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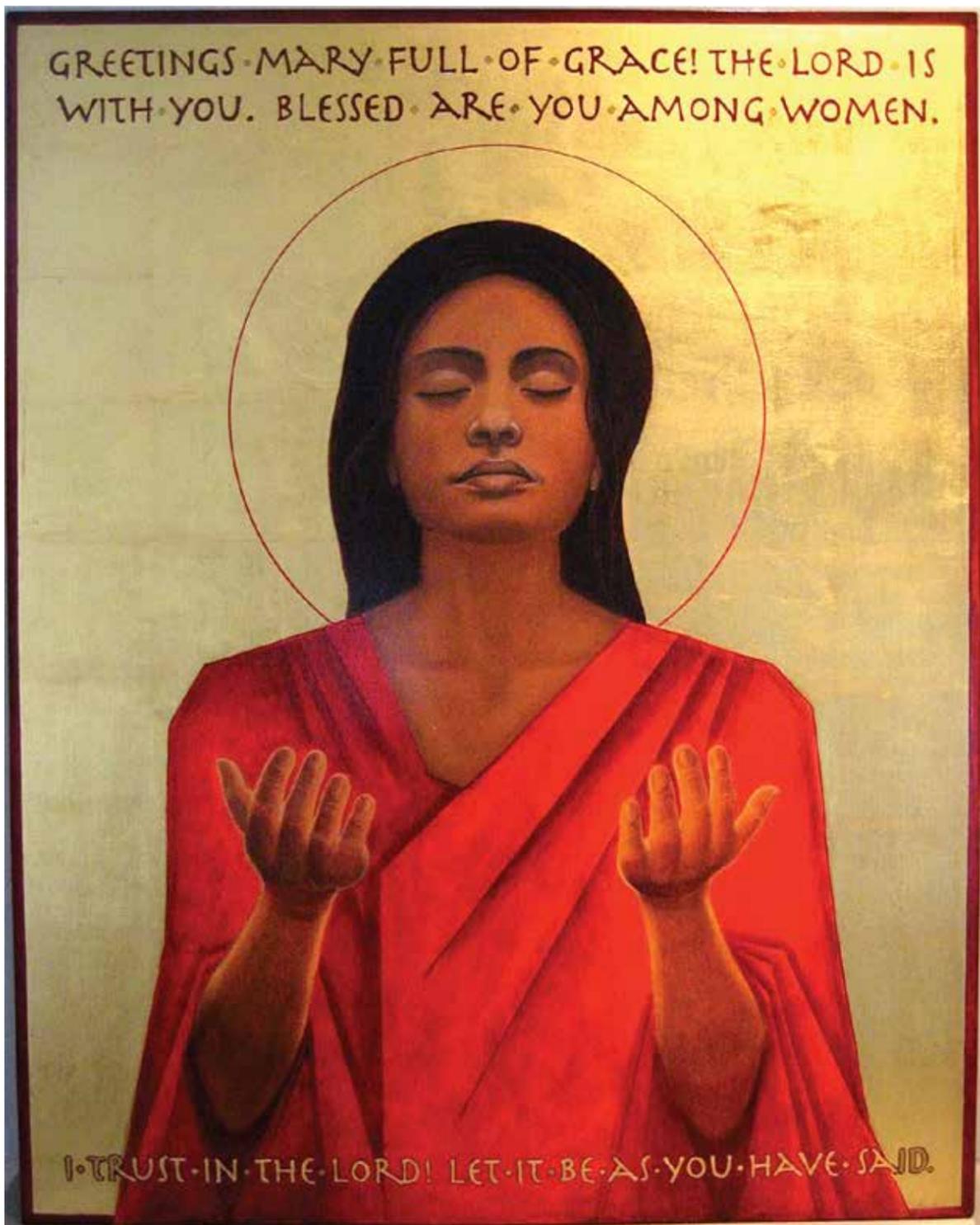


ILLUSTRATION: LAURA SMITH ©2008

Servant of the Lord

An icon of the Annunciation by Episcopalian iconographer Laura Fisher Smith shows Mary—but, unusually, not the angel Gabriel. Celebrated on March 25 of each year, the Feast of the Annunciation celebrates Gabriel's visit to Mary, in which he tells her she will be the mother of Jesus.

'God is alive': A biblical storyteller shares the secrets of his calling

SPIRITUAL PRACTICE ▶

Matthew Puddister
STAFF WRITER

John Frank-Epp has seen the impact telling a good story can have on people.

A founding member of the Canadian branch of the Network of Biblical Storytellers (NBS), an ecumenical association, Frank-Epp has led numerous workshops that aim to teach the art of sharing Bible stories learned by heart.

Frank-Epp was raised Mennonite and has attended Anglican churches, but has more recently been attending services with the Christian and Missionary Alliance, an evangelical denomination. He worked as a machinist until 1985, when he left his job to earn a B.A. at Providence University College

and Theological Seminary. After a five-year stint at inner-city missions in Toronto, Frank-Epp studied at Wycliffe College and graduated with a master's in theological studies.

When he discovered the NBS International, which brought together scholars, clergy and lay people with a shared love for telling Bible stories, Frank-Epp says he "finally found home." Out of these international meetings came the idea to establish a Canadian chapter. The Anglican Church of Canada has hosted workshops and retreats offered by NBS Canada.

The *Anglican Journal* spoke with Frank-Epp on May 31, 2022 about biblical

See WITNESSING, p. 7

Class-action lawsuit against Ralph Rowe heads to mediation

Diocese, Scouts Canada acknowledge legal responsibility for harm caused by former priest who sexually abused dozens of Indigenous boys

Matthew Puddister
STAFF WRITER

A class-action lawsuit against Ralph Rowe, Scouts Canada, and the Anglican synod of the diocese of Keewatin on behalf of Indigenous youth who allege they were sexually abused by Rowe had moved to mediation as this issue was going to press.

Ontario's Superior Court of Justice in March 2021 endorsed a consent judgement in which Scouts Canada and the diocese accepted the vicarious liability of the harm done by Rowe. This means the diocese accepted the legal responsibility it bore as his employers for that harm, as did Scouts Canada as a party for whom he worked as a volunteer.

See INDIGENOUS, p. 6

For updates on developing news stories, visit us online at anglicanjournal.com

Primate, Lutheran national bishop ask for meeting with PM after Christian cemetery vandalized in Jerusalem



IMAGE: PAUL GEUE

Matthew Puddister
STAFF WRITER

The heads of the Anglican and Lutheran churches in Canada have written a series of letters to the federal government voicing concern about violence in Israel and Palestine—including one seeking a discussion with Prime Minister Justin Trudeau after a Protestant cemetery under the oversight of the Anglican Church in Jerusalem was vandalized Jan. 3.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and Bishop Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada (ELCIC), sent an open letter to Trudeau Jan. 17 in which they expressed concern over what they call the desecration of Mt. Zion Cemetery. Israeli police said many tombstones were damaged.

Security video shared on social media depicted two men wearing kippot, brimless

See CHURCH, p. 2

Church heads decry violence in Holy Land

Continued from p. 1

hats traditionally worn by some Jewish men, pulling down tombstones and damaging graves by dropping stones and masonry on them.

Two arrests were reported to have been made in connection with the incident, and the commander of the Jerusalem police met with church leaders and offered to help fix the damage. In a tweet, Israel's foreign ministry condemned the act.

The leaders of the two churches, which are full communion partners, cited other attacks on Christian communities and places of worship in the Holy Land—in particular, a raid by the Israeli military last August on St. Andrew's Anglican/Episcopal Church in Ramallah. Israeli soldiers who conducted the attack were seeking the offices of a Palestinian human rights organization, Al-Haq, which rented space in the church building but had its own entrance.

