this growing disconnect with parish life explains in part our shrinking congregations. Perhaps this realization is what

enabled the Rev. Jane Fletcher to create growth at St. Stephen’s in Oldcastle, Ont. [Apr. 2011, p.1].

**David Bowes**  
Peterborough, Ont.

SMALL CHURCH, BIG IDEAS

I read with interest *What colour is your church?* [Apr. 2011, p. 4] and was delighted when one of our parishioners who has been attending [St. John the Divine] for 45+ years invited me to read it and discuss it with her. We agreed that it would make a great discussion topic as we move into being a “small church” with “big church” ideas and the challenges that go with a relatively small leadership group.

Thank you for posing the question, and we’ll keep you informed when we move from “rainbow” to “green!”

**Andrea Gailus**  
Squamish, B.C.



Hannah

**FRED HILTZ**

**H**ANNAH is a friend of mine who lives in Fort McPherson in the Northwest Territories. As a deacon, she ministers in the Parish of St. Matthew. I first met her at the Sacred Circle in Port Elgin in 2009. I was moved by hearing something of her experience in an Indian residential school, including how on one occasion when the teacher threw a chalkboard eraser at her, she promptly picked it up and threw it back at him!



**...when the teacher threw a chalkboard eraser at her, she promptly picked it up and threw it back at him!**

A Gwich’in by birth, Hannah is a member of the Anglican Council of Indigenous Peoples, and I am always happy to see her and to hear her speak and pray.

This month, she and many others will welcome all who gather in Inuvik for the second national event of Canada’s Truth and Reconciliation Commission. Recently the chair, Mr. Justice Murray Sinclair, posed the following questions for everyone. What is your understanding of reconciliation? What are the signs that it is beginning to happen? What does it ultimately look like?

These powerful questions draw us into reflection and conversation that must be marked by a posture of respectful listening and learning. The responses cannot be rushed. Indeed, they will come only with time. They will be revealed in the mutual transformations of attitude, thought and action, one toward another.

Reconciliation begins with a willingness to hear how we have hurt another person, how we have violated their dignity and worth. Only after we have heard their story can we consider making appropriate amends, saying we are truly sorry and that we intend with God’s help to change our ways. Only then can we ask for forgiveness. And in waiting for that word we must be patient. When it comes, we are called to consider together meaningful gestures that signify our reconciliation and deep desire to walk together in “a new agape,” a new love.

As to what reconciliation ultimately looks like, take a look at my friend Hannah. Look at that smile! How can you not return one, rejoicing in God’s amazing grace! Ω

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



# Should clergy perform marriages?

DIANA SWIFT  
STAFF WRITER

A small group of bishops will lay the groundwork for a discussion of marriage within the life of the church at the November House of Bishops meeting in Niagara Falls.

The impetus for this discussion is a General Synod request to the faith, worship and ministry committee to consider the implications of having Anglican clergy cease to solemnize marriages. The committee asked the House of Bishops to comment. "There is no assumption there will be a resolution one way or the other," said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

Driving the request is the reality that far fewer marriages today are performed in church buildings, even when a member of clergy officiates. Furthermore, in a country where same-sex marriage is legal, "the church has a concern whether it is blessing unions or marriages," said Archbishop Hiltz.

At the April meeting in Niagara Falls, "There was not much appetite for the



MNSTUDIO

"**THERE** is no assumption there will be a resolution one way or the other," said Archbishop Fred Hiltz.

discontinuation of the solemnization of marriage. Bishop after bishop spoke of marriage discussions as solid opportunities for evangelism and pastoral care that lead to growing the parish family," Archbishop Hiltz said.

Recalling their experiences as priests, the bishops noted that first visits by couples who want to be married and then take marriage preparation turn into pastoral relationships that grow parish membership. Ω

## Covenant to help churches agree to disagree

DIANA SWIFT  
STAFF WRITER

With its usual faithful response to requests from the Anglican Communion, the Anglican Church of Canada is preparing materials for next year's discussions of the proposed Anglican Covenant.



Kearon

The covenant goes back to the *Windsor Report*, which came out of the Lambeth Commission on Communion, established in 2003. "It was a time when there was a huge amount of tension over issues of sexuality and unity," said Archbishop Hiltz, primate of the Anglican Church of Canada. "Many were uncomfortable with the direction some churches were taking, and the covenant was seen as a way to help member churches stay in communion and regular consultation on controversial issues."

The fourth section of the covenant sets out what happens when churches within the Communion disagree.

Archbishop Hiltz added, "Some experience it as an uncomfortable shift from relational language to juridical language. Others think it's a nice idea but say we have other opportunities in the Communion for learning how to deal with conflicts."

So far, the secretary general of the London-based Communion, the Rev. Canon Kenneth Kearon, has asked only for a progress report to be presented at next year's meeting of the Anglican Consultative Council in New Zealand. Ω

## Pastoral coach can help people understand

Continued from p. 1

concern to express Christian hospitality." According to the release, "the bishops will discuss and offer guidance to the church on Christian hospitality and mission and how these relate to the Table of Christ" at their fall meeting in November.

To those who protested the Apr. 15 statement—charging that the bishops may be slamming the door on people who want to come to the table and from there into the church—Archbishop Fred Hiltz, primate of the Anglican Church of Canada, defended the bishops' unani-

mous vote. In an interview, he told the *Anglican Journal* that the bishops are sensitive to the fact that giving the sacrament of eucharist can lead to baptism in some cases. "No one is dismissing that, but at the same time, a good pastoral coach can help people understand how baptism and the eucharist complement each other."

Archbishop Hiltz also acknowledged that, in some churches, unbaptized people do come forward to take communion. "There's no ticket taking at the altar," he said. "We don't ask everyone, 'Are you baptized?'"

Although the bishops were unanimous in upholding the reservation, the primate stressed that they "are prepared to have a conversation about what Christian hospitality means in relation to the Lord's table."

