

Newsletter of the

Church of the Advent

Anglican Parish of Colwood and Langford

AFFIX LABEL HERE

OUR ADVENTURE

Late Pentecost 2010

Issue #43

UP FRONT

Rev. Ken Gray

Those who teach creative writing stress that any article worth a careful read needs a good opening line. So now that I've used mine up, let me suggest something much better:

*No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. **You cannot serve God and wealth.***

Now that's a line with punch! I will make it personal - **No one can serve God and wealth** - not Jesus, not you, not me! Think about it, the line is as bizarre as it is threatening. We live after all in two kingdoms don't we, the Kingdom of God and the kingdom of the here-and-now? Faith gives us hope for things invisible, but every day we must deal with things visible. How do these two worlds combine?

Possibly there's a better way to combine *God and wealth*. Maybe switching the middle word *and* will make things more workable. I attempted such a revision in a sermon a few weeks ago. Here are some possibilities..



Contents

Our Adventure magazine is shared with all those found on our parish list, with our "affiliate" members who may have moved away or who retain a special interest in our activity and ministry, with newcomers, with guests, and with anyone you suggest would like a copy. Thanks for taking the time to read and enjoy this snapshot of our parish life.

Up Front	Page 1
Meet the Stewart Family	Page 3
Festival of Friends	Page 4
The Angel of the Advent	Page 5
Faith Adventure	Page 7
Centering Prayer	Page 11
Update from Canada Comforts	Page 13
Church Camp 2010	Page 15
My Time in Calgary	Page 17
Let the Sun Shine In	Page 18
Kids Feeding Kids	Page 20
Everybody Together Night	Page 21
Living the Questions	Page 22
COTA Gets a New Coat of Paint	Page 23
Jazz Vespers Season 6	Page 24
Path to Healing includes all Canadians	Page 25
Youth Ministry Snapshots	Page 27
Memorials	Page 28

God AND wealth

This is the original text. There's no way of softening the connection between the two; the former equals the latter. The text is unambiguous, an equal relationship between God and wealth is firmly and finally rejected. So if we cannot join these two matrimonially,



how then do they connect? We need a different solution. How about ...

God OR wealth

This black-and-white relation is often suggested but as I hinted above, it's impractical. Had we no need for food, shelter, and even minimal creature comforts we could retire to an isolated island and live the life of a *stylite*. A stylite is an early Christian monk-like figure who lived in isolation, often on top of a high pillar. The stylite tried to live a life opposite that of a *socialite*. Extreme isolation was their solution to the *God/Wealth* problem. In my mind, it is one of the silliest ideas in Christian history, but was taken very seriously by some who it must be mentioned, were trying to deal with the problem of connecting wealth and Spirit. Need I say the idea never found widespread

appeal. There must be another way to relate the two. How about ...

God WITHIN wealth

This is the most popular solution but it usually fails. *Carry on, business as usual, and garner wealth through any means possible or reasonable.* The problem is that in my experience, wealth always wins. God gets pushed out the back door. *Balance the*

books, and when time permits we'll get around to God. Sadly, the strategy is backwards. Here at the Church of the Advent we advocate at every opportunity a different strategy: Consider what God has given, and our stewardship of these gifts and thereafter balance the books accordingly. It's a totally different process which keeps God in the centre of our thoughts and actions. To paraphrase Jesuit John Haughey our churches have for too long read the gospel as if we didn't participate in an economy, and we have participated in the economy as if there were no gospel. I have one last proposal, that ...

God IS wealth.

This rendering takes us a helpful step further to what I suggest above. It takes some imaginative soul searching, but it makes sense in relation to St. Luke's Gospel teaching, where God searches for those who seek to be found, like the shepherd and the lost sheep, or the lost coin. *The prize is of infinite value.* It is impossible to consider life without this prize. If God searches for us we are likewise free to search for God, who is always available and desires to be found. Such a longing for God, undistracted by wealth, becomes a central driving force in a person's or a community's life. Such a way of living embodies another key Gospel text namely *where your treasure is, your heart will be also.* Indeed!

MEET THE STEWART FAMILY

Written by Bev Somers

The Stewart family is fairly new to the Church of the Advent. James, Madonna and Sam joined our congregation last year in the fall.

When Madonna was growing up, she moved to small towns throughout Ontario before getting her music degree at Brandon University. James resided in Thunder Bay, Ontario and got his music degree at Lakehead University.

The choir and congregation were elated when this lovely family with an alto and baritone decided to join our parish choir. Their son Sam even attends choir practice on Thursday nights and helps Mary Rogers out with the foot pedals. We have lots of laughs throughout the practice when Sam repeats some of our high

*To Contact us: We are located off Sooke Road, across from Colwood School
at 510 Mount View Avenue, Colwood. Telephone 250-474-3031
office@colwoodanglican.ca www.colwoodanglican.ca*



pitched practice notes.

