

# ANGLICAN JOURNAL

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MARITES N. SISON

## A walk unlike any other

MARITES N. SISON  
STAFF WRITER

There were many lonely moments for Patrick Etherington Jr., 28, as he walked the 2,200 kilometers from Cochrane, Ont., to Halifax. Etherington, a member of the Moose Cree First Nation, made the trip with his father, Patrick Sr., and a group of five companions made up of residential school survivors and their children.



Patrick Etherington Sr.

Many times along the route, Etherington felt his legs become leaden as cars zipped past. He found himself wondering what passersby must be thinking about “these crazy Indians walking by the side of the road.” What kept him going was the conviction that he was walking for something “bigger than myself.”

“There is a big problem of suicide in my community,” Etherington said. “I walked for my buddies [who committed suicide] and for those who have attempted it.”

The trip made him see, for the first time, the beauty of the land of his ancestors and the honour of the people walking with him. “It was a humbling experience.”

Etherington’s father, Patrick Etherington Sr., organized this walk. He said it was important to have the youth participate to raise awareness about the “survivors of the survivors”—the children and grandchildren of survivors who were raised by traumatized parents. “This can’t go any further,” he said. “The cycle has to end now.”

Last summer, the Etheringtons walked from Cochrane, Ont. to Winnipeg for the first TRC National Event, held Jun. 16–19, 2010. The trip took 31 days and covered 1,600 kilometers.

## Happy birthday, grandmother!

The Atlantic National Event of the Truth and Reconciliation Commission of Canada (TRC), held in Halifax Oct. 26 to 29, closed with a birthday celebration for former residential school students. Grandchildren of former students—most of them ages four to eight—sang “Happy Birthday” in Mi’kmaq, Meli-seet, Inuktitut, Cree, French and English. TRC Commissioner

Wilton Littlechild noted that these children are about the same age as their grandparents and great-grandparents were when they were put into residential schools across Canada. The Anglican Church of Canada operated 35 of these schools.

*Our special report begins at right with “A walk unlike any other,” and continues on p. 6.*

### INSIDE

A flashback to the '60s portrays how a group of young carolers brought the spirit of Christmas to a nursing home. See “A light in the dark,” p. 9.



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### GOSPEL OF HOPE

## 100K given for suicide prevention

The diocese of Toronto has given a \$100,000-grant to the suicide prevention program of the Council of the North. The council administers the Anglican Church of Canada’s mission and ministry in the North, where suicide rates are four to five times higher than the national average.

“The issue of suicide is pandemic in aboriginal communities, [especially] among youth,” said Archbishop Colin Johnson, bishop of the diocese of Toronto and metropolitan of the ecclesiastical province of Ontario. “Money won’t cure it,” but programs “that have some history of making a difference are worth supporting,” he told the *Anglican Journal*.

The program began in 2009, when Canadian Anglicans raised \$94,000 during the *Amazing Grace* campaign. “We have a gospel of hope,” said Archbishop Johnson. “I think suicide prevention needs to be based on a sense that there is some future.”

The unrestricted grant is a tithe from the diocese’s Ministry Allocation Fund (MAF). Proceeds from the sale of the diocese’s properties go to the MAF, which allocated 10 per cent of the proceeds to support innovative ministry “beyond the diocese,” said Archbishop Johnson. Since 2009, the MAF has given grants to support projects such as the rebuilding of St. Jude’s Anglican Cathedral in Iqaluit. —Staff

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## SHARED EPISCOPAL MINISTRY

Bishop Leonard Whitten, retired bishop of the diocese of Western Newfoundland, may soon be providing guidance to clergy and parishes in the diocese of Montreal who disagree with its bishop's positions on blessing same-sex marriage.

A tentative agreement on shared episcopal ministry was disclosed by Bishop Barry Clarke of Montreal in his address at the annual diocesan synod on Oct. 27. He described the move as a pastoral response to the concerns of parishes and clergy unable to accept positions he and the diocese have taken on the issue. The Rev. Canon Bruce Glencross said the arrangement would help the affected parishes and priests adhere to their convictions within the Anglican Church of Canada.

Bishop Clarke authorized a liturgy for the blessing of duly solemnized civil marriages last year and at least two such blessings have taken place since then.

Shared episcopal ministry, endorsed by the Canadian House of Bishops in 2004, was originally proposed in the *Windsor Report* from the Lambeth Commission on Communion. —Harvey Shepherd

## DIRECTOR TO IMPROVE STORYTELLING

The director of communications for the Anglican Communion Office is working to help Anglicans and Episcopalians tell their stories. Jan Butter, who was appointed in March 2010, said we need to



Butter

stop letting others, namely secular journalists, tell our stories. Stories of transformation don't make headlines, he points out. "I genuinely believe it comes down to us to tell our own story and to tell it better."

Butter plans to strengthen the Anglican Communion News Service so that it can become the central hub for news about Anglicans worldwide. Harnessing social media is also a priority. In England, he says, there are bishops who use blogs to engage Anglicans and non-Anglicans alike. "One bishop said to me, 'I can speak to 200 people on a Sunday morning with my service, but I have several thousand people following my blog.'"

Aside from wanting to share stories, there is a yearning among Anglicans



PARISH OF LLOYDTOWN

Some 50 participants from the parish of Lloydtown joined the inaugural 5K run in Schomberg, Ont., raising \$4,000.

## Parish supports clean water in North

MARITES N. SISON  
STAFF WRITER

Fueled by a desire to help support clean water initiatives in aboriginal communities in the North and the ministries of the local Anglican parish, about 50 runners (and walkers) ages five to the 70s joined the inaugural country run in Schomberg, Ont., on Oct. 1.

The run, organized by the Anglican parish of Lloydtown, raised \$4,000 that will be shared equally between the parish and the Council of the North, a group of dioceses that promote the mission and ministry of the Anglican Church of Canada in Canada's North.

"We decided to raise money for clean water in the North because we heard that there was a serious issue and we believe it to be an injustice," says the Rev. Sheilagh Ashworth, rector of the parish, which includes Christ Church in Kettleby, St. Alban's Church in Nobleton and St. Mary Magdalene's in Schomberg.

"We live in a very beautiful part of the world and we have access to clean water and believe that all Canadians should have access to clean water," Ashworth told *Anglican Journal*.

The parish's long-term vision is to forge friendships with communities in the North, she adds. "We are fully aware of our ignorance [about the struggles faced by indigenous communities] and we just want to offer our assistance."

