



Preparing the M&O Sweat Lodge.

The Sweat Lodge Ceremony

By Rev. Rosemary Lambie

Editor's note: The United Church has committed itself to finding ways to reconcile its relationship with Canada's First Nations peoples after its apology for participating with other denominations in the government-sponsored residential native schools.

The schools were designed to destroy native cultures, language and spirituality and although many in the church-run institutions thought they were acting for the best of reasons, generations of native children suffered physical, sexual and emotional abuse and family ties were destroyed.

"Reconciling, particularly in the case of serious harm, is more than merely saying 'I'm sorry,'" Rev. James Scott, The United Church of Canada's General Council Officer for Residential Schools, said in a recent interview. "Apology is not the end of the encounter between two peoples, but the beginning of a transformed way of being together. There is a relationship to be restored, a friendship to be rebuilt, a living together to be harmonized." It's a two-way street. There are several initiatives in Montreal and Ottawa Conference. The sweat lodge is one of the gifts of native spirituality that we have been granted. Rev. Lambie is executive-secretary of M&O Conference.

LACHINE, Quebec -- In September 2005, the Montreal and Ottawa Conference Native Concerns Committee hosted its first Sweat Lodge ceremony at Lac Cloutier, on land owned by the Mid-Laurentien United Church. Since that time, there have been four 'sweats' offered each summer. This sacred healing ceremony has been in practice for thousands of years. The purpose usually went far beyond cleaning the body, providing a cure for illness, revitalization for aching muscles, and a sense of identity for Natives participating

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The Sweat Lodge Ceremony
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in and reclaiming their culture. The Sweat lodge is used as a place of teaching, planning, praying, singing, and communing. It offers the possibility to heal the mind, the body, the emotions and the soul. Finally the Sweat lodge is a holy place where we can connect and communicate with Creator (God), the Spirit Helpers (comparable to the angels and others depending on your spiritual or religious practices) and our ancestors (our grandmothers and grandfathers and all the generations who came before us).

It is sometimes a way in which our First Nations offer to share their spirituality with non-Aboriginals, and hence the invitation to the United Church and friends.

Attending a sweat lodge is part of the healing process used by the First Nations People. It is a place to come and be one with the CREATOR GOD, as you know GOD to be. The health benefits of sweat have long been known to include cleansing the toxins out of your body, as extreme heat kills bacteria's and viruses. In conjunction with this physical revitalization, spiritual renewal and purification of the mind, soul and spirit; gaining inner peace, are other important purposes resulting from regular participation at a sweat lodge ceremony.

The lodge is created using 13 saplings (representing the 13 moons) crisscrossing each other, with each intersection being tied with cloth to hold it in place. We then use more saplings to make a circle around the struc-

ture to form the beautiful dome shape structure of the lodge.

The work needed to prepare the Sweat lodge ceremony is shared. Usually this entails cutting the wood, removing the rocks from inside the Sweat lodge structure prior to lighting a new fire for the day's ceremony. A bed of freshly cut cedar branches is then placed on the ground inside and the lodge is covered in dark canvas, blankets and branches to ensure no nature light inside. Also important is the choosing of the Grandmothers and Grandfathers [also known as rocks] in a prayerful manner and the building of the sacred wood



altar. The name of Grandmother and Grandfather refers to those specific rocks that we use in the ceremony because we believe that the rocks are people and hold the knowledge of our ancestors. The number of rocks used in ceremonies varies depending upon the Sweat lodge leaders (also known as Elders or Medicine people) and the intentions of the ceremony. We have used 28, which are removed from the sacred fire 7 at a time and placed in a pit in the center of the lodge. Water is poured on them for the duration of the ceremony, creating a sauna effect of steam.

In our belief system, when we die our bodies go to the Earth Mother and our spirit goes to the Sky Father to be near Creator, Grandfather Sun and Grandmother Moon. When Father Sky cries upon the earth (known as rain, also known as the male water), Mother earth takes this water, along with the ashes of our body, deep within her and moulds them with her fire into these beautiful rocks which then become the holder of our history and our ancestors. When we heat them through ceremonial fire we bring them back to life in a different form and we pray with/for them. If we are focused enough and sensitive enough, we also may receive messages from them.