James works with the navy training as a MARS officer (marine service and navigation specialist). James loves hiking, weights, swimming and being with his son Sam! Madonna is an at home mom and is also teaching “beginners” piano lessons in her home. James also teaches classical and rock guitar. I am sure they have room

for more pupils! Madonna enjoys yoga, music, hiking, and especially being a new mom!

Their most recent endeavor was to join ballroom dancing classes because there is a special occasion coming up for both of them. James will be away with his work for periods this year but I hope Madonna and Sam will still feel our welcoming arms.

Festival of Friends

A different kind of community supper

Here ... at the Church of the Advent

Sunday Evening, October the 24th at 5 p.m.

Simply put, this supper is for anyone who needs a good nutritious meal and a friendly visit—it is NOT a regular “Church Supper”

We need hosts and other volunteers.

On Sunday October 17th, everyone is asked to contribute a TOONIE to cover expenses.

THE ANGEL OF THE ADVENT

Written by Paula O'Driscoll

Some years ago I received a phone call from the then Rector, David Rolfe. He asked if I would be interested in creating and making some hangings for the Church of the Advent. I had had some experience in designing and making liturgical garments both in Vancouver and in Calgary and he must have seen some of my work.

The original request was for a single hanging or multiple hangings to be displayed on the long wall behind the altar in the main sanctuary. A very kind parishioner, Serena MacDonald, had

offered to commission the work. The main objective was to add some colour to the interior of the church while at the same time softening the glare from the windows in the roof of the Sanctuary.

The Sanctuary is a large space and I thought long and hard about it. Eventually I came up with the idea of four hangings depicting the four main seasons of the Christian Year, namely Advent, Christmas, Good Friday and Easter.

I passed my ideas on to Serena and David. However, they responded with another suggestion! This time the hangings were to go on the wall under the choir balcony. Back I went to the drawing board and another design was born for that much smaller space.





About a year went by. I had heard nothing more so I was beginning to presume that nothing was going to happen. However, one day Serena phoned to say that our idea was a “go” but in another location! This time the hangings would be hung on the wall over the entrance to the Chapel.

The particular challenge here was that because of the sloping ceiling in this area of the Church the hangings could not all be the same length. Again some long and hard thinking was necessary! However I decided I could still use my original design of a sequence of four hangings depicting the great moments of the Church’s Year.

So there they hang, speaking first of Advent, the beginning of the Liturgical Year, when we celebrate the coming of the angel to Mary with

the news that she would give birth to the Child who would be the Saviour of the World. I portray the angel blowing a great trumpet that continues into the next hanging. This in turn shows an Eastern town over which a star hangs above the birthplace of the Child.

The third hanging shows three stark crosses against a very dark sky. The fourth shows the Risen Christ in all His glory.

Along the lower parts of the four hangings is the image of a boat. Not only does this bring to mind the many incidents of our Lord’s ministry that took place on the Lake of Galilee, it also provides a link between the great events of the Gospel that the hangings portray.



Church Jokes

One Sunday morning, a mother went in to wake her son and tell him it was time to get ready for church, to which he replied, "I'm not going."

"Why not?" she asked.

"I'll give you two good reasons," he said. "(1), they don't like me, and (2), I don't like them."

His mother replied, "I'll give YOU two good reasons why YOU SHOULD go to church. (1) You're 59 years old, and (2) you're the rector!"

FAITH ADVENTURE

Written by Leslie "Skip" Triplett

I was born in Montreal in 1943 and baptized in St Phillip's Anglican church.

My father was lost in WW II. His name was Leslie. He was a Texan who came to Canada to fly for the RCAF. He flew new bombers from Montreal to England and he met and married Anne Leone while stationed in Montreal. Because he was a navigator, and navigators called their captains, "Skipper," that's what my parents called me when I was an embryo. My mother has never called me anything else.

When I was 6, my mother re-married Bill Carragher, a practicing Roman Catholic. My elementary and high school education was in Roman Catholic schools. At one point, I even considered the priesthood.

I drifted away from the church in my early 20s because its legalistic approach – or at least my 20 something perception of it – did not make sense to me. In retrospect, my problem probably had more to do with my inability to follow the law than with the notion that keeping the law might be a good idea.

I became an agnostic, reasoning that if there is a God and He is a just God, I'll be alright. After all, I try to live a moral and just life. If there is no God, it doesn't matter because I'd still try to live a moral and just life, albeit in a very

imperfect human way.

About 20 years ago, separate conversations with a friend, Tim Pielak (a Roman Catholic), and a cousin, Timothy Triplett (a reader of Eastern Philosophy at that time and now a Christian), rekindled my interest in things spiritual and I began to read about the world's major religions as well

as "new age" spiritualism. I was struck by many similarities and a few sharp contrasts. Later, during a visit to another Triplett with a philosophical bent, we watched an old Bill Moyers interview with Joseph Campbell.

In response to a question about how, as a Baptist, he could get so deeply involved with the study of other religions, Campbell replied that his Christianity kept him from getting lost because he always knew where home was. That resonated with me and I realized that I had never really studied Christianity since my early 20s. I began to read books written by contemporary mainstream Christian scholars.

