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THE JOURNEY BEGINS

ILLUSTRATION: DAYJAN LESMOND

With the marking of ashen crosses on the foreheads of the faithful, Ash Wednesday, March 5, ushers in the sombre 40 days of Lent that prepare Christians for Holy Week and the great joy of the resurrection. Explore opportunities to learn and reflect during this season of penitence, prayer and contemplation, pages 2 and 3.

RUSSELL: TRUE SON OF THE LAND

DIANA SWIFT

From his driving, hard-rhotic accent to his fishing-and-hunting boyhood—not to mention summers working fish plants and oil tankers—Todd Russell is a Labradorian, through and through.

He is also a Métis of Inuit lineage, a classical languages grad, past co-chair of the Anglican Council of Indigenous Peoples (ACIP) and a former Liberal MP. Currently, Russell is president of the NunatuKavut (“Our Ancestral Land”) Community Council (NCC), representing about 6,000 south Labrador Inuit. Before the decade is out, he may also be an Anglican priest. “I have felt the calling. It may be serving the church as a priest or in some



NUNATUKAVUT

Todd Russell

other formal role,” says Russell, who has two more years to go in his presidency of the NCC, which advocates for the rights of people in the unrecognized Inuit territory.

Born in 1966 in the one-phone, no-roads village of William’s Harbour, Russell grew up as the eldest of six

children in a traditional, almost hunter-gatherer setting. “It was a wonderful life. Most of our food came from the land and the sea,” he recalls. “My dad hunted and fished; my mother gathered berries and sewed. Others in the village did beadwork and worked in sealskin or caribou hide.”

Though amenities were scarce, Russell felt fulfilled. “I was always busy, and there was no sense of inequality in the community.”

After high school in Port Hope Simpson, Russell graduated in the late 1980s in classics and history from Memorial University in St. John’s. But instead of taking the obvious teaching path, he became a social and employment

See Todd, p. 10

JUSTICE CAMP TO FOCUS ON LAND

Land—and its connection to social justice and faith—will be the focus of the seventh national justice camp, to be hosted by the Anglican diocese of Edmonton Aug. 15 to 21. About 100 participants from Anglican and Lutheran churches and other faith communities have been invited to take part in immersion sessions about issues relevant to the province of Alberta, including oil, preservation

of national parks, food, farming, healing, homelessness and reconciliation with aboriginal people.

In the scriptures, land is always linked to community, said the Rev. Rick Chapman, chair of the 2014 justice camp, when asked why land was chosen as a focus for the gathering. The overall theme of the camp is “For the Lord your God is bringing you into a good land” (Deut. 8:7).

See Reimagine, p. 11

‘REMEMBER, YOU ARE DUST, AND TO DUST YOU SHALL RETURN.’

Florence Li Tim-Oi—
what have
70 years
achieved?

4



R-E-S-P-E-C-T

6





CURTIS ALMQUIST, SSJE

The Lenten series *Love life: Living the gospel of love* produced by the Society of St. John the Evangelist (SSJE) focuses on the gospel's invitation to "abundant life."

Making space to engage deeply

A variety of Lenten resources offered online

For Anglicans considering how to observe Lent this year, the Anglican Church of Canada is offering two online resources—one, a study of the Gospel of John, and the other, a study of baptismal identity.

Love life: Living the gospel of love is a Lenten video series produced by the brothers of the Society of St. John the Evangelist (SSJE) for the Anglican Church of Canada. Starting on Ash Wednesday, March 5, those who subscribe on anglican.ca/lent2014 will receive daily emails that will include a short video and thought-provoking questions to ponder during the day.

The *Anglican Journal* asked why the Gospel of John is particularly apt for Lenten study. According to Br. Geoffrey Tristram, superior of the SSJE: "The intention and focus that people bring to observing Lenten practices makes Lent an ideal time for engaging deeply with the Gospel of John and its invitation to abundant life. After all, any Lenten practice, at heart, is not about curbing habits or developing spiritual disciplines for their own sake, but about freeing us up to hear and respond to God's endless call of love."

Jesse Dymond, the General Synod's online community co-ordinator, said that Archbishop Fred Hiltz, primate of the Anglican Church of Canada, recommended working with the brothers after he returned from a retreat at SSJE in 2013. "We've made an effort over the last few years every Advent and Lent to look at a parish or a ministry in different parts of the church, and it was a great way to bring in a voice we don't usually hear," he explained.

Becoming the Story We Tell: renewing our commitment to Christ crucified and risen is the other online resource that the national church has developed for Lenten study. It is available at anglican.ca/becoming.

The resource had its beginnings with a 2012 task force examining questions

about Christian hospitality and "open table"—inviting those who are not baptized to communion—and expanded to a broader consideration of baptismal identity.

Dymond said he thinks the study will help Anglicans "ask some serious questions not just about spirituality and the Christian life and the Lenten journey but to say who are we as Anglicans, what is it that we are committed to, how does that manifest itself in our worship, whether that is congregational worship or the daily lives that we are living."

He added that an online discussion site will be set up on anglican.ca, and Anglicans across the country will be invited to join in a larger national discussion with other Anglicans.

Both resources are very useful, said Dymond. "I could see a parish using both in tandem actually, with separate groups."

The Primate's World Relief and Development Fund (PWRDF) is also offering a Lenten study that focuses on the issues of food security in relation to baptismal vows. "Our prayers will focus on celebrating our own privileged situation, acknowledging our ignorance about our less fortunate neighbours and expressing gratitude for the food security work of PWRDF," according to the series' online introduction. "Our actions will focus on learning more about our own relationship with food as an expression of our faith. Our giving will invite us into financial commitment, as we are able, to support the ongoing food security efforts of PWRDF partners." It is available on the annual resources page of pwrdf.org.

Kairos, an ecumenical social justice organization supported by the Anglican Church of Canada, also has an online weekly lectionary-based reflection series on kairoscanada.org called *Spirited Reflections*, which will reflect Lenten themes.

—LEIGH ANNE WILLIAMS

40 DAYS TO EASTER

LENT

Derived from the old English word for "lengthen" (as do the days in spring), Lent is the 40-day period of prayer, penitence and pondering before Easter. Starting on Ash Wednesday, the seventh Wednesday before Resurrection Sunday, it commemorates Christ's period of deprivation and sacrifice in the desert and recalls the events leading to his crucifixion. Strict observers of Lententide may observe intervals of fasting or at least abstain from festivities, certain foods and other indulgences, giving the money saved to charity. Lent's liturgical colour is a sombre purple, recalling the royal robe the Roman soldiers mockingly placed on Jesus.



NANCY BAUER

The stations of the cross are a traditional Lenten observance.



MICHAEL PUCHE

Competitors participate in the Great Spitalfield pancake race in London, England.