"We urge the government of Canada to express its concern for the safety and dignity of the Christian community in the Holy Land and to support the right to security of its people, buildings and property," Nicholls and Johnson said.

Referring to a previous letter Nicholls sent to Foreign Affairs Minister Mélanie Joly Aug. 24, the church leaders added, "We believe Canada's continued silence on the escalation of assaults of various kinds against Christians by Israel's religious



▲ Jerusalem's Mt. Zion Protestant cemetery before the acts of vandalism

PHOTO:
MASLUL+DERECH/
WIKIMEDIA COMMONS

extremists and illegal settlers emboldens such violations of international law and universal human rights."

While encouraged by Israel's condemnation of the vandalism and arrest of the alleged perpetrators, Nicholls and Johnson said they remained concerned and sought an opportunity to discuss these issues with Trudeau.

Nicholls told the *Anglican Journal* that the Jan. 17 letter was a response to a statement by Archbishop Hosam Naoum of the Episcopal diocese of Jerusalem asking for the support of partners around the world. The letter followed a December trip to Israel and Palestine by Nicholls and Johnson during which, the primate said, "we had both heard and seen from Christians in the Holy Land of how difficult it is for them." Most Christians in the region, she said, are Palestinian and live in the West Bank, Gaza, or East Jerusalem.

"The new Israeli government is a partnership that includes some very extreme leaders who are making life for Palestinians even harder than it currently is," Nicholls said. "We saw examples of some of those hardships and we visited St. Andrew's Church and saw where they'd been invaded by the Israeli forces. This has not happened in the past. In the past, churches have been considered sacred space."

"The Canadian government has a strong stance in support of international law and the two-state solution, and it is not speaking up in a way that we think it could given the increased activity of the Israeli government in settling in occupied territories, which is against all international law and all international agreements," the primate said.

If the Canadian

government does not raise concerns about attacks on Christians in the Holy Land, Nicholls said, any additional steps would be up to the church to consider. The Anglican Church of Canada will be bringing forward a renewed statement on Israel and Palestine to this summer's General Synod, she said. "I think that would be a moment for the church to say what it wants to do further."

On Jan. 27, the two leaders sent a third letter to the prime minister, this one to voice concern about escalating violence in the region after an attack the same day on a synagogue in East Jerusalem.

"As religious leaders, we are particularly grieved that this murderous brutality was directed towards terrorizing people at prayer. We mourn with the families of those who have been killed and pray for those who are wounded," they wrote.

"We stand in solidarity, on this International Holocaust Remembrance Day, with the Jewish community in Canada and around the world, and firmly decry all forms of antisemitism and religiously motivated hate wherever it occurs." They implored Trudeau and his government to advocate de-escalation to both sides in the conflict.

Robert Granke, ELCIC member on the advisory committee for the Canadian Companions of the Episcopal Diocese of Jerusalem—an organization that supports the Anglican Church of Canada's partnership with the diocese—said the Companions share the concern of Nicholls and Johnson at the cemetery vandalism. He said the Companions were grateful that "Israeli authorities have taken swift action and have arrested the alleged perpetrators ... Our expectation is that they will be subject to a trial and prosecution by Israeli law if they're found guilty."

"Fundamentally, all religious sites must be protected in the Holy Land," he added. "I think that's the guiding principle here."

Several other Christian denominations in Canada have endorsed the joint letter, including leaders of Mennonite, Baptist, Presbyterian, United, Orthodox and Ukrainian Catholic churches.

As this issue was going to press Feb. 6, neither Trudeau's nor Joly's office had responded to a request for comment. Nicholls said neither she nor Johnson had received responses to the letter in August or subsequent ones. ■

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HEARING THE LAMBETH CALLS ▶

Anglican Identity
Third of a 10-part series on the calls to the global Anglican Communion made at the 2022 Lambeth Conference

Review sought of key Anglican statements, structures

Sean Frankling
STAFF WRITER

Changes may be in store for some of the Anglican Communion’s most fundamental statements and structures—but Anglicans will likely have to wait for the details.

A declaration by bishops at last summer’s Lambeth Conference—one of 10 “calls” issued at the conference—proposes that the church “revitalize” the Marks of Mission, review the Instruments of Communion and even possibly add a fifth instrument (see sidebar). The call also asks the church to convene an Anglican Congress—a meeting not just of bishops but of clergy and laity from across the Communion—somewhere in the global South.

The call itself does not explain why the bishops felt these measures necessary, and Archbishop Phillip Richardson, primate of New Zealand and the call’s lead author, as well as the Rev. Robert Heaney, professor of Theology and Mission at Virginia Theological Seminary, who also worked on the call, declined the *Journal’s* request for an interview. In an email, Heaney said they were still working through feedback they received on the call during and since the Lambeth Conference and were in the process of drafting an updated version based on that feedback.

Part of the work of drafting groups post-Lambeth, he wrote, was to amend calls based on feedback from bishops, and, he added, “Some calls received more feedback than others and that has taken more time to get through.”

In an email interview, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, told the *Journal* that the nature of Anglican identity has been explored and questioned ever since the Church of England began to spread to other parts of the world. Disagreements have spurred Anglicans to re-examine how the elements that unify them should be prioritized, she said, and a goal of the proposed congress would be a broader review of them.

Andrew Asbil, bishop of the diocese of Toronto, gave a presentation on the call to the Council of General Synod in November. In an interview with the *Journal*, Asbil said there wasn’t much discussion of the rationale for the call at his table group at Lambeth. But he believes that the idea of the conference has its roots in a shift of the focus of the Communion in the past several decades, from the North and West to the rapidly-growing South.

“There was a sense that because the Anglican Communion has shifted and changed so much since the last conference in 1963, that gathering somewhere in the global South would give us a real sense of how the Anglican Communion has been transformed over time,” he said.

There have been two Anglican Congress meetings, the first in London, England in 1908 and the second in Toronto in 1963, so a meeting in the global South would mark the first time a congress has been convened outside of Europe or North America. Because an Anglican Congress would include both lay delegates and clergy, added Nicholls, it may also help alleviate concerns that only one of the existing Instruments of Communion offers the laity a chance to weigh in.

The call is partly concerned with differences within global Anglicanism. “Governed by Scripture, Anglicans belong to a tradition that seeks faithfulness to God

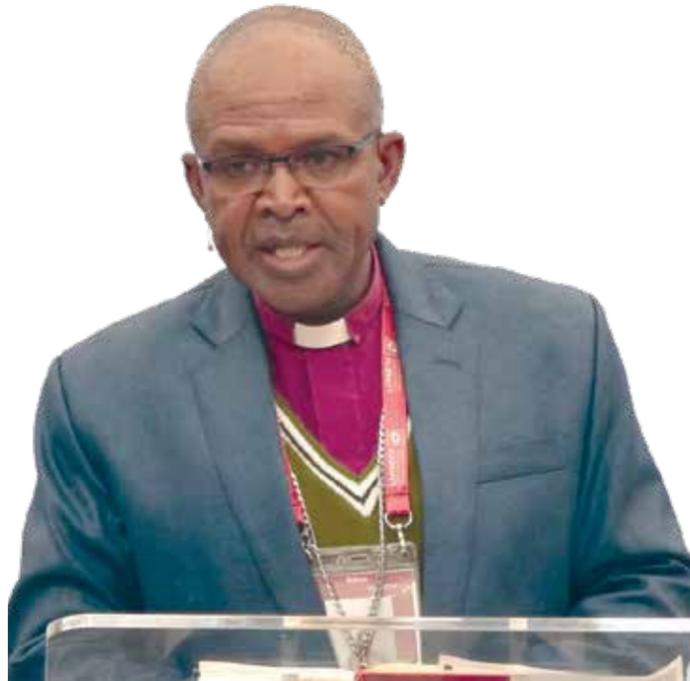


PHOTO: ANGLICAN COMMUNION YOUTUBE CHANNEL

“Those differences, which are created by God, are here to save us. Not to break our relationships,” Archbishop Maimbo Mndolwa, primate of Tanzania, told bishops at last summer’s Lambeth Conference.

