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**MEET HOPE BEAR** part of a new Anglican Foundation program, in our October issue



# ANGLICAN JOURNAL

Inspiring the faithful since 1875

VOL. 137 NO. 7 • SEPTEMBER 2011

## 'Be a good man'

Dialogue reveals how residential school students survived

MARITES N. SISON  
STAFF WRITER

INUUVIK, NWT

For Les Carpenter, a passion for radio saved him. For Pauline Gordon, excelling in the classroom made the difference. And for Paul Andrews, remembering his father's words gave him strength.

"He said to me, 'I don't want you to be a rich man, an important man. I want you to be a good man,'" Andrews told those attending a dialogue on resilience organized by the Truth and Reconciliation Commission of Canada (TRC) at the National Northern Event here June 27 to July 1.

Carpenter, Gordon and Andrews shared their stories as part of a discussion panel on resilience moderated by Shelagh Rogers, CBC radio host and member of the Order of Canada. Each had something that helped them overcome the legacy of the residential schools. Psychologists call this phenomenon "resilience" or the ability to rise above adversity.

All three also share significant achievement. A pioneer in aboriginal education, Gordon was the first native to become a school superintendent in Canada. Andrews, a CBC TV and radio broadcaster, was a recipient of the National Aboriginal Achievement Award this year for "bringing his Dene language to life."

See WE, p. 10

## One Christian's perspective on Norway



REUTERS/FABRIZIO BENSCH

**THE INTENTIONAL** killing of innocent humans is never justifiable.

GARY NICOLASI

**T**HE TRAGIC EVENTS in Norway shock the conscience of us all. What is happening in the world today that a human being can kill 76 innocent people, mostly young adults, and be completely impervious to his actions? Is the world falling into a new barbarity, or a "clash of civilizations," as some scholars put it? I have no answers to the disturbing questions raised by the tragedy in Norway, but as a Christian, I do have two reflections.

First, real evil exists in the world. The Bible is clear about the reality of the evil that lurks in every human heart. While we like to give people the benefit of the doubt, the sad reality is that sometimes people do premeditated and horrific acts of evil intended to hurt, maim or destroy their fellow human beings.

Moreover, evil comes in many forms and has many faces: the Muslim jihadist crying "God is great!" as he crashes an airplane into the World Trade Center.

See EVIL, p. 12

## Christian communities in Holy Land need our help

DIANA SWIFT  
STAFF WRITER

LONDON

The Archbishop of Canterbury is appealing to Christians in the West to better support fragile Christian communities in the Holy Land and help stem the growing exodus of the faithful from the region of Christ's birth, ministry and crucifixion.

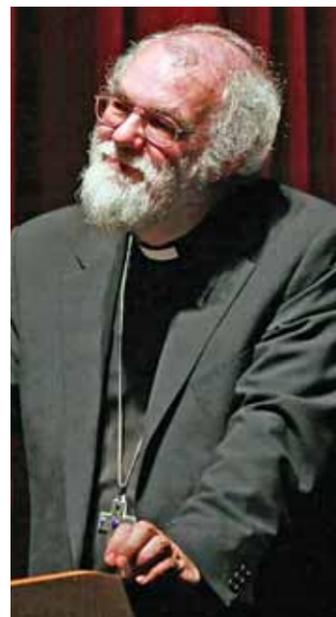
At a recent international conference, he urged delegates to think not just of the sacred buildings and ancient sites of the Holy Land but of the people, whom he referred to as the

"living stones."

"The emigration of Christians from the region is now approaching a proportion where one can talk about a hemorrhaging of Christians from the area," said Archbishop Rowan Williams in a video presentation to the conference.

The "Christians in the Holy Land Conference 2011" was jointly hosted by Archbishop-Williams and the Roman Catholic Archbishop of Westminster, Vincent Nichols, at Lambeth Palace on July 18 and 19.

See SEEKING, p. 12



MARK WILLIAM PENNY / SHUTTERSTOCK.COM

Archbishop of Canterbury Rowan Williams

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You've told us that the *Anglican Journal* and the 23 diocesan newspapers keep you connected to your church. Please use the envelope provided in this issue to give as generously as you can to the Anglican Journal Appeal. Donations will be shared 50-50 with your diocesan newspaper. Thanks to you, we can keep the conversation going!

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The following stories are part of the daily news coverage that can be viewed at [anglicanjournal.com](http://anglicanjournal.com). The News Roundup continues on p. 9.

## CANADA'S TOP COURT DENIES APPEAL

**VANCOUVER**  
Parishes that leave the Anglican Church of Canada (ACC) but seek to retain their buildings and assets may think twice about going to court after a recent Supreme Court of Canada (SCC) decision. Ongoing litigation between the diocese of New Westminster and four Vancouver congregations, now affiliated with the Anglican Network in Canada (ANiC), culminated on June 16 in the SCC's denying their most recent appeal and awarding further court costs to the diocese.

Clergy in the four Vancouver congregations left the Anglican Church of Canada in 2008, largely over the blessing of same-sex relationships. The legal dispute focused on the ownership of church buildings and assets.

The final costs awarded to New Westminster are upwards of \$175,000, according to a diocesan source.

—Diana Swift



ART BABYCH

Bishop Sue Moxley

## SAME-SEX BLESSINGS GET THE NOD

**HALIFAX**  
The blessing of civil marriages between same-sex couples can now take place in the Anglican diocese of Nova Scotia and Prince Edward Island.

A resolution giving priests and parishes the option to bless same-sex unions was approved by a majority vote at the 143rd synod of the diocese in Halifax last May.

Parishes and clergy are free to opt out of blessing same-sex unions, the diocesan bishop, Sue Moxley, told *Anglican Journal*. Bishop Moxley added that parishes will need "to decide where they want to be with a pastoral response" on the issue.

Nova Scotia and Prince Edward Island becomes the eighth diocese within the Anglican Church of Canada to move forward with same-sex blessings

—Marites N. Sison

# Is there a song in your heart?

## TORONTO

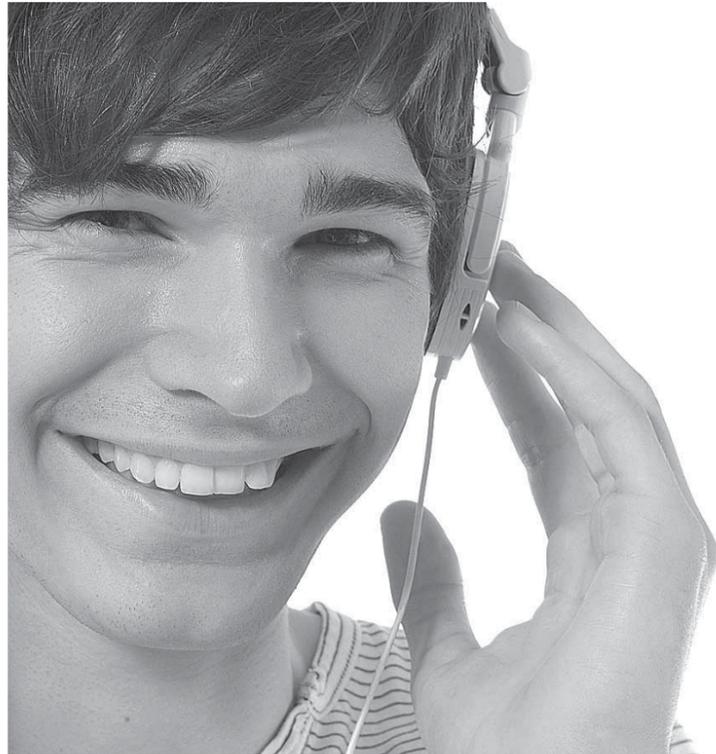
The Anglican Church of Canada has undertaken a bold new program to encourage the faithful to better understand how they are living out the Marks of Mission.

The Marks of Mission describe and encourage ministry that includes:

- Proclaiming the good news of the Kingdom
- Teaching, nurturing and baptizing new believers
- Responding to human need with loving service
- Seeking to transform unjust structures of society
- Striving to safeguard the integrity of creation and sustain and renew the life of the earth.

A website at [www.anglican.ca/marks](http://www.anglican.ca/marks) explains how the Marks of Mission may be useful. It also describes a number of mission-themed contests designed to help people share great ideas and enhance ministry right across the country.

The Sunday school curriculum contest encourages Sunday school teachers to share their ideas for a Marks of Mission children's resource. Four winners—one from each ecclesiastical province—will be flown to Toronto in November 2011 for a weekend workshop given



NEW VAVE

**WINNER** of the Song Contest will receive a professional recording session.

by a top children's educator. Winners will also receive a gift for their Sunday school.

The Song Contest asks those who have written a song that reflects any or all of the Marks of Mission to send in a home recording of the song. The winner will receive a professional recording session and the song will be promoted throughout the

Anglican Church of Canada.

Entries for both contests can be emailed to [webmanager@national.anglican.ca](mailto:webmanager@national.anglican.ca) or mailed to: Marks of Mission contests, The Anglican Church of Canada, 80 Hayden St., Toronto, Ont., M4Y 3G2.

All submissions must be received by Oct. 14.

