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Fewer dioceses proposed

BY BRUCE MYERS

Delegates to this autumn's Provincial Synod will be asked to consider the possibility of reducing the number of dioceses in eastern Canada from seven to as few as three.

It's one of several motions being proposed by the Provincial Governance Task Force, aimed at reforming legal structures and administration so they can help the Anglican Church in this part of the country become more focussed on mission.

The proposal to reduce the number of dioceses "recognizes the changing demographic of the Anglican Church within the Ecclesiastical Province of Canada in terms of both decreasing numbers and the increased cost of providing ecclesiastical services within our seven existing dioceses," according to a background note accompanying the notice of motion.

The background note goes on to envision what such a new map of the ecclesiastical province might look like. It suggests merging the dioceses of Montreal and Quebec. The Diocese of Fredericton and the Diocese of Nova Scotia and Prince Edward Island could also be united. Newfoundland and Labrador, which was divided into three dioceses in 1976, would be reintegrated back into one single diocese.

Any such reorganization wouldn't happen quickly. Even if the motion passes this fall, it only requests the province's leadership to "explore possible realignment of dioceses," and then report back to the next Provincial Synod in 2015.

Another motion from the task force will ask the synod to consider centralizing in the provincial structure several administrative functions currently handled at the diocesan level, such as human resources, payroll, and information technology. The task force suggests such an approach might be less expensive and more efficient.

There is also a proposal to reduce the size of Provincial Synod itself by almost half. At the moment, each of the seven dioceses

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JESUS FOUND A YOUNG DONKEY...



Aldo belongs to Sarah Blair, a member of the Parish of Quebec. Blair developed an affection for donkeys when she and her family were accompanied by several on their pilgrimage to Santiago de Compostela

in 2006. A donkey figures in the story of Jesus' triumphal entry into Jerusalem, so Aldo may form a part of the cathedral's Palm Sunday observances, which centre on that event. PHOTO: BRUCE MYERS

Catholic parishes also facing financial crunch

Quebec's Anglicans aren't the only Christians in the province whose congregations are facing financial hardship.

One in five parishes in the Roman Catholic Archdiocese of Quebec aren't bringing in enough revenue to cover their expenses, according to a recent televised report.

"In some cases, it's five past midnight," said René Gagnon, director of parishes for the Catholic archdiocese, in an interview with TVA. "Between 72 and 75 per cent of a Catholic parish's revenues come from donations. So each year it's always a challenge to balance revenues and expenses."

To help make ends meet, parishes unable to balance their budgets at year's end can request financial help from a special diocesan fund.

On top of revenue problems, many Roman Catholic parishes in the Quebec City region also face crippling infrastructure costs.

Perhaps the most extreme example is Saint-Jean-Baptiste church, from which the city's downtown neighbourhood takes its name. The massive edifice on rue Saint-Jean, built in 1884, requires an estimated \$9 million in repairs in the next eight years. Even with help from the pro-

vincial government, the parish's priest says the financial burden of those repairs is simply too much for his congregation to bear.

"The government gives 70 per cent, and we have to come up with the remaining 30 per cent," explained Father Pierre Gingras. "But I don't have \$3 million to put on that. It's the problem of where are we going to find it."

Other Roman Catholic churches in Quebec City are facing similar cash crises.

Two of three large parish churches in the city's Limoilou neighbourhood have closed for the winter to save on heating costs. However, even that isn't likely to be enough to save the two buildings, according to the parish's priest.

"The only decision to take is to ask the bishop to close them for worship and to try to save Saint-Fidèle church, and to ensure a pastoral presence in the whole territory of the parish," Father Claude Gagnon said.

Based in the provincial capital, the Roman Catholic Archdiocese of Quebec has 204 parishes throughout the regions of Quebec, Chaudière-Appalaches, and the Beauce. Since 1980 the archdiocese has closed and sold 32 church buildings.

with files from TVA



FROZEN SHUT - *St-François-d'Assise is one of two Roman Catholic parish churches in Quebec City's Limoilou neighbourhood closed for the winter in a bid to save money.*

PHOTO: BRUCE MYERS

The Easter journey

YOU WILL PROBABLY receive this copy of *The Gazette* during Holy Week. Our Anglican tradition values the journey from Palm Sunday through the Passion and then to the empty tomb. We re-enact through word, action and ritual various elements of the drama of our Lord's last few days. We do so not just to remember Jesus and the pivotal role that he played to reconcile the world to God, but because it is by imitating some of those very actions and repeating those holy words that we can more fully enter into the Paschal Mystery.

Our participation in the life of Christ is not as bystanders who look on with interest. Rather, we are called to embody and make real the life of Christ so that the world may know and understand the significance of his offering of himself. By breaking bread with him at the Last Supper, by washing the feet of the disciples with him, by standing beside him before Pilate and by seeing him breathe His last breath before us on the cross, we both internalize the journey of our Lord Jesus while giving witness to the world to his saving and redeeming acts.

My dear people, there is no time like the present to follow our Lord Jesus on this momentous journey. And if we do so, be assured that we will receive the considerable benefits of having chosen to be one with him and therefore one with the God who created us in love.

Cynthia, Aurora, Marge and I extend our very best wishes for a joyous and blessed Easter celebration.



Dennis P. Drainville
Bishop of Quebec / Évêque de Québec



**LETTER
FROM
OUR
BISHOP**

**LETTRE
DE
NOTRE
ÉVÊQUE**

Le chemin vers Pâques

VOUS RECEVREZ PROBABLEMENT cette édition de *La Gazette* au cours de la Semaine Sainte. Notre tradition anglicane accorde beaucoup d'importance au périple menant du dimanche des Rameaux, à travers la Passion, vers le tombeau vide. Nous reconstituons, à l'aide de textes, d'actions et de rituels, divers éléments du drame entourant les derniers jours de la vie de Notre Seigneur. Nous faisons ceci non seulement en souvenir de Jésus et du rôle central qu'Il a joué pour réconcilier le monde à Dieu, mais parce que c'est en imitant ces actions et en répétant ces paroles saintes que nous communions pleinement dans le mystère pascal.

Nous ne participons pas à la vie du Christ en tant que badauds attirés par la scène. Nous sommes plutôt appelés à incarner et rendre réelle la vie du Christ afin que le monde puisse connaître et comprendre la signification du sacrifice de sa propre vie. En rompant le pain avec lui à la dernière Cène, en lavant les pieds des disciples avec lui, en se tenant debout à ses côtés devant Pilate et en le voyant rendre son dernier souffle devant nous sur la croix, nous internalisons le voyage de notre Seigneur Jésus tout en témoignant devant le monde de ses actions rédemptrices.

Mes chers amis, saisissons le moment présent et suivons Notre Seigneur Jésus dans ce voyage crucial. Et si nous le faisons, soyez assurés que nous recevrons les avantages considérables venant d'avoir choisi de ne faire qu'un avec Lui et donc un avec le Dieu qui nous a créés dans l'amour.