Meanwhile, my wife Stewart and I

had moved to South Surrey and I drove past Mount Olive Lutheran church twice a day. I knew nothing about the Lutheran Church and its basic tenets. One Easter Sunday, when Stewart was in Africa for a working holiday, I felt a strong pull to attend a service. Shortly after that first visit, I asked Pastor Peter Hanson if he'd have lunch with me to



discuss my views. I remember him saying something like, "Your views are a little more liberal than mine, but who's to say I'm right. I leave those judgments to God." He went on to say that the people of

his parish hold many disparate views, some more liberal than mine and some more traditional. But he made it clear that I was welcome. At my request, he lent me several books, including the Augsburg Confession and I became a member of Mount Olive within the year.

I was, and am, taken with the Lutheran doctrine of "Justification by Grace and Faith Alone." And the belief that the law is given to us to

help us live in relationship with each other – not as a means of earning salvation. I also like the idea that we should carry out works of Christian piety and love, out of love of God, not fear of His punishment. As Luther wrote to Archbishop Albrecht of Mainz, “Works of piety and love are infinitely better than indulgences.” In a book I borrowed from Mount Olive Library, *Justification by Faith – Lutherans and Catholics in Dialogue*, the authors point out that Luther and his adherents maintained that love and good works are the necessary fruits of faith, rather than prior conditions for faith. The authors also remind us that Luther’s principal associate, Philip Melancthon, held that “Faith is not merely knowledge but rather a desire to accept and grasp what is offered in the promise of Christ.”

Since those early days of my return to faith I read scripture and theology so that I can better understand the purpose of my life. I have come to the conclusion that the purpose of my life is to serve God by caring for and serving others – particularly in relationships. I also hope that, in my own small way, I can set an example as many relatives, friends and colleagues set examples for me.

My pre-retirement professional life involved trying to create a new kind of teaching intensive, university and

college. That meant reconciling the competing educational and political visions of the BC Cabinet, ministry officials, the university’s Board, Education Council, faculty, support staff and deans, two unions and a student association.

I often struggled with my inadequate ability to deal with all of this and become very anxious. I have a good education and some leadership experience, but I’m really very ordinary - so I was often overwhelmed by my position. But whenever I remembered that I’m here to carry out God’s will - not my own and not my colleagues’ - and when I prayed for forgiveness for my presumptions in thinking that I could solve things on my own, two things always happened.

First, I become peaceful and second, my problems either solved - or I saw them as far less important that I’d initially thought.

As a Psalmist said to God,

*When I called you, you answered me;
You increased my strength within me.
Though I walk in the midst of trouble
you keep me safe.*

Even – maybe especially – in retirement, my daily struggle is to remember this – all day - not just during my morning prayers.

When I moved to Colwood in 2008, I soon discovered that there was no Evangelical Lutheran Church in Canada (ELCIC) in the area. There are two Lutheran denominations in Canada and one of them, the ELCIC, is in “full-communion” with the Anglican Church of Canada. So I decided to take advantage of this and I checked out the Church of the Advent’s web site. I was particularly impressed with its inclusive mission statement. Once I had established contact, I was impressed by the many community service activities in which it is engaged. It struck me that, like my former Lutheran congregation, it is a daily-living Church and not just a Sunday Worship Church.

In a very short time, through the Men’s Breakfast group, through working with some fine people on the Parish Council, and through Rector Ken, the Church of the Advent became an integral part of my life. I am happy to have returned to my baptismal roots in the Anglican Church of Canada.

I am blessed with a wife, family, and new fellow parishioners who support and strengthen me every day. Thanks be to God.



I Wish You Enough

I wish you enough sun to keep your attitude bright no matter how gray the day may appear.

I wish you enough rain to appreciate the sun even more.

I wish you enough happiness to keep your spirit alive and everlasting.

I wish you enough pain so that even the smallest of joys in life may appear bigger.

I wish you enough gain to satisfy your wanting.

I wish you enough loss to appreciate all that you possess.

I wish you enough hellos to get you through the final good-bye.

CENTERING PRAYER

Written by Garry Olmstead

Currently Church of the Advent has a centering prayer group that meets at 9:30 am. every Saturday (except for the summer). Each meeting is attended by 7-10 people who are led by Ken Gray or in his absence one of the other members of the group. The group starts with a short liturgy and a scripture reading (normally the Gospel for that week), followed by two periods of silence of seven and fourteen minutes. The session is closed by a short spoken prayer. Total time duration is about 30 minutes. Guide lines could be:

1. Choose a sacred word (or the Gospel reading) as the symbol of your intention to consent to God's presence and action within;

2. Sitting comfortably and with eyes closed, settle briefly, and silently introduce the sacred word/Gospel as the symbol of your consent to God's presence and action within.

3. When you become aware of thoughts which lead you away from your purpose, return ever so gently to your sacred word.

4. At the end of the silent prayer period remain with your eyes closed for a short period, then close with the short spoken prayer.