—Staff

## Conference inspires fresh expressions of church

### TORONTO

"We cannot sacrifice the next generation on the altar of our preferences," said the Rev. Beth Fellingner, senior pastor at Destination Church, a new church plant in St. Thomas, Ont.

Fellingner, a keynote speaker at the Vital Church Planting conference, May 31 to June 2, said new forms of church allow whole new populations to access services formerly open only to restricted groups. "Sometimes we get too comfortable with what we have. We have to think outside the parameters of what is normal for us," she said.

The growth of customized church plants, which, like Destination, are springing up around the country, are proof positive that the use of different approaches works. Destination started with a core team of 17 and now stands at more than 200 members, two-thirds of whom are under age 27. "We have business people and social assistance people and single moms sharing meals together, and 60 per cent of our members come from outside



CONTRIBUTED

**The Rev. Beth Fellingner, senior pastor of Destination Church, a church plant in St. Thomas, Ont., baptizes a new Christian in her hot tub.**

the church community," said Fellingner. "It's been an incredible journey."

In another keynote address, "Put out to deep water and let down your nets," the bishop of Sheffield, Stephen Croft, spoke about reaching out, becoming Luke's fishers of people (5:5) and establishing Christ-like communities.

The former leader of Fresh Expressions in the U.K. said that it is not always clear what should be done and it is not wise to pretend that you have all the answers. "But I believe that conscious incompetence is far better than unconscious incompetence," he said,

describing himself as "a consciously incompetent bishop." When the Archbishop of Canterbury, Rowan Williams, challenged church leaders to make mission-shaped church the norm within five years, "I set the ringtone on my cellphone to the theme from *Mission Impossible* and away we went," said Bishop Croft.

In a third presentation, the team leader of Fresh Expressions Canada shared his vision for the contemporary Anglican church. It shines like an optical fibre lamp "... assembled from hundreds of filaments gathered together at the base and powered by a

## MAKE YOUTH PART OF MAINSTREAM

### LONDON, ONT.

When it comes to youth ministry, it may be time for the Anglican Church of Canada to wake up and smell the coffee.

According to the church's national coordinator for youth initiatives, few congregations see that youth ministry is something that grows out of the community itself. Judy Steers spoke to the *Journal* at Common Ground 2011, an ecumenical conference for youth ministers and volunteers held in June.

Youth ministry is often the first thing to be cut from program when a church starts to feel the budget crunch, Steers pointed out. "I think the reality is that it's something that a church needs to make an integral part of its ministry."

Involving youth in the life of the church and making a firm commitment to support them are key steps toward building a vibrant youth ministry, said Steers, who is director of the Ask & Imagine youth theology and leadership program at Huron University College here.

Steers sees a significant role for grassroots networks between youth ministers and volunteers, both regionally and across the country.

—Jesse Hair

common source," said the Rev. Nick Brotherhood, who prefers this dynamic image to the static bricks-and-mortar view of the church. "At this time we need to re-ignite our imagination about what it means to be church and generally place more emphasis on the 'dispersal' mode," he said.

Typically, church members spend two hours together on Sunday and the remaining 166 hours of the week dispersed, explained Brotherhood, who is the incumbent of St. Stephen's Westmount and co-planter of a new Montreal church, Emerge. Clergy need to recognize and affirm what their dispersed parishioners do during the week, said Brotherhood. He regularly asks people on Sunday to stand up and explain the challenges they face and how the congregation can pray for them. Sometimes he strengthens connections by visiting people in their workplaces.

"This affirms people's secular lives," he said. "It gives clergy an opportunity to validate what the non-ordained do when dispersed during the week." He added, "We gather for worship and teaching. We scatter for mission. God's mission typically takes place in the dispersed community."

—D.S.



## All my relatives

MARK MACDONALD

**T**HE PHRASE “You are all my relatives” speaks to the heart of indigenous spirituality. This greeting, used by many First Nations people when they encounter a fellow creature of God or the whole of God’s universe, is a declaration, an invitation and a prayer. It unveils the basic reality of the way God has made us and identifies a way of walking in life. To be a good relative, especially to those outside your immediate family, is the greatest of aspirations, a fundamental morality.

For indigenous Christians, there is an added meaning. The life of the Trinity, as demonstrated in Christ, represents our relatedness as a living image, an icon, of the relationship of the Triune God. Though humanity has defaced this image, the revelation and work of Christ—his Cross, his resurrection and the Good News—foretell its restoration. Now we work in hope, hastening the Second Coming of the one who will bring the ultimate unity of all things in God. Then all Creation will cry, “All my relatives!”

Until then, living as a relative has its challenges. For many modern churches, social relations, business relations and government relations have informed and sometimes misplaced a deeper theological understanding of what we are when we work together as community. This hinders our ability to live as a church when we do business. Further, it limits our capacity to see the wounds that we humans, with our consumer lifestyle, continue to inflict on the rest of Creation.

Very soon, “All my relations” will be the point at which the rubber meets the road for the indigenous peoples of the Anglican Church of Canada. This month, a consultation on governance will work to develop a church structure that will: 1) be faithful to scripture and Christian tradition; 2) be the servant of the growing spiritual movement among indigenous peoples in Canada; 3) give all our people, especially the youth and the elders, a full voice in the life of the church; and 4) maintain the pattern of relationship that treats all as relatives.

The essence of this consultation will involve a loving embrace of church law, native culture and gospel truth. If it is successful, it will be a blessing to all of our relatives in the church. I hope that you will pray for us.

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

# The shape of things to come

KRISTIN JENKINS

**T**HERE’S SOMETHING really weird about being the editor of a “news” paper that has to be written, designed and printed weeks before it is mailed out.

Does that make it an “olds” paper?

It certainly remains a challenge to manage information that is stale-dated and balance it with what you, our readers, need to know. So we print news that’s happening around the time of publication and bundle together news that has happened since the last issue. Then, we throw in columns, letters, reflection pieces and features (all expertly crafted, of course) that have a more forgiving expiry date.

Importantly, these kinds of articles invite you to weigh in with your thoughts and feelings. And you do, which is one of the things I love most. You are a passionate, vocal audience, whether patting me on the back or foaming at the mouth!

Still, I must confess that I feel conflicted because we do not have room to publish even a fraction of the letters we receive. And that’s really too bad because love us or hate us, the conversation needs to happen. Our job, as I see it, is to give you news and a place to share your views—a place where you can have a conversation with your fellow Anglicans as well as citizens of every stripe. Encourage or eviscerate, the choice is yours.

Now here’s the thing. The chances of the newspaper having more space to devote to publishing letters is quite small right now. But we remain hopeful, thanks to our fan base of loyal and supportive readers. However, on the website front, we are making strides. The good news? I can say it in one phrase: *anglicanjournal.com*. It used to be that the website was a place we published the stories



we couldn’t fit into the paper, and to a small extent, this hasn’t changed. However, we are now operating with a reverse-osmosis model that has the news content on the website helping us determine what goes into the newspaper.

Last year, we launched a new site that offered a place to comment on every piece of content that was posted. And thanks to the very hard-working staff, there are 10 to 15 new stories each week, most of them news from across Canada and the Anglican Communion. Sure, we tend to get the same people commenting on these stories, but we are always encouraged to discover Signs of Intelligent Life. And I have no doubt that Brian and Rod would probably welcome more people to the conversation.

Of course there are many others who visit our website. Apparently up to 500 visitors each day. Not bad! We will be watching closely to see if further refinements add to that number.

Speaking of which, we are in the process of making more upgrades to the website that will create a place for us to publish Letters online. This means a lot more of the really good stuff, the raw opinionated stuff, can be read and commented on. And of course there’s always our Facebook page, which will now include a window on the *anglicanjournal.com* home page through which you can view online activity. If you haven’t friended us yet, I invite you to jump in.

Now back to the newspaper. One of the things I learned early on was that we have several different audiences. There are three that we know of (kind of like the *Three Faces of Eve*, where you anxiously wait for another personality to emerge). Every time we prepare an article, we have to ask ourselves: *Who is this for? Newspaper readers? Website visitors? Both?*

We know that there are those who read only the newspaper, probably after they’ve combed through the diocesan newspaper. We’ve heard from people who prefer to get their news from the website and who say that by the time the newspaper arrives each month, they’ve read everything already. I guess these are the folks, along with the Foaming Brigade, who are using the *Journal* to line the cat’s litter box. (Hey, if we can help you live a greener life by providing recycling material, that’s a good thing, right?)

The point is we don’t know for sure. That’s why we’re conducting a nationwide readership survey to find out who reads and needs what. And this also gives everybody who is not online a chance to tell us what they think—about their diocesan newspaper, the national newspaper, the content, the look, the frequency, the size and anything else you can think of. Copies of the survey will be available in print form as well as online. Stay tuned for more details this fall.

Once we have your responses, we will sit down with the diocesan editors to put together a media strategy for the future. Our job is not to show you what we know; it’s to listen to what you have to tell us. Only then can we truly serve.