Cynthia, Aurora, Marge et moi vous offrons nos meilleurs vœux pour des Pâques saintes et joyeuses.



L'ancien presbytère de l'église Christ Church à Sorel

PHOTO: ANGELIKA PICHE

« On fait beaucoup avec peu » à l'église anglicane de Sorel

PAR STÉPHANE GAUDET

C'EST DANS LE CADRE de leur cours de missiologie au Séminaire Uni de Montréal que des membres francophones de l'Église Unie ont rendu visite à leurs sœurs et frères anglicans de la paroisse francophone Christ Church à Sorel, dans le Diocèse de Montréal. La missiologie, c'est la discipline qui étudie la mission. Le groupe s'est donc rendu là-bas afin de constater sur le terrain comment Christ Church vit sa mission.

La pasteur Holly Ratcliffe, qui exerce son ministère à Christ Church depuis 2003, les accueille dans l'ancien presbytère à côté de la vieille église qui fait face au Carré Royal depuis 1842. C'est dans cet édifice, et non dans l'église, que la messe sera célébrée. Dans une salle chaleureuse, devant un autel sur lequel brillent des cierges allumés, une vingtaine de chaises ont été placées en hémicycle. Elles attendent l'arrivée des paroissiens. Derrière l'hémicycle, des tables ont été dressées. C'est que, ce jour-là, c'est aussi le dîner mensuel de « bines » (fèves au lard).

Les gens arrivent peu à peu, puis la messe anglicane commence ; la liturgie n'a pas de quoi dépayser ceux et celles qui sont habitués à la messe catholique romaine, hormis que c'est une femme qui célèbre et que les fidèles sont invités à prendre la parole après l'homélie. Ils partagent alors l'écho que le passage de l'Évangile fait résonner en eux. Aucun d'entre eux n'est théologien, néanmoins ils tiennent des discours théologiques articulés et cohérents, pas abstraits, mais pétris de leur vécu. Vient ensuite l'eucharistie, qui à Christ Church est célébrée chaque semaine. Pendant la messe, les gens qui viennent pour le repas de fèves au lard s'attablent déjà et observent de loin la célébration ; personne ne s'en formalise.

Une fois la messe dite, le repas peut commencer. Les étudiants de l'Église Unie s'entretenaient avec les personnes présentes tout en mangeant. Ils veulent savoir ce qui les attire à Christ Church, ce qu'elles trouvent dans cette paroisse anglicane qu'elles ne trouvent pas dans une autre Église. Deux réponses revenaient toujours : simplicité et chaleur humaine.

Pour Danielle, cette simplicité se définit comme une absence de « magnificence », de grandiosité. Elle apprécie surtout la liberté et le respect des individus. « Ici, on nous permet d'évoluer à notre rythme. Il n'y a pas de gavage, pas de « il faut que ». Danielle nourrit sa foi non seulement dans l'écoute de la parole, mais aussi dans le partage de la Parole qui se fait lors des commentaires après le sermon.

Céline, elle, vient à Christ Church pour l'atmosphère de calme et de paix qui favorise la méditation. Elle aime particulièrement la chaleur de l'accueil qui s'y vit : « Quand on arrive, tout le monde

embrasse tout le monde ».

Phyllis compare la chaleur de Christ Church à ce qu'elle a connu dans d'autres églises auparavant. « Dans une église immense, c'est plus froid. C'est sûr que quand on est 200, ça ne peut pas être comme quand on est 20 ! Ici, il y a une intimité qui est plus propice à l'échange. »

Originaire de la Côte-Nord, Ronald habite Sorel depuis des années et fréquente Christ Church depuis 10 ans. La froideur décrite par Phyllis a fait en sorte qu'il ne mettait plus les pieds à l'église. Un jour en passant, il décida d'entrer à Christ Church. La chaleur de l'accueil qu'il reçut fit en sorte qu'il n'en est jamais « ressorti », d'une certaine manière. Ronald s'est tout de suite impliqué dans la vie de sa nouvelle communauté de foi. A-t-il été rebuté à un moment donné par les différences entre l'anglicanisme et le catholicisme de ses origines ? « Pas du tout ! J'aime qu'on communie sous les deux espèces. Pour le reste, ce sont les mêmes prières, la même Bible et le même Notre Père. »

Et quelle est la mission de Christ Church ? « Dans une ville où 45% de la population vit de l'aide sociale, notre mission est d'aider les gens qui sont dans le besoin. Avec le Café Christ Church du jeudi après-midi et les repas de « bines » un dimanche par mois, on les aide à socialiser, à fraterniser, à sortir de leur isolement. On fait beaucoup avec peu. »

« Nous sommes des agents de réseautage, affirme Jean-Guy, qui s'impose lui aussi dans la paroisse. Pour les personnes isolées, nous sommes leur sortie du dimanche, elles sont contentes de parler parce que durant la semaine, elles n'ont souvent personne à qui parler. Avant, on vivait dans une société fermée, on disait aux gens que l'église anglicane et son presbytère, c'était le diable, et on leur commandait de ne pas s'y aventurer. Mais maintenant, c'est très différent, les gens sont heureux de se retrouver ici. »

Les gens qui fréquentent la communauté de Christ Church comprennent-ils tous ce qu'est l'anglicanisme et ses doctrines ? Probablement pas. Mais est-ce là le plus important ? La mission de Christ Church n'est pas la mission de l'Église anglicane du Canada, c'est la *missio Dei*, la mission de Dieu. Le but n'est pas tant de faire de bons anglicans. Ce matin-là, la lecture de l'Évangile était Mathieu 25,31-46 : donner à manger à ceux qui ont faim, accueillir l'autre, sortir les gens de la prison qu'est l'isolement. Voilà exactement ce à quoi s'emploie la communauté et sa pasteur.

Stéphane Gaudet travaille pour les Ministères en français de l'Église Unie du Canada et est rédacteur en chef de la revue Aujourd'hui Credo.

Power in pooling resources

WE HAVE ALL seen it at work: drug-stores, grocery stores or Wal-Mart, getting together to improve their purchasing power, therefore lowering costs and offering better prices to their customers. Or the sayings: "Two heads are better than one," and, "The sum is greater than the parts," which both beautifully illustrate that you very often get more out of a group of people working together toward one goal that trying to find a solution to a problem alone in your corner.



Tending the Garden

News from
rue des Jardins with
Guylaine Caron
Executive Director

Within the diocesan management team, we have begun to think in those terms with regard to the care and maintenance of cemeteries. There are literally hundreds of Anglican cemeteries in the Diocese of Quebec: some close to churches, some in out of the way places, some that only a few individuals still know and remember. They are also in various states, depending on the level of tender loving care that has and is being bestowed on them.

We are trying to draw up a strategy that could be used for the care and maintenance of *all* cemeteries, and we believe that the power of pooled resources could very well be the corner stone of such a plan.