On the day of the Sweat, the ceremony begins with a smudging ceremony (a process which involves burning herbs and the symbolic washing of the body with the smoke created from those burning herbs), and prayers. Then each person is given a pinch of tobacco to add to the sacred fire heating the 'grandfathers', as they offer prayer. Tobacco is said to be one of the plants with the highest energetic frequencies. It has the power to announce our intentions to other plants, and the smoke of the tobacco travels to Creator. In this way, tobacco informs the Creator of our prayers and intentions.

We enter the lodge crawling, and remain in the lodge until all prayers are completed, which varies depending upon the number of participants and the willingness to open themselves to the power of healing offered by the Creator.

Le 40^e Conseil général – Report from General Council

par David Fines

Editor's note : M&O Conference played an active role at the 40th General Council in Kelowna, BC. The theme was based on the story Jeremiah told about God molding the people of Israel like a potter forms his clay. There were reports on the demographic and financial shape of the United Church and reflections on what the future may hold and a serious debate about Middle East issues. The new Moderator is Mardi Tindal, a lay worker of the church and a broadcaster. David Fines is the Chair of the Conference Communications Committee.

« Descendons chez le Potier » (Jérémie 18,1-6)

L'Église unie fonctionne selon un modèle décisionnel à quatre paliers, et à chacun des niveaux les laïcs tiennent un rôle essentiel : la paroisse, le consistoire, le synode et le Conseil général. Cette assemblée nationale se tient tous les trois ans pour élire un nouveau modérateur, recevoir les rapports importants des diverses Unités de travail et de groupes consultatifs, voter de nombreuses propositions à teneur nationale ou internationale et pour approuver de nouvelles politiques de l'Église.

Le 40^e Conseil général vient d'avoir lieu, du 9 au 15 août 2009, sur les terrains campus d'Okanagan de l'Université de la Colombie-Britannique dans la ville de Kelowna, sur les bords du magnifique lac d'Okanagan. Les quelques 370 délégué-es, constitué-es à en part égale de pasteurs

consacrés et de personnes laïques, sont choisi-es par les treize synodes régionaux de l'Église. De plus, étaient présents à ce rassemblement d'une semaine très intense plus de 300 invités œcuméniques ou internationaux, observateurs, jeunes, enfants, membres du personnel et bénévoles. Le synode Montréal et Ottawa y était représenté par une délégation de 15 personnes qui ont joué bien des rôles d'importance tant dans les commissions que dans les plénières, l'animation des cultes ou les communications.

Le thème du 40^e Conseil général 2009, proposé par le modérateur de l'Église unie David Giuliano, était « Descendons chez le Potier », d'après le récit qui se trouve dans Jérémie 18,1-6, alors que le prophète doit se rendre, en fait « descendre », sur l'ordre de Dieu, chez le potier. Les célébrations sont toujours de qualité au Conseil général et le culte d'ouverture, haut en couleurs, en images et en symbolique, n'a pas fait exception. La cérémonie avait lieu dans un gymnase tout décoré des 450 « drapeaux-prières » envoyés par autant de paroisses de l'Église unie. Elle a débuté par une présentation très touchante d'un chœur d'enfants autochtones qui ont chanté la bienvenue tout en s'accompagnant aux tambours ; une prière aux quatre directions a suivi. Chaque élément de ce culte d'ouverture était inspiré du thème du Conseil général que ce soit une danse liturgique

mimant le fait d'être façonné par Dieu, soit de lire le verset de Jérémie en une dizaine de langues du japonais au portugais et du chinois au tagalog. L'assemblée a même eu droit à une démonstration de poterie sur scène alors que deux artisans ont façonné de l'argile sur leur tour durant la prédication offerte par le modérateur David Giuliano !

Tout en soulignant que c'est sous les mains habiles du potier qu'un tas d'argile informe se métamorphose en divers objets d'art ou utilitaires, ce dernier a insisté que se faire remodeler est pénible, que cet acte de transformation, de re-création que Dieu veut effectuer sur l'Église unie ne peut se vivre sans peine. On ne peut passer sous silence la participation significative des enfants et des jeunes durant ce culte - comme durant tout le Conseil général -, notamment une animation musicale très dynamique du groupe Evolve.

Parmi les principaux rapports qui seront étudiés, en plus des 175 propositions, soulignons l'État de l'Église qui dresse un portrait démographique et financier de l'Église et l'Appel à être l'Église, une réflexion sur une vision de ce que pourrait devenir l'Église unie, un rapport d'Emerging Spirit, d'autres sur l'interculturel ou sur le sens du ministère, de même qu'Une Vision pour les ministères en français dans l'Église Unie du Canada.