Kristin Jenkins is editor of the *Anglican Journal*. EMAIL: [kjenkins@national.anglican.ca](mailto:kjenkins@national.anglican.ca)

## LETTERS

### INNOVATIVE EXAMPLES

What a good idea to profile a parish like St. Stephen’s Oldcastle, Ont. [*How do you grow your church?* Apr. 2011, p. 1]. We need this cross-fertilization of ideas, as parishes can become isolated and sharply cut off from each other.

I would like to share some other examples. Holy Family Anglican Church in Brampton, Ont., allows you to receive the wine of communion from a small paper cup. These are available as you approach the altar rail. This was first begun during the SARS epidemic and continued afterwards because many liked the practice, not just newcomers for whom the common cup is a challenge.

St. George’s Kitchener has a mid-week healing service that is well attended. After receiving communion, everyone comes to the altar rail for healing. A special request for healing can be made, but all are routinely

anointed and blessed. This encourages far more people to come for this ministry.

There are parishes all across Canada that we need to hear from. There is probably at least one thing your parish does well and we need you to share it. Congratulations to *Anglican Journal* for getting us started.

David W. Morris  
Waterloo, Ont.

### MAN OF INTEGRITY

I have known the Rev. Brent Hawkes for many years [*Bullets over Broadway*, Mar. 2011, p. 8]. He is a man of integrity, high courage and great compassion and, whether some of your readers like it or not, a Christian. I am heartily sick of the negative responses to your article on Brent’s work. Why is it necessary to denigrate his passion for social justice and his ministry with some of the most marginalized

persons in our society, simply because Brent happens to be homosexual? Sometimes I am ashamed to call myself an Anglican!

Winifred Perryman  
Corbyville, Ont.

### IGNORANCE A FACTOR

Thank you for your thoughts on Osama bin Laden [*Opening our hearts and minds*, June 2011, p. 4]. Normally people are brought before a court and impartial judgment is rendered—be it a local, national or international court.

Having contacts in Pakistan and having travelled recently in countries surrounding Afghanistan, I assure you, there are many questions. Canadian, U.S. and Western ignorance of the Islamic world is a factor.

The Rev. Gordon Rajotte  
Gold River, B.C.

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## PRAY FOR THE HOUSE

I can't help wondering at what the House of Bishops finds (besides lint) when it engages in navel gazing [*No eucharist before baptism, bishops say*, June 2011, p. 1]. Do they even pay attention to the words they speak at the eucharist?

There is no reference to baptism (or for my generation, confirmation) in either the Book of Alternative Services (BAS) or the Book of Common Prayer (BCP) as a prerequisite to receiving communion. Nor do I recall any biblical reference indicating that those who were with Jesus at the Last Supper, which is the model for the eucharist, being baptized.

So, what to do? Listen to the House of Bishops "revisionist" theology or comply with the BCP and the BAS? I will choose to follow the guidance of the BCP and BAS and pray for the House of Bishops.

**Bruce Williams**  
Calgary

## WHAT WE NEED TO SURVIVE

*The case for open communion* by the Rev. Dr. Gary Nicolosi [May 2011, p. 1] and *Why open communion doesn't work* by the Rev. Canon Dr. John Hill [June 2011, p. 12] are thoughtful articles but not accessible to very many unbaptized Christians.

Dr. Hill suggests mentorship to help the unwashed understand why they should be baptized to receive communion. But people have to be part of the conversation first, not educated first. That's perpetuating barriers.

It takes courage to compromise long-held beliefs. But our survival requires it.

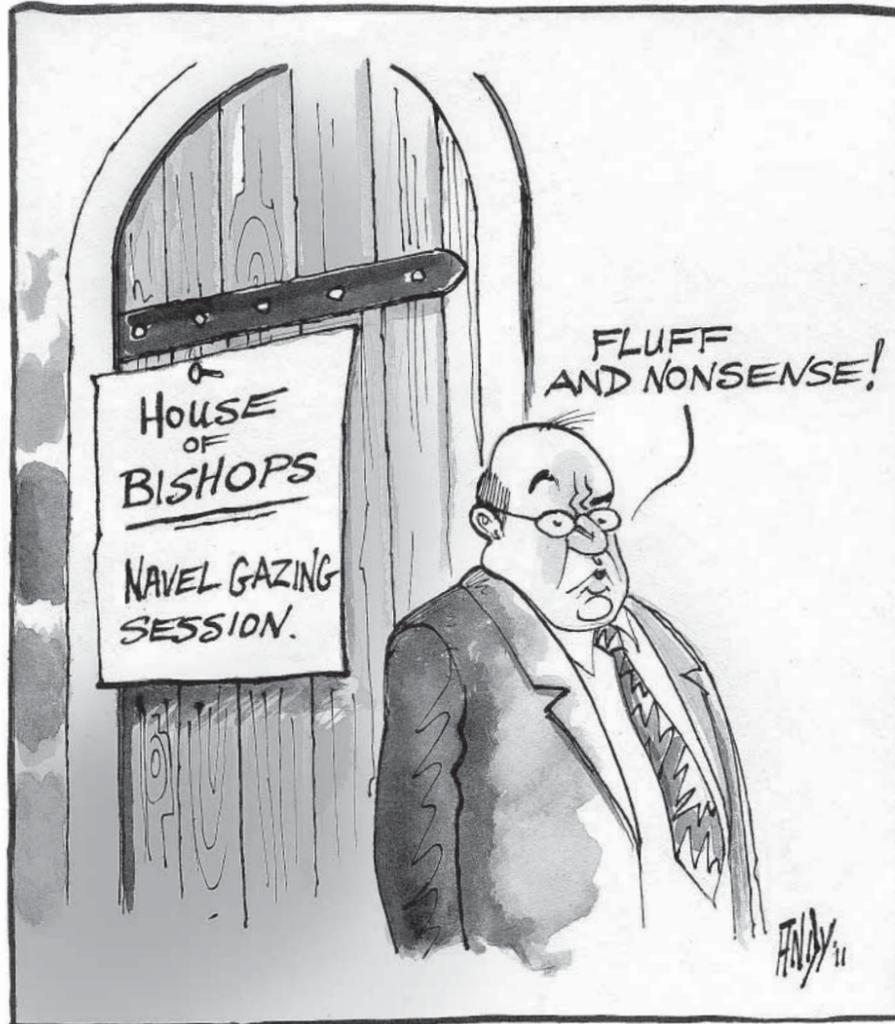
**Ross Connell**  
Oakville, Ont.

## OH, FOR CRYING OUT LOUD!

Just what the Anglican Church of Canada needs—another controversy. Having lost a significant number of members [over] recent controversies, the bishops have now plunged us into a dispute about the "Open Table" [*No eucharist before baptism, bishops say*, June 2011, p. 1].

I have not noticed a stampede of the unbaptized charging up to our communion rails eager to partake—indeed, I have not noticed many new people venturing through the narthex door in most of our parishes. If a few parishes want to experiment, and they find this is one way people come to Christ, what harm is done?

**Neale Adams**  
Vancouver



DAVID ANDERSON D-ANDERSONILLUSTRATION.COM

## WHAT WOULD HE DO?

I was very sad to read Canon [John] Hill's article, *Why open communion doesn't work* [June 2011, p. 12]. I don't think he understands the depth of the secular world's aversion to churches. If a non-baptized person actually sets foot in a church and wants to come to the communion rail to receive, I suspect it is because of a call of the Holy Spirit whispering in that person's heart. Who are we to turn that person away?

As long as the institutional church focuses on retaining its power and privileges by excluding people in various ways, the institution will continue to decline. I must ask, if Jesus was deciding whether to have open or closed communion, what would he do?

**Sara Chu**  
Victoria, B.C.

## PROPHETIC, SPIRIT-LED

I've heard it said that communion before baptism is akin to sex before marriage. A shocking comparison perhaps, but it makes sense to me. Eucharist no more establishes a covenant with God than sex establishes the covenant of marriage.

The long-held position of the church and the most common contemporary practice is that holy baptism precedes holy communion. This is also the unanimous position of the House of Bishops. Certainly it was "prophetic and spirit-led."

Jesus ate and drank with outcasts and sinners, this is true, but I think it's the hospitable thing to be more honest about the life and ministry of Jesus Christ. Like most things, it's more complicated than that.

**The Rev. Shane Bengry**  
Carberry, Man.

## GIVE DUE PROCESS ITS DUE

I read with great interest *Rough Justice* [June 2011, p. 1]. As a lawyer for eight decades, I consider the attempted kidnapping and subsequent killing of Osama bin Laden an example of the inconsistency of some of our leaders.

As I understand it, and my research has not produced any evidence to the contrary, nowhere in the jurisdiction of the U.S. government or any state had any charges been laid against bin Laden as of that May date.

A basic tenet of U.S. law, and also of most legal systems in democratic nations, is that due process is fundamental. The U.S. Constitution in Amendment V and VI enumerates this quite clearly. The killing of an apparently unarmed bin Laden is not supported anywhere in

the U.S. or by almost any other democratic country's legal codes.

If this kind of action is tolerated, the next instance may be in anyone's own home. I hope that all religious, political and legal leaders will stand firm in insisting that due process remain the guardian of our civilized society.