SHROVE TUESDAY (PANCAKE DAY)

On the day before Ash Wednesday, Christians traditionally would go to their confessor to be shriven. After being absolved (shrove), they would mark the day by indulging in—for the last time before Easter—richer foods given up for Lent, such as eggs, fats, sugar, milk, meat and fish. With the addition of some flour, a batch of pancakes made a thrifty catchall for a household's pre-Lenten store of sugar, milk and eggs. As for pancake races, legend has it that a 15th-century woman was frying pancakes when she heard the tolling of the shriving bell. Off she raced to confession—apron, pan, pancakes and all.



ISTOCKPHOTO

Palm crosses from the previous year are burned to create the ashes.

ASH WEDNESDAY

Rooted in Old Testament precedent (Job 42:6), ashes are worn as symbols of sin, sorrow and repentance. Lenten ashes are made by burning frond crosses blessed in the previous year's Palm Sunday celebrations and are sometimes mixed with anointing oil. As presiders place ashes in the shape of a cross on the foreheads of congregants, they say, "Remember, that thou art dust, and to dust thou shalt return." These words are a reminder of human ephemerality and of the Genesis account of God's breathing life into dust. For some, the ashen cross may also symbolize the way Christ's crucifixion replaced Old Testament burnt offerings as atonement for human sin.

—DIANA SWIFT

LENT TIME TO TAKE HEED

*A season of tears and ashes—
a promise for all aching hearts*



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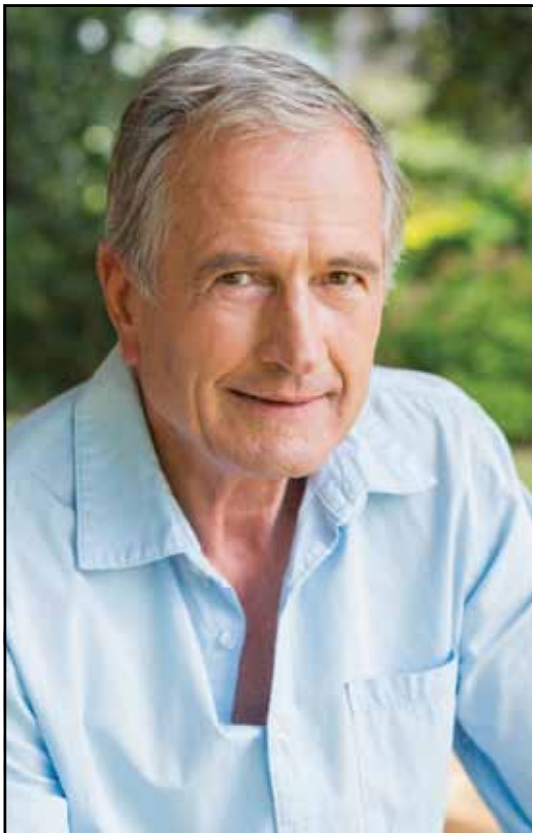
MICHAEL THOMPSON

AFTER a while, the thread of truth, the rhythm of life and death, the visceral loneliness—after a while they are impossible to ignore. Standing, kneeling, the liturgy of ashes gets personal, as the sign of our origin and our end smears the foreheads of the faithful: “Remember, you are dust, and to dust you shall return” (Genesis 3:19). Every year, I have been mindful of the one or two death has taken away from us, from me, from the life of this world. The faces of those who are past reminding, no longer beside or among us. In their absence, in that emptiness, we encounter the lonely truth of our mortality, of our losses and endings, of the commonwealth of tears. Those tears could fill a

font. So in our baptism we plunge into them, plunge into that font of tears, into the place where, as Canadian singer Bruce Cockburn sings, “Everyone gets the chance to be...nothing.” Down into the water we go for dying, for drowning in the apparently endless capacity of this world to generate death. Clinton, Elspeth, Hanna, Donald, Anne, Susan, David, Jeffrey, John, Catherine, Sid, Rody, Bill, Liz, Pamela, Kathy, Bob, Elizabeth...Each of them died between one Ash Wednesday and the next, and their deaths gave us tears to fill a font. And if those tears were not enough, there are the tears of children—crying through their first night in the residential schools, crying as their parents succumb to AIDS, crying with hunger. Ample tears. And ashes, mountains of

ashes, of death, of pain and oblivion visited on children and old people, and everyone in between. Syria, Sudan, Bangladesh, Congo. The bonescapes of mass murder and the nameless dead. Between any Ash Wednesday and the next, the world offers ample new ashes to smear across our faces. Lent, season of tears and ashes, time to take heed of what happens between one Ash Wednesday and the next, to what happens in any year, has happened in all the years that God has given and we creatures have spent. Lent, our season of humility, of undefended mute helplessness against the tears and ashes of yet another year. Season in the life of Jesus, too, who meets us in tears and ashes—the costliest ever and most generous kindness. Jesus, whose death com-

pletes the promise he made in baptism, to plunge into the font of tears and meet us in its silence. With Jesus in that silence we begin to hear first faint notes of an approaching promise. A promise for Clinton, Elspeth, Hanna, Donald, Anne, Susan, David, Jeffrey, John, Catherine, Sid, Rody, Bill, Liz, Pamela, Kathy, Bob, Elizabeth. For Syria, Sudan, Bangladesh, Congo. A promise for all the aching hearts who long for something other than tears and ashes. A promise made in the Jordan and kept at Golgotha, to meet us, to wipe away every tear, to give a garland instead of ashes, to lead us to creation’s homecoming and our own. THE VEN. DR. MICHAEL THOMPSON is general secretary of the Anglican Church of Canada.



Bequests really make a difference

James has been richly blessed by God. He has a wonderful extended family, many close friends and good health. He retired a few years ago after a fulfilling career and now spends many hours each week as a volunteer serving his parish church as a warden. He has learned over the years that many of his fellow parishioners have been very generous in their support of the work of God through the church and wants to follow their splendid example. James visited a lawyer friend recently and revised his will. In addition to providing bequests for his grandchildren’s education, he has decided to name his parish as a

beneficiary as well. In fact, he has decided to provide a tithe, or ten percent, of his estate to his parish church, continuing what he practises every Sunday as a committed tither. He has encouraged his friends to consider doing the same. James recently heard a gift planner quote St. Catherine of Siena’s thoughtful remark — “Consider your possessions loaned to you by God” — and realised that in thanksgiving to God, he really should do something about this advice. After all, his generosity will make a very significant difference in the life and work of his church for years to come, and for James, that is important.