Imagine if we could pool the financial resources available to cemeteries into one big pot—or maybe a few pots—determined geographically or in some other logical allocation. Wouldn't it become easier to hire the people required to mow the lawn, to regularly inspect and repair gates and fences and to prune the trees? Wouldn't it become easier to find the people required to dig new plots when needed? Of course it would, and it would make sense from a geographical point of view because one maintenance person would have plenty of work taking care of cemeteries in one area, instead of every cemetery trying to find its own caretaker. We are convinced that this could improve the status of our cemeteries, as regular visits and inspections would detect problems before they become critical. We also believe that this pooling of resources would generate the funds that would be required when major repairs become necessary.

We are also trying to figure out the best way to manage a group of cemeteries regionally. We are hoping that some "cemetery committees" could be set up directly in the target area and management put into the hands of local committee members. It is always better to manage an infrastructure of any kind locally rather than from an office far removed. Finding the human resources required for cemetery maintenance would be optimized by having local management and the quality of the services rendered could be evaluated in a timely and efficient fashion.

We still have a lot of work and discussion ahead of us regarding this topic, but how about helping us "pool some resources" here? Do you have an idea regarding our plan? Have you seen or experienced something that worked in your area and that we could imitate (the sincerest form of flattery...) or get inspiration from? Please let us know. More heads generate more ideas.

APPOINTMENTS & TRANSITIONS

The Rev. **Yves Samson** has been appointed vicar of St. George, Drummondville, on a part-time basis. He will continue to serve St. James, Trois-Rivières, also part time. Bishop **Dennis Drainville** maintains the position of rector of Drummondville.

Joan Boeckner of the Parish of Quebec and **Mary Ellen Reisner** of Trinity, Ste-Foy, will serve as assessors on this year's Advisory Council on Postulants for Ordination (ACPO). Each year ACPO

assessors interview candidates for holy orders from across the Ecclesiastical Province of Canada and help discern their suitability for ordination.

The Rev. **W. Raemond Fletcher** will retire as rector of Bishop Cronyn Memorial Church in the Diocese of Huron in June. He was ordained a priest in the Diocese of Quebec in 1975.

The Rev. Canon Dr. **Brett Cane** has retired from parish ministry.

Ordained a deacon in the Diocese of Quebec in 1973, he later served in the dioceses of Montreal and Rupert's Land. He will begin his retirement as a fellow at Trinity College in Bristol, England.

The Rt. Rev. **Russell Hatton** died of cancer on Jan. 14. As Assistant Bishop of Montreal between 1997 and 2003, he was based in the Eastern Townships and assisted with the pastoral oversight of the Deanery of St. Francis in the Diocese of Quebec. He was 79.

BISHOP'S CALENDAR

April 1	Confirmation at St. Barnabas, North Hatley
April 7	Easter service at St. Brigid's Home, Quebec
April 12-14	Anglican-Roman Catholic Dialogue, Ottawa
April 16-20	House of Bishops, Toronto
April 24	Ordination to the sacred order of deacons of Jeffrey Metcalfe, Trinity College, Toronto
April 27-28	Diocesan Executive Council, Quebec
April 28	Annual Meeting of Church Society, Quebec

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The mandate of *The Gazette* shall be to serve as a means of encouragement, communication, and community building among the regions of the diocese, with special emphasis on regional activities and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life. *The Gazette* shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec)

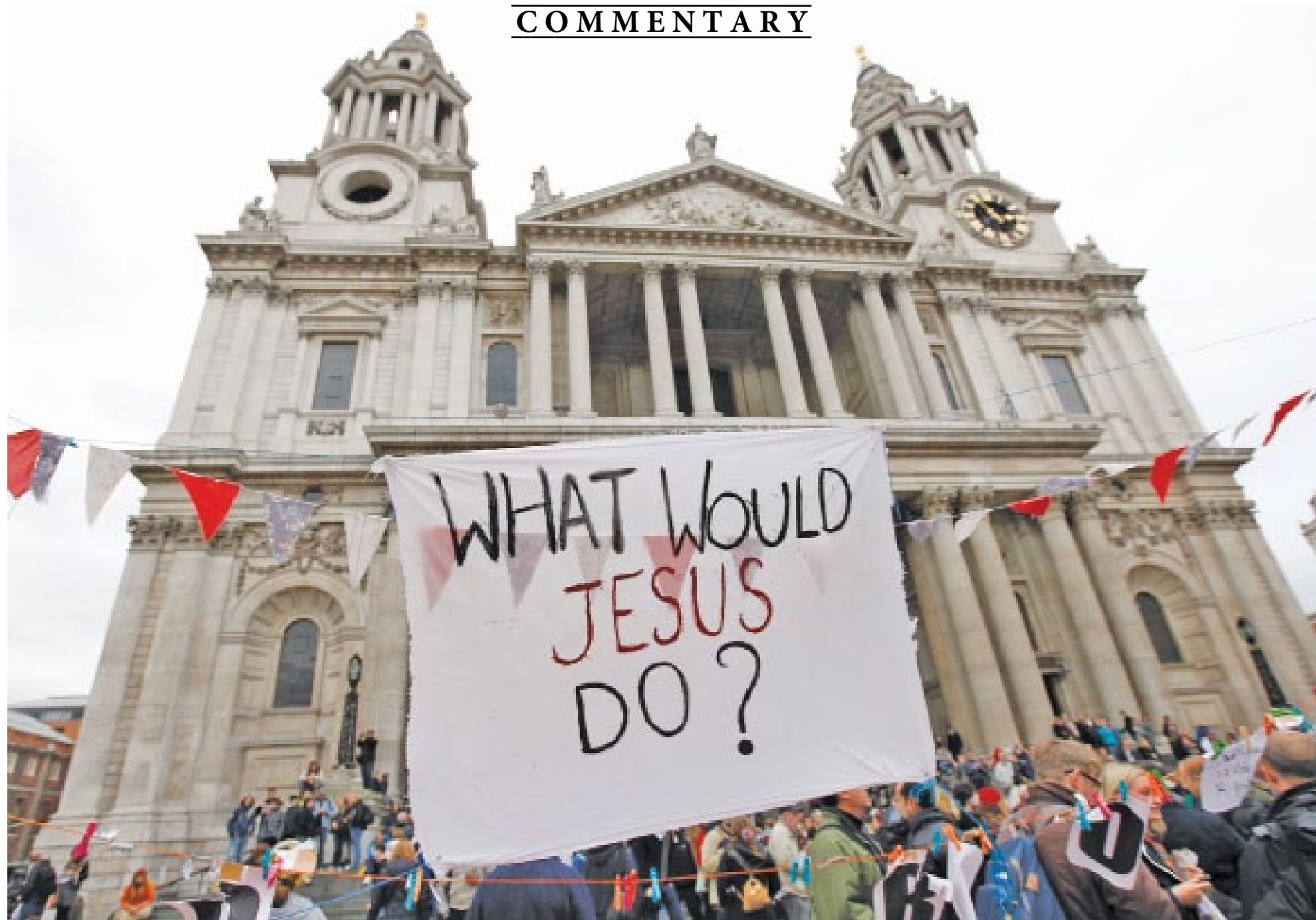


PHOTO: SUZANNE PLUNKETT / REUTERS

Occupy the pews

Has the Anglican Church forgotten whose side Jesus is on?

