



Engaging in *G*od's Mission

Additional Resources

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overview of *Partnership in Mission*

by LISA BARRY, Senior Producer, Anglican Video

Q. What are the Five Marks of Mission?

A. Marks of Mission are not new. They go back to the early 1980's; 1984 in fact. The Anglican community adopted those five marks for its worldwide mission.

The Marks of Mission are to proclaim the good news of the Kingdom so that's all about evangelism. To nurture, baptize new believers so that's all about nurturing people and their life in Christ and in community in Christ.

The third Mark of Mission is to respond to human need by loving service so that takes us into many parts of the world, both in crisis situations and in long-term development work.

The fourth Mark is to transform unjust structures of society. That takes us into issues of injustice at home here in Canada as we address matters of poverty and aboriginal issues. It also takes us into the world as we stand in solidarity with others around the Millennium development goals, for example.

The fifth Mark of Mission is to safeguard or to work at safeguarding the integrity of creation, sustaining and renewing the earth.

It gives us a bit of a framework for all of our work as the church. Mission for Anglicans is not just about individual or personal salvation and my relationship with Jesus. It's all of that, but it's much more than that too.

For us mission is an understanding of society being totally renewed and transformed under the just and loving reign of God. The Marks of Mission give us some parameters for how we go about living the gospel.

Q. I understand the Marks of Mission as they relate at the national level. How do the Marks of Mission affect me at the parish level?

A. You could take any one of those Marks of Mission and say what are we doing about that Marks of Mission in our midst?

That's exciting I think, because it's taking something, which we often think of, as you say, as worldwide Marks of Mission and bringing it home, but most parishes I think could look at each of those five Marks and say what are we doing with this one?

I think that most parishes would be able to say this is what we're doing about it; for example responding to human need by loving service.

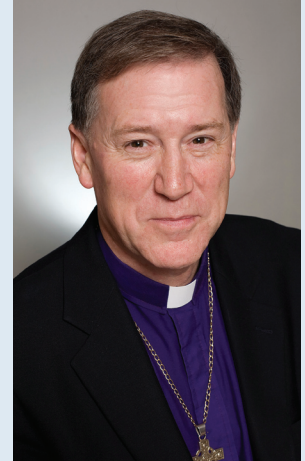
There's probably not a parish in the country that wouldn't be able to say well, we think that's about outreach and this is what we do in terms of outreach; supporting the food bank or supporting shelters for people who are abused, programs for people who are addicted; offering our facilities for AA meetings, for example; our support of the Primate's World Relief and Development Fund. Most parishes I think would be able to say yes we live that Mark in this particular way.

Q. How does looking at something like the Marks of Mission do anything for the parishes that are suffering or struggling?

A. In many respects I think it's an opportunity for them to renew themselves. The five Marks of Mission hold us together as Anglicans around the world and we hope across the country.

INTRODUCTORY SESSION

Interview with the Primate



Most Reverend
Fred Hiltz,
Primate

Interview with the Primate

continued

overview of Partnership in Mission

One of the things that I find refreshing about some focus on the Marks of Mission is that at a time exactly as you described, when we're facing all kinds of challenges with declining membership and diminishing resources, the economic climate for what it is right now and the clouds that are kind of hanging over us and they say for the next couple of years; it's kind of refreshing for the church to say, "well what are we really all about?"

If we're a gospel people, then what do we stand for? The Marks of Mission help us to get at that. That we are a people who worship, we have good news to share with one another and the world, we care about the needs of humanity and we try to respond in the name of the prophets and Christ Jesus.

We go about the work of justice and building the kingdom of God on earth. Speaking of the earth, we care about creation.

We care about what we have done to the beauty of God's creation and we're trying to reverse some of the bad trends, the bad tracks on which we've been as humanity for far too long.

It's a time to refocus. It's almost a case of ... Let's go back to basics and then go forward with those fundamentals. These are the defining marks of who we are as Christian people.

Q. We are embarking now on something called Vision 2019. What is that and what is it about and what are we trying to find out or trying to plan for?

A. People I know get weary of strategic plans and they get weary of goals and objectives and they wonder about the results of all that and what shelf does it end up on and so on.

My own hope is that Vision 2019 will really be viewed by all of us across the country as an opportunity. An opportunity to say here's what I think our church needs to be about.

Here's what I think are important things. Here are the priorities. Here's where we need to be putting our resources — financial and human. If that means we have to do some restructuring, then we'll do it.

What I'm pleased about with the Vision 2019 task group as they go about their work is that they're giving Anglicans that very opportunity. There are three ways in which they're doing that.

One is a mission study and again that sounds pretty broad and general, but basically a mission study is an opportunity for Anglicans across the country, in their own local context, whether it's the parish, the diocese, or the region to take some time to look at the five Marks of Mission. They can do that over a series of five weeks or they can do it at a weekend event. They've got lots of time to do it. We were saying Lent-Easter, but we've broadened that to say the spring of '09. There's plenty of time for parishes to do that.

Each of the mission studies includes a very brief bible study, some reflection on the Mark of Mission that we're considering and some really interesting stories about how that Mark of Mission is being lived out, either in the Canadian context or in a context where we're in partnership with other churches in the Anglican community.

It's bible study, theological reflection and story telling.

The second opportunity that people will have to participate is through what they're calling a "Tell Us Your Story" project, which says, basically, to local parishes, "we'd like to hear from you."

overview of Partnership in Mission

The third opportunity that folks are going to be given is to say well, as we think about the national church — what's our hope? What would we want to say to the General Synod? What would we want to say to the Primate?

What would we want to say to those who work in the national office — Church House, in terms of the hope for the Anglican Church of Canada and its work in Canada and its witness in the world?

It's really three opportunities in which we're giving people an opening to say here's where we are as we think about these things. I often say when I travel across the country that the parish is the local expression of the national church, the Anglican Church of Canada.

I think we need to keep sending that message out that the national church is not something separate and apart from the local church. We are one and every parish is a local expression of who we are as Anglicans in Canada.

INTRODUCTORY SESSION

Interview with the Primate

continued

Understanding Partnership in Mission: A Brief Reflection

In our relationship as Anglican sisters and brothers in Christ, we live in the hope of the unity that God has brought about through Jesus in the power of the Holy Spirit.

A Covenant for Communion in
Mission (IASCOME 2005)

overview of Partnership in Mission

FOR MORE THAN 40 years following the 1963 Anglican Consultative Council (ACC) gathering in Toronto, the Anglican Church of Canada has committed itself to mutually responsible, interdependent relationships with Anglican Provinces and ecumenical organizations in Africa, Asia, the Caribbean, Latin America, North America, the Middle East and the South Pacific. Acknowledging our brokenness and complicity in the world's pain and suffering, the Canadian Anglican church seeks to respond with others in fulfilling God's healing and reconciling mission.

Canadian church members, global partners, the Five Marks of Mission, the Ten Principles of Partnership, and A Covenant for Communion in Mission continue to inform and inspire the Anglican Church of Canada to participate meaningfully in the *Missio Dei*. We are asking ourselves: What does it mean to be an Anglican, to be the Anglican Church of Canada today in our neighbourhoods, villages, cities, regions and beyond? Are we living faithfully in relationship with one another, responding to those in need, speaking truth to powers and principalities about economic and social policies without undermining human dignity and the integrity of creation?

We are learning that if the Anglican Church in Canada is to be faithful to Christ's good news for all, we must expose and repent of the sin of racism within our church, and in Canadian society. We are learning that the deep suffering and pain of former students of Indian residential schools, operated by Anglican and other historic churches, continues to this day, and that healing for survivors, their families and communities will be a long process for generations to come. The Anglican Church of Canada strives to be a prophetic witness to government, industry, and public consumers, calling for values of economic, social and ecological justice in foreign policy and trade, the exploration and extraction of natural resources and the use of fossil fuel and pesticides.

Our global Church partners, as companions along the way, help us discern our purpose and set a clear direction for participating in God's mission. An example of this is these words from an African Primate to a gathering of Anglicans from different Provinces: "Before [this] Church existed, God knew it would come into being, knew what you would experience, knew what you are now facing. You are either ready for what comes now, and tomorrow, or you are not. The Lord has brought you to this place to do His work, now. Encourage your people. Share. Repent. Forgive. The only way to reconciliation is through a broken and contrite heart, to touch the bleeding heart of another with deep humility. Love one another in Christ, and work for God's diversity in your church and in the world."

