



ANGLICAN JOURNAL

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RELIVING THE VIOLENCE OF SOUTH SUDAN

A refugee camp in northern Uganda was the last place the Rev. Reuben Garang expected to be reunited with his brothers and sisters. They had been separated for 25 years, following the second Sudanese civil war in the 1980s.

Garang, now an Anglican priest living in Winnipeg and a Canadian, had planned an emotional reunion to take place Dec. 2013 in Jonglei, South Sudan. He hadn't been there since his teens. He



The Rev. Reuben Garang

basking in the independence that South Sudan achieved in July 2011. Instead, he found himself reliving the nightmare he thought was over.

bought little gifts for his relatives and looked forward to saying prayers for his late parents and

When Garang left Canada on Dec. 15, he was unaware that, on that same day, a new and bloody conflict along ethnic lines had erupted between the forces of President Salva Kiir and the allies of his former vice-president, Riek Machar.

Garang arrived in Uganda on Dec. 17 and was told by his sister-in-law that his cousin was among those confirmed dead; other relatives were making plans to flee. Also, no planes were flying to the

capital, Juba, the only way in and out of South Sudan.

Garang was in utter shock and disbelief. In the 1980s, at the height of the civil war, he was separated from his family and became a child soldier. He later became one of 20,000 "Lost Boys and Girls of Sudan," a term used by aid workers for Nuer and Dinka children, ages 7 to 17, who were orphaned or displaced by the internecine conflict and ended up in

See We, p. 8

PHOTO ABOVE AND DETAIL BY ZONIMIR ATLETIC



JESUS FALLS

Tradition says the condemned Jesus fell three times on Jerusalem's Via Dolorosa as, flogged, he carried his cross along the "Way of Suffering" to his crucifixion. Some link Jesus' falling to humankind's fall with Adam and Eve. The above depicts Jesus' first fall on the path from Jerusalem to Calvary. A feature in our May issue will highlight the holy city of Jerusalem.

ALLELUIA ALLELUIA ALLELUIA ALLELUIA ALLELUIA ALLELUIA ALLELUIA



OF RABBITS AND RESURRECTION

The innocent, faith-refreshing joy of children

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6 Making faith one with work and life



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LUTHERAN CHURCH CHARITIES/TIM HETZNER

A journey like no other

BY HERBERT O'DRISCOLL

You are exhausted and surrounded by an almost palpable fear.

YOU FEEL a wave of sadness because of all places, you associate this house, here in Bethany, with warmth, security and friendship.

You recall the last week or two, the shocking intensity of public reaction after the episode with Lazarus. You had to leave the city area, but friends kept you apprised of the furor. The Sanhedrin had

met and branded you a national threat. The high priest himself had called for your execution as an urgent political necessity.

Yet you knew that the time for staying away was over. Against their will, you took the faithful group east across the hills to the Jordan Valley road. You spent a couple of nights along the way, using the precious hours to share some reflections. It was the long way back to Bethany, but the safest...down through Jericho and over the valley floor, to the

Roman army road that climbed the escarpment then dropped into the village.

That was two days ago. Yesterday, you and the group came here, to the only safe house you have now. Tonight, Martha has given a dinner for the group. But even her warmth and vivaciousness can't overcome the sense of foreboding.

Suddenly, the gathering falls silent. Mary, the quiet one, the introvert, gets up, crosses the room, takes a small jar and moves toward you. Calmly, she pours oil on your head.

There is a wild outbreak of reactions. One voice cuts across the group, that of Judas—dismissive, sneering, cynical.

You are desperately trying to get a grip on your feelings. You know Mary's act is no sentimental or hysterical gesture. You know this sensitive, quiet woman has exposed the deep, unnamed fears of everyone in the room. Her action forces you to name what you know must be faced. "Leave her alone," you say. "She bought it so that she might keep it for the day of my burial." Death now sits at the table.

Thirty-five years later, writing his book on Patmos, John will remember this moment. He will remember your last week

and the journey you must now take through its terrible days and nights.

Sometime in the wakeful hours of the night, you decide to make the first move. You leave the house just after sunrise and walk around the south shoulder of the mountain until the city faces you. It clings to the jagged hills, like an animal at bay, waiting to spring. Later in the morning they bring you the pathetic donkey; the first ragged cheers ring out. Step by scrambling step, you move down onto the stage of the cosmic drama. Crowds cheer and curse you; your body is tensed for the first blow or flung stone.

That night, you return to Bethany, exhausted.

Each day you continue this rhythm. From Bethany to the city, and back; from friendship to confrontation; from public exposure to sleepless hours.

There is constant confrontation now. You can feel the agony of friends, who helplessly watch you. You know very well the rising murmur behind official doors. You are aware a net is closing, but you have decided there is no other way.

Thursday, you book the room, because otherwise it may be too late to share the meal. But there is a terrible difference from the customary tradition. This may be the king's feast, but on this night, the king is himself the meal, his blood the wine—your body, your blood.

Out into the night. First, you feel paralyzing fear, then an extraordinary sense of peace. Night becomes day. Faces appear and recede; voices rise and fall, spitting questions, abuse, charges. There are the torches of Herod's atrium of lechery and decadence, and later the clink of iron on stone in Pilate's city headquarters.

Now comes the dawn, the shrieking, endless tunnel of the crowds, a sense of falling through blood and pain, lashes and cruel laughter. Familiar voices call and fade, until you are thrown like an animal and the butchery begins. You hang in the blazing sun until the sky mercifully clouds over. And though you call and scream, even God seems no longer with you.

* * *

No one can dare walk with you now into the shadowlands. There will be a dawn of terror and glory. The world will split asunder, and death itself will die. Those who love you will weep until their tears turn to joy by the lakeside where they first met you. You will invite them to a simple meal, as once again you invite us to the joy of our Eastertide.

HERBERT O'DRISCOLL, former dean of Christ Church Cathedral in Vancouver, is a well-known preacher and author of many popular books on the spiritual life and Bible interpretation. He lives in Victoria, B.C.



“Calmly, she pours oil on [his] head.”

Making real the joy of faith

A. PAUL FEHELEY

Over the course of my life I have encountered adults for whom joy, wonder and the meaning of life have almost vanished. Often this comes from the anxieties that people face with issues ranging from financial instability and illness, to their grown children's struggles to find employment, their aging parents' clinging to the challenges of living alone and the painful decisions to be made about nursing homes or seniors' residences. When these times of feeling lost occur, they inevitably have a distressing effect on people's faith.