**David G. Sparks**  
Surrey, B.C.

## DO THE RIGHT THING

*Should clergy perform marriages?* [June 2011, p. 6] stirred up a lot of feelings. It offends me that [the House of Bishops] would consider not performing marriages simply because it would mean not having to include same-sex marriages. We sing in church often that "All are welcome," but do we really mean what we say? Marriage and the family are central to the church community and same-sex

couples need to feel part of the family, too.

My husband is the parish administrator, and I've served on committees and the parish leadership team. We have been in a committed relationship for 26 years. Do the right thing and pass the blessing/marriage of same-sex couples as it means so much to be totally accepted.

**Ed Sears**  
Tecumseh, Ont.

## SMOKE AND MIRRORS

I am a 63-year-old Anglican who "religiously" reads the *Anglican Journal* and *The Diocesan Times*.

In the April 2011 issue of the *Journal*, I read an article that made my heart and soul soar. *What colour is your church?* [p. 4] is the only article I can ever remember actually clipping from the paper. It has been on my bedside table for a month—and I

read it again and again. The line "When one person is shut out by a congregation, it colours the whole, like a single drop of ink in a glass of water" reminds me that there is far too much ink in the Anglican water today. Many of us, myself included, often reach for the negative instead of the positive.

I believe humans are all equal before God. I make friends with whom I choose. I don't care what they eat for breakfast, whether they are right- or left-handed, gay or straight, Muslim, Christian or Jewish. I am sick and tired of discrimination within my church—where instead of coming together, it's smoke and mirrors.

Oh, I am so disappointed! Time to reread *What colour is your church?*

**Peter Miller**  
Mosher's Corner, N.S.



# A birthday to remember

FRED HILTZ

**I**T WAS A sight to behold: six hundred cupcakes held high in the air, each one lit in honour of a birthday. The setting was the northern event of the Truth and Reconciliation Commission (TRC), held in Inuvik, NWT, in June.

One of the things we have learned from the survivors of the residential schools is that birthdays were not celebrated. So, in advance of this event, the participating churches, in consultation with the TRC, planned a party.

Over the course of several days, residential school survivors shared their stories. We heard cries of utter loneliness and despair, of many incidents of punishment for speaking their own language and numerous accounts of physical and sexual abuse. Survivors spoke of the long-term emotional impact of their experiences. A number spoke of diminished capacity for healthy and wholesome relationships in family life. They expressed deep remorse for having hurt their spouses and children and a deep desire to embrace them in new ways.

As one particular survivor came to the end of his story, he seemed to gather strength. Half sitting, half standing, he looked around and cried out through tears of joy, "I am no longer Number 148. I am Paul and I have a right to live and to be healthy and happy."

In that very spirit, the pace for planning a party quickened. The local Anglican parish hall was a beehive of activity. Many of us got into the act of transporting the freshly baked cupcakes from the kitchen to the Midnight Sun Complex, and then icing and topping each one with a candle.

As the survivors came into their party, they were generally overjoyed that their birthdays were being honoured. Each one received a cupcake. Some quietly asked if they could take an extra one or two in memory of a brother, sister, parent or friend who had died since their years in a residential school. As the lights were dimmed, everyone raised their cupcake in the air with delight. TRC Commissioner Chief Wilton Littlechild invited each to shout out the date of their birth and they did so with great gusto. Then everyone joined in the singing of "Happy Birthday," not only in English but in numerous dialects among First Nations, Inuit and Métis peoples.

It was a beautiful sight, a beautiful sound, a beautiful moment. I shall never forget it.

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



ED HEAL, LONDON FREE PRESS COLLECTION, THE UNIVERSITY OF WESTERN ONTARIO ARCHIVES

**A WOMAN'S WORK IS NEVER DONE.** The Rev. Mary Laker Mills irons her surplice.

## One of Canada's first female priests dies at 93

In Dec. 1969, the Rev. Mary Laker Mills of the diocese of Huron became the first woman to be ordained a deacon in the Anglican Church of Canada. Seven years later, in Nov. 1976, she was one of the initial six Canadian women ordained to the Anglican priesthood.

On July 8, in her 94th year, Mills passed away in Glencoe, Ont.

Born in Hamilton, Ont., she worked as a stenographer, bookkeeper, commercial high school teacher and mother before joining

the diaconate in 1969.

As a priest, she served in several parishes in the diocese of Huron. After retirement, Mills became an honorary assistant at St. John's Anglican Church in Glencoe, retaining that role until her 90th birthday. A celebration of her life was held at St. John's on July 12.

The Anglican Church of Canada first ordained women as deacons in 1969 and as priests in 1976. It consecrated its first female bishop in 1994.

—Diana Swift

# Crusading Anglican archbishop spearheaded ordination of women

Archbishop David Somerville, known to many as a crusading archbishop of the Anglican Church of Canada, died on July 25. He was 95.

Archbishop Somerville was an iconoclast who spearheaded the ordination of women in the Anglican church, advocated for children to receive Holy Communion and campaigned for the inclusion of gays and lesbians in the church. He was a highly respected progressive who firmly believed that to become relevant, the church must immerse itself in the lives of people, especially the less fortunate.

Born in Ashcroft, B.C., Archbishop Somerville became a priest in 1940, at the age of 24. He attended the University of British Columbia's Anglican Theological College, forerunner of the Vancouver School of Theology (VST), where he earned a BA in 1937 and a Licentiate in Theology in 1939.

He worked for 11 years at Vancouver's inner-city parish of St. James, where he encouraged interactions with the community and mentored a group of young men entering the priesthood. Among them was Michael Peers, who later became a primate of the Anglican Church of Canada.

In 1959, Archbishop Somerville became co-adjutor bishop of the diocese of New Westminster, breaking tradition by being consecrated not at Christ Church Cathedral, but at the Agrodome, where more than 4,000 gathered.



VANCOUVER SCHOOL OF THEOLOGY ARCHIVES

Archbishop David Somerville

**If it's something God wants us to do, we must do it.**

Criticized for eschewing pomp and pageantry in favour of a "cow palace," he noted wryly that Jesus was born in a stable. He became the sixth bishop of New Westminster in 1971, where he continued to surprise many by, among other innovations, encouraging experimentation in liturgy.

Upon his election in 1975 as metropolitan of the ecclesiastical province of British Columbia and Yukon, Archbishop Somerville renewed his campaign for the ordination of women. On Nov. 30, 1976, a year after General Synod gave its assent, he ordained two women in the

priesthood: Elspeth Alley and Virginia Briant.

In 1980, Archbishop Somerville stepped down as bishop and joined VST as Anglican chaplain and a lecturer. He was highly sought after, as much for his keen mind as for his kind heart.

Archbishop Somerville was 68 when he retired in 1984. A year later, he surprised many by getting married to Frances Best, widow of Canon Jim Best. The Best couple had been like a second family to Archbishop Somerville when his mother died in 1968.

Julie Ferguson, author of *Sing a New Song: Portraits of Canada's Crusading Bishops*, wrote that because he supported unpopular causes, Archbishop Somerville suffered many personal attacks. But he remained calm through them all.

"Somerville always worked quietly, without fuss or confrontation," noted Ferguson. "Many others have remarked on how much his clergy liked him throughout his time as bishop of New Westminster, even when they did not fully agree with his reforms." He also had "the gift of making even the newest, youngest priests in the diocese feel like equals and colleagues, which inspired their constant loyalty and unwavering support."

Asked once by the diocesan newspaper, *Topic*, as to why he wasn't afraid to dare, Archbishop Somerville replied: "If it's something God wants us to do, we must do it."

—Marites N. Sison

## Christian evangelist a worldwide influence

The Rev. John Stott, one of the most influential Anglican clergymen of the 20th century, died of natural causes on July 27 at the age of 90.

*Time* magazine once described him as one of the 100 most influential people in the world, and historian Adrian Hastings, in *A History of English Christianity, 1920-1985*, called him "one of the most influential figures in the Christian world."

Stott was born in London on April 27, 1921, the son of a physician who wanted his son to pursue a career as a diplomat. After reading modern languages and theology at Cambridge University, Stott refined his leadership skills at All Souls, Langham Place, and inspired young clergymen to take a modern approach to



JOHN YATES

The Rev. Dr. John Stott

preaching. All Souls remained his only parish, and he served there from 1950 to 1975.

Stott wrote more than 50 books, the best known being *Basic Christianity*, which sold two million copies and was translated into 60 languages.

He was appointed an honorary chaplain to Queen Elizabeth II in 1959, and was one of the principal authors of the influential Lausanne Covenant in 1974. (The covenant is considered the manifesto of worldwide Christian evangelism.)

He never married, but when he died in his London home, he was surrounded by family and friends, listening to Handel's *Messiah*.

For an overview of Stott's ministry, which was noted for brilliantly clear explanations of scripture, see *Portraits of a Radical Disciple*, edited by Christopher J.H. Wright (Intervarsity Press 2011). And for more information about the ongoing work of Langham Partnerships, go to [www.langhampartnership.ca](http://www.langhampartnership.ca).

—Staff

# Should we leave the money on the table?



**The monetary offering is a powerful agent.**

MELISSA KING

MICHAEL POLLESEL

**T**HOSE OF US who attend and participate in liturgies with some regularity will, no doubt, have at least a passing acquaintance with that part of the service we call the “offertory.” But do we really know what it represents? Do we understand what it means when we do it the way we do?