Five marks, four instruments

The Five Marks of Mission, debated and refined over the decades since they were first introduced in 1984, are meant both to describe and encourage Anglican ministry in the Communion. They are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

The Instruments of Communion represent the unity of Anglicans worldwide. They do not have executive or legislative authority over the churches of the Communion, but function as tools of communication and cooperation. They are:

1. The Archbishop of Canterbury: The spiritual leader of the Anglican Communion
2. The Lambeth Conference: A once-per-decade meeting of bishops from around the world to discuss local and global issues and responses
3. The Anglican Consultative Council: A body composed of representatives from clergy and laity from member churches who develop policy and advise on the communion’s global mission
4. The Primate’s Meeting: A convention of leaders from national churches convened by the Archbishop of Canterbury for consultation and prayer on ministry and global and local issues

in richly diverse cultures, distinct human experiences, and deep disagreements,” it reads.

Likewise, in an address at Lambeth on the day bishops discussed the call, Archbishop Maimbo Mndolwa, primate of Tanzania, referred to the divisions between high church and low church—and between the Anglican Communion of the global North and the global South—as a gift from God. “Those differences, which are created by God, are here to save us. Not to break our relationships,” he said.

What the call doesn’t provide, says Wycliffe College professor Ephraim Radner, who wrote an essay about the conference last fall for U.S.-based

publication *First Things*, is an explanation of how the world’s Anglicans should manage sticking together as a communion without directly engaging some hard questions—for example, that of same-sex marriage, over which primates and bishops from provinces in Africa representing millions of Anglicans declined to come to last summer’s Lambeth Conference.

“Maybe that was prudent. One view says that the conflicts within the Communion are so great and irresolvable that pushing the questions in a way that’s meant to produce some clear resolutions would have been counterproductive,” Radner told the *Journal*. “That’s fair enough—except for the fact that there was ... no attempt to lay out how and why these sorts of hard things, which remain divisive, can continue to exist at the heart of a communion without some means of engaging them.”

Radner also criticized the call for its lack of comment on exactly what Anglicans should be rallying around other than their shared liturgical and structural roots. A concrete statement of what it actually means to be Anglican would discuss what sets the church apart from other Christian communions in the world, he said. And he believes a lack of any firm idea of who Anglicans are and what they do results in unclear and fragmented responses to the challenges facing the church today.

He pointed to Anglicans’ response to the war in Ukraine, which he said has come with “little moral fervour,” despite the Russian Orthodox Church’s open support of the invasion. One way to measure the strength of identity in a properly unified Communion is to look at how strongly it responds to another church taking up such a patently unjust position, he said. If Anglicans had a strong sense of who they were and what they stood for, he would expect them to speak more forcefully to matters facing the Communion and the world.

“If there is an identity that came out of [Lambeth,] it’s that we are a church that is plural. But I’m not sure where that gets you,” he said. “You’ve got to have something that actually calls people to something. That involves risks of having to make decisions and having to disagree on them.”

Aside from the general consensus on convening a new Congress, Asbil said, the discussion at Lambeth did not provide much clarity on exactly what the nature of shared Anglican identity is. Gatherings like the Lambeth Conference are not designed to make binding decisions about policy across the international Anglican Church, he said, which does leave room for uncertainty.

“Keeping it vague makes some really nervous about what might happen. How will we make decisions?” he said. But a less prescriptive attitude to Anglican identity, he added, also leaves room for wisdom to filter in from diverse perspectives. “The vagueness kind of raises the anxiety and also the curiosity at the same time.”

While he walked away from Lambeth with the impression that some Anglicans would prefer to see a style of decision-making aimed at producing a uniform idea of Anglican orthodoxy, Asbil said, his own perspective is that there is much to be gained from finding a way to let disparate ways of thinking coexist. ■

CAPTURING THE LIGHT ▶

The Anglican Journal continues its series of readers' photo and text submissions on stained-glass windows.

Send us a photo of a stained-glass window that has been especially important to you, and tell us why. Photos should be high resolution files in jpg format. Please email them to: editor@national.anglican.ca Submissions are subject to editing.

A risen Christ hides in plain sight

Since 1972 I have worshipped at the Church of St. Bartholomew in Ottawa's New Edinburgh neighbourhood and have enjoyed the beauty and wonder of the East Memorial Window. Only now do I have a more complete understanding of its genesis and message. Commissioned by Canada's 10th Governor General, Prince Arthur, Duke of Connaught and Strathearn, to commemorate the members of his staff at Rideau Hall who fell in the Great War, it was unveiled in 1919 by the then Prince of Wales. It had been designed and made by the young Irish artist, Wilhelmina Margaret Geddes (1887-1955), who titled it *The Welcoming of a Slain Warrior by Saints, Champions and Angels*.

The years took their toll on the window, and the parish launched a major capital campaign in 2021 to finance its refurbishment. On Sunday Nov. 6, 2022, almost 103 years to the day after its original unveiling, Canon David Clunie rededicated the restored window at a moving and well-attended Remembrance service. In parallel with the restoration, a team of parish volunteers researched, wrote and produced a 50-minute historical documentary video, *In the Company of Angels*, about the window, the life of Wilhelmina Geddes and the significance of Canada's memorials from the Great War.

Remembrance services at St. Bart's

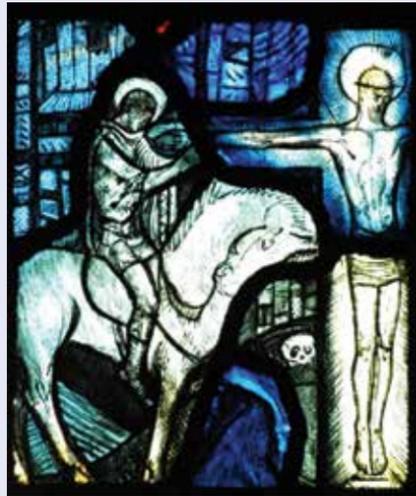


◀ Designed and produced by Irish artist Wilhelmina Margaret Geddes, St. Bartholomew's East Memorial Window commemorates soldiers killed during the First World War.

PHOTO: BARRY WALKER

▶ This image of the resurrected Christ forms part of the East Memorial Window. Can you find it in the photo above?

PHOTO: KEVIN MCQUINN



have often featured sermons about the sacrifice of Canada's veterans and the East Memorial Window. In the last

decade, through his own reflections and insights, Canon Clunie helped us discover and see more clearly the resurrected Christ on the banner of St. Longinus. It is "hidden in plain sight" on his standard in the centre panel of this magnificent window. Many more elements, both religious and mythical, are included in Geddes's masterful work. Now fully restored, the window is preserved so that generations to come may enjoy discovering its beauty, complex iconography and meaning. It is a memorial which portrays for all time grief and sacrifice in periods of war, as well as the redemption represented by Christus Rex.

Meriel Beament Bradford
Church of St. Bartholomew
Ottawa

LETTERS ▶

Colonization has had 'horrific effects' on Indigenous people

I WAS DISMAYED to read the Rev. Derek Perry's letter ("Study found no children's remains at Kamloops site," January, p. 4) and specifically by his view that Canadian society has little to apologize for to Indigenous peoples. Apparently, he believes the media has exaggerated the horrific effects of colonization. So, I'd like to draw his attention to a recent film. Movies are a good way to vicariously experience life, and the 2018 film *The Grizzlies*, based on a true story, takes the viewer into a small Inuit community. Three separate suicides by Inuit highschoolers frame the story, capturing the very real epidemic of death that ravages the North. One family starves while neighbours drink themselves into daily stupors to obliterate the trauma of residential school experience and the loss of loved ones. Almost all the characters experience physical and emotional abuse. Astronomical food prices compound poverty.