For more information about gift planning, and the various ways of making a gift for the work of God, please contact:



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The church waits in hope

A. PAUL FEHELEY

In the foreword to the book entitled *Audacious Anglicans*, written by Canadians Ralph Moore and the late Gerald Rayner, Rowan Williams, the former Archbishop of Canterbury, wrote:

“What the Body of Christ really is only appears as you tell the stories of how he has been real in this or that specific life...We need these human narratives. They show us what it means to be Christ-like in the difficult and diverse settings of a world where real discipleship is itself always controversial and often unwelcome.”

One of the compelling stories in the book that illustrates beautifully Archbishop Rowan’s words is that of Florence Li Tim-Oi. On January 25, 1944, Bishop Ronald Hall, discerning a match between wartime need and a uniquely gifted person, ordained the humble Hong-Kong-born Li Tim-Oi, the church’s first woman priest.

In celebrating the 70th anniversary of her ordination, I am reminded of the enormous price that she paid. Her



Geoffrey Fisher, The Church of England, the Lambeth Conference of 1948 and the Chinese House of Bishops. Her response to all of this? As Rayner and Moore put it, “With her characteristic humility she surrendered her license. With her characteristic tenacity she maintained her priestly status for life.” In 1979, Tim-Oi was once again able to exercise her priestly ministry within the Anglican Church of Canada, and she spent her last years in Toronto.

The Windsor Report in 2004 retold the story of Li Tim-Oi’s ordination to the priesthood as an example of mutual

“With her characteristic humility she surrendered her license. With her characteristic tenacity she maintained her priestly status for life.”

—Audacious Anglicans

ordination was condemned by Archbishop of Canterbury

discernment and decision making within the Anglican Communion. The now retired diocese of Toronto Bishop Ann Tottenham took such umbrage with that section of the report that she wrote in her 2005 *A Reflection on the Windsor Report*: “In fact, this section is a breath-taking re-writing of Anglican history that few women would recognize.” She continues, “In light of her lonely suffering and rejection by the Anglican Communion, the use of Tim-Oi’s experience as an example of the effective working of the various ‘Instruments of Unity’ shows, to say the least, disrespect for a courageous woman...The real lesson derived from the story of the ordination of women is that when unity and fellowship become the first priority for the Church the result is

the endless postponement of decision-making and the inequitable treatment of those most closely involved with the issue.”

While Li Tim-Oi’s ministry as a priest in Canada was significant and historic, the church here should not get too puffed up about the role of women in the church. Our feature on pages 6 and 7 highlights some of the challenges that women clergy still encounter in Canada. Within the Anglican Communion, some provinces still forbid the ordination of women and debate continues over allowing women to be bishops.

Who are today’s Florence Li Tim-Oi’s? Her personal struggles may have ended years ago, but the reality is that there are others like her, who face barriers and resistance when they try to respond to what God is calling them to do and to be. What gifts and talents is the church missing as a result, and most importantly, how will the church respond?

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

LETTERS

HARPER’S TRIP TO ISRAEL

The list of Christian representatives on Stephen Harper’s recent trip to Israel is significant both for those included and those omitted. On board were representatives of evangelical groups that, for their own theological reasons, strongly reflect Harper’s enthusiastic support of Israel. Notably absent were any representatives of mainline churches who apparently were not consulted or invited if the experience of the Anglican church is typical. These churches not only support Israel but also the human rights and dignity of the Palestinians. Harper appears to show little if any concern for those rights.

A pro-Israel stand? Yes—but a pro-Palestine position as well. That is the only way forward on the path to peace in the Middle East.

Duncan Abraham
Toronto

PRIORITY: FUNDRAISING?

What an unfortunate headline! [*Priority: fundraising*, Jan. 2014, p. 6]. It can’t be right. Surely I misread it! Did the Council of General Synod (CoGS) really tell Resources for Mission folk that their top priority is fundraising? They could not possibly have meant



that—not after all the efforts of the department of mission resources and national church staff spent in time, energy and, yes, money to raise awareness of the Marks of Mission, and assisting dioceses across Canada in developing a holistic approach to year-round stewardship.

This is not fundraising. This is responding to the gospel challenge to “seek first the Kingdom.” That is the priority. That is responding to the biblical reality that all we have, and all we are, already belong to God, and stewardship is the way disciples respond to that reality.

The *Anglican Journal* must have got it wrong, or else CoGs did. Either would be unfortunate and disappointing.

+Douglas Hambidge
Vancouver

GOD’S GRACE

I was a registered nurse for at least 20 years. In that time, I was present as people’s spirits left their bodies. Each time there was a sense of peacefulness and gratefulness that I could be a part of this. Yet, when my father got a diagnosis of terminal illness, I was overcome by fear of the ramifications. What about pain, shortness of breath, weakness? Finally, in my battle, I found Psalm 25:2: “O my God, I trust in You. Let me not be ashamed, let not my enemies triumph over me.”

In my dad’s conversation and countenance there was no fear. He knew the Lord was with him, and passed peacefully into eternal life.

Perhaps this conversation about assisted suicide [*A time to be born, and a time to die*, Nov. 2013, p. 4] has to do with fear. Yet God can give us strength to overcome the fear, and grace to face the end in God’s time.

Sharon Barrett
Elora, Ont.

LET’S SET GOALS

I heartily endorse Bishop Jane Alexander’s sentiment that “words are not enough” on the issue of homelessness and the provision of affordable housing in Canada [*Words are not enough*, Jan. 2014, p. 1].

I would be excited and proud if our national church would set some tangible goals in that regard: e.g., in this triennium, one-third of our dioceses will pursue at least one affordable housing project, and/or at least one-quarter of all property sales will be directed to or enable affordable housing developments. If such goals are to be realized without painful experiences, we need as a national church to intentionally increase our capacity to be proponents and partners in such developments. We need opportunities to develop our skills, share our stories, hone our theology and create partners and networks of support for this work. Exemplary stewardship of the land that we own for the common good should be part of our church’s gospel witness.

The Rev. Canon Dr. Cathy Campbell
Winnipeg

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

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Canada

Smudging

FRED HILTZ

In recent years I have come to deeply appreciate the rites of smudging conducted by indigenous peoples. From a pouch containing cedar, sweet grass, sage and tobacco, an elder draws a handful and places the mixture in a shell. He or she then kindles a flame and tends it with great patience. As the embers glow, a sweet-smelling smoke begins to rise. With the feather of an eagle, the fire is fanned and the smoke bellows.

As the elder greets every person coming into the assembly or moves around the sacred circle in which they have gathered, each one in simple gestures draws the smoke toward them—into their nostrils, across their eyes, around their ears and over their heads—then toward their heart and around their upper body; then down their legs and around their feet.

This entire act is a rite of purification of body, mind and spirit in the service of the Creator.