In our eucharistic liturgy, the offertory is often accompanied by a hymn. Sidespeople will walk up the aisle to the front of the worship space, holding some kind of basket, plate or basin. They then start to pass the plate. As members of the congregation sing the hymn, the plate makes its way back and forth, across the pews, and people place envelopes or cash in it.

Once the collection has been completed, the sidespeople gather at the back of the worship space and form a small procession, bringing the collected money as well as the eucharistic elements (bread, wine and water) to the presider/priest, who is waiting to receive these gifts at the front.

The bread and wine represent both the physical as well as the spiritual food that God provides for us, the Creator’s beloved beings. God nourishes us not only physically but

also spiritually. The money is understood to represent the fruits of our daily labours—the financial resources that members of society need to keep themselves and those dear to them, housed, clothed and fed.

Some congregations sing or say something similar to the well-known, “All things come of thee, and of thine own have we given thee.” Others will say the proper Prayer over the Gifts. The bread and wine are then prepared and set on the altar for the Great Thanksgiving. Meanwhile, the basket containing the money is usually handed back to one of the sidespeople.

During the Great Thanksgiving, the presider prays over the bread and wine, recalling the mighty acts of God through the hundreds and thousands of years of creation history, asking God to bless the “creatures of bread and wine,” so that those who take them can continue to act as God’s agents, assisting to bring God’s dream for all of creation to fruition.

No matter what our stance toward the prayer of consecration and what happens to the bread and wine, all acknowledge this is a powerful symbol of God’s love toward all of creation. No less powerful is the physical and symbolic presence of

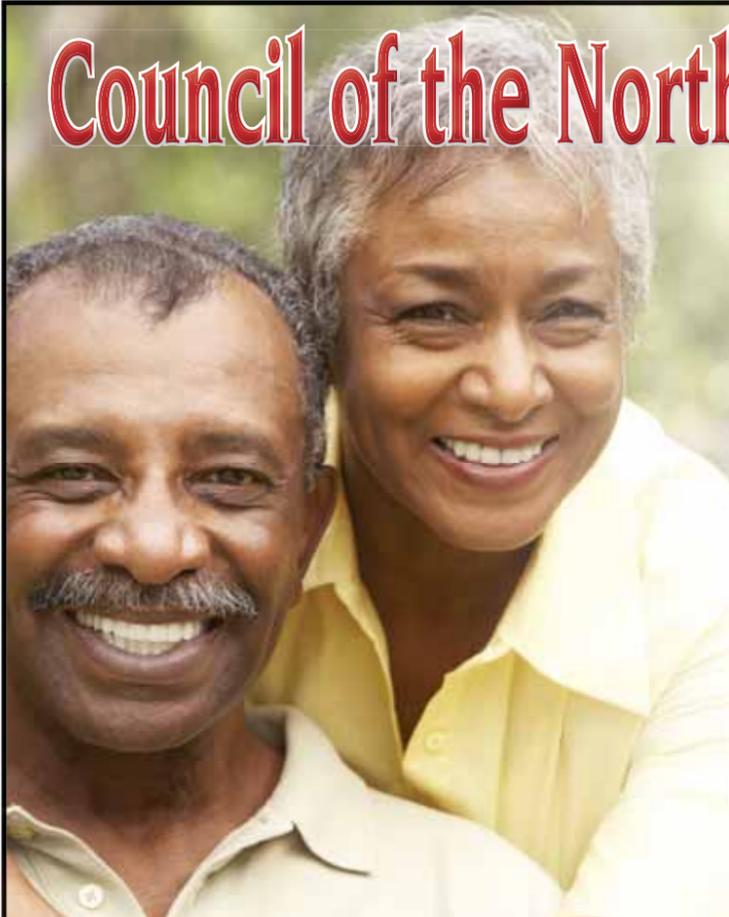
the collected money. I would propose that it, too, should remain on the holy table and not be whisked away as is so often the practice.

What kinds of messages do we give when we take the money away during the offertory? Are we saying that this symbol of our labour is not worthy of being there? Are we saying that money cannot be blessed as are the bread and wine? Are we saying that we don’t really believe that the money we give can be used as an agent of transforming the world? Are we saying that it can’t be used in the same way the consecrated elements are used to bring God’s dream for creation to fruition?

I make a plea to all involved in presiding at the eucharist: receive the monetary offertory, place it on the altar beside the bread and wine, and allow it to be a visible object of the prayer of consecration. We need to remind the gathered faithful that just as they are reconciled, refreshed and renewed by their participation in the Holy Eucharist, so too is their monetary offering a powerful agent of reconciliation, of refreshment and of renewal in God’s world.

**The Ven. Dr. Michael Pollesel** is general secretary of the Anglican Church of Canada.

## Council of the North month sparks plans for sharing



**D**avid and Martha contacted our Resources for Mission department early this summer to seek advice about a bequest they have in mind for General Synod. They especially want to support the work of God through the church in the north—with First Nations people and also to help fund vital ministry in non-aboriginal communities which are experiencing some challenges. This very active, energetic couple know that September is Council of the North month and feel now is the time to make definite plans to share a good portion of the blessings God has provided over the years. David is particularly keen as he has served as a member of General Synod and knows well the wonderful, faithful work being done

in small and isolated communities in changing times.

Martha and David are planning to make a substantial bequest to General Synod as a residual gift...meaning that after other commitments are looked after, including specific and designated gifts, and taxes, General Synod would receive 50% of the remainder. The balance would be shared with their parish and universities.

They are grateful to God for the opportunity to share generously and to help make a significant impact upon the lives of the people of the communities which will benefit from their marvellous gift.

*For further information about how you might be able to follow Martha’s and David’s example of generosity, please contact:*



Archdeacon John M. Robertson  
Senior Gift Planning Officer, Resources for Mission  
**General Synod of The Anglican Church of Canada**  
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or your diocesan financial consultant

# Memories of an idyllic childhood

WILLIAM BEDFORD

**I**T'S SAID THAT a picture is worth a thousand words, and while I know this is not always the case, whenever I recall a certain idyllic or, as some people might say, "corny" scene from my childhood, I would give a lot to have the talent to capture that long-ago scene on canvas.

Pictures in our memory banks, like those in old family albums, fade over time, but just like some of those old photographs, one or two remain sharp and clear after all the years. The scene that frequently pops into my mind, especially when I see a young family enjoying a picnic in the park, never varies.

The July sun is shining on a lush meadow spattered with buttercups. A few fat, black-



and-white cows are lying in the grass, lazily chewing their cud. In a corner of the meadow, almost hidden by a stand of huge weeping willows, is a swimming hole. I see a boy, about six years old, sitting on a bank. He watches in wonder as the sunlight shafting through the trees

glints on his father, who swims around and around beneath the surface of the clear water. Meanwhile, the boy's mother is busily preparing their picnic spread under the giant trees.

This bucolic scene in my mind's eye sets in motion a moving picture of an entire summer day. A butterfly catches the boy's attention; he ceases watching his father and gives chase to the butterfly as it zigzags across the meadow. After many failed attempts to catch his fluttering prey, the youngster loses interest and flops on the grass. There, lying on his back, he pictures wonderful images in the puffy white clouds that drift high in the summer-blue sky.

After a while the boy jumps to his feet and runs around, plucking buttercups.

Then, with his hands full of the yellow flowers, he runs to his mother and begins threading them into her brown hair while they both laugh, and then end up wrestling on the grass. The boy's father, standing in the shallow end of the swimming hole, signals his wife to lower their son into his outstretched arms.

As he slips a swimming tube over his son's head, the father hears a faint hissing sound. He dips the tube repeatedly in the water but fails to locate the leak. He is beginning to get frustrated when he notices that it's his son who is making the hissing sound. Pretending to be angry, the father dunks his son repeatedly in the water as the boy's squeals of delight echo in the rustling branches overhead.

After father and son

emerge from the swimming hole, the mother joins them in a game of hide-and-seek among the trees until they are out of breath. When their game of hide-and-seek is over, this happy little family sits down to enjoy their picnic in the shade of the willows.

That old swimming hole, the yellow, speckled meadow and the giant weeping willows are long gone; high-rise condominiums have taken their place. The young couple has gone the way of all flesh. And the little boy? While I can't see him in the mirror, he is still here. All I have to do is go to my memory bank to see him clearly as he runs carefree through a field of buttercups on that family picnic long, long ago.

William Bedford lives in Toronto.

