CURRICULUM GR. 9-12

CHURCH APOLOGIES

Grade 10

MAIN IDEA

In the 1870's, the Government of Canada partnered with Anglican, Catholic, United and Presbyterian churches to establish and operate boarding and residential schools for Aboriginal (First Nations, Inuit, and Métis) children...The intent of the Residential School System was to educate, assimilate, and integrate Aboriginal people into Canadian society'. http://1000conversations.ca/?page_id=48

As early as 1986, the churches directly involved with the administration of the residential schools have apologized to the Aboriginal People of Canada. These churches have also been a part of the reconciliation and healing process. In this lesson, students will have the opportunity to explore the apologies given by three church groups and write reflective paragraphs. Students will also explore the healing initiatives and discuss the lack of apology from the Catholic Church.

ONTARIO SPECIFIC EXPECTATIONS Students will...

NATIVE STUDIES

- Identify issues currently affecting Aboriginal peoples and the responses of local and national leadership to these issues.
- Use correctly terms related to the discussion of relationships involving Aboriginal peoples.

MATERIALS	RESOURCES & SOURCES
Computer	Anglican Church Apology (1993)
Internet	http://archive.anglican.ca/rs/
internet	Anglican Healing Fund
Handouts	http://www.anglican.ca/healingfund/
Rubric	Presbyterian Church Apology (1994)
	http://www.rememberingthechildren.ca/press/pcc-confession.htm
	Presbyterian Healing and Reconciliation:
	http://www.presbyterian.ca/healing
	United Church Apologies (1986 and 1998)
	http://www.united-church.ca/beliefs/policies/1986/a651
	http://www.united-church.ca/beliefs/policies/1998/a623
	United Church Healing Fund
	http://www.united-church.ca/funding/healing



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RESOURCES & SOURCES

Canadian Conference of Catholic Bishops http://www.cccb.ca/site/eng/media-room/files/2630-apology-on-residential-schools-by-the-catholic-church

Pope expresses 'sorrow' for abuse at residential schools http://www.cbc.ca/news/world/story/2009/04/29/pope-first-nations042909.html

Additional websites:

Day of the Apology – Prime Minister Stephen Harper's Apology http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649

ACTIVITIES

- 1. Have a class discussion reviewing Prime Minister Stephen Harper's apology.
 - What impact did the apology have on Aboriginal People?
 - How does hearing "I'm Sorry" make people feel?
 - What does an apology provide?
- 2. Inform the students that prior to Stephen Harper's apology, all but one of the churches involved in the administration of the residential schools have apologized to the First Nations, Inuit and Metis peoples of Canada.
 - Distribute handouts of church apologies, tell the students they must chose 2 apologies and write reflective paragraphs for each. (If students choose the United Church, they must read both apologies but reflect on them as one).
 - Provide students with handouts of **How to Write a Reflection Paragraph** as well as the **Reflection Paragraph Rubric**.
- 2. Tell the students they will visit the Anglican, United and Presbyterian websites to discover ways these churches are trying to help residential school Survivors. Provide students with the **Church Healing Funds** handout and **Short Answer Rubric**.
- 3. Ask the students if they have noticed whether or not there is a church so far that hasn't apologized? *The Catholic Church*

Read aloud the article **Pope expresses 'sorrow' for abuse at residential schools.**



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Discuss whether or not you think the Pope actually apologized. (According to Phil Fontaine the word 'apology' was never used but he felt the Pope was sincere).

5. Read Apology on Residential Schools by the Catholic Church.

- What were the reasons why the Catholic Church as a whole has not formerly apologized? (Each diocese is responsible for its own actions, the Catholic Church as a whole was not associated with the residential schools).
- Ask students how does it make you feel to hear the Catholic Church has not officially apologized? Tell students that some individual dioceses have apologized.

ASSESSMENT

Summative: Reflection Paragraph Rubric

Summative: Short Answer Rubric

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HANDOUT

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Name:	

HOW TO WRITE A REFLECTION PARAGRAPH

STEPS TO WRITE A REFLECTION PARAGRAPH

Opening Sentence (1)

Introductory or topic sentence

Explanatory/ Exploratory Sentences (1-3)

Explains and explores your views on the topic

Evidence Sentences (1-4)

Provides evidence for the point being made in the paragraph.

Conclusion/Synthesis Sentences (1-2).

Concludes and summarizes the main idea of your paragraph.

Adapted from Source: http://www.cathedralcatholic.org/faculty.../Reflective paragraph.doc

TIPS ON WRITING A REFLECTION PARAGRAPH

A reflection paper cites your reactions, feelings and analysis of an experience in a more personal way than in a formal research or analytical essay.