An Asian ecumenical leader teaches us about prayer: "The Christian response to all that is unfolding is to pray, which means to commit yourself to what you pray for. We try to view our situation from God's perspective, that is, we are all God's children. This is the hardest call of the gospel: to love our enemy, which are our rulers and oppressors, and to teach that love will transform fear to compassion, enemy to friend. Our enemies have been brutal but they are also human beings who have a heart. Love and forgiveness of our enemy is a very difficult, painful part of our ministry. Yet who on earth can demand justice? We are justified by the grace of God and we are called to be gracious to one another. We cannot demand justice from another. Only God justifies. We must meet heart to heart as human beings. Then change will happen."

overview of *Partnership in Mission continued*

And there are many others whose words and witness in Christ inform our discernment and guide our feet in approaching partnership with others in God's mission.

In recent times, among the Anglican Church of Canada's most pressing prayer concerns are the issues of healing and just reconciliation between indigenous and non-indigenous people and the inclusion of sexual minorities, i.e. lesbian and gay people, in Anglican church life. Both issues have been before the church for almost 40 years, as councils and committees study, discuss and decide what it means to be a Spirit-led church within the Anglican tradition and contemporary Canadian context. The latter issue has been particularly provocative within the Canadian Anglican church, as throughout the Communion, for the past six years. Sadly, affirmation of the blessing of committed, Christian same-sex couples by six Canadian Anglican dioceses has led certain local church members and parishes, and some Primates and Provinces within the Communion, to declare their relationship with the Anglican Church of Canada to be impaired and, in one case, severed completely.

Canadian Anglicans mourn the broken ties with sisters and brothers in Christ over the course of this long process of discussion and discernment, and continue to pray for the unity of the church. We try to listen and respond faithfully to the critical voice of historic, global Provincial partners, to take the long view "in preparing the way of the Lord." We recognize that pressing for a quick reconciliation of impaired relationships, or worse, ignoring the state of impairment altogether, will be offensive to some. We accept that some will regard relationship with the Anglican church of Canada as not possible. We would not knowingly encourage an estranged friend to compromise their beliefs and dignity or their trust in the wisdom of senior leaders for the sake of money or to assuage our distress.

In conclusion, the words of Archbishop Fred Hiltz, Primate, serve as a summary of our approach to partnership in mission. Responding to the recent accusation that the Canadian Anglican Church proclaims a false gospel he declared: "The Mission Statement of the Anglican Church of Canada professes that we 'value our heritage of biblical faith, reason, liturgy, tradition, bishops and synods, and the rich variety of our life in community.' And we do. The Anglican Church of Canada also values its role in the worldwide Anglican Communion. We are committed to constructive dialogue on all issues facing our beloved church and the Communion, including the blessing of same-sex unions. We remain convinced that as contentious as this issue may be, it should not be a Communion-breaking issue. We have a deep and abiding commitment to the Windsor Report and the Communion-wide conversations regarding a Covenant among the provinces."

Partnerships Staff
Anglican Church of Canada, July 2008

INTRODUCTORY SESSION

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Ten Principles of Partnership

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overview of Partnership in Mission

1. Local initiative

"The responsibility for mission in any place belongs primarily to the church in that place." (ACC-2) Thus the initiative for establishing a new missionary venture in any given place belongs to the local church. Partnership therefore implies respect for the authority of the local church.

2. Mutuality

Mutuality is underscored by a deep sense of open and joint accountability. "To be open to one another as friends on the basis of common commitment, mutual trust, confession and forgiveness, keeping one another informed of all plans and programs and submitting ourselves to mutual accountability and correction."

Mutuality in partnership affirms the oneness of the people of God, their unity and inter-relatedness as the children of one Father. In this relationship each person and community is recognized, valued, affirmed and respected.

In decision making, mutuality means sharing power. For example, major decisions affecting partners in the South should not be taken without their participation in the decision whether by their presence when it is made or by prior consultation.

3. Responsible stewardship

Responsible stewardship in partnership means that partners see their resources as jointly owned and held in trust by each member for the common good. (I Cor.12:7) The giving, receiving and use of resources must be controlled by judiciousness, selflessness, maturity and responsibility. (II Cor. 8:9)

God's gifts to any one part of the universal church are given in trust for the mission of the whole church. No mission agency, diocese, province or national church "owns" its resources.

4. Interdependence

"Interdependence means to represent to one another our needs and problems in relationships where there are no absolute donors, or absolute recipients, but all have needs to be met and gifts to give."

We need each other. We are incomplete and cannot be called the Church of God if the diversity implicit in our catholicity is overtaken by a parochial, cultural or racial homogeneity. In practice, three consequences follow:

- every cultural group has something to give or something others can learn from them;
- all cultures need redeeming and therefore no culture can be said to be fundamentally Christian and thus superior to others;
- everyone has needs that can only be met by others. There is an African saying addressed to arrogant and selfish rich people: "no one buries himself — if he does one of his hands will be outside the grave."

5. Cross fertilization

Cross fertilization requires a willingness to learn from one another. It produces an enrichment that results from being open to one another's ideas, experiences and respecting one another's cultural and contextual peculiarities in a process of give and take. "If we once acted as though there were only givers who had nothing to receive

overview of Partnership in Mission

and receivers who had nothing to give, the oneness of the missionary task must now make us both givers and receivers.” (ACC-2)

6. Integrity

A healthy partnership calls for integrity at all levels. It involves a recognition that all partners are essentially equal. This implies a commitment to be real and honest. We do not always have to say “yes” to everything the other partner says for fear of offending or out of a false sense of guilt. A healthy partnership requires that we take each other seriously, raise creative and loving challenges that could lead to positive re-evaluation of long held traditions and assumptions. The result is a healthier and more enriching relationship. This includes both listening to each other and being willing to repent and change where we have been in error.

7. Transparency

Transparency involves openness and honesty with one another. It also involves risks. The risk of being hurt. The risk of being misunderstood. The risk of being taken advantage of.

Information needs to be fully shared with one another; not only information connected with our specific relationship with one another but information about all of our relationships. Full disclosure of financial information to one another is one of the marks of a transparent relationship.

8. Solidarity

We are part of each other. We are committed to one another in Christ’s body. What touches one member touches the others. Thus, no one member must be left to suffer alone. In many non-western cultures, group cohesion and solidarity are thought to be central to existence and crucial to the progress and survival of society. In spite of their strong belief in the right and individuality of the individual, the Igbo of Nigeria, for example, argue that “igwe bu ike” (our strength has its source and sustenance in group solidarity). In parts of East Africa, The Harambee motif has been successfully harnessed in political, social and religious spheres to achieve astounding results. Missiologically speaking, the church needs to act in solidarity “so that the world may see and believe.”

9. Meeting together

The concept of mutual responsibility and interdependence in the Body of Christ implies that the Church in every place should find a forum for periodic evaluation, self-assessment and cross-cultural fertilization. Thus while a PIM consultation is not the fulfillment of a PIM vision, it is essential to it. We need to meet together.

10. Acting ecumenically

Our mission relationships as Anglicans must be seen as part of the wider mission relationships of all Christians. In this decade, we underline the importance of the Lambeth call for Anglicans to explore ways of being involved in mission cooperatively with other Christians. We need the stimulation, the critique and the encouragement of sisters and brothers in Christ of other traditions. A constant question before us must be, to what extent are those of other traditions invited to participate in advising and working with us in our outreach?

Ten Principles of Partnership

continued

Theological Reflection

PERHAPS IT IS because we tend to treat John the Baptist as a kind of “overture” instead of a critical element in the story that we don’t notice his vital and initiating role in the ministry of Jesus. It is to John that Jesus comes for baptism, and it is the proclamation of John that Jesus himself takes up: “Repent, for the Kingdom of heaven has come near.” Between John’s Kingdom proclamation (Matthew 3:2) and Jesus’ reprise (Matthew 4:17), John baptizes Jesus, initiating him into his ministry of proclaiming and enacting the Kingdom as a near reality. Immediately following that initiation, the Spirit drives Jesus into the wilderness to be tempted by the Adversary. Jesus emerges from that testing to take up the Kingdom proclamation as the touchstone to which his ministry returns again and again.

