

ANGLICAN JOURNAL

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The day the dogs died

Everything changed after the RCMP shot the Inuit dogs

DIANA SWIFT
STAFF WRITER

ALLEGING THAT the large dog populations in Inuit villages posed both health and safety hazards, Canadian authorities ordered the RCMP to shoot as many as 20,000 sled dogs in Inuit communities during the 1950s and 60s. By that act, they wiped out one of the fundamental underpinnings of the traditional Inuit way of life and sparked a decline that continues today. For centuries, dogs were essential to the Inuit for hunting, companionship, transportation and interaction with other communities.

Speaking at the recent Vancouver conference “Sharing Truth,” lawyer Madeleine Redfern, mayor of Iqaluit, Nunavut, presented heart-wrenching highlights from the Qikiqtani (Baffin) Truth Commission (QTC) findings, published in its final report, *Achieving Saimaqtigiiniq* (“peace with past opponents”). Redfern was the exective director of the QTC until it finished its mandate in 2010.

See FAMILY’S, p. 7



The symbiotic relationship between the Inuit and their sledge dogs has always been the key to their traditional way of life. Photo: Ton Koene/Getty.com

FEATURE ISSUES IN SOCIAL JUSTICE

After Fukushima

Does nuclear power have a future in Canada?

DIANA SWIFT
STAFF WRITER

THREE MILE ISLAND, 1979. Chernobyl, 1986. Toms, 1993. Fukushima-Daiichi, 2011. Accidents such as these challenge our complacency and set us soul searching

about nuclear generating stations. Are the risks worth the benefits? And how real are the benefits, anyway? They elicit calls to build in costly safety features to already high-priced nuclear installations and to put the brakes on plans for nuclear

expansion or refurbishment. (The Swiss government recently suspended plans to build new stations.) “In North America, nuclear is in full-scale retreat now,” says Tom Adams, an independent energy analyst based in Toronto.

See NUKE, p. 12



MARTIN D. VONKA / SHUTTERSTOCK

GUEST REFLECTION

The case for open communion

THE REV. DR. GARY NICOLSI

SHOULD WE INVITE persons who are not baptized to receive Holy Communion? The church is discussing this question today. Anglicans traditionally have believed that the eucharist is a family meal, reserved for members of the church through baptism. Those who are not baptized are not members of the church; therefore, they cannot participate in the family meal.

This exclusive view of the eucharist has a long history. St. Paul warns against eating and drinking in an “unworthy manner” (I Cor. 11:27), though he seems to leave the decision whether to partake in the meal to each person’s conscience (I Cor. 11:28).

See CLOSED, p. 11

How can our churches be places of hospitality if we exclude table fellowship with the non-baptized?

A fearless woman of firsts

The 26th presiding bishop of the Episcopal church is an expert in forging relationships—even with those who disagree

DIANA SWIFT
STAFF WRITER

KATHARINE JEFFERTS SCHORI, 26th presiding bishop of the Episcopal Church in the United States and 15 other countries, is determined to build far-reaching relationships.

A woman of firsts, she was the first female oceanographer to join the crew of an expedition ship in the North Pacific back in the 1980s—much to the irritation of the captain. In 2000, she was elected the first bishop of Nevada never to have served as the rector of a parish—to the raised eyebrows of some. In 2006, she became the first female presiding bishop of the Episcopal Church in the U.S. and chief pastor to its 2.4 million members in 16 countries. In addition, she is the first female leader of any church in the worldwide Anglican Communion. In 2008, she became the first woman ever to preach a sermon in the venerable Cathedral of St. George in Jerusalem.

The bishop is noted for her quick intellect, composure and sang-froid, traits that serve her well in an era when opposition to the investiture of women bishops runs high in some quarters. In May 2010, she pushed the envelope again, co-consecrating as suffragan bishop of Los Angeles Canon Mary Glasspool, a lesbian in a committed same-sex relationship. “She is a breath of fresh air for the Episcopal church and Anglicanism. She is exactly the kind of leader the church needs at this time in its history,” says the Rev. Dr. Gary Nicolosi, the American-born rector of St. James Westminster Anglican Church in London, Ont., and a former Episcopal priest and church growth consultant in the U.S. and Canada.

But the bishop is a tough interview. She does not care for biographical questions. Her answers are short, and her tone says, “Don’t go there.” Still, her past offers up irresistible glimpses into what the future might hold.

Born in Florida in 1954 to a scientific family (her father was a physicist, her mother a virologist), Jefferts Schori was raised as a Roman Catholic until the age of eight, at which time her parents joined the Episcopal church. And while, as a young girl, she felt a strong vocation for Christian ministry, there was no call to the ordained ministry. “That was not a possibility in any sphere that I knew about then,” she says.

Before her ordination as a priest in 1994, the bishop was a marine biologist and taught at the college level, having earned a doctorate in oceanography from Oregon State University in 1983. Her field was taxonomy, the branch

of zoology that describes various species and their interrelationships.

“I specialized in zoogeography, which tracks the distribution of species. I was studying cephalopods—squid and octopus—in the North Pacific.” In the 1980s, the bishop, whom her husband, Richard, a retired mathematics professor, calls “fearless,” joined the crew of a scientific expedition as the only woman aboard. The captain gave her the cold shoulder at first, but she persevered in talking to him and “he soon got over it,” recalls Jefferts Schori, who stresses that she goes to great lengths to forge relationships with those who disagree with her.

Science and faith come together in her pastoral life; the analytic skills necessary for scientific excellence have influenced her approach to mission. “Science invites you to look at the world carefully and without prejudgment. It requires you to gather data objectively and to listen well and then alter your hypothesis based on the data,” she says. In other words, a scientist must not only look but also critically observe and understand complex connections. It’s tempting to speculate that her early study of biodiversity in the oceans has shaped her dedication to building relationships between Christian denominations and other religions.

During her years as an oceanographer, the bishop was approached several times by members of her congregation to consider becoming a priest. “It took me five years to say ‘yes,’” recalls Jefferts Schori, who was ordained by the Church Divinity

School of the Pacific in Berkeley, Calif., the premier Episcopalian seminary on the Pacific Rim.

“In seminary, she was very much as she is now: very intellectual and very committed to the mission of the church,” says the Rev. Mary White, rector of St. Andrew’s church in Albany, N.Y. Adds fellow seminarian the Rev. Ron Culmer, rector of St. Clare’s Church in Pleasanton, Calif., “She sparkled, she shone. Her insights were quick. She spoke fluent Spanish.” Her divinity colleagues never doubted she would scale the heights. “We knew she would go far. She is nothing short of brilliant,” says Culmer.

Somewhere along the way, Jefferts Schori found the time to become an instrument-certified pilot, as did her only daughter, Katharine, a captain in the U.S. air force.

During her tenure as bishop of Nevada, Jefferts Schori displayed the same commitment to inclusiveness as she does as primate. Her leadership was never top-down but rather characterized as “collaborative,” “inclusive” and “a servant leadership that invites all to bring their gifts to the mission of the church.” For all that, she remains an exceptionally strong leader, stronger than any male counterpart Nicolosi can recall. “She is not intimidated by threats of litigation or schism,” he says. “She took very decisive action against the dioceses of Pittsburgh, San Joaquin and Fort Worth when they wanted to leave the church.”

With more than four years to go before her primacy ends in 2015, the

bishop has several things at the top of her agenda. Though a woman of few words on the topic of her personal life, she waxes eloquent when speaking about her ministry, whose cornerstone is outreach. “We are called also to serve those who are not members of our institution. Our focus must be outward, and our focus inward only insofar as it supports that mission in the larger world.”

As a champion of inclusiveness, she adds that “increasingly, we must see ourselves as a multinational, multicultural, multi-ethnic and multi-linguistic church in a relationship with other bodies such as the Evangelical Lutheran Church in America, the Moravian Church, northern and southern provinces, the Anglican Church of Canada and other churches in the world Anglican Communion.”

In this day of diminishing congregations, what does she say to churches dismayed at the departure of parishioners? The key is to reach out to the young. “When we fail to communicate that the youngest members of a congregation are just as much members as senior citizens and we don’t encourage their participation in the ministry within the church and beyond, I don’t know many people who’d be interested in staying.”

A congregation must encourage its very youngest members to participate in mission as soon as they are baptized, both within and beyond their own church. “When that happens, people find that a congregation is a supporting

and nurturing community in which to foster their growth as Christians,” she says. “We can’t expect people to come to us unbidden; those days are long past.”

Calling this year’s meeting of primates in Dublin

“very productive,” Jefferts Schori also praised the scheduled spring co-celebrations of several Christian denominations to mark 10 years of full-communion relationships. “This is an example of what is possible when people of varying traditions come together as partners in God’s mission,” she says.

For Ron Culmer, Jefferts Schori “is a prophetic and courageous voice; her ministry has always been about complete inclusivity.” And her primacy may have important implications for gender equality. “If a woman can be primate of the Episcopal church, then a woman can be anything in the church,” says Nicolosi. “No position is off limits to her, and that is extremely hopeful for the future—for all of us, male and female.” Ω



KARA FLANNERY / EPISCOPAL NEWS SERVICE

BISHOP Katharine Jefferts Schori is chief pastor to over 2.4 million faithful in 16 countries.

