

ANGLICAN JOURNAL

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Holocaust survivor offers hope

Vancouver

On Sept. 18, Holocaust survivor Robert Waisman stood before an audience that included former Indian residential school students and spoke about the horrors that he experienced as a teenager at the Buchenwald concentration camp in Germany during World War II.

When he finished speaking, some of the students asked him the same questions that they themselves might have been asked: "How were you able to move on with your life?" and "How does one overcome hatred?"

Waisman—who spoke at the B.C. National Event hosted by the Truth and Reconciliation Commission of Canada (TRC)—acknowledged that the answers aren't simple.

Born in Skarzysko, Poland, as Romek Wajsman, Waisman was eight when he was separated from his close-knit family and taken to a munitions factory, and later to Buchenwald, in Germany.

Waisman's incentive in staying alive was the thought of being reunited with his family. But when the American army liberated Buchenwald in 1945, he found

See I Remember, p. 8



MARITES N. SISON

Paddling for reconciliation

Paddlers from the Masqueam First Nations take part in an All Nations Canoe Gathering that kicked off "Reconciliation Week," including the Truth and Reconciliation Commission of Canada's B.C. National Event, in Vancouver. See related stories on p. 1, 8 and 9.

'HURRICANE HAZEL' STILL SETTING BLISTERING PACE



MISSISSAUGA MAYOR'S OFFICE

Her Worship, Mississauga, Ont.'s Mayor Hazel McCallion

BY DIANA SWIFT

At age 92 and in her 35th year and 12th consecutive term as mayor of Mississauga, Ont., Canada's sixth-largest city, Hazel McCallion is showing no signs of slowing down. In fact, she's devoting her last two years in office to solving the seemingly insoluble problem of gridlock in the Greater Toronto Area.

The outspoken, no-nonsense McCallion is one of the longest-serving elected officials in the world, a runner-up in the prestigious World Mayor Competition and Ontario's

“My parents always emphasized the importance of having God in our lives.

—Hazel McCallion
Mayor of Mississauga, Ont.

senior statesperson. The mayor has shown an uncanny ability to best her detractors, keep her city largely debt-free and emerge largely unscathed from conflict-of-interest imbroglios.

Born Hazel Journeaux in 1921 in Port Daniel on Quebec's Gaspé Peninsula, McCallion is also a devout

Anglican. "My faith has always been an important part of my life from my earliest memory," she says. "My parents always emphasized the importance of having God in our lives and the responsibility we have to do God's work by helping others."

It was her upbringing in a family where religion was practised not only on Sundays but also in everyday life that led McCallion to politics. And while she has never felt a calling to vocational ministry, she believes clergy and politicians share a common purpose—and undergo similar scrutiny. "Any time you serve the public in

any capacity, you hold yourself up to scrutiny; this just comes with the territory," says the mayor. "At the end of the day, the common goal is always to serve the public to the best of our ability, in a manner that is respectful and transparent."

But what about reconciling the need for Christian charity with the constant slings and arrows of political fortune? "It's difficult, yes, but, thankfully, this is where faith takes over and provides us with the strength we need to carry on," McCallion says, citing the adage, "A successful person

See Faith, p. 11

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October 31

ALL HALLOWS' EVE

Historically, the Western church has observed this as a night of vigil, prayer and fasting before All Saints' Day and All Souls' Day. Some scholars think All Hallows' Eve absorbed elements from the ancient Celtic new year, *Samhain* ("summer's end"), when the veil between the material and immaterial worlds thinned and spirits walked abroad— notions that later evolved into the folk festival of Hallowe'en. During the Christianization of Britain, missionaries would commonly incorporate pagan observances into the Christian calendar to ease the process of conversion. Lutherans celebrate Oct. 31, the date Luther posted his Wittenberg theses, as the birth of the Reformation.

November 1

ALL SAINTS' (ALL HALLOWS') DAY

Day 2, the Solemnity of All Saints, commemorates all the unsung saints and martyrs throughout Christian history, those who have no designated feast day in the calendar but are believed to have attained the beatific vision of God in heaven. True believers are obliged to attend church and avoid menial labour. Established circa 609 by Pope Boniface IV as the Feast of All Holy Martyrs, it was originally celebrated on May 13, and later moved to November. About 835, Pope Gregory IV fixed its date to Nov. 1. The Eastern Orthodox Church observes it on the first Sunday after Pentecost.

November 2

ALL SOULS' DAY

This is a day of prayer for the departed faithful. Like All Saints' Day, this commemoration is tied to the profession in the Apostles' Creed of the communion of saints, which former Archbishop of Canterbury Rowan Williams broadly interprets as the "sharing between holy people" or the "sharing of holy things." Based on the spiritual unity of all Christians, those living this earthly life and those who have gone before—the communion is a mystical bond in Christ not broken by death. The prayer cycle of the Office of the Dead is read/sung, and in some countries people pay tribute at their relatives' graves.

—DIANA SWIFT

Why were the saints saints?

Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable.

That was all. It was quite simple and always will be.

QUOTE: UNKNOWN SOURCE; FRAME: PIPOU

How is God calling you to holiness?

BY ANNE PRIVETT

THEY were milling about an old converted farmhouse in the Kentish countryside. One of them wore a makeshift monk's hood, and the other, jeans and a T-shirt. I had come to visit the Pilsdon Community at Malling quite by accident, discovering it just behind my intended destination of St. Mary's Abbey (a community of cloistered, Anglican Benedictine nuns). I remember looking at the two of them and feeling how deeply they were caught between two worlds: an intentional Christian community for those transitioning out of crises on one side and cloistered nuns on the other. They were my age (early 20s) and I remember urgently wanting to tell them that their call to holiness was right now! God was working to bring them, as unique persons, to fullness of life in Christ. What they wore didn't matter ("...hoods make not monks," wrote Shakespeare in Henry VIII); they could not pre-