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Une place importante a été accordée à la réflexion sur nos relations avec les Premières Nations autant par des témoignages de « survivants » des écoles résidentielles que par compte-rendu sur la Commission Vérité et Réconciliation. On a aussi discuté de l'opportunité de modifier le seau officiel de l'Église unie et les Bases de l'Union), pour inclure, dans ces deux symboles identitaires les Premières Nations du Canada. C'est afin de réussir à traiter les 175 propositions abordant une multitude de sujets et de questions et reçues à travers tous les Synodes, que l'Assemblée du Conseil général de l'Église unie se divise en trois Commissions de travail. Les trois Commissions ont reçu cette année les noms des trois océans qui bordent le Canada : Pacifique, Atlantique et Arctique ; peut-être est-ce pour illustrer, avec une petite touche d'humour, l'immensité du travail qu'elles devaient abattre. Parmi les propositions les plus débattues, il y a eu celles concernant la situation en Palestine/Israël. Après de longues discussions la Commission Atlantique a adopté une résolution plurielle qui ne demandait pas de boycott de l'Église unie contre Israël mais, avec un sentiment d'urgence, a recommandé que les synodes, consistoires, paroisses et ministères communautaires se concertent, dialoguent, étudient et prient, afin de trouver la meilleure façon de mettre un terme à l'occupation illégale du territoire palestinien. Il a aussi demandé à ces instances de

trouver des moyens d'amener ces deux peuples à la réconciliation, moyens pouvant inclure le boycott économique.

Malgré la confirmation d'une nouvelle structure qui fusionnera trois unités (Unité des ministères pastoraux, de présence et de formation, Unité des Ministères et communautés culturellement diverses et Unité des ministères en français) dans une nouvelle équipe de travail (une déception pour la communauté francophone et ses alliés, soulignons l'appui enthousiaste et sans équivoque au rapport de l'UMiF ; selon ; les mots de Neil Wallace, président du synode Montréal et

***« Chers frères
et sœurs,
c'est votre tour
de vous laisser
parler d'amour ! »***

Ottawa : « C'est une excellente chose pour toute l'Église. Avec ce projet, nous avançons dans la bonne direction. »

Les délégué-es au 40^e Conseil général ont choisi madame Mardi Tindal comme nouvelle modératrice qui présidera aux destinées de l'Église unie pour les trois prochaines années jusqu'au prochain Conseil général. Mardi Tindal est la troisième femme laïque à devenir modératrice de l'Église unie. Elle est éducatrice professionnelle actuellement directrice du Centre de formation Five Oaks de l'Église

unie dans la petite ville de Paris en Ontario. Elle a aussi travaillé pour le synode de Hamilton et comme consultante sur les questions de leadership et de développement de programmes au niveau du Conseil général. Et bien sûr plusieurs membres de l'Église la connaissent du fait qu'elle a animé durant une dizaine d'années l'émission Spirit Connection.

Mardi apportera à l'Église son sens de l'organisation et le soin qu'elle apporte dans ses relations avec les autres. Elle est aussi une écologiste convaincue, c'est ce qu'elle a rappelé en conférence de presse peu de temps après son élection. En plus de « poursuivre l'énorme travail qui a été accompli par tant de leaders de qualité », elle s'est engagée à œuvrer au rétablissement « des relations justes avec la Création et avec les autres ».

« On a voulu le Conseil général le plus vert de l'histoire. Nous sommes appelés à protéger la Création. Toutes les actions petites et grandes sont importantes, a-t-elle précisé. » C'est au mois d'août 2009, à Ottawa, qu'aura lieu le 41^e Conseil général de l'Église unie. La délégation du synode Montréal-Ottawa, menée par Barbara Reynolds, responsable du Comité organisateur, accompagnée de John Kelly, président du Consistoire d'Ottawa, ont lancé l'invitation... en français et en anglais ; puis toute la délégation a entonné un enthousiaste : « Chers frères et sœurs, c'est votre tour de vous laisser parler d'amour ! »

Ça promet !

Calvin 500

Editor's Note: This year marks the 500th anniversary of the birth of Jean Gouvin in Noyan in northern France.