What is centering prayer? What is its background? From a theological basis it is based on the grace of Pentecost. Christ lives in each of us as the Enlightened One, present everywhere and at all times. Lectio Divina is the most traditional way of cultivating friendship with Christ. The reflection on Christ's word leads beyond to an attitude of friendship, trust and love. The commonly used expression was "resting in God". This was the classical meaning of contemplative prayer for the first sixteen centuries.

Contemplative prayer is the normal development of the grace of baptism and the regular practice of Lectio Divina. Contemplative prayer is the opening of mind and heart—our whole being - to God. Centering prayer is an attempt to present the teachings of an earlier time in an updated form and to put a certain order and regularity into it. During the time of prayer we consent to God's presence and action within. At other times our attention moves outward to discover God's presence everywhere.

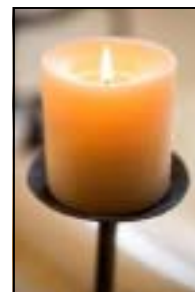
Centering prayer is Christian prayer. It is not a copy of popularized Eastern meditation forms such as Transcendental Meditation. We are emptying, not becoming empty. We are opening ourselves to an awareness of God at the heart of all existence and surrendering to God. For the Psalmist, this place of rest is a silent, still and peaceful place accessed by the sovereign work of God in lives that are surrendered to the Spirit. Centering prayer is a relationship with God and a discipline to foster that relationship; an exercise of faith, hope and love; a movement beyond conversation with Christ to communion and it habituates us to the language of God which is silence.

The present members of our group have similar goals and aspirations for

our centering prayer sessions. All agree that they are refreshing and revitalizing, even though there are times when you cannot quite settle and the search for God may elude you.

You are exercising your mind to be receptive to God's word. It is an alternative to liturgical prayer when you take the time to sit in silence and think of what is important to you and your relationship with God. For many, centering prayer is part of their daily lives and fills a vital role in their spiritual journey.

Centering prayer is a well known method of spiritual meditation. In Victoria, and especially for Anglicans, Christopher Page is a well respected practitioner/teacher who has developed the ideas of Thomas Keating. For those who want more information, the internet at www.centeringprayer.ca provides a great deal of information. Please consider joining us on Saturday mornings at 9:30 a.m. All are welcome (though the ministry is not suitable for young children).



The Usher

An elderly woman walked into the local country church. The friendly usher greeted her at the door and helped her up the flight of steps. "Where would you like to sit?" he asked politely.

"The front row please," she answered.

"You really don't want to do that," the usher said. "The pastor is really boring."

"Do you happen to know who I am?" the woman inquired.

"No." he said.

"I'm the pastor's mother," she replied indignantly.

"Do you know who I am?" he asked.

"No." she said.

"Good," he answered.

UPDATE FROM
CANADA COMFORTS
SOCIETY

*Submitted by Marguerite
Swallow*

Thanks to all for your quick response to the SOS for Myanmar. A shipment was sent in late July and we are including 2 photos of the refugee camps in Thailand for the Myanmar people and a photo of the container, packed and ready to go. Containers always have a Canadian Flag displayed



when the doors are opened and usually have stuffed toys (not our knitted teddies) sticking out for the customs officers. Because we were not allowed to send stuffed toys with this load, T-shirts were hung at the back instead.

Although Canada Comforts workshop has been on summer hiatus, the board was not entirely on holiday but busy catching up and planning and preparing for our next season. We couldn't have done this if it had been business as usual, so we heartily thank you for holding your items over the summer.

Shipments planned for September are Pakistan, Nigeria and 2 containers for Eastern Europe. With all that is going out, we are short on children's clothing, blankets, and cotton knitted washcloths.



Our response to Pakistan has been slow because of their Government regulations that only brand new things were allowed in the country. That rule



has now been softened a little and the warehouse will now be able to help. We can send children's' clothing but not adult clothing. Also needed are blankets, sheets, towels, and washcloths. Our thanks to all for your continued support of our

projects and to Kathy Middleton for all she does regarding your donations.

FINALLY, one very special request from Myanmar/Burma was for a guitar which was hoped for “in the worst possible way” in one of the refugee camps. We can only imagine the recipient’s joy when a brand new instrument, funded by an Advent parishioner showed up in a shipment. Praise God.

CHURCH CAMP 2010

Written by Liz Garland

Our 30th Annual Church Camp was held at Parry’s RV Park in Parksville, on the Englishman River. 22 camping families arrived on a 33 degree Friday! The first 2 days were exceptionally warm.

Our traditional Sand Castle Contest took place at Rathrevor Beach on Saturday. 22 children (& adults young at heart) received awards for their sandcastle creations. We thank our ‘judging’ team of Vicki Wilson & Monica Gurzinski. The presentations took place following the Potluck Dinner, which was attended by 91 campers and visitors.



Sunday morning our church service was held with Rev. Ken Gray presiding. 95 campers and visitors attended. Following the service, Mike & Kathy hosted the ‘after service coffee’ time.