By Kai Nagata

IF YOU HAPPEN to be looking for British Columbia Premier Christy Clark at eight o'clock on a Sunday morning, you might find her at Christ Church Cathedral in downtown Vancouver.

A former religious studies scholar at the University of Edinburgh, Clark worships now and then at the century-old Anglican church on Burrard Street. She even popped up as a reader at one recent service, filling the beautifully restored Gothic interior with her smooth radio voice.

As she put it during the race to become B.C.'s Liberal leader, "For me, my faith is very personal and it's very consistent with my desire to want to make a difference in the world."

Christy Clark describes herself as a devout Anglican. At the same time, she presides over the province with both the highest child poverty rate and the lowest corporate tax rates in Canada. Her first budget as premier, released in February, does nothing to diminish this inequality. Even as a lapsed Anglican, I detect a troubling contradiction. Jesus seems like the kind of long-haired revolutionary who would be down at the local Occupy camp or homeless mission, washing feet. How do you reconcile what he said about rich people (see, for example, Matthew 19) with policies engineered to favour the wealthy?

Coincidentally, I was baptised at Christ Church Cathedral—where both Christy Clark and the Royal Family worship, when they're in town. I suppose I lost interest in organized religion during high school. The Anglican Church wasn't addressing my reality, so I drifted away. Lately, though, I've had second thoughts. The larger conversation around inequality seems to be crystallizing, giving the church a unique opportunity to make itself relevant.

Beyond scripture, the Anglican Church has infrastructure and organizers in nearly 3,000 communities across Canada. It has meeting rooms, kitchens, heated halls, garden space, and an internal communications network. In other words, the church could be a significant ally in projects of large-scale social change. If you multiply that across other Christian denominations and faith communities, some of which already take a more active political role, the potential is enormous.

Here's an example: Christy Clark still hasn't decided whether her government will support the Northern Gateway pipeline. What might happen if the Anglican Church took a public position on the pipeline before the premier?

Is the church too stained and enfeebled by history to hold sway? Or is it time to reinvent itself as a vital voice in the public conversation?

'Colluding with Babylon'

If there has been one so-called "battle" showing just how far the global Occupy movement has still to go, it didn't happen in Vancouver. Nor did it take place in Oakland, or even at Zuccotti Park, as police cordoned off journalists and swept in on Occupy Wall Street.

The real crucible has been a church courtyard in London, England. The struggle itself took place in a nearby courtroom. In January, a judge finally ruled against Occupy London and in February—months after most protest camps around the world were evicted—police and bailiffs finally moved in to clear the courtyard around St. Paul's Cathedral (pictured above).

The biggest loss is not the confiscated tents or even the court case. Far more troubling is the lost opportunity for the global Anglican Communion to side with humanity

against a corporate plutocracy.

I visited London in December. A few blocks up from the Thames, the Occupy tents were still huddled in the shadow of St. Paul's Cathedral. That put them on Church of England property, but also within the territory of the ancient and powerful City of London Corporation. It was the Corporation that launched legal proceedings to evict the protesters.

The Corporation is no ordinary local government. It's a City within a city, an island within an island, with its own police force (backed up during the eviction by Scotland Yard). Boris Johnson's mayoral authority stops at the boundaries of the so-called "Square Mile." Indeed, the Queen herself passes under a ceremonial red cord when she enters on official business. This might sound like something out of a fantasy novel, but it's real.

As described by British author Nicholas Shaxson, the City's budget comes from an eight-century-old private fund, shielded from parliamentary oversight and access-to-information laws. The City holds elections, but all candidates must be approved by medieval guilds. A majority of votes is held not by residents, but by the banks and financial companies that form the *raison d'être* of this "unique authority," as the City describes itself.

This is the atavistic heart of Western capitalism. It is the ur-haven, the sacred shrine of deregulation. The sun literally never sets on the City of London Corporation. With offices in Beijing, Shanghai, Mumbai, and Brussels, it is the brain in an octopus of tax havens stretching across the former British Empire. Its chief lobbyist sits opposite the speaker in the British House of Commons. Called the "Remembrancer," his job is to remind members of Parliament of the City's interests.

If you're looking for a windmill to tilt at, this is the big one. To put up tents on pallets inside the Square Mile was even more quixotic than to try and occupy Wall Street. Yet the camp in London lasted far longer than most in North America, and its eviction was never a foregone conclusion.

That's because there's an institution with powers and sacred privileges nearly as ancient as the Corporation: the Church of England.

Internally, a ferocious debate took place over what to do at St. Paul's. When the cathedral finally decided to support the City's legal proceedings, two prominent members of the clergy resigned in disgust. British journalist George Monbiot called it "colluding with Babylon."

Still, the church seemed less than sure of the decision. One afternoon while riding the tube, I picked up the *Evening Standard* to read, "We'll Give Sanctuary to Protesters If Violence Breaks Out." Anonymous cathedral sources, citing frustration at the City's attempt to "tie our hands behind our backs," vowed to shelter the camp indoors in the event of a crackdown.

When it came time to testify publicly, the cathedral's registrar backed up the City, giving examples of nuisance and disorder in the camp.

St. Paul's is a tourist attraction, after all. Six days a week, admission costs £14.50. Standing on the steps, I watched visitors gamely clamber over cross-legged demonstrators. Couples were doing their best to frame the tents out of their wedding snaps. But the occupation was, by design, a disruption to life as usual.

'A lost opportunity'

The Rev. Giles Fraser held the position of canon chancellor at the cathedral before resigning last October. Writing in *The Guardian* after the eviction notice was handed down, he called it "far more a failure for the church than [...] for the camp." After all, in Fraser's interpretation, "the task of the church is to comfort the afflicted and afflict the comfortable. The Church of England has never had much stomach for afflicting anyone (except, of course, homosexuals)."

Indeed, here in Canada, the question of same-sex unions has dominated Anglican politics for the past decade. Gay marriage has divided congregations and driven international wedges, while other issues—like structural economic injustice—go largely ignored.

Meanwhile the Anglican Church is withering, its membership declining more quickly than any other denomination in Canada. Between the census years 1961 and 2001, the church lost 53 per cent of its numbers. If the current rate holds, Canadian Anglicans will be extinct in 50 years.

Not all those losses have been due to people passing away. Rates of youth attrition are also massive—not that this phenomenon is limited to one particular denomination or religion. Figures of spiritual authority tend to face a common contradiction. They describe one world, but they live in another. St. Paul's Cathedral spent a decade fundraising £42 million to refurbish the bricks and mortar of its own building.

That number comes from Giles Fraser, and I'm inclined to trust his reckoning. He was, before resigning, in charge of the cathedral's finances. The last annual report he filed composed of a long string of cheerful remarks about recovering global markets, portfolio earnings, and the gross income of the crypt shop.