No one has simple answers to complex issues. Some will look to self-help books or the Internet for quick-fix solutions, but if it's an infusion of joy and faith that's needed, I would rather look into the hearts and lives of young children to find the answers to rediscovering life and belief in the divine. In all honesty, children have taught me more about faith than most textbooks or seminary training ever did. Two



stories especially come to mind.

In one parish where I served we could not afford to buy the 14 Stations of the Cross that depict Christ's journey, from his trial

through his walking the Via Dolorosa and finally his entombment. Calling upon the talents of the whole parish, we cut 14 pieces of cardboard and labelled each with the name of the station. Adults and children both contributed, and created the station they had chosen by drawing, painting, gluing on fabric or making a collage on the cardboard.

One station in particular remains etched in my memory. A young girl chose the 13th station, in which the body of Jesus is taken down from the cross and laid in his mother's arms.

In beautiful simplicity she drew Mary holding Jesus, but he was an infant—Michelangelo's *Pietà*, seen through the eyes of a child. The love expressed in the weeping Mary, holding her son at perhaps the most painful moment of her life, was palpable. Through her art, the girl showed the deep meaning and sense of loss of the death of Christ. As the hymnist so aptly wrote, "did e'er such love and sorrow meet..." ("When I Survey the Wondrous Cross," hymn 386, *Common Praise*).

A few years later, the children of another parish taught every adult in church on Easter day the meaning of faith. The children came to the chancel steps for the children's chat. As they sat down, from within my vestments I drew out Barnaby Bunny, a beautifully crafted hand puppet that went halfway up my arm. Barnaby hadn't been in church before, and it was the children's task to tell him the Holy Week story. Enthusiastically, the children relived the Palm Sunday procession, the washing of the feet (or paws, as Barnaby asked) of Maundy

Thursday and the crucifixion of our Lord on Good Friday.

Barnaby was placed in a large box as the children described Jesus being placed in the tomb. "Is that where the story ended?" I asked.

"No, no," they shouted. "On Easter Jesus rose from the dead."

I reached into the box and pulled out a live rabbit. The children's joy was overwhelming as they giggled, gasped, screamed, laughed and hooted with excitement. One child just stared, saying over and over, "Bunny, bunny, bunny." Their reaction to Barnaby's becoming real was simple, honest and direct. On that Easter morn, they understood that faith is about being alive, and that joy and laughter are at the heart of it. To look into the soul of a child is to experience again what faith is.

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

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LETTERS

'ANGLICANS IN PUBLIC LIFE'

I would like to thank Diana Swift very much for [writing] about Anglicans, prominent in our Canadian society, who are attempting to live out their faith in the world. Whether we agree with their actions or not is not the point. The point is that these people all have the courage to acknowledge their faith as a basis for their careers and lives in the public and private sectors. They are good examples for all of us, lay people and clergy, who are called to live our lives by our faith in the world. That is what our Marks of Mission are all about. I have found all the articles very interesting and look forward to more.

Mary Dove
Kamloops, B.C.

DISMAYED

As a resident of B.C., I feel bound to comment on the article about our premier [Christy Clark, Feb. 2014, p. 11]. Perhaps the rest of the country is unaware that B.C. Liberals



COURTESY GOVERNMENT OF BRITISH COLUMBIA

Clark chats up some future constituents last June.

are by no means liberal. They are mainly recycled Social Credit members and various other right wingers cobbled together to make sure that the NDP cannot get back in. As such, social programs are being cut and unions attacked.

As minister of education under Gordon Campbell, Christy Clark led the effort to discredit teachers and drive them to strike (they didn't) by taking away teachers' right to negotiate class size. A judge has ruled against that act as being unconstitutional and

fined the B.C. government \$2 million, [a ruling] the Liberals plan to contest.

Christy Clark was not twice elected. The first time was a crowning by the Liberals when Gordon Campbell left. In the more recent election, she lost her own seat and had to push aside an elected member in Kelowna.

You get the picture. Quite a few British Columbians would be dismayed to see her held up as exemplary. I am one.

Susanne Cooper
Summerland, B.C.

WALK TOGETHER

For the most part, I enjoy reading the *Anglican Journal* from cover to cover. I especially enjoyed reading the article about our B.C. Premier Christy Clark [Christy Clark, Feb. 2014, p. 11] and how she incorporates her faith in her daily life. I admire people who can live their faith day to day to the glory of God. We need good examples to remind us about forgiveness and kindness in dealing with the rest of the human race.

I do not agree with the sentiments expressed concerning your coverage of Don Cherry [Letters, Jan. and Feb. 2014, pp. 4-5]. I think he's probably the most truthful, real person you could ever wish to meet—maybe a bit too rough around the edges for some, but he's never afraid to credit God with standing by him in every decision he's ever made. I believe he has integrity, and his faith in God has always been an integral part of his everyday life. The fact that he is passionate about hockey is part of his charm. You never have to

wonder what he's thinking. People like him tend to get in trouble at times because they aren't often "politically correct" in their comments. Tradition is important to him and Christy Clark—and to many of the rest of us. The Anglican church may want to listen to that.

The other reason I enjoy your paper is the column by Bishop Mark MacDonald [Walking together]. I hope one day he becomes our primate—we could all benefit from his peaceful, insightful, loving, down-to-earth leadership. He's probably the most Christ-like leader we've seen in the Anglican church in a long time. I don't necessarily agree with the separation of the Anglican church into indigenous and the rest of us, but I understand where it comes from. I'm hoping one day we can all see each other as part of the same human race and work together to make our world the place that God created with such love.

Betty Morrison
Ashcroft, B.C.

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Canada



MICHAEL THOMPSON

The Canadian primate chairs the Metropolitan Council of Cuba, which provides oversight and advice to the diocese of Cuba. Archbishop Hiltz was in Havana for its diocesan synod and visited some parishes, including El Calvario, above.

El Calvario

FRED HILTZ

It was literally a full house with standing room only at the eucharist on Sunday, Feb. 16 in Luyano, a very poor area in Havana, Cuba. I was warmly welcomed, along with the Ven. Dr. Michael Thompson (general secretary, Anglican Church of Canada), Dr. Andrea Mann (global relations co-ordinator, Anglican Church of Canada), the Revs. Drs. Ed and Kaye Schmitt (priests from the diocese of New Westminster who served several years in the diocese of El Salvador and joined us out of interest in the church in Cuba). The congregation has been gathering for worship in the priest's house ever since "El Calvario"—their lovely temple, as they call their church building—was completely destroyed in a hurricane almost 30 years ago. They are a people of deep faith, much love and abiding hope. They sing and pray with a joy and passion that is incredibly moving.



two years ago, the foundation had been poured and the walls were up. Now it has a roof and a bell tower. Inside, a balcony wraps around three sides of the worship space. The lectern and pulpit are in place. As funds become available, the walls are being painted pastel yellow, with white trim. In the wall behind the altar, an opening has been cut in the shape of a cross, through which the sunlight will pour in over the people.