If these cruel realities and

legacies of colonial policies do not convince, please visit the city of Ottawa, which has the largest Inuit population south of the Arctic. A trip downtown will feature Inuit sitting on sidewalks panhandling. A few years ago, you would have seen internationally-acclaimed Inuit artist Annie Pootoogook sitting there, too. After winning the Sobey Art Award, which recognizes young Canadian artists, in 2006 and exhibiting around the world, she ended up living on the streets. Like the characters in *The Grizzlies*, she struggled with substance abuse and abusive relationships. Her body was found in the Ottawa River in 2016. Tragically, the death of Pootoogook and the Inuit youth are not isolated. I would urge the reverend to read the final reports of both the Truth and Reconciliation Commission and the National Inquiry into Missing and Murdered Indigenous Women and Girls. May the stories shared in these reports open hardened hearts.

Lucianne Poole
Ottawa



IMAGE: GOOD STUDIO

Anglicans should be more welcoming to newcomers

I agree that broader trends in society are, in part, influencing declining Anglican Church numbers ("Data show membership falling 10 per cent each year during 2020 and 2021: church statistician," January, p. 1). But I disagree with the argument that our shrinking church cannot be impacted by responses by clergy or parishioners. From my experience as a former diocese of Toronto staffperson, I believe Anglicans could do better at welcoming newcomers to their parishes. A few examples:

- When I joined my current parish, I said hello to one person three times. Each time he stared right through me without any greeting in response, of any kind.
- A young couple I knew attended

a Toronto parish five or six times and enjoyed the service, but once the service ended, no one did anything at coffee hour to welcome them or find out who they were. They stopped going there.

- A man I knew moved to Ottawa and began looking for a parish. He chanced to come to one church on what they'd billed as "Newcomer Sunday." After the service he stood alone for a full 12 minutes while people milled around him, chatting with friends. They ignored him. Finally someone spoke to him.
- My brother sang in a church choir, then left the choir and that church. When I asked why, he replied, "I felt it was a club and that I didn't belong."

Murray MacAdam
Peterborough, Ont.

The Anglican Journal welcomes letters to the editor.

Since not all letters can be published, preference is given to short correspondence (300 words or less). All letters are subject to editing.

SINGING WITH JOY ▶



Called to self-examination

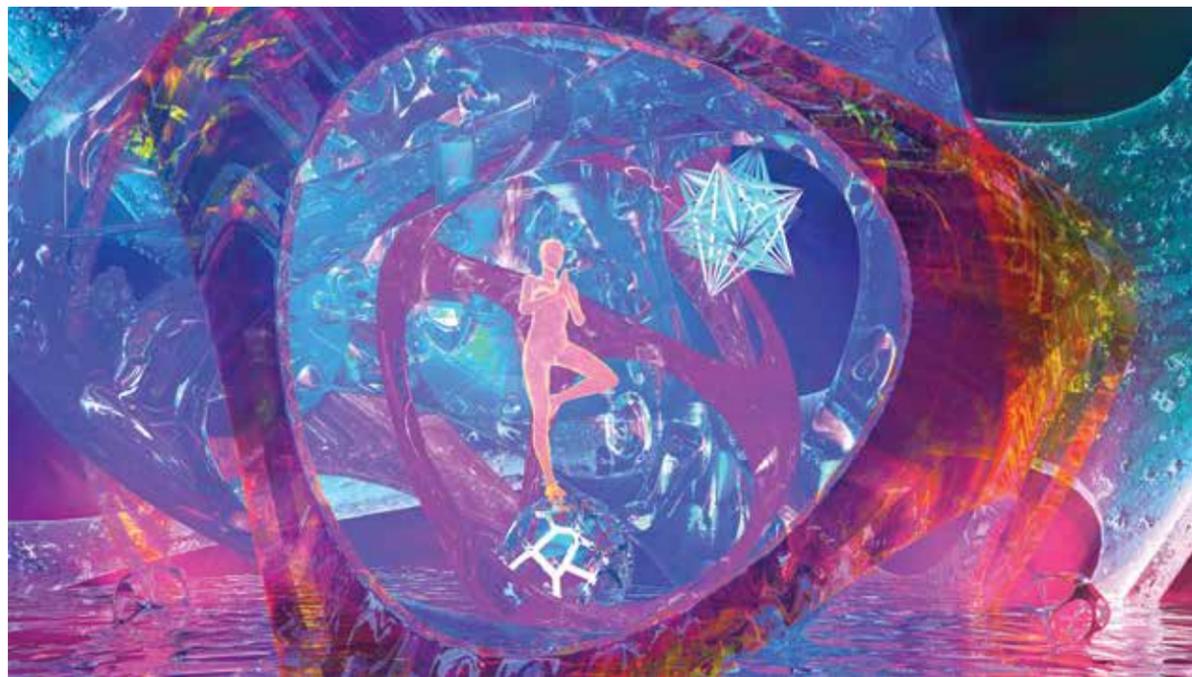
By Linda Nicholls

ON ASH WEDNESDAY we committed ourselves to a season of “prayer, fasting and self-examination.” We all know that we fail to fully live into our baptismal promises and need this annual time to step back, reflect, repent and renew our Christian walk. There is a certain trepidation as we wonder what we will see and hear!

We will quickly identify recurring areas of personal struggle—the places where temptation or social pressures lead us into thoughts and actions that are inconsistent with the gospel. We may have shared in conversations unfairly critical of others, or indulged in unhealthy practices or resisted looking at our participation in social systems that discriminate. There are also areas of our lives we do not see clearly, where we hurt others, harm ourselves and are distanced from God, and we need others to assist us in our self-examination to recognize them.

However, asking others to help us “see clearly” requires vulnerability and humility. We need to listen to the critiques of others without defensiveness to hear how we are perceived, even if our intentions were different from what others assumed them to be. This requires a posture of powerlessness that is rarely comfortable, because allowing others to tell us what they see, hear and experience in our relationship means we must let go of our assumptions about ourselves. That is also the posture needed before God to allow the Holy Spirit to speak to our hearts.

I am always grateful that God is both gentle and persistent in the personal transformation that is invited through self-examination. The Holy Spirit brings forward in heart and mind the areas that need to be examined and invites us to



▶ **“Allowing others to tell us what they see, hear and experience in our relationship means we must let go of our assumptions about ourselves,” the primate writes. “That is also the posture needed before God to allow the Holy Spirit to speak to our hearts.”**

PHOTO: SPACE WIND

reflect, as we are able, in order for us to take another step in the journey of faith. If we refuse, that same invitation returns persistently, knocking at the door of our hearts and souls until we are willing and ready to see, hear and change.

That invitation to self-examination and transformation is also to us as a church.

The Holy Spirit reveals where we, as a community, need to repent and renew our witness to the gospel. Sometimes that Spirit speaks through strong, prophetic voices within and outside our church. The call of Indigenous peoples led to the Truth and Reconciliation Commission and continues to provoke and challenge us to continuing healing work in our relationships. The LGBTQ2+ (lesbian, gay, bisexual, transgender, queer, two-spirited and other) community has called for recognition of their full humanity in our midst. BIPOC (Black, Indigenous and people of colour) members within our church have challenged us to dismantle

racism in our governance and ministries. Loving God with heart, soul, mind and strength is always inextricably linked with loving our neighbours.

Self-examination may also be a time when we hear God’s affirmation of love. Though we fall short we are always loved now, in this moment, even in the midst of our failings. Shame or guilt may move us for a time but it is love that invites us to see and sustain new possibilities for ourselves and our church. Love is the foundation for lasting transformation as it is always hope-filled, energizing and stronger than death itself.