As for the place of unconfirmed but baptized children at the eucharistic meal, he said: "We went through a period a few years ago when it was thought that children had to be confirmed to participate. But we have moved away from that now. The fundamental rite of admittance to the Lord's table is baptism." Ω



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# Medieval Muslim scholar strengthens inter-faith ties

**Diana Swift**  
STAFF WRITER

In these days of often bitter conflict among Muslims, Christians and Jews, one University of Toronto scholar is exploring fresh evidence of the cultural bond among these three religions: little-known medieval translations of the Holy Bible into Arabic.

Dr. Walid Saleh, who was born in Columbia, grew up in Lebanon, and is now an associate professor of religious studies at the University of Toronto, was researching commentaries on the Qur'an when he came across a 15th-century qur'anic exegete from Lebanon who had read an Arabic translation of the Bible. The scholar, al-Biq'a'i, enlisted the aid of a local rabbi to help him understand the original Hebrew text. So impressed was al Biqa'i that he took to penning controversial tracts on the legitimacy of using the Hebrew Bible and the Christian gospels to help interpret Islam's holy book. He wrote a long commentary

on the Qur'an doing just that. In this, he stood boldly apart from contemporary Islamic scholars such as al-Sakhawi, who vehemently opposed the hermeneutical use of non-Islamic scriptures.

In a work known as *Bible Treatise*, al-Biq'a'i condemned the motives of those who attacked his Bible-supported qur'anic commentary, arguing that it was permissible to quote from Jewish and Christian scriptures as long as they were not used as a basis for religious and legal doctrine. Prof. Saleh has published a study and edition of al-Biq'a'i's *Bible Treatise* in his book, *In Defense of the Bible* (Brill, 2008).

Used by Arabic-speaking Jews and Christians in the medieval Middle East, these bibles are among the most obscure of the many translations of the Judeo-Christian scriptures, yet Arab poets and novelists of the 19th century were strongly influenced by biblical texts, says Saleh. Ω

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### A message from the Primate of the Anglican Church of Canada



**Dear Friends:**

In my travels across our beloved church I am so encouraged by what I see of a genuine commitment to be “a people seeking to know, love and follow Jesus in serving God’s mission in the world.”

That vocation calls us to be joyous in worship, steadfast in teaching the faith and compassionate in caring for those who suffer. It calls us to be diligent in building “a truly just healthy and peaceful world.” It also calls us to be good stewards of God’s creation. Much of that work is accomplished in ministries through your local parishes, some through your diocesan programs and some through our commitments as a national church.

As you know, ministries of the General Synod are supported through two major streams of revenue. One is apportionment, that annual gift made by your diocese, and the other is the Anglican Appeal, that personal gift made by you. Under new leadership, the Resources for Mission Department is re-imaging the Anglican Appeal. While it will continue supporting ministries in the North and overseas, it will enhance our ability to meet other needs as well. Those needs include calls for

- Supporting evangelism and church growth
- Equipping men and women, ordained and lay, as leaders in mission
- Securing a strong financial footing for ministry among youth and young adults
- Continuing commitment to healing, reconciliation and self-determination within indigenous communities across Canada
- Exploring new expressions of partnership in our work and witness within the Anglican Communion.

Many of you support the Anglican Appeal through regular giving, and some through extraordinary gifts. I also know many are now extending their support beyond their lifetime through Planned Giving. What a wonderful legacy!

Such expressions of generosity enable our church to extend its reach in the service of the gospel.

With gratitude  
I am  
Sincerely in Christ,

+Jnd




Photo of Archbishop Hiltz with Bishop Griselda Delgado del Carpio in Cuba, Feb. 2011

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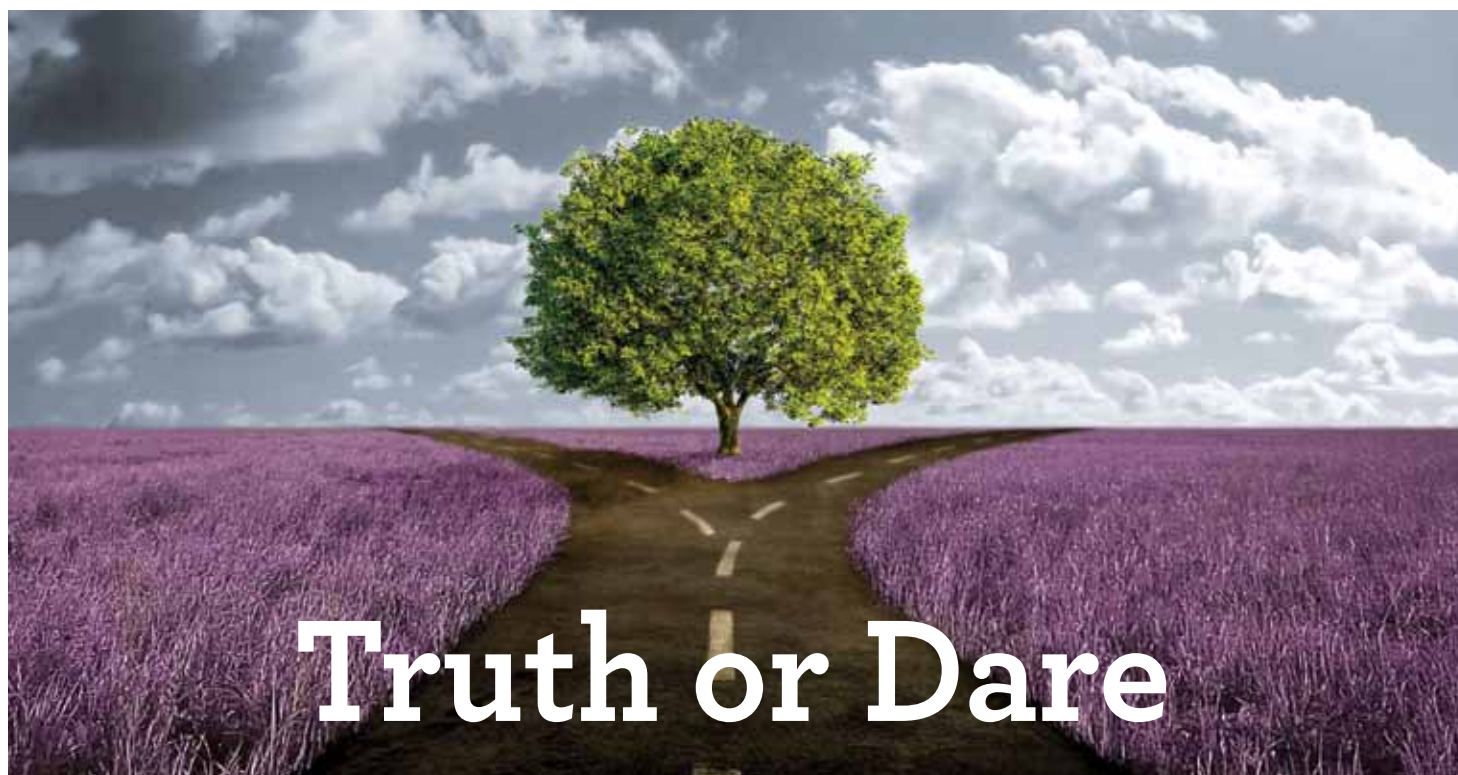
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# Truth or Dare