As I think about this rite, I ask: isn't that what Lent is all about—a clearing of our eyes, an opening of our ears, a renewing of our minds, a cleansing of our souls



and a reorienting of our lives as stewards of God's creation, followers of Jesus and ambassadors of the compassion and peace he wills for all people?

While I appreciate the significance of imposing ashes at the outset of Lent, I have come to wonder if smudging might not be an equally powerful reminder of the true character of these 40 days. I wonder what the impact might be if there was a ceremony of smudging on each Sunday in Lent—at the beginning of the liturgy or at the time of confession and intention “to lead the new life following the commandments of God and walking from henceforth in his holy ways” (Invitation to Confession, *Book of Common Prayer*, p. 76).

Smudging is a gentle sign of our deep desire to live more fully the vows made in baptism, and more fully the prayer with which we enter this holy season:

and a reorienting of our lives as stewards of God's creation, followers of Jesus and ambassadors of the compassion and peace he wills for all people?

While I appreciate the significance of imposing ashes at the outset of Lent, I have come to wonder if smudging might not be an equally powerful reminder of the true character of these 40 days. I wonder what the impact might be if there was a ceremony



MARKS OF MISSION

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

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

Thanks be to thee,
O Lord Jesus Christ,
for all the benefits
thou hast given us;
for all the pains and insults
thou hast borne for us.
O most merciful redeemer,
friend and brother,
may we know thee more clearly,
love thee more dearly,
and follow thee more nearly,
now and forever more.

—Richard, Bishop of Chichester, 1244–1253

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

WALKING TOGETHER

The friendly gospel

MARK MACDONALD

A good friend, an indigenous Anglican priest from Guatemala, recently made a powerfully perceptive statement. Translated from Spanish, he said, “The gospel is friendly to our culture and life-ways.” This short sentence has a number of important dimensions.

At the simplest level, the gospel, in every aspect of human experience, is compassionate and directed to the well-being of all: “For God so loved...” (John 3:16).

Beyond that, the gospel—the Word made flesh in and through Jesus, the Word embodied—seeks expression in the local cultures and life-ways of every people. It is not a blanket endorsement of every aspect of human culture. While it challenges the many ways that human beings can distort and corrupt creation, it also reveals and fulfils the trajectory of that Word in human community, culture and creation. The Word of God is both the path of creation and the essential frame of creation—its beginning, its way, its destiny. Since the beginning, the light and life of God have never been lost in history, humanity and creation, as it is said in the first chapter of the Gospel of John. This light and life sustained our ancestors, even before they knew the fullness of life in the gospel. It sustains us now.

Implicit in my friend's

statement is something else: a critical comment. The religious presentation by the churches has not always been friendly to all cultures and

life-ways. Rather than revealing or promoting the embodiment of the Word, the colonial churches often imposed a culture that was anything but friendly, falsely assuming this could only be a great benefit. Now, through the help of the gospel, many of us are on a journey

of healing.

Happily, though it is not well known in the general public in North America, the friendly work of the gospel is happening among indigenous peoples. Though this cultural departure from Western Christianity may challenge some, it should delight many others, even those who are a part of quite different cultural communities. For, through the experience of indigenous peoples, it can be seen that the gospel is ready to transform or to be friendly to any culture, including the dominant modern culture and its life-ways. The gospel is ready to be born in all the various cultures of modern life, even its most secularized expressions.

The Good News is always working to transform us. Let us pray for open eyes and hearts to see it and receive it.

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



LETTERS

JUDGE NOT

As a lifelong Anglican who for many years at different parishes has worked to increase church membership from outside (and am again), I was so happy to read the story of Don Cherry [*The irreverent, reverent Don Cherry*, Dec. 2013, p. 1], this widely respected, well-known public figure, telling of his Christian beliefs. I wish it had been featured in national media, because the examples of people such as Don are likely to impress the outside world much more than the stories of lifelong Christian dedication, which are the inspiration to us Christians.

I have now been shocked by the condemnation of your correspondents for featuring this story and by the swipe at Don's love of the *Book of Common Prayer*.

I don't like hockey violence, but it is an intense, physical sport played by tough athletes, and Don supports this part of the game as well as the finer skills required. Does this make him a bad Christian? Can no hockey players or coaches be good Christians? Taking this view further, can no military people be good Christians or government employees in military support tasks? Can no boxers or wrestlers be good Christians? Can no police who might have to tazer or shoot be good Christians? Or how about bankers, financiers, oil company employees, hunters and more? We should rejoice that there are many good Christians in all walks of life, so let's have no more condemnation from the “holier than thou's.”

Jesus Christ would love all these Christians, many of whom find their faith decidedly more challenging than those in more peaceful circumstances.



FRONT-PAGE REACTION

After receiving the Feb. edition of the *Anglican Journal* I was really disappointed to see the profile of B.C. Premier Christy Clark buried on the next to last page of the newspaper. If there's room for Don Cherry on the cover [Dec. 2013], there should have been room for Christy Clark, too. For a minute, the full-page photo of a brownie had me thinking my *Chatelaine* magazine had arrived early.

Michelle Hauser, Napanee, Ont.

Don's love of the *Book of Common Prayer* should be respected, and is shared by many loyal churchgoers for whom there is no alternative to the *Book of Alternative Services*. He should be admired for speaking out, as should those who want to see parallel innovative, informal services as a first step for people willing to try church again or for the first time.

With relentless secularism, Christianity increasingly risks being seen by the population as largely irrelevant to modern sophisticated society. We need to surprise and interest ordinary folk and have them think or rethink their attitudes to Christian beliefs and church-going. In our modern society, famous people have tremendous influence, so the more the Christian beliefs of those such as Don are publicized, the more fertile ground we people who work in the parishes will have to sow seeds in.

Douglas Hamilton
Erin, Ont.

FOCUS ON HUMAN RIGHTS

I would like to commend Archbishop Fred Hiltz for signing the Human Rights Day statement on refugee treatment. The primate joins other prominent Canadians

who say that “Canada can and must do better.”

With seven dioceses holding refugee sponsorship agreements with the federal government, the Anglican Church of Canada has unique credibility on this issue. Those working with refugee claimants know firsthand the human impacts from recent changes to refugee policy: shortened timelines to collect paperwork, limits on appeals, drastic healthcare cuts, five-year bars on family reunification and mandatory detention for some asylum seekers—including children.

As of Jan. 1, 2014, new rules now preclude low- and middle-income refugees from sponsoring parents or grandparents to come to Canada, even though these lower-income individuals could benefit most from familial supports such as free child care. The next expected change from Citizenship and Immigration Canada is a lowering of the age limit of a “dependent child” from 21 to 18, meaning that a 19-year-old son or daughter could be the only family member left in a dangerous situation.

Thank you to the primate for highlighting this important human rights issue at and within our borders.