Organizing a run was easy. Schomberg, a town of 2,500 people located northwest of King City, has many runners and a good number of



PARISH OF LLOYDTOWN

LIKE FATHER, LIKE DAUGHTER: Taylor Goodyear and her dad, Don

them are parishioners, says Ashworth. (In 2010, the parish had two relay triathlon teams and a racer who joined all three legs to raise money for the work of National Indigenous Anglican Bishop Mark MacDonald.)

The 5K run took runners through Schomberg and into the surrounding hills and farmlands. A 1K fun run preceded the main race. "The course was chosen with care so that we had enough challenge and beauty," says Ashworth. The race also utilized hi-tech timing gear: participants had a computer chip attached to their running shoe to clock running time.

"[The race] went very smoothly," says Ashworth, adding that the community—Anglicans and non-Anglicans alike—stepped up to make the event successful, with local businesses offering sponsorships and prizes.

and Episcopalians to connect, says Butter, but they "want to connect for a reason." —M.S.

## CHRISTIANS URGED TO FIGHT ANTISEMITISM

As director of the Christian Friends of Yad Vashem—Israel's official memorial to the Jewish victims of the Nazi Holocaust—Dr. Susanna Kokkonen brings the message of responsibility to Christian audiences.

"Although the Holocaust is a particularly Jewish tragedy," says Kokkonen, "the lessons are universal—how humans behave in a crisis, how genocide happens and how we can commemorate this." She spoke in Toronto on Nov. 2 at Grace Church-on-the-Hill.

Kokkonen, who holds a PhD in Holocaust history from the Hebrew University

of Jerusalem, educates Christians about the changing face of antisemitism—Christian-religious, European-social and Nazi-racial—and stresses the responsibility of silent bystanders. "Only the onlookers have the power to change things," she said.

The Friends organization partners with churches and provides film and educational materials for public events. It also runs training seminars for Christian clergy and community leaders. "Many churches make donations to Friends and many hold events on International Holocaust Day, January 27, or on Israel's



Kokkonen

Holocaust Memorial Day, which in 2012 will be celebrated on April 19. To learn more, go to [www.yadvashem.org](http://www.yadvashem.org). —Diana Swift

## AUTHOR'S NOVELS HELP CHURCHES

Quebecker Paul Almond, Anglican lay minister and author of the proposed 10-book Alford Saga, wants to use his historical novels to help Anglican churches in Quebec and the Atlantic provinces. He also wants to make the series available through Royal Canadian Legion branches to aid military veterans in the Maritimes.

He has struck a deal with his publisher, Toronto-based McArthur & Company, to let Anglican churches sell the novels—based loosely on the history of the Anglican

Almond family in francophone Gaspésie from 1800 to 2000—and take the percentage collected by bookstores.



Almond

"So far, we've raised about \$4,000 for churches on the Gaspé," says the 80-year-old Almond, who was recently inducted into the Order of Canada.

The first novel in the series, *The Deserter*, appeared in 2010 and is based on Almond's great-grandfather, a sailor on the *Bellerephon*, one of Lord Nelson's ships in the Royal Navy. After fighting at Trafalgar, he jumped ship when he got to Canada and was hunted by the navy as a deserter.

*The Survivor*, published in June, tells of Almond's great-grandfather's rescue by and subsequent life among the Mi'kmaq people. Almond's third book, *The Pioneer*, will appear this month.

The next four books will centre on the Anglican priests of the family. To order or to obtain more information, go to [www.paulalmond.com](http://www.paulalmond.com) or email [paulalmond8@gmail.com](mailto:paulalmond8@gmail.com) —D.S.

## SOLAR PANELS GENERATE REVENUE

It started with the need to replace a roof in one of the churches of the Anglican parish of Huntley, Ont. Nine months later, the church not only had a new roof, but 40 solar panels on its parish hall roof that are generating clean electricity and revenue.

The parish installed the 9.4-kw solar photovoltaic array last September under Ontario's MicroFit program. The parish is the first in the diocese of Ottawa to join the program, which is part of the Green Ontario Act.

The MicroFit program gives homeowners, small businesses and institutions such as places of worship the opportunity to develop a small renewable electricity generation project. In turn, under a 20-year contract with Ontario Power Authority, the parish is paid 80.2 cents per kWh for power the panels generate into the grid.

The solar system is expected to generate about 10,000 kWh a year over the 20 years of the MicroFit contract.

Funds used for the project were borrowed from parish investment accounts and will be paid back with interest by year 12 of the 20-year contract. The money that the churches put into the project is expected to double over the contract's lifetime. —M.S.

# Of pageants, pucks and prayers

WAYNE SMITH

**O**UR SUNDAY SCHOOL director was fierce and determined. The classic Christmas story pageant would be the best ever, the artistic highlight of the year. Enough cute little four-year-olds wearing floppy halos, a cast of at least 16 with no one over age nine, and you've got a sure-fire, can't-miss hit. Our little Anglican church had all the elements in place. Including three attention-challenged eight-year-old altar boys.

One—or three—small problems. Two of the three altar boys, who had scored major roles as shepherds, were also playing the all-important starting defence for the Richmond Kings, a house league hockey team. Our Joseph—a tiny, angelic John Denver lookalike, complete with Coke bottle glasses—also had another pivotal role to play. He was the Kings' top line centre.

The Kings weren't exactly what you'd call a powerhouse. But a big game was scheduled for home ice at exactly the same time as our full-dress rehearsal for the Christmas pageant.

As both a vestry member and coach of the Kings, I found myself between a rock and a hard place. On the one hand, I was respectful of the Sunday school director, who was adamant and vocal. Very vocal. The three players had to be at the dress rehearsal. After all, as seven- and eight-year-old altar boys, they had scored major roles. The shepherds needed the rehearsal, the director pointed out, since they sometimes behaved like hockey players even when they were carrying out their duties as altar boys.

On the other hand, I knew that without our starting centre and the top two defencemen, the mighty Kings were doomed to fall even further in the standings. And beside, our little church was right across the street from the Richmond Kings' home ice in south Winnipeg.

Finally, an uneasy compromise was reached. The rehearsal would start half an hour early.

With no church hall, the pageant's venue

was the church itself, and the altar the stage. Parents packed the pews for the rehearsal.

The angels were adorable. All the cast was in costume. Of some kind. Sort of.

The two shepherds and Joseph were in full hockey gear. Minus skates. One shepherd wore his helmet. Two hockey sticks—a Victoriaville Superhook and a Koho Junior—did double duty as the shepherds' staves.

The attention issues were somewhat more noticeable than usual. Go figure.

At the rear, three fathers each clutched a small pair of hockey skates and eyeballed their watches closely, making occasional "hurry up" hand motions, much to the annoyance of the director. Our kindly rector had his fingers crossed throughout, his lips moving silently in prayer, a look of disbelief on his face.