With great enthusiasm, they said this temple will serve not only as a venue for worship but

After the liturgy, they were very excited to show us the considerable progress made in the construction of their new temple. When we last saw it

also for a number of community programs: medical clinics, elder care, support for single parents and help for families and individuals struggling with addictions. There are also plans for a fully fenced playground for children and youth.

Aptly named (El Calvario means "Calvary" in English), this congregation is what the Archbishop of Canterbury calls "a cross-shaped church," not so much in form and fabric as in spirit and service. It sees the community through the cross—its suffering and its hope. It sees the community through the love of the crucified and risen Lord, and the new life to which his eyes and heart and hands invite us all.

In whatever state of detailed completion El Calvario may be, it will be consecrated on Easter Day. How awesome is that? Alleluia!

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

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

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

WALKING TOGETHER

Becoming a family

MARK MACDONALD

Colonial governments and First Nations certainly saw the treaties from different cultural perspectives.

For colonial governments, treaties were an exchange of land and authority on the First Nations' side, for the protection of certain "reserved" rights and territories on the colonial side.

For First Nations, I have heard our elders say that the process was seen in a religious and spiritual light, and involved making a family and clan relationship between First Nations and the colonial governments and their peoples. This was to be confirmed by sharing, mutual accountability and a self-determining freedom for all parties that could only be constrained to the common benefit of the new family.

This difference in perspectives still disturbs the relationship between indigenous peoples and modern colonial institutions at multiple levels. Western institutions, such as churches and governments, tend to look at indigenous peoples through bureaucratic and programmatic eyes: what kind of program must we develop to help these people?

Indigenous peoples tend to



ask: what kind of relationship must we have in order to help each other?

There is value in both viewpoints,

but from a church perspective, the indigenous perspective has to have priority—not only by the logic of our own Christ-centred faith, but also by the promise of this new relationship implicit in our religious, ceremonial and spiritual presence at the treaties.

Churches have often acted as other Western institutions do, importing models from other institutions—government, business and the military—to guide their policies and procedures and to provide measures of value and efficiency. Though this process is well hidden in many of our most basic assumptions, particularly among those of us who are trained and authenticated institutional leaders, the assumptions of these adopted models is the source of some frustration, both for the feelings of many of our members and, it seems, for our hopes for a better future.

An indigenous friend recently said that the problem is that we have been institutionalized and not catechized. This means, at least at one level, that we have been taught how to behave in an institution, but we were not given the spiritual tools to grow into mature believers in a community of culturally related Christian spirituality, teaching and practice. This relates to the problem of relationship mentioned above. Indigenous peoples have consistently resisted the institutional approach, but have often responded enthusiastically (if quietly and at some distance from the missionaries) to the relational approach. Today, many others, especially our young people, do the same (something that Pope Francis seems to understand quite well).

Jesus died to save us and remake us a family—a family with the rest of the human community and, we must insist, with the community we have in creation. We believe that in Jesus' death and resurrection, this family-ness is revealed as creation's beginning and destiny—a family in all of our glorious, perplexing and life-giving diversity. It is the church's great responsibility and wonderful joy to live this reality today.

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

LETTERS



PRINTED SOLACE

I read with great interest the thankful letter from the chaplain at Warkworth Institution, Ont., in the Feb. *Anglican Journal* [With thanks, p. 4], to which I am now a "subscriber."

I can appreciate his position in that I was an avid reader of the *Journal* during my recent time at Pittsburgh Institution, Ont. I know a number of other "guys" who waited patiently for the new issue to arrive. As clerk to the chaplain, I was able to secure a copy for myself and let the other men know when the *Journal* had arrived. I often sent my copy along to someone else in the institution during those times when the need was greater than the quantity.

God got me through my time in prison—my first (and only) time—as I found my way back to Him during those very difficult times.

Thank you.

Name and city withheld by request

CHERRY CONFESSES

To compare fans of hockey fights and fans of bullfights

does not belong in the *Anglican Journal*—that's for another arena. Instead, let us consider the General Confession, which the eminent Anglican Donald S. Cherry knows by heart.

He is certainly to be commended for confessing, like the rest of us, that he is a miserable offender who has erred and strayed from God's ways; that he has left undone those things that he ought to have done and done those things that he ought not to have done, and so forth. It is refreshing to learn that such a prominent sports critic undertakes true repentance, like the rest of us, in the hope of divine pardon.

In his letter in the Feb. 2014 *Anglican Journal* [No time for meekness, p. 4], Mr. Cherry mentions turning the money changers out of the temple as one example of the use of physical force by Jesus. Will he please remind us of other occasions when Jesus used physical force?

Now we must avoid disliking Mr. Cherry. In order to do so, I immediately change the channel every time he appears by chance on my television screen.

Now I will add to that a reminder to myself—that he recites from memory the General Confession, by Archbishop Cranmer, martyr.

Frederick J. Thorpe
Ottawa

Discerning God's call

ANDREW STEPHENS-RENNIE

I LEFT HOME in 1999. Having packed what I needed in the back of my parents' Toyota Camry, we drove the three and a half hours from Cambridge to Kingston, Ont., where I would spend the next four years. As I was preparing to leave home, I had so many questions. What would it be like? Would residence bring all the chaos



I'd seen in the movies? What would I learn? Who might I become?

I wasn't the only one with questions. Members of my family and church community all seemed to be asking the same thing: "Are you going to be a teacher?" I was moving 350 km down the road to study English literature, and my community was concerned that I had a plan for gainful employment. I did not.

I knew that I loved literature, and that was enough. My community was concerned for me and for my future (not to mention my future employability). These were valid concerns, but they were not the questions that kept me up at night. Thoughts of a steady job, benefits and a pension had not crossed my mind. I was hungry

I was moving 350 km down the road to study English literature, and my community was concerned that I had a plan for gainful employment. I did not.

to learn, to find out who I was and to figure out how the things I cared about could be used to God's glory.

Perhaps such thoughts seem strange for a 19-year-old. And yet, these were the questions that animated my life at that time. Unsurprisingly, they are questions that continue to guide my ministry to this day. What I find most beautiful is that these questions were nurtured by my family, by my church community and by countless elders and mentors along the way.

These are questions each of our parish communities needs to nurture. As young people discern their path and their future vocation, we need to find ways to ask questions that go beyond, "Are you going to be a priest, a farmer, a teacher or a chef?"