Joe Gunn, executive director
Citizens for Public Justice

The Journal asked:
It's been 70 years since the ordination of the Rev. Florence Li Tim-Oi, the first woman to be a priest in the Anglican Communion. What does or would it mean to you to have a woman as priest in your parish?

“I had a little girl in my parish 30 years ago who, on holiday, went to church and was heard to say, ‘Mommy, can men be priests, too?’ Your question is kind of like that.”

—The Rev. Barbara Liotskos, Toronto

“I was 19 when the Anglican church was debating ordination of women. I remember being very sad when my dad, an Anglican priest [in the diocese of Ottawa], was against such ordination, using biblical texts to support his view. My career choices were limited by those views. It seemed unfair that because I was born female, I would never be equal to my two brothers...”

One of my best friends...Judy Paulson is now a priest [at St. Paul's Bloor St. in Toronto], and seeing her work and ministry and her thoughtfulness really helped me to be confident in my beliefs that absolutely women should be included and be ordained and take leadership roles in the church.

The church that we belong to now is called St. Margaret's Episcopal Church in Little Rock... [The Rev. Mary Vano] is a wonderful, genuine priest and it is wonderful to have her lead our parish.

—Charlotte Hobbs, Little Rock, Arkansas

“We would not get far without the faithful ministry of so many ordained women. God transcends gender!”

—Judith Matthews McBride, Brisbane, Australia

YOUNG WOMEN PRIESTS FACE ISSUES OF AGE AND GENDER

Two key moments relating to the ordination of women have been seared in the memory of the Rev. Dawn Leger, an associate priest at Christ Church Anglican in Stouffville, Ont.

While pursuing her master's of divinity degree at the Atlantic School of Theology in Halifax, Leger found that two of her classmates were retired nurses. “I remember being so moved and compelled by their stories because, unlike me, they had both wanted to join the priesthood from a really young age, but they couldn't, because the church [then] wasn't ordaining women,” says Leger. Once the Anglican Church of Canada began ordaining women in 1976, these nurses decided that as soon as they wrapped up their careers, they would go back to school—which they did.

Leger was ordained a priest in 2006, the same year that the Anglican Church of Canada celebrated the 30th anniversary of women's ordination. The homilist, one of the first women to be ordained in the diocese of Nova Scotia and Prince Edward Island, recalled having guards on either side of her so that she could safely walk down the aisle.

Hearing stories about the struggles of women clergy before her has made Leger wonder: “Would I have been so compelled? Could I have fought the fight?”

Like Leger, the Rev. Riscylla Shaw, priest and pastor of Christ Church, Bolton, Ont., says she remains “very conscious” that where she and other young women clergy stand now was once “not an easy place to get to.” She remains thankful to “those who led the way before us.”

Thirty-eight years after the Canadian Anglican church began to ordain women and 70 years after the ordination of the Anglican Communion's first female priest, Florence Li Tim-Oi, what do Leger, Shaw and other young clergy women like them think about the status of female priests within the Anglican Church of Canada?

Maj. The Rev. Catherine Askew, a military chaplain for the Canadian Armed Forces, says she has seen the stained-glass ceiling “shattering,” citing Bishop Lydia Mamakwa, the first aboriginal woman bishop, who is “really breaking new ground and really redefining who we are as a Canadian church.”

Askew notes that female military chaplains are in senior command positions. “The command chaplain of the navy is a female Anglican priest [Lt. Col. The Rev. Michelle Staples],” she says. “A higher percentage of our women are in leadership roles than the men.” (There are about 200 male chaplains and 20 female chaplains in the regular forces.)

Leger notes, “where I stand now, I feel I'm being selected for leadership not because of or in spite of my sex but because of the gifts that I have.”

The Rev. Cathy Laskey, associate priest at St. Martins-in-the-Woods Anglican Church in Shediak Cape, N.B., says the influence of female



The Rev. Dawn Leger went through a phase where she diminished herself to keep everyone happy. Until she realized, “I can't just take on everybody's anxiety about women in leadership all the time.”



Maj. The Rev. Catherine Askew, CAF military chaplain



The Rev. Cathy Laskey, diocese of New Brunswick



The Rev. Jolene Peters, diocese of E. Nfld. and Lab.



The Rev. Riscylla Shaw, diocese of Toronto

clergy in bringing people together in a family kind of context is being affirmed.

“Traditionally, women have played leadership roles in the church and kept things going. You look at the ACWs [Anglican Church Women] and there are many stories,” she notes. “It is a natural role and it's being broadened into a more recognized form of leadership...”

The Rev. Jolene Peters, a newly ordained priest serving the Parish of Labrador West, says female clergy today have “more opportunities.” Peters finds it “very encouraging” that the archdeacon of her diocese, Eastern Newfoundland and Labrador, is a woman—Sandra Tilley.

Shaw says that while there are women priests and plenty of lay leaders within the church, “as far as key influencers, there's a lot of room for growth.” When asked where female priests stand now, Shaw says half-jokingly, “Well, we let people stand on our shoulders.”

If one considers the time that women have been in ministry, “then we are working our way,” says Shaw. “But when we consider how societies have changed...we have a lot of work to do.”

Leger, Askew, Laskey and Shaw would like to see more women represented in leadership roles. Men, for the most part, head larger churches; the female to male ratio in the House of Bishops is 1:7. “Some of it has to do with the fundamental

perspective on collaboration and co-operative ministry versus power and authority,” says Shaw. The perspective that women bring “doesn't lend itself to the style of top-down ministry that the Anglican church has been founded on.”

Adds Laskey, “I think the hierarchical structure contributes more to that than per se gender.”

“It's just harder for women to have to claim the authority to make the decisions that need to be made. We don't trust women as much as we trust men. I'm just as guilty of that as anyone,” says Leger. “When I have to exercise my authority, I always feel like I'm walking this fine line of authority with humility because there's a far greater burden on me than on my male colleagues, to be seen as humble and as a servant...”

Askew says it is harder for women to get top posts because many come into ministry much later, often after they've raised children. Some parishes tend to have more unrealistic expectations for women. “[Parishes] sometimes expect their female clergy to do everything they would expect their male clergy to do, plus [the contributions] of the traditional clergy wife, which his not fair,” she says.

Age—sometimes more so than gender—is a major challenge.

“Just to be a young priest of either gender

now is rare, and sometimes that's held against you,” says Askew. “Opportunities are withheld simply because of our age, when in fact we may be more senior in our ministry than somebody who's entered it as a second career.”

Leger belongs to Young Women Clergy Project, an international group in which she finds support for issues particular to her generation. “It's a wonderfully safe and encouraging place where we can share some of the ridiculous stories of being told, ‘your dress is inappropriate because a tweed skirt comes above your knee,’ [as well as] the really hard stuff.”