**T**HE rehearsal ended abruptly five minutes before the puck dropped.

In the vestibule, small feet were quickly stuffed into skates, and the boys, tucked under their respective father's arms, were hurriedly trundled across Silverstone Ave. to home ice. I trotted behind.

As we crossed, Joseph looked out at me from underneath his father's elbow, and asked, "Hey, Coach! Who gets to start the bench clearing brawl tonight?" Anglicans are tough.

All agreed the pageant the following night was a roaring success. But the rehearsal might have been more memorable.

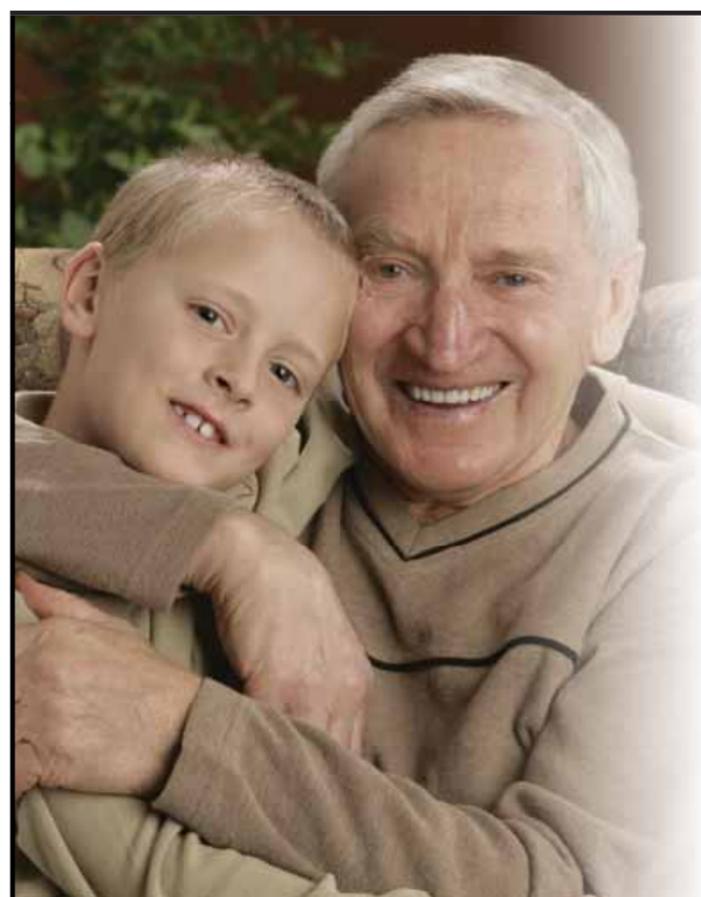
Joseph scored the winning goal and the Kings won their game.

Maybe hockey really is part of Canada's religious fabric.

**Wayne Smith** recently moved from Winnipeg to Calgary, where he plans to become a parishioner at St. Benedict's Anglican Church.



Two hockey sticks—a Victoriaville Superhook and a Koho Junior—did double duty as the shepherds' staves.



## Bequests really make a difference

**J**ames has been richly blessed by God. He has a wonderful extended family, many close friends and good health. He retired a few years ago after a fulfilling career and now spends many hours each week as a volunteer serving his parish church as a warden. He has learned over the years that many of his fellow parishioners have been very generous in their support of the work of God through the church and wants to follow their splendid example.

James visited a lawyer friend recently and revised his will. In addition to providing bequests for his grandchildren's education, he has decided to name his parish as a beneficiary as well. In fact, he has

decided to provide a tithe, or ten percent, of his estate to his parish church, continuing what he practises every Sunday as a committed tither. He has encouraged his friends to consider doing the same.

James recently heard a gift planner quote St. Catherine of Siena's thoughtful remark — "Consider your possessions loaned to you by God" — and realised that in thanksgiving to God, he really should do something about this advice. After all, his generosity will make a very significant difference in the life and work of his church for years to come, and for James, that is important.

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



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## The gospel in the centre

MARK MACDONALD

**O**NE OF THE key elements of the spiritual movement that is growing among indigenous peoples across North America is the practice of gospel-based discipleship. On a practical level, it involves reading a gospel appointed for the day three times at the beginning of a gathering. After the first reading, the question is asked, "What stands out for you in the gospel?" After the second reading, those gathered are asked, "What do you hear God saying to you in the gospel?" And following the third and final reading, they are asked, "What is God calling us to do?" This practice of placing the gospel in the centre of our deliberations and action has enlivened our fellowship and ministry.

Some outside our circles have complained, saying the practice is insufficient as Bible study. They are right. What their observation overlooks, however, are the principles that animate the practice. The act of making the gospel central is essential, though the form it takes is less important to us.

For centuries, indigenous peoples were told what the gospel meant (the meaning proposed often put them at a disadvantage). Today, the practice of placing the gospel in the centre, as a critical moment of gathering, empowers, authenticates and authorizes the gathering as the people of God. The authority shifts from the authenticated interpreter (usually, the missionary), as it was in the past, to the presence of Christ, speaking by the Spirit through the voices of those who have gathered.

There is much that is restored in this practice: a return to the centrality of the spiritual in indigenous life; an affirmation of the miraculous presence of God in every particle of creation; a manner of authority that is more compatible with indigenous understanding of governance and community; and, finally, the absolute necessity of being radically open to the teaching, example, and leading of our creator, speaking through scripture in the life of the community—the very basis of discipleship.

We hope that these practices will never be just a part of program or a pious gimmick. They help us embody a commitment to a way of life that, we are told by the elders, is very compatible with indigenous traditions. In this way of life, the words of Jesus are found to be true: he came not to destroy but to fulfil.

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

# Christmas past and present

KRISTIN JENKINS



**W**HAT CHILD DOESN'T love Christmas? I certainly did. But in the midst of all the brouhaha, commercial and otherwise, it's sometimes difficult to keep the true spirit of Christmas in our sights.

It used to be that schools could help. As a youngster attending an eight-grade, three-room country school in 1959, I remember vividly all the students proudly rehearsing their parts in the Christmas pageant. We sang Christmas carols several times each day from the beginning of December until the holidays. "Silent Night," "O Come, All Ye Faithful," "O Little Town of Bethlehem" and, of course, "Away in a Manger" were part of our collective consciousness, just as much as tobogganing and Santa Claus.

To focus young minds still reeling from snowball fights, my teacher, Mrs. Rorabeck, often had us begin the day with a carol or two. We all sang in good spirits (if not in key), right after we finished singing "God Save the Queen" and reciting The Lord's Prayer.