## October

### BIBLE READINGS

Date	Reading	
01	Psalm 80.1-19	<input type="checkbox"/>
02	Matthew 21.33-46	<input type="checkbox"/>
03	Matthew 22.1-14	<input type="checkbox"/>
04	Psalm 106.1-23	<input type="checkbox"/>
05	Psalm 106.24-48	<input type="checkbox"/>
06	Exodus 32.1-18	<input type="checkbox"/>
07	Exodus 32.19-35	<input type="checkbox"/>
08	Philippians 4.1-23	<input type="checkbox"/>
09	2 Corinthians 9.1-15	<input type="checkbox"/>
10	Psalm 67.1-7	<input type="checkbox"/>
11	Psalm 96.1-13	<input type="checkbox"/>
12	Psalm 99.1-9	<input type="checkbox"/>
13	1 Thessalonians 1.1-10	<input type="checkbox"/>
14	Exodus 33.1-23	<input type="checkbox"/>
15	Matthew 22.15-33	<input type="checkbox"/>
16	Isaiah 45.1-13	<input type="checkbox"/>
17	Isaiah 45.14-25	<input type="checkbox"/>
18	2 Timothy 4.9-22	<input type="checkbox"/>
19	Psalm 1.1-6	<input type="checkbox"/>
20	Psalm 90.1-17	<input type="checkbox"/>
21	Deuteronomy 34.1-12	<input type="checkbox"/>
22	1 Thessalonians 2.1-9	<input type="checkbox"/>
23	Matthew 22.34-46	<input type="checkbox"/>
24	Matthew 23.1-22	<input type="checkbox"/>
25	Matthew 23.23-39	<input type="checkbox"/>
26	1 Thes 2.10-3.13	<input type="checkbox"/>
27	Joshua 3.1-17	<input type="checkbox"/>
28	1 John 4.1-21	<input type="checkbox"/>
29	Malachi 1.1-14	<input type="checkbox"/>
30	Malachi 2.1-17	<input type="checkbox"/>
31	Psalm 46.1-11	<input type="checkbox"/>

**“While our ministry is not without difficulties, we have been richly rewarded as we have come together with other faithful Anglicans to overcome the obstacles we face.”**

**David Ashdown**  
Archbishop of Keewatin  
Chair, Council of the North

IT HAS BEEN my privilege to have spent the last 18 years of my life ministering with the people in our northern dioceses. First as an executive archdeacon, and more recently as Bishop of Keewatin. Throughout this time I have rejoiced as I have watched the church come together, and have seen faithful people from every corner of our country answer a call from God, united in their willingness to walk with and support our northern dioceses.

While our ministry is not without difficulties, we have been richly rewarded as we have come together with other faithful Anglicans to overcome the obstacles we face. We have been—and will continue to be—one in the Holy Spirit as we rise to meet the challenges of our day with faith, courage and generosity.

A moment that I will never forget is the ordination of Bishop Lydia Mamakwa as the first Area Mission bishop for the Northern Ontario Area Mission in the diocese of Keewatin in May of 2010. The joy of the community as this vision was made a reality was humbling for all of us that were there.

I and all the northern bishops have a profound sense of gratitude for every Canadian Anglican who has supported the Council of the North. And during this year's Council of the North Month I welcome the

opportunity to express that gratitude to all of you.

We all have many varied gifts which make this ministry possible. I hope you will consider the unique gifts which God has blessed you with during your lifetime, and make provision for a financial gift to the Council of the North as a testimony to your faith and love of Christ. A planned gift—however large or small—is but one more way we are called to love and serve the Lord in thought, word and deed.

*David*  
Archbishop of Keewatin  
Chair, Council of the North

For more information about bequests and other ways of supporting the mission of God through the Anglican Church of Canada please contact:

Archdeacon John M. Robertson  
Senior Gift Planning Officer,  
The Anglican Church of Canada  
80 Hayden St., Toronto, ON M4Y 3G2  
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FRANK FLEGL, THE PRAIRIE MESSENGER

**COVENANT DEFINES ECUMENICAL TIES**

REGINA

The historic signing of a covenant between the Anglican diocese of Qu'Appelle and the Roman Catholic archdiocese of Regina commits the two south Saskatchewan dioceses to annual shared services with the two bishops and joint activities in worship, mission, education and social justice.

Shown above, Anglican Bishop Gregory Kerr-Wilson (left) and Roman Catholic Archbishop Daniel Bohan celebrated Pentecost Sunday together at Holy Rosary Cathedral here. They signed the covenant earlier this year, marking the culmination of a two-year process. The complete text of the covenant is available online at [quappelle.anglican.ca](http://quappelle.anglican.ca).

—Joanne Shurvin-Martin

**BISHOP OF MOOSONEE SUPPORTS TRANSITION**

TIMMINS, ONT.

Bishop Tom Corston of Moosonee says he fully supports the decision made by the diocese's synod to become a mission area under the jurisdiction of the Ontario provincial synod.

"What drove this decision so forcefully was the parishes' determination to stay together and keep the strong links and personal relationships that they have with each other," said Bishop Corston.

A resolution passed by the 45th diocesan synod, which met in June, directed its executive council and officers to enter into discussion with the ecclesiastical province of Ontario about the establishment of a mission area that comprises all 26 parishes. Other options included separating the diocese's parishes and transferring them to surrounding dioceses.

A transition plan will be developed and sent to the Ontario provincial synod in October 2011. General Synod, which meets in 2013, will affirm the plan.

—Staff

**RESOURCES FOR ANGLICAN COVENANT**

TORONTO

Canadian Anglican parishes and individuals who would like to learn more about the proposed Anglican Covenant now have a study guide at their fingertips.

The Anglican Church of Canada's Anglican Covenant Working Group has released the study guide on the national church's website, where it can be downloaded in a PDF format at

[www.anglican.ca/resources/covenant](http://www.anglican.ca/resources/covenant).

"We're encouraging people to look at the [details of the covenant] and to reflect on what its implications are," says Bishop George Bruce of the diocese of Ontario. Bishop Bruce is chair of the working group.

The guide has original material as well as links to numerous resources, including those that are supportive of the covenant and those that are not. "People will have an opportunity to come to their own conclusion and discernment," says Bishop Bruce.

Bishop Bruce also encourages Anglicans to use the study guide because "it's very good background educational material on who we are as Anglicans, what our roots are and how we structure ourselves."

—Marites N. Sison



Council of the North logo

**COUNCIL OF THE NORTH MONTH**

KEEWATIN, ONT.

September 2011 marks the third annual Council of the North Month—four weeks of back-to-church celebrations that have raised hundreds of thousands of dollars toward increasing awareness of the challenges of ministry in the North. The festive month is a partnership initiative with Anglican Appeal.

—Diana Swift

"The 2009 celebration raised \$125,000. The amount for 2010 is still being tabulated," says council spokesperson Fiona Brownlee.

Resources—including a recipe for homemade bannock—can be downloaded at [www.anglican.ca/cn/resourcesconmonth](http://www.anglican.ca/cn/resourcesconmonth). Order forms for print materials can also be downloaded from this site.

—Staff



EMILY DING

The Rev. Canon Dr. Lettie James

**WOMEN'S ORDINATION PIONEER HONOURED**

MONTREAL

One of the pioneers of women's ordination in the Anglican Church of Canada was thrice-honoured on June 11 with a eucharist, a panel discussion and the establishment of an eponymous theology prize.

Despite competition from the 2011 Grand Prix, 175 people gathered in Montreal's Christ Church Cathedral to salute the Rev. Canon Dr. Lettie James's more than three decades as an Anglican priest. "The eucharist was outstanding. The liturgy was so sensitive and yet so joyful. And the music was wonderful," says Canon James, who is now in her 80s.

Canon James began professional life as a clinical psychologist, which may have stood her in good stead in the grudging early days when she was the first woman in her diocese to be ordained. That was in October 1978, more than two years after she became a deacon in June 1976.

At the time of her ordination, she was mother to two teenagers and found the Christmas and Easter holidays especially difficult. "One Christmas I had two points in my parish and I did 17 services between Wednesday and Monday. And I still had to find time to cook the holiday meals," she recalls.

The Rev. Canon Dr. Lettie James Prize in Pastoral and/or Feminist Theology will be awarded annually to a student at Diocesan Theological College, Montreal's Anglican seminary. This November, the Anglican Church of Canada will celebrate 35 years of the ordination of women to the priesthood.

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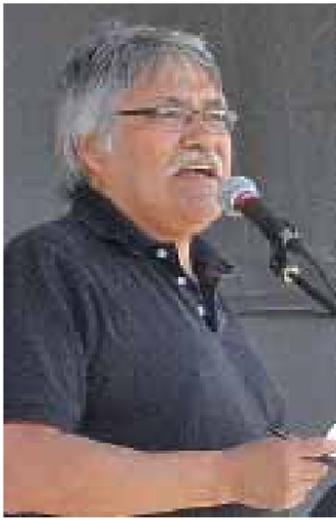
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MARITES N. SISON

Paul Andrews, CBC broadcaster

# 'We went to hell and back,' says one survivor

Continued from p. 1

Carpenter is president of CKLB radio in Yellowknife.

"Radio was something of a solace," said Carpenter, who at the age of six was sent to the Sir Alexander Mackenzie Residential School in Inuvik and stayed at the nearby Anglican-run hostel, Stringer Hall. There were no telephones and anxious parents would often send "telegrams" over the radio. "I remember staring at the radio, hanging on to every word that was

said," recalls Carpenter. "It was my only connection to my parents and my community." And, he added, "It was absolutely magical to be able to tune in to a hockey game."

Andrews, who went to the same school but stayed at the local Catholic-run hostel, Grollier Hall, said the gym—where the resilience dialogue was actually held—was "a saviour" to young boys like him. "We were good athletes. I didn't have any basic education, so I was called dumb



MARITES N. SISON

THE SHARED residential school experience binds survivors together.

and stupid and I felt dumb and stupid. But being in the gym made me feel good," he said.