On Monday, a special birthday celebration was held for Mike Armstrong and Carolyn Hamar’s 50th birthdays. Great fun





was had by all! Mike and Carolyn received many creative gifts – “50 items of something”. A very large 100th birthday cake was enjoyed by all for dessert.

Pizza Night, a camp favorite, was held on

Thursday evening with the 12 remaining camping families. Ed Robinson and his ‘gang’ worked hard all week collecting bottles/cans which were returned and \$125.50 went towards buying the pizzas. Many thanks to the ‘boys’ – Matthew, Dominic, Liam & Nicholas Gurzinski and Sean & Mathew Wilson.

All in all we had a great camp with new friendships being made, new adventures experienced, and many looking forward to



next year. There were a total of 72 campers, 7 dogs, and 1 cat!

Our 2010 camp was blessed with glorious weather for the whole week! We even had one of our



camping couple (Bob & Donna) drive directly from Smithers to attend the camp! As well, there were lots of visitors to our camp, especially at the Pot Luck Dinner and the Sunday service. It was wonderful to see Doug & Caroline Hoon, Joyce Dreilich, Sherri Lund & her girls, plus many others. We are booked at Parry's for 2011 – July 8th to 15th. Mark your calendars!

REPORT BACK FROM CENTRE FOR CHRISTIAN STUDIES – MY TIME IN CALGARY

Written by Carol Denton

What an adventurous time in Calgary: long days, long sessions and long weeks of study.

Every year, the Centre for Christian Studies offers a prerequisite course for all those interested in Diaconal Studies called the “Leadership Development Module” and this is the course that I attended. Before the course began, the work had started. I had course reading to do which numbered in the hundreds of pages. Everything from Pastoral Care to Conflict Resolution to Group

Dynamics to the history of the Diakonia.

Our class was hosted at Parkdale United, a wonderful Church with multiuse space much like our own. They even have a Labyrinth painted on the floor of one of the class rooms! During the day we would study, laugh, learn and discuss. We discovered our learning styles, our conflict styles and many things about our personalities and how these all related to ministry.

I was very fortunate to be with a group of such dedicated students; many were Designated Lay Ministers in the United Church. They were involved in every aspect of church life from Sunday School work to First Nations Youth at Risk Programs. Some students were the only minister to their flock in their rural area, besides a secular job, they also preached and did extensive pastoral care. What dedication!

Team work was an underlying theme to the course. Every topic that we had during our pre-course readings was presented by a group of three or four participants during the course. We learned feedback skills and how to receive feedback as well. At every turn we were encouraged to use our creativity and ingenuity. I came away with lots of great ideas for Adult and Youth education.

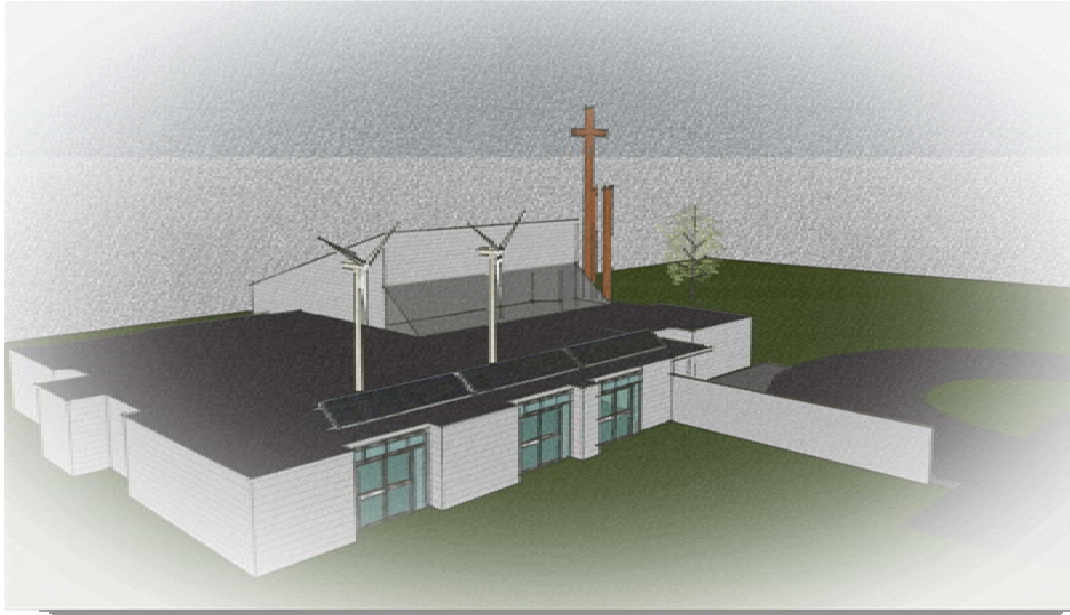
Thank you for all those who financially supported my fundraising efforts and thank you to all who continue to hold my family and I up in prayer during this year of course work and discernment.