Thoughts and Reactions

When writing a reflection paragraph on literature or another experience, the point is to include your thoughts and reactions to the reading or experience. You can present your feelings on what you read and explain them. Your reflection paragraph should be cohesive and refer directly to the specific passage or quote in the material that inspired this feeling. You can include personal experience in a reflection paragraph, but do not depend on it; base your reactions and reflections on the material that is your subject.

Don't Summarize

Do not use a reflection paragraph simply to summarize what you have read or done. The idea of a reflection paper is to write a paragraph describing your reactions and analysis to a reading; it is more formal than a journal entry, so leave out informal language and form.

Adapted from Source: http://www.ehow.com/way_5184362_tips-writing-reflection-paper.html#ixzz2KSZMo2eU

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HANDOUT

Name:		
Name:		

PRESBYTERIAN CHURCH

The confession of the Presbyterian Church as adopted by the General Assembly, June 9th, 1994

The Holy Spirit, speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the word of God. We understand our mission and ministry in new ways in part because of the testimony of Aboriginal peoples.

- We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the Church we love. We do this, out of new understandings of our past not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.
- We acknowledge that the stated policy of The Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet molded in our image was to be discovered and exploited. As part of that policy we, with other churches, encouraged the Government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the Church's complicity in this policy we ask forgiveness.
- We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.
- We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal
 peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, "If
 they could be like us, if they could think like us, talk like us, worship like us, sing like us, and
 work like us, they would know God and therefore would have life abundant". In our cultural
 arrogance we have been blind to the ways in which our own understanding of the Gospel has

CURRICULUM GR. 9-12

HANDOUT PRESBYTERIAN CHURCH Continued...

been culturally conditioned, and because of our insensitivity to aboriginal cultures, we have demanded more of the Aboriginal people than the gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the Church's presumption we ask forgiveness.

- We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada agreed to take the children of Aboriginal peoples from their own homes and place them in Residential Schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices, which were foreign to Aboriginal peoples, and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the Church's insensitivity we ask forgiveness.
- We regret that there are those whose lives have been deeply scarred by the effects of the mission
 and ministry of The Presbyterian Church in Canada. For our Church we ask forgiveness of
 God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards
 helping them to heal.
- We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is
 our hope that those whom we have wronged with a hurt too deep for telling will accept what
 we have to say. With God's guidance our Church will seek opportunities to walk with
 Aboriginal peoples to find healing and wholeness together as God's people.

Source: http://www.rememberingthechildren.ca/press/pcc-confession.htm



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HANDOUT

Name:		

UNITED CHURCH

United Church Social Policy Positions – Apology to First Nations Peoples (1986)

Rt. Rev. Robert Smith

Long before my people journeyed to this land your people were here, and you received from your Elders an understanding of creation and of the mystery that surrounds us all that was deep, and rich, and to be treasured.

We did not hear you when you shared your vision. In our zeal to tell you of the good news of Jesus Christ we were closed to the value of your spirituality.

We confused Western ways and culture with the depth and breadth and length and height of the gospel of Christ.

We imposed our civilization as a condition for accepting the gospel.

We tried to make you be like us and in so doing we helped to destroy the vision that made you what you were. As a result you, and we, are poorer and the image of the Creator in us is twisted, blurred, and we are not what we are meant by God to be.

We ask you to forgive us and to walk together with us in the Spirit of Christ so that our peoples may be blessed and God's creation healed.

Source: http://www.united-church.ca/beliefs/policies/1986/a651

Apology to Former Students of United Church Indian Residential Schools, and to Their Families and Communities (1998)

From the deepest reaches of your memories, you have shared with us your stories of suffering from our church's involvement in the operation of Indian Residential Schools. You have shared the personal and historic pain that you still bear, and you have been vulnerable yet again. You have also shared with us your strength and wisdom born of the life-giving dignity of your communities and traditions and your stories of survival.

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HANDOUT UNITED CHURCH Continued...

In response to our church's commitment to repentance, I spoke these words of apology on behalf of the General Council Executive on Tuesday, October 27, 1998:

"As Moderator of The United Church of Canada, I wish to speak the words that many people have wanted to hear for a very long time. On behalf of The United Church of Canada, I apologize for the pain and suffering that our church's involvement in the Indian Residential School system has caused. We are aware of some of the damage that this cruel and ill-conceived system of assimilation has perpetrated on Canada's First Nations peoples. For this we are truly and most humbly sorry.

"To those individuals who were physically, sexually, and mentally abused as students of the Indian Residential Schools in which The United Church of Canada was involved, I offer you our most sincere apology. You did nothing wrong. You were and are the victims of evil acts that cannot under any circumstances be justified or excused.

"We know that many within our church will still not understand why each of us must bear the scar, the blame for this horrendous period in Canadian history. But the truth is, we are the bearers of many blessings from our ancestors, and therefore, we must also bear their burdens."