“She is a prophetic and courageous voice; her ministry has always been about complete inclusivity.”

—The Rev. Ron Culmer, rector, St. Clare’s Church, Pleasanton, Calif.

“In seminary, she was very much as she is now: very intellectual and very committed to the mission of the church.”

—The Rev. Mary White, rector, St. Andrew’s Church, Albany, N.Y.



CONTRIBUTED


‘It’s God who’s in charge, not us’

Bishop George Bruce retires after 24 years

MARITES N. SISON
STAFF WRITER

Seeing young people in church has never failed to give Bishop George Bruce of the diocese of Ontario a boost. Mentoring young men and women who have gone into priesthood represents some of “the most rewarding” time he has spent in his nearly nine years as bishop. Bishop Bruce, who first had a career in the Canadian Forces, announced his retirement last August after 24 years of service. Ordained in the diocese of Ottawa in 1987, he became rector of several congregations in the Ottawa area, and then dean of St. George’s Cathedral. He also has served at the Council of General Synod (CoGS), and as a member of the faith, worship and ministry committee.

Before he retires, Bishop Bruce will prepare study materials for the final text of the proposed Covenant for the Anglican Communion. “Anglicans are good at arguing and debating,” he told the *Anglican Journal* in an interview. “We could address those [issues] if we simply got on in proclaiming the Gospel, looking after the poor, the needy and the sick, and remembering that it’s God who is in charge, not us.” Ω



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Reports by Marites N. Sison
and Diana Swift, staff writers

RELIEF FOR JAPAN CONTINUES

The Primate’s World Relief and Development Fund (PWRDF) is continuing to accept donations for disaster relief in Japan. The country is still reeling from the effects of the 9.0 magnitude earthquake and the resulting tsunami that hit its northeastern region Mar. 11. PWRDF, the relief and development arm of the Anglican Church of Canada, has announced that donations will be sent to the Anglican Church in Japan and partner organizations such as Church World Service (CWS). More than 12,500 bodies have been recovered, but Japanese officials say the final death toll could exceed 20,000. At press time, about 15,000 people were still missing, and more than 300,000 had been displaced, according to a statement issued by Archbishop Nathaniel Makoto Uematsu, primate of the Nippon Sei Ko Kai (the Anglican Communion in Japan).

The situation in the disaster area remains “chaotic and confusing as the extent of the loss and damage is so vast,” said Action by Churches Together (ACT), a Geneva-based alliance of church-based emergency and development groups that includes PWRDF. Act Alliance said Lutheran groups have formed a joint emergency response team, while another member, CWS, is providing emergency relief to about 25,000 people in evacuation centres.

The relief and rescue phase will end soon, but it is anticipated that the restoration will continue for quite some time. “We believe that it is during this second phase that God will use us to do his work,” said Archbishop Uematsu.

BAKING TO END WORLD HUNGER

After learning how hunger affects one billion people worldwide, students from a tiny Inuit community on the Arctic Circle baked cinnamon buns, cupcakes and tarts to help end global hunger. In less than an hour, the Grade 9 students from the Tusarvik School in Repulse Bay, Nunavut, raised almost \$400.

The money was donated to Canadian Foodgrains Bank (CFB), a Winnipeg-based Christian group that provides food and aid to developing countries. The Primate’s World Relief and Development Fund (PWRDF) is a member. In a CFB press release, Pauline Kridluar, one of 13 students who took part, said, “It’s the Inuit way to share.”



CONTRIBUTED

THE LOOK OF INSPIRATION The Rev. James Settee, the oldest man to be ordained in the Anglican Communion, translated the much-loved hymn, *Amazing Grace*, into Cree.

Film tour extended

The tour schedule for the 2009 documentary about the life of the late Anglican priest and Saskatchewan Metis elder, the Rev. James Settee, has been extended after a successful run in communities throughout Saskatchewan. Metis filmmaker Jeanne Corrigan is sharing her 48-minute film, *Jim Settee: The Way Home*, with the support of the Saskatchewan Arts Board’s Culture on the Go and the Metis Cultural Development Fund.

At 85, Settee became the oldest man ever to be ordained a priest in the Anglican Communion. But many also know him for having translated John Newton’s hymn “Amazing Grace” into Cree. Settee died in 2005 at the age of 94. For more information and to book a reservation, contact Leanne Kadyschuk at daisykadyschuk@yahoo.ca, or call (306) 384-3791. Ω

INDIGENOUS PIONEER DIES AT 89

Archdeacon William Winter, an Anglican priest and highly respected elder who pioneered a program for training indigenous people for ministry in Canada, died on March 31. He was 89. Archdeacon Winter died in Kingfisher Lake, Ont., where he founded The Dr. William Winter School of Ministry. “His vision, his dreams were so in advance, we’re really still trying to catch up with him,” National Indigenous Anglican Bishop Mark MacDonald told the *Anglican Journal*.

INTO THE LIGHT

Embracing Light from the Darkness, a national photographic essay project launched in the Anglican diocese of British Columbia, invites Canadians to express in visual images how the legacy of the Indian Residential Schools can be “healed, reconciled and restored.” “Many of life’s deepest sorrows and greatest

triumphs evade expression through words,” said Mary Rogers, choir director of the Victoria-based Bishop’s Gospel Choir of British Columbia, which initiated the project. Canadians also are invited to donate to other Bishop’s Gospel Choir initiatives: the Aboriginal Bursary and the First Nations Computer Technology Fund. The fund provides laptop computers and printers to post-secondary students who are residents of the diocese of British Columbia and in financial need. For more information, visit www.lightfromthedarkness.ca or send an email to contact@lightfromthedarkness.ca.

TOWARD ABUSE-FREE CHURCHES

The legacy of church abuse and how to prevent it will be the focus of the second international conference of the Anglican Communion Safe Church Consultation. “Partnering for Prevention: Addressing Abuse in Our

Communion & in Our Communities” will take place at the University of Victoria, June 24 to 26. “Abuse happens in the church because we perpetuate structures of clericalism that place clergy in unrealistic positions of power and adulation among the faithful,” said the Rev. Mary Louise Meadow, former canon pastor of the diocese of British Columbia and a conference co-ordinator. Featured conference speakers include the Seattle-based Rev. Dr. Marie Fortune, an expert on sexual exploitation by religious leaders, and Dr. Patricia Vickers, a B.C.-based expert in conflict resolution. More than a dozen workshops will explore topics ranging from pastoral ethics and professional supervision to domestic violence and human trafficking. Workshop leaders will include lawyers, clergy, child protection officers and abuse prevention educators. For more information, go to www.aco.org/networks or email partnerforprevent@shaw.ca. Ω



True passion

MARK MACDONALD

IT WAS AN unexpected tragedy. The elderly man was near death from cancer and in the hospital for the last phase of his palliative care. His wife, close in age and his caregiver for years, was being rushed to intensive care with a severe heart attack. The chaplain was to arrange what would likely be their last encounter.

While a medical team frantically worked on the wife, the husband was brought to see her. They said nothing and looked very sad, but there was a passion in their eyes, a love that was as tangible as any I have ever witnessed. It was their last meeting. There was nothing the medical team could do, and she died quickly.

Deeply moved, I later went to the husband to show my sympathy and respect. Very weak and deep in grief, he was sitting alone in his room. “We didn’t know anything about love when we were married,” he said. “I always had my mind somewhere else. I didn’t treat her so well. When I got sick a few years back, even with how I had been all those years, she was so good to me. We learned what true love is. Now, I can’t live without her.”

He died a few hours later. Over the years, those brief, silent moments that passed between the two of them have stayed with me. Before this encounter, I had thought of passion as something only the young could know—a feeling that one hoped would be strong enough to chug along for a few decades. That seemed to be the way the songs, the movies and even the preachers described it.

These elders would have characterized it differently. You can’t know true love, true passion, unless it is the product of years of dedication and commitment. More fervent and feverish than anything that could be found in the back seat of a car, this love is the foundation and goal of that Christian discipleship we call the family.

Though I credit this husband and wife with my first conscious glimpse of true passion, I had seen it before—in the sacrificial love of parent for child, in the dedicated love of a true servant of the people. And most of all, I had seen it in the love that Jesus had for me.

Scripture, contrary to many modern assumptions, claims that Christ’s love can be uniquely experienced and displayed in the love of husband and wife in marriage. Paul even claimed that marital love—often thought to reach its only pinnacle in the initial days of a romance—was meant to be a unique sacrament of God’s saving love in Christ. For us, then, it is the cross that is the true story of passion. It is this sacrificial love that is the ultimate path to freedom, peace, joy and—what a surprise—the fervent feelings that are the object of so much of our society’s favourite fantasies. Ω

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

EDITORIAL

Remembering Roy

KRISTIN JENKINS

ON MY LAST visit with Roy, I called ahead to see if he needed anything. He told me to bring cigarettes: a carton of Rothmans Blue, King Size.

My heart sank. Why, dear God, did I have to bring cigarettes to a man dying of lung cancer? How could he even be smoking? How much would a carton of cigarettes cost, anyway?