LEE LAMBERT

**I**T WAS IN my final year of university that I was called to the town hospital. The ride was brief and I struggled for composure. Waiting for me was a man who had been told by his oncologist minutes earlier that he was going to die soon.

I entered by the back way, thankful for the extra minute it took for me to find his room.

His name was Roy. Sixties, white-haired, propped up in bed at a 45-degree angle, naked to the waist. His narrow chest was misshapen by the cancer, as if it threatened to push free from beneath. When he breathed in, his spine bowed and lifted under the strain. The sound of it was the worst thing I have ever heard.

I crossed to him quickly and stood close, acknowledging the family with a tight-lipped nod, locking eyes with him as he fought.

"My name is Lee. I'm from the church. I understand the doctor was in to talk to you."

A nod and that hideous, bubbling gasp on each word.

"He told me I was going to die."

"I understand."

"Am I...going to...die?"

Silence does fall. Like a noiseless bomb losing nothing in its concussive force. Oh, the temptation I knew then. An easy outset, right before me. The family behind me, hoping wordlessly I would jam my foot in the door their surgeon had just slammed shut, to allow back in the merest sliver of hope. This was why I was here. This was why I had been called. I was their last ditch before oblivion.



**He told me I was going to die. Am I... going to...die?**

I forced myself to speak.  
"Yes, Roy, yes you are. Do you want to talk about that?"

"How dare you!" cried a woman from the back of the church hall where I stood three years later, relating this story. The 30 or so people who had gathered—nurses, palliative care workers, pastoral care volunteers—froze, as did I.

"What about prayer? What about

miraculous intervention?" she demanded. "We're there to offer God's promise of salvation and healing, which you didn't do. How do you know he was going to die?"

She was right, of course. But I think, too, that she was not right. And I will tell you what I told her so you may decide how you might have answered that question.

Lazarus was dead before Christ called him forth from his tomb and gave him back to his family. He was alive again, and his humanity guaranteed that a month, a year, or 50 years later, he would again die.

I did tell Roy the truth. I was sure that I had a responsibility to help him prepare to meet his Lord. My purpose was to help him discover the peace that would bear him through this world and into the next. The peace that only God can provide is the miracle we can always count upon when we pray, whether it is our time to die or not. **Ω**

**The Rev. Lee Lambert has been a military chaplain for seven years and is rector of St. Mary's Anglican Church in Russell, Ont. At the recent annual meeting of the Associated Church Press and Canadian Church Press in Chicago, Lambert's reflection, *The Dreaded Knock* [Sept. 2010, p. 5] received a first-place Award of Excellence.**

## New principal appointed

In August, **the Rev. Canon Maylanne Maybee**, an Anglican deacon for 30 years, will assume the role of principal of the Winnipeg-based Centre for Christian Studies.

Educated at the University of Toronto and Oxford University, Maybee spent 15 years with General Synod in Toronto, first as co-ordinator of mission and justice education and then as co-ordinator for ecojustice networks.



Maybee

## General Secretary steps down

**Archdeacon Michael Pollesel**, general secretary of the Anglican Church of Canada since Jan. 2006, steps down effective Oct. 31, 2011.

The Council of General Synod will appoint a search committee to identify and interview potential candidates and make a nomination for the position. Canon Robert Falby, prolocutor, will head the search committee.



Pollesel

## Bishop dies at 85

**Bishop Arthur Durrant Brown**, retired suffragan bishop in the Anglican diocese of Toronto and a strong advocate of multiculturalism in Canada, died May 2. He was 85.

Bishop Brown served as suffragan bishop of York/Simcoe from 1981 to 1985, and suffragan bishop of York/Scarborough from 1985 to 1993. His longest stint as rector was at the predominantly black congregation of St. Michael's and All Angels in Toronto, where he served for 17 years (1963 to 1980). Here, he turned the parish into a "home away from home" for Anglicans from the Caribbean. **Ω**



Brown

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# Bible-based gardening

## Winnipeg mission brings forth earth's bounty

Diana Swift  
STAFF WRITER

**L**AST SUMMER, 32 downtown Winnipeg kids learned how to cultivate the earth. They used creation-centred biblical principles set out at a day camp run by St. Margaret's Anglican Church and A Rocha (The Rock)—a Christian conservation and environmental group founded in Portugal three decades ago by a husband-and-wife team of Anglican priests.

A Rocha Canada is based in coastal Surrey, B.C., and has a conservation site in the Pembina Valley, but its Winnipeg gardening mission, "Just Growing," is rooted firmly on some of the needier streets of the city's downtown core. "Our project here links people with food, community and creation," says Jennifer Kornelsen, a community organizer with A Rocha Canada and one of Just Growing's co-ordinators.