We need to ask, as Christian author and activist Shane Claiborne suggests: "What kind of priest, farmer,



teacher or chef are you going to be? How are you (and your community) going to embody the Christian gospel in all of life? How will you connect your deep, God-given gifts and passions with the world's great needs?"

In the same vein, we should be challenging and accompanying young people as they ask such important vocational questions. I think this is what excites me most about discernment programs such as the new Ascend Leadership Project in the diocese of Edmonton. (Visit www.ascendleadershipproject.com.)

These programs take seriously the need to discern God's will for our lives, not just in what we do, but how we do what we do. For participants, they provide an intentional time of

formation, leadership development and discernment. Such discernment may lead to a sense of God's call to serve the church in ordered ministries, or it may deepen a young person's sense of baptismal ministry.

Whatever the case, such intentional gathering, transformation and sending are precisely what our church needs. We need more people—young and old—who fully embrace the depth of their baptismal call. We need more people who will sense God's call and respond in ways that passionately and compassionately integrate our common faith into daily life and work.

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

LETTERS (continued from p. 5)

Mighty instrument for solemn settings

Kudos to any church that fundraises to purchase a church organ. The beautiful sound of a good organ fills the church, our hearts and our souls.

Again, thanks to Liz Russell (Canmore, Alta.) for using technology to provide music—and organ music at that—to parishes that do not have music [*Technology subs for organs*, Feb. 2014, p. 2]. That was a great article.

It is unfortunate that many people do not appreciate, or probably have not heard, the sound of the "king of instruments." I am a church musician myself and was in Melk, Austria, one Sunday morning. I went to mass. As I opened the door, the organ was filling the church with music and rumbling through the floors. I just had to sit down. In Leipzig, Germany, I went to J.S. Bach's church. The organist was practising. I sat down by Bach's tomb and listened. Our churches are missing out on a wonderful experience.

Diane Brown
Campbell River, B.C.



MINERVA STUDIO

MOSES' EXHORTATION

Bishop Mark MacDonald has hit the nail on the head again with *Only God can save us* (Feb. 2014, p. 5). The only way the article could have been improved would be the addition of a few relevant scripture passages.

The current challenge and opportunity surrounding aboriginal rights and mineral resources is so like the Israelites about to enter the Promised Land when Moses said, "I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live" (Deut. 30:19).

Christianity has been tried and found difficult.

David Bowring+, Toronto

WISHING FOR MORE

Notwithstanding the related content, what is the recipe for the chocolate dessert on the *Anglican Journal's* Feb. 2014 cover? Valentine's Day looms.

W. Max Setliff, PhD
Kirkup, Ont.



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

NEWS



CONTRIBUTED

New online resource targets formation for youth ministry.

CLICK ON THEOLOGY

People involved in youth ministry who are looking for theological education and development can now access a new online resource. Trailblazing is a program developed by the Ask & Imagine youth theology program at London's Huron University College and the Anglican Church of Canada.

"We think it is a one-of-a-kind resource," said Judy Steers, program director of Ask & Imagine and coordinator for youth initiatives for General Synod. While there are many online resources that offer Bible study tips or

"grab and go" talks and games that youth ministers can use, Trailblazing is intended to offer leaders the theological education to better understand such activities, build theological literacy and "create a cadre of thinking, reflective youth ministers," Steers said.

Individuals and groups can access interactive multimedia modules by subscribing at trailblazing.anglican.ca. The first four—Intro to Theology, Youth Ministry Foundations, Worldview & The Gospel, and Practice & Belief—are online now. More will be added.

—LEIGH ANNE WILLIAMS



Sorrento Centre

Sorrento Centre faces a defining and encouraging moment in its history; our financial base and aging facilities need new investment to continue supporting recent program growth.

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The Sorrento Centre 2014 Program Guide is now available on the website. You can download or print the Guide from the website, or request a copy be sent to you. The Guide has 36 pages full of outstanding summer courses, workshops and retreats for families and individuals of all ages.



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CONSERVING THE CREE LANGUAGE

On Wednesday evenings the hall of St. Alban's Cathedral in Prince Albert, Sask., is abuzz with activity as young and old gather over a typical meal of bannock, soup or stew, vegetables and fruits.

As soon as the plates and utensils are cleared, the walls reverberate with voices enunciating words and syllables of a language that has long been lost to many native people. Welcome to the Cree language class at St. Alban's, a new, 39-week program that has received \$15,000 in funding from the Anglican Healing Fund.

The program has attracted a mix of students—ages 7 to 70—aboriginal and non-aboriginal, Anglican and non-Anglican. It began when the dean of St. Alban's, Kenneth Davis, arrived in Prince Albert in 2010 and wanted to learn Cree since half of the cathedral's morning congregants and a majority of Christians in northern Saskatchewan are Cree. "I began looking around for people and institutions that might offer language teaching, and there were none," Davis recalled.

Davis discovered he was not alone in wanting to learn Cree. Loss of ancestral language, identified as one of the tragic consequences of residential schools, had affected many third- and fourth-generation natives. "They wanted to learn the language of their grandparents...and they wanted to teach it to their children and grandchildren," said Davis in an interview.

Davis sought funding from local charities to create a Cree language course but



PERRY BERGSON/PRINCE ALBERT DAILY HERALD

Dean Ken Davis and the Rev. Samuel Halkett are on a mission to help resurrect the Cree language in Prince Albert, Sask.



KEN DAVIS

The community response to the free Cree language classes has been phenomenal, says Dean Ken Davis. The program was designed for only 20 people, but 79 signed up.

was not successful, until he applied to the healing fund. He didn't have to look far for an instructor—the Rev. Samuel Halkett, a diocesan deacon, had been a Cree teacher. He was not only available but also eager to teach the class. His wife, Elizabeth, could prepare the pre-class community meals.

"It's a wonderful feeling to be able to share my knowledge and language

with others," said Halkett in an interview. "It's pretty inspirational to get back something that you've lost along the way, especially if it's your heritage, eh?"

Cree was Halkett's first spoken language. He also studied the language formally—learning its grammar and structure. Cree is "a beautiful, smooth language," with different dialects, he explained. He's teaching the

Y dialect, the easiest and most commonly used.

Response has been phenomenal; the program was designed for only 20 people, but 79 signed up. The classes have fostered "a great spirit of fellowship and good humour," Davis said.