After quitting, he wrote, "Those who have huddled outside the cathedral in the freezing cold have acted as sentinels for an idea of social justice that can be found on almost every page of the Bible but which the church has too often lost sight of."

The reluctant seminarian

Five time zones away, at Trinity College in Toronto, Jeffrey Metcalfe has been thinking along similar lines. He's on track to be ordained this year. At 25 years old, it's not something he ever wanted. "I was approached by one of the parish leaders and asked if I would consider the priesthood. It's ironic now, but at the time I laughed in that person's face and made some snarky remark like, 'I'm not really interested in dealing with that level of dysfunction.'"

With an academic background in Marxist political the-

ory, Metcalfe is about as punk rock as a postulant for ordination can get. He started a theological blog in March last year called *Catholic Commons*, where he fired this shot over the bows: "If the Church is no longer capable of sustaining the imagination of a better world, if it truly has come to the horrifying conclusion that liberal-democratic capitalism is the end of history, then why would we want it to survive?"

But Metcalfe could not dissuade his recruiters. "I remember telling the priest up front, 'I don't feel called by God.' And he responded, 'Well the church is calling you, and it's the body of Christ, so you'd better damn well listen!'"

After ordination to the priesthood, Jeff Metcalfe is headed for a tour of duty on the front lines in the Anglican Church's struggle for relevance: the Diocese of Quebec. Here, the language wars have added to demographic and economic pressures, draining rural and urban parishes alike. Only about 80 churches remain, scattered across an area roughly the size of Turkey. Many branches count only a handful of worshippers. In the couple of services I attended in Quebec City, I single-handedly skewed the average age of the tiny congregation.

The unlikely bishop

Presiding over this windswept outpost is perhaps the church's most maverick diocesan leader. From the pulpit, Dennis Drainville's voice needs little amplification. Built like a Québécois *lutteur* (a homegrown professional wrestler) he commands love and allegiance reminiscent of the province's 1960s square-ring champions.

Though his struggles are peaceful, the bishop has been in protests that were not. He was once arrested for blockading a logging road into First Nations land in northern Ontario. "I presented the view to the court that what I did was necessary, as the government was acting unjustly and doing violence to the Teme-Augama Anishnabai." Drainville was sent to jail for a week. "I also indicated that I had no remorse and if put into the same position again would do precisely the same thing. Frankly, what alternative did I have?"

Drainville's politics are hands-on, and inseparable from his faith. He was already a priest when he took charge of STOP 103, an agency caring for the poorest and most marginalized people in downtown Toronto. The local alderman was Jack Layton, and the two men teamed up, notably to fight the SkyDome project.

Then Drainville accidentally won a seat in the provincial legislature, as part of Bob Rae's NDP government in 1990. "Many people," the bishop jokes, "would say that Dennis Drainville was a total failure as a politician." Perhaps. He resigned from Rae's caucus after three years, protesting the plan to bring casinos into Ontario. After the Rae government was defeated, Drainville moved to a parish on the Gaspé coast.

In the 1997 election he was back at it, running for the federal NDP, with his campaign office tucked in the basement of the rectory. Local reporters, he says, didn't know what to make of this mixing of church facilities with affairs of state.

"I am not totally sure that I follow rules very well. As a citizen and as a human person I engage life as I meet it," Drainville explained to me by email. "From my perspective every act is political, just as every act is moral and religious. You can no more separate politics from religion than you can separate human life from breathing."

To that end, the Bishop recently posted a 30,000-word essay on his blog called *Renewing Hope*. Prompted by the death of his old ally Jack Layton, the work is an urgent examination of what Drainville sees as a crisis in Canadian leadership, coupled with the abandonment of the public interest in politics, but also in corporate boardrooms and church synods.

Drainville is also in the middle of a speaking tour, bringing a theological perspective to issues like the tar sands and pipeline debates, Canada's military role overseas, and the Harper government's attitude toward domestic dissent. He says, "If the Occupy movement has taught us anything, we have conclusive proof that our political and economic elites have cared only for their own agenda and have sold the citi-

zens of Canada to the highest bidder."

That makes Bishop Dennis Drainville one of the few high-ranking figures within the Anglican Church exercising what is known as "prophetic ministry."

The retired theologian

"Prophesy is not prediction," Donald Grayston explains to me. We're sitting at a busy coffee shop in Vancouver. Tapping out each word on the table, Grayston says "the prediction part comes when you say, 'Unless we do this right now, we're going to get that.'" Sometimes those warnings come true. "And people say wow, he predicted the future. But that's not the point. The point is to do justice in the present."

Grayston still teaches the odd course at Vancouver's Simon Fraser University, but he is officially retired from both academia and the Anglican priesthood. "The big word is freedom. You can't lose your job by saying whatever you want." And he does—especially about Israeli-occupied Palestine, the tar sands, and Stephen Harper.

Jesus of Nazareth, he notes, inherited the prophetic tradition of the Hebrew prophets, like Jeremiah, tossed down a well for annoying the king. "So there are consequences to prophesy," I say. "Like crucifixion," nods Grayston. "It's not always safe to tell the truth."

It's the same point made by Jeff Metcalfe, the young seminarian in Toronto: "Jesus exercised a prophetic ministry in his time, which is what got him killed. It's not the safest thing to do, but being a disciple of Jesus was never about security."

Ironically, Grayston identifies the Anglican Church's political activism in the 1960s and 70s as being at the root of its ongoing fiscal crisis. "When I was a teenager at Christ Church Cathedral growing up, my visual memory was of a lot of tall men in suits. When I went back there 30 years later, those men were gone. There was an alienation between the church and the business community."

Grayston describes the Anglican Church's participation in the Task Force on Churches and Corporate Responsibility, a coalition founded in 1975 that would invest in Canadian companies with operations in places like apartheid-era South Africa, then show up at shareholders' meetings and call executives to task. "You can imagine how popular that was."

Under the leadership of Archbishop Ted Scott, the Anglican Church of Canada's primate for 15 years, Grayston says the Canadian church "development, refugees, nuclear weapons—the works." Scott grew up in East Vancouver, wore a blue shirt under his cassock rather than a white one, and was frustrated by what he saw as the church's Band-Aid approach to poverty.

Nicknamed "the Red Primate" after taking up leadership of the Anglican Church of Canada in 1971, it was Scott who sent Dennis Drainville on a cross-Canada tour of frontline agencies dealing with deprivation, homelessness, and hunger. Drainville identifies that trip in the preface to his book *Renewing Hope* as formative in the development of his own political philosophy.

After retiring, Scott was reportedly baffled by his church's obsessive focus on same-sex relationships. Having come to his own conclusions long before, Scott wanted Anglicans to move on and deal with pressing issues of social justice and economic inequality, at home and around the world.

When Ted Scott died in a car crash in 2004, another retired Anglican archbishop, Desmond Tutu, travelled from South Africa to lead a public memorial service in Toronto. Tutu said of Scott: "Those at the bottom of the heap, those at the end of the queue, found in him a committed and courageous champion."