The pilot project, kicked off last year, invited local people to join staff on five local properties (two church-owned, two donated by neighbours) to grow fruits, vegetables and flowers. With four university students acting as chief gardeners and a neighbourhood resident riding shotgun as security guard, "local people were invited to share time and



**Along with flowers to add curb appeal, attract human attention and lure pollinating insects, the garden produced a cornucopia of veggies.**

space and garden along with us during drop-in times on Tuesday, Wednesdays and Fridays," says Kornelsen. Along with flowers to add curb appeal, attract human attention and lure pollinating insects, the garden produced a cornucopia of veggies, including tomatoes, broccoli, cauliflower, celery, onions and potatoes.

Every Friday, participants gathered in the church kitchen to cook up the plots' excellent yields into hearty lunches of soups, veggie burgers and pastas smothered in pesto from the lavish basil crops. Free vegetables were on offer to participants and passersby. "Our security guard was given 40 pounds of potatoes, but since he had no cooking facilities in his rooming

house, he donated them to the soup kitchen where he ate his meals," says Kornelsen.

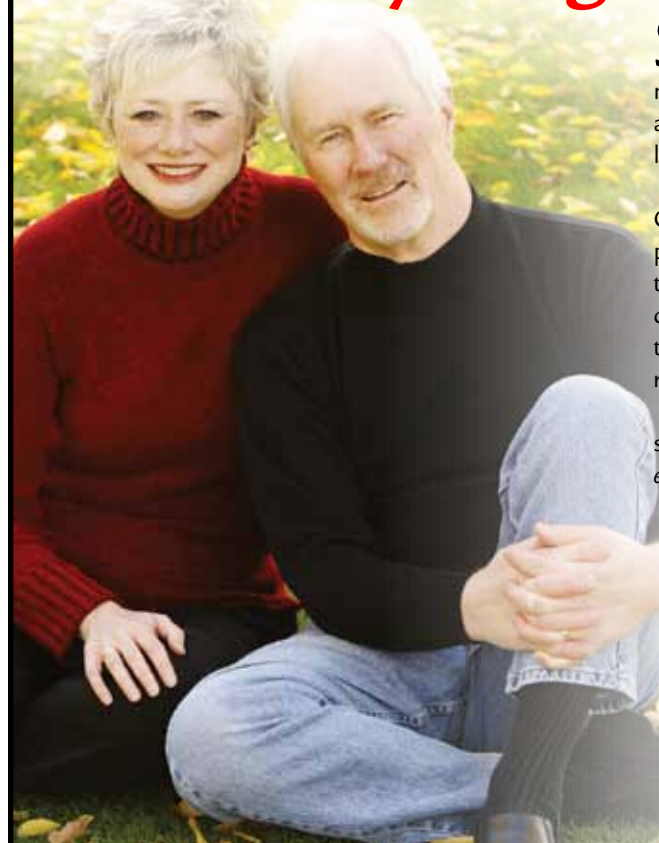
Discussions are under way to launch similar projects in other congregations, with the two A Rocha co-ordinators acting as resources. "We'll partner this year with a couple of other churches in a small way and expand in 2012," says Kornelsen. "We see ourselves as temporary resources that help build capacity in churches and then move on."

As for the gardening camp, it was a big success, with the kids making jam and pizzas from the bounty and participating in a fall harvest festival. Some even showed an early aptitude for horticulture. "One six-year-old girl astonished her parents by identifying all the plants in the garden—even odd ones like tomatillos," says Kornelsen. 

PHOTO CONTRIBUTED



## "Absolutely delighted with wealth-replacement life insurance plan!" — Stephen and Louise



Stephen and Louise, in their early 60's and very active, generous supporters of their parish church, want to make a major gift to their church for enhanced ministry and programme. But they don't want to diminish their legacy for their children and grandchildren.

One strategy, gaining in popularity and suggested by General Synod's Resources for Mission department, is to purchase a life insurance policy with a face value equal to the amount contributed to the church and name the children as beneficiaries. The policy proceeds, payable at the death of the parents, replace the asset that had been removed from their estate through a donation.

In the case of Stephen and Louise, their ages and state of health make it possible to pay the premiums entirely with the tax savings resulting from their gift to the

church. The only cost to the parents would be the loss of whatever income the donated asset (in this case, listed securities) was producing — and in recent years that amount has been very modest. If the donated asset had been retained and had appreciated in value, the capital gain would have been taxed at the death of the surviving parent, reducing the net amount distributable to the children. The policy proceeds, by contrast, are paid to the children tax-free, outside the estate.

Stephen and Louise are "absolutely delighted" that the life insurance strategy enables a wonderful major gift for the work of God through their church, while at the same time grateful for being able to make a significant legacy for their children, as they had always planned.

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



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# A rose by any other name

GORDON BAKER

**T**HE CHURCH OF England's website was relaunched in January 2011 with a new design and web address. Notable is the fact that the word "anglican" has been dropped. The web address is now [www.churchofengland.org](http://www.churchofengland.org). Before the change, the address "www.cofe.anglican.org" was generally confusing for people in England.

Certainly it is understandable that what people in England want to deal with is the Church of England and not some vague Anglican entity.

Simon Sarmiento, founder of the Thinking Anglicans website and U.K.-Europe editor of Anglicans Online, said that the name change "shows that the Church of England is not playing along with the rest of the Anglican Communion."

I'm sure this is true because I don't believe it was originally envisioned that a fellowship of what have

become autonomous churches would ever make claim to being a "church," defining universal doctrine and exercising overall discipline. From the first Lambeth Conference in 1867, when the Archbishop of Canterbury invited bishops worldwide for an assembly of fellowship, to pray and share together, there were those who could foresee what might transpire. The Archbishop of York and a number of other English bishops declined the invitation to participate in that first conference.

So I raise the question: is it time for a name change from "The Anglican Church of Canada"? After all, we changed it once before, in 1955, from "The Church of England in Canada" to "The Anglican Church of Canada." This was done to recognize and proclaim our existence and autonomy as something other than a colonial religious outpost. However appropriate the use of the word "Anglican" was then, our church has changed in its understanding of itself and its mission, in a greatly changed Canadian social context.