In today's secular culture, folks are just as apt to channel the Christmas spirit in a mall as they are to reflect on and celebrate the birth of Christ. In schools across Canada, where a vibrant multicultural population is now the norm, Christmas has had to move over and make room for many different faith traditions from around the world.

In the small town where I grew up, there were few Jewish families and even fewer African-Canadians. Thirty years later, my own daughter has grown up in a downtown Toronto school where more than 60 languages are spoken. She knows just as much about how

to make latkes and observe Kwanzaa as she does about Christmas. I call that progress, and in today's global village, equipping our children from the very early stages of life with knowledge of world traditions is not just important, it's essential. But singing Christmas carols had fallen off the school activity wagon by the time my five-year-old arrived, and that made me feel a bit sad.

As Christians, and as parents and grandparents, a big part of our job now is to keep the true spirit of Christmas alive. Sometimes, the effort required can leave you feeling like a salmon swimming upstream. Church can lend a huge helping hand, providing a community resource for so many families seeking to bring a faith perspective to the hurly-burly of the holiday season.

Service to others, always important, is particularly crucial at this time of year. For young carollers who visit a nursing home in Mary McIntyre's *A light in the dark* (p. 9), the initial shock and dismay ultimately gives way to a lifelong appreciation of the power of their presence.

And finally, as we prepare for Christmas this year, let us say a prayer for the First Nations people of Canada, many of whom celebrated the birth of Christ without ever celebrating their own. At this year's Atlantic National Event of the Truth and Reconciliation Commission in Halifax (p. 6), that fact was attested to in a multi-generational birthday party. Sparklers were lit and placed on 1,000 cupcakes, while the grandchildren, clearly delighted, held them and sang "Happy Birthday" (p. 1). You don't have to look too closely to see Christ in their sweet faces. That's what I call progress, too.

**Kristin Jenkins** is editor of the *Anglican Journal*.

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10 YEARS AGO

### From the archives

*Want to know what readers were talking about a decade ago? Here's a sample of some of the letters we received at the end of 2001.*

#### WOMEN IN HIGH OFFICE

I can understand the frustration on the part of some that female clergy do not occupy more leadership positions in our church. But I think that it goes beyond the simple glass-ceiling issue that Bishop Ann Tottenham refers to.

In my opinion, we ought to focus on what leadership and management skills we need in our church leaders. In a merit-based selection system, church authorities and synods will seek to appoint the most qualified candidates

to positions. It is up to the church, along with candidates who aspire to leadership positions, to prepare clergy to assume positions of greater responsibility.

But women clergy have a role to play too in order to self-select for higher office. And, realistically, is it reasonable to expect that many clergy who take orders later in life will gain preferment quickly? That doesn't happen in any other profession.

The fact is that as more women enter orders, more will be selected for leadership roles. This process is painfully slow for some, I know, but consider how far we have come since we first ordained women. In truth, in the history of the church, that was really not so long ago.

**D.B. Collins**  
Ottawa

#### RESPONSE TO TERROR

As a response to the events of Sept. 11, I call on the church: 1. not to blame Muslims as a community; 2. not to over-react in anti-Americanism; 3. to think of

ways that we, as the Anglican, church can support our Muslim neighbours as well as our U.S. neighbours; 4. to educate our people in avoiding anti-Arab/Muslim attitudes; and 5. to seek a reasonable solution to this emergency.

**Paul Wilson**  
Victoria

#### HEALING COMMISSION

The news from General Synod thrills me. Both the declaration signed with the Evangelical Lutheran Church in Canada (ELCIC) and the ongoing progress shown by the Anglican church in the resolution of residential school conflicts are very real answers to prayer for me.

I was interested to read of a "healing commission" and national government fund established by the National Council of Churches in Australia. Could we not do something similar here?

Let's take possession of this issue, and not wait for rulings on what we should do. Our hands are not tied.

**Loren Carle**  
Montréal

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## The true meaning of Christmas?

### THE THINGS DEACONS DO

An article on the activity of the Rev. Sean Krausert on the front page of the October issue makes it quite clear that he is a permanent deacon. Yet the headline says, "Priest tackles harsh reality of poverty."

Errors like this make the recognition of deacons as a full and equal order so difficult to achieve. The Rev. Sean Krausert is doing the things deacons do.

**The Rev. Dr. Andrew Barlow (Deacon)**  
Toronto

### NOT EASY BEING HUMAN

As one born into the Church of England (although a Quaker for the last 40 years), I thank you for the humanity and good sense contained in your article about the Occupy Toronto camp on the doorstep of the Cathedral Church of St. James (*Shantytown springs up next to cathedral*, Nov. 3, 2011, [anglicanjournal.com](http://anglicanjournal.com)).

I've been following with interest the events around St. Paul's [*London protesters force St. Paul's to close*, Oct. 25, 2011, [anglicanjournal.com](http://anglicanjournal.com)]. I find that in my native church community, there is painful, honest, humble soul-searching going on, which must command respect and inspire hope.

It's not easy being human; we manage it best when we recognize our common ground.

**Margaret Clare Forde**  
Orillia, Ont.

### JACK ATTACK

While it's true Jack Layton was a hard worker and admirable in both demeanor and intelligence, too much has been made of him [*A man like Jack*, Editorial, Oct. 2011, p. 4]. In the federal arena, his fiscally unworkable platform was never put to the test. Politicians with boring platforms are the best at

handling taxpayers' dollars effectively, rather than those who promise, "You'll get this and you'll get that."

Jack's feet were definitely planted in the secular world. He leaned against the monarchy (the governor of our church), and was not a welcoming man if you opposed his views. An editor of a newspaper for the faithful, you should not canonize a man with little need for worship. Nevertheless, it is sad to see him leave us so soon.

**Greig Scott**  
Carberry, Man.

### RE-READING REQUIRED

I was completely horrified to read the piece by Harold Munn stating that "No matter what we do to the planet, it will not have the slightest impact on the love and power of God, which we know through the magnificence of creation." [*View from the pew*, Oct. 2011, p. 11].

He sounds exactly like the children in elementary school who think that as long as they say they're sorry, they can escape consequences. God loves us, yes; but it is beyond the pale to suggest that it's fine with God if we destroy creation. It's no wonder so many people who care deeply for the earth aren't in church. I suggest Canon Munn re-read Job, Deuteronomy and Revelation 11:18.

**Ruth Morrow**  
Calgary

### LONG WAY TO GO

As soon as I read, "No matter what we do to the planet, it will not have the slightest impact on the love and power of God" [*View from the pew*, Oct. 2011, p. 11], I got mad. Huh?