In fact, Jesus speaks of the Kingdom 34 times in Matthew’s gospel, 22 in Luke, and 14 in the much shorter Mark. It is, in these three gospels, by far the most common subject that Jesus addresses. Moreover, though Jesus does speak of the Kingdom at some times as “yet to come,” more often he speaks of it as near or in the midst of his hearers. The good news of the Kingdom is not, for the most part, just about something new that God offers us after our lives end. Instead, it is about something new that God offers us now and here, a Kingdom in whose transforming ethic of justice, compassion, and healing we may abide.

As a “mark of mission,” the proclamation of the good news of the Kingdom aligns us with Jesus’ proclamation, and with John’s before him. It connects us to the proclamation of the Hebrew prophets, who declare again and again the “new thing” that God is doing, and who relentlessly insist that God’s people are to join in that new thing.

As a “mark of mission,” proclaiming the good news of the Kingdom restores to the church an appropriate humility about who initiates mission. The Kingdom is something we may discern, inhabit and enact, but it is not something we initiate. Mission is God’s initiative, and so we begin by proclaiming that God cracks the shell of inevitability that binds us, brings business-as-usual to an end, and defies common wisdom about what can and cannot be.

Much of Jesus’ proclamation of the Kingdom took the form of parable. Like its cognate, “parabola,” parable pries open the closed certainties that seem to govern our lives, and discloses a God who acts in ways that contradict prevailing wisdom, convention, or practice. Parables are, to use the words of William Herzog, “subversive speech.” They contradict “just the way things are” with tidings that God is neither content with nor confined by “just the way things are.”

And, in the end, Jesus entrusts himself absolutely to the reality of the Kingdom he proclaims. In the last, great, and living parable of Jesus, he enacts what he proclaims, submitting himself to the authority of the kingdom in which death rules, trusting that, in turn, death will submit to the authority of love, on which the Kingdom of life is founded.

In Matthew and Mark, it is in that moment that the centurion takes note, that the identity and character of Jesus becomes clear — “truly this man was God’s son.” That is to say, he completes his proclamation of the Kingdom in an enactment of the Kingdom’s deepest and hardest truth — in an offering of costly and courageous love that becomes a sign both of God’s initiative and of a full human response.

The Reverend Dr. Michael J. Thompson, Diocese of Niagara

Partner's Story

THE FIRST MARK OF MISSION:
TO PROCLAIM THE
GOOD NEWS OF
THE KINGDOM

1

FOUNDED AS A mission field of the Church of the Province of New Zealand more than a century ago, the Church of the Province of Melanesia (CPM) today is a thoroughly autonomous, indigenous Anglican church throughout the Solomon Islands, the Republic of Vanuatu, and the French Trust Territory of New Caledonia. CPM is home to more than 100,000 South Pacific Anglicans active in local mission and ministry in eight dioceses.

Among those serving as evangelists throughout the Province today, proclaiming the Good News of the Kingdom, are men and women religious belonging to four Anglican orders: Melanesian Brotherhood, Community of the Sisters of Melanesia, Community of Sisters of the Church, Society of St. Francis.

Each religious order continues the historic legacy of the earliest New Zealand missionaries, first establishing personal, trustworthy friendships with village leaders and their communities, working alongside villagers in their day-to-day life and work, and respecting indigenous traditions and customs. While the focus of each order varies from primary evangelism to loving service and advocacy for justice, all orders proclaim in word and action the Good News of Jesus Christ.

The men of the Melanesian Brotherhood and Society of St. Francis aim to live the Gospel in a direct and simple way following Christ's example of prayer, mission and service. Brothers of both orders take vows of poverty, chastity and obedience, with love, joy and humility though for Melanesian Brothers these are not life vows.

Brothers carry and live the Gospel: in the most remote islands and villages throughout the Solomon Islands, Vanuatu, and Papua New Guinea among people who have not heard the message of Christ; and in urban areas where unemployment, homelessness, hunger, and crime especially among youth is on the rise.

Women of the Community of the Sisters of Melanesia and the Community of Sisters of the Church also serve throughout the CPM, as channels of the reconciling love and acceptance of Christ, acknowledging the dignity of every person, and enabling others to encounter the living God. Sisters of both orders undertake vows of poverty, chastity and obedience, though for Melanesian Sisters these are not life vows.

With a particular emphasis on the contemporary issues of women and children, Melanesian female religious work in the areas of literacy, maternal and child health, women's leadership training, and recently, domestic violence, including sanctuary for women and children, and the sexual violation of children by employees of foreign logging companies.

Yet, the proclamation of the Good News of the Kingdom by CPM's religious orders might best be heard in the neighbourly co-existence of previously conflicted ethnic groups, who, several years ago, took up arms against each other to resolve long festering grievances over land and governance. During the weeks and months of ethnic conflict in the Solomon Islands in 2003, and for several years following, Anglican religious committed their lives and faith in radical ways to an end to armed hostilities. Seven Melanesian Brothers were martyred at the height of the conflict. Many who survived experienced post-conflict trauma and disorientation, and many serve to this day as pastoral caregivers and counsellors, enabling the Solomon Islands toward lasting reconciliation and peace with justice.

Andrea Mann

To Proclaim the Good News



ANDREA MANN

*Sisters of the Church,
Solomon Islands*

Theological Reflection

OVER THE PAST several decades, baptism has been restored to a more vital and communal place within the life of the Anglican Church. When I was baptized (August 5, 1956, in the afternoon) there were in attendance my parents, three godparents, and one priest. Last Sunday, two infants, two children and one adult were baptized in our church, in the midst of a lively and vibrant congregation.

That congregation, the local enactment of the Body of Christ, is a vital element in baptism, because baptism incorporates new members in that body. But “member” in this case doesn’t just mean someone who belongs to the group, but someone who is a part (like a finger or ear or eyelash) of the body. We recognize that membership ritually in the renewal of the baptismal covenant. The first part of that covenant names and celebrates the divine initiative, the presence and purpose of the Trinity in the world. We ask, “Do you believe?” and mean much more than assent to the proposition of God’s existence. “Believe” can mean (and I think in this case does mean) “hold dear.” Holding dear is more than, and perhaps other than, consent to an idea — it is commitment to a living reality, the triune God, and to the new life that comes to us from that God. To “teach” someone the truth of this God is so much more than offering a course or suggesting a book. To teach a new believer the truth of God must surely include some fairly fierce reflection on how it is evident, in our common life in the church, what we hold dear. Can our word — “believe” — become flesh?

That, in fact, is the work to which the second part of the Baptismal Covenant addresses itself. It is a description of the practices that will distinguish the community of the baptized as a community of those who hold dear the truth of God.

This second part of the covenant describes the characteristic actions of a community that teaches and nurtures new believers, not just in skilful use of religious language or in inward renewal (though not instead of them, either), but in practices that proclaim and enact the Kingdom of God, of which we are citizens by our baptism.

First, we remain connected to the community and the practices that distinguish it — the teaching and fellowship of the apostles Jesus sent, the Eucharist, and prayers.

Second, we recognize and resist evil — whatever opposes God’s mission of compassion and justice. At the same time, we recognize that we can find ourselves caught up in that opposition; so we are a people who repent — who turn away from the broken past and enact the promised future.

Third, we have a story to tell and we tell it. We tell it with words, and we tell it with actions: The good news of God in Christ, the tidings that in his death Jesus heralds God’s kingdom, and in his resurrection vindicates it.

Fourth, we know that in serving another, we are serving Jesus, and so, like him and for him, we become servants.

And finally we take up the work of enacting the kingdom of God, in our striving for its peace and its justice, and in our imitation of the relentless care of Jesus for those whose dignity is impaired.

The Reverend Dr. Michael J. Thompson, Diocese of Niagara

Partner's Story

MSALATO IS A door to heaven,' many people say this in our parish. I turned and left the road behind. I read the sign and I said to myself, 'Now I am here, now I am at Msalato.' I had been walking since very early morning. My wife had prepared cassava — my only food that day. I drank no water on the way; I didn't want to get sick.

The night before we sat together — me, my children and my wife. After we had sung a Chigogo song, Kumwitumila Yesu — 'Tis sweet to work for Jesus,' we prayed for different things. My wife prayed for my journey. I prayed to God to protect them and provide for them. It was a year of famine — they had so little.