tend, and did not need to pretend, their way into a holy life. When we as a church think about saints, we often find ourselves caught between two worlds. On the one hand, that classic (and often canonized) depiction of a saint as a monastic somewhere way back in history, and on the other, ourselves—in our jeans, in our families, in our crises, in our jobs. So when we think about saints, it's important to begin by saying that being a saint has very little to do with being extraordinarily good, monastic, perfect, nice or even likeable, and everything to do with being who you are in God. A saint, we can say, is someone who knows themselves in God, someone deeply conscious of the truth that, through the life, death and resurrection of Jesus, our very humanity can bear the holy. What, then, is holiness? God alone is holy, and the call to be like God in holiness is an ancient one, voiced clearly in Leviticus 19:2 and rearticulated throughout the New Testament (e.g., Matthew 5:48, 1 Pe-

ter 1:15, John 13:34). Holiness is not something one owns or achieves. It is a fullness of life, a human transparency to the life and love of God. Saints are people who have encountered/been encountered by the living God and have chosen to live with Christ, and in Christ, with a particular intensity that opens up the reality of God in real and living ways for other people. The former Archbishop of Canterbury Rowan Williams describes a saint as someone who "starts a chain reaction of new perception in the world, who reinforces, even among those who don't or can't yet believe, the confidence that there's more to us than we had expected" (*Uncommon Gratitude*; Liturgical Press, 2012, p. 68). There's more to us than we had expected, more than we could ask or imagine: new life in Jesus. So, to all who are loved by God and called to be saints: how is God calling you to holiness? THE REV. ANNE PRIVETT is rector of St. Mary the Virgin Anglican Church in Oak Bay, B.C.

‘A time to be born, and a time to die’ (Eccl. 3:2)

A. PAUL FEHELEY

“Any man’s death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee” John Donne, “Meditation 17.”

With those words in mind, recently I watched a very moving and compelling video whose subject was Dr. Donald Low. An infectious disease specialist, Dr. Low played a significant leadership role in 2003, helping Toronto face the sudden crisis of SARS, a deadly viral respiratory disease. In February this year, Dr. Low was diagnosed with a malignant brain tumour; he died Sept. 18.

The video I watched was made a few days before his death. Dr. Low expressed no anxiety about dying itself, but talked candidly of his fear of a long and drawn-out painful death. Why, he asked, isn’t assisted suicide offered as an option for people facing end-of-life issues, enabling them to die with dignity?

Some 15 years ago, the



Anglican Church of Canada addressed the issues Dr. Low raised when it issued a report entitled, *Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide*. The report states: “We believe that respect for persons would not be well served by a change in law and practice to enable a physician, family member, or any private citizen to take the life of another, or assist in their suicide. The Christian response is always one of hope. From this hope there arises the commitment to give all members of society, especially the most vulnerable, the assurance that they

“The perspective becomes acutely different...when I am the one who is gravely ill or at the bedside of someone I love who is dying.”

will be supported in all circumstances of their lives, that they will not have dehumanizing medical interventions forced upon them, and that they will not be abandoned in their suffering.”

I find myself in a quandary with this issue. Do I agree with Dr. Low or the church report?

I am challenged by the daunting question of who decides—the individual, the politicians, and/or the medical profession. The perspective becomes acutely different from that of someone sitting on a government legislative bench or behind a physician’s desk when I am the one who is gravely ill or at the bedside of someone I love who is dying.

Dr. Low recognized the significance of personal experience when he spoke of his medical colleagues who disagree with assisted suicide: “I wish,” he said in the video, “they could live in my body for 24 hours.”

We live in a society that places one of its highest values on personal autonomy. Should the final decision on life and death matters be solely that of the individual?

All of the issues related to this most complex ethical matter are sacred. I am looking to the church for help. I do not need the church to solve it.

I do need the church to help shape relevant questions and use its gifts of scripture, tradition and reason to offer fresh insights for the world in which I live.

In Ecclesiastes 3, the seventh verse indicates “a time to keep silence, and a time to speak.” I, for one, need the church to speak.

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

WALKING TOGETHER

Finding our way to the truth

MARK MACDONALD

The September *Anglican Journal* featured an article on page one—*An ‘appalling, inhumane’ experiment*—that quoted from a statement Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and I made in response to the revelation that children at residential schools in the 1940s were subjected to nutrition experiments. One individual assumed that the statement was mine alone. (See Letters, *Less parroting, more journalism*, p. 5.) As has been my experience generally whenever I have made a negative statement about the Indian residential schools, there was a sharp counter-reaction. Compared to past reactions, though, the comments I received were moderate. They helpfully pointed toward the remaining difficulties we face in understanding the systems that keep Canada from facing past evils in order to enter future good.

The statement, however, was actually penned by the primate and signed by me, but the individual in question assumed it was my statement and I



person granted that the schools were a part of a larger racist system that caused harm, his point was that we have unfairly demonized the schools, not recognizing some of the larger problems between Canada and indigenous peoples.

I disagree that the schools have been unfairly demonized, in this and other instances—in fact, I believe I have often been too moderate in my statements. But I do agree that there is a problem if we don’t put the Indian residential schools—and even the experiments—within the larger context of colonialism

was “playing to the crowd” and “ill-informed” about the nature of the nutritional experiments. As in other criticisms I have received, my words were described as “inflammatory” and “misleading.”

Though that

in Canada, an ongoing and accelerating problem. The Truth and Reconciliation Commission of Canada’s Interim Report includes a number of fine statements about this larger context. (See trc.ca) In making this larger connection, the reader’s critique may be seen as helpful.

I also believe that many fine people were caught up in the vortex of an evil system, of which the schools were just one part. It is important to hear those people’s side of the story. This is not to discount the horror of the students’ experience—I do believe I am fairly well informed about that crushing reality—but we will not understand the full evil of this kind of system until we understand how it can co-opt the basic values and best intentions of so many people, of a whole nation and of the churches.

The Indian residential school system was a part of an evil system and we must repent of our involvement with it and the larger systems that animated it. These systems still exist. To demonize those who served in the schools, to make them solely responsible for what

happened, is to dangerously avoid a larger responsibility and create the conditions that make it possible to do it again.