In short, Ted Scott practiced prophetic ministry, carrying the church's voice into the House of Commons and the public conversation across the country. Along the way, he asked Anglicans to walk the talk, and change the way they lived.

In response, to hear Grayston describe it, thousands upon thousands turned away from the church, taking their families and financial contributions with them. Whatever

CONTINUED ON PAGE 8



Recounting stories of abuse at BCS helps victim in the process of healing

“YOU MUST HAVE CLOSURE so that the healing can begin.” How often do we hear these words and how often do we dismiss the overused statement as clichéd? But for many victims of abuse, without closure it is not possible to overcome the sense of powerlessness and indignity, hurt and anger, and move on.

Wake Me in the Morning: Uncovering a Secret Life by Giles Walker tells such a story. Walker details the many years of physical and psychological abuse perpetrated on young boys by the Reverend Harold Foster, an Anglican priest who taught at a number of private schools. *Wake Me in the Morning* focuses particularly on Foster's time at Bishop's College School (BCS) in Lennoxville, where as housemaster from 1953 to 1962, he terrorized dozens of young boys entrusted to his care. His preferred method of sadistic abuse was lengthy, severe beatings administered early in the morning. Boys lived in fear of hearing the fateful words, “Wake me in the morning,” which meant they had been selected for the next morning's ritual. Some boys were only beaten a few times, but others were chosen regularly, sometimes daily.

Walker was one of Foster's victims, and the book outlines his lifelong obsession with Foster and his quest to discover all he could about the man. Walker interviewed former pupils and teachers, and even Foster's sister, in an attempt to understand him. His journey, begun in 1978, took him across the world as he traced Foster's life and career as he moved from one boarding school to another, including England's prestigious Eton and Harrow. In some schools Foster seems to have kept his sadistic tendencies in check; in others his behavior was discovered and he quietly moved on, usually—and inexplicably—

with a glowing reference. At the age of 51, while teaching at Harrow, Foster met a fiery death in a train crash.

One of the troubling questions of Walker's story is how this abuse could have continued at Bishop's College School for so long. Dozens of boys were savagely beaten, yet no one in authority seemed to be aware or willing to take action. Walker provides a number of plausible reasons for this. The school was modeled after the great public schools of Britain where strict discipline and corporal punishment were accepted. Foster was a handsome, charismatic priest and gifted music director who made the BCS choir the finest in the country. The boys themselves expected the beatings, as virtually everyone was a victim of Foster's discipline. Teachers, when interviewed, admitted that they knew Foster was a strict disciplinarian but were not aware of the extent of his punishment or his real motivation.

Undoubtedly Foster derived sexual gratification from these beatings, and this was evident to numerous boys during their punishment. It was one of these occasions that drove two students finally to report his behavior. Shocked and sickened by the treatment of one of their



Books

Ruth Sheeran reviews Giles Walker's *Wake Me in the Morning*

classmates, they reported the incident to a teacher. They also told their fathers, one of whom was on the school's board of governors. Action was finally taken: Foster was removed from his position of housemaster and left BCS at the end of the academic year, after nine years at the school.

In 2006 a multi-million-dollar class-action lawsuit was launched against BCS with more than 40 claimants named as victims. The case has since been settled with most of the men accepting financial payments. But has the settlement provided the necessary closure for the men who were victims of Foster's sadistic treatment? A number of their stories are detailed in the text, and their pain and anger are clearly evident. Many of the victims have suffered throughout their lives; some are unable to talk about their experiences even now, 50 years later.

Through investigating Foster's life and writing his book, Walker seems to have been able finally to move on from his childhood experiences. He recently visited his old school where he had the opportunity to discuss his story with the students and answer questions. He pointed out to them that “the same abuse affects different people in different ways. Some people ... were made stronger by Forster; others were abused less but were deeply traumatized and suffer to this day.”

BCS is a very different school from the place that Walker attended more than 50 years ago, and this dark chapter in its history has been fully acknowledged. Thanks to Walker's book, many victims have been able to tell their stories and ensure that the sadistic abuse suffered at the hands of the Reverend Harold Foster will not be forgotten. More importantly, many will have found a way forward. May the healing begin.

Church hosts town's anniversary broadcast

BY STEPHEN KOHNER

What a thrill it was to have the crew of CBC's afternoon radio show, *Breakway*, being broadcast live from the Church of St. Andrew and St. George in Baie-Comeau on March 2.

With host Jacquie Czernin, producer Peter Black, along with Carl Vincent and Rachelle Solomon, the two-hour show featured interviews, music, and voices from the past, all focused on celebrating the 75th anniversary of the town. The CBC spent almost three days preparing the show, touring the town and environs, as well as meeting many of the people who tune in to listen to the show.

Well over 70 people turned up for the broadcast organized jointly by the North Shore Community Association (NSCA) and the church. The 50-Plus Club hosted a social tea one hour before show time. By 4:00 p.m. the hall was packed with young and old riveted to seeing and hearing a live radio show. Rachelle revved everyone up with a trivia contest complete with prizes. CBC had loads of freebies to give away!

The show comprised a wide variety of features. Brian Mulroney, the former primate minister, reflected on his days of growing up on Champlain Street, sang a few lines from an old-time favourite, and paid homage to the

impact Baie-Comeau had on him as a youngster.

Clips from a number of speeches of Colonel Robert McCormick, the town's founder, were interspersed with a collage of student voices from Baie-Comeau High School (BCHS). The students are currently working on an extensive project with the NSCA entitled “In Search of Yesterday.” Students have been researching the town's history, viewing archival images, and interviewing seniors. This 18-month-long project will culminate in the creation of twelve bilingual interpretation panels that will be housed in the church. The back section of the church will be transformed into an exhibit area.

The CBC crew had lined up a number of local people implicated in the 75th anniversary. Luke Tremblay from Alcoa, the town's major employer, and Luc Bourassa of the anniversary organizing committee, spoke of the excitement and implication of their respective organizations in the town's social, economic, and cultural life. Two young musicians from l'Ecole de Musique Cote-Nord were on hand to play a number of musical interludes.

After the show, a wine and cheese was enjoyed by one and all and allowed people to mingle, reminisce and re-connect. For



LIVE, FROM BAIE-COMEAU – CBC radio host Jacquie Czernin (right) interviews Stephen Kohner about the architecture of the Church of St. Andrew and St. George. The church hosted a live broadcast marking the town of Baie-Comeau's 75th anniversary. PHOTO: JODY LESSARD

the anglophone and church communities, it was an event that will long be remembered, treasured and talked about. So many people came together to help make this 75th anniversary event a roaring success. The NSCA, BCHS, CLC,

church community, and CBC all contributed to an amazing broadcast that showcased Baie-Comeau's past, present, and future.

Stephen Kohner is the lay incumbent of St. Andrew and St. George in Baie-Comeau.