Our burdens include dishonouring the depths of the struggles of First Nations peoples and the richness of your gifts. We seek God's forgiveness and healing grace as we take steps toward building respectful, compassionate, and loving relationships with First Nations peoples.

We are in the midst of a long and painful journey as we reflect on the cries that we did not or would not hear, and how we have behaved as a church. As we travel this difficult road of repentance, reconciliation, and healing, we commit ourselves to work toward ensuring that we will never again use our power as a church to hurt others with attitudes of racial and spiritual superiority.

"We pray that you will hear the sincerity of our words today and that you will witness the living out of our apology in our actions in the future."

The Right Rev. Bill Phipps Moderator of The United Church of Canada

Source: http://www.united-church.ca/beliefs/policies/1998/a623



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HANDOUT

Name:		

ANGLICAN CHURCH

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.

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HANDOUT ANGLICAN CHURCH Continued...

Name:

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.

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.

Source: http://www.anglican.ca/relationships/trc/apology/english



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ASSIGNMENT

Name:				
CHURCH HEALING FUNDS				
ways the churches are trying to help residential school				
http://www.anglican.ca/healingfund/				
http://www.presbyterian.ca/healing				
http://www.united-church.ca/funding/healing				
aided in the healing and reconciliation process.				
elp aid the healing process? Explain.				
rches can help? Explain.				

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READ ALOUD

POPE EXPRESSES 'SORROW' FOR ABUSE AT RESIDENTIAL SCHOOLS

AFN's Fontaine says he hopes statement will 'close the book' on apologies issue

Last Updated: Wednesday, April 29, 2009 | 9:45 PM ET CBC News

Pope Benedict XVI expressed "sorrow" to a delegation from Canada's Assembly of First Nations on Wednesday over the abuse and "deplorable" treatment that aboriginal students suffered at residential schools run by the Roman Catholic Church.

In a statement, the Vatican said the Pope "offered his sympathy and prayerful solidarity" to those whose anguish was caused by some church members. The comments came during a private audience with the delegation, which included Assembly of First Nations Leader Phil Fontaine, aboriginal elders and residential school survivors.

During the meeting in the Vatican's Paul VI auditorium, which was also attended by Canadian Catholic Church representatives, the Pope emphasized that "acts of abuse cannot be tolerated in society," the statement said.

About 150,000 First Nations, Inuit and Métis children were taken from their families to attend the schools from as early as the 19th century to 1996. Missionaries ran most from the Catholic, Anglican, Presbyterian and United churches.

Following the meeting, Fontaine, who is also a residential school survivor, called the Pope's words a "very significant statement."

While he said it did not amount to an official apology, Fontaine told CBC News he hoped the expression of regret would "close the book" on the issue of apologies for residential school survivors.

"The fact that the word 'apology' was not used does not diminish this moment in any way," he said.
"This experience gives me great comfort."

Fontaine added it was important to note the delegation came to the Vatican at the invitation of Benedict himself.

"We never thought for a moment we would be here to be received by the Holy Father to talk about an experience that has caused so much pain and suffering with so many," he said.

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READ ALOUD continued...

Statement made in private

The Vatican stressed it was a private audience and no cameras or recording would be permitted, the CBC's Peter Armstrong reported on Wednesday from Vatican City.

The Pope spoke in Italian and had his words translated into English by an aide, said Edward John, grand chief of the First Nations Summit in British Columbia, who also attended the meeting.

John said the Pope acknowledged the suffering of those who are still living with the consequences of their experiences at the schools.

"I think in that sense, there was that apology that we were certainly looking for," John told CBC News.

"This is a message that needs to be heard in every church, in every parish across the country, and we are hopeful that the clergy in Canada will take this message and repeat it in every one of these churches in every parish."

Pope 'spoke from the heart': Canadian archbishop

Archbishop James Weisgerber, president of the Canadian Conference of Catholic Bishops, said the Pope was "very attentive" and "spoke from the heart" during the half-hour meeting.

"He responded without notes, which indicated to me that he knew very well the situation," Weisgerber told CBC News. "It was so clear that this was a very important issue for him."

Weisgerber also said he hoped the historic meeting would "jolt" people into recognizing the importance of the legacy of residential schools and draw attention to the poverty and racism some aboriginal Canadians face to this day.

"The Catholic Church has got to be involved in working to help the aboriginal people be recognized, and to end a lot of the injustice," he said.

Truth and reconciliation commission in limbo

The Catholic Church administered three-quarters of residential schools across Canada, but has yet to apologize for the rampant abuse suffered by many of the 90,000 former students still alive.

Other Christian denominations implicated in abuse at residential schools have already apologized — the Anglican Church in 1993, the Presbyterian Church in 1994 and the United Church in 1998.

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READ ALOUD continued...

Prime Minister Stephen Harper also offered an apology on behalf of the government of Canada in the House of Commons last year.