My mind ricocheted off the walls, bringing emotions along for the ride: outrage, fear, bewilderment, guilt, shame. How could one man churn up so much in me?

I hadn’t seen Roy in years, like a lot of his other “friends.” We’d abandoned him, one by one, after his video production company went belly up and he slipped into the abyss of alcoholism, mental illness and, finally, homelessness and utter destitution.

Always gregarious and clever, Roy had been blessed with many talents. He was a gifted writer, photographer, orator and visionary. He was an intrepid entrepreneur armed with a razor-sharp mind and an impressive physical presence. Tall and good-looking, he also had oodles of charm. Roy was gallant, his manners impeccable, like a throwback to another era.

But in his new life, stripped of the trappings of success, Roy’s personality took a turn for the worse. His need for attention, always subtly in evidence, became constant. This alone left even the most stalwart of chums squirming to get away. Once Roy had you in his sights, his “pitch”—for work, for some kind of commitment or, failing that, just one more moment of your time—never ended. His “on” button was stuck and Roy was seeking ballast to keep from flying off the face of the earth.

An email from Kathy, a dear friend to both Roy and myself, alerted me to his increasingly dire situation. With one mouse click, fate delivered a second chance. I could visit Roy for Kathy, marooned by circumstances beyond her control in faraway Victoria. And I could visit Roy to assuage some of my own guilt. He was a good person dealt a bad hand, and even though I was filled with trepidation, I also felt grateful.

When I got to the hospital, I found Roy outside in his wheelchair, bundled up against the bitter February cold. He smoked furiously, puffing cigarette after cigarette down to the filter. He stared straight ahead; the only thing he



SRF

needed from me now was a light.

On the way back to his room, we passed by Tim Hortons in the lobby. Did he want a coffee? No, he said, a hot chocolate. After that, he seemed to perk up. Maybe it was the sugar.

I parked him in front of a chair and sat down directly opposite, looking at him squarely. Although gaunt and bald, he was still handsome. Incredible. (My grandmother would have said it was a sign of good breeding.)

It seemed only fitting to give him whatever encouraging news I could, so I told him, “You still look good, Roy.” He brightened immediately and without warning, I suddenly found myself enveloped in a big hug as Roy planted a kiss on my cheek.

Some things never changed with Roy, no matter how bad things got. Oddly, I felt encouraged by that. Despite everything, including narcotics to dull the agony of cancer metastasized to bone and brain, Roy never lost his ability to tell the difference between what was good and true, and what was utter dreck. Perhaps that contributed to his downfall. Roy never could settle for second best.

“This is *completely* ridiculous!” he kept declaring as I wheeled him down the hall and into the elevator. “This is *completely* ridiculous!” he snorted, this time a bit louder. As the elevator doors closed, fellow passengers looked at me sympathetically. I smiled and looked down at the top of Roy’s head. Of course, he was right. The situation was beyond the pale, and none of us had the power to do anything about it.

At the eleventh hour, Roy agreed to see his brother, Jim, whom he hadn’t spoken to in seven years. Now that Roy could no longer speak (the metastases had impaired his brain’s speech centre), Jim had to hear from a stranger that his younger brother was near death. Jim

didn’t even know Roy was sick. When Jim arrived from Florida, Roy squeezed his hand, once. He couldn’t open his eyes.

At Roy’s interment, I watched along with 13 others as Jim and Brian, one of the few friends who was with Roy to the end, lowered his ashes into the ground. Roy was rejoining his family at last: his parents, grandparents and great-grandparents. Roy’s nephew and grand-nieces were there; so were his social worker and nurse. Everyone looked devastated.

In the middle of the family plot—alongside lesser offerings, including my own pot of tulips—sat a glorious flower arrangement. I knew it was from Kathy. I realized that, for a freelance writer and editor, it must have set her back quite a bit. I settled my gaze upon those flowers, taking in as much detail as I could. Kathy was sick with worry about who would or wouldn’t show up for Roy. I could stand in for her and be her eyes and ears and heart. That thought helped me a lot.

After Jim spoke of his brother, never able to refer to the lost years between them, there was a silence. It seemed fitting to pause, as we all knew the tragic back story. Then Kathy’s words of remembrance were read aloud. She had been one of Roy’s closest friends for almost four decades. Her words captured his essence so eloquently, her grief as palpable as if she were standing there with us. I said a silent prayer for her, too.

Funerals give us a chance to celebrate, honour and reflect on a person’s life, to connect with God and to enjoy some fellowship. Since Roy had no funeral, I will remember this remarkable man in my own way, thankful that I was able to see him one last time, receive his forgiveness and say goodbye.

Now, I am left with the memories of Roy in his heyday, when he was filled with energy and enthusiasm, ideas and goodwill. It was a time when the work was coming in and the invoices going out. I will remember how his face lit up whenever we met at Kathy’s house for dinner. I will remember his blue, blue eyes looking at me intently as he inquired about my family and my work. And I will remember the sound of his lovely deep voice as he leaned in conspiratorially to ask, “And so, my dear, how are *you*?” Ω

Kristin Jenkins is editor of the *Anglican Journal*.

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SELF-ABSORBED

I was astonished by the editorial *Putting job skills to personal use* (Mar. 2011, p. 4). I cannot understand what place this self-absorbed article has in a Christian newspaper.

Where does it point to Christ? And his love and redemptive grace? Where is there a connection with the Christian church and its mission to bring about the Kingdom of God on earth? There is absolutely no mention of these things! This kind of writing would be more fitting in a contemporary lifestyle magazine or the Weekend Living section of the *Toronto Star*. In the context of the *Anglican Journal*, it is meaningless.

David Puttock
Scarborough, Ont.

INCARNATIONAL WORK

Thanks for your editorial, *Putting job skills to personal use*, which I read with my morning coffee. I intend to send it to my daughter and stepdaughters. With me and most women I know, your experience as a working mother, and your struggle to recover (or is it discover?) care for yourself, resonates. Although I am now over 70, I am still on a learning curve with all that challenges you.

It is incredibly helpful to me, and I trust to most readers, to find your voice bringing life to our personal stories. This is truly incarnational work.

Mary Louise Meadow
Victoria

JOURNEY OF LIFE

I was taking a break at work and picked up the *Anglican Journal* only to come upon *Putting job skills to personal use*. As a lifelong working gal, I found it made complete sense to me.

I truly believe the good Lord wanted me to see this, as I’ve been struggling for a long time with how to maintain a better balance in my life. My two daughters are now grown and I thought I’d have all this time to indulge in self-care activities but, like you, I find it is much easier to work “at work” than it is to work “on myself.” Ah, the journey of life!

Susanne Prue
Toronto

STOP JUDGING OTHERS

In his letter (*Christian analysis*, Feb. 2011, p. 4), Brian Johnson suggests it’s important for Christians to see that the Dalai Lama is lost in his sins.

I believe there is only one God, who has always communicated with all people. The different religions are each culture’s response to God’s communication. All of them reveal something about God. All of them, including our own, fall short of a full understanding of God.

I think it’s important that we stop judging other people and treat them with respect and love.

Michelle Bull
Berwick, N.S.

DIVINELY APPROVED?

It would be interesting to hear Colin Miles’s (*Nation of War Criminals?* Jan. 2011, p. 5) comments on all the killing in the Old Testament, much of it seemingly divinely approved.

James Burchill
Halifax, N.S.



DAVID ANDERSON D-ANDERSONILLUSTRATION.COM

French fry sweepstakes

A FULL PAGE of the *Anglican Journal* (*Bullets over Broadway*, Mar. 2011, p. 8) celebrates the achievements of Brent Hawkes as a leader on issues of social justice. I believe that had he been Anglican clergy, he would have been dragged through a Bishops’ Court, denounced, reviled, defrocked, tarred and feathered in the press and run out of town on a rail. At any of the

significant points in his career, and even now, he goes against the politics, practices and instincts of the Anglican Church of Canada. Which is it? Hero or thorn? Christian leader or secular populist? A clue might be the second article about MCCT winning the french fry tax writeoff sweepstakes.

Stewart Carley
Toronto

A GLOBAL COMMUNITY ISSUE

Earth Day, which started in 1970, is an important symbol. But if we are to seriously tackle climate change, we need a major change in our consciousness as a global community, as well as better-equipped and more democratic global institutions.

The European Union provides a methodology. The EU included in its beginning an advisory parliamentary assembly that gradually converted to direct elections and co-decision powers. This European Parliament helped Europe surmount the constitutional logjams and “Euroclerosis” of the 1980s. If the imitative Campaign for a United Nations Parliamentary Assembly (detailed at www.unpacampaign.org) is successful, the UN will immediately have a citizens’ watchdog at the highest level, and an institutional lever to bring about the reform and global co-operation needed.

Larry Kazdan
Vancouver

FULL DISCLOSURE

It is unfortunate that one of your readers was misinformed about World Vision’s use of donor funds (*Perk up, I say!* Mar. 2011, p. 5).

On a recent trip to Indonesia, I saw first-hand how donations from generous Canadians are changing the lives of children suffering from the devastating effects of poverty.