LET THE SUN SHINE IN

Written by James Wilson

Colwood's Church of the Advent is taking green to a new level. In an effort to reduce both energy costs and their "carbon footprint", COTA is embarking on a multi-year project to investigate renewable energy to offset some of the electricity the building uses.

The idea is not to take the building "off the grid", a process which involves the installation of large batteries to store generated electricity, but instead to use a system BC Hydro has established known as "Net Metering". In effect, any electricity generated would be fed into the power grid, adding to the available



electricity of the entire system. BC Hydro would credit COTA for the power generated, and that credit would offset some of their normal electrical bill. Instead of large batteries, all that is needed, other than the solar panels or wind turbines themselves, is an upgraded electrical meter that measures both outgoing and incoming power.

Even without a bank of batteries, renewable energy equipment is expensive. So, to reduce the risk, the church installed a small sensor system on the roof to measure the amount of wind and sun that the church gets over an entire year. Using this data, the amount of electricity generated, and therefore, the amount of money saved, can be predicted. Once the study, which is approximately half over, is complete, the church will determine if the next phase of the project is cost effective, and whether or not to proceed with the purchase and installation of equipment.

If the project is cost effective and goes forward, it will be a very visible declaration of the church's commitment to "Stewardship of the Earth", while at the same time, reducing the building's operating expenses.



KIDS FEEDING KIDS

By Jill Dolan (8:30 a.m. congregation)

It seems that after the summer visit of Kate Naugler and the Westshore Teaching Garden, at least one younger parishioner really got thinking. Jill, age 7, pictured here with her brother William, put these thoughts

down on paper after the visit of the Rev. Susan Hayward-Brown at the end of August.

Poor countries and kids:

There are lots of poor countries and places where kids don't get fed. Here are some of the countries where I know kids are hungry; Canada, United States, Africa, Pakistan, and Haiti. Even at church last week the Reverend Susan Hayward-Brown said that British Columbia is the province that has the most children that don't get enough food in Canada.

Food shortage and children:

Sometimes big people have enough money to get food for their children but just don't give them any. It is an awful feeling to be hungry and need water, your tummy hurts, and you throw up. So how do the children know where to get food? Some children don't know how to use the phone and they don't know who to call



because they don't know how to read. I would like to help feed every kid in the world, but especially the kids in Canada! I have an idea, I'll tell people I know and ask them to give hungry kids food.

Other ideas I have:

The travel garden should go around to poor and rich neighbourhoods to teach kids how to grow food. If big people have too much food they can donate it to kids and families that have nothing or to food banks so that they can help big people and kids. Please help my cause to feed all the kids in Canada and the world....

Together NIGHT

Wednesdays at the Church of the Advent

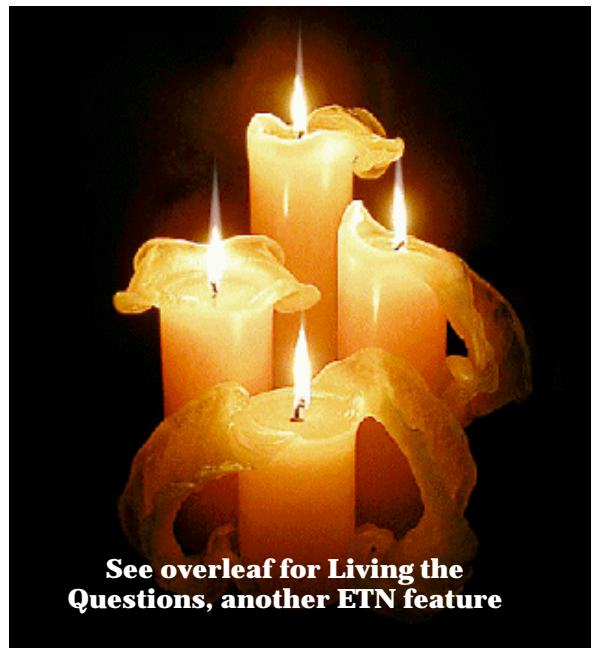
*Candles, Care and Christ – A
Reflective Eucharist*

Wednesday Evenings at 6:00 p.m. in the chapel

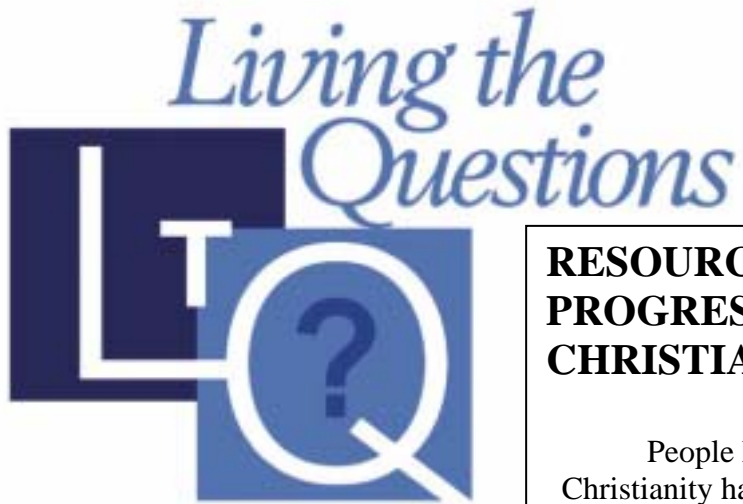
*Catch your breath – Care for your soul – Keep
the Faith*