Gouvin profoundly and directly influenced two of the founding denominations of the United Church of Canada – the Congregationalists and the Presbyterians – and his teachings deeply affected John Wesley, the first leader of the Methodists, our third founding denomination. Most of the members of our French-language churches were raised in an environment that he helped create. He is better known as Jean (John) Calvin.

There are celebrations around the world to mark the Calvin Jubilee. The World Alliance of Reformed Churches organized an international hymn competition in Calvin's honour. There are exhibitions devoted to him in many cities. A number of books about his life and thought have been published. In Switzerland they have even named a new beer after him!

*To mark the occasion, the United Church of Canada hosted an international conference titled **Rediscovering Calvin** earlier this year at Emmanuel College in Toronto and **The Observer** devoted a two-page article to demolishing seven (conservative) myths that have risen about his teaching.*

***Aujourd'hui Credo** (the church's monthly French-language magazine published by UMiF), has had articles and stories in every issue in 2009 about Calvin and his Jubilee.*

***The Clarion/ le Clairon** is pleased to contribute to the celebrations with a translated summary of some of the articles about the Calvin Jubilee that appeared in **Aujourd'hui Credo**.*

MONTREAL -- Because of Calvin's monumental *Institutes of the Christian Religion*, his huge correspondence, and the up-to 250 sermons per year that he wrote for much of his working life, he is considered one of the great theologians of the Protestant tradition.

But although he attended two universities, he never actually studied theology. He was trained in classics and the law.

The challenging ideas of Martin Luther were widely discussed in France at the time of his studies and in 1534 Calvin experienced what he called "a sudden conversion."

At the time, "heretics" in France were being attacked and killed. Calvin left France for Basel in Switzerland where he helped a cousin translate the Bible from Hebrew and Greek into French and at the age of 26 he published in Latin the first edition of the *Institutes* which was the first one-volume summary of the doctrines of the Protestant Reformation.

By 1526, he was in Geneva where reformer Guillaume Farel had chased out the Roman Catholic authorities. Aside from two productive years in Strasbourg where he married, Calvin was to spend the rest of his life as a working pastor in Geneva.

"I believe Calvin was a great instrument of God; and that he was a wise and pious man."
— ***John Wesley***

For most of his life in Geneva, however, while Calvin was extremely influential he had no official role in civil society. He only obtained the right to vote five years before his death. But he played a major role in helping the city adapt to life without the Roman Catholic Church and its structures and beliefs.

He had frequent disagreements with city authorities about the power of the politicians over the church in spiritual matters. And he had bitter disputes over decisions on government subsidies for deserving people like poet Clement Bourgeois and composer Loys Bourgeois who were creating metrical versions of the Psalms and setting them to music.

Calvin thought the public could have a greater role in worship through the singing of Psalms and the Geneva Psalter developed during his time in the city was the only hymnbook for the French Reformed Church until the 19th century. Three of Bourgeois' tunes are

in *Voices United* – the Canticle of Simeon, the communion hymn *Bread of the World*, and *Comfort, Comfort Now My People* based on Isaiah 40 and called *Genevan 42*.

Calvin wrote constantly and preached more than 5,000 sermons in Geneva which were rapidly reproduced and widely distributed by the new technology of printing. Because of his presence thousands of reformers flocked to the city, many of them refugees from France like Calvin himself and the rest from across Europe, including John Knox from Scotland.

For the Protestant reformers, the only way to counter many teachings of the Roman Catholic Church was to go back to the beginnings, to the Bible. Calvin wrote commentaries on nearly all the books of the New Testament and about half the ones in the Old Testament. As a student of the Greek and Roman classics, he knew the Bible was not letter-perfect. There could be errors in translation or transmission. But the Bible, he believed, is the truth of God and illustrates the alliance between God and the People of God (formerly the People of Israel and now the Christian Church).

In Geneva, the reformers believed as we do today that there were only two sacraments – Baptism and Communion – and that they are signs of spiritual grace. He believed that God would ultimately choose to show mercy to some and treat others with justice (the doctrine of predestination). And a central part of Calvin's faith was built on the idea that only God is absolutely perfect, that penitence consists in total understanding of our own inadequacy before this fact and that God has freely given us a promise of salvation in Christ by grace that we can accept with joyfulness.

Calvin's ability to express his ideas in clear and simple popular language helped build a foundation for Protestant churches around the world.