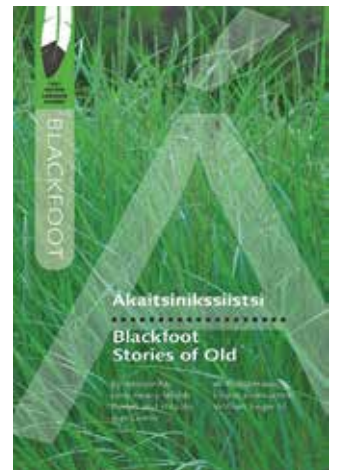
Halkett's method has been interactive and unconventional. Students started by assembling an 18-foot teepee, incorporating the teaching of culture with language instruction. "We learn about the traditional values of First Nations communities, which have absolutely perfect co-ordinates in Christian teaching, and Sam, being both a devout disciple of Jesus and a great cultural leader and teacher, can marry the two in a wonderful way," said Davis.

Halkett puts students in everyday situations, where they talk about the weather or ask for bread or butter at mealtimes. He also invites them to share what they'd like to learn. "I tell them, 'This is your class,'" he said.

Terry Pelletier, whose biological family speaks Cree, was inspired by elders at First Nations gatherings to learn the language. "I'm surprised how quickly I'm moving along," he said.

Davis hopes that by the end of the program, he'll be able to "greet, respond, understand and carry on a conversation when I'm meeting my brothers and sisters who are Cree." Beyond that, it's his "heart's desire" that the Cree language be restored, renewed and reintroduced in families, building bridges and promoting healing.

—MARITES N. SISON



NATIVE READERS

The University of Regina Press (URP) is publishing a series called First Nations Language Readers—story collections designed as teaching tools for beginners wanting to learn particular languages and study the cultures of the people who speak them.

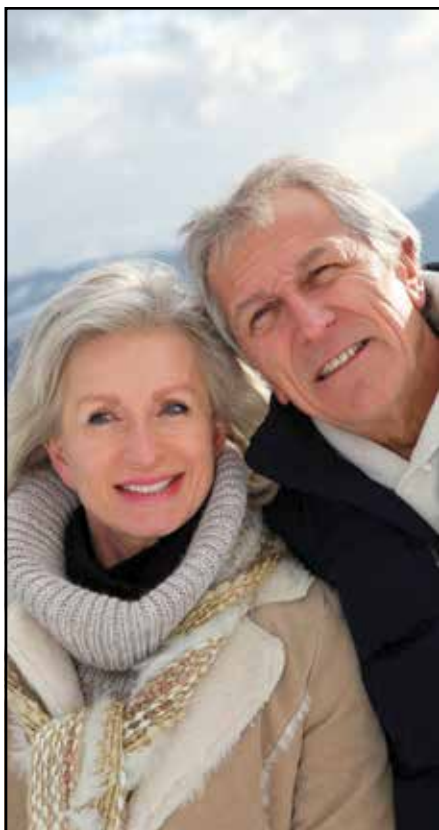
In April, *Blackfoot Stories*, a collection of eight stories told by Lena Russell, will be released. Russell, a fluent Blackfoot speaker, collaborated with University of Lethbridge linguist Inge Genee. Blackfoot is not usually written in syllabics, so unlike other books in the series, the stories are presented in the Blackfoot language using the Roman alphabet, together with the English translation only. The book also includes a Blackfoot-to-English glossary containing all the nouns, verbs and adjuncts found in the texts, as well as stress or pitch accents over the vowels.

Also slated to be released this year is *Woods Cree Stories*, written and translated by Solomon Ratt, a Woods Cree speaker and educator at the First Nations University of Canada.

Another book on the language of the Lillooet (St'át'imcets) is planned for 2015.

These books follow two others published for Plains Cree and Saulteaux by the University of Regina's predecessor, the Canadian Plains Research Centre Press. Renamed URP in 2013, the press continues to focus on indigenous publishing. Publisher Bruce Walsh would like to see the series map the 75 aboriginal languages of Canada.

—LEIGH ANNE WILLIAMS



Gift Plus Charitable Annuity helps fund visionary ministry

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

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

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

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

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



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PRIMATE'S COMMISSION

The 17 members of the Primate's Commission on Discovery, Reconciliation and Justice will hold their first meeting in Toronto this spring, possibly in time to report to Council of General Synod in May.

“No one said no...there's a spirit.”
—Ginny Doctor

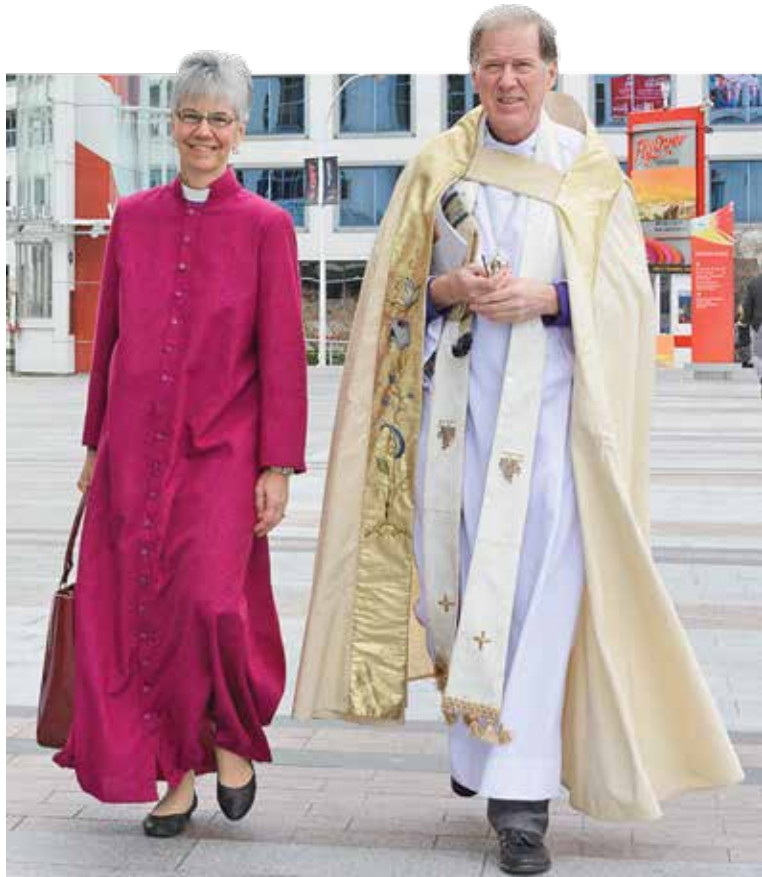
The commission's mandates are threefold: to address the church's plan of action to follow up on General Synod's 2010 repudiation of the Doctrine of Discovery; to respond to the question “What does reconciliation look like?” (posed by Justice Murray Sinclair, chair of Canada's Truth and Reconciliation Commission); and to discuss the church's commitment to addressing persistent injustices suffered by indigenous peoples in Canada.