The challenge of being “constantly underestimated” because of one's age is not exclusive to the church or to women, says Leger. A friend sums up her generation's collective frustration: “In a culture where 50 is the new 40 and 40 is the new 30, in order for that to be maintained and for people of that age to feel young, vital and vibrant, it means that those of us who are in our 30s have to be kept in our 20s.”

People assume that because she's young, she lacks experience, says Leger. She recalls moving into a new diocese and celebrating communion there for the first time. “You did a marvellous job for someone so young,” one person commented. When Leger mentioned that she had been giving communion three times every Sunday for four years, the person responded, “Oh, I guess I just never thought of that.”

Such comments don't upset Leger; she reckons that the church is simply in a period where baby boomers, Generation Xers and Millennials are “just trying to find a place in an institution that's shrinking.”

For Peters, the struggle has been about explaining to people why a young person would want to become a priest instead of doing something “that makes more money.”

The onus is on everyone in the church, including women, to work for change, the priests say.

“I think it's a really difficult thing to put on a different set of shoes, but sometimes women in leadership need to do that,” says Shaw.

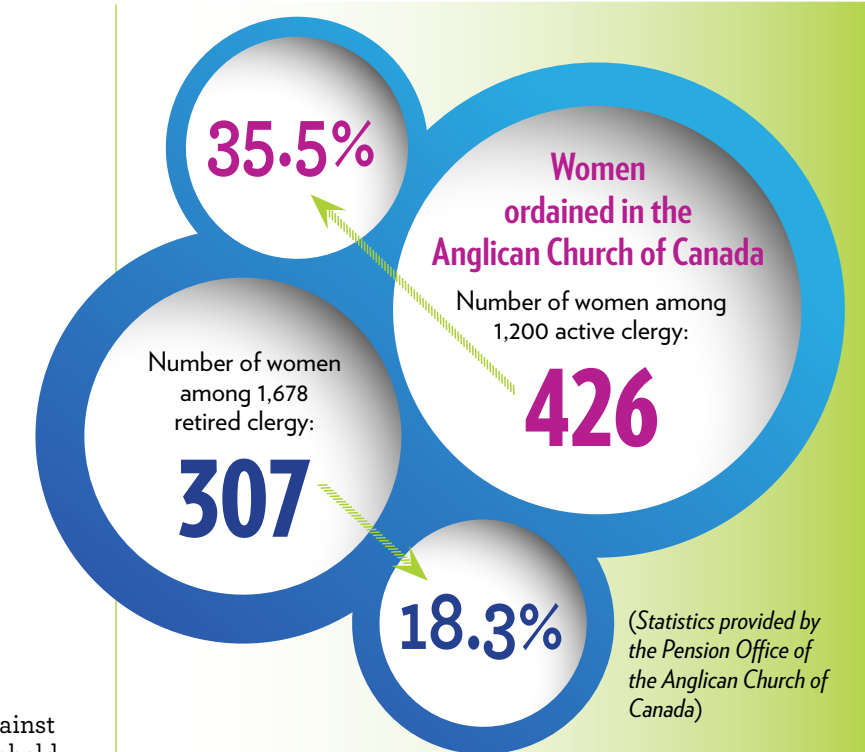
“I think sometimes I'm my own biggest roadblock,” says Leger. “I'm the one who says, ‘Oh, they won't want me to serve in that area.’” Leger, who will turn 40 next year, notes that there are lots of bishops in the Communion today who became bishops long before they were 40. Yet, “I'm the one who says, ‘Oh my God, I can't be a bishop right now.’”

Overall, the five young clergy women all say they feel supported in their ministry.

“I'm very happy,” says Peters. “Everything has its ups and downs some days, and you go through struggles. [But] every day is a new opportunity for learning and for experiences.”

“I love my job and I like the opportunity to work for change from within the system,” says Shaw. “I feel that's what I'm called to be. I don't feel like it's a perfect system, but neither is it [so] flawed that I can't be a part of it.”

—MARITES N. SISON



“For all our parochial committee team members, it wasn't a matter of the gender of our new priest but a matter of the God-given gifts they were bringing forward and did those gifts meet the current and future needs for the parish to grow in faith and expression of our faith in the Lord as a worshipping community. Having the Rev. Katherine [Bourbonniere] as our priest has given our parish [of St. Andrew] a fresh expression of faith we had not experienced before. She eagerly and willingly shares her gifts; her gifts of liturgical dance and her pastoral care gifts come to top of mind for me personally.”

—Gary Cox, Cole Harbour, Nova Scotia

“May the Creator continue to forgive us for our reluctance in recognizing the fem/male ness of all creation.”

—Norma Collier, Nelson, British Columbia

Margaret Capelazo, Ottawa, commenting on the online version of the article, Young women priests face issues of age and gender:

“Let's not mince words: the Anglican church systematically reproduces gender and age inequalities and does not actively address its own sexism. This article, in the nicest way possible, brings to light some classic examples of discrimination—which exist in this organization in 2014 for what reason? For all those who think, ‘Oh, yeah, gender equality, we did that already,’ here is your proof that while God's love doesn't distinguish between people of different genders, Anglicans in Canada still do. I'd love to see a follow-up article clearly outlining the percentage of women compared to men who are bishops and lay leaders in the Anglican church with some in-depth analysis outlining reasons for systematic barriers and exploring any gaps in pay and other forms of compensation. I'd also love to hear what church leaders plan to do about this.”

Let's Jam

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CORSTON RETIRES



Corston

Bishop Tom Corston retired on Dec. 31, 2013, which coincided with the restructuring of the diocese of Moosonee

as a mission area.

In a letter to the people of the diocese, he wrote that restructuring was a good way to deal with the diocese's financial difficulties but acknowledged that he was saddened by its necessity. "I came to this diocese 40 years ago when it was vibrant and active, and I don't like the fact that we've had to restructure just to survive. I hope...the diocese will eventually have [its] own bishop again," he told the *Anglican Journal*. He agreed to be an "episcopal visitor" for the mission area, helping with confirmations, ordinations and parish visitations.

Corston grew up in the diocese, where he was ordained in 1974. He ministered there for 12 years before moving to the dioceses of Fredericton and Algoma. He was installed as bishop in July 2010.—L.A.W.

CROSS-BORDER POST



Kawuki Mukasa

The Rev. Canon Isaac Kawuki Mukasa, the General Synod's Africa relations coordinator, will also be the Africa relations officer for The Episcopal Church (TEC).