In my pocket, I had 90,000Tsh — then a quarter of my first year's fees. I had sold my two big goats to get it, and left the three smaller goats for my family. I walked because I didn't want to waste money on a dala dala (bus).

I had come because I heard the voice of God, 'Go and study. Go and study.' When I heard God's voice, I climbed a small hill near our village to pray, so that I could be sure it was the voice saying, 'Go and study.' God opened the door for me, and when I told my wife, she said, 'Go and God can provide for you.' I talked with my Pastor Subeti, 'My Father, I want to go to Msalato to study.' 'In a year of hunger and famine!? Go and God can provide. If you have faith, go!' he said.

Years before I had been an agricultural officer in my village Ng'ong'onha. Later, working as Secretary of the church and as the Youth Leader, I had a vision one night of people crying, 'We need people to help us.' Some cried in words I didn't completely understand. Some cried for help.

The vision came twice. I prayed for three days; I prayed, 'God, if this is your work, send me.' And years later, God sent me here to Msalato. That is why I'm here.

I think Msalato IS a door to heaven. I still agree with that. People who come here are called by God to be here. During my time, I have learnt many things — through the teachings, the life at Msalato, the sharing and good relationships between staff and students. I learnt about the history of the church, how they worshipped God in the past, in other places, and what we can learn from each other. I learnt about prayer and ministry, and about visitation in the village. I learnt about leadership and the need for good relationships between leaders and people. Ministry is hard unless you are called by God. If you are called, God will continue to provide for your needs and for your family.

I had nothing, so I started a small garden by the kitchen to help myself, using wastewater from the laundry. Sick students came for extra food. I tried to teach some other students a way they could help themselves in their ministry. Others sought practical help for gardens and sheds for their pigs.

I know college has helped me a lot, because now people understand my ministry well, and they say they enjoy the creative way I lead the services. They say they see an educated man who uses different readings, songs and prayers linked to a theme.

What will we do in the future? We will go anywhere — it doesn't matter if it is town or village. We are ready to go wherever God sends us.

*Ayubu Mazengo, 3rd year student, Msalato Theological College
Diocese of Central Tanganyika, Tanzania*

MTC Staff Interviewers: Kate Mato & Carol Derbyshire

Footsteps in Faith — Ayubu's Story



MAGI GRIFFIN 2008

A Memorable Holy Saturday Service

In April, 2002 in the Solomon Islands, Archbishop Michael Peers, then primate of the Anglican Church of Canada, baptized a baby girl named Dorothy Peers in honour of his wife.

Reflection

IF, FOR SOME REASON, you found yourself in circumstances where you could only attend one church service a year, what would it be? For me, there's no contest: the service that takes place in the night between Holy Saturday and Easter morning.

In that service the scripture passages include everything from creation through the exodus from Egypt, from the Hebrew prophets to the resurrection of Christ. The service begins in darkness; after the proclamation of Christ's rising the church is flooded with light and sound.

There is baptism (at the very least the renewal of baptismal promises), sometimes confirmation, then the celebration of the Eucharist. As one of my friends says (exaggerating slightly), it's most of the Bible and most of the sacraments.

Last year I shared in that service at the Airahu church training centre in the diocese of Malaita in the Solomon Islands, in very spectacular circumstances. Hundreds of people were present in a huge tent because the church was too small; I baptized a child (the parents had chosen the names Dorothy Peers, but that's another story); the bishop confirmed 51 young people – a glorious occasion altogether.

But the most spectacular thing of all was something that only those of us at the centre of it all could see. The service always begins by striking a new fire. Here we usually do it with flint on metal, fuelled by butane, a cigarette lighter in fact.

In Airahu the service began at the gate to the church property, and the young man who struck the new fire did it with only wood. I had always heard the old story about "just rub two sticks together," but had never seen it done. It is not as simple as it sounds and it is not the work of a moment. He had prepared a sharpened stick the size of a pencil and had hollowed a cavity in a larger piece of wood. He also had prepared a pile of wood shavings.

Taking the stick between the palms of his hands, he rotated it rapidly back and forth for some minutes until there was a wisp of smoke. Feeding this first sign of life with shavings, he continued until eventually there was a flame on which he put more wood until there was a blaze everyone could see.

And all this is more than just a charming piece of antiquity. The electrical system for the communities on the island functions for only a part of each day because they cannot afford fuel for generators. Living in the dark poses a real challenge to what we Canadians take for granted as a routine part of life. Being able to make fire is a talent as necessary there as turning on a switch here.

Solomon Islands as a country, and Malaita as an island, are suffering the social and economic after effects of serious civil disturbance. Their responses (the ability to strike fire is only one, there is also a great revival of traditional music) – go to the heart of the most basic needs and the classic traditions.

It is an interesting contrast to the response of the leaders of our society last year when we were confronted with the prospect of social and economic turmoil. They said, "Spend, shop, buy, consume." Maybe that advice really represents our fundamental tradition and our greatest need.

But to me, making new fire to celebrate Jesus' victory over death seems more to the point.

Theological Reflection

THE THIRD MARK OF MISSION:
TO RESPOND TO
HUMAN NEED
BY LOVING SERVICE

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IN THE FOURTH gospel, the ritual act associated with Jesus' last meal with his disciples is his washing of their feet. In his interpretation, Jesus calls attention to his action as undoing the accepted order of things — the master washing the servants' feet.

In *Ah, But Your Land Is Beautiful*, Alan Paton, better known for *Cry! The Beloved Country*, tells the story of a Maundy Thursday liturgy during which a white judge stooped to wash the feet of the black woman who cleaned his home. Such an “act of loving service” takes up the tradition that Jesus initiates after the last supper, and overturns any order that ordains one person more valuable than another on the basis of their social status. Acts of loving service, understood in this light, are not merely “band-aids,” but public witness to human equality in the eyes of God, and in the practices of the people of God, the church.

Moreover, acts of loving service suggest something other than, say, acts of grudging service. Such acts are founded in relationships, in a person or a community's positive regard for the other in need, regardless of any standard of entitlement or status that might otherwise be applied.

Thirdly, loving service is service that allows the other to be a subject in her or his own story, rather than an object in our story. Think of, for example, the encounter between Jesus and Bartimaeus, beginning at Mark 10:46. The people around Bartimaeus try to silence him; they see him as a problem — shouting and disruptive — that is unpleasant for them. Jesus, though, hears his cry for mercy, and asks that Bartimaeus be brought to him.

So there he stands, a blind man, asking for mercy. I know what to do, everyone in the crowd knows what to do, and only Jesus can do it. But Bartimaeus isn't, for Jesus, an object in Jesus' story. So Jesus, rather than giving him his sight, asks him, “What do you want me to do for you?” What an astonishing act of affirmation! You can speak for yourself. Tell me who you are and what you want.

There are two healings here. First, Bartimaeus is restored to the role of a subject, and second, when he asks, he receives his sight.

In the end, Jesus says to Bartimaeus, “Go; your faith has made you well.” I wonder if it is the first time in Bartimaeus' life that he is credited with any positive characteristic or trait. I wonder if that's why Bartimaeus becomes, then and there, a disciple of Jesus.

Finally, I wonder if we can allow ourselves to name, celebrate, and be grateful to those who by their acts of loving service towards us have allowed us to be the subjects in our own lives, who have responded generously to our needs, and have credited us with positive characteristics and traits. I think this is why Jesus makes such a point of washing Peter's feet, when Peter wants none of it. Can we become servants like Jesus without allowing him to serve us? And if, in our competence and dignity, we cannot allow such a thing to happen, I wonder if we will be able to give that gift to others.

The Reverend Dr. Michael J. Thompson, Diocese of Niagara

After the Hurricane: Evangelical Seminary of Theology, Matanzas, Cuba

The Canadian Red Cross reports that the 2008 hurricane season has left a devastating mark on Cuba. Hurricanes Faye, Gustav and Ike swept through the country causing widespread damage to homes, schools and livelihoods. Gustav is widely considered to be the strongest storm to strike Cuba in 50 years, affecting more than 60 per cent of the country. As the clean-up effort from Gustav began, another powerful storm made its way into the region. Hurricane Ike cut through the country causing further damage and challenging humanitarian efforts. This letter was written following the devastation of Hurricane Ike.