Today we are developing new, mature relationships with the aboriginal peoples of Canada, our

sisters and brothers in faith and mission. Our clergy in Quebec are becoming totally bilingual so as to work comfortably within a French culture. The tag in western Canada of our being the "English church" no longer holds true.

I submit that it is time for us to give thanks for all we have received from the Church of England, and others, but have a name that more truly expresses who we are. I believe that the name "The Episcopal Church of Canada" would do just that.

Many other churches in the Communion use such a designation—Scotland, Jerusalem and the Middle East, the United States, Cuba, Philippines and Sudan. By this change we declare our church's autonomy with its own form of governance and our readiness to respond wherever the Holy Spirit may lead us. And that includes a readiness to share mutual responsibility and interdependence with all other churches that would share with us. The spirit of renewal is that we move on from where we've been. Alleluia!  $\Omega$

The Rev. Canon Gordon Baker is a former editor of the *Anglican Journal*.

## 'I never got to say goodbye'

PATRICK TOMALIN

**T**HE HIGH SCHOOL was right across the street from the church, yet they might have been in two different worlds. Two solitudes, or so it seemed, except for the half-dozen teens who attended church with their families.

There was little traffic between the two buildings unless you counted the teens who sat on the church steps and smoked during lunch hour. We never chased them away. We wanted them to feel that the church property was a safe and friendly place for them. We would greet them as we walked by. Perhaps a touch of acceptance would bridge the gap.

One day, one of the girls stuck her head round the office door and asked if she could talk. Tearfully, she told her story. Her boyfriend had been killed in a car accident two weeks before and she had not been able to face going to his funeral. She felt guilty and regretful. Poignantly, she said, "I never got to say goodbye." She felt that she could never recover the lost opportunity.

We talked. She heard the message that God is not bound by time and that God could fix the past right now in the present. She understood that both God and her



boyfriend could and would forgive. She responded to the invitation to come and kneel at the altar rail for prayer.

We prayed together and, in the course of those prayers, she was invited to ask both God and her boyfriend for forgiveness. Then she was ready to make her goodbyes. Prayerfully, she voiced her farewell to her boyfriend right there at the altar rail.

For a while, it seemed like time was suspended and that we were in another place. We were in the presence of God, and her boyfriend was standing there with Jesus at his side. She went away feeling comforted, knowing she was forgiven. God had met her need in a very real and intimate and loving way.

Did this young woman return to a church? Did God become an important part of her life? That is not something we ever got to know. But this young woman will never forget that the church ministered to her and that God met her need for forgiveness and comfort and love.

Allowing some teens to sit on the church steps and smoke doesn't sound like outreach or evangelism. Yet it enabled them to see the church as somewhere safe and welcoming.

In turn, this led one young woman to bring her overwhelming need inside the church so that she could seek the love and forgiveness of God.

Perhaps there was only one person brought into God's presence that day out of the 900 or so who went to the school across the street from the church. But that is better than even one being turned away.

Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs" (Matthew 19:14; NRSV).  $\Omega$

The Rev. Patrick Tomalin, with his wife, the Ven. Dianne Tomalin, served at Trinity Anglican/Lutheran Church in Port Alberni, B.C., where they now live in retirement.



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# Moorby collection tells tale of 1960s Inuvik life

MARITES N. SISON  
STAFF WRITER

“CAN YOU draw me something?” This was the question Mossie Moorby always asked children sent to the infirmary of Stringer Hall, an Anglican-run hostel in Inuvik for Indian and Inuit children, where she served as nurse in the 1960s. Moorby safeguarded the drawings and string art depicting life in Canada’s north—the budding artists’ names all carefully labelled—in binders.

Moorby died in 2000, but her collection lives on. Now, thanks to her daughter, Anne Campbell, it will be shared with former students and their families at the 2nd Truth and Reconciliation Commission (TRC) national event in Inuvik, Jun. 28 to Jul. 1.

“She loved the kids and I just know that they loved her, too,” said Campbell in an interview. “If I can bring some happy memories back to the kids who lived at Stringer Hall, that would be wonderful.”

Moorby’s collection is a treasure trove for researchers, historians and the TRC, whose mandate includes setting up a research centre to document the legacy of Canada’s Indian residential schools.

The collection includes hundreds of photographs and slides—including portraits of children and staff—as well as clippings and artifacts assembled during the eight years Moorby spent at Stringer Hall.

Moorby’s correspondence with her grown children is part of the collection, as are letters she received from staff, students and their families.

Nancy Hurn, General Synod archivist, calls the Moorby collection, which documents day-to-day life at the hostel and provides a window into life in Inuvik from 1964 to 1972, “very rare” and “very valuable.”

Moorby’s letters offer poignant accounts of the children, some as young as six, who boarded for eight months of the year and returned to their homes for the summer.

“The children are really sweet. At first they would hardly whisper when they spoke to me, they were so shy,” she wrote in her first



MARITES N. SISON

ANNE CAMPBELL made her mother’s rare documents available.

More stories on truth and reconciliation at

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month, Sept. 30, 1964. German measles, chicken pox and black-fly bites were a common occurrence, she noted. Some had to be treated in hospital for tuberculosis. “A lot of the girls have beautiful braids,” she wrote in Nov. 1964. “Almost all have long hair, even 16- and 18-year-olds have braids. All kids help other kids with their braiding. Even the little ones soon learn to braid quite quickly.”

Moorby savoured the experience of being in Inuvik and forging relationships with the children and their families.

She kept the letters she received from parents, most of them thanking her for the care she gave to their children, and asking her to tell them to write home.

After she left Inuvik, Moorby’s interest in the students continued, and she saved newspaper clippings announcing the achievements of students who grew up to become community leaders.

Moorby’s collection also includes beaded slippers, beaded gloves, mukluks, carv-

ings, native dolls and drawings, which she often bought from the parents.

Campbell hopes former students will remember her mother when they view the collection. “...She was a very important person in their lives,” she says. Ω

## ‘An opportunity for powerful reconciliation gestures’

MARITES N. SISON  
STAFF WRITER

Reconciliation between the Roman Catholic and Anglican churches and between Inuit and Dene students who attended residential schools in the North will be a focus of the second Truth and Reconciliation Commission (TRC) national event this month.