There never was—never has been—any real question about the goals of the schools within the program of colonial occupation: to disrupt and ultimately eliminate the basic societal, cultural and familial functions among indigenous peoples. Within that context, we have found and will continue to find “appalling” and “inhumane” behaviour. Any statement can and should be examined for fairness and accuracy, and should not exaggerate the role of individual people and programs within the larger story of Canadian colonialism. But to avoid facing the larger evil (and I hope even this critical commentator will agree with brave and sharp words) serves nothing but the evil powers that corrupt and destroy our God-given humanity—the very powers that Jesus disabled upon the cross (Col. 2:17).

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

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Canada

'Constance'

FRED HILTZ

On August 10 I went to the funeral of Sister Constance Murphy at St. James Cathedral in Toronto. For 77 years, she had been a life-professed member of the Society of the Sisters of St. John the Divine (SSJD), a devoted educator of the young and advocate for the aged who offered tireless pastoral care. Her sisters nursed her to a holy and peaceful death at the age of 109-and-a-half.

At her requiem, the sisters read the lessons, proclaimed the gospel and led the prayers of the people. At the



breaking of the bread of the eucharist, they sang a lovely refrain of "Alleluia," reminding us all that Jesus is the bread of life and that "whoever eats this bread will live forever" and Jesus "will raise them up on the last day" (John 6:35, 40, 57).

Following the communion, the choir sang the ancient kontakion, "Give rest, O Christ, to thy servants with thy saints."

As Sister Constance's remains were carried from the cathedral, the congregation sang,

Come away to the skies, my beloved, arise and rejoice in the day thou wast born. On this festival day, come exulting away, and with singing to Zion return. (Hymn 225, Common Praise)

Her precious remains were placed in the hearse. As it left the cathedral and headed off to the crematorium, the sisters were all waving "goodbye"—a tearful yet thankful, sorrowful yet hopeful farewell to one who, in so many ways for so many years, had enriched their life as a community. I was moved to tears as I witnessed this final act of love and gratitude.

Knowing the sisters as I do, I recognized that they waved their goodbye in every confidence that on a distant shore, another great company, beyond number, was greeting their beloved Constance—the angels, the saints, and holy women and men in every age welcoming her into the



MARKS OF MISSION

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teach new believers
help people in need
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look after the planet

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

presence of the Lord.

In that final gesture toward Constance, SSJD, I saw the essence of what we celebrate as we keep the feasts of All Saints and All Souls. One company says, "Farewell." Another says, "Welcome." Both find their joy and their hope in Christ, crucified and risen.

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

LETTERS

LESS PARROTING, MORE JOURNALISM

The Sept. 2013 *Anglican Journal* contains misleading and inaccurate statements. An 'appalling, inhumane' experiment [p. 1] states the experiments carried out in six residential schools [involved] "withholding food and basic dental care."

Dr. Ian Mosby's research paper makes clear that, while some children were given nutritional supplements or different food, no child received less or a poorer quality of food than had been received prior to the experiments. Food served to the IRS students in the late 1940s and early 1950s was inadequate and of poor quality, and those conducting the experiments detailed their concerns to Indian Affairs, to no effect.

Deliberate withholding of dental care occurred in three schools and lasted no more than three years, so that the effect of nutritional enhancements would not be skewed by dental intervention. Most Canadians would express indignation at the idea of making children go without basic dental treatment for three years. But would they say this was "inhumane"? "Appalling"? The words used by Bishop Mark MacDonald in his response to media reports of the experiments are ill-considered and inflammatory. His choice of words speaks of an ill-informed posturing and playing to the crowd.

Dr. Mosby concludes his paper: "These experiments therefore must be remembered and recognized for what they truly were: one among many examples of a larger institutionalized and, ultimately, dehumanizing colonialist racial ideology that has governed Canada's policies towards

and treatment of Aboriginal peoples throughout the twentieth century." This is likely true, and changing the way we treat First Nations people of all ages is a challenge for all Canadians. The words more accurately describe the overall treatment of this country's First Nations people by successive federal governments.

Mark DeWolf
Halifax

FAITH FIRST

I was disappointed to read in *From one room & a pot-bellied stove to premier's office* [Sept. 2013, p. 11] that Clyde Wells suggests to young people of faith who are considering politics that their own religious principles can't come first when weighing public issues.

The main reason I have an issue with Mr. Wells's statement is that Jesus Christ consistently reminded those who would be his disciples, then and today, that they would have to take up the cross and suffer in his name. Why should people of faith be denied access to the public square because of self-censure or secular pressure?

Rodney Squires
St. John's, Nfld.

CROSS WORDS

In response to R. S. Bengry and Jason Antonio in the Sept. *Anglican Journal* [Letters, *Slovenly & sacrilegious* and *Where was the cross?* p. 4]: First, the inukshuk is not a "paganistic object"—it is a formation of rocks on a trail, which shows the path, or the way, to be taken for hunters and travellers, and was used for years by our many brothers and sisters in Christ in the northern regions of our world to lead them safely home.

Were you expecting the

eucharist to be the same as in your "family" church?

More than 500 people participated in each eucharist [at Joint Assembly], and I feel the body and blood of Christ were treated with reverence and respect. Did Christ ask people to receive communion at a communion rail? Did he and his followers use a purificator? Were his followers not all "friends" together, sharing in the meal of wine and bread? Were the "leftovers" stored or were they discarded? Is it always necessary to have a cross to show we are "religious"?

In my opinion, the two "pointless" candles stood for the body and light of Christ.

Is the cross the one object central to our Christian faith? What about mission, love, joy, sharing, protecting, nurturing?

Keep in mind, the cross was the common form of death for all people in the time of Christ—and if his death had occurred in the northern hemisphere of our world, it could just as easily have been on an inukshuk—showing us all "the way."

Jennifer Pring (nee Cross)
Salmon Arm, B.C.

CONNECTING

Thank you for the Sept. copy of the *Anglican Journal*. I am a new bishop of the Anglican diocese of Johannesburg, South Africa. Reading it has helped me to know what is happening in another part of the Anglican Communion. I have prayed for you after reading it.