Partner's Story

ON BEHALF OF our seminary, we want to express our appreciation for the solidarity you showed with our country and our church. Cubans are feeling, at this moment, the sorrow of the loss of not only thousands of households — most of them totally demolished — but also schools, hospitals, theatres and some national cultural heritage buildings, crops, facilities for production and services. It is a very painful picture. Many people have to face the loss of all their belongings.

Fortunately though, human life has been much safeguarded; we have only to regret the loss of seven lives, having taken into account the magnitude of this natural disaster. We are requesting your prayers for the families who have lost their relatives. We are also requesting you to keep on praying for our country and also for the other Caribbean countries badly affected by the violence of these two hurricanes.

In our seminary and even in the province of Matanzas, the losses have been minimal compared to the sad situation for those living in other parts of the country.

In spite of the fact that all our facilities and properties were very well sheltered, there was some damage when the rain broke into our facilities. Some computers were spoiled, some windows came off in the library and some walls fell down. The vegetable garden (“organopónico”) lost the hut devoted to the crops. Also, the vegetables were lost.

But among so many afflictions, we have a beautiful experience: the seminary, requested by the department of Civil Defense, sheltered more than 50 people whose houses were in danger of falling down or being flooded. The group was composed of sick people and pregnant women. The students staying at the seminary and our workers took care of them throughout the time they were in our institution. The Lord in His Goodness gave us the chance to show, with deeds, the love we proclaim.

The people, in these hard times, could be able to feel the presence of the Holy Spirit, consoler and sanctifier, especially through our specific deeds of love. We try to multiply these deeds and foster the hope we will be successful.

Partner's Story

Dear Brothers and Sisters:

This newsletter comes with all our love and prayers, hoping you enjoyed a blessed Christmas and happy new year — a special time with friends and family. Thank you for being part of our worldwide family of 'Fikelela Friends' — your love for this project gives us strength for all we do.

Peer education: Our peer education programme came to a wonderful close this year with a final celebration and certification of our peer educators. What a lot of excitement and enthusiasm:

I just want to say one final thing. Now that I'm positive and I believe huge things has happened and is still happening in my life. I thank God for giving me the opportunity to go on this camp, because nothing is possible without God's grace and never stop praying. Agents of Change has also boosted my self-esteem and how I believe that I'm worth more than what I perceived myself to be before. I'm not waiting for people to hand out opportunities anymore, I go out there and go get what I want AND PROUD to say I'M A GO GETTER.

The peer educators worked hard, running 20 sessions of a life skills programme for their church and community, and 645 young people were impacted! Now we are busy recruiting churches for next year's program.

Orphans and vulnerable children: Fikelela Children's Centre continues to be the flagship of our project. We are glad to say that we have found a better government social worker to help us with speeding up placements to foster mothers, whereas before we often had to wait over a year for the paperwork to go through, now we are sometimes able to place a child within three to six months. Home from home. We are partnering with home from home to create foster homes with no more than six children. St. Alban's, Goodwood, opened their doors to six wonderful children, St. Andrew's Hawston have finished their building, and the archdeaconry of Paarl have just purchased land. We are also looking at a city centre home as well. So lots of excitement!!

Support groups and task teams: This year we have been working with 13 support groups for HIV+ people. These are all in the township areas and the Dept. of Social Development has asked us to look at the needs of the city bowl as well. So we are busy making contact with clinics and referral centres in town, so this is an exciting development!

This was a wonderful event held at St. Georges Cathedral with Archbishop Thabo. We had a moving program, with Clive Fox who shared his story of living with HIV, prayers and input from support group members, and the children's centre stole the show with their singing!!

May God bless you this new year!

The Fikelela team: Rachel, Bev, Lindeka, Natasha and Pozi

THE THIRD MARK OF MISSION:
TO RESPOND TO
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New Year Newsletter — Fikelela



Fikelela means reach out and is the name of the HIV/AIDS outreach programme of the Anglican Church in Cape Town, South Africa. Fikelela was founded in 2000 with the vision to provide an active Christian response to the HIV/AIDS pandemic in South Africa. Our vision and mission is to mobilise the Anglican community to make a sustained positive contribution to the reduction of new HIV infections and to drive HIV/AIDS education and care in partnership with others.



THE FIKELELA TEAM

Theological Reflection

AMONG THE MARVELLOUS capacities we humans have is the capacity to organize, to order our life together according to common goals and desires. So many good things come out of this ability — health care, education, public safety, food production and distribution, constitutional democracy, to name some few of them.

Also among our characteristics, though, is the inability to foresee all the circumstances that a structure or system will have to respond to. Recent events in the financial systems of the planet have demonstrated how fragile a structure can be. But they have also drawn our attention to those who do not thrive within the structures we create to order our life. ABCP — Asset-based commercial paper — is a term I have only recently learned, as I have only recently learned how unscrupulous financial agents encouraged those who could not afford to do so to take on debt. And I have learned that I only learn about such things when they affect people like me, so when the failure of low-income homeowners to make mortgage payments at newly-extortionate rates helped foster a global financial storm, all of a sudden people like me pay attention.

So one of the challenges for those whom God calls in baptism to “strive for justice and peace among all people” is to recognize that even when we benefit from a structure (what so many of us call “normal”) that structure may and likely does create less happy outcomes for others.

For example, what are the real costs of the relatively inexpensive food available in supermarkets? What are the consequences for producers and laborers? What happens to local workers when we structure global food production in ways that encourage landowners to grow crops for export? What is the impact of introducing such economies of scale into farming that only very large landowners can meet the expectation of cheap food?

Unjust structures are not always hard to discern. Wherever a whole population with common characteristics is not thriving, we might properly ask what structure is in place that hinders their doing so. For example, the reserve system and residential schools are two structural elements in the lives of the First Nations of Canada whose effect has revealed injustice that is “built-in” to Canadian society.

What is happening for young people in the educational system, for the mentally ill in the health care system, for visible minorities in the justice system? Why are some groups disproportionately represented among those who are “at risk” while other groups participate disproportionately in the goods and services of a society?

As long as human beings fashion systems and structures to govern our social, economic and political common life, those systems will have flaws that mean harm for some and bounty for others. As a people grounded in God’s call to Israel to be a nation of justice and compassion, it is our vocation together, not an avocation for a few, to pay attention to what such structures actually do, as well as to what they say they do.

The Reverend Dr. Michael J. Thompson, Diocese of Niagara

Millennium Development Goals (MDGs)

WE IN THE CHURCH share the blame, for not shouting louder about our capacity to achieve lasting development solutions... For the first time in history, our generation has a genuine opportunity to eradicate extreme poverty, yet we seem so slow to get on with it.

The Most Reverend Dr. John Sentamu, Archbishop of York

What are the Millennium Development Goals?

1. Halving the proportion of people who suffer from extreme hunger and people living on less than \$1 (USD) a day by 2015.
2. Achieving universal primary education by 2015.
3. Eliminating gender inequalities in primary and secondary education preferably by 2005 and at all levels by 2015.
4. Reducing by two thirds the mortality rate among children under five by 2015.
5. Reducing by three quarters the ratio of women dying in childbirth by 2015.
6. Beginning to reverse the spread of HIV and AIDS, and the incidence of malaria and other major diseases.
7. Ensuring environmental sustainability; reducing by half the proportion of people without access to safe drinking water and reversing the loss of environmental resources and improving the lives of 100 million slum dwellers.
8. Securing a global partnership for development, working together to promote economic growth and poverty reduction by 2015.

Why do we need the MDGs?

According to UN statistics:

- Every night, 800 million people go to bed hungry.
- 133 million children worldwide cannot read or write.
- Women hold only 15% of seats in national parliaments.
- A child dies every 3 seconds from preventable, treatable causes.
- More than 500,000 women die annually from complications of pregnancy and childbirth.
- Malaria causes more than one million deaths a year.
- 2 million children die each year from infections spread by dirty water or lack of toilets.
- Developed countries pledged 0.7% of their national income aid. Only 5 countries are living up to it. Canada gives only 0.28% of Gross National Income, ranking 16th out of 22 donor countries.

Where does the Anglican Church of Canada stand?