“Conflicts among school children along these two religious and ethnic lines are part of the residential school story in this region and across the North,” said the TRC in its concept paper for the event, scheduled for Jun. 28 to Jul. 1 in Inuvik, Northwest Territories (NWT).

The majority of Inuit children attended Anglican-run residential schools, while most Dene children attended Catholic-run schools in the North.

Rivalry between them was encouraged and friction continues to this day, TRC Commissioner Marie Wilson said in a recent meeting with church representatives. NWT had the highest ratio of residential school students per capita,

and there is still an aboriginal majority population in two of the three territories. The event “presents an opportunity and potential for powerful reconciliation gestures,” she said.

Fourteen residential schools in the NWT have been identified in the Indian Residential Schools Settlement Agreement, whose parties include churches, the federal government and former students. That agreement led to the creation of the TRC. Before its five-year term ends in 2013, the TRC will hold a total of seven national events.

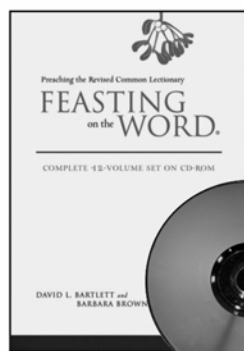
The second TRC event is being hosted by the diocese of the Arctic under the direction of Bishop Andrew Atagotaaluk. The Rev. David Parsons, Church of the Ascension in Inuvik, is coordinating local Anglican participation in the national event.

The Anglican Church of Canada will be represented by the primate, Archbishop Fred Hiltz, the National Indigenous Anglican Bishop, Mark MacDonald, and national church staff. Ω

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# Why open communion doesn't work

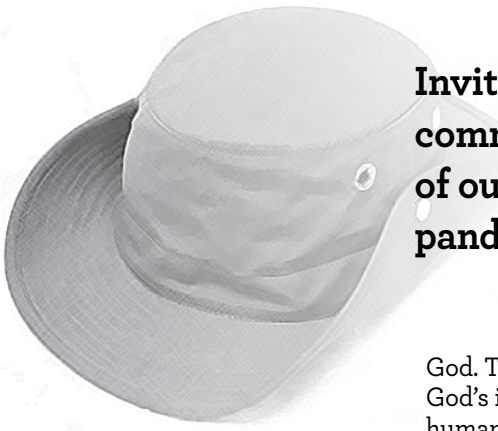
**Editor's note:** In the May issue, the Rev. Dr. Gary Nicolosi wrote a guest reflection entitled, The case for open communion (p.1). In this issue, the Rev. Canon Dr. John Hill presents another view.

CANON JOHN HILL

COMMUNION before baptism sounds appealing because it seems to rescue us from having to deal with deeper challenges that have been creeping up on the church for a long time. Challenges such as our retreat from the public sphere. This has left us with no way to communicate the gospel except by waiting for people to show up on Sunday.

Then too, our expectations of membership have deteriorated to the point where we expect next to nothing of the baptized anyway. And what about our centuries-old practice of normalizing emergency baptism (baptism as soon after birth as possible)? It obscures the purpose of baptism as a response to the gospel, and makes adult baptism an embarrassing anomaly.

Hospitality and inclusiveness are definitely Christian virtues and vital elements of good liturgy; indeed, welcoming the excluded and sharing meals with them was a central part of Jesus' mission. But his mission also included an appeal to the excluders, to the elder brothers (as depicted



in his parable of the prodigal son); he challenged them to open their hearts to God's new reign of mercy and learn to welcome the excluded, too. When they denounced him for profaning all that was sacred, he did not turn his back on them but insisted on going up to Jerusalem to make a final appeal and face their wrath.

Jesus had come to "gather into one the children of God," and yet his impact was to divide; "This is the judgment, that light has come into the world, and people loved darkness rather than light." This division reached its climax at the point when all were divided against him. Jesus himself became the excluded one; even his disciples abandoned him, seeking safety (inclusion!) in the angry crowd.

So the execution of Jesus is more than a revelation of God's love and mercy; it is also a revelation of our human enslavement to fear, of our self-justifying social consensus to resist the all-inclusive love of

Inviting the unbaptized to share in communion undermines the "grammar" of our sacramental language. We risk pandering to a culture of spiritual tourism.

God. The gospel announces God's intention to deliver all humanity from its captivity to the dominion of fear.

If, however, I claim to follow Christ but refuse to recognize the responsibility I share with all humanity for his death, I am simply repeating the deluded self-righteousness that condemned him in the first place. The cross and resurrection are at the heart of the gospel, and at the heart of the sacraments. Confronted by this suffering love, I am compelled to recognize that my whole world is judged by it, that my whole way of being in the world has come to a dead end. Thereafter, the one future open to me is the new one being offered by the risen Lord. In Christian tradition, baptism is the way to accept that offer.

There is, then, an unavoidable exclusivity in the celebration of the sacraments: it is the self-exclusion of those who refuse to come to terms with the cross of Christ, who choose to avoid this crisis. Our administration of the sacraments must include guiding people through the crisis, not tempting them to avoid it.

The issue, however, is not whether or not we should turn away anyone who holds out hungry hands at the Lord's

table. The issue is whether or not we wish to undermine the "grammar" of our sacramental language by explicitly contradicting the relation of baptism and communion. Inviting the unbaptized to share in communion does that.

Baptism is the defining moment in one's life, incorporation into a new sacramental identity and vocation for the sake of the world, from which there is no turning back. Sharing in communion is the sacramental living out of this priestly vocation as we re-enact the truth decisively acknowledged in our baptism. What is at stake in this "grammar" is the meaning not only of the sacraments, but of discipleship, too: baptism is turning to Christ; communion is cleaving to Christ.

Words without grammar are sound without meaning. By undermining this sacramental "syntax," which serves as our corporate memory, we open the door to mindless revision of meaning, to commodification and fragmentation of the sacramental order. We risk pandering to a culture of spiritual tourism.