We are well aware of false information that has been circulating regarding the salary and benefits of our president and chief executive officer. I assure you, we at World Vision Canada take our responsibility to be good stewards of the money entrusted to us very seriously. We disclose financial information openly

on our website. This includes our approach to executive compensation and program facts. World Vision’s annual report is audited by a private accounting firm and carries the seal of approval of the Canadian Council of Christian Charities and the Better Business Bureau. Our website has also been updated with information that sets the record straight. Go to: www.worldvision.ca/About-Us/Newsroom/press-releases/Pages/

Last year, we raised more than \$400 million in revenue and 81.1 per cent of this went toward programs that help fund children and communities in need.

Caroline Riseboro
Vice President, Public Affairs
World Vision Canada, Mississauga, Ont.

COOLER HEADS, PLEASE

Some 50 years ago, homosexual relations in Canada were prohibited by the Criminal Code of Canada. Today, our federal Parliament has authorized full marriage between persons of the same sex. And while the definition of marriage in our church remains the same, the two most significant recent documents have been the *Windsor Report* and the *St. Michael Report*. If we are to identify differences, they must be found in these two reports or in scriptural interpretation.

The General Synod of the Anglican Church of Canada has failed to deal with the question of blessing same-sex marriage and the ANiC (Anglican Network in Canada) is opposed. Should this justify dividing our church?

I call upon the Anglican laity of Canada to think carefully. Is it not time for cooler heads to prevail?

Peter Swan
Kingston, Ont.



This fragile earth

FRED HILTZ

In my prayers for “this fragile earth, our island home,” I find myself being drawn to a pattern of praying many of us learned long ago. “A” (we were taught) is for adoration; “C” is for confession; “T” is for thanksgiving; and “S” is for supplication. These four alphabetical prompts fit well with our duty to acknowledge our beautiful but threatened planet in our prayers.

First, we are called to praise God for the splendour of creation, the beauty of land and sea and sky, the sequence of the seasons, and the times for planting and harvesting.

Second, we are called to acknowledge our part in plundering the earth, polluting the waters and air, in upsetting ecological balance and driving the forces that accelerate global warming.

Third, we are called to give thanks for those who call us to renewed commitment to the stewardship of creation. Through the Anglican Communion’s Environmental Network we are “striving to safeguard the integrity of creation and renew the life of the earth.” Many are acting on General Synod’s call for the government of Canada to adopt a comprehensive climate action plan. Many parishes are becoming involved in the Greening Anglican Spaces project launched by the partners in mission and ecojustice committee of General Synod. Many are learning to tend the earth with greater care and consideration for those who will come after us.

Fourth, we are called to remember those most affected by powerful movements of the earth’s great tectonic plates that cause regions to shake and seas to rise in tsunami force and flood the land. Last year our hearts went out to the people of Haiti and India. Now they go out to the people of New Zealand and Japan. We pray for them and for all who reach out to help them in their suffering and sorrow.

Beyond this four-part way of praying for “this fragile earth,” I sometimes find myself simply drawn into a deep silence before God. And in that silence, I ponder some words of Archbishop Rowan Williams. Addressing a United Nations conference on climate change, he urged listeners to consider “how the policies you follow and the lifestyle you take for granted look in the light of the command to love the world you inhabit.” In a call to manifest both joy in and respect for the earth, he suggests we consider this question, “How do we show that we love God’s creation?” Ω

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

The following news updates are taken from reports filed by **Marites N. Sison** from the first joint meeting of the Council of General Synod (CoGS) and the ELCIC's National Church Council (NCC), Mar. 31–Apr. 3. Complete stories are available at anglicanjournal.com.

ANGLICAN JOURNAL
“UN-INCORPORATED”

On April 1, the Council of General Synod (CoGS) approved a motion to un-incorporate the *Anglican Journal*, the national newspaper of the Anglican Church of Canada. The move came from the management of General Synod, which cited cost savings, said Bishop George Elliott, chair of the Anglican Journal board of directors.

The board recommended the move to un-incorporate the newspaper after “careful deliberation,” said Bishop Elliott. In a written report to CoGS, he expressed a number of concerns. Chief among these was the future of funds from revenue-generating strategies.

“...It is hoped the [Journal] would have the support and freedom to pursue its future plans and that any surpluses will be used for the current purpose...of the [Journal] rather than being diverted to other ministries of General Synod,” said Bishop Elliott, adding: “This is no small concern.”

The *Anglican Journal* was separately incorporated from General Synod in 2002 so it could continue publishing should the national church be forced into bankruptcy following Indian residential school litigation.

‘JUST THE BEGINNING’

In the view of the Anglican Council of Indigenous Peoples’ (ACIP), reconciliation of the Indian residential schools’ experience requires “confession and apology, examination and fearless moral inventory, making amends, and walking together in newness of life.”

This message was delivered to CoGS by National Indigenous Anglican Bishop Mark MacDonald, who noted that this process cannot be rushed.



MARITES N. SISON

‘An absolute joy to behold’

The executive councils of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) began their first joint meeting with Archbishop Fred Hiltz (left), calling the gathering “an absolute joy to behold.” Standing with the primate are, from left: Dean Peter Wall, co-chair of the Anglican-Lutheran Commission, Bishop Michael Pryse of the ELCIC’s Eastern Synod, who is also co-chair of the commission, and ELCIC National Bishop Susan Johnson.

Anglican-Lutheran collaboration gets a B+

Anglicans and Lutherans in Canada get a “B+” for having the will to engage with each other and the “intentional collaboration” of their leaders. However, there’s still work that needs to be done to live up to commitments outlined in The Waterloo Declaration, according to the Joint Anglican-

Lutheran Commission. Ten years ago, the declaration sealed Full Communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada’s (ELCIC). The commission also noted a need to develop a “bold and tough agenda” for the future.

Shared office gets mixed reviews

The idea of a shared national office, possibly located in Ottawa, for the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC), is receiving mixed reviews. Archbishop Fred Hiltz said leadership may need to “step back” and consider the benefits more carefully.

At present, the national office of the Anglican Church of Canada is located in Toronto; the ELCIC is headquartered in Winnipeg.

The idea, based on thinking that moving to Ottawa might allow the churches to directly engage with the federal government on issues of mutual concern, particularly social justice, was met with some skepticism at CoGS. “We can engage government with our current structures; we don’t need a translocation of staff,” was the response of one group following discussion.

Archbishop Hiltz said a cost-analysis of relocating both churches has not been completed.

IN OTHER NEWS...

- The Silent Night Project has raised \$50,000. The project had asked Canadian Anglicans to record Silent Night and contribute a toonie (\$2) each to support the Anglican Military Ordinariate, which ministers to the needs of women and men of the Canadian Forces.
- Dean Peter Wall, diocese of Niagara and co-chair of the Joint Anglican-Lutheran Commission, has been appointed chair of the 2013 General Synod Planning Committee.
- Archdeacon Harry Huskins, deputy prolocutor, was elected as alternate clergy representative to the Anglican Consultative Council.
- Guidelines for Anglican and Lutheran clergy/rostered ministers serving appointments in each other’s churches were adopted.

What was said

“I don’t know what your demographics are or how CoGS gets elected. But how do you bring the voices of immigrant communities when they’re not at the table?”

—Martha Gardner, representative to CoGS of the U.S. Episcopal Church

CHANGES AT NATIONAL OFFICE

General Synod is in a time of “great transition,” said Archbishop Hiltz, who announced a number of staff appointments, effective immediately.

Vianney (Sam) Carriere has been appointed director of the Anglican Church of Canada’s department of philanthropy. Carriere will maintain his portfolio as director of communications and information resources (CIR) for General Synod, said Archbishop Hiltz.

Beverley Murphy, circulation manager for the *Anglican Journal*, has been appointed to a newly created position as senior manager of CIR. The name of the philanthropy department will change to “resources for mission.”

In addition, Suzanne Lawson has been appointed to the half-time position of national campaign liaison and two other positions will be added to the resources for mission department: diocesan services co-ordinator and stewardship education co-ordinator.

ENGAGE ELECTION CANDIDATES

Canadian Anglicans need to press federal election candidates about poverty and climate change, said Archbishop Fred Hiltz, the primate of the Anglican Church of Canada.

He added that he is drafting a letter urging the church’s faithful “to engage candidates in matters close to our hearts and the ideals for which we stand.” The letter will also urge them to vote. The primate also emphasized the need for a comprehensive action plan to reduce greenhouse gas emissions.

In addition, The Primate’s World Relief and Development Fund (PWRDF) is encouraging Canadian Anglicans to quiz candidates about whether they see churches as having a role in delivering aid and development overseas.

PWRDF executive director Adele Finney said questions are critical in the wake of the controversy surrounding Minister of International Cooperation Bev Oda’s decision to deny funding to KAIROS. Members of this ecumenical justice organization include PWRDF.

Finney said PWRDF faces uncertainty about its own funding applications this year, including the future of a five-year, \$12.5 million program in Burundi, Mozambique and Tanzania. The program would target about 1.5 million in 59 villages. CIDA has promised to announce its decision in August or September, according to PWRDF’s written report to CoGS.

Using video to document human rights abuses

DIANA SWIFT
STAFF WRITER

See it. Film it. Change it. This is the three-part mandate of WITNESS, a Brooklyn-based organization for video advocacy that trains local grass-roots defenders of human rights to document abuses in communities of conflict where victims are routinely silenced.