“The commission will make recommendations to General Synod in 2016, perhaps in the form of resolutions,” said Ginny Doctor, co-ordinator for indigenous ministry and staff support for the commission. Doctor said the commissioners are committed and optimistic. “No one said no. That means there's a spirit.”

The first item on the agenda is the Doctrine of Discovery. Developed by states and churches (Anglican included) in the late 15th century, the doctrine granted the first European power to “discover” an indigenous territory the right to own, rule and exploit it in the name of the crown and Christianity. Indigenous people feel the doctrine's effects today.

In 2010 the Anglican Church of Canada formally denounced the doctrine at General Synod. In his presidential address to the 2013 synod last July, the primate, Archbishop Fred Hiltz, reiterated the church's commitment to follow through on the repudiation with tangible action and to address reconciliation and injustice through this commission.

The 17 lay and clerical commissioners are largely indigenous. By region, they include: Arctic: Dean Jonas Alloo, Verna Firth; British Columbia: Stuart Smith, Lilly Bell; Alberta: Archdeacon Sidney Black; Saskatchewan: Sol Sanderson; Manitoba: the Rev. Stanley McKay; northern Ontario: Bishop Lydia Mamakwa, the Rev. Amos Winter; southern Ontario: Archbishop Terry Finlay, the Revs. Andrew Wesley, Laverne Jacobs and Riscylla Shaw, and Ellie Johnson, John Bird and Jennifer Henry; New Brunswick: Graydon Nicholas. A youth representative from the National Indigenous Bishop's Youth Council will be selected later. —DIANA SWIFT



BAYNE STANLEY

Bishop Melissa Skelton, shown here with Archbishop Fred Hiltz at her consecration in the diocese of New Westminster, may have sister bishops in England this year. Skelton is the eighth female bishop in Canada.

WOMEN BISHOPS IN C of E?

The Church of England could see the appointment of its first woman bishop by the end of the year.

On Feb. 11, the General Synod of the Church of England voted to fast-track the legislative process enabling women to become bishops. It cut the period of consultation with its 44 dioceses from six months to three, reported the BBC. The synod is expected to vote on the proposals for the consecration of women bishops as early as July this year, and not in 2015 as had been expected.

The proposal to cut the consultation period was approved by 358 members; 39 others voted against and nine abstained.

“Provided a majority approves it by the May 22 deadline, the General Synod will be able to hold the final approval debate in July, less than 20 months after the failure of the earlier legislation to secure the necessary two-thirds majorities in November 2012,” reported

the Anglican Communion News Service.

If passed by a two-thirds majority in all houses at General Synod, the legislation would go to Parliament for approval.

“We have agreed, and God willing we follow this through over the next few months until it is part of an agreed measure, that we will ordain women as bishops,” said Archbishop of Canterbury Justin Welby in his presidential address to General Synod. “...We want all parts of the church to flourish. If we are to challenge fear, we have to find a cultural change in the life of the church, in the way our groups and parties work, sufficient to build love and trust.”

The Church of England voted to ordain women in 1994.

Elsewhere in the Anglican Communion, women have been ordained as bishops in Canada, the United States, Cuba, Australia, Aotearoa, New Zealand and Polynesia; Swaziland, South Africa, Ireland and South India.

—STAFF



TSANG-HING HO

The Archbishop of Canterbury during his visit to Hong Kong last October.

CANTERBURY COMES TO CANADA

Archbishop of Canterbury Justin Welby is planning a trip to Canada from April 7 to 9 for a private visit in Toronto with Archbishop Fred Hiltz, primate of the Anglican Church of Canada. The meeting is part of

Archbishop Welby's commitment to visit all the primates of the Anglican Communion before the next Primates' Meeting. Watch our website anglicanjournal.com and see our May issue for coverage. —L.A.W.



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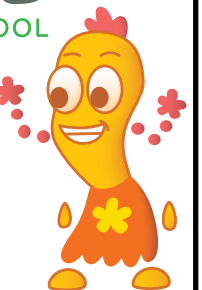
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ARTS AND CULTURE

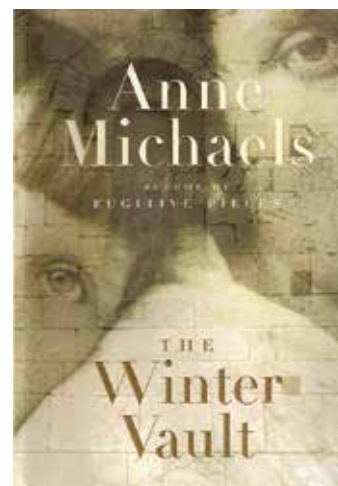
SECULAR STORY, RELIGIOUS THEMES

BY COLIN R. JOHNSON

It takes time for the “winter vault” to appear in Anne Michaels’ novel (over 240 pages in), but it is an apt title for this beautifully crafted story of dispossession and adaptation, of loss and hard-won hope, of the creative capacity of story to open the way to reconciliation and the power of love to realize redemption.

If you were raised some years ago in a small town or in the countryside, as I was, you will know what a winter vault is. Before the days of mechanical diggers and ground thawers, there were no burials once the ground froze. The coffins of those who died during winter were placed in a stone mausoleum, awaiting spring burial—a winter vault. It was unfinished business, grief prolonged.

This story begins 50 years ago on the Nile, where a young Avery, joined by his wife, Jean, works as an engineer on the relocation of Pharaoh Ramses’ magnificent tomb, about to be swallowed in the waters rising behind the new Aswan Dam. He had met his botanist wife in a small Ontario village while he was working on its relocation, as the construction of the new St. Lawrence Seaway buried old communities under a moved river. These miracles of modern engineering also brought systematic destruction and



BOOK REVIEW

THE WINTER VAULT

By Anne Michaels
McClelland & Stewart, 2009
ISBN 9780771058905
352 pages

“counterfeit reconstruction” to make it look as if everything was the same—it wouldn’t be. The impact on people’s lives of these still amazing feats of human construction has destructive consequences. There is collateral damage: ecological, social, political, personal.

Michaels’ writing is eloquent. Not surprisingly, she is an award-winning poet, and her liquid prose resonates with the lyrical word play of poetry. This is not a book that all will like. Like poetry, the precision of the language evokes meaning rather than defining action, suggestively connecting ideas,

people and events that previously seemed separate, leaving the reader to interpret nuances and emotions. It is not a simple book. It is one to be read reflectively, savouring the images, delighting in the descriptive phrases and pondering their wisdom. Those wanting a fast-paced narrative or rollicking adventure will need to look elsewhere.