For most of us, of course, baptism predated any conscious coming to terms with the implications of Christ's

death and rising. Nevertheless, that is what baptism signifies. Sacraments celebrate both the grace of God and our response to that grace. We live, therefore, with a tension between our response, which is at best partial and emergent, and God's grace, which is complete and unfailing. Even though "we have died with Christ" in baptism, St. Paul still urges us to "put to death the deeds of the body." The slow process through which we awaken to the meaning of the rituals we celebrate is a normal and essential aspect of our sacramental life.

So baptism before communion is the norm in Christian tradition for good theological and pastoral reasons. There may be justifiable pastoral exceptions to the norm, but these must not be allowed to erode or replace the norm. Unbaptized worshippers will, on occasion, receive communion with us in ignorance. This in itself does not undermine the church's sacramental "grammar," nor does it spiritually endanger the unbaptized. Rather, it is the *explicit invitation* to the unbaptized to share in communion that undermines the meaning of the sacraments.  $\Omega$

For more on this issue, see Letters to the Editor on p. 5, and *Liturgy Canada* (Michaelmas 2010) at [www.liturgy.ca/news-letter.htm](http://www.liturgy.ca/news-letter.htm)

**The Rev. Canon Dr. John W.B. Hill, diocese of Toronto, is an ecumenical theologian and the author of two books on baptism.**

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Test your ecclesiastical IQ!

BY DIANA SWIFT

The fathers have eaten a sour grape, and the children's teeth are set on edge is from...

- 1. Proverbs
- 2. Judges
- 3. Jeremiah
- 4. Zechariah

Epact is...

- 1. The three days immediately following Passover
- 2. A temporary agreement between differing religious sects in the patristic age of Christianity
- 3. An astronomical measure used to calculate the date of Easter
- 4. A long fringed stole worn by priests in the Eastern churches

The fathers have eaten a sour grape, and the children's teeth are set on edge is from Jeremiah (31:29).

Epact refers to the age in days of the moon on Jan. 1 and is used to determine the date of Easter Day in any given year.

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HAROLD MUNN

SOME YEARS AGO, an airline pilot flying a long night flight invited his two teenage children into the cockpit. Like any proud father, he wanted his children to be inspired by his profession and to experience what it might be like to follow in his footsteps.

He was careful to put the aircraft on autopilot so that his children couldn't accidentally affect the flight. His son sat in the pilot's seat and tried steering with the control stick, but since the aircraft was on autopilot, his father was unconcerned.

What his father didn't know, because the aircraft manufacturer hadn't told him, was that the autopilot was programmed to turn off automatically, and without notice, when the control stick was moved. The aircraft suddenly swerved and crashed.

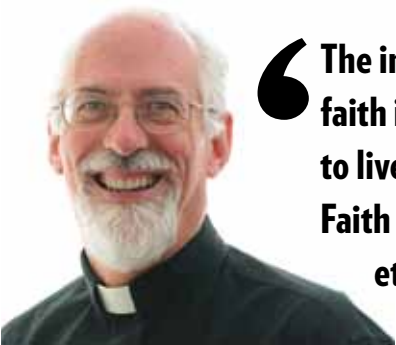
The aircraft, an Airbus 310, was owned by the Russian airline Aeroflot. It had been flying a regularly scheduled flight with a Russian crew. So, the Russian equivalent of Transport Canada carried out the resulting investigation.

What followed is of special interest to people of faith.

The accident happened only two years after the fall of communism in Russia. The lead investigator, a Russian and no doubt loyal Communist Party member, came under pressure to assign fault. The stakes were high. The reputation of a major Western aircraft manufacturer was in question, as was the reputation of the national Russian airline. The manufacturer insisted that the fault lay with the captain's irresponsible decision to allow his children into the cockpit. The Russian airline insisted that the blame be placed on the incomplete training provided by the manufacturer.

The investigator stood to lose his job if he embarrassed the Russian airline. He also stood to lose any hope of ever working in the West for a major company if he embarrassed the manufacturer. What he did was remarkable. He refused to bow to either pressure. With enormous courage, and at enormous personal risk, he insisted on telling the entire truth in his report.

The investigator was an atheist. He wasn't a person of faith, someone who went to church. He wasn't a Christian. And yet he was almost Christ-like in his readiness to sacrifice his future life for the truth. How did the investigator's remarkable sense of



The implication for people of faith is that we Christians are to live in deep humility. Faith isn't about us or our ethical purity.

integrity originate? How does the church, in a secular world, account for sacrificial bravery in people with no faith? If an atheist can be so Christ-like, what is the purpose of being a Christian? Try a thought experiment. What if it could be demonstrated that church-going Christians are actually more ethical and loving than the general population? That would mean that the ethical and loving God pours more goodness upon members of one religion than upon members of other religions—which

wouldn't be ethical or loving. The implication for people of faith is that we Christians are to live in deep humility. Faith isn't about us, or our ethical purity. God's love isn't limited to being enacted by members of our faith—what a small God that would be! Our faith is about proclaiming a magnificent God of unending ability to break forth in miraculous acts of courageous sacrifice anywhere and in anyone. If such a God can act through anyone, then we know that nothing and no-

body is beyond expressing God's loving power, and perhaps the tragedy of such a terrible accident, caused by the intersection of a father's pride and technological confusion, can also be redeemed. Ω

For nearly 13 years, the Rev. Canon Harold Munn has been rector of the Church of St. John the Divine in Victoria, B.C. He retired in May and has now been appointed Visiting Anglican Mentor in Residence at the Vancouver School of Theology, where he will teach Anglican polity, ethos, ministry and mission. He and his wife, Claire, will live on campus in Somerville House.

Canon Munn's column, "Re-thinking how we do church," has appeared in the *Anglican Journal* since September 2009. At the May joint meeting of the Associated Church Press and the Canadian Church Press in Chicago, Canon Munn's column received four awards, including a first-place Award of Excellence in the category of Newspaper Department.