The Rt. Rev. Dr. Steve Moreo
Johannesburg, South Africa

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OPINION



MARLOW DAVIS

Remembrance Day 2013

BY LEE LAMBERT

When we talk about love, what do we mean? Because love is not an emotion. It's an action—not a noun, but a verb. Real love—true love—involves sacrifice. Sacrifice. That's the essence of maturity, isn't it? When we are immature, we fight only the fights we think we can win. When we are grown, we fight—even hopelessly—because it's the right thing to do.

Our soldiers don't go to plant our flag permanently in foreign lands; they never have. In our latest conflict in Afghanistan, we didn't seek to turn the Afghan people into little Canadians. It wasn't to impose a Canadian value system upon them. It was to restore their God-given right to determine those matters for themselves.

Did we win? Like all the big conflicts of the past, we always fight to win. Did we win?

I don't know. It's too early to tell.

I do know that we lost some really good people. I do know that there are now empty chairs at tables, children without fathers: birthdays, anniversaries, graduations missed. Whole lives un-lived. Families devastated.

Was it worth it? I don't know.


But I do know that there

are some people—hopeless before—who now know that a small group of foreigners, from faraway, loved them enough not just to pray for them or speak words of encouragement to them, but who were actually willing to die for them. What price do you put on that? That can't be bought with any amount of money, talk or goodwill. That one is bought with blood. That is radical sacrifice.

Soldiers complete missions. They also do not determine if a war was "worth it." They never have. What determines victory is not what they did, but what we do afterwards. Victory—"winning"—is not simply the cessation of conflict; it's the presence of a just peace and that is in our hands as a gift from them. That is the freedom that we talk about: the freedom to determine, in peace, what to do to make this world better, safer and more just.


To my mind, this is what Remembrance Day is about: not just war, but the memory of the responsibility the rest of us bear to make soldiers' sacrifice really mean something; to spend wisely what they bought for us, because if we are not good stewards of that legacy, wars might yet be lost.

THE REV. LEE LAMBERT is rector of St. Mary's Anglican Church in Russell, Ont.



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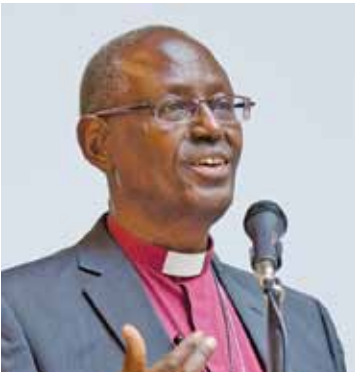
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LOOKING BACK AND TO THE FUTURE

In 1963, Toronto was the host city for an international congress to discuss the future of Anglicanism and the global Anglican Communion. The 10-day event was attended by about 2,000 people from around the world, including delegates, their spouses, organizers, observers and about 250 journalists. More than 16,000 people gathered in Maple Leaf Gardens for the opening evensong service. Speaking at a conference hosted this past September by Wycliffe College to mark the 50th anniversary of the event, Bishop Stephen Andrews of the diocese of Algoma noted that the mid-1960s marked the peak of the Anglican demographic in Canada and it has fallen ever since. Wycliffe's conference looked back to the 1963 call for a relationship of "mutual responsibility and interdependence" among the provinces of the Communion—and also forward to the future of the global Anglican Communion.

Many of the speakers represented the perspective of conservative Anglicans who objected to the blessing of



same-sex marriages and the election of gay and lesbian bishops in North American churches. Archbishop Mouneer Anis, the primate of Egypt, quoted an often-heard metaphor that "the fabric of the Communion is torn to its deepest level." He recommended repairs that include restructuring the Anglican Consultative Council and the Anglican Communion Office, and re-establishing a covenant relationship among the provinces of the Communion. He noted, however, that the Anglican Covenant currently being considered has been too "watered down." He added, "Even if every province adopted the Covenant, it would not help our situation."

There were, however, voices of hope for the Com-

If this Communion has a mission, which is to unite the church, we must learn to accommodate one another.

—Archbishop Josiah Idowu-Fearon

munion. Archbishop Josiah Idowu-Fearon of the diocese of Kaduna in Nigeria said he believes there are extreme conservatives and liberals within the Communion, but a majority of about 70 per cent of Anglicans are in the middle and want the Communion to hold together. "If this Communion has a mission, which is to unite the church, we must learn to accommodate one another." Archbishop Bernard Ntahoturi, the primate of Burundi, added, "For genuine reconciliation to be a reality, there will have to be justice, repentance and forgiveness but, above all, speaking the truth in love. Thus reconciliation becomes a language of learning to live with the other and to manage our differences."

—LEIGH ANNE WILLIAMS

‘DRAW YOUR CHURCH TOGETHER...’

Archbishop of Canterbury Justin Welby used Skype video teleconferencing to address the crowd attending the conference.

"The trouble with the Anglican Communion at the moment," Welby said from England, "is that we focus on one or two sins and forget that all of us need to come in repentance and humility to the cross, and kneel before the cross and seek the forgiveness of God." He added that it is important to consider each church's context. While the U.K. church has challenges around the issues of sexuality, other churches face issues of corruption, persecution and hostility. Each will behave differently according to its context, he said.

Welby added that Anglicans need to look at challenges in the Com-



MARC GASCOIGNE/
LAMBETH PALACE

munion in the light of their charism and vocation. After visiting Jerusalem in June, he said he was inspired by the fact that the Anglican church there is small and yet it has extraordinary influence. "That's partly because of the work of the bishop, but it is also because of the grace of God, who has called the Anglicans to be bridge-builders, to be those who reach out to one side and another and bring them together."

He said that his spiritual

And so as Anglicans, if we are good bridge-builders, we will find ourselves struggling with unity.

—The Most Rev. Justin Welby
Archbishop of Canterbury

director once told him that "all ministries, all people, all churches are attacked by the devil most in the area of their vocation and charism."

So if Anglicans are called to be bridge-builders, he said, "we will find ourselves struggling with unity...It is enormously important that we hold on to that vision that God has called us to, to draw together as a church, to draw together people in conflict, to serve them, to love them and in doing so...show the glory of God." —L.A.W.