When we read a beautifully written novel, it reverberates in the contexts of our lives: the environmental dislocation, the loss of ancestral lands and cultural roots, the corrosive effects of grief and distance in relationships, the tentative possibilities of reconciliation at the place of deepest pain. In the end, new life is found at a tomb.

We are in the season of Easter, where the waters of baptism create a new identity, where betrayal and loss are reconciled and healed, where the tomb—the winter vault—leads not to final burial but to resurrection.

Water, location, identity, death, resurrection... *The Winter Vault*, a book about hope, invites us to consider these essentially religious themes in an outwardly secular story.

ARCHBISHOP COLIN JOHNSON is the archbishop of the diocese of Toronto and metropolitan of the ecclesiastical province of Ontario.

NEWS

ACC-UCC TALKS TARGET DIFFERENCES

“Both friendly and intense” is how the Rev. William Harrison describes the third dialogue between the Anglican Church of Canada and the United Church of Canada, which wrapped up in Vancouver Jan. 16. An interim report will be submitted for Council of General Synod’s May meeting.

The talks focused on the doctrinal identities of the two churches, including understandings of sacraments and orders of ministry, with “both sides willing to engage and ask tough questions,” according to Harrison, the Anglican co-chair. While previous dialogue focused on commonalities, this phase addressed differences.

For the previous two dialogues, see *Drawing from the Same Well: The St. Brigid Report* (anglican.ca/faith/eir/sbr/).

Differences notwithstanding, “We found that on core theological commitments (as expressed in the Nicene and Apostles’ Creeds, for example) we are really in much the same place, facing common challenges,” Harrison wrote in an email to the *Anglican Journal*.



GLENN SAWATZKY

Members of the Anglican-United Church dialogue gathered at the Vancouver School of Theology in January. Front row (l to r): Gail Allan, Paula Sampson, Sandra Beardsall, Stephen Silverthorne. Back row (l to r): Andrew O’Neill, Gordon Jensen, Donald Koots, Bruce Myers, Elisabeth Jones, Lynne McNaughton, William Harrison.

In the discussion of eucharistic prayers, for example, Harrison was “vividly aware of the difference between our tradition that insists upon communally-authorized liturgies and the United tradition that gives the presider freedom to compose a liturgy.” But he was pleased to learn that United Church instructions for creating a eucharistic prayer include “all of the elements

of a eucharistic prayer as we understand and expect such a prayer.”

Future dialogue might address the two churches’ understanding of ordained ministry in the life of the church.

Relations between the two denominations were strained after General Synod rejected a long-discussed formal merger in 1975. Dialogue resumed in 2003. —LEIGH ANNE WILLIAMS



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FILM FEST FOCUSES ON HUMAN RIGHTS

Chronicling humanity's inhumanity

No frame is wasted in first-time feature filmmaker Marta Cunningham's *Valentine Road*, a powerful documentary about the 2008 murder of openly eighth-grader Lawrence ("Larry") King by his classmate and crush, 14-year-old Brandon McInerney.

Set in California, this wonderfully crafted film is one of eight featured in the 11th Human Rights Watch Film Festival, co-presented by Human Rights Watch and the Toronto International Film Festival (TIFF) at the TIFF Bell Lightbox, Feb. 27 to March 6.

Cunningham skillfully juxtaposes seemingly incongruous but important symbolic images, and she is able to get people to reveal themselves as they truly are. In one memorable scene, a group of white women jurors are gorging themselves on gooey pastries as they talk about the torment of having to punish McInerney, who looks like such a sweet boy, and really, "where's the civil rights of someone who's being taunted?" No one uttered a caring word about the victim—a brave, bi-racial young man who, abandoned by his parents, had grown up abused in foster homes. Worse, he himself was to blame, said one juror. "It was the high heels" (that King, who came out as transgendered, wore).

Young people discuss the culture of exclusion, including within Larry's predominantly Latino community, where some parents remain in denial about their children's sexuality. They touch on the fear that resides in the hearts of some members of the white community who notice that their numbers are dwindling.

Daniel Junge and Shameen Obaid-Chinoy's Academy Award-winning *Saving Face* and Harry Freeland's *In the Shadow of the Sun* are two other luminous and cinematically beautiful films that deserve to be seen.

Saving Face is not for the faint of heart—it addresses the vicious acid attacks on hundreds of Pakistani women by spurned husbands, suitors and other family members.

It is a difficult film to watch, not only because the women have been so disfigured that they refer to themselves as "the living dead," but also because one is forced to face the evil that resides in some people's hearts. On the whole, however, *Saving Face* is an inspiring film about courage, kindness and the triumph of the spirit.

Mohamad Jarad, a U.K.



HUMAN RIGHTS WATCH

In Africa, albinos are hunted, killed and dismembered, and their limbs offered for sale as good luck charms.



HUMAN RIGHTS WATCH

A classmate killed Larry King because he was openly gay.

plastic surgeon of Pakistani descent, is living a comfortable life with his wife and two children in London, when he decides to do something more meaningful than "boob jobs."

He comes face to face with brave women like Rukshana, whose husband threw "the highest-quality and unadulterated" battery acid on her, and Rakia, who takes her husband to court for destroying her face and, effectively, her life.

The film also takes us into the minds of men who burn the faces of their wives, girlfriends and daughters. They all lie, insisting that the women doused themselves with acid and gasoline or claim that their wife's lovers performed the deeds.

Harry Freeland's *In the Shadow of the Sun*, set in scenic Victoria Lake, Tanzania, is a gripping and tender documentary about the plight of children, men and women with albinism. It documents the horrific killings of albinos who are hunted, dismembered and killed in Tanzania because of superstitious beliefs that their limbs will bring luck and wealth. Warning: some gruesome scenes show the bloody bodies of victims.

The plight of Tanzanians afflicted with albinism is told through the struggles of

albino Josephat Torner. Torner decides to confront his people's vicious prejudices and hatred, travelling to areas where attacks have taken place and asking, "What's the difference between you and me? I'm not the devil. We are both human beings."

Torner also visits camps and villages where children and, later, adults with albinism have been banished "for their own safety." They tell him they have been called "dogs," "ghosts," "white devil" and "uncooked rice."

For his bravery and big heart, Torner has incurred the ire of some who continue to attempt to kill him. But he is undeterred. "I have learned to love my enemies. When someone mistreats me, I forgive [him]," he says.

Closer to home, Canadian director Matthew Smiley's *Highway of Tears* documents the decades-long disappearances and murders of indigenous women along B.C.'s notorious Highway 16.

Smiley has a lot of material to work with, and it is rather unfortunate that the film is not cinematically engaging; it could use tighter editing. It also seems to be stuck in moviemaking style of the 1970s, with a voiceover that sounds like a newscast.