General Synod

- called on the government of Canada to reach the 0.7% aid target.
- adopted a resolution supporting the MDGs and called on Canadian Anglicans to engage in campaigns that advocate for governments to reach the MDGs by 2015.

THE FOURTH MARK OF MISSION:
TO SEEK TO
TRANSFORM UNJUST
STRUCTURES OF SOCIETY

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*Millennium Development Goals continued**Actions your congregation or parish can take*

1. Include prayers for the fulfillment of the MDGs in your Sunday liturgy.
2. Find out more. See the websites below.
3. Involve younger people in making a presentation to your congregation on the MDGs. Go to <http://www.cafod.org.uk/secondary/mdg>
4. Ask your local candidates for election about what the Government of Canada will do to
 - reduce poverty in Canada
 - increase Canadian aid to poor countries
 - achieve sustainable development.
5. Share the wealth:
 - give generously to Anglican Appeal, PWRDF, CLWR
 - buy less. Buy Fair-trade products.
6. Continue in prayer, fasting and witness for the elimination of global and national poverty.

A Collect

Most loving God,
 whose concern for the poor is unrelenting
 and whose compassion for the down-trodden is limitless:
 by your grace, draw our concern into yours,
 give us courage to accept our responsibility,
 wisdom to chart a sound course amid complexity,
 and perseverance to finish our work,
 that we may serve the honour and glory of your name
 and the well-being of your people throughout the world;
 for with the Son and the Holy Spirit,
 you live and reign, one God, for ever and ever.
 Amen.

Millennium Development Goals *continued*

THE FOURTH MARK OF MISSION:
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Useful websites

Walk of Witness: Bringing it Home — <http://www.anglican.ca/walkofwitness>

A letter from the Primate; bulletin insert that includes content on the MDGs, a collect, positions of the ACC on the MDGs and aid, suggested actions for congregations, links to websites; a book list

United Nations Millennium Development Goals — <http://www.un.org/millenniumgoals/>

The facts, project descriptions, monitoring various regions and progress toward achieving the goals

Make Poverty History — <http://www.makepovertyhistory.ca/en/vote/kit/questions>

Election kit, fact and figures for Canada and the world, information and action

Fair Trade — <http://transfair.ca/en/node>

Fair Trade retail — <http://www.tenthousandvillages.com/home.php>

Anglican Church of Canada — <http://www.anglican.ca/index.htm>

Anglican Appeal — <http://www2.anglican.ca/appeal/>

Primate's World Relief and Development Fund — <http://www.pwrdf.org/>

Resources for World Food Day "Fast for a Change"

KAIROS — Canadian Ecumenical Justice Initiatives, Faithful action for justice

<http://www.kairoscanada.org>

Resources for Week to End Poverty

Episcopalians for Global Reconciliation — <http://www.e4gr.org/index.html>

More ideas on how to participate, how to make a difference

MDG logos — <http://www.worldvolunteerweb.org/mdgs.html>

Download the MDG logos for posters, bulletin covers or newsletters

*Alternate Study**Theological
Reflection***Living the Legacy
of the Residential
Schools**

Here are some materials you may use as an alternate or additional study for this fourth mark of mission.

KAIROS has a fine study for use in parishes, [In Peace & Friendship: A New Relationship with Aboriginal Peoples](http://www.kairoscanada.org/en/publications/order-form/). (www.kairoscanada.org/en/publications/order-form/)

To continue your learning, we recommend the DVD *Niigaanibatowaad: FrontRunners* and the ecumenical study guide that accompanies it. They will be available March 2009 on <http://www.anglican.ca>.

While you wait for that resource, you can learn more from the following documents and discussion questions and learn about our church's [Indigenous Ministries department](http://www2.anglican.ca/im/index.htm): <http://www2.anglican.ca/im/index.htm>, learn about the original [Remembering the Children tour](http://www.rememberingthechildren.ca/): <http://www.rememberingthechildren.ca/> and visit the [Truth and Reconciliation Commission](http://www.trc-cvr.ca/meetthecommissionersen.html) website: <http://www.trc-cvr.ca/meetthecommissionersen.html>.

Among the marvellous capacities we humans have is the capacity to organize, to order our life together according to common goals and desires. So many good things come out of this ability – health care, education, public safety, food production and distribution, constitutional democracy, to name a few...

One of the challenges for those whom God calls in baptism to “strive for justice and peace among all people” is to recognize that even when we benefit from a structure (what so many of us call ‘normal’), that structure may and likely does create less happy outcomes for others.

A major justice issue in Canada is the work of building right relationships between the Aboriginal peoples and non-Aboriginal people of this land. For the Anglican Church of Canada in particular, the legacy of Residential Schools has revealed a great deal about the “unjust structures” of society that we now must seek to transform.

Alternate Study continued

THE FOURTH MARK OF MISSION:
TO SEEK TO
TRANSFORM UNJUST
STRUCTURES OF SOCIETY

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Historical Sketch for Anglican Residential Schools

At various times between 1820 and 1969, the Anglican Church of Canada administered about three dozen Indian and Eskimo residential schools and hostels. At its peak involvement in the late 1920s, the Church concurrently operated 24 schools situated mostly in northern regions of central and western Canada. Some of these residential schools replaced or supplemented mission day schools, others were established in new areas replacing earlier boarding schools, and many were built by the government to be run by the Anglican Church. Canada's other major Christian churches had similar roles in educating aboriginal peoples.

Prior to Confederation in 1867, Anglican missions in remote British North America had three primary objectives — to evangelize local native populations, to administer to the sick and to provide basic schooling for the young. Many young Indians were thus baptized, confirmed by the Church, and educated in the European and Church traditions. On returning to their home communities, native adherents were expected to promote the appeal of Christian teachings and values. At the time, Church and colonial officials gave little thought to their assimilation into Canadian society at large.

Under the terms of the Constitution Act of 1867 and subsequent Indian Act of 1876, the new Canadian government assumed its responsibility for Indians and soon adopted aggressive policies with regard to the regulation, education and ultimate assimilation of the Indians. Similar policies affecting the Inuit groups would take place later, due in part to Britain's delay in relinquishing control of the arctic and on account of the difficulties in administering to these remote and nomadic peoples.

The spate of newly signed numbered treaties with first nations groups in the west also spoke to the government's obligation to provide schooling. Initially, many aboriginal leaders supported efforts to educate their people, in spite of the curricula imposed by church and government. Several generations would pass before native groups found sufficient solidarity to effectively challenge the prevailing system and expose the abuse and loss of culture suffered by former residential school students.

For government, the ultimate goal remained the assimilation of educated native peoples into the non-aboriginal world. The procedure was known as enfranchisement, by which graduates of the system would apply and qualify for citizenship. In doing so, they would lose their Indian status and benefits but, with a small start-up grant, they were expected to succeed in the mainstream world of the Canadian/European society. Successive Parliaments endorsed policies that sanctioned the removal of native children from their "evil surroundings" of family and community and subjecting them to the re-socializing programs in the schools. In the blunt language of a century ago, Ottawa's policy was simply stated—"the 'savage' child would surely be re-made into the 'civilized' adult."



*All Saints Indian Residential School,
Lac La Ronge, SK*

MSCC. — Scrapbooks
P7538 229, Box 1

Lac La Ronge School children, [192_?]
Cameo photo of 5 junior boys (others in
background) in school yard at recess.

1 photoprint : b&w ; 6 x 11 cm
Photolist in MSCC (P7538) finding aid.
Digital file available.

Alternate Study continued

*St. Michael's Indian Residential School,
Alert Bay, BC*

P7533 - 124, Church school at Lytton
Indian Residential School,
Bishop Ralph Stanley Dean, 5th Bishop of
Cariboo. [1957?],
General Synod Archives.

The vast majority of children attending residential schools were “status Indian” (as defined by the Indian Act). Many students of mixed blood and some from families of indigent white settlers were also accommodated by authority of the local Indian Agents. By World War I, the government had developed standards for school buildings and instituted a prescribed schedule of per capita grants. After 1928, Canada’s native population was on the rise again, after decades of decline caused by rampant disease outbreaks attributed to contact with the European community. New and expanded schools were needed to deal with the growing backlog of native children destined to be educated in residential schools.