I pray that this Lent will be a rich time of self-examination for each of us personally and for us as a church, rooted and grounded in the love of God that fills us with hope through the resurrection of Jesus Christ. ■

Archbishop Linda Nicholls is the primate of the Anglican Church of Canada.

National Indigenous Anglican Archbishop Chris Harper will begin writing monthly columns for the Journal in our April issue.

Where’s the passion in our clergy and congregations?

LETTERS ▶

KEEPING IN MIND the general trend towards secularism in Canada I would like to comment on Canon Neil Elliot’s statement that it is important not to blame the shrinking of the church on its clergy and parishioners (“Data show membership falling 10 per cent each year during 2020 and 2021: church statistician,” January, p. 1). As an 87-year-old regular churchgoer all my life in the Anglican, United and Baptist denominations I have experienced many different situations. I’ve seen some churches expand and others wither on the vine. Why is there such a difference between the

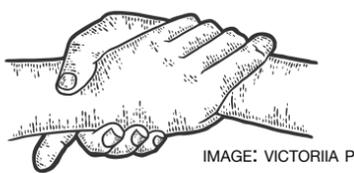


IMAGE: VICTORIA P

churches? In my humble opinion it all comes down to the clergy and the congregation. Is the congregation a truly welcoming congregation or is it just lip service? Does the rector or minister really give sermons that reflect on the needs of the congregation? Does this person go out and visit the parishioners in their homes, really getting to know them?

My main criticism of clergy is when sermons become academic.

Preachers should make the message relevant to the people in the congregation and their everyday lives. One eminent churchman who had over 65 years in a successful pulpit in Toronto told me that one should always do a service with the thought in mind that someone there has just lost a husband, a wife or child. The service is not about the clergy or the choir but about the people in the pews.

The congregation has a role to play as well. I cannot count the times I have gone into a church with a big overhead banner proclaiming “God is love” and being left in the corner with

a cold coffee.

Talk to strangers. Find out where they come from.

Everyone around me is a confirmed atheist or has left the church. There is a wonderful message in Jesus Christ. But it has to be told with passion and true belief. As is sometimes attributed to Ludwig van Beethoven, more than 200 years ago: “To play a wrong note is insignificant; to play without passion is inexcusable.” That still holds true today and should be considered the key to increasing our congregations.

Graham Wright
Westmount, Que.

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PHOTO: BLACK PRESS

Rowe, who was a fly-in Anglican priest to northern Ontario communities as well as a scoutmaster with the Boy Scouts of Canada in the 1970s and '80s, has been convicted of nearly 60 crimes, although *Survivors Rowe*, a 2015 documentary film, estimates he abused as many as 500 boys.

Indigenous journalist seeks apology to Rowe survivors

Continued from p. 1

Rowe, who was a fly-in Anglican priest to northern Ontario communities as well as a scoutmaster with the Boy Scouts of Canada in the 1970s and '80s, pleaded guilty in 1994 to 39 counts of indecent assault involving 19 boys and was sentenced to six years in prison under a plea agreement, but was released on parole after serving four and a half years. He was convicted of additional crimes in the early 2000s, bringing the total convictions to nearly 60. *Survivors Rowe*, a 2015 documentary film, estimates Rowe abused as many as 500 boys.

The lawsuit, filed in May 2017, claimed \$100 million in damages for “battery, assault, negligence, breach of fiduciary duty, and vicarious liability” and punitive damages of \$10 million. The amount of damages survivors can claim after liability is established in such cases must be determined by the court or by settlement, and a hearing to establish a claims process has been set for next September.

A spokesperson for Koskie Minsky, the law firm representing the plaintiffs, however, confirmed to the *Journal* that the parties had moved to mediation.

“With the assistance of a neutral mediator, we are currently in confidential discussions with the defendants to determine whether the issues can be resolved prior to the Court hearing,” the spokesperson said.

“We remain committed to securing a just outcome for the brave survivors of abuse committed by Ralph Rowe,” the spokesperson added, but declined further comment, citing the confidential nature of the discussions.

The diocese of Keewatin, where Rowe’s abuse occurred, currently exists only as a corporate entity with four members. One is Karen Webb, chancellor of the ecclesiastical province of Rupert’s Land, vice chancellor of the diocese of Brandon and a practicing lawyer with a background in child protection and family law. Webb is also a member of the *Anglican Journal*’s editorial board.

In an interview with the *Journal*, Webb emphasized that the March 2021 ruling was a consent order, meaning the plaintiff, synod of the diocese of Keewatin and Scouts Canada all consented to the judgement. “That means that all three are saying ‘Yes, we’re agreeing that the [diocese of] Keewatin and Scouts are vicariously liable’” for Rowe’s abuse, Webb said. “There’s no fight here.”

Webb said she couldn’t speculate on what the total size of the eventual payouts might be.

The *Anglican Journal* reached out to the Nishnawbe Aski Nation, where much of Rowe’s abuse took place, in an attempt to contact survivors as well as former grand chief Alvin Fiddler, who has asked the Anglican Church of Canada to apologize for harm caused by Rowe. These efforts were unsuccessful.

In January 2017, Archdeacon Michael Thompson, then general secretary of General Synod, released a statement on Rowe in which he acknowledged that past actions of the Anglican Church of Canada had “helped to create a legacy of brokenness in First Nations communities” and said the church was willing to renew its commitment to dialogue to act on its

responsibilities.

Thompson noted that in 2014, the ministry of the diocese of Keewatin ended. Replacing it was the Indigenous Spiritual Ministry of Mishamikoweesh led by Bishop Lydia Mamakwa. Thompson said Archbishop Fred Hiltz, then primate of the Anglican Church of Canada, intended to continue a process of engagement with Mamakwa “to renew a way forward that will lead to a formal national apology to the victims of Ralph Rowe and their communities.”

In the wake of Thompson’s statement, Fiddler said the church needed to not just apologize but provide resources for long-term healing. Then-Indigenous Affairs Minister Carolyn Bennett (whose husband, Peter O’Brian, produced *Survivors Rowe*) also publicly spoke about the importance of an apology from the Anglican Church of Canada.

Less than five months after Thompson’s statement, however, survivors filed their class-action lawsuit, and six years later, the church has not yet issued a formal apology.

Joseph Vecsi, communications director for the Anglican Church of Canada, spoke to the *Journal* for this article on behalf of General Synod.

“The class action suit on this matter began in May 2017 and until the matter is before the courts and resolved, we cannot comment publicly,” Vecsi said.

Tanya Talaga, an Ojibwe journalist who covered Rowe as a reporter for the *Toronto Star* and wrote about his crimes in her book *All Our Relations*, has detailed the devastating impact Rowe’s abuse had on Indigenous communities now plagued with drug and alcohol addiction and high suicide rates. Talaga, currently a *Globe and Mail* columnist, told the *Journal* the Anglican Church of Canada needs to do more to support communities still suffering intergenerational trauma from Rowe’s actions.

“I think the Anglican Church has to go a lot farther in apologizing to the generations of victims of Ralph Rowe,” Talaga said.

“What is also needed is support with healing, and understanding and acknowledgement of how widespread his crimes have been, and [of] the fact that children are still being injured to this day due to the legacy of abuse that Ralph Rowe perpetrated on our people ... Everyone associated with the hierarchy of the Anglican Church should apologize for Ralph Rowe and spend time making amends.”

Any apology from the church, Talaga said, should be presented where people affected by Rowe’s crimes live.

In his 2017 statement, Thompson said “Ralph Rowe’s abuse was massive in its scope and horrendous in its impact, and we owe a debt of gratitude to those who with great courage have borne witness to that abuse.”