The power of video to reveal abuse became clear 20 years ago when a Los Angeles plumber grabbed his camcorder and taped the savage street beating of Rodney King, a black man, by four LA policemen. “That got world attention focused on police brutality,” said Grace Lile, director of operations and archives at WITNESS, at the recent “Sharing Truth” conference in Vancouver.

The audience for the WITNESS-supported videos

includes decision-makers, legal authorities and affected communities; its ultimate aim is to effect meaningful change in laws, policies, practices and behaviours, said Lile, formerly video archivist CNN. In 2009, for example, WITNESS worked on a series of videos about the abuse and neglect of the elderly in the U.S. Made in partnership with the National Coalition on Aging, the videos were shown to key congressional representatives in support of a piece of federal legislation called the Elder Justice Act, which was enacted into law in 2010.

Since 1992, more than 5,000 hours of video have been compiled from more than 200 groups and individuals in 75 countries. Ω

For more information, go to www.witness.org.



WOMEN'S INITIATIVES FOR GENDER JUSTICE/WITNESS

Jane Adong and Bukeni Waruzi filming during the WITNESS/Women's Initiatives for Gender Justice video advocacy training with the Greater North Women's Voice for Peace network in Kampala, Uganda, Dec. 2010.

Family's dog team a source of pride

Continued from p. 1

According to Inuit testimony presented to the QTC, a family's dog team was not only its principal means of livelihood but also an important symbol of pride. “If an Inuk man didn't have a team of his own, it was interpreted that he was yet not quite a man,” said witness Pauloosie Veevee. “An Inuk was judged in accordance with the dogs' performance, appearance, health and endurance. If the dogs looked well-fed and well-mannered, the owner was seen as a great hunter and admired by others. If an Inuk man's dog team was notably happy and well-fed, they would be able to take him long distances [and were] aids to his independence and masculinity. That is how important dogs were to Inuit.”

Another witness testified that her husband mysteriously and profoundly changed the day his dogs were shot. He refused to tell his family what had happened to the team but became despondent and then abusive toward his family. Robbed of his livelihood, the man became morose and alcohol-dependent. “When he finally gave his testimony at the QTC, he broke down and revealed what had happened to the dogs. His wife finally understood what had happened all those years ago,” said Redfern.

The canine slaughter left deep wounds. In community after community, Inuit witnesses told the QTC—often through tears—“I remember the day my dogs were shot,” or “I remember when my father's dogs were killed.” The pain



TON KOENE/GETSTOCK.COM

GOING TO THE DOGS The Inuit culture, the health and happiness of an Inuk's dog sled team determines his status as a hunter.

The Sharing Truth conference report continues on p. 10

still felt from these memories testifies to the symbiotic relationship between the Inuit and these animals, whose loss undermined their independence and identity as hunters.

According to the QTC's report, some Inuit doubted that health and safety were the only impetus for the killings since culling problem dogs and widespread immunization and sterilization could have addressed these concerns. They believed that government felt it would be easier to get the Inuit to relocate once deprived of their livelihoods in their traditional homelands.

The public inquiry was launched in 2007 to create an accurate history of the events that affected Inuit living in the Baffin Region from 1950 to 1975, and to

document their impact on Inuit life. The first of its kind, this Inuit-sponsored and Inuit-led initiative recorded first-person oral histories in 14 northern communities years and analyzed written historical records from this era of upheaval.

After World War Two, Canadian government policy unilaterally initiated profound social, economic and cultural changes in the North that still have a negative impact on the lives of Qikiqtani Inuit today. With a view to integrating Inuit into mainstream Canada, some were forcibly removed from their traditional lives on the land to permanent government settlements, where children could be schooled. Others went voluntarily with the promise of “real” housing and jobs. “Some were coerced by threats that their children would be taken away from them if they did not send them to school,” said Redfern. “There was pressure from the government for them to

become more like southern Canadians, but government promises about housing and jobs unfortunately didn't pan out.”

Witness after witness testified to the QTC that at the time of relocation, which started in the 1960s, Inuit were not told that they were moving permanently and so left home without their belongings, thereby suffering even greater hardship in their new locations. Said one witness: “Three days after my uncle died of hypothermia by accident on the sea ice, a plane came in. They didn't even warn us. They asked us to bring our cups and bedding. They did not even tell us to bring food because there would be enough to feed us. My in-law hid some tea and some food in the bedding. I was pregnant. They told us there would be plenty of food and a place to stay. Perhaps they should have given us some time to grieve and to accept the fact that we were moving. They should have told us in advance and let us prepare what to bring.”

Accustomed to a nutritious and non-obesogenic diet of fish, meat, berries and northern plants, they suffered ill effects from the impoverished tea, starch and alcohol fare available in the settlements. One witness said that to this day she cannot drink tea. “All we had was tea and some flour to make bannock,” she said.

“Poverty and loss of empowerment quickly led to problems such as alcohol, gambling and drugs,” said Redfern. Inuit who developed tuberculosis were transported south by ship for treatment. Witnesses recalled bitterly that some Inuit families were not even informed when a TB-stricken relative had died in a southern hospital.

Today, the Qikiqtani Inuit are letting go of bitterness and seeking *saimaqtiginiq* (peace with past opponents). Ω

For the final report of the QTC, go to www.qtccommission.com.



Hey, big guy

Weight discrimination infringes on basic human rights, say obesity bias advocates

DIANA SWIFT
STAFF WRITER

IMAGINE THIS: you live with a condition that puts you at physical risk for diabetes, joint and heart disease, hypertension, dementia and some cancers. But on top of that, you're stigmatized as lazy, willful, sloppy and self-destructive, not to mention the antithesis of current norms of acceptable appearance. You're passed over for employment or promotion. Jokes are openly made at your expense, and you're treated as a second-class citizen—in the media, on the streets, in health care facilities—even in your own family. The first thing people notice about you—and often comment on—is your weight. You're at psychosocial risk for everything from eating disorders to depression and suicidal thoughts.

According to recent estimates, weight discrimination has increased by 66 per cent over the past decade and now stands on a par with racial discrimination. "Weight stigmatization is socially acceptable. It is rarely challenged and often ignored," says Dr. Rebecca Puhl, director of research at Yale University's Rudd Center for Food Policy & Obesity. Her goal is to place weight discrimination and stigmatization squarely on the radar of social justice issues.

The costs of obesity bias in human productivity and quality of life are high, says Puhl. And weight bias is particularly hard on the young, says Dr. Wendy Craig, a psychology professor at Queen's University in Kingston, Ont. "These children suffer from low self-esteem, bullying, eating disorders, suicidal thoughts, poor social interac-

There is a growing potential to have obesity included as a disability in legislation. The doors are open.

—Dr. Shaheen Azmi, Ontario Human Rights Commission

tion and poor academic performance."

In the electronic media, it's open season on the overweight, with many a joke and snide comment made—to canned laughter—at their expense.

David Dolomont, a 48-year-old Hamilton, Ont., father of two sons knows all about weight prejudice. A former paramedic and now a corporate CPR and first aid instructor, he recalls the lifelong comments made at his expense—from the ubiquitous "Hey, big guy" greeting to gales of laughter when he asked about joining a paramedic bike squad. "We don't make Spandex that big," he was told. "This treatment starts very early," he

says. "You get labelled as something that does not quite fit the norm."

In high school, he weathered the usual taunts, which he now brushes off as "the unthinking and innate meanness of kids." The worst time for him was early adulthood when he entered the workforce and realized his treatment stemmed from the bias of adults. "It wasn't about 'Fatty, Fatty, two by four' anymore," he recalls. "It was about one of my first managers making a weight-related remark every time he saw me." At an employees' breakfast, for example, the manager loudly announced, "We saw you coming, so we got an extra cook."

"You start to wonder if you're ever taken for who you really are," says Dolomont. A few months ago, he heard a human resources specialist on the radio saying that, when faced with a thin applicant and an equally qualified overweight applicant, she would hire

the former because the overweight person would call in sick more often and overtax the benefits system. "I started out working in

Toronto with young men who had just finished four-year phys-ed programs, and six to eight months later, some of them were gone on permanent disability with blown-out backs or knees," he fumes. "But 20 years later, the fat guy is still working every day and has never filled out a worker's comp report."

Obesity bias victims and obesity advocates are beginning to challenge the status quo, in some cases successfully, according to Dr. Shaheen Azmi, acting director of the Policy, Education, Monitoring and Outreach Branch of the Ontario Human Rights

See TYPE, p. 11

When we can *share*, that is poetry in the prose of life.



Dick and Anne recently heard Dr. Sigmund Freud's thoughtful remark quoted in a homily given recently in their parish church — by me — as part of a focus on faithful and responsible stewardship...including, of course, gift planning.

After some prayerful thought and consultation with their adult children, they decided to revisit their wills. They were interested to see if their original wills, prepared years ago, really reflected their current situation, and primarily their values and priorities. So they made an appointment with their lawyer. She gave them very helpful advice and suggested a number of changes to consider, given their interest in helping to provide funding for their grandchildren's education and for the valued ministry and programme of their church.