BIBLE READINGS

July August September

Date	Reading		Date	Reading		Date	Reading	
01	Colossians 3.1-17	<input type="checkbox"/>	01	Romans 10.1-21	<input type="checkbox"/>	01	Exodus 13.1-22	<input type="checkbox"/>
02	Judges 6.1-18	<input type="checkbox"/>	02	Matthew 14.22-36	<input type="checkbox"/>	02	Psalms 149.1-9	<input type="checkbox"/>
03	<b>Judges 6.19-40</b>	<input type="checkbox"/>	03	Genesis 33.1-20	<input type="checkbox"/>	03	Romans 13.1-14	<input type="checkbox"/>
04	Matthew 12.1-21	<input type="checkbox"/>	04	Genesis 37.1-36	<input type="checkbox"/>	04	<b>Matthew 18.1-20</b>	<input type="checkbox"/>
05	Matthew 12.22-42	<input type="checkbox"/>	05	Genesis 39.1-23	<input type="checkbox"/>	05	Ecclesiastes 3.1-15	<input type="checkbox"/>
06	Matthew 13.1-23	<input type="checkbox"/>	06	Daniel 7.1-14	<input type="checkbox"/>	06	Ezra 6.1-22	<input type="checkbox"/>
07	Isaiah 55.1-13	<input type="checkbox"/>	07	<b>Psalms 105.1-22</b>	<input type="checkbox"/>	07	Haggai 1.1-15	<input type="checkbox"/>
08	Psalms 119.81-96	<input type="checkbox"/>	08	Psalms 105.23-45	<input type="checkbox"/>	08	Haggai 2.1-23	<input type="checkbox"/>
09	Psalms 119.97-120	<input type="checkbox"/>	09	Genesis 40.1-23	<input type="checkbox"/>	09	Exodus 14.1-31	<input type="checkbox"/>
10	<b>Romans 8.1-11</b>	<input type="checkbox"/>	10	Genesis 41.1-36	<input type="checkbox"/>	10	Exodus 15.1-21	<input type="checkbox"/>
11	Romans 8.12-25	<input type="checkbox"/>	11	Genesis 41.37-57	<input type="checkbox"/>	11	<b>Matthew 18.21-35</b>	<input type="checkbox"/>
12	Psalms 119.145-160	<input type="checkbox"/>	12	Genesis 45.1-28	<input type="checkbox"/>	12	Romans 14.1-23	<input type="checkbox"/>
13	Psalms 119.161-176	<input type="checkbox"/>	13	Matthew 15.1-20	<input type="checkbox"/>	13	Romans 15.1-21	<input type="checkbox"/>
14	Genesis 28.10-22	<input type="checkbox"/>	14	<b>Matthew 15.21-39</b>	<input type="checkbox"/>	14	Numbers 21.1-9	<input type="checkbox"/>
15	Isaiah 44.1-20	<input type="checkbox"/>	15	Galatians 4.1-20	<input type="checkbox"/>	15	John 12.27-43	<input type="checkbox"/>
16	Psalms 86.1-17	<input type="checkbox"/>	16	Romans 11.1-18	<input type="checkbox"/>	16	Romans 15.22-16.5a	<input type="checkbox"/>
17	<b>Matthew 13.24-43</b>	<input type="checkbox"/>	17	Romans 11.19-36	<input type="checkbox"/>	17	Exodus 15.22-16.12	<input type="checkbox"/>
18	Matthew 13.44-58	<input type="checkbox"/>	18	Romans 12.1-8	<input type="checkbox"/>	18	<b>Exodus 16.13-36</b>	<input type="checkbox"/>
19	Psalms 119.121-144	<input type="checkbox"/>	19	Genesis 46.1-34	<input type="checkbox"/>	19	Matthew 20.1-16	<input type="checkbox"/>
20	Genesis 29.1-14	<input type="checkbox"/>	20	Genesis 49.29-50.26	<input type="checkbox"/>	20	Matthew 21.23-32	<input type="checkbox"/>
21	Genesis 29.15-30	<input type="checkbox"/>	21	<b>Exodus 1.1-22</b>	<input type="checkbox"/>	21	Matthew 9.1-17	<input type="checkbox"/>
22	John 20.1-18	<input type="checkbox"/>	22	Exodus 2.1-25	<input type="checkbox"/>	22	Philippians 1.1-14	<input type="checkbox"/>
23	Romans 8.26-39	<input type="checkbox"/>	23	Exodus 3.1-22	<input type="checkbox"/>	23	Philippians 1.15-30	<input type="checkbox"/>
24	<b>Psalms 128.1-6</b>	<input type="checkbox"/>	24	Matthew 10.1-25	<input type="checkbox"/>	24	Philippians 2.12-30	<input type="checkbox"/>
25	Matthew 20.17-34	<input type="checkbox"/>	25	Matthew 16.21-28	<input type="checkbox"/>	25	<b>Psalms 25.1-22</b>	<input type="checkbox"/>
26	Genesis 30.22-43	<input type="checkbox"/>	26	Psalms 26.1-12	<input type="checkbox"/>	26	Psalms 19.1-14	<input type="checkbox"/>
27	Genesis 32.22-32	<input type="checkbox"/>	27	Romans 12.9-21	<input type="checkbox"/>	27	Exodus 20.1-21	<input type="checkbox"/>
28	Romans 9.1-18	<input type="checkbox"/>	28	<b>Hebrews 11.21-40</b>	<input type="checkbox"/>	28	Philippians 3.1-21	<input type="checkbox"/>
29	Romans 9.19-33	<input type="checkbox"/>	29	Matthew 14.1-12	<input type="checkbox"/>	29	Daniel 12.1-13	<input type="checkbox"/>
30	Psalms 145.1-21	<input type="checkbox"/>	30	Exodus 12.1-28	<input type="checkbox"/>	30	Isaiah 5.1-7	<input type="checkbox"/>
31	<b>Matthew 14.13-21</b>	<input type="checkbox"/>	31	Exodus 12.29-51	<input type="checkbox"/>			

Sundays are indicated in bold type.



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