*We pray in an evening mode, in these and
similar words:*

O God,
your unfailing providence
sustains the earth
which nurtures us and the life we live:
watch over those,
both night and day,
who work while others sleep,
and grant that we may never forget
that our common life
depends upon each other's toil;
through Jesus Christ our Lord. Amen.



**See overleaf for Living the
Questions, another ETN feature**



Living the Questions is not the product of a denominational work-group or other institutional effort aimed at simply dressing up the theological status quo.

Instead, it is the response to the search for a practical tool to bring together, equip, and re-educate thinking Christians.

RESOURCING PROGRESSIVE CHRISTIANS

People know that at its core, Christianity has something good to offer humanity. At the same time, many have a sense that they are alone in being a "thinking" Christian and that "salvaging" Christianity is a hopeless task.

What is needed is a safe environment where people have permission to ask the questions they've always wanted to ask but have been afraid to voice for fear of being thought a heretic.

Living the Questions is a source of curriculum and media for both seekers and "church alumni/ae" convinced that Christianity still has relevance in the 21st Century.

Providing a variety of flexible resources, *Living the Questions* can help people explore the future of Christianity and what a meaningful faith can look like in today's world.

COTA Gets a New Coat of Paint

We are all so grateful to Ed Robinson and Barney Pratt who painted the exterior of the church this past summer. As a result of their efforts the project came in well under both budget and quote. As a result, the building is now fully protected from the elements for many years to come.



Thanks also to the Ladies Guild who have funded a significant portion of the cost of the project



JAZZ VESPERS

Anglican Church of
the Advent in
Colwood

*Where
Music and
Spirit Meet*

on the 3rd Sunday of
each month @ 7 p.m.

September 19 **Roy Styffe Quartet**

Roy Styffe: saxophones George McFetridge, piano
Sean Drabitt, bass Kelby MacNayr, drums

October 17 **Nick La Riviere Quartet**

Nick La Riviere, Trombone Joey Smith, bass
Karel Roessingh, piano Damian Graham, drums

November 21 **Brooke Maxwell group**

Back by very popular demand

Freewill offering - Abundant parking

510 Mount View Avenue, Victoria BC V9B 2B1
Telephone 250-474-3031 www.colwoodanglican.ca

David Enns - Jazz Coordinator
Ken Gray - Spiritual Director

In early December, Graham Terlson and Bob Brandle will represent our church in a locally initiated Truth and Reconciliation event at the university of Victoria sponsored in part by our friends at Aboriginal Neighbours

Path to healing includes all Canadians

Residential schools took heavy toll on First Nations families, culture

By Matthew Coon Come, Special to Times Colonist July 8, 2010

Our parents tell us about the day when the plane arrived to take all the children away to residential school. They tell how quiet our settlement suddenly was, when the sound of children playing had been silenced. They tell how the only sound that could be heard in the community was the sound of parents crying for their children.

Years later, my parents came to visit me at residential school in La Tuque, Que. They had walked for two days from their trapline to our village of Mistissini and then walked another day to Chibougamau, the nearest non-native town. From there, they paid what was a fortune for them to take a taxi to drive them some 350 kilometres to La Tuque. They were able to visit me for just a few hours and then started the return journey to their trapline.

Six days of walking on snowshoes and probably all the money they had, all for the sake of a few hours' visit to try to maintain the fundamental bond between Eenou parents and their child.

I am holding a sheesheegun: a traditional Cree child's toy made by parents or grandparents for their beloved children and grandchildren. This sheesheegun is a symbol of the children who were lost -- those many children (some historians say as many as 50 per cent) who were taken away and never returned.

It is a symbol of the childhood innocence stolen from us by the abuse we suffered at residential school. It is a symbol of the parental and cultural bonds between children and parents -- bonds that were, in too many cases, stretched until they twisted or broke -- destroying our families. And, by destroying our families, the foundations of our communities and our nations were altered, sometimes almost beyond recognition.

"Residential schools" is a terrible euphemism. This term obscures and cleanses the truth about these terrible places and the shocking program of political and cultural destruction of which they were a central pillar. The places to which we were taken were places of involuntary childhood internal exile and, frequently, systematic maltreatment. Their larger purpose was not to house or educate us, but rather to separate whole generations of indigenous children from their parents and communities and traditional lands and resources.

The chilling overarching policy idea was to ultimately eliminate our peoples by assimilating the indigenous children while allowing time for parents, grandparents and nations to die off alone in their traditional lands, thus clearing the country for settlement, agriculture and resource extraction by the Crown.