They are especially interested in the music programme, partly because of their love for good music and partly because children, young people and their parents were responding so warmly to this important aspect of parish life...very much a part of the church's outreach to the local community.

Anne and Dick have made provision for a residual bequest of 20% of their estate for the work of God through their church, designated for the music programme and other ministry with children and young people. One day this visionary and thoughtful gift will make a very significant difference in the life of their faith community. In the meantime, Anne and Dick are grateful they are able to share, and feel they have grown in their faith journey because of their decision.

For more information about bequests and other ways of supporting the work of God through the Anglican Church of Canada — your parish, diocese, General Synod, The Anglican Foundation, The Primate's World Relief and Development Fund, the Anglican Journal, the Compass Rose Society, or a theological college, please contact —



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Stairway to heaven

Prescription drug abuse has skyrocketed.
Would you know a drug addict if you met one?



LISA HALL-WILSON

THE FACE OF addiction is changing, and our understanding of drug abuse must change with it.

Parents need to know that substance abuse could be happening right under their own roof—and they could unwittingly be providing the drugs. A leftover bottle of Tylenol No. 3 sitting in a medicine cabinet could be fodder for a practice called “pharming.” This refers to dumping pills into a bowl at a party and then taking them by the handful. Even seemingly innocuous drugs such as cough medication can be used for “robo-tripping,” which involves downing bottles of Robitussin DM for the psychoactive effects of its cough suppressant, dextromethorphan.

According to a 2009 survey by the Centre for Addiction and Mental Health in Toronto, prescription opioids—narcotic pain relievers such as morphine (Avinza, Roxanol), hydromorphone (Dilaudid) and

“I don’t exactly know why I started taking my mom’s medication, but it got me high and I thought it was awesome.”
—Andrew Fehr, drug addict since the age of 12

oxycodone (OxyContin)—now rank third in popularity, behind alcohol and marijuana, as recreational substances used by Ontario high school students. In a report released in Sept. 2010, the Ontario College of Physicians and Surgeons called for widespread change, both in the prescribing practices of doctors and the ability of police to prosecute those who abuse prescription medication.

In addition to opiates, stimulants such as methylphenidate (Ritalin) and dextroamphetamine (Dexedrine), used to treat attention deficit hyperactivity disorder, are popular with students needing to pull an “all-nighter” and executives needing that little “something” to outperform peers. Tranquilizers,

such as benzodiazepines and the veterinary anesthetic and painkiller ketamine (Ketalar) are also popular. And unlike many stolen goods, prescription drugs actually increase in value when sold on the street, an incentive for anyone needing fast cash.

Andrew Fehr was raised by two loving parents. He grew up going to church, youth programs and Sunday school. His mother was diagnosed and treated for a brain tumour when he was young. “I don’t exactly know why I started taking my mom’s medication,” says Fehr. “I just took stuff randomly, but it got me high and I thought it was awesome. I didn’t really understand what I was doing and had no idea it was addictive.”

Ernie Tell is a 50-something father of two and former drug addict. In addition to crack and cocaine, he abused prescription painkillers and anti-anxiety medications such as oxycodone, hydromorphone, diazepam (Valium) and clonazepam (Klonopin).

Michael Beaubien is in his late 20s. He has been addicted to prescription painkillers for 10 years. Although he spent a year in a methadone maintenance program, the approach wasn’t effective. “It was a way to get opiates every day and not be sick,” says Beaubien. “And because I didn’t have to pay as much for my opiates,” he adds, “I had money to buy cocaine.”

Andrew Fehr began using at the age of 12. Now 21, Andrew is clean again and attending seminary. “When you’re taking something that a doctor gives someone, you think it’s safe. With Oxycontin or any prescription drug, you can look at it and know it’s clean and safe, and it gets you high, and it’s something you

can get off the street. It’s so easy to justify.”

When prescription drugs are taken in combination with other drugs, or mixed with alcohol, the impact escalates rapidly. Mike Hayward, a married father, was addicted to benzodiazepines clonazepam, diazepam and lorazepam (Ativan). He was prescribed these drugs by his doctor and when he combined them with the powerful narcotic painkiller oxycodone, the impact was stupefying.

Nobody wakes up thinking, “I’m going to become a drug addict today.” But prescription narcotics are powerful and the descent into addiction rapid. Climbing out of addiction and staying out lasts a lifetime. Addicts wanting help are looking for an authentic community—a place to belong, a safe place to ask questions, share struggles and find meaningful accountability. We can all help. □

Lisa Hall-Wilson is a freelance writer in London, Ont.

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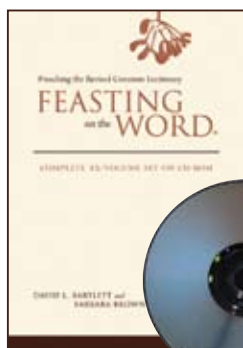


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‘Never again’

‘It’s time to write the missing chapter’ says Fontaine

Diana Swift
STAFF WRITER

The more than 100 years of abuse in Indian residential schools is a dark and missing chapter in the history of Canada, Chief Phil Fontaine told delegates to “Sharing Truth,” a national forum on creating a national research centre on the residential schools. “We must reach out to the whole country and all Canadians and write this missing chapter,” said Fontaine, former national chief of the Assembly of First Nations. “Never again must people be abused because of their race. We must involve universities, high schools, church groups and even the private sector to embrace this piece of our country’s history.”

Fontaine, a residential school survivor and former

chief of the Assembly of First Nations, was a principal leader in the fight to secure compensation for survivors.

In the early days, the federal government wanted just to compensate individuals—the 12,000 to 15,000 survivors who had made claims. There was no talk of apologies, rights violations and reconciliation. In addition, rates of compensation varied unfairly by province and church. “People came to us and said, ‘This process is really re-victimizing the survivors,’” Fontaine said.

“We knew that cash without an apology, without recording the history was simply not good enough,” he said. Nevertheless, the cash settlement of at least \$1.7 billion was the largest in Canadian history. Ω

Information transfer begins

Diana Swift
STAFF WRITER

It was a moving and symbolic gesture on the last day of the “Sharing Truth” conference in Vancouver. Speaking on behalf of Catholic, Anglican and Protestant church archivists, General Synod archivist Nancy Hurn placed a diskette with 300 images of the residential schools from across Canada on top of a beautifully carved and painted bentwood box. Carved by Coast Salish artist Luke Marston, the box features the faces of children who lived in the residential schools. It travels with the Truth and Reconciliation Commission (TRC) across the country.

The archivists are currently preparing records for digital copying and transfer to the TRC’s archives staff for the establishment of a National Research Centre on Residential Schools. “We want to walk on the healing journey with the survivors,” said Hurn. Ω

Sites of conscience promote justice

Diana Swift
STAFF WRITER

Vancouver — Memorials established in places of past violent conflicts can harness the power of memory to promote contemporary social justice, Elizabeth Silkes told those attending the recent “Sharing Truth” conference in Vancouver. Silkes is the executive director of the New York-based International Coalition of Sites of Conscience. This worldwide network of historic locales was formed in 1999.

“Our aim is to change the role of historic sites and museums from places of passive learn-

ing to places of transformation to build lasting culture for human rights,” said Silkes. To this end, the coalition provides direct funding to sites for civic engagement, teaching programs, peer learning exchanges, mentorship and international conferences. It also publishes case studies and policy briefs. Fostering dialogue on pressing social issues and promoting humanitarian and democratic values are primary functions. “We currently promote online dialogue in four languages,” Silkes said. Ω

For more information or to join the coalition, go to www.sitesofconscience.org

Milestones in Christian history

DIANA SWIFT
STAFF WRITER

As a reminder of the long, rich, passionate and sometimes violent history of the Christian church, Milestones explores historical and intellectual events in the evolution of Christendom.



May 24, 1738

At a prayer meeting in a chapel on Aldersgate Street in London, English cleric John Wesley, who with his brother, Charles founded Methodism, feels his “heart strangely

warmed” while listening to a reading of the preface to Martin Luther’s “Commentary on Romans.” This pivotal event transformed Wesley from a largely ineffective Anglican clergyman into one of the most influential leaders in Christian history.

May 8, 1845

The Southern Baptist Convention organizes in Augusta, Ga., separating from northern Baptists over the slavery issue. Today, it is the world’s largest Baptist denomination and the largest Protestant body in the U.S., with more than 16 million members. It is also the second-largest Christian body in the U.S. after the Catholic Church.

May 10, 1886

Karl Barth is born in Basle, Switzerland. A Reformed Swiss pastor and opponent of theological liberalism, Barth has been described as the most important Christian theologian since St. Thomas Aquinas. Asked in 1962 how he would characterize the essence of the millions of words he had published, the neo-orthodox theologian replied with a profound simplicity: “Jesus loves me. This I know, for the Bible tells me so.” Ω



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Photo: Tamil refugee preparing spirulina, a nutrition supplement.
Simon Chambers/PWRDF

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Closed communion the norm in some churches

Continued from p. 1

Closed communion is standard practice in some Christian churches, including the Roman Catholic and Orthodox. However, many Anglican churches now practice open communion. There are good reasons, both missional and theological, for doing so.