The partnership between the Anglican Church of Canada and TEC will "maximize resources of mission" and foster relationships with Anglican churches in sub-Saharan Africa, said officials. —STAFF

PRIEST DEPOSED



Ferris

Bishop Robert Bennett, of the diocese of Huron, has deposed the Rev. George Ferris, a retired Anglican priest who

has been sentenced to five-and-a-half years in prison for five counts of sexual offences dating back to the 1980s when he was the rector of St. James' Anglican Church in Paris, Ont.

Deposition, which is the most severe penalty for ecclesiastical offences (as stated in the *Handbook of the General Synod of the Anglican Church of Canada*), means Ferris can no longer exercise ordained ministry. —M.S.



PAUL JEFFREY/LUTHERAN WORLD FEDERATION

A boy relishes rain water in the Doro refugee camp in South Sudan's Upper Nile State. More than 110,000 refugees live in the camps where conditions are often grim, with outbreaks of diseases such as hepatitis E.

PEACE CALL FOR SOUTH SUDAN

The Anglican Church of Canada has urged the Canadian government to issue a strong statement calling for "an immediate cessation of hostilities and an unconditional ceasefire" by all warring parties to the armed conflict in South Sudan.

Despite the announcement Jan. 23 of a ceasefire agreement, the church said it remains "deeply concerned that a firm and lasting peace has yet to be realized."

In a letter sent Jan. 24 to Prime Minister Stephen Harper, church leaders said the government's call for a ceasefire must be backed by "diplo-

matic and financial support."

The recent spate of violence has displaced about 413,000 people in the course of one month, according to the UN. These internally displaced people (IDPs) have remained in the country and are in need of emergency health services, food, water, sanitation, counselling and other support, according to church-backed agencies.

Meanwhile, the primate, Archbishop Fred Hiltz, urged Anglicans to continue praying for the ceasefire "and the opportunity it offers for lasting peace" in South Sudan and East Africa. —MARITES N. SISON

PHILIPPINE AID CONTINUES TO GROW

The Anglican Church of Canada's Primate's World Relief and Development Fund (PWRDF) has received donations of \$757,616 to aid people in areas devastated by Typhoon Haiyan in the Philippines.

The Canadian government will match the donations, dollar for dollar.

The typhoon, which struck Nov. 8, killed about 6,000 people and left about 3.5 million homeless. —STAFF

BISHOP JOHN BOTHWELL MOURNED



Bothwell

Bishop John Charles Bothwell, who ordained the first female priests in the Anglican diocese of Niagara in

1976, died Jan. 28. He was 87. Bothwell was co-adjutor bishop of Niagara in 1971, diocesan bishop from 1973 to 1985 and metropolitan of the ecclesiastical province of Ontario from 1986 to 1991. —STAFF

BERRYMAN DIES AT 82



Berryman

Archdeacon Richard Berryman, 82, a priest, journalist and author, died on Jan. 27 after a prolonged battle with kidney disease. A priest for

more than 55 years, he served several parishes in the dioceses of Niagara and Huron. He was also the communications/media officer for the national office of the Anglican Church of Canada for several years. —STAFF



Johnson

SUDDEN DEATH OF WEST AFRICAN PRIMATE

The Church of the Province of West Africa mourned the sudden death of its primate, Dr. Solomon Tilewa Johnson. The metropolitan archbishop of the internal province of West Africa, 59, died in Fajara on Jan. 21 while playing tennis. He was the first Gambian bishop as well as the first Gambian archbishop and primate. —STAFF



DOUG LEMKE

POETRY THIS LENT

BY HENRIËTTE THOMPSON

I get a little anxious before Lent. Forty days of self-examination, purification and closer journeying with Christ feel like a set-up for failure on my part. I have a lot on my plate: highly engaging work for justice, long daily commutes, people in my life who need my active presence, things to do and places to go.

My spiritual practices—short Bible readings and prayer after dinner, silent prayers and listening for God's small voice in the middle of sleepless nights, participating in weekly eucharist—guide me as a follower of Jesus. I once was told that "the Ignatian exercises are not for you!" And now, 40 days...

Notwithstanding all the Lenten wisdom and practice passed down through the ages, there is something that wakes me up and quickens my step: poetry.

Does not my heart burn within me when I savour Mary Oliver's "Instructions for living a life. Pay attention. Be astonished. Tell about it." That's gospel; that's essence.

I plan to heed the invitation to encounter storytellers, artists, musicians and poets from Mi'Kmaq to Nuuchahnulth, Mohawk to Dene. May the Spirit speak to us as we contemplate Rita Joe's "I lost my talk" in residential school, or make ourselves fully present at performance art by young

aboriginal artists.

Wendell Berry sparks courage when he advises in *Manifesto: The Mad Farmer Liberation Front*: "As soon as the generals and the politicians can predict the motions of your mind, lose it. Leave it as a sign to mark the false trail, the way you didn't go. Be like the fox who makes more tracks than necessary, some in the wrong direction. Practice resurrection."

Poetry...this Lent, I will read it quietly, speak it out loud. It's food for the journey.

HENRIËTTE THOMPSON is the General Synod's director of public witness for social and ecological justice.

YOUTH VIEW

The gift of questions

ANDREW STEPHENS-RENNIE

Phil Robertson's reality TV show *Duck Dynasty* changed my life—even though I've never seen the show, am only vaguely aware of its content and know nothing about its characters. I can't tell you when it's on, or even on what channel. And yet, for some reason, in late December the show presented me with an incredible opportunity for discussion, over Facebook, with high school friends whom I haven't seen in years. Go figure.

As the discussion unfolded, I found myself wondering if there had ever been a time when a television show had landed me in the middle of controversy. Short answer: no.

It all started innocently enough. Discussing Robertson's interview with *GQ Magazine*, which contained sexist, racist and homophobic remarks, my friend asked, "If you assume the Bible as your moral compass, is this acceptable?"

"It depends how you read the Bible," I replied.

A lot depends on how we read the Bible. But trying to explain over the Internet how I read the Bible seemed



especially complicated. The invitation to share my understanding of the scriptures with a friend who, along

with Dawkins and Hitchens, would readily proclaim that God is not great, and whose understanding of the Bible appeared to be formed by a caricatured Christian fundamentalist, didn't offer me a good starting point.

And yet, my friend's question was a starting point—to a conversation. More than that, it provided me with an opportunity to respond to my friend's very good questions about Christian faith. Along the way, it provided me with the chance to sit with those questions and really examine my faith in light of them.

It would have been easy to shy away from the conversation. Some days I feel that the easy way out is what I desperately need—why bother sharing my faith with someone who is antagonistic toward it?

My friend, though, has

offered me space. And this space is an incredible gift. It's a gift not because it's an opportunity to defend the Christian faith for the sake of God's honour. (I imagine God will weather this storm just fine.) Rather, it's an opportunity for self-examination. It's an opportunity to re-explore my relationship to Jesus, and to be asked the difficult questions I sometimes fail to ask myself.