Maintaining the authorized pupilage was a challenge for principals when school commenced each fall. Students from distant reserves often arrived late or were kept home by parents. Some were lured by non-Anglican missions to attend their schools. The influenza and tuberculosis pandemics early in the 20th century also took a toll on enrolment. Conversely, the school’s quota was often exceeded when principals accepted orphaned children, native and non-native. Students in the Anglican schools were supported materially and financially by the Missionary Society of the Church of England in Canada (MSCC), the Women’s Auxiliary (WA) and by non-native parishes who were asked to sponsor a child.

“Graduation” at most schools meant completing grade 8, with a strong emphasis placed on vocational skills for boys and girls (e.g. farming, sewing, cooking). Following World War II, there were increasing opportunities for secondary education within the residential schools, usually in partnership with local public high schools. As well, first nations groups slowly began to establish their own elementary and secondary day schools near reserves. By the 1960s, most Anglican residential schools had become dormitories for aboriginal students who attended primary and secondary day schools in the local communities.

After World War II, Ottawa began to question the prevailing practice of church-state run education for aboriginal peoples. The Anglican Church launched its own study of the matter in 1946, undertaken primarily to determine the viability of its own schools and to identify shortcomings in educational standards. By 1952, Ottawa was responsible for hiring all teachers and had complete control over in-class curriculum, which was the prevailing standard in the public schools. The status quo continued in the short term as more government hostels (with church administrators) were still being planned, many to serve Inuit children. By the early 1960s, the churches and government concluded that the residential school system had failed. On April 1, 1969, the remaining church-run hostels and residential schools were taken over by the government who planned to close them as soon as possible or turn them over to first nations groups.

Alternate Study continued

In this post-war era, native issues were high on the public agenda as aboriginal groups found a forum to raise their concerns. Successive amendments to the Indian and Constitution Acts and landmark court decisions removed discriminatory practices, restored rights and provided a new empowerment for native groups.

In the two decades since the late 1980s, many residential school survivors have come forward with stories of their experiences, including physical and sexual abuse and the impact of their loss of culture. During this period, government and religious bodies have partnered in programs to assist not only the school survivors but the native population in general. In 1991, the Royal Commission on Aboriginal Peoples was convened to examine many unresolved issues and make recommendations to foster a fair and honourable relationship between Aboriginal and Non-Aboriginal peoples in Canada. Also in 1991 the Anglican Church established an Indigenous Healing Fund to support the healing work undertaken by local aboriginal communities and groups. In his 1993 address to the National Native Convocation, the Anglican Primate, Archbishop Michael Peers, offered a full apology for the Church's role in being a part of the system and for the wrongs committed. In 1998, the native-run Aboriginal Healing Foundation was created to manage the healing strategy and to complement existing government, church and first nations programs.

Government and aboriginal groups continued to seek solutions to address the legacy of the residential school experience and to provide satisfactory compensation for survivors. Negotiations culminated with the Residential Schools Settlement Agreement in Principle announced on November 23, 2005 and its implementation on September 19, 2007. Former students were given the opportunity to opt out and pursue independent litigation. However, First Nations leaders and government expect the large majority of former students to accept the Common Experience Payment and additional amounts for each year they were in residence. In 2005, there were an estimated 80,000 living school survivors.

The Settlement Agreement also provided funding for several healing initiatives, among those the establishment of a Truth and Reconciliation Commission and research centre.



*Shingwauk Indian Residential School,
Sault Ste. Marie, ON*

MSCC. — Scrapbooks

P7538 705 , Box 2

Shingwauk Girls - Sault Ste. Marie, ON,
[192_?]

Group of 14 senior and junior girls posed
on main steps to school.

1 photo postcard : b&w ; 9 x 14 cm

Photolist in MSCC (P7538) finding aid.

Alternate Study continued

The Anglican Church of Canada's Apology to Native People

A message from the Primate, Archbishop Michael Peers,
to the National Native Convocation, Minaki, Ontario, Friday, August 6, 1993

My Brothers and Sisters:

Together here with you I have listened as you have told your stories of the residential schools.

I have heard the voices that have spoken of pain and hurt experienced in the schools, and of the scars which endure to this day.

I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering.

I am deeply conscious of the sacredness of the stories that you have told and I hold in the highest honour those who have told them.

I have heard with admiration the stories of people and communities who have worked at healing, and I am aware of how much healing is needed.

I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing, we will continue the same attitudes that have done such damage in the past.

I also know that healing takes a long time, both for people and for communities.

I also know that it is God who heals, and that God can begin to heal when we open ourselves, our wounds, our failures and our shame to God. I want to take one step along that path here and now.

I accept and I confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God.

I am sorry, more than I can say, that we were part of a system which took you and your children from home and family.

I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity.

I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

On behalf of the Anglican Church of Canada, I present our apology.

I do this at the desire of those in the Church like the National Executive Council, who know some of your stories and have asked me to apologize.

I do this in the name of many who do not know these stories.

And I do this even though there are those in the church who cannot accept the fact that these things were done in our name.

As soon as I am home, I shall tell all the bishops what I have said, and ask them to co-operate with me and with the National Executive Council in helping this healing at the local level. Some bishops have already begun this work.

I know how often you have heard words which have been empty because they have not been accompanied by actions. I pledge to you my best efforts, and the efforts of our church at the national level, to walk with you along the path of God's healing.

The work of the Residential Schools Working Group, the video, the commitment and the effort of the Special Assistants to the Primate for this work, the grants available for healing conferences, are some signs of that pledge, and we shall work for others.

This is Friday, the day of Jesus' suffering and death. It is the anniversary of the first atomic bomb at Hiroshima, one of the most terrible injuries ever inflicted by one people on another.

Alternate Study *continued*

But even atomic bombs and Good Friday are not the last word. God raised Jesus from the dead as a sign that life and wholeness are the everlasting and unquenchable purpose of God.

Thank you for listening to me.

+ Michael
Archbishop and Primate

Response to the Primate

Delivered by Vi Smith on behalf of the elders and participants at the National Native Convocation, Minaki, Ontario, Saturday, August 7, 1993

On behalf of this gathering, we acknowledge and accept the apology that the Primate has offered on behalf of the Anglican Church of Canada.

It was offered from his heart with sincerity, sensitivity, compassion and humility. We receive it in the same manner. We offer praise and thanks to our Creator for his courage.

We know it wasn't easy. Let us keep him in our hearts and prayers, that God will continue to give him the strength and courage to continue with his tasks.

For Discussion

1. *Read Matthew 5:23-24, and Matthew 6:14-15.*
What do these passages tell us about who is responsible for making the first move when a relationship is broken?
2. *Read aloud the Primate's Apology. Look on the Internet for the text of the Prime Minister's Apology in Parliament on June 11, 2008.*
How do you react to the Primate's apology? To the apology of the Prime Minister's and that of other party leaders?
3. Do you have an experience of apology or forgiveness?
Has it changed you in any way?
How do you think apology and forgiveness among groups of people help to "transform unjust structures"?
4. How can our parish participate in the journey to healing and right relationship between Aboriginal and non-Aboriginal people in our church, community, and country?

And so we return to the very roots of human participation in the missio dei, from the most ancient story in scripture — “God took the man and put him in the garden of Eden to till it and tend it.”

Genesis 2:15, Tanakh,
Jewish Publication Society

Theological Reflection

SO COMES THE first human calling — to care for the garden of earth, to till it and tend it. In the same ancient story, we learn that the garden of earth is not our property, that we have use of it “in trust.” Moreover, there are limits to our use of the earth. There is a tree in the midst of the garden whose fruit we are not to harvest. Like our ancestors, we rebel against the truth that the tree embodies, resist the limit on consumption that it stands for, and set out to occupy the garden of earth as if it were utterly and completely at our disposal, as if we were its owners.

The ancient story reminds us that we inherit this stupidity from our ancestors, and across the ages others have witnessed to its consequences. Here, for example, is John Milton in *Paradise Lost* (first published in 1667):

By [Mammon] first
Men also, and by his suggestion taught,
Ransacked the centre, and with impious hands
Rifled the bowels of their mother Earth
For treasures better hid. Soon had his crew
Opened into the hill a spacious wound,
And digged out ribs of gold...
[Book 1, 678-690]

We are still serving the mission of Mammon more effectively by far than the mission of God. Digging out ribs of gold, of oil, of bitumen, tearing the tops off mountains to gouge out their coal, fouling air and water in service of an economy that seems to have little care for earth’s future, earth’s human creatures are its most dangerous adversary.