The church, he added, had undertaken a number of measures intended to address the consequences of Rowe’s crimes, including a mediation process with the people of Wunnumin Lake First Nation, one of the communities most affected; funding several community projects with money from the church’s Healing Fund; and supporting suicide prevention workers in Indigenous communities. ■



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SPIRITUAL PRACTICE ▶

“I was doing a telling of Paul’s letter to the Corinthians and my co-worker came with her husband. After the telling of that letter, her husband, who has never been to church, said to me, ‘If that’s what’s in the Bible, I might be interested.’”

Witnessing the power of the spoken Bible

Continued from p. 1

storytelling traditions and practices. This interview has been edited for length and clarity.

Where does your interest in biblical storytelling come from?

I think my mother has embedded storytelling in me. It was in my early 20s when I really started listening to who my parents were, and when she started telling stories of growing up in Ukraine under Stalin. She tells her stories deep from the heart. I think that just imprinted in me a pattern that I had been looking for most of my life. It wasn’t until I encountered the biblical storytelling community that I really encountered that native language of oral storytelling again.

How does oral storytelling enhance the teaching of the Bible?

There’s a power that is released. I often say in my workshops that the Bible will not release its greatest secrets until it is learned by heart and spoken out loud in the company of God’s people. It’s compelling because it has power to speak to both Christians and non-Christians.

I was doing a telling of Paul’s letter to the Corinthians and my co-worker came with her husband. After the telling of that letter, her husband, who has never been to church, said to me, “If that’s what’s in the Bible, I might be interested.” That’s a non-Christian speaking.

We had done a group telling of Genesis. One of the ladies who had been in church all her life said, “Now I know what’s in the Bible.” Her daughter, who’s not a Christian, said, “I wasn’t preached down to, so it wasn’t a sermon. It wasn’t drama. You were just speaking to me on the same level.” [Biblical storytelling] has a power to draw all people to itself.

I work as a cleaner for the city of Toronto in a number of shelters. I made it known that I was a storyteller and I told them some stories of St. Francis of Assisi. I told this to one of my co-workers, who is really quite rough around the edges. With fear and trembling, I told her the story of St. Francis and the Wolf of Gubbio. She had her head on the table, getting ready to go home. She was tired. By the end she was sitting up, leaning in. She said, “Nobody has ever told me a story before.” She got up, put her knapsack on, turned back at me and she said, “That was one freaking good story.”

The next week I come back, she puts her feet up on the desk and she says, “Alright John, storytime.” I told her the story of the prodigal son, and she says, “So there is hope.” There was a time at work where every Friday on our breaks, [co-workers] would ask me for a story.

When you tell Bible stories, you’re not paraphrasing them, but reciting the biblical text word for word.

That is correct. I use several translations, but I stick with the authorized versions. They are essentially the script that we’ve



PHOTO: DOREEN MARTENS

“The Bible will not release its greatest secrets until it is learned by heart and spoken out loud,” says Frank-Epp, pictured here at a Mennonite camp in 2012.

inherited from our ancient church tradition, the way they come to us in the Bible. I don’t do first-person monologues. I do not add from or subtract to it. I stay faithful to the biblical text, and lo and behold, they tell like stories.

I’m in the Alliance Church now. The pastor asked me last Friday for the first time, “John, can you do the reading of Scripture?” Not “telling”—“reading.” This was [the story] out of Samuel where Saul falls on his sword. I just told the story, having prepared it, in a relaxed, straightforward way. The youth pastor came to me and said, “I grew up in this church. It’s 40 years now, and I’ve never heard anything like this.” This is what struck me: he said, “It’s like God’s alive.” That is the quintessential response to storytelling: God is alive.

[The Bible] is an oral script, and it is so exquisitely crafted to be learned by heart and told out loud. These are the most exquisitely designed and crafted stories you will ever find in the world. They’re so profound and so simple. At the same time, in their profundity, they evoke a complex conversation within us and with the text, with God and with others.

There are probably very good reasons why statistics show that the least interesting part of any church service is the Scripture reading. I’ve asked many people, Christians and non-Christians, and they just roll their eyes and they say, “Yep, that’s true.” How can that be? There’s a

good reason why the Bible is boring to most people: because they almost always think of it as print on paper. If the Bible is simply print on paper, of course it’s going to be boring. It’s like if all you ever get is a Bach symphony in a script form and you never hear the actual sound of it. Of course it’s going to be boring, unless you’re a musicologist.

Ancient epics like those of Homer were meant to be told out loud. What can you tell us about the oral storytelling culture from which the Bible emerged?

Homer was originally an oral artifact, and it was eventually written down, in the same way that the Bible was originally oral and later written down. The Bible comes out of a highly sophisticated written and oral culture. But the emphasis is on orality, with the written word as a support.

I was delighted to hear a woman recite the book of Romans. I mean, how apropos. Paul entrusted that letter to Phoebe and many scholars would say that the person that Paul entrusted the letter to was also expected to learn it by heart and orate it. All Scripture was designed to be an oral event, supported by the written scroll.

You’ve said elsewhere that there are patterns in biblical texts to help guide storytellers. What are some examples of these patterns?

These patterns were first pointed out to me by Professor Kenneth Bailey. He’s a popular evangelical who wrote a book called *Poet and Peasant*. In there he has a chapter on what are called ring compositions. Sometimes in academia they call it a “chiastic” structure.

All of his different subcategories can fit into a very simple pattern. There are parallels and centres. Almost all biblical stories fit into these powerful, tightly crafted parallels that move toward a centre. [In the gospel of Luke] for example, Jesus’s words—listen for the balance: “If you seek to save your life, you will lose it. But if you lose your life for my sake, you will find it.” Jesus was trained in how to communicate with these powerful, memorable balances.

It works at the micro level. It also works on the level of the story. Let me break down the story of the Annunciation for you. You know how it begins: the angel Gabriel was sent to a virgin. When you get to the very end of the story, the very last little phrase is, “And the angel Gabriel departed.” Notice how the end resonates with the beginning: departure, sending; sending, departure. Almost all biblical stories, the end resonates with the beginning.

Then you take one more step into the story of the Annunciation, and what do you hear? The storyteller tells us that Mary was engaged to a man by the name of Joseph. If you go near the end of the story, you hear Mary say to the angel, “I am the Lord’s bondservant.” On the one hand, here is a woman who is engaged to her husband; on the other side of the story, a woman’s loyalty to Yahweh.

What do you get at the very centre of the Annunciation story? The centre is the angel Gabriel giving the message to Mary: “You will conceive [and] give birth to a son. You will name him Jesus, and he will be great. He will be called the Son of the Most High God, and he will receive the throne of his father David, and of his kingdom there shall be no end.” That too [“of his kingdom there shall be no end”] is a perfect balance with “He shall be great.” Storytellers who are attuned to this pattern will find it and learn it by heart very quickly.

This was embedded in the text for a very practical reason—so that the storytellers, those who had to learn the gospels by heart and take them out through the hills of Judaea, could learn it by a simple, predictable, familiar pattern. That is another example of how these patterns, with training, can be seen in all biblical stories and help the biblical storyteller to learn it.

Bible readings are a central part of modern worship services. Do you see that as a continuation of the oral storytelling tradition?

There is a long history beginning with the early Christians, where Paul says to them, “Devote yourself to the public reading of Scripture.” I think in this day and age, we need to become aware of the powerful witness of the public reading of Scripture in church

Continued on p. 11

NEWS ▶

Residents of Toronto home eye return after fatal fire



▲ Smoke-damaged items piled in the hall during cleanup after the fire

PHOTO: CONTRIBUTED

Sean Frankling
STAFF WRITER

As this story was going to press in early February, the people displaced by a December fire at an Anglican-affiliated subsidized housing facility in Toronto were expected to be able to return some time in March, according to a church leader involved in the project.