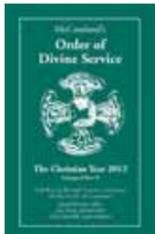
Although she excelled at her studies, Gordon became an educator "because she couldn't see herself reflected in the curriculum" of Canadian schools, noted Rogers. Gordon's experience at Grollier Hall, where she often felt like a number, not a person, gave her a lot of empathy for students. When she became a teacher, she always talked to her students about their families and how

they were getting along.

Carpenter said that to this day, he still has "some hatred" toward government. "It's something that won't go away. It's complicated, but that's my remembrance. Anybody can make an apology, but I want to see the results and benefits that come out of that."

Andrews said the shared experience binds residential school survivors together wherever they are in Canada. "We went to hell and back. It's a commonality that makes us very close."

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NOTICE is hereby provided of the Annual General Meeting of The Primate's World Relief and Development Fund / Le fonds du Primat pour le secours et le développement mondial to be held at the Toronto Airport Hotel, 600 Dixon Road, Toronto, Ontario, on Saturday, November 5, 2011 at 9:00 a.m.

BY ORDER OF THE PRESIDENT,  
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*THIS PAST SUMMER, from June 27 to July 1, the Northern National Event of the Truth and Reconciliation Commission of Canada (TRC) was held in Inuvik, Northwest Territories. MARITES N. SISON, senior staff writer for the Anglican Journal, attended the event and filed more than 20 reports. They can be viewed in full at [www.anglicanjournal.com](http://www.anglicanjournal.com).*

**SURVIVORS WANT TO MOVE ON**

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said he sensed “a little less anger” in the way former residential school survivors shared their experiences this year. In an interview, the primate said the northern event had “a different feel to it” from the first TRC event held last year in Winnipeg. “I sense that for a lot of survivors, they want to tell their story and they want to move on,” said Archbishop Hiltz. “Last year, it was very much about the [individual] impact,” he said, noting that many survivors spoke of being deprived of love and not learning how to love after they were forcibly taken from their homes to attend residential schools. In Inuvik, “We heard so many people say publicly to their wives, to their children, ‘I’m sorry’ for not having loved them in the way that they would have wanted,” Archbishop Hiltz said. “That has been very powerful.” More than 1,000 former students, their families, representatives of government, churches and the public attended the event.



**THINK OF THE CHILDREN**

Justice Murray Sinclair challenged residential school survivors to come to terms with the past and think about what kind of future they would like to bequeath to their children and grandchildren. Sinclair is chair of the Truth and Reconciliation Commission of Canada (TRC). He reminded the survivors that the apology issued by the federal government in 2008 and the churches before then “was not just for the acts



ALL PHOTOS BY MARITES N. SISON

**A TOTAL OF 40,000 birthdays went uncelebrated among those attending the TRC event.**

# Happy (lost) birthday

**F**OR A MOMENT in time they were children once more as they each held up a cupcake with gooey vanilla-chocolate frosting and a tiny flickering candle. And as the lights were dimmed, those gathered around them sang a rousing “Happy Birthday” in English, French, Inuktitut, and other aboriginal languages. Many birthdays were missed when seven generations of aboriginal children were taken away from their families and sent to residential

schools across Canada. At the last day of the northern event of the TRC, these lost birthdays were remembered. Roughly calculated, a total of 40,000 birthdays were lost among the 650 to 700 survivors gathered at the event, said Chief Winton Littlechild, a TRC Commissioner and former residential school student. The Anglican Church of Canada—one of the mainline churches that operated the government-funded schools—made 800 cupcakes for the celebration.

of violence, but for the fact that for 130 years, for seven generations, this country... tried to force you to become something you were not by taking away your language, by taking away your culture.”

**CONFUSED ABOUT NATIVE IDENTITY**

Attending an Indian residential school gave Lydia Mamakwa the faith that led to her calling as an Anglican priest and later as area bishop of northern Ontario in the diocese of Keewatin. But, at one point, it left her confused about her identity as a native person. “My experience [at residential school] was more good than bad,” said Bishop Mamakwa, who attended the Poplar Hill School in northwestern Ontario, which was administered by the Mennonite-associated Northern



The Rt. Rev. Lydia Mamakwa

Gospel Light Mission. “The good thing about it was learning about the Bible.... We also learned practical stuff like sewing, knitting, cooking and home nursing,” she said. The bad part was “we were made to feel that our identity was not good,” said Bishop Mamakwa, who recalled arriving at Poplar Hill in 1964, at the age of 15, and being told she could not speak Oji-Cree, her native language.

**NEGATIVE STEREOTYPES**

“What’s that?” “Not interested.” “I don’t know anything about that.” When two Yellowknife teenagers asked youth in their community what they knew about residential schools, these were the responses they got. Marliisa Brown and Molly Tilden captured these responses in a searing documentary they showed at the recent northern event of the TRC. The documentary, which also explored the question of whether lack of knowledge has given way to racism, revealed that some youth, including aboriginal youth, harboured negative attitudes toward aboriginal people, saying most are alcoholics who beat up their children. Those who suffered abuse

and lost their culture as a consequence of having attended residential schools should not be given any special consideration, said one young man. “The way I see it, they had a choice,” he said. “They had a choice to consume that alcohol. They had a choice to smoke that drug.” Brown, who is half Gwich’in and half Caucasian, and Tilden, who is Caucasian, decided to produce a documentary after they attended a recent workshop on residential schools organized by the International Center for Transitional Justice. “The past needs to be acknowledged, never repeated, never forgotten,” said the teenagers, who offered a copy of their documentary during a session on gestures of reconciliation. To view the documentary, visit <http://vimeo.com/26588885>.



**STUDENTS IDENTIFIED** General Synod archivist Nancy Hurn debated whether to display the portraits of residential school students at the TRC northern event. Although she wasn’t sure what kind of reaction the portraits might elicit, she decided to display them as part of the collection that the Anglican Church of Canada—which ran 11 of 14 schools in the North—shared with students and the public. Then, she said, “someone came along and began to identify the [students] in the photographs.” That person, a former student, wrote names on yellow Post-it notes and stuck them beside the photographs. Other students followed suit.

“People felt very engaged in the material in a way that I’ve never experienced before as an archivist,” noted Hurn. “It was so satisfying.” The exhibit also included hundreds of photographs, clippings and artifacts from the collection of the late Mossie Moorby, a nurse who spent eight years (1964 to 1972) at Stringer Hall, an Anglican-run hostel in Inuvik. Moorby’s daughter, Anne Campbell, not only made the exhibit available but also attended the Inuvik event.

# Seeking a future of justice and peace

Continued from p. 1

Nichols spoke about the importance of collaboration between the western and eastern Christian traditions and explained that the conference would hear from Jewish and Muslim spokespersons in seeking signs of hope for the common future in the Holy Land—a future of justice and peace.

Prior to the conference, Williams launched an appeal to Anglicans and other western Christians to support these Christian communities with prayer and funding.

Although they are shrinking, they are vital to the region's future, said Williams. "We must come to terms with Christianity's shared history with Judaism and Islam and the 'family quarrel,' as some have termed it, among members of the three Abrahamic faiths, he said, reminding us that Christianity is not a European or North American religion but an 'exotic Middle Eastern religion.'"

All those who live in the Holy Land are "stewards of the sacred trust," said the

Anglican bishop in Jerusalem, Suheil Dawani. "The time has come for the people of Jerusalem and the Holy Land to embrace a new future built on the solid foundation of faith."

His Beatitude Fouad Twal, Latin patriarch of Jerusalem, stressed the importance of building trust on all sides. "The only solution to the conflict is the recognition of the inherent and fundamental right to live in dignity for all people in the Holy Land—Israelis and Palestinians, Jews, Christians and Muslims, which

supposes a two-state solution."

The patriarch urged western Christians to "connect and be in communion with the Christians living in the Holy Land, share in their joys and suffering, bear their burdens with them."

Hana Bendcowsky, director of Christian-Jewish relations at the Jerusalem Center, emphasized the need for dialogue in seeking a solution to the conflict, while Zoughbi Zoughbi, director of the Wi'am Center for Conflict Resolution in Bethlehem, stressed

the importance of restorative justice rather than revenge.

Attending as the representative of the Armenian Orthodox patriarchate, Harry Hagopian read out a letter from Prince Hassan of Jordan, in which the prince offered his prayers and support for the conference.

To see videos of the speakers' addresses, read transcripts of their remarks or make a donation to the Archbishop's Friends of the Holy Land Appeal, go to [www.archbishopofcanterbury.org](http://www.archbishopofcanterbury.org).

## Evil frightening to contemplate

Continued from p. 1

And what about the Oklahoma City bomber who seemed like an ordinary American? And Anders Breivik? The blond-haired, blue-eyed Norwegian shot people without any sense of remorse or regret.

Yes, evil is a frightening reality to contemplate, which is perhaps why we try to explain it away by talking about "errors of judgment" or "mistakes" or "insane" acts.