NEWS IN BRIEF

NEW FEMALE BISHOPS IN IRELAND, NEW ZEALAND AND SOUTH INDIA

Three women have joined the episcopacy in three provinces of the Anglican Communion. The Church of Ireland has appointed its first female bishop. The Irish House of Bishops appointed the Rev. Pat (Patricia) Storey as the new bishop of Meath and Kildare. She succeeds Bishop Richard Clarke, who is now archbishop of Armagh.

The appointment was left to the House of Bishops after the Episcopal Electoral College failed to appoint a bishop for the dioceses when the college met in May.

Announcing the appointment of Bishop-elect Storey, Archbishop Clarke, Primate of All Ireland, said Bishop-elect Storey "is a person of great warmth, intelligence and spiritual depth, and I am certain that her ministry in the dioceses of Meath and Kildare and the wider church will be a blessing to many."

"I am both excited and daunted by this new adventure in our lives," said Storey, who has been rector of St. Augustine's, Londonderry since 2004.

The Church of England has yet to approve the ordination of women as bishops, but an English priest, the Rev. Dr. Helen-Ann Hartley, has been elected as the new bishop of Waikato diocese in the Anglican Church in Aotearoa, New Zealand and Polynesia.

Dr. Hartley, 40, has been living and working in New Zealand since 2011



Storey



Hartley



Fresh foundation

Judy Rois, executive director of the Anglican Foundation, says the new logo signals a fresh approach. The foundation is focusing on funding innovative ministries, increasing Anglicans' presence in their communities and supporting diverse infrastructure projects, including online ones.

as the dean of *Tikanga Pakeha* (non-Maori) students at St. John's College in Auckland.

A fourth-generation priest, she will be the first woman priest ordained in the Church of England to be a bishop. "I hope my election as a bishop will be a sign of encouragement for supporters of the ordination of women to the episcopate," she said. "All, irrespective of gender, are able to witness to the gospel; both women and men are entrusted with that sacred task."

Also in September, the Church of South India appointed its first woman bishop. The Rev. Eggoni Pushpalalitha was ordained in 1983 and has most recently been a priest in the diocese of Nadyal in Andhra Pradesh.

The provincial secretary of the Church of South India, Mani M. Philip, confirmed that Ms. Pushpalalitha was appointed by the synod selection board. "We have been ordaining women since 1976," he said.

— STAFF/ACNS

'YES' VOTE FOR PENSION PLAN RELIEF

The General Synod Pension Plan has received the member votes it needed to ask the Ontario govern-



Robinson

ment to grant it a three-year period to improve the plan's funding level and avoid pension reductions of 20 to 30 per cent. Judy Robinson, the director of the Anglican Church of Canada's Pension Office Corporation, thanked all members who sent in their voter cards. The pension office needed the approval of at least two-thirds of the plan members in order to ask the provincial government to consider the three-year relief period. By mid-September, 85 per cent of active members and 89 per cent of retired members of the plan had voted in favour. The plan has 2,356 non-retired active and inactive members, and 2,683 pensioners.

Votes had been received from only about 60 per cent of inactive members, who are harder to track down, said Robinson, but the other numbers were high enough to submit the results to ministry of finance staff, who will write a report for the minister.

"Hopefully, that report is going to recommend a regulation to be presented to cabinet to give us the three years," Robinson said. The pension office, she added, has been getting many calls from pension plan members. "They're worried. The report sent to the government already outlines the plans for fixing the problem."

If the relief is approved, Robinson says the next step is to go "full steam ahead with the work, and hope that the markets continue to act in our favour."

—LEIGH ANNE WILLIAMS

November brings back poignant memories

Don and Shirley participated recently in a gift planning workshop in their diocese and were reminded to prepare wills to reflect changing circumstances and, particularly, their values, priorities and passions. They have become very active members of their parish church community and have found the Marks of Mission very helpful as they think through their ministries and estate planning imperative.

After consultation with their extended family and professional advisors, Don and Shirley have provided for an undesignated residual bequest of 25 % of their estate to General Synod for ministry and programme. They have

also made a very specific bequest to their local church, but because they have moved so often due to employment opportunities, they felt a substantial gift to General Synod would benefit the whole church and ultimately would be used where the funds would make the greatest impact. Their wills stipulated the officers of General Synod could either endow their gift or use it right away.

Shirley and Don are grateful for the blessings showered upon them and their family over the years, and especially for the love and care of their faith community. Now they want to make a difference in the lives of others.



For more information about how you can follow the example of Shirley and Don, in a wide variety of ways, with modest means or otherwise, please contact

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TRUTH AND RECONCILIATION COMMISSION

TRC EXPRESSIONS OF RECONCILIATION

Vancouver

A woollen baby blanket with the symbol of the sea wolf whale that sings a song and a prayer shawl were offered by the Anglican Church of Canada as “expressions of reconciliation” at the Truth and Reconciliation Commission of Canada’s (TRC) B.C. National Event, which was aimed at documenting the experiences of Indian residential school survivors.

Over a thousand survivors, their family members, representatives of churches and government, and local citizens gathered at the Pacific National Exhibition (PNE) for the event, held Sept. 18 to 21. On Sept. 22, tens of thousands joined a “Walk for Reconciliation” organized by Reconciliation Canada, a not-for-profit charity committed to healing and reconciliation between aboriginal and non-aboriginal people in Canada.

The Anglican church’s expressions of reconciliation were presented by Archbishop John Privett, bishop of the diocese of Kootenay and metropolitan (senior bishop) of the ecclesiastical province of British Columbia and the Yukon, and by Charon Spinks, an elder from the Interior Coast Salish in Lytton, B.C. A parishioner at St. Mary’s and St. Paul’s Anglican Church, Spinks attended the Anglican-run St. George’s Indian Residential School in Lytton, where many abuses were recorded.