One visitor to the building at All Saints Church-Community Centre died when a fire tore through the building's third floor in the early morning of Dec. 13. Two residents who were hospitalized due to smoke inhalation were recovering well as of press time, said All Saints' incumbent the Rev. Alison Falby, who also sits on the board of the housing non-profit which leases the building and land from the diocese of Toronto. But other residents of the building, which houses people who have experienced homelessness, were still displaced.

The fire was contained entirely within one of the units on the third floor. Concrete walls prevented it from spreading despite being a particularly hot blaze, says All Saints' housing support worker Sharon Hinks. But the smoke blew throughout the building, damaging units all the way up to the sixth floor.

The building's insurance will cover the cost of the repairs, Falby told the *Journal*, but many of the residents lost belongings—in some cases, everything—due to smoke damage. Mercifully, she said, a GoFundMe online fundraising campaign raised \$57,000 for fire relief, about \$30,000 of which will go toward replacing clothes,



▲ The hallway of the building's third floor is being repaired after smoke damage.

PHOTO: SEAN FRANKLING

beds, furniture and more.

"No one in the building has contents insurance. When you don't even have enough money at the end of the month to buy food—most people in the building are on ODSP [Ontario Disability Support Program]—you certainly aren't going to pay \$10 a month for contents insurance," she said.

And in the midst of a nationwide crisis both in housing and in services for street-involved people, the fire left some residents of the 11 units staying in temporary accommodations in other buildings while they waited for All Saints to repair the building. As of Feb. 1, it was expected to be some time in March, Falby said, before they'd be able to move back in.

In a system strained to its limits, she added, any loss of capacity can mean residents fall a rung down the ladder between housing and homelessness—only one rung, if they're lucky. Some have found temporary apartments or spots in rooming houses, but even finding a spot in a shelter is considered lucky in the current housing climate.

"One [resident] told me yesterday he was living in a shelter and that it was worse than prison. So happily, they're not on the street, but they are temporarily homeless and they are suffering the effects," she said. "There are all these attendant social determiners of health. People who live in shelters—their health is affected by the experience. It's very destabilizing for people."

When the *Journal* visited the building on Jan 12, the unit where the fire had broken out had been gutted down to the cinder blocks along with much of the third-floor hallway, which was sealed off from the stairwell with plastic curtains over the doors to contain the still-lingering smell of smoke.

Trish Sommerfeld lives on the fourth floor. She described the way the smoke left a black stain across her ceiling. "It looked just like a dungeon," she said.

Sommerfeld and her friend were among the dozens of residents who evacuated the building the night of the fire, taking a different staircase than usual when the hallway was blocked by clouds of smoke.

The cause of the fire was still under investigation by Toronto Fire Services and the Toronto Police Service as of press time.

In the meantime, if readers want to support All Saints, Falby said, they should advocate for more supportive housing and more affordable housing in their own communities.

For Anglicans in particular, she said, "I'd ask them to keep not just us, but these residents in their prayers." ■

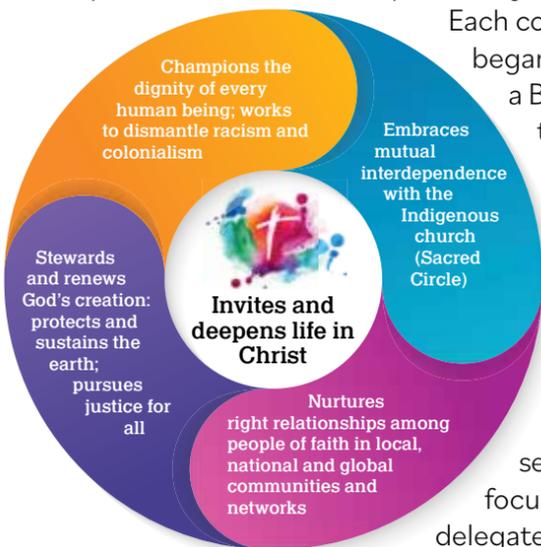


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2. **"Stewards and renews God's creation: protects and sustains the earth; pursues justice for all"** comprises a Bible study on Psalm 104 by Dr. Sylvia Keesmaat, Co-Chair of the Bishop's Committee on Creation Care for the Diocese of Toronto. With companion video.
3. **"Embraces mutual interdependence with the Indigenous church (Sacred Circle)"**: Looks at Indigenous relationships, with corresponding Bible study focusing on Ephesians 4:1-32, prepared by Archdeacon Val Kerr from the Diocese of Niagara.
4. **"Nurtures right relationships among people of faith in local, national and global communities and networks"**: The Rev. Canon Dr. Scott Sharman, Ecumenical and Interfaith Relations Animator, has contributed a Bible study examining Romans 1:8-17.
5. **"Champions the dignity of every human being; works to dismantle racism and colonialism"**: The Bible study focuses on John 2:13-17 (prepared by Pastor Steve Greene, Rector at Holy Trinity, Lucan, Diocese of Huron).
6. **"Invites and deepens life in Christ"** includes a capstone video and profound reflection on our baptismal vows, with related texts from the Gospel of Matthew and the Epistle to the Colossians by the Primate, Archbishop Linda Nicholls.

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Nunavut Anglican church destroyed in back-to-back church fires

Matthew Puddister
STAFF WRITER

Diocese of the Arctic Bishop David Parsons has called the destruction by fire of an Anglican church in Kinngait, Nunavut “a terrible loss” and demoralizing for the diocese.

St. John’s Anglican Church burned down on Jan. 9 just three days after another fire damaged the Living Water Church in the same community. Alexander Pryor, the diocese’s executive archdeacon, told the *Journal* the diocese’s insurance company had determined it a total loss, but that the payout was still being negotiated. The diocese had a \$950,000 policy on the structure, but because building to code is so expensive in the North, it will cost more than that to replace the church, he said.

“We’re finding that the maximum cost-per-square-foot which insurance will pay is far short of the actual cost to replace a remote Northern church, regardless of the value of the policy,” he said.

Parsons described great sadness within the Arctic diocese after the loss of St. John’s. “Like any fire, with any church, in any community, that’s just a real



PHOTO: ANGLICAN DIOCESE OF THE ARCTIC

Exterior of St. John’s before the fire

kick in the head, almost,” he said. Parsons said the loss of a church is especially devastating in northern communities.

“We hear of all the churches closing in the south... If all the congregants stop attending one church, they may be going to another,” he said. “There may be other denominations or other organizations in the town. [But in the North] for the most part, we’re it.”

The bishop said churches play a vital role in the community even among those who do not attend worship services. “Whenever something is needed for people’s mental and social well-being, they will call upon people that are in the Christian community,” he said.

He urged Anglicans to “not take for granted the houses of God in your own communities” and asked them to “pray that God will give us the wisdom to know what to do so that people step forward and never, never, never quit.”

The back-to-back fires leave the nearby Full Gospel Church as the only remaining church in Kinngait, formerly known as Cape Dorset. The Inuit hamlet has a population of 1,396 according to 2021 census data.

As of Jan. 24, RCMP were conducting their own investigation into the fires at Living Water Church and St. John’s and had not said whether they believed the two church fires to be related or suspicious. ■



PHOTO: EEGE OQUTAQ

The interior of St. John’s Anglican Church in Kinngait after the fire

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Primate affirms dignity of LGBTQ+ people after Church of England marriage report

Matthew Puddister and Sean Frankling
STAFF WRITERS

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, released a statement Jan. 20 affirming the dignity of LGBTQ+ people and their place in the church after a controversial recommendation by Church of England bishops on same-sex marriage.