It is part of our ministry, as people baptized into ministry that follows the way of Jesus in service of God’s mission, to hear the call of the ancient text, as it echoes the pleading of this tired earth. To hear the ancient text, and to hear the ancient promise as well, that if we will open ourselves to the transformation God offers us in our baptism, we will awaken from the nightmare of a ravaged earth to God’s dream of a new creation, of a city at whose heart the tree of life grows, “with its twelve kinds of fruit, producing fruit for each month; and the leaves of the tree are for the healing of the nations.” (Revelation 22:2, NRSV)

The Reverend Dr. Michael J. Thompson, Diocese of Niagara

Partner's Story

Dear Friends,

There is no snow to melt here and much of the environment is quite green, so there is not the sense of reawakening of nature at Easter as in the northern temperate climates. It is the rainy season though so there is lots of planting and germinating of new crops especially beans, peanuts and sweet potato. There are also many new fields of banana.

The rains can be very dramatic torrents with lots of crashing and banging of lightning and thunder, but they are often over within a half an hour. Only rarely is there a steady rain that lasts for the whole morning or afternoon. The downpours of course lead to soil erosion that is a real problem for cultivators and causes havoc with the unpaved road surfaces.

I have had a wonderful day today. I went visiting on a progressive farm not too far from Kabwohe. It is a mixed farm with a remarkable variety of production. There were goats in a raised wooden shed. The local breed mothers were being cross-bred with a very large goat breed from South Africa. The difference is remarkable. Three-month-old kids are half again the size of their mother!

They were also farming a wide variety of vegetables, improved varieties of banana, vanilla, avocado, mango, both Arabica and Robusta coffee, and of great interest to me – bees. They had a large number of traditional beehives and are harvesting both honey and bee's wax. We spent a good time touring the farm and then had a meal with the family. What was remarkable about the meal was the amount and variety of vegetables. Most Ugandan meals will be heavy on the meat and matooke (plantain banana) or carro (millet dough), but light on vegetables. At this meal there was sliced raw cabbage, carrots and tomatoes, as well as cooked sweet potato, and greens and carrots in the peanut sauce. Of course there was lots of matooke and carro. Passion fruit and sweet bananas were for dessert.

The apiary is the project of the wife of the house. She asked for financial assistance in purchasing a modern hive. I often get this kind of request as I am perceived as someone who might be able to help in a community where there are few resources. It can be very awkward. I do want to keep in contact with this lady though, as I am intrigued by the possibilities of honey production.

Ushi, the young Japanese volunteer who lives with me, came as well. We traveled a long way on country roads on motorbikes, as the farm was some distance from the highway. It was quite fun to watch people stare in astonishment at the first motorbike with Ushi riding; only to have a second one come along with me on. Being a rural area, international visitors are almost non-existent. We created quite a stir.

Thanks so much for your assistance in enabling me to be here.

Blessings,
Carolyn

A Day on the Farm — Uganda, April 2008

*A letter from Volunteer in Mission
the Reverend Dr. Carolyn Langford*



CAROLYN LANGFORD

A traditional beehive

Partner's Story

The Joy of Water

*A reflection by Volunteer in Mission
the Reverend Dr. Carolyn Langford*



*Maria brings water
for the cattle*

CAROLYN LANGFORD

WATER IS A precious commodity in every part of the world. Many people in the developing world know this from the day they are born. In the developed world many people will never know this. They will never come to fully realize what a gift it is to have ample, clean water available at all times: water for drinking and cooking, bathing, washing clothes, and cleaning; water for recreation and enjoyment.

I have lived in two parts of Uganda and experienced two quite different water situations.

Like much of Uganda, in Kasaka everyone's water comes from a well with a simple hand pump. This is a photo of Maria, bringing water for the cattle on the diocesan farm. It is a daily chore for children and women to carry heavy containers of water for home consumption. Even little children will carry small water containers as their contribution to the household. What is carried is what they will have to use. Imagine carrying for a kilometre or more every litre of water you will use in the house. Imagine watching each precious litre get used, knowing there will be no more until someone carries it. I truly wonder how people here manage to look as neat and clean as they do.

We hired a schoolboy to carry our water for us when I was in Kasaka. He would come daily to pick up our empty 20-litre water containers then bring them back, filled, with the aid of his bicycle. He would push his bicycle up and down hills with 100 litres (100 kg. or 220 lb.) of water strapped to it! That is what we had; five 20-litre containers for water for the daily needs of the house. At one time we had five adults and a one year old in the house. We all drank, ate, and bathed; our clothes were washed and the house kept clean with less than 100 litres of water a day. We learned to conserve. We learned to appreciate the water we had. We knew we had it easy compared to many around us.

In Kabwohe I am blessed with running water. There is a large well on a hill not too far away and a system of pipes brings the water by gravity flow to the town. Even though I live on a hill above the town, my house is still low enough to get the gravity feed water. It actually runs through pipes into the house! A 250-litre cistern on a tall metal stand behind the house collects water from the water system and provides the pressure and continuous supply that allows me to have sinks in my kitchen and bath room, a shower and a flush toilet.

It is very easy to waste water when it is so available and easy to access! I am aware of how much more water I now use. Compare the volume of water in a washbasin to that used during a shower. And flushing! I cannot bring myself to flush regularly. I use the cottage routine of flushing when necessary. I still try to minimize the water I use when I hand wash my clothes.

The water that comes through the pipes is not potable though. I must boil any water that I will drink. I have no water heater so my showers are cold — sometimes very cold. If I want hot water for dish washing or other activities it must be boiled on my propane hot plate.

But I have running water in my home. What a joy! What a gift!

From Crosstalk, Diocese of Ottawa, October 2008

KAIROS Water Campaign

<http://www.kairoscanada.org/en/ecojustice/water/>

Suggested Hymns

As a Fire Is Meant for Burning

As a fire is meant for burning with a bright and warming flame
So the Church is meant for mission, giving glory to God's name.
Not to preach our creeds or customs, but to build a bridge of care,
We join hands across the nations, finding neighbors ev'rywhere.

We are learners; we are teachers; we are pilgrims on the way.
We are seekers; we are givers; we are vessels made of clay.
By our gentle loving actions we should show that Christ is light.
In a humble list'ning Spirit, we would live to God's delight.

As a green bud in the springtime is a sign of life renewed,
So may we be signs of oneness 'mid earth's peoples, many hued.
As a rainbow lights the heavens when a storm is past and gone,
May our lives reflect the radiance of God's new and glorious dawn.

Text: Ruth Duck copyright GIA Publications, Inc.
Sung to the tune "Beach Spring" – LBW #423 "Lord, Whose Love In Humble Service"
(Please contact GIA for permission to reproduce this text for congregational use)

Christ for the World We Sing

Christ for the world we sing,
The world to Christ we bring, with loving zeal,
The poor and them that mourn, the faint and overborne,
Sin sick and sorrow worn, whom Christ doth heal.

Christ for the world we sing,
The world to Christ we bring, with fervent prayer;
The wayward and the lost, by restless passions tossed,
Redeemed at countless cost, from dark despair.

Christ for the world we sing,
The world to Christ we bring, with one accord;
With us the work to share, with us reproach to dare,
With us the cross to bear, for Christ our Lord.

Christ for the world we sing,
The world to Christ we bring, with joyful song;
The newborn souls, whose days, reclaimed from error's ways,
Inspired with hope and praise, to Christ belong.

From the Hymn Book, Episcopal Church; Words: Samuel Wolcott, Tune Moscow (Common Praise 560)

From Common Praise

- 40 O Spirit of the Living God
- 442 Great God, Your Love Has Called Us Here
- 484 In Christ There Is No East or West
- 572 Let There Be Light
- 583 When God Restored Our Common Life
- 584 The Church of Christ in Every Age
- 585 Lord, Whose Love in Humble Service
- 592 Where Cross the Crowded Ways of Life
- 602 Lift High the Cross



THE ANGLICAN CHURCH OF CANADA
80 Hayden St., Toronto, ON, M4Y 3G2
(416) 924-9199