The blanket symbolizes the children “who didn’t have the comfort of a blanket, the safety of home and the love of family” when they were at residential schools, said Privett in his speech. It is also a sign of the church’s commitment to the work of truth and reconciliation, of deepening relationships with Canada’s indigenous people, of continuing prayers and of “our hope and



MARITES N. SISON

The Anglican Church of Canada presented a baby blanket and prayer shawl as expressions of reconciliation to TRC Commissioners and B.C. Survivors’ Society members at the B.C. National Event.

“Your stories need to be told, and we in the churches and in all of Canada need to hear them.

—**Archbishop John Privett**
Metropolitan of the Ecclesiastical Province of BC and the Yukon

prayer that children yet unborn may be born into a community of mutual respect and right relationships,” he said.

The shawl, knit by an Anglican parishioner in the province of British Columbia, was “made with love and woven with prayer,” added Privett.

Paying tribute to survivors who “courageously shared their stories” about their experiences at the schools, Privett said, “In all honesty, I have to tell you that some of the stories that I have heard have cut to my heart.”

Privett, who—along with B.C. bishops, local clergy, lay people and staff of the national church—listened to survivors’ accounts at the churches’ listening area, the TRC commissioners’ panel and other gatherings, said he had heard

stories of immense loneliness, fear and confusion.

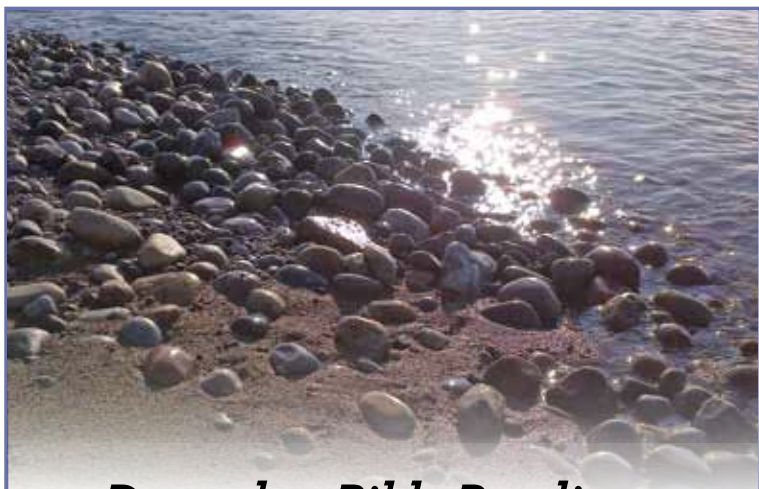
Privett said that he has been “personally shocked and saddened and shamed” by the legacy of residential schools and the part that the Anglican church played in it.

“The telling has been painful and it has been painful to listen to them. But your stories need to be told, and we in the churches and in all of Canada need to hear them,” said Privett, who reiterated the apology made by then-primate Archbishop Michael Peers in 1993.

Privett acknowledged that an apology “is just one step along the path to real reconciliation; the path which, in the end, is the work of the spirit.” He added, “It is a sacred journey that will unfold in the Creator’s time.”

Spinks, for her part, said what sustained her through her nine years at St. George’s residential school—which she entered when she was six years old—was her grandfather’s teaching. “He said, ‘Whatever happens, don’t let them take your spirit away.’”

—MARITES N. SISON



December Bible Readings

DAY	READING	DAY	READING
01	Luke 1.1–25	17	Titus 1.1–16
02	Zechariah 9.1–17	18	Titus 2.1–15
03	Isaiah 11.1–16	19	Titus 3.1–15
04	Psalms 72.1–20	20	Romans 1.1–17
05	Romans 15.1–13	21	Matthew 1.18–25
06	Matthew 3.1–12	22	Isaiah 8.5–18
07	Leviticus 19.1–19	23	Isaiah 8.19–9.7
08	Ezekiel 34.11–31	24	Luke 2.1–14
09	James 1.1–27	25	John 1.1–14
10	James 2.1–26	26	Acts 6.1–15
11	James 3.1–18	27	Hebrews 2.1–18
12	James 4.1–17	28	Hebrews 3.1–19
13	James 5.1–20	29	Isaiah 52.1–12
14	Isaiah 35.1–10	30	Isaiah 63.1–14
15	Matthew 11.1–19	31	Luke 2.15–21
16	Proverbs 3.1–20		

‘I REMEMBER THINKING, WHY DID I SURVIVE? WHAT FOR?’

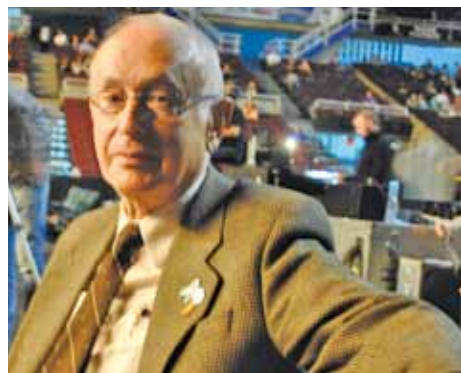
Continued from p. 1

out that the Nazis had killed his parents; of his five siblings, only one, like him, had survived the Holocaust.

“I remember thinking, ‘Why did I survive? What for?’” said Waisman, who was one of 426 teenagers to come out of Buchenwald alive.

They were taken to France to start a new life. Waisman, then 14, recalled, “We were so full of rage and anger that the caregivers [who] were trying to help us couldn’t figure us out.”

An incident involving a professor from the Sorbonne who “didn’t want to give up” helped them move forward. After they dismissed his advice to let go of the past, the professor told them, “Oh, by the way, if your parents were alive and standing where I’m standing right now, what do you think they would



MARITES N. SISON

Holocaust survivor Robert Waisman, a TRC honorary witness

want for you?” Waisman said they realized that the professor had a point. “And so we started to put our anger and our sorrow aside and began to catch up on our schooling.”

In 1949, Waisman moved to Canada, where today he is recognized as a community leader, philanthropist and educator. An honorary witness for the TRC, Waisman said that he feels a “sacred duty and responsibility” to residential school survivors.

By giving a message of hope that they, too, can survive and thrive, he said he is honouring the memory of the 1.5 million Jewish children killed in the Holocaust.