The Missional Case

Consider the fact that most Anglican churches now celebrate the eucharist every Sunday at every service. Yet many people are not baptized. Do we invite them to church for Sunday dinner and tell them they cannot eat the food?

How can our churches be places of hospitality if we exclude table fellowship with the non-baptized? In Canada, a growing number of the population is not baptized, included people from different religious traditions or people with no religious affiliation at all.

Some Anglican churches are attempting to meet this challenge by becoming open and inclusive faith communities, ready to support people in their spiritual journeys. They understand the Anglican tradition has never been content to adopt a sectarian mentality, to insulate itself from culture or an unchurched population.

Open communion increasingly is seen as a way to build a bridge between the church and the unchurched. If people are “spiritual but not religious,” as several sociological studies indicate, then the desire for transcendence experienced in sacramental worship may well draw them to church.

There is a pattern here: experience, community and faith—in that order. I call this this “experiential evangelism” because it offers an experience of God that draws people into the Christian community and leads to faith in Jesus.

We now live in a postmodern world that places feeling over thought, intu-



TRINACRIA PHOTO / SHUTTERSTOCK

EXPERIENTIAL EVANGELISM suggests encountering God leads to faith in Jesus.

ition over logic and image over words. “We have a generation that is less interested in cerebral arguments, linear thinking, theological systems,” observes Leith Anderson, author of *Dying for Change*. Instead, they are “more interested in encountering the supernatural,” he says. It is through an experience with the supernatural that people enter into community. It is through community that people come to faith.

The traditional Anglican model holds that believing leads to belonging—you believe the faith of the church in order to belong to the church. However, an emerging model reverses the order, and holds that belonging leads to believing. Insofar as people belong to a Christian community, they come to believe in the faith of that community. Communion leading to baptism may complement the normative practice of baptism leading to communion.

This new model of Christian formation is consistent with church growth

methodology. “The old paradigm taught that if you have the right teaching, you will experience God,” writes Leith Anderson. “The new paradigm says that if you experience God, you will have the right teaching.”

Open communion played a major part in the rapid growth of my parish in Southern California. Therefore, I ask: might we not see the experience of receiving communion as a way of drawing people to faith in Jesus?

The Theological Case

There is another consideration, however. Who is the host of the Lord’s Supper? God. God welcomes us. Even before we ask for food, God spreads a table before us. God’s hospitality is a hallmark of the meal we call eucharist.

One of the most powerful witnesses of God’s inclusive love is the welcoming table, so prevalent among southern black churches in the U.S. At these fellowship dinners, held on church

grounds, a large meal is prepared for anyone who might come: rich and poor, black and white, stranger and church member. In the days of the segregationist South, the welcoming table was a powerful witness to God’s inclusive love.

Might not the Lord’s table in Anglican churches be understood as a welcoming table? Is it possible for us to see the altar as a symbol of inclusion rather than exclusion?

Anglican biblical scholar John Koenig and reformed theologian Amy Plantinga Pauw have argued separately that the most pervasive image in the Bible is the banquet table, with God serving as a generous host. Salvation is feasting in the kingdom of God, where people will come from north and south, east and west to sit at table together. In Isaiah 25:6-9, for example, the banquet is a symbol of salvation, with the invitation extended to “all peoples” and “all nations”—not just Israel.

This table fellowship is at the heart of Jesus’ ministry. Jesus welcomed all kinds of people to his table: rich people, poor people, good people, sinners, tax collectors and prostitutes, you name them. They all came to eat and drink with Jesus. United Methodist Bishop William Willimon has said that Jesus’ open invitation “manifested the radically inclusive nature of his kingdom, a kingdom that cuts across the barriers we erect between insiders and outsiders, the saved and the damned, the elect and the outcast—barriers often most rigidly enforced at the table.”

Jesus welcomed all to his table. Might we also welcome people with the same openness and acceptance as Jesus did? After all, it is the Lord’s table, not ours. Ω

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

Type of disability

Continued from p. 8

Commission in Toronto. “Obesity is increasingly being interpreted as a type of disability,” he says. And under provincial and federal rights legislation, disabilities require accommodation.

In 2008, for example, the Supreme Court of Canada upheld a ruling that Air Canada had to provide an obese woman with two airline seats for the price of one. In the same year, a B.C. court ruled against a 270-pound man who complained that his provincial emergency health services had not given him safe and appropriate ambulance transport because of his weight, forcing him to walk part of the way to the hospital. The court noted, however, that in the ambulance context, obesity

could be deemed a disability in some cases.

In the workplace setting, women have successfully lodged complaints against employers for obesity-related comments using the gender discrimination or sexual harassment provisions in human rights codes. “Pejorative remarks about weight are more often directed at overweight females as not conforming to the norm of what is feminine, attractive and appealing,” says Azmi. Fortunately, the



prospects for fairer treatment are getting brighter. Although disabilities in human rights codes are still interpreted as conditions that are present congenitally from birth or due to accidents or illness, “There

is a growing potential to have obesity included as a disability in legislation. The doors are open,” says Azmi.

He notes, however, that advocates for the obese have not pushed as forcefully as other

advocacy groups such as those of the transgendered. “People do not yet recognize that obesity bias is a social issue.” Fortunately, social justice-minded Canadians may soon change that. Ω

Human Rights Milestones in Canada

1944 Racial Discrimination Act, Ontario. Canadians’ wartime battle against oppression lowers their tolerance of oppression at home. The act prohibits the publication or display of discrimination on lands, premises or in the media.

1947 Saskatchewan becomes the first Canadian province to legislate a human rights code, a year before the U.N.’s Universal Declaration of Human Rights.

1954 The Fair Accommodation Practices Act, Ontario, declares that “no one can deny to any person or class of persons the accommodation, services or facilities usually available to members of the public.”

1960 The Canadian Bill of Rights, an initiative of John Diefenbaker’s prime ministership, becomes the earliest expression of Canadian human rights at the federal level.

1975 The Charter of Human Rights and Freedoms is passed in Quebec.

1982 The Canadian Charter of Rights and Freedoms establishes for all Canadians equal benefit and protection of the law without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Nuke or no nuke?

Continued from p. 1

People are divided on nuclear power, and views range across a wide spectrum. Some, such as U.S. President Barack Obama, hold that nuclear is climatologically preferable to carbon-belching fossil fuels with their globe-warming emissions. They believe that it can help slow climate change and that fuelling reactors with thorium instead of plutonium would make nuclear even greener. Others, such as Greenpeace members, some of whom recently disrupted Ontario hearings into a proposed new nuclear facility at Darlington, believe that no nuke is acceptable.

“There is no safe dose of radiation, and even the smallest dose can cause cancer and other health effects,” says Dr. Dorothy Goldin Rosenberg, a University of Toronto lecturer in environmental health, who made a deputation to the Darlington hearings. She argues that nuclear installations create long-term environmental and health hazards for future generations and that the problem of nuclear waste disposal “has no safe solutions, despite millions of tax dollars and many years of research and consultations.”

Still others on the spectrum are nuclear “agnostics” who have no strong feelings either way and take a fence-sitting approach. But even nuclear power proponents admit that the costs of building plants are incredibly high: the \$26 billion price tag on Ontario’s proposed nuclear renewal program sent the province’s energy minister into serious sticker shock.

As the Fukushima incident wreaked the latest round of radioactive havoc, it’s safe to say that nuclear energy operators will face greater scrutiny and tougher demands for safety precautions, which will boost costs in an already capital-intensive industry. “How far are we going to push modern safety criteria onto old reactors?” asks Adams. “How far do we grandfather the old safety designs?”

Even before Fukushima renewed fears, all signs said that the nuclear renaissance—spurred in North America by high natural gas prices in the middle of the last decade and in Europe by fears of reliance on Russian natural gas—was in decline. “Now

Fallout from the Fukushima incident will put nuclear energy operators under greater scrutiny and ramp up demands for more stringent safety measures



ANDY CLARK / REUTERS

SANGUINE ABOUT SOLAR? Canada geese picket the Ontario Hydro’s Pickering Nuclear Generating Station

Nuclear energy in Canada

Apart from the small reactors used for research in universities, Canada has 22 reactors for electricity generation, 17 of which are in operation, according to Mississauga, Ont.-based Atomic Energy of Canada Ltd.

New Brunswick:	<i>one reactor, Point Lepreau, operating but undergoing refurbishment.</i>
Quebec:	<i>one reactor, Gentilly-2, slated for refurbishment but may close pending cost analysis.</i>
Ontario:	<i>20 reactors, Bruce (eight, two undergoing refurbishment); Darlington (four); and Pickering (eight, two out of service). Nuclear power supplies 53 per cent of Ontario’s energy.</i>

it’s over,” says Adams, “It’s clear that existing nuclear technologies have no role to play in our immediate energy future in Canada, not when we have alternative options such as natural gas.” Or huge hydroelectric resources such as Labrador’s Churchill Falls.