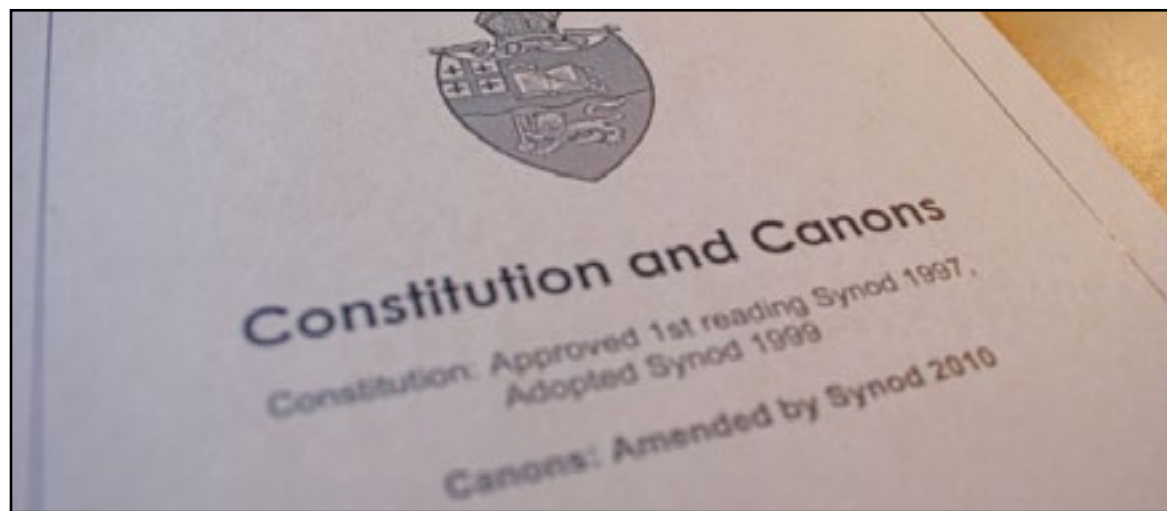
Motions envision a leaner province

CONTINUED FROM PAGE 1 in the province is entitled to send as many as 11 members to synod, which meets every three years. A motion from the Provincial Governance Task Force would see that reduced to six delegates per diocese. Doing so, reads the motion, “would make it a more cost-effective body.”

A related motion would see the Provincial Council, which is the ecclesiastical province's decision-making body between synods, reduced from 31 to 22 members.

Still another motion prepared by the task force would transfer power to elect the province's metropolitan archbishop from Provincial Council to the “larger and more representative body” of Provincial Synod.

These and other motions will be voted on when Provincial Synod next gathers in Montreal Sept. 20-23. The full text of the motions can be found on the province's web site: province-canada.org.



Do our canons serve God's mission?

Are our canons hindering the God's mission in our diocese? The Diocesan Executive Council (DEC) created a five-person subcommittee to find ways to make it easier for our church corporations to administer their business and in doing so free up time, energy and resources to devote to the diocesan mission goals. The subcommittee's members are David Blair, Malcolm McLeod, John Rasmussen, Garth Bulmer, and James Sweeney.

However, there may be other canonical changes that readers across the diocese wish to suggest. Members of Synod can propose canonical changes by sending them to the Canon Stephen Kohner, the Secretary of Synod, who in turn will present them to the DEC at least 60 days before the synod. In order to make sure your proposals are not only possible but also not in conflict with the canons of the diocesan, provincial or General Synod, the subcommittee suggests you send your ideas and suggestions to

them well before the deadline. They will review the proposed changes and if needed provide you with wording that will help the proposed changes make it to the floor of synod for the members to vote on.

To answer the opening question: the canons maybe hindering us as many of the rules and regulations governing the administration of the congregations date back 150 years. This type of governance structure dates from a time when most congregations had their own cleric, and churches were full and were growing. That is not our reality in Quebec in the 21st century.

At our last diocesan synod the bishop challenged all churches to examine themselves and to look at ways of creating viable church communities across the diocese. Many have done this and in St. Francis Deanery there is a proposal to create more of a regional form of ministry. Unfortunately, the canons as current written do not encourage these changes

and in many cases throw up road blocks.

Part of our governance system is derived from Acts Victoria which requires an act of the Quebec National Assembly to change—a long, involved and costly process. The subcommittee members are looking at ways to better define what we mean by parish and congregation and how we might combine churches and make the local administration simpler while remaining within the law. The subcommittee is to make its initial report to the DEC meeting in April.

If you have ideas of how our governance structure could be improved or have suggestions for changes to any of the diocesan canons please feel free to contact one of the members of the subcommittee or write to them care of James Sweeney, Box 495, Waterville QC J0B 3H0 or by email at registrar@quebec.anglican.ca. The current canons and constitution of the diocese can be found at www.quebec.anglican.ca.

U.S. diocese gives parishes refund for paying Fair Share

The Episcopal Diocese of Southwest Florida has decided to refund a total of US\$175,000 to its 76 congregations.

Bishop Dabney Smith said the decision was prompted by nearly 100 per cent parish giving to the diocese in 2011.

“We have attained a new culminating point in this ongoing labour towards maintaining a healthy, well-functioning diocese,” Bishop Smith said. “In 2011 alone, our congregations prioritized their participation by contributing apportionment on a monthly basis, with all but two per cent paid by year's end.”

The Diocesan Council decided to make a “celebratory, one-

time decision to share the joy of this financial reality,” he added.

The Diocese of Southwest Florida normally bases its annual budget on the expectation that up to 10 per cent of apportionments will remain uncollected.

Apportionment is the share of annual revenue each congregation is expected to contribute to the wider ministry of the diocese. In some dioceses, including the Diocese of Quebec, it's known as Fair Share.

The Diocese of Southwest Florida's overall budget for 2011 was US\$3.2 million. Ninety-eight per cent of that was funded by contributions from the congregations of the diocese. ENS



The things that make for peace: shacking up with the heretics next door

If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. (Luke 19: 41-58)

ONE RECENT SUNDAY a group of young people from several congregations in Quebec, including my daughter, got together for a sleepover at the Presbyterian Kirk Hall. In motherly solidarity I attended the Sunday service with the handful of Christians who celebrate at St. Andrew's Presbyterian Church. Up the road another smallish group of Christians, my usual congregation, were celebrating in the Anglican cathedral. A stone's throw away, another handful of Christians were celebrating at the Chalmers-Wesley United Church. Meanwhile, another tiny congregation of Christians was celebrating its Sunday liturgy in Trinity Anglican Church, and another smallish group of Christians were celebrating at the Roman Catholic Basilica of Notre-Dame-de-Québec.

We were all meeting in fellowship to commemorate the death and celebrate the resurrection of Jesus Christ, our Lord and Saviour. We all recited the same Our Father, the same Creed, and listened to readings from the same Bible.

My extended family straddles all these denominations. My grandfather was a Presbyterian. My grandmother was a Baptist. I was baptized an Anglican and my daughter belongs to the choir of the Roman Catholic cathedral. I have experienced the Holy Spirit in all these churches and I do not believe God will cast any of us into Everlasting Fire for having chosen the wrong church. (My great-great-grandmother's maid, a Catholic, was once heard to say, “What a pity Mrs. Blair is a Protestant! She'll be going to straight to hell, and her such a kind person!”)