There were about 130 such schools in Canada — with some in every territory and province except Newfoundland, Prince Edward Island and New Brunswick.

In September 2007, the government formalized a \$1.9-billion compensation plan for victims. The Catholic Church alone paid some \$79 million, the Canadian Conference of Catholic Bishops said.

The government also established a truth and reconciliation commission to examine the legacy of the residential schools.

However, the commission has been in limbo since October 2008, when Justice Harry LaForme resigned as its chairman.

Its remaining commissioners, Claudette Dumont-Smith and Jane Morley, announced in January that they will step down effective June 1.

A selection committee led by former Supreme Court justice Frank Iacobucci and comprising aboriginal and church leaders is in the process of finding new commissioners.

The First Nations' audience at the Vatican takes place less than a month before a National Day of Healing and Reconciliation in Canada.

Source: http://www.cbc.ca/news/world/story/2009/04/29/pope-first-nations042909.html

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HANDOUT

Name:		

APOLOGY ON RESIDENTIAL SCHOOLS BY THE CATHOLIC CHURCH

The Catholic community in Canada has a decentralized structure. Each Diocesan Bishop is autonomous in his diocese and, although relating to the Canadian Conference of Catholic Bishops, is not responsible to it.

Approximately 16 out of 70 Catholic dioceses in Canada were associated with the former Indian Residential Schools, in addition to about three-dozen religious communities. Each diocese and religious community is legally responsible for its own actions. The Catholic Church as a whole was not associated with the Residential Schools, nor was the Canadian Conference of Catholic Bishops.

These are the reasons why an apology on Residential Schools has not been made by the Canadian Conference of Catholic Bishops or in the name of the Catholic Church in Canada.

However, in a brief submitted to the Royal Commission on Aboriginal Peoples in November 1993, the Canadian Conference of Catholic Bishops did acknowledge that "various types of abuse experienced at some residential schools have moved us to a profound examination of conscience as a Church."

Already in 1991, Canadian Catholic Bishops and leaders of men and women religious communities had issued a statement that "We are sorry and deeply regret the pain, suffering and alienation that so many experienced" at the Residential Schools.

There have been, and continue to be, numerous initiatives by Catholic agencies and institutions in Canada to help heal the sufferings of the Aboriginal Peoples. The process of healing and reconciliation is ongoing.

Here are some of the apologies that have been made over the years by Catholic organizations in Canada.

- <u>Statement by the National Meeting on Indian Residential Schools</u> Saskatoon, Saskatchewan March 13-15, 1991
- Extract of <u>Let Justice flow like a Mighty River</u>, Brief by the CCCB to the Royal Commission on Aboriginal Peoples, 1995
- The Missionary Oblates of Mary Immaculate An Apology to the First Nations of Canada by the Oblate Conference of Canada 24 July 1991

 $Source: \ \underline{http://www.cccb.ca/site/eng/media-room/files/2630-apology-on-residential-schools-by-the-catholic-church$

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RUBRIC

Name:		

REFLECTION PARAGRAPH

Categories	Level 1 (50-59%)	Level 2 (60-69%)	Level 3 (70-79%)	Level 4 (80-100%)
Content: Topic is covered in depth.	Content is minimal or there are several factual errors.	Includes essential information but there are 1-2 factual errors.	Includes essential knowledge about the topic.	Topic is covered in depth with details and examples.
Organization & Neatness: How the work is presented and organized.	The work appears sloppy and unorganized. It is hard to know what information goes together.	The work is presented in an organized fashion but may be hard to read at times.	The work is presented in a neat and organized fashion that is usually easy to read.	The work is presented in a neat, clear, organized fashion that is easy to read.
Writing Conventions: Spelling, punctuation, grammar and complete sentences.	Displays over five errors in spelling, punctuation, grammar and sentence structure.	Displays three to five errors in spelling, punctuation, grammar and sentence structure.	Displays one to three errors in spelling, punctuation, grammar and sentence structure.	Displays no errors in spelling, punctuation, grammar and sentence structure.
Application: Explanation in their paragraph is detailed and clear.	Explanation is difficult to understand and is missing several components OR was not included.	Explanation is a little difficult to understand, but include critical components.	Explanation is clear.	Explanation is detailed and clear.

Note: A student whose achievement is below Level 1 (50%) has not met the expectations for this assignment or activity.

This Rubric has been modified from:

 $\underline{http://www.christythompson.wikispaces.com/.../Reflection+Paragraph+Rubric.do...}$

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RUBRIC

Name:	

SHORT ANSWER

Categories	Level 1 (50-59%)	Level 2 (60-69%)	Level 3 (70-79%)	Level 4 (80-100%)
Content: Answering questions.	Answers are partial or incomplete. Key points are not clear. Question was adequately answered.	Answers are not comprehensive or completely