But it is a necessary film to watch to better understand the violence, poverty, unemployment and inter-generational effects of Indian residential schools that affect so many aboriginal women in Canada.

Other films addressed rights in Egypt, Cambodia and Palestine. —MARITES N. SISON



May Bible Readings

DAY READING

- 01 2 Corinthians 4.1-15
- 02 2 Corin. 4.16-5.10
- 03 Psalm 116.1-19
- 04 Luke 24.13-35
- 05 Acts 2.43-3.10
- 06 Acts 3.11-26
- 07 1 Peter 2.1-12
- 08 1 Peter 2.13-25
- 09 Ezekiel 34.1-15
- 10 Ezekiel 34.16-31
- 11 John 10.1-18
- 12 Acts 7.1-16
- 13 Acts 7.17-38
- 14 Acts 1.12-26
- 15 Acts 7.39-60
- 16 Psalm 31.1-13

DAY READING

- 17 Psalm 31.14-24
- 18 John 14.1-14
- 19 1 Peter 3.8-22
- 20 Acts 17.1-15
- 21 Acts 17.16-34
- 22 John 14.15-31
- 23 John 15.1-17
- 24 John 15.18-16.4
- 25 Psalm 66.1-20
- 26 Psalm 68.1-18
- 27 Psalm 68.19-35
- 28 1 Peter 4.12 - 5.11
- 29 Acts 1.1-11
- 30 Matthew 28.16-20
- 31 Luke 1.39-56

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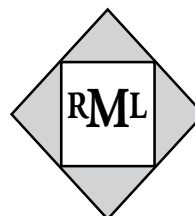
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‘WELCOME TO THE BROADCAST’

How Anglicanism helped make news anchor Don Newman a class act on Parliament Hill

BY DIANA SWIFT

FOR MORE than three decades, Don Newman held what he considers the best job in television: senior parliamentary editor for the CBC and anchor of such influential programs as *This Week in Parliament and Politics*. Prime ministers, opposition leaders, premiers and kingmakers would drop in on the savvy Newman to chat about the pivotal issues of the day—knowing they’d be held to account unsparingly but in an evenhanded and decent way.

Newman attributes a large part of his respected reportage to his Anglican upbringing in Canada and in England, where, as the son of a banker, he attended daily chapel for five and a half years at a London private school. “There’s no doubt that what I learned as an Anglican is an important part of who I am. What the church tells you is that whatever you do, there is something else in your life. God is a force in your life,” he



DIANA SWIFT

“What the church tells you is whatever you do, there is something else in your life. God is a force in your life.”

says in his trademark orotund voice.

Newman agrees that while he was holding top politicians’ feet to the fire of uncompromising scrutiny—“Democracy works best when you have a vigorous free press”—he always strove to be fair, restrained and non-

personal. “And I tried never to be a sensationalist.”

Today his Anglican devotion varies in its intensity, he admits. “But at age 73, I think I have a right to vary in intensity.”

Newman is also thankful to the church for helping him survive two life-altering

personal tragedies. In 1992, his 20-year-old son, Lincoln, died while under anesthesia for dental surgery. Less than three years later, he lost his beloved wife, Audrey-Ann, to ovarian cancer. Those events shook his belief in a personal, petitionable God. He now interprets God more deistically, as a universal force that, metaphorically, is “almost like a huge electrical current. We’re the lights that plug into it, and if we plug in, we can do infinitely more,” he says, echoing the words of the “Glory to God” doxology.

Born in Winnipeg, Newman studied history at the University of Manitoba and began his journalism career at 19 as a summer copy boy at the *Winnipeg Tribune*. Later, after working for the *Globe and Mail*, he segued into radio and television, eventually opening up CTV’s Washington bureau and later moving to the CBC. He covered Watergate and Nixon’s resignation, the end of the Vietnam War and the repatriation of Canada’s constitution. He was there for the leadership conventions of John Turner and Brian Mulroney, the Meech Lake Accord and the free trade election of 1988—formative events he

writes about engagingly in his 2013 memoir, *Welcome to the Broadcast*, which takes its title from his signature on-air greeting.

Retiring from the CBC has left the Order of Canada member more time to serve the church and, until recently, he was honorary chairman of the diocese of Ottawa’s fundraising campaign. “The priests loved me because I went to a different church every week to make our pitch, and they didn’t have to write a sermon,” he says.

Currently, Newman is bringing his four-decade perspective on the body politic to Temple Scott Associates, a public- and government-relations firm in Toronto, where he serves as principal strategic counsel, offering advice on public affairs to mainly corporate clients.

A resident of Ottawa, Newman is a parishioner at Christ Church Cathedral. For him, the deity remains a daily presence. “I hope everyone can have the experience I’ve had of God informing my life, and knowing there’s a greater force to plug into.”

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

MUSLIM PREACHING COURSE EXCLUDES STUDENT

The dean of theology at London, Ont.’s Huron University College denies discriminating against a non-Muslim prohibited from auditing a course on Islamic preaching after initial acceptance. The Rev. Canon Todd Townshend says the decision to exclude auditors, including the complainant, was due to academic logistics after the course filled up with students taking it for a credit.

Designed principally for Muslims, “The Muslim Voice: Islamic Preaching, Public Speaking and Worship” was technically open to



CONTRIBUTED

Huron College denies discrimination against auditing student.

non-Muslims and auditors. “We might have accommodated this student if he had indicated right away that he

wanted to take it for credit,” said Townshend.

Watson, a chartered accountant who regularly monitors Islamic websites and is concerned about Islamic extremism, launched a formal complaint against Huron.

A Presbyterian-raised atheist, Watson is alarmed at “Islamic proselytization in my backyard” and possible radical funding sources for Islamic studies. He contends that since Huron receives public funding, its courses should be open to taxpaying public. —D.S.

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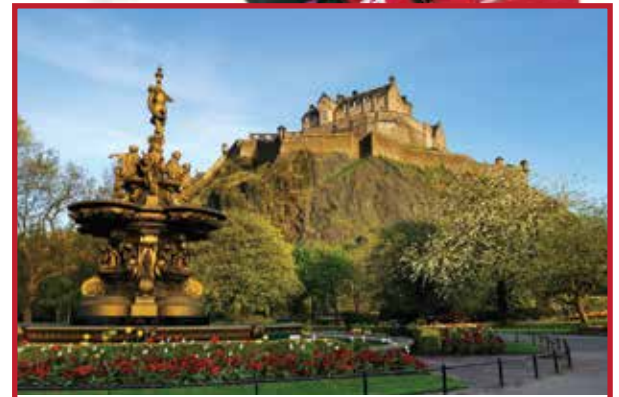


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