My enjoyment of the Presbyterians last Sunday set me thinking: why don't we all just join up and worship together? I'm not suggesting a sort of big-box approach to faith, as if economies of scale should apply to Sun-

day worship. But I do know that many of the remaining worshippers in these churches are elderly, and the heavy burden of the cost of running so many expensive historic buildings easily overwhelms other important aspects of church life, such as supporting one another, sharing our faith, reaching out to the poorest in our society.

Early nineteenth-century Quebec City was astonishing in its open-mindedness, mostly due to Our Lady of Necessity. The first Jew to hold a public appointment in the British Empire was in Quebec. Women could vote here until 1847. Before Protestants built their own churches, they worshipped in Catholic chapels. Irish Protestants helped pay for an Irish Catholic church. Presbyterians and Anglicans joined together to collect firewood for the poor and help destitute immigrants find work and lodging. John Neilson, who ran the first newspaper in town, sent his girls to French Catholic school and his boys to Protestant English school. It was only later in the century that the divisions hardened, and the place began to bristle with new churches and chapels. Conversations around town would go something like this:

Two men meet on St. Anne Street. “Christian or Jew?” asks the first. “Christian,” says the second. “Me too!” “Protestant or Catholic?” “Protestant!”



Faithful Reflections

Louisa Blair

“Me too!” says the first man.

The questioning continues until the two men discover they are both not only Baptist, but Eastern Conservative Fundamentalist Baptists of the St. Lawrence Lowlands Region. As they settle down over a coffee at a café on Buade Street, the first man inquires, “By the way, Council of 1879, or Council of 1912?”

“1912!” replies the second. Cries the first, “DIE, HERETIC!”

Some Christians are still building new churches. There's a huge new Pentecostal one in Quebec, and in Pennsylvania I visited a brand-new Greek Orthodox monastery. In spite of my ecumenical dreams, however, I don't share some of the finer theological tenets of these church-builders, namely the belief that everyone else is mistaken. It intrigues me, though, that it is so often the people who claim to be sole truth-holders who are raising new roof-beams and attracting enthusiastic young people to their churches. Why are the people who think that people of other churches and other faiths hold some truth that we need, *not* building new churches? It's like the old joke: what do you get when you cross a Jehovah's Witness with a Unitarian? People who go around knocking on people's doors for no particular reason.

Does being faithful to our old buildings sometimes get in the way of our faith in God? The Quebec government is putting money into maintaining church buildings—they call it *patrimonialisation*—and yet is busy banning public expressions of faith and faith education.

Our pilgrimage must take a different path. For the moment we must carry our burdens of history, culture, and religion with respect, but we must not worship them, nor must we let them tear us apart. Will we know when it's time to shut the door behind us and walk out into the world, carrying our church in our hearts, reaching out to the poor together (or *being* the poor together) and meeting with other Christians to pray in front rooms, as the first disciples did?

Anglicanism is losing sight of prophetic past

Church is 'treading water,' says theologian

CONTINUED FROM PAGE 5

the cause, since Scott's retirement in 1986 the Canadian church has retreated from prophetic ministry, focusing most of its energy on its own institutional survival.

'The Great Turning'

Don Grayston quotes from eco-philosopher and Buddhist scholar Joanna Macy, who uses the phrase "the Great Turning" to describe the epochal shift away from an industrialized society dependent on perpetual growth. Grayston sees Western institutions standing at this crossroads, faced with a moral choice.

"Selfishness—as represented by the tar sands, and Enbridge and so on—that's death. And then what's life? Occupy, in a very raw way, was a sign of life. So who's going to come out on top? Are we going to save ourselves, or are we going to collude in our own destruction?"

The Anglican Church, says Grayston, is "treading water." This paralysis, in Jeffrey Metcalfe's analysis, will only hasten its demise: "The Anglican Church should care about cultivating and preserving a just social structure, because it is that same structure that allows its own identity to function."

To that end, Metcalfe suggests the church create positions within each diocese for political theologians, officials whose entire job would be to leverage the church's voice in the public interest. Without a formal structure for this kind of engagement, Metcalfe says, "the church finds itself caught off guard when social movements thrust it into a public debate in which it should have been participating to begin with."

Like Saint Paul's Cathedral, caught between the worldwide

Occupy movement and the globe-spanning power of the City of London Corporation. In my analysis, the decision to side with the stewards of deregulated capitalism was short sighted, succeeding only in buying a little time. In the long term, the Anglican Communion took a big step away from the tradition of prophetic ministry, and thus its relevance to the 99 per cent.

This is a shame, because when a church really gets in gear, remarkable things happen. Things like the American civil rights movement, or the downfall of apartheid. Despite the horror and hypocrisy of sexual abuse and the Indian residential schools, the church is still a conduit for the moral authority expressed by the prophets, from Jeremiah to Jesus of Nazareth to Martin Luther King, Jr.

The Anglican Church is also home to people like Jeff Metcalfe, Dennis Drainville, and Don Grayston, as well as many more who share their convictions, if somewhat less publicly. Prophetic ministry may have helped steer the church into its current financial straits, but prophetic ministry also seems like the best chance the church has now for institutional sustainability.

Bishop Drainville puts it this way: "I personally believe the Anglican Church will be here for many more generations. Undoubtedly, the structure and presence of the Anglican Church will change over the years, but the Truth that it persists in witnessing will continue, because the world needs such hope." Amen.

Formerly Quebec City bureau chief for CTV News, **Kai Nagata** is writer-in-residence for *The Tyee* (theyee.ca), where this article first appeared. He lives in Vancouver.

CATCHING UP WHILE VESTING UP



Bishop Dennis Drainville (left) and the Roman Catholic archbishop of Ottawa, Terrence Prendergast, chatted as they vested in the sacristy of the basilica in Sainte-Anne-de-Beaupré on Feb. 25. The two were among approximately 40 bishops present for the consecration of two new auxiliary bishops for the Roman Catholic Archdiocese of Quebec: Bishops Denis Grodin and Gaétan Proulx. Bishop Drainville represented the Anglican Diocese of Quebec along with Archdeacon Bruce Myers, the diocesan ecumenical officer.

PHOTO: DANIEL ABEL

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ACW Scripture Meditation

By Maureen Taylor

JOHN 20: 13B-18

JESUS APPEARS TO MARY MAGDALENE

She said to them, "They have taken away my Lord and I do not know where they have laid him". When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbauni" (which means Teacher). Jesus said to her, "Do not hold on to me because I have not yet ascended to my Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.' Mary Magdalene went and announced to the disciples, "I have seen the Lord;" and she told them that he had said these things to her.

QUESTIONS FOR DISCUSSION:

1. Why did Mary fail to recognize Jesus?
2. What is the significance of Mary referring to Jesus as *Rabbauni*?
3. What is the foundation of Mary's faith?
4. What significant tenant did Mary help confirm for the early church?