*A translation and summary of a series of articles written by Francis Higman, former director of the Institut de l'histoire de la Réformation at the Université de Genève, and published over several months in French in **Aujourd'hui Credo**.*

"Integral Preaching in the Emerging Congregation"

Workshop led by Bruce Sanguin

November 5 - 7, 2009

Good preaching still matters. Transformational sermons are central to congregational vitality and mission. This workshop will first explore what is meant by the "emergent" congregational culture. Then, by employing an integral map of reality, we'll see how effective preaching can create a habitat for personal, congregational, moral, and systemic transformation. Together we will explore the practices and disciplines that sustain passionate preaching over the long haul.

Bruce Sanguin has been preaching week in and week out for 22 years in the United Church of Canada, in three different congregations. He has been the minister at Canadian Memorial United Church in Vancouver, BC for 13 years. Congregational culture shifting - creating the conditions in which communities of faith may develop authentic relationships, evolve spiritually, grow in love for one another, and reach out to a hurting world and a broken planet - has been a passion of Sanguin's throughout his ministry. Since he began to embrace and enact evolutionary spirituality and theology, Sanguin has been awakened to hope, in and through the discipline of discerning the new thing Spirit is doing through willing souls.

You can visit his website to listen to a podcast of a recent interview with Joel Pitney of Enlighten Next magazine related to a chapter called "What Colour Is Your Christ."

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Apple Hill's rare organ

APPLE HILL, Ontario -- Zion United Church (Seaway Valley) houses a beautiful and rare vocalian reed organ built in 1884 by S.R. Warren & Son of Toronto, one of Canada's greatest 19th-century organ builders.

In 1925 the minister serving the congregation, Rev. William H. Brokenshire arranged for the purchase of the instrument from his previous pastoral charge, St. Mungo's Church (Presbyterian) in Cushing, Quebec.

The small room behind the organ proves that graffiti is nothing new.

Written largely in pencil on the back of the organ can be found the signatures of the many teenage boys who pumped it by hand before an electric motor was installed in 1939.

Stories abound of boys falling asleep and missing their cue, or disappearing out the little window in the room before the last hymn. One boy in particular must have spent many hours in the cramped space behind the organ when it was at St. Mungo's because his signature is actually carved into the wood: "D.W. Houston, Feb. 12, 1894."

The congregation of Zion United Church is extremely grateful to John and Norma Munro who are dedicated to the upkeep of this beautiful organ. When they return to the family farm near Martintown from their home in North Bay they work diligently at the organ's upkeep. Recently two hours were spent on each rock-maple and rosewood pedal to prepare them for six coats of lacquer.

Many folks have played the organ over the years with Mrs. A.D. Munro having done so for almost 40 years. At the organ's centennial a recital was given by Dr. Bengt Hambraeus of McGill University.

In 1993 Lloyd Hess of Atlanta Georgia also gave a recital describing the organ as "a magnificent instrument."

In August of this year Zion United Church was pleased that John Siderius, Music Director of St. John's Episcopal Church in Hampton, Virginia agreed to perform a fundraising recital on the organ to celebrate the congregations 120th anniversary.

Congregational Leadership: Functionality vs. Spirituality

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An opportunity to reflect upon the calling to leadership with church communities in this time of change.

Keynote Speaker: Rev. Dr. Graham Standish

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- Understanding the Paradigm Shift in Our Context

Contact: office@uccanottawa.org

Change is afoot in Quebec-Sherbrooke

By Clarion staff

SHERBROOKE, Quebec --There were some dramatic developments at the regular spring meeting of Quebec-Sherbrooke Presbytery at the Marie Rivier Retreat Centre (Convent) in Sherbrooke on May 6 and 7, 2009

Four churches asked Presbytery for permission to sell their buildings: Emmanuel (Cowansville Area Pastoral Charge); St. Paul's (Waterloo); North Hatley; and Calvary (Sutton). The buildings have not been sold yet. Three pastoral charges were reconfigured -- St Paul's (Waterloo), Knowlton-Creek and Mountain Valley (Mansonville). St. Paul's was realigned with The Creek, with Rev. David Lambie appointed by Presbytery, starting July 1 for one year, to ministry with both congregations. Knowlton was realigned with Mountain Valley, and the supervisor, Rev. Ryk Allen, was appointed to serve 3/4 time ministry

covering both pastoral charges. North Hatley UC amalgamated with Waterville.