For me, the planet, and all of His creation, is God. Are we not stewards of "this fragile earth, our island home?" The author tells us he's now living in the blessed state of retirement and, I would add, in a state of blessed igno-

rance. We have a long way to go.

**Susan Halliday**  
Sarnia, Ont.

### WAS THAT RABBI JEWISH?

The Special Report on the Military Chaplaincy [Oct. 2011] was a nice addition to the *Journal*. However, there were articles that made mention of Jewish rabbis. What other kind of rabbis are there? Same with Islamic imams.

The comment about no weapons training bothers me. Yes, chaplains do not carry weapons, and that's a good thing. But if I am called to attend to someone who is suicidal and who has a gun, I would like to know how to unload it and make it safe.

**Major (retired) C. Massey**  
Courtenay, B.C.

### MORE ABOUT MONEY

Thank you, Michael Pollesel, for reminding me that the money should stay on the Table [*Should we leave the money on the table?* Sept. 2011, p. 7].

Of course that's where it has to be. This is not merely given to pay the bills or repair the building. It is symbolic of our work and our play; our concerns, interests and passions. It represents the best in us and the worst in us. It is the faith community in miniature. It is, in a very real sense, representative of our lives. And we offer it "... and present to you ourselves...." It is an inadequate offering, but it is our best, and in it we are trying to say to God, "This is how much we love you."

The offering on the Table demands that I examine what I am offering in a new light. I can no longer think of my offering in terms of the needs of the church but much more of my need to give and of my need to make a response to what God gives.

**Archbishop Douglas Hambidge**  
Delta, B.C.

## COME AND SEE



## 'Happy Christmas'

FRED HILTZ

**T**HAT'S THE TITLE of an old hand-stitched silk bookmark tucked in the prayer book my dad gave my mother in 1969.

The text reads:

"Rise, happy morn, rise, holy morn,  
Draw forth the cheerful day from night.  
O Father, touch the east, and light  
The light that shone when Hope was born."

—A. Tennyson

I am grateful beyond measure to have this treasure in my possession.

I have some others too. I think of the hand-painted glass Christmas tree ornaments that belonged to my parents and my grandparents on both sides of my family. With awe, Lynne and I unwrap them each year as we decorate the tree. Then, with great care, we rewrap them and pack them away in the hope of sharing Christmas together for many years to come.

Far less costly than those ornaments in their day and yet in many ways just as precious to me is the collection of figures from a crèche that always adorned the mantel of the fireplace in my childhood home. By many standards, the figures are cheap and rather grossly painted, but for the most part, they are still intact, even the animals. A couple of the sheep do have missing legs, but I prop them up with the straw in which I nestle Mary, Joseph and the Holy Child in the crèche I arrange in my study.

Though it is simple, it sets before me the exceeding love of our Lord who in great humility came down from heaven and took upon himself the frailty of our flesh. He came to redeem the world, to announce peace among the nations and to bring us all to newness of life.

As we rejoice in the mystery of his incarnation, let us pray with men and women of every age.

"Lord Jesus, Child of Bethlehem, for love of us made man/Create in us love so pure and perfect that whatsoever our heart loveth may be after Thy will, in Thy name, and for Thy sake."

(From *The Blessing of the Crib on Christmas Eve*, The Canadian Book of Occasional Offices, p. 114)

In the spirit of that prayer, I wish you one and all a Happy and Blessed Christmas.

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



Marites N. Sison

## Atlantic National Event, Oct. 26 to 29, Halifax

The Truth and Reconciliation Commission of Canada (TRC) was created as part of the 2007 Indian Residential Schools Settlement Agreement. Its mandate is to document the 130-year history of residential schools in Canada and to educate Canadians about their tragic legacy.

From the late 19th century to the mid-20th century, about 150,000 aboriginal children were put into residential schools across Canada as part of a federal government initiative to assimilate indigenous

cultures. The Anglican Church of Canada operated 35 of these schools.

The Atlantic region had one residential school—Shubenacadie—which was operated by the Roman Catholic archdiocese of Halifax, on behalf of the federal government. Later, the school was managed by the Missionary Oblates of Mary Immaculate.

In the 1990s, hundreds of survivors from Shubenacadie were the first to file a class action lawsuit against the federal government for loss of language and culture, and

for physical and sexual abuse.

The Atlantic event, the third of seven national events hosted by the TRC, drew about 500 former residential school students and their families, as well as representatives from churches, government and the public sector. Senior staff writer **Marites N. Sison** covered the event and filed these reports and photos. An unabridged version, including videos, is available at [www.anglicanjournal.com](http://www.anglicanjournal.com).

### LANGUAGE WARRIORS

Starr Sock did not attend a residential school. But she remembers, as a child, seeing the students who came home for the summer.

"When they got off that bus, they were strangers," recalled Sock, of



Sock

the youngsters of the Eskasoni First Nation, one of five Mi'kmaq communities in Cape Breton, N.S.

Stripped of their native language and culture, the children could no longer speak to their families or be understood. Neither did they understand traditional ways.

The granddaughter of a grand chief, Sock feels fortunate to have been raised by aunts who taught her to be proud of her heritage.

Today, Sock and her friends and colleagues, Sherise Paul-Gould and Ida Denny, have become "language warriors." Through their efforts, a Mi'kmaq Immersion Program (MIP) pilot project was launched at Eskasoni in 2000. The program, which has had a huge positive impact on this community of 4,000, continues to this day.

Study of the program has revealed students taught exclusively in Mi'kmaq from kindergarten to Grade 3 perform better, excelling in Mi'kmaq and, later, in English literacy. In addition, these students have higher levels of self-esteem, more self-confidence and are more eager to get involved in extra-curricular activities. Why? Because "they know who they are, they are proud of their identity," said Paul-Gould.

### ACCEPTING THE TRUTH

Bishop Sue Moxley, of the diocese of Nova Scotia and Prince Edward Island, said her life changed in 1993 after listening to former residential school students talk about their experiences. It was then, said Bishop Moxley, that she realized "The church I



## The healing power of sacred fire

Earl Sack (left), an elder from the Mi'kmaq First Nation community of Indian Brook, N.S., kept the sacred fire burning during the four-day Atlantic National Event. "Those are our prayers being lifted up," he said as he threw down tobacco and watched the smoke rise. Many of the survivors and their descendants were drawn to the fire by the power of the ceremony. "A lot of them break down," he noted, adding: "That's what needs to be done to heal."

loved has this great big black blotch on its history."

In another forum, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, offered an apology to students "for the years of lost love" and for "the aggressive efforts to remake you in our image.

"I am sorry for the bruising of your bodies, the crushing of your spirits and the violation of your innocence," said Archbishop Hiltz. "I am deeply sorry for the terrible pain we inflicted, and for the terrible memories that many of you still carry today. I, and my church, must listen to your stories, your hurts, the



Moxley

humiliation and the burden of our sins on your lives."

The Anglican church first offered its apology to students in 1993.

### UNIVERSITY APOLOGY IMPORTANT

The chair of the TRC has applauded a formal apology made to residential school survivors by the University of Manitoba.

"This gesture cannot be underestimated," said Justice Murray Sinclair. "It's one of the most important we've received and we hope that it will be one of many."

Sinclair, who is a graduate of the University of Manitoba, said the apology will change what students are told about aboriginal people.

"Our institution failed to recognize or challenge



Barnard

the forced assimilation of aboriginal peoples and the subsequent loss of their language, culture and traditions," said

David Barnard, president of the university. "Physical, sexual and emotional abuses that occurred at residential schools were among the most deplorable acts committed against any people at any time in Canada's history. We apologize to our aboriginal students and faculty. They are survivors."

The University of Manitoba has one of the largest populations of aboriginal students and faculty in Canada.

### TEACH YOUR CHILDREN WELL

For many of Canada's aboriginal children, the residential school experience taught



Sinclair

them to hate themselves, their families and their culture.

Justice Murray Sinclair, chair of the TRC, said that while

not all native children went to residential schools, every aboriginal community in Canada has been affected. They are plagued by a lack of education and high rates of crime, suicide, addiction and other dynamics that "wouldn't be allowed to exist in any other community" in Canada, said Sinclair.

He urged former students to share their experiences with their families. "It is important that your children know how you survived. You have a great deal to teach them."

### "MY LIFE FLAT-LINED"

Isabelle Knockwood was just four years old when she was sent to the Shubenacadie residential school. Now 80, Knockwood said the experience shifted her worldview "violently, suddenly,



Knockwood

permanently.

"I cannot remember talking, feeling, crying or even growing," said Knockwood, who is an elder and author of

*Out of the Depths: The Experiences of Mi'kmaq Children at the Indian Residential School at Shubenacadie, Nova Scotia*. "My life flat-lined."

The Mi'kmaq had a hunting and gathering tradition and their own customs, ceremonies, language and belief system. This was supplanted by "artificiality, dogma and Christianity," said Knockwood, who earned a degree in anthropology and English from Saint Mary's University in Halifax at the age of 58.

# NINE lessons on the missional church

THE REV. DR. GARY NICOLOSI

**I**N A POST-Christian world where the church is increasingly relegated to the margins of cultural life, what does it take to grow a church? How can we develop healthy, vital congregations that witness and proclaim the gospel faithfully and effectively? What will it take to reverse the 50-year decline of the Anglican Church of Canada and make our churches authentically missional enterprises committed to transforming lives in Jesus? Here are my reflections on these questions.

**1 IT'S ALL ABOUT LEADERSHIP.** While the pastoral model of ministry has served us well, today the church needs leaders to take us to uncharted territory where there are no road maps or highways. Leaders motivate, inspire and empower members for ministry. They are visionary, seeing the big picture while not ignoring the details. They are focused, yet humble; committed but open; decisive but collaborative. Being a leader is about doing what has to be done in order for the mission to be accomplished.

**2 WE'RE ALL MISSIONARIES NOW.** Every parish is a mission outpost; we need to be passionate about reaching out into our community and engaging people with the good news of Jesus in new ways. Our churches need to be known more for their passion for Jesus than for their strawberry teas, book sales, bazaars and concerts—churches that are Jesus-centred, Spirit-filled and mission-oriented.

**3 STRUCTURAL CHANGE WILL NOT WORK WITHOUT CULTURAL CHANGE.** Many Canadian dioceses have restructured their parishes

as a way of buying time and surviving a few more years. Inevitably, parishes continue to decline because the hard work of cultural transformation has not taken place. Here is the hard truth: if our churches only improve what they have been doing, they will die. We must change or go the way of the dinosaur.

**4 CHURCH GROWTH IS ABOUT JESUS.** When Jesus is at the centre of a church's life and ministry, it grows. If you don't believe me, visit all the growing churches in your region. You may not agree with their theology or worship, but most of them have a passion for Jesus.

**5 THE EMERGING CHURCH MODEL WILL NOT SAVE OUR PARISHES.** While the emerging church model has value in reaching non-Christians, its relevance to the traditional parish is questionable. And if traditional churches want to grow, they will need to engage non-Christians more effectively, connect with their communities and be clear about what they have that people cannot find elsewhere. Relevant ministries, biblical preaching, helpful teaching, good music, user-friendly liturgy and solid family programs for children, youth and adults are common characteristics of growing traditional churches.

**6 IT IS NOT OUR MESSAGE BUT OUR METHODS THAT NEED TO CHANGE.** The gospel is as relevant today as at any time in history. People like Jesus, but they do not like the church. Why? Because they perceive the church as dull, boring, old-fashioned, outdated and irrelevant. We have to change our methods of doing ministry. We need to step out of our comfort zone, innovate and take risks on behalf of the gospel.

**7 PYRAMID LEADERSHIP IS OUT. CIRCLE LEADERSHIP IS IN.** Power, authority and decision-making are increasingly decentralized and disbursed. Therefore, we Anglicans need to explore ways of being Episcopal without being hierarchical. We need to be permission-giving and empowering rather than authoritative and controlling. We need to put a premium on love and grace rather than on rules and regulations.

**8 THE CHURCH IS A BUSINESS.** Whether we like it or not, the laws of economics apply to the church as they do to any business. We have bills to pay, salaries to meet, budgets to keep, buildings to maintain, and programs to fund. None of these things is possible without prudent financial management and sound stewardship.

**9 GOD REIGNS.** We must never forget that. While no one knows what the future holds, we do know who holds the future. We are in God's hands. We live in God's world. We are entrusted with God's mission. We are God's beloved children always and forever. And so, we never give up and we never give in to despair. We keep on going because God is with us every step of the way.

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

## CORRECTIONS

There are five female bishops in the Canadian House of Bishops, not six. They include diocesan bishops Sue Moxley (Nova Scotia and Prince Edward Island) and Jane Alexander (Edmonton); suffragan bishops Linda Nicholls (Toronto, Trent-Durham) and Barbara Andrews (Anglican Parishes of the Central Interior); and area bishop Lydia Mamakwa (Northern Ontario).

The March image in the 2012 Canadian Church Calendar is Chalmers Wesley United Church in Quebec City. It was incorrectly identified as the Cathedral of the Holy Trinity, also in Quebec City.

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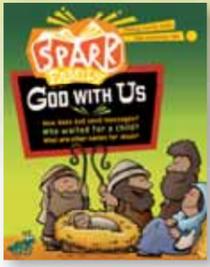


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MARY E. MCINTYRE

**T**O SEE THE goodness in our Junior Anglican Young People's Association leader, Dave, you have to overlook his stained ties, rumpled sports jackets and tobacco-yellowed fingers. It's 1960 and he's only seven years older than his 13-year-old charges.

"For Christmas this year, we're doing a carol sing at a nursing home in West Hill," he says.

Disappointed girls eye-roll. There's no fun showing off party dresses to a bunch of geezers. Boys groan.

"Calm down," says Dave. "Bring these carol sheets with you. Get back to me if your parents can drive, or I'll drive you."

I vow to get my sister Elaine to drive before I'll step foot inside Dave's car again. The old heap looks like Dave's clothes—rumpled. Last winter he drove us to Minesing for Evensong. Coming home, the motor belched smoke. Beside a snowbank on a dark highway, Dave tinkered under the hood, spitting out cigarettes. With frozen fingers, he appealed heavenward. Worried parents, waiting in our church's parking lot, rebuffed Dave's explanations, hustling kids into cars, mumbling words like "dangerous." Elaine drives to the nursing home and parks beside an old house with low eaves pressing down on a building made ugly by additions and ramps. Eight of us slip across the icy driveway to a dark front door.

"Come in, come in," chirps a stout woman, ushering our flock into a dimly lit hallway.

We change from rubber boots to party shoes and smooth over our hair, prettily flouncing our skirts. Fake holly corsages with gold bells decorate our dresses. We follow Dave and the woman into a parlour.

Discomfort pricks at me inside the dingy room. A sickening odour pervades the space, slightly medicinal and likely personal. The room is crowded by contraptions that might be wheelchairs, or commodes, or devices for propping up heads and legs. Our



# A light in the dark

## Recalling a childhood carol sing in a nursing home

youth sparkles like diamonds on a threadbare rug.

"Oooh, 'ello, dearie. Ain't ya pretty in yer dress."

"Come to sing, 'ave ya?"

I pass a frozen smile back to a roomful of gummy grins.

"Hello. Hello," I say, nodding and smiling, nodding and smiling.

"OK, ladies and gentlemen. The youngsters are going to sing for you. Sing along if you like."

Croaks and wrong-worded verses compete with our choir. I focus on Dave's tobacco-stained hand cutting up and down like a metronome, keeping time and mostly ahead of the chorus around us. Encouragement smiles through his crooked teeth.

I fear being touched by one of them,

as if something awful will rub off on me, like germs, or a smell, or cooties. A woman as transparent as parchment presses up against me. Her distorted fingers grapple with the plaid blanket on her lap. Constrictions in my throat whittle away my voice, which struggles for the alleluias in, "O Come, All Ye Faithful."

After eight songs, the administrator notices the residents are fading. After thank yous and merry Christmases, my dears, she ushers us back to the front hall.

"Will you be able to sing a few songs for the ones upstairs?"

"Sure," says Dave, one foot on the first step, turning to us. "Ready?"

We glance silent misgivings at each other. But good Christians soldier on-

ward, so we climb a cramped staircase to a dormered upstairs with un-level floors and spartan furnishings.

I feel this nightmare called a home is not right for the bedridden. A din of complaints and unworldly sounds emit from white swaddled figures lying on narrow mattresses book-ended between metal headboards. Legs kick and arms lift like ghosts, except for the arms and legs strapped down, heads rolling side to side. Discomfort escalates to anxiety and waves of claustrophobia: the air is loaded with smells and pierced with cackles. White faces lie under dishevelled white hair matted over skeletal heads.

Watch Dave. Dave will lead us.

Our band of Christmas cheer warbles under the dormers. Our song master ignores invasive hands grappling at his clothes, ignores the growls and ignores an aid's firm grip on a wretched old woman whose reaction to our appearance screeches above our the high notes of "First Noel": a spectre of Christmas past in her Christmas present.

Downstairs again, the administrator thanks us. In the parking lot, Dave lights a cigarette and reminds us of the good we've done.

Elaine and I say nothing on the way home. I spill out to my parents what I've seen that upsets me. The images keep me awake at night, but fade over time, replaced by pressing teen problems. I don't see much of Dave after the winter of 1961. I outgrow Junior AYPAs.

For years after, I drive past the nursing home and feel guilt, or disgust. The outdated establishment that offered cold comfort to the lonely and forgotten is now demolished. Christmas carols remind me of Dave, the untidy, big-hearted volunteer who knew about warm comfort for the suffering at Christmastime.

Mary E. McIntyre is a member of *Life Writers Ink* and *The Writers Community of Durham Region in Ontario*. See Mary's blog at <http://maryemcintyre.wordpress.com>.



## Test your ecclesiastical IQ!

BY DIANA SWIFT

"They were as fed stallions in the morning: everyone neighed after his neighbour's wife."

This edgy biblical citation is from...

1. Leviticus
2. Isaiah
3. Ezekiel
4. Jeremiah
5. Job

Adiaphorist refers to...

1. A type of atheist in 3rd-century Greece
2. A moderate 16th-century Lutheran
3. One who believes the will of God cannot be transferred to human affairs
4. One who denies that Christ has both a human and divine nature

Answers to question 1: 4. Jeremiah 5:8  
 Answer to question 2: 2. From the Greek *adiaphoros*, meaning "making no difference, inconsequential," an adiaphorist was a pragmatic Reformer who believed that certain practices condemned by Luther—such as the vestments worn by clergy in church—were irrelevant. This approach avoided unnecessary confrontation over non-essential issues.

ANSWERS

### January Bible Readings

Day	Reading		Day	Reading	
01	Ecclesiastes 3.1-15	<input type="checkbox"/>	17	Jonah 1.1-17	<input type="checkbox"/>
02	Colossians 1.1-14	<input type="checkbox"/>	18	Acts 4.1-22	<input type="checkbox"/>
03	Colossians 1.15-29	<input type="checkbox"/>	19	Jonah 2.1-3.10	<input type="checkbox"/>
04	Colossians 2.1-23	<input type="checkbox"/>	20	Jonah 4.1-11	<input type="checkbox"/>
05	Isaiah 60.1-22	<input type="checkbox"/>	21	Mark 1.12-20	<input type="checkbox"/>
06	Matthew 2.1-12	<input type="checkbox"/>	22	Psalm 62.1-12	<input checked="" type="checkbox"/>
07	Mark 1.1-11	<input type="checkbox"/>	23	Nehemiah 5.1-19	<input type="checkbox"/>
08	Acts 19.1-20	<input checked="" type="checkbox"/>	24	Nehemiah 8.1-18	<input type="checkbox"/>
09	Psalm 29.1-11	<input type="checkbox"/>	25	Acts 9.1-19a	<input type="checkbox"/>
10	Psalm 123.1-124.8	<input type="checkbox"/>	26	Acts 9.19b-31	<input type="checkbox"/>
11	Matthew 2.13-23	<input type="checkbox"/>	27	Deuteronomy 18.9-22	<input type="checkbox"/>
12	1 Samuel 3.1-21	<input type="checkbox"/>	28	Psalm 111.1-10	<input type="checkbox"/>
13	John 1.43-51	<input type="checkbox"/>	29	Mark 1.21-28	<input checked="" type="checkbox"/>
14	Psalm 139.1-24	<input type="checkbox"/>	30	Isaiah 40.1-17	<input type="checkbox"/>
15	Amos 5.1-15	<input checked="" type="checkbox"/>	31	Isaiah 40.18-31	<input type="checkbox"/>
16	Amos 5.16-27	<input type="checkbox"/>			

Sundays are in green.



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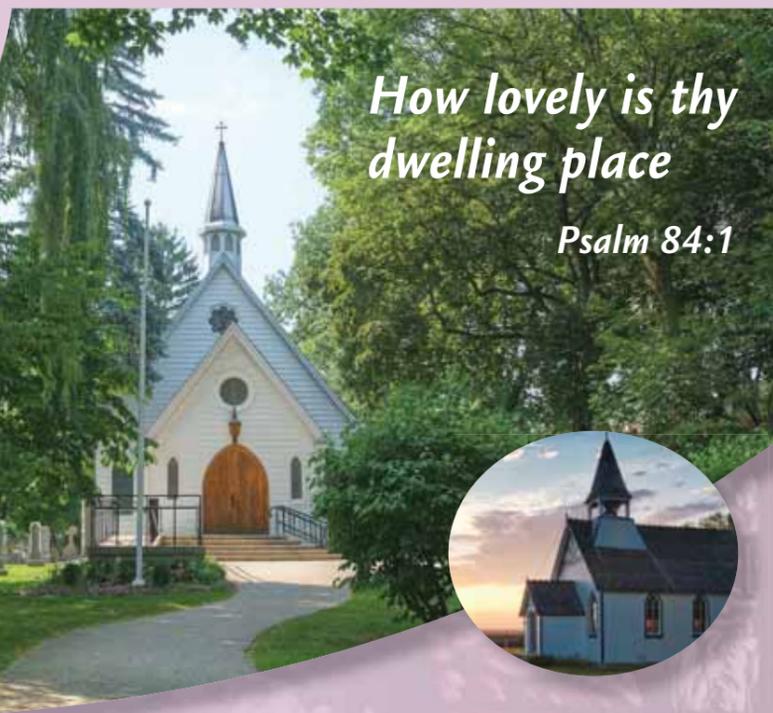
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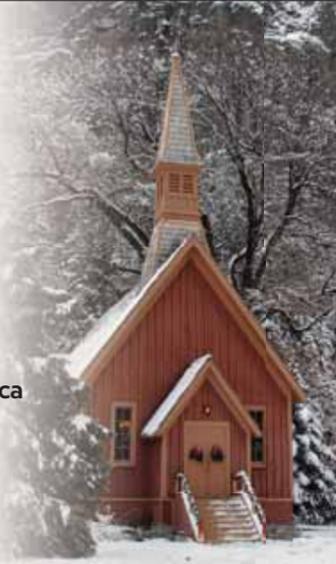
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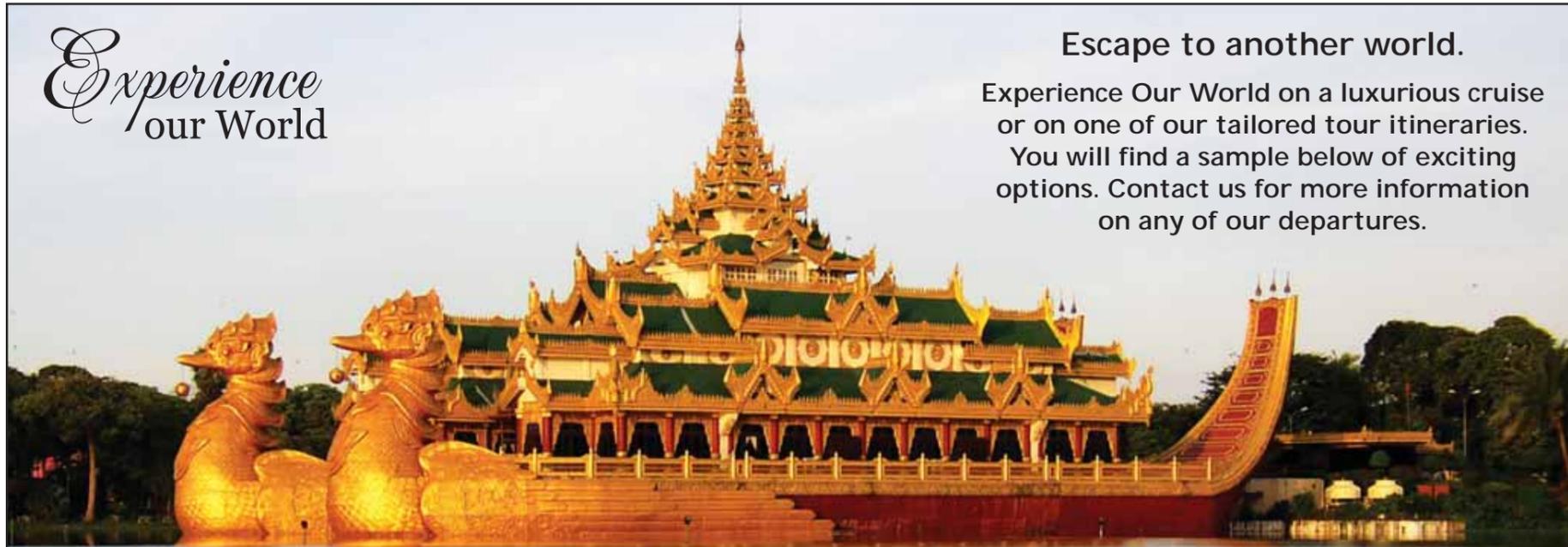
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