Yet there are people who

do evil acts and who are very much in their right mind—that is, they know exactly what they are doing and intend to do exactly what they do. This, sad to say, is part of the human condition—fallen human nature bent on its own destruction.

Second, the media—both in Canada and the United States—have not been helpful in reporting the Norwegian tragedy. They have repeatedly characterized Anders

Breivik as a "right-wing, Christian fundamentalist." However, at least two of these three assertions are not true.

Mr. Breivik is not a Christian—by his own admission. He has said that he does not believe in the Christian faith nor does he attend a Christian church. He does not even consider himself religious. He is, in fact, part of the great secular wave of Europe—people who combine an ardent secularism and a deep nihilism with a fascination for folk tales and cultural myths—in Mr. Breivik's case, the Vikings and Knights Templar. This combination is more about paganism than Christianity, more about secular folk religion than the religion of Jesus.

To put it bluntly, Mr. Breivik is a racist and a bigot who upholds a Scandinavian

version of a master race—an ethnocentric superiority that views foreigners, and especially Muslims, as a virus to be eliminated. Whatever else his philosophy may be, it is not Christian.

Nor is Mr. Breivik a fundamentalist, if one means a Christian fundamentalist. I know some Christian fundamentalists, and none would ever consider murdering innocent people. The fundamentalists I know, mainly Mennonite, take the Sermon on the Mount literally, and therefore tend to be pacifists who turn the other cheek and seek to love their enemies, even the ones who have done them harm.

In stark contrast, Mr. Breivik believes in murdering his enemies (enemies in his own mind) rather than loving them.

Moreover, fundamentalist or not, no Christian would ever engage in such savage

acts of murder. After all, the Bible is plain: "You shall not kill," which has been interpreted to mean, "You shall not murder." In other words, the intentional killing of innocent humans is never justifiable.

In these dark and terrible days when the world is threatened by mayhem and murder in Somalia, Afghanistan, Iraq, Pakistan, Libya, Syria and so many other places on the planet, let me offer you one of my favourite prayers composed by one of my favourite preachers, the late Rev. William Sloan Coffin, Jr., who said: "May God give you the grace to never sell yourself short; grace to risk something big for something good; grace to remember that the world is too dangerous now for anything but truth, and too small for anything but love. Amen."

**The Rev. Dr. Gary Nicolosi is the rector at St. James Westminster Anglican Church in London, Ont.**

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## Test your ecclesiastical IQ!

BY DIANA SWIFT

### Theopaschites refers to ...

1. People who believe that God the Father suffered along with the incarnate Christ the Son;
2. An early Greek Christian theologian for whom the 6th-century Trinitarian heresy of theopaschitism was named;
3. Paeans to God sung at Easter in Eastern Orthodox churches.

### Incardination refers to ...

1. The investiture of a cardinal into the Roman Catholic cardinalate;
2. The permanent enlistment of a Roman Catholic clergy member under the jurisdiction of a new ordinary in a different diocese;
3. The enactment of a pivotal church principle into canon law.

The term *theopaschites*, meaning "those who hold that God suffered," was applied to people in the 5th and 6th centuries who believed that by virtue of their unity, God suffered along with the incarnate Christ. Since early church times, clerics were bound for life to the dioceses in which they were ordained. A transfer to another diocese was permitted only for just cause. Incardination of a Roman Catholic cleric who moves into another diocese occurs after five years if all parties agree.

**ANSWERS**

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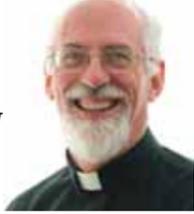
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# When a non-believer is chosen

HAROLD MUNN

**S**HE STANDS IN the gritty parking lot, her eyes brimming with tears. Hot tears of outrage.

"How can this be? How can there be no food on weekends?"

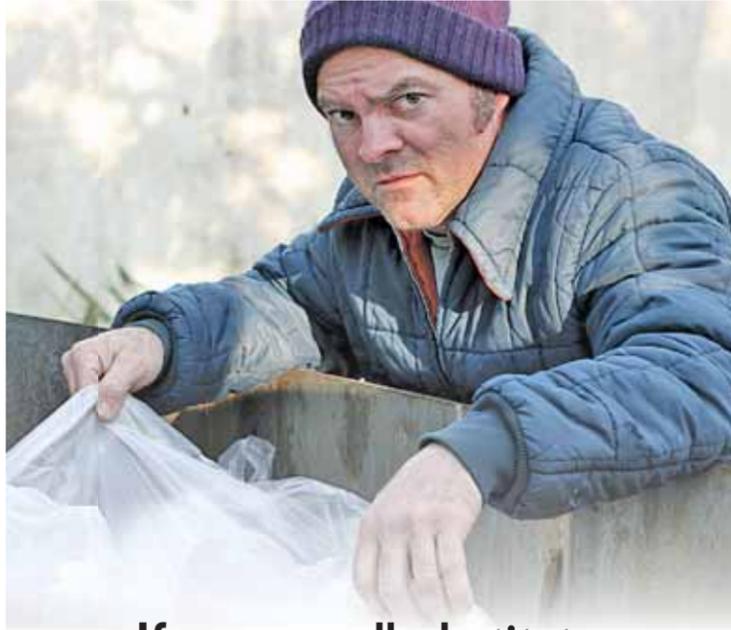


We've just come from an informal committee of street people. I was impressed with how well organized the meeting had been and how gracious the chair was with people whose concerns seemed sometimes peripheral to the main topic.

What they were discussing was the fact that if you are really destitute, there is nowhere to get food in our city on weekends. A number of agencies provide free meals during the week, but they all close on Saturdays and Sundays. Those agencies still open on the weekends provide meals, but only for those residing in their facilities. If you aren't a resident, you don't get to eat from Friday night to Monday morning.

My friend and I were gracious visitors from another planet in which there is never a shortage of food. They never once asked us what we were going to do about it. They were talking among themselves about what they would do. Among the options was political action, a demonstration, everyone bringing what little food they already had to a central location, and writing letters to the editor. There was a dignity and self-reliance that claimed our admiration.

By the end of the meeting, there wasn't a great deal of clarity about next steps. It's



**If you are really destitute, there is nowhere in Vancouver to get food on weekends.**

pretty challenging to get hungry people organized to demonstrate, to bring a little food to some central location on weekends, to find a place to store the food, or to write letters. This committee consists of whoever turns up—no staff, no budget, no connections with funders or policy makers.

My friend and I walked back to the parking lot deeply moved.

That's when the tears started. I was concerned about the plight of the homeless, but I knew there was nothing I could do. I was prepared to chalk it up to another experience of tragic reality in today's world and head off to my comfortable bed, having learned to accept that I have to live with such disparity.

But not my friend. Not her. She has no religious practice. Once or twice she has spoken about coming to my church but never has. Her commitment to feed

people who have no food far surpasses mine. I stand there in the dark, in silence, and learn from her. I, who every weekend feed my congregation with the bread and wine of Jesus' inclusive justice. She puts me to shame. She's far more Jesus than I am. I could see her throwing over the tables of the money-changers.

Secretly, I wonder how she's going to feel in the morning, remembering how upset she got in my presence and recognizing in the light of day that this is part of the long, slow process of changing society. I listen sympathetically, but I don't encourage things that I know can't succeed. We part company and we each return to our comfortable homes.

And over the next few weeks, she initiates meetings of agencies, organizes a detailed survey of what food is provided by every single group in the city, gets that

survey widely distributed and negotiates adjustments in the hours of service. Now food is available on weekends. In addition to the sips of wine and crumbs of bread my church gives out free on Sunday mornings.

But there's a problem. It isn't that she's more outraged than I am, or that she's a better organizer than I am. Neither of those would be hard to do better than I do.

The problem is how the church is going to respond to being surpassed by the miraculous action of God in the secular world. It's not just that it undermines our pride in thinking we are the loving ones who set the example. It's not just that secular agencies have more staff or funding than any parish.

It's that God uses people of no faith instead of us.

We could feel hurt. Or we could remember Isaiah proclaiming that in 600 BCE God used Cyrus, who had never heard of Yahweh, to return the people to their promised land. Or we could remember Luke proclaiming that Caesar Augustus was used by God to get Jesus born in Bethlehem. There has been a long tradition in the faith of recognizing that God chooses non-believers to get the work done.

How should the church respond to being bypassed by God like this? We could find an excuse to invite secular leaders to a special service where we honour their work.

We did. And they were deeply grateful. And we were deeply moved. And we were all fed. And there were tears of joy at the inclusion of everyone.

**Canon Harold Munn is mentor-in-residence at the Vancouver School of Theology.**



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CHRIS JENNER

## Milestones in Christian history

**September 1, 1522**  
Martin Luther publishes a response to King Henry VIII's *Defence of the Seven Sacraments*.

**September 8, 1845**  
Anglican priest John Henry Newman converts to Roman Catholicism. Newman had been a leading member of the Oxford Movement, which aimed to reform the Church of England and bring it back from liberalism to the high-church ideals of the 17th century.

**September 24, 1867**  
Seventy-six bishops from across the Anglican Communion meet at Lambeth Palace for the first Lambeth Conference, now held every 10 years as an instrument of the worldwide communion.

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