Waisman’s involvement with First Nations issues began in 2002 when former Saskatchewan aboriginal leader David Ahenakew made anti-Semitic remarks.

Aboriginal chiefs phoned the Canadian Jewish Congress (CJC) to ask how they could atone for Ahenakew’s remarks. After a series of dialogues, the

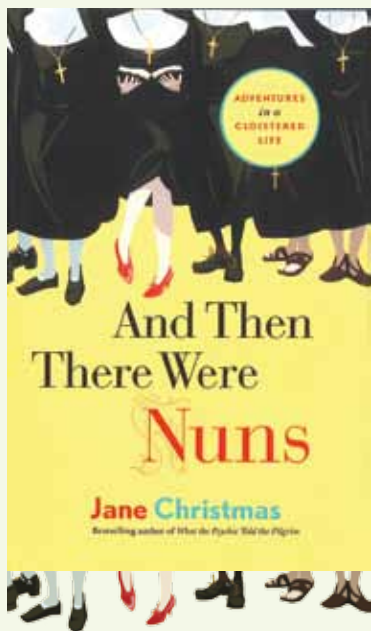
CJC invited them to Israel; one chief asked whether any Holocaust survivors lived in Canada. That’s how Waisman came face-to-face with residential school survivors in Fort Providence, N.W.T.

What students went through was “horrific,” said Waisman. “I also learned that we cannot, and we should not, compare sufferings. Each suffering is unique...I don’t compare my sufferings or the Holocaust to what happened in residential schools.”

All he wants, said Waisman, is to bring his own experience to challenge others. “Look, we made it. And among my friends, we have Nobel Peace Prize winners. We have people [who] have gotten to great heights...So it is possible,” he said. “We did it—so can you.”

—M.S.

TO BE OR NOT TO BE—HABIT FORMING, THAT IS



AND THEN THERE WERE NUNS Adventures in a Cloistered Life

By Jane Christmas

Greystone Books, 2013

ISBN: 978-1553657996, 304 pp.

BY ANA WATTS

When I started reading this book, I was wary. I had read enough extravagant navel-gazing memoirs in *Eat, Pray, Love* to make myself nauseated. (Sorry, Elizabeth Gilbert.) My concern was for naught. Jane Christmas, with her cheerful, generous name, reached deep inside herself and four religious communities and produced a miracle—an honest, forthright, deeply moving and occasionally funny memoir about the search for her place of spiritual belonging.

And Then There Were Nuns is touted as “irreverent.” Clearly, whoever wrote that had never seen or read *The Littlest Angel*—the “gospel truth” story of the little boy angel who introduced muddy footprints to heaven and sent joy to the Baby Jesus on earth. At 57, Jane Christmas has had plenty of time to get lots of mud on her designer shoes. When she began her quest to see if she was “convent material,” she had three grown children, two ex-husbands “and a fi-an-cé in a pear tree!” There are

“They prayed because it worked, and they knew it worked because they had the letters and emails to prove it.”

those who think that’s too much mud for a convent, let alone heaven.

Nevertheless, she spent a year and a half living the religious life, much of it in northern England and on the Isle of Wight, where she trod the same paths walked by the saints who brought Christianity to the dramatic shores of the North Sea—St. Hilda the Wise, the Venerable Bede and St. Cuthbert the Hermit.

It was an effort for her to pack away her colourful wardrobe and don muted nun-colours, to let the colour grow out of her hair and give up makeup. Her strong opinions were denied with even more difficulty. She struggled with prayer—its efficacy, its power (or

lack thereof) in her, its centrality in the life of the religious. In their chapel stalls, rooms, the convent corridors and gardens—whether they were walking, eating or sipping tea, the sisters prayed. They prayed because it worked, and they knew it worked because they had the letters and emails to prove it. And somewhere, about the middle of the book, when the routine and the people finally felt familiar and things were looking good, Jane confesses to having a festering secret she has kept buried too long.

Jane Christmas is a complicated woman—a thoroughly modern Millie, of course, not about to stand for the exclusion of anyone from the church, and also a died-in-the wool BCPer who considers Gregorian chant the only authentic church music. She is an accomplished writer, careful researcher and deep thinker. And she has the heart of a lion. I’m glad she was courageous enough to share her story.

ANA WATTS is the editor of the *New Brunswick Anglican*.

YOUTH VIEW

Together in reconciliation

ANDREW
STEPHENS-RENNIE



“I was shaken by the brutality of the abuse doled out in the name of Jesus.”

Each night before putting our son to bed, we read a few stories from our children’s Bible. There are stories of Adam and Eve, of Abraham, Isaac and Jacob, of Deborah and Ruth, of Jesus, Mary, Martha and the other disciples.

This particular collection positions itself as a book of timeless children’s stories, but as an adult reader I am aware of what’s not included. Absent, understandably, from the text are some of the difficult elements of our Christian story—the stoning of Stephen, the voices of the prophets, and the passages where God’s people commit rape, murder and genocide.

In late September, the Truth and Reconciliation Commission (TRC) came to Vancouver. Along with representatives from the Presbyterian, Roman Catholic and United churches, many Anglicans played an active role in the various aspects of the TRC, from the All Nations Canoe Gathering to the Walk for Reconciliation and everything in between.

On the second afternoon, listening to the stories of survivors, I found myself overwhelmed by the gravity of it all. I was shaken by the

brutality of the abuse doled out in the name of Jesus. I was overwhelmed by the failures of our church to practise the gospel we proclaim with our lips, and overwhelmed by my own implication in these grievous sins. I stood convicted in my ignorance of these shameful stories, which I did not know nearly as well as the stories of glory and triumph we’re much more likely to tell.

While some survivors shared stories that appear to be resolving with hope, many more continue to find themselves walking through the valley of the shadow of death. “Residential school is where I learned about hatred, anger and rage,” one survivor related. Rather than teaching and practising the fruits of the spirit, we sowed seeds of another kind—seeds that continue to bear fruit to this day.