There is great controversy in Australia about the use of the term "genocide" by the Australian Commission into the Stolen Generations in its final report. Some feel its use was fully justified. For others, the use of the term "genocide" was inaccurate given that some of the Australian policy and practice was felt to be well-intentioned.

Some in Canada feel that what has been underway is a definite social policy of "ethnic cleansing." They argue, what else are you doing when, for decades, successive federal governments are trying to "take the Indian out of the Indian" and to assimilate whole indigenous nations and peoples into the Euro-Canadian body politic? What else are you doing when you work for decades to destroy -- through oppressive laws and policies, residential schools and even withholding essential services such as health care, housing, clean water and education -- whole indigenous orders of government in this country and dispossess communities of their traditional land and resources and their languages and their religions and their laws and their social cohesion? Tell us, how is this not ethnic cleansing?

Ethnic cleansing happened in Serbia and Bosnia and Yugoslavia. Genocide happened to Jews in Europe and to other peoples in Rwanda, Darfur and Cambodia. I have not yet made my own decision about these terms and our experience in Canada.

But it is essential, during this current process of truth and reconciliation, for us to debate and discuss these issues. If we sidestep these important discussions about genocide and ethnic cleansing and avoid these important debates about what actually happened and what it all means, then we will be suppressing the strong sense of many residential school inmates in Canada that the Australian Commission was correct about stolen generations and genocide.

Yes, there undoubtedly were some government officials and some residential school workers who were well-intentioned and non-abusive and even engaged beneficially with "Indian" children in their "care." But this cannot cleanse the wrongful and, some feel, evil, reality of the overarching federal and church assimilation and indigenous cultural destruction policy in Canada.

Let me now return to the sheesheegun. It is also a symbol of hope for the future. It is a symbol of our children and grandchildren and of the bonds which we, and we alone, can and must re-establish with them.

By re-establishing those bonds we will rebuild our families. By rebuilding our families, we will rebuild our communities. By rebuilding our communities, we will rebuild our nations. The healing of our families, our communities and our nations is an enormous task, and it is a task which only we can do for ourselves. No one can do it for us.

But, without the truth of what happened being discussed by all Canadians, even if we must discuss such terms as "genocide" and "ethnic cleansing," then the reconciliation required for proper healing will remain a distant and difficult goal.

Matthew Coon Come is grand chief of the James Bay Cree Nation in Eeyou Istchee and a former national chief of the Assembly of First Nations. He made this statement to the Truth and Reconciliation Commission not as a political leader, but rather as an indigenous person.

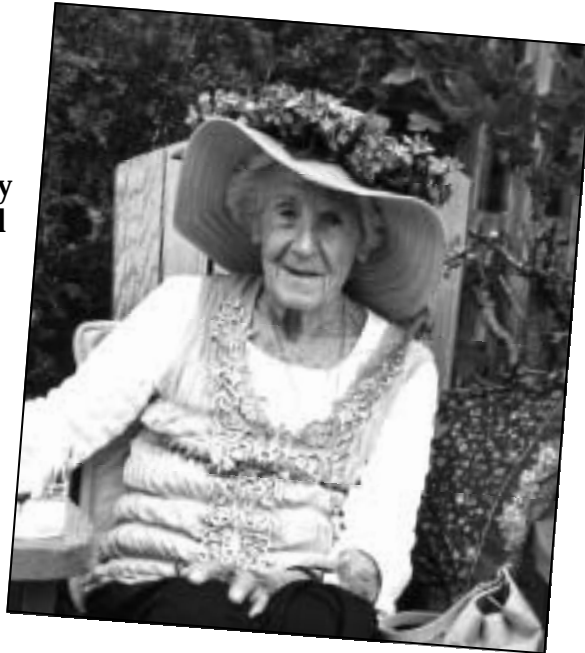


A Picture
Is worth
A Thousand
Words:
Youth Ministry
in Action

Memorials in 2010

Earlier this year, many well-known parishioners died. They and others buried from our church are missed by many. There is something wonderful however about saying good bye, through a funeral rite, when you realize how these people—friends, neighbours, mentors, parishioners, whatever—have touched and influenced our lives. Rest eternal grant unto them and let light perpetual shine upon them. Amen.

Jay Burrows
Ellen Emily Steele
Ivy May Dixon
Catherine “Katie” Theresa White
John Hugh David MacDowell
Elaine Ann Patterson



And yes . . . It's hard to imagine the Church of the Advent without the presence of Katie White. Just shy of her 95th Birthday, Katie was a huge presence in our Advent community. She was a publicly recognized volunteer with the Vancouver Island Health Authority and shared her energies with any number of causes. She was friend and parent for many. She engaged with life and people fully and she will be well remembered.



OUR ADVENTURE NEWSLETTER is published several times each year and is edited and compiled by Monica Gurzinski and Ken Gray with contributions from many, many people. It is printed on paper with a substantial amount of re-cycled material and is designed to be shared.