The guest speaker was Rev. Dr. Marvin Anderson, who led a creative consideration and conversation about the rural church. He was very clear: We are called to celebrate who we are, and not to shame at what we aren't.

The United Church in the Eastern Townships of Quebec has roots that go back at least 150 years. At that time, communities built Methodist, Presbyterian and Congregationalist churches as well as those of other denominations to gather people together on the Sabbath for worship.

By the turn of the 20th century, the luxury of having a church building and congregation for each congregation of each denomination was becoming unrealistic. All over North

America a ferment for uniting the different denominations was brewing.

The churches that joined to become our United Church were part of the discussions. Church Union in 1925 was the amazing culmination of about 50 years of change. At the Presbytery meeting, some of the same concerns were echoed as wepresbyters sought to streamline costs and find faithful ways of continuing the witness of faith and the proclamation of scripture that forms us as Christians.

In 1925, our Presbyterian, Methodist and Congregationalist ancestors had to make difficult decisions about what buildings to keep and what buildings to let go. We have been blessed by their trust that they were serving God and making way for a new Spirit in the uniting of their prayers and the release of their holdings.

A Theological Reflection:

By Rev. Wendy Maclean, a member of Emmanuel United Church

COWANSVILLE, Quebec -- Scripture's story of: the Death of Joseph in Genesis 50:22, 24-26 and Joshua 24, verses 32-35 comes to mind.

Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years and saw the third generation of Ephraim's children. Also the children of Makir son of Manasseh were placed at birth on Joseph's knees. Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob." And Joseph made the sons of Israel swear an oath and said, "God will surely come to your aid, and then

you must carry my bones up from this place." So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

And Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem in the tract of land that Jacob bought for a hundred pieces of silver from the sons of Hamor, the father of Shechem. This became the inheritance of Joseph's descendants.

The discussions at the spring gathering of Quebec-Sherbrooke Presbytery made it an historic meeting. Four congregations have asked the court of Quebec Sherbrooke Presbytery for permission to sell their buildings. Four congregations

were reconfigured into shared ministries, with different partners.

We are setting out on a new road.

This is not the first time for the church and will not be the last time. Our roots and stories go back two or three thousand years. We have celebrated our stories, and struggled to find ways to continue our ministries together. We have rejoiced and lamented about our church buildings.

The Church as we know it in the Townships is more than 150 years old. This is a very young model of how to be disciples of Christ.

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As we contemplate our future, I am reminded of Joseph bringing his great-grandchildren to sit on his knee for a blessing and a vow before they set out from Egypt.

They will look back on their days in Egypt with longing:

“Remember the food we had?” they will ask. “Remember the work we did?” Remember how easy it was?

They will forget the reasons that made life unbearable for them in the slavery of Egypt.

Joseph makes them promise to carry his bones with them on their journey, to the Promised Land.

“God will surely come to your aid.” He told them.

God has not miraculously restored the old ways. This has not been the way to new life.

We are being asked to trust God, as we come to an understanding of what it means to live together as the Risen Body of Christ.

May God bless us as we move forward in faith.

Carry My Bones: A Promise and a Blessing

By Rev. Wendy Maclean

Joseph says:
Carry my bones from this place.
Bring my dreaming, hoping spirit
With you, as you move on.
God will surely come to your aid.
Take my bones, and go.

We answer:
We will go, yes, mais oui,
fold our tents, pack our dishes
make our lunch
and go. We will close the doors, yes, mais oui,
but we won't close
our hymnbooks
we won't close
our Bibles
We will put on the Gospel
with our shoes
We'll carry your bones
in our pack.
Keep us dreaming as we move.

Joseph says:
Carry my bones from this place.
Let stories be your bricks
Let bread and cup
Be your windows
Let prayer be your doors
Set your table
under the heavens
Make your home
with your neighbour
Picnic with your ancestors
and your children will follow
with the lemonade.

Carry my bones from this place
God will surely come to your aid.

The Clarion/Le Clairon is inserted three times a year in The United Church Observer “to tell our story and share our faith so as to further God’s purpose” in the Montreal and Ottawa Conference.

Our copy deadline for the February 2010 issue is December 20, 2009.

The next meeting of the editorial board will be at 10:30 am on December 21st in Montreal at St. James United Church.

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www.montrealandottawaconference.ca