The bishops' recommendation, released Jan. 20 but leaked to the media two days earlier, is part of a study into human sexuality called *Living in Love and Faith* that took several years. It proposes that Church of England clergy begin blessing unions of same-sex couples who are legally married or joined in a civil union or covenantal friendship, but stops short of endorsing marriage services for same-sex couples. As this story was going to print in late January, the Church of England's General Synod was set to consider the recommendation at their meeting Feb. 6-9.



PHOTO: NEIL TURNER/THE LAMBETH CONFERENCE

Many people found the Church of England bishops' report difficult to receive, Nicholls said.

"We affirm the presence, dignity and gifts of 2SLGBTQI+ members of our churches," Nicholls said. "We oppose homophobia, transphobia and discriminatory practices

based on sexual identity or orientation. We continue to listen together for the voice of the Holy Spirit in discernment about committed relationships."

She added that while the bishops indicated there must be further discussion, many people found their recommendations difficult to receive.

"Some are deeply disappointed that the bishops have not supported marriage," Nicholls said. "Others are upset that any change is being proposed to affirm same-sex relationships."

The latter group includes the Global South Fellowship of Anglican Churches (GSFA), which claims to represent 75 per cent of Anglicans around the world. In a Jan. 24 news release, the GSFA said that if the General Synod of the Church of England affirmed the bishops' recommendations, it would be violating the "clear and canonical teaching of the Bible," and that this would lead to "impaired communion with many

provinces of the Anglican Communion." The discernment process over same-sex relationships, Nicholls said, "is one very familiar to the Anglican Church of Canada and equally painful ... We have had painful, divisive debates on the matter of same-sex blessings and marriage and have been unable to find agreement."

A vote to amend the marriage canon to allow blessing of same-sex marriages did not pass at the 2019 General Synod of the Anglican Church of Canada. But Nicholls noted some dioceses have made pastoral provisions to bless same-sex committed relationships or marriage.

The Canadian primate described the Anglican Communion as a family where decisions of one part affect the others and asked people to pray "for our Anglican family."

"The news from the Church of England will open painful wounds for many about our discussion and our inability to discern a way forward together," Nicholls said. ■

CLASSIFIEDS

BOOK

Apostolic Succession: An Experiment that Failed by David W. T. Brattston Resource Publications, an imprint of Wipf and Stock Publishers, 2020.



This book is the first in generations to examine writers in the early church in order to ascertain the original Christian intent as to how early Christian clergy were authorized, and the methods of confirming them in church office. This book demonstrates what was meant by the first writers who advocated apostolic succession and how church authority would be transmitted. Besides writings in the first to third centuries AD, this book draws on later material to query the assertions made today for bishops claiming apostolic succession.

The author resides in Lunenburg, Nova Scotia. His fourteen books and over four hundred articles on

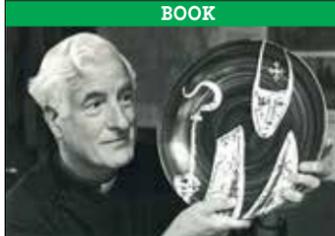
early and modern Christianity have been published internationally by a wide variety of denominations, including Anglican newspapers in Canada.

May be ordered on the publisher's website here: <https://wipfandstock.com/9781725264571/apostolic-succession/>

or on Amazon.com here: <https://www.amazon.com/Apostolic-Succession-Experiment-that-Failed/dp/1725264579>

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BOOK



The Bishop's Plate: Further Adventures of Bishop RF Shepherd (1926-2012)

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BIBLE READINGS

DAY READING

- 01 Philippians 2:1-11
- 02 Matthew 26:1-30
- 03 Matthew 26:31-56
- 04 Matthew 26:57-75
- 05 Matthew 27:1-26
- 06 Matthew 27:27-56
- 07 Matthew 27:57-66
- 08 1 Peter 3:8-4:6
- 09 Matthew 28:1-15
- 10 Isaiah 25:1-9

DAY READING

- 11 Acts 2:22-41
- 12 Psalm 16
- 13 1 Peter 1:1-12
- 14 John 20:19-31
- 15 Matthew 28:16-20
- 16 Acts 1:1-11
- 17 Psalm 116
- 18 2 Corinthians 4:1-15
- 19 1 Peter 1:13-25
- 20 Luke 24:13-35

DAY READING

- 21 Luke 24:36-53
- 22 Daniel 12
- 23 Revelation 10
- 24 Isaiah 52:1-12
- 25 Mark 16:9-20
- 26 1 Peter 2:1-12
- 27 1 Peter 2:13-25
- 28 Acts 2:42-47
- 29 John 10:1-10
- 30 Ezekiel 34:1-19

'You can't just ... inject emotion into a Bible text and expect people to lean in'

Continued from p. 7

history and deepen that commitment.

I suspect there are lots of reasons why the Scriptures register as the duller moment in the service. If I allow my cynical side to come out, I would say it's because the Bible is dangerous. It is because the Bible seeks to transform the heart and grip our loyalties that we want to create surface readings and never go deep. It's just too dangerous.

How significant is the delivery of the person who's doing the Bible reading?

I can tell you that it's a long journey that one must take. You can't just get up and inject emotion into a Bible text and expect people to lean in. People might be entertained. It might pique their interest. But just injecting emotion into a Bible reading is not what's required. It requires sitting with the text for a long time, entering it more and more deeply, and having it change your own heart so that you're speaking heart to heart. You're not speaking off the top of your head. You're speaking from the bottom of your heart, and that takes preparation.

To be an authentic biblical storyteller or

reader, you have to wrestle with your ego. You have to learn to be intellectually and emotionally honest with yourself. It has taken me 10 years to strip off all the bells and whistles and the hyped emotion and learn to look at people full in the face, grounded in my heart, and tell the story as I have witnessed it. That's the big difference. I consider myself a witness. I'm not a dramatist. When I learn a story, I witness the people, their actions, and I pay attention to how I'm reacting to this as a witness of these events. Then when I go to the congregation, I don't try to theatricalize it or dramatize it. I speak

to them as a witness—what I've seen, what I've heard, and how I feel about it.

In my early days when I was more dramatic, [people] might say to me, "How could you learn all that?" When I hear that, I know that I've failed, because it's not a display of how I've memorized this. Now the best response is, "Wow, God's alive." They're really beginning to see into my heart now, and it's the heart of the storyteller. That's the only thing that's going to give glory to the living God, and bring the people of God and the presence of God together. ■

EDUCATION DIRECTORY

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MONTREAL DIOCESAN THEOLOGICAL COLLEGE is a creative learning community rooted in the Anglican tradition, helping students to grow in spiritual maturity and exercise leadership in the church and world. The college is affiliated with McGill University, and is a member of the ecumenical Montreal School of Theology. Our programs include Bachelor of Theology, Master of Divinity, Diploma in Ministry, and Master of Sacred Theology. We also offer distance-education options such as the Licentiate in Theology program which prepares students for ministry in local contexts across Canada. We are located in downtown Montreal and have students from across the country and globe. For information, please contact: The Rev. Dr. Jesse Zink, Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004 x222. info@montrealdio.ca www.montrealdio.ca

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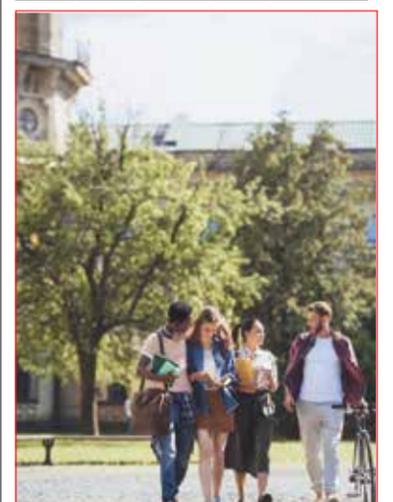
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PHOTO: THE REV. ROSLYN MACGREGOR, 2003

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