In short, it's a gift to encounter those who help me live an examined, reflective and faithful life.

I wasn't expecting that a reality television show could have such an impact. I wasn't expecting it to provide an opportunity to publicly share why I am a Christ-follower.

This experience has left me wondering: how many times have I ignored these opportunities? How many times have I been too scared to enter the self-reflective space that these encounters necessarily cause? And finally, what will it take to be more open to these opportunities in the days ahead?

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

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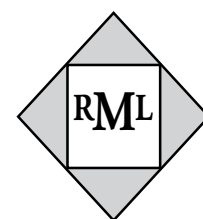
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NUNATUKAVUT

Todd Russell and two young friends celebrate Treaty Day, honouring the British-Inuit accord of 1765.

TODD RUSSELL: CLASSICIST,

Continued from p. 1

counsellor to people whose lives were destroyed by the collapse of the cod fisheries.

After that, the young Russell's rise to influence was meteoric. In 1992, he was elected to the board of the NCC's forerunner, the Labrador Métis Association, becoming its president in 1994. In 2001, he was voted ACIP co-chair and went on to serve as Liberal MP for Labrador riding from 2005 to 2011, until his defeat by Conservative Peter Pensehue.

Coming from many generations of Anglicans, Russell always enjoyed the church's formal liturgy, but joining ACIP was a pivotal event in his personal journey of faith. "I encountered some deeply spiritual people who changed my life," he says. "I saw

Christian values reflected in them in ways I had rarely seen before. They strengthened my belief."

While attending 2009's Sacred Circle in Port Elgin, Ont., Russell felt a strong call to serve Christ. "A voice came to me and said, 'Are you ready to follow me?'" I answered, 'No, not yet,' and the voice said, 'When will you be ready?'" The prospect of entering the priesthood has frequently been on his radar. "Back in the day, people always told me I'd end up as a minister," he says.

Russell's faith remains Christ-centred. "It is very much tied to the example of Jesus and his profound but simple teachings of love, charity, acceptance and encouragement," he says, acknowledging that this commitment can sometimes feel like a burden.

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ACTIVIST—AND FUTURE PRIEST?

“A voice came to me and said, ‘Are you ready to follow me?’ I answered, ‘No, not yet,’ and the voice said, ‘When will you be ready?’

—Todd Russell

Yet it has also been a great comfort, especially when the rookie MP had to stand up and be counted on the issues of the day: Canada in Afghanistan, same-sex marriage, aboriginal rights, missing native women, the residential schools. “I’d be nervous inside and my knees were shaking. But I’d say, ‘Are you with me?’ And the voice would answer, ‘I have always been with you.’”

As a former MP, Russell is deeply concerned about what he sees as the steady erosion of

social and environmental justice under the deficit-obsessed, law-and-order Harper regime. “It’s death by a thousand cuts,” he says.

He also believes Canadians need to develop the political will to overhaul the systemic machinery of government and make it more open, transparent, accountable and responsive—and much less vindictive. “It seems as though any disagreement can lead to punishment,” he says. “It’s a system failure when people

in office feel so high and mighty they can extract petty vengeance for dissent.” But you have to target the structure, not just the actors, he says. “If you just have different cogs in the same machine, you’ll never see meaningful change.”

To people of faith who want to brave the political arena, he says this: “The important thing is always to allow space for both the heartfelt, emotional side of your faith and the rational, intellectual side of things. If you emphasize one at the expense of the other, you’ll have a lot more difficulty.”

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

NEWS

REIMAGINE THE LAND

Continued from p. 1

The history of Alberta also revolves around land. “First Nations people had ownership of the land and lived in harmony with it. And then there was first contact—the settlers came and they, too, had a sense of the sacredness of the land and built communities,” said Chapman.

The camp will also look at the interrelationship between aboriginal people and the settlers, including the ancestors of settlers, he added, noting that historically, “it hasn’t been the greatest.”

Overall, the camp hopes to “reimagine what the land would say to us as it offers its gifts to us,” said Chapman. Participants will choose from seven hands-on immersions: oil and gas industry, urban

poverty, aboriginal reconciliation, ecology and conservation, food and farming, arts, and interreligious perspectives. Chapman emphasized that participants and leaders will be coming with “an open heart and mind; we’re not going in there with a bias.”

The camp hopes to attract participants ages 18 to 40 because it wants to focus on “inter-generational solidarity,” or developing the church’s next generation of leaders in the social justice arena.

For more information about Justice Camp 2014, contact the following: info@justicecamp.ca or Canon Barbara Burrows, co-ordinator, 780-439-7344; or the Rev. Rick Chapman, chair, 780-934-7144; email rickch@telus.net.

—MARITES N. SISON

April Bible Readings

DAY READING

01 Ezekiel 37.15-28	<input type="checkbox"/>
02 Psalm 130.1-8	<input type="checkbox"/>
03 Romans 8.1-17	<input type="checkbox"/>
04 John 11.1-16	<input type="checkbox"/>
05 John 11.17-37	<input type="checkbox"/>
06 John 11.38-57	<input type="checkbox"/>
07 John 12.1-19	<input type="checkbox"/>
08 John 12.20-43	<input type="checkbox"/>
09 Isaiah 50.1-11	<input type="checkbox"/>
10 Isaiah 51.1-23	<input type="checkbox"/>
11 Isaiah 52.1-12	<input type="checkbox"/>
12 Isaiah 52.13-53.12	<input type="checkbox"/>
13 Matthew 21.1-17	<input type="checkbox"/>
14 Matthew 26.1-30	<input type="checkbox"/>
15 Matthew 26.31-56	<input type="checkbox"/>
16 Matthew 26.57-75	<input type="checkbox"/>
17 Matthew 27.1-26	<input type="checkbox"/>
18 Matthew 27.27-56	<input type="checkbox"/>
19 Matthew 27.57-66	<input type="checkbox"/>
20 Matthew 28.1-15	<input type="checkbox"/>
21 John 20.19-31	<input type="checkbox"/>
22 Acts 2.22-42	<input type="checkbox"/>
23 1 Peter 1.1-12	<input type="checkbox"/>
24 Psalm 16.1-11	<input type="checkbox"/>
25 Mark 16.9-20	<input type="checkbox"/>
26 Ephesians 4.1-16	<input type="checkbox"/>
27 Exodus 14.10-31	<input type="checkbox"/>
28 Exodus 15.1-18	<input type="checkbox"/>
29 Exodus 15.19-27	<input type="checkbox"/>
30 1 Peter 1.13-25	<input type="checkbox"/>



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Gems of the Baltic

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August 14, 2014 • 14 Days

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