Apart from the risk of accidents—whether by malfunction, quake, flood or terrorism—and the eternal waste-disposal issue, nuclear stations just cost too much. As far back as 2001, *The Economist* observed, “Nuclear power, once claimed to be too cheap to meter, is now too costly to matter.” And according to the Rocky Mountain Institute, a Colorado-based research organization dedicated to sustainability and energy efficiency, nuclear has become several times costlier to build since the start of this century and in a few years will be several times costlier

to run.

Safety is a component of those costs. Adams notes that the new generation of European pressurized reactors (EPRs) likely could have ridden out the March tsunami, “but the EPR is a very expensive machine.” Constructed in the 1970s, Japan’s Fukushima reactors are simple, cheap to build and cheap to run and deliver cheap power, much like the low-end North American cars of the early 1970s—they’re the Pintos of the reactor world. “Pintos were cheap A-to-B transportation but had very few safety features—maybe lap seatbelts but no airbags, roll cages or antilock brakes,” says Adams.

So if nuclear power falls casualty to rising costs, mounting fears and worsening performance, does this mean we’ll return to an even greater reliance on carbon-based energy and

higher levels of greenhouse gas emissions? Or can we sustain life as we know it in a timely fashion with clean renewables such as wind and solar?

Some say the latter would require an unfathomable number of super wind turbines (which have public-acceptance issues of their own), giant solar farms and rooftop solar installations. Others warn of the intermittent nature of these sources: the wind does not always blow; the sun does not always shine; and the electricity produced when they do cannot be stored.

“We’d be exporting surplus power when we don’t need it at a loss and importing power when we need it at a premium,” says Adams. “I don’t see a practical way to provide power, at least in Ontario, without fossil fuels.”

If a small supplemental portion of our energy

needs—say two per cent—were supplied by wind and solar, he says, that would be feasible, but even a 10 per cent contribution would entail high prices and frequent shortages. “Wind and solar have a long way to go before they become credible alternatives on a substantial scale,” says Adams.

Some are more sanguine about solar. Thanks to emerging collector technology, “Solar is going to be the game changer in the next decade or so,” says Norm Rubin, director of nuclear research and co-founder of the Toronto-based environmental group Energy Probe. “And as far as supply and demand goes, the fit is actually much better for solar than for nuclear.”

But don’t count nuclear out anytime soon. In Ontario, our most populous province (13.3 million and rising fast), nuclear supplies 53 per cent of electricity. “To put that into context, virtually every second lightbulb is powered by nuclear,” says Robin Forbes, manager of external communications for Atomic Energy of Canada Ltd. in Mississauga, Ont. “That dependence factors into any questions about the future of nuclear, whether it’s starting a new build or maintaining existing infrastructure,” she says. “It’s simply too early to predict what the future of nuclear power will look like,” says Forbes, noting, however, that the lessons learned from Japan will certainly be factored into new safety standards.

But with several nuclear reactors permanently closed or under refurbishment, Adams predicts that in 10 years far fewer reactors than today will dot the Canadian landscape. “Hydro Quebec has proposed the refurbishment of its Gentilly-2 reactor, but thanks to public opinion, seems poised to shut it down,” he says, pointing out that current upgrades to other reactors are behind schedule and over budget. “It’s a terrible mistake to go down the road of refurbishment.”

If that’s the case, further nuclear development will have to wait for new applications capable of meeting stiffer safety requirements and competing with natural gas-fired generation. “A complete rethinking of nuclear technology is in order,” Adams says. □



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Test your ecclesiastical IQ!

BY DIANA SWIFT



Theodicy is...

- 1. A term referring to God's absolute supremacy in the universe
- 2. God's ultimate justice, as it will be meted out on the day of reckoning
- 3. The comparative study of God across several religions
- 4. The theoretical justification of God's goodness

Ebionitism is...

- 1. An early Judaeo-Christian belief that held Christ to be a purely human figure
- 2. A heresy that denies the second coming of Christ
- 3. A doctrine of salvation that downplays the notion of divine grace and stresses the importance of good works
- 4. The belief that Christ has only one nature, divine, with no human counterpart

ANSWERS
Theodicy is... Answer 4: A term coined by the 17th-century German philosopher and mathematician Gottfried Wilhelm Leibnitz. It refers to God's essential benevolence despite the existence of evil, which Leibnitz said, God allowed to exist temporarily in the interests of the greater good in the "best of all possible worlds."
Ebionitism is... Answer 1: In this early Christological heresy, Christ was considered human, though with charismatic gifts that distinguished him from other people

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Being spiritual

THE REV. CANON HAROLD MUNN

“WE ARE very, very spiritual.” He looked at me intently to be sure I understood. No trace of superiority. No attempt to prove anything. No further explanation. But clearly a fact of very great importance had been shared with me. I nodded wisely...with no idea what he was talking about. Did he and his partner practise long hours of silent meditation daily? Perhaps they had a profound prayer life? But people who are committed to those practices never describe themselves as “very, very spiritual.” They explained to me that they were popular musicians and had a 10-year-old daughter. She had been asking questions about religion. Since they had no religious background but wanted to be able to answer her questions, they had come to me to explain the Bible to them. In 20 minutes. Besides, they might even write a modern musical about the Bible. Using the didgeridoo. It could be a career starter. Twenty minutes should be sufficient to get their heads around the Bible and have a basis from which to start composing. I pretended to display a thoughtful wisdom as I stalled for time. The one 20-minute session turned into several 90-minute meetings, as this very creative couple challenged me, far more than they knew, to describe the basic biblical

themes. They called on me to translate their meaning into what the next generation of kids and adults would find significant. They wanted their music to present the Bible with integrity. The man's original statement of faith was so personal that I've been unable to bring myself to ask him for an explanation. But his claim continues to intrigue me. They weren't saying they had a deep sense of God. They weren't even claiming to have a “spiritual but not religious” hobby interest in God. This couple was telling me something far more important. I experienced their integrity, their creative commitment and their willingness to bear with me. Without knowing it, they shared with me something of what spiritual means to them, and I'm willing to risk a guess at what they meant. I think they were telling me that contemporary society is committed to making all of us competent consumers. And they weren't buying it. But they were saying even more than that. Nobody really thinks that the purpose of humanity is to increase consumerism. They knew that. But what was different about them was that they had

I pretended to display a thoughtful wisdom as I stalled for time.



calculated the cost and were prepared to stand back while others participate.d They called this “being very, very spiritual.” I took it as an enormous compliment that they would assume that I, as an officially religious person, would immediately understand what they were talking about. It took me a while, but I did eventually understand. Hopefully, supported by their naïve confidence in me, I helped them find the support they were looking for. They had no idea of the mental gymnastics I went through to get to the 20-minute essence of the Bible. But we came up with the interlocking themes of divine rescue from disaster and divine intervention for justice. That seemed to cover Noah and Joseph's coat and Moses at the Red Sea and the escape from Egypt and the escape from Babylon and the prophets and Jesus—although with Jesus, the intervention

came in a different form. The way their eyes lit up, I knew they knew exactly what I was talking about. I was delighted that they, with no religious background, understood exactly what the Bible means by rescue from disaster and intervention for justice. Just as they had been delighted that I, a religious person, understood, without explanation, exactly what they meant by being very, very spiritual. That could only be the work of the Spirit. To discover deep commitment to the spirit of hope and justice in some of the least religious places of our time? That's very, very good news. Ω

The Rev. Canon Harold Munn is rector of the Church of St. John the Divine in Victoria., B.C.

June Bible Readings

Date	Reading	
01	Psalm 47.1-9	<input type="checkbox"/>
02	Acts 1.1-14	<input type="checkbox"/>
03	1 Peter 4.1-19	<input type="checkbox"/>
04	1 Peter 5.1-14	<input type="checkbox"/>
05	John 17.1-26	<input type="checkbox"/>
06	Numbers 11.16-30	<input type="checkbox"/>
07	1 Corinthians 12.1-13	<input type="checkbox"/>
08	Psalm 104.1-18	<input type="checkbox"/>
09	Psalm 104.19-35	<input type="checkbox"/>
10	Acts 11.19-30	<input type="checkbox"/>
11	Acts 13.1-12	<input type="checkbox"/>
12	Acts 2.1-21	<input type="checkbox"/>
13	Genesis 1.1-2.4a	<input type="checkbox"/>
14	Exodus 34.1-17	<input type="checkbox"/>
15	Exodus 34.18-35	<input type="checkbox"/>
16	Daniel 3.8-25	<input type="checkbox"/>
17	2 Corinthians 13.1-13	<input type="checkbox"/>
18	Matthew 28.16-20	<input type="checkbox"/>
19	Proverbs 4.1-13	<input type="checkbox"/>
20	Genesis 22.1-19	<input type="checkbox"/>
21	2 Kings 4.1-17	<input type="checkbox"/>
22	2 Kings 4.18-37	<input type="checkbox"/>
23	Romans 6.12-23	<input type="checkbox"/>
24	Luke 1.57-80	<input type="checkbox"/>
25	Psalm 13.1-6	<input type="checkbox"/>
26	Matthew 10.26-42	<input type="checkbox"/>
27	Matthew 11.1-15	<input type="checkbox"/>
28	Matthew 11.16-30	<input type="checkbox"/>
29	John 21.1-19	<input type="checkbox"/>
30	Song of Songs 2.8-3.4	<input type="checkbox"/>

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