During the gathering, I was captivated by the bravery of one young woman whose

parents were residential school survivors. As the churches gathered to listen to survivor stories, and to offer apology, this woman shared: “The things that my mom and dad couldn’t do for me, I want to do for my children: tell them I love them.”

For those of us who are settlers, and the descendants of settlers, we have a long way to go as we walk for reconciliation. A part of that requires that we own the complex, inexplicable and shameful aspects of our story. We must move beyond the childish ways of telling stories that glorify the church and its history while ignoring the difficult parts. If we are to move forward, together in reconciliation, we must own our history, acknowledge our complicity and seek to walk in repentance and reconciliation.

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

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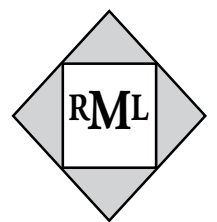
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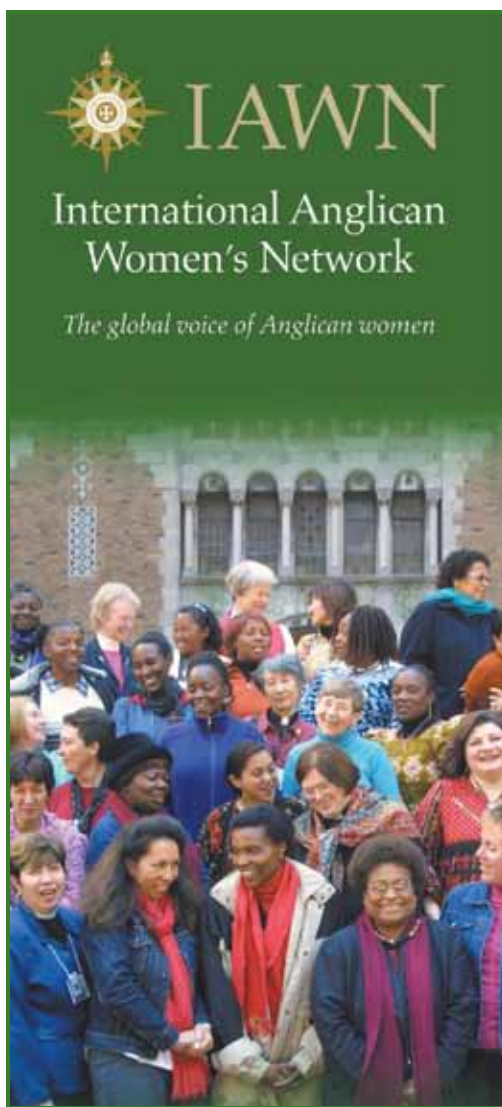


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NEWS

PRAYERS FOR HEALING

On behalf of the Anglican Church of Canada, Archdeacon Michael Thompson expressed sympathy and solidarity with those who are suffering as a result of the recent violent attacks in both Pakistan and Kenya.

In Peshawar, Pakistan, one of two bombings targeted Christians leaving a Sunday service on Sept. 22 at All Saints' Church, a parish of the Church of Pakistan. At least 85 people died and more than 100 were injured. At least 67 people were killed when militants stormed a Nairobi shopping mall on Sept. 21, but in the immediate aftermath, officials were uncertain how many more bodies were yet to be recovered from the rubble of the destroyed parts of the mall.

"Whether such attacks target Christians, as the bombing outside a Peshawar church did, or shoppers, as in Nairobi, it is the business of the disciples of Jesus to bear witness to the



COURTESY OF THE DIOCESE OF PESHAWAR

**All Saints' Church in Peshawar
prior to the bombing.**

ultimate futility of violence, even as we express compassion and practical concern for its victims," Thompson wrote.

"Canadian Anglicans can hardly imagine what it is to live under the sort of fear imposed by the attack in Peshawar," wrote Thompson. "We can only watch and witness to the courage and faithfulness of sisters and brothers in that place and give thanks for their continuing witness to the power of love, especially where it is bitterly opposed by those wielding death."

—STAFF

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ANGLICANS IN PUBLIC LIFE

'FAITH IS ACTIVE, NOT PASSIVE'

Continued from p. 1

is one who can lay a strong foundation with the bricks that others throw."

Her abiding belief provides needed comfort in the political fray. "If it weren't for my strong faith, I don't know where I would be," she says. "Politics is certainly not for the faint of heart, and it is through my strong faith that I can put things into proper perspective."

Her religious belief is also an important touchstone in the process of making complex judgments. "I often call on my faith when making difficult decisions," she says. "Putting ourselves in the hands of God provides us with an enlightened discernment about life decisions and helps to draw us closer to him."

Fortunately, Her Worship has never had to make a make a decision that compromised her Christianity, nor would she consciously do so. "Faith is active, not passive, and when you consciously practise your faith each day, it helps you to make thoughtful, rational decisions," she says.



THE PEEL CHILDREN'S AID FOUNDATION

Mayor McCallion helps to launch the Peel Children's Aid Foundation's "Holiday Wishes" campaign.

Looking back to her 20s in Toronto, McCallion cites the Rev. George Snell, who became diocesan bishop, as a major influence when she attended St. Michael and All Angels. "He was very a strong proponent of youth, and I ended up becoming the first female president of the Anglican Young People's Association of Canada."

Today, the mayor is a 40-plus-year parishioner at Trinity Anglican Church in Streetsville. "Given my heavy schedule, it is difficult to be

as active in the parish as I would like," she says, but she tries to help with special projects.

To people of faith entering politics, McCallion issues a warning: don't sacrifice your faith, but use it to raise the bar in public service. "In today's secular world, many people of faith feel pressure to hide their faith as if it were something to be ashamed of." Yet people of faith can make wonderful public servants and compassionate advocates. "We recognize our moral imperative to seek justice for those who don't have a voice." That compassion, however, does not extend to suffering fools or mincing words, as many on the receiving end of McCallion's blunt comments have learned.

For her, a life filled with Christian purpose is what keeps her motivated and energized. "At 92, I regard each day as a blessing," she says. "Each day that God gives me is another opportunity to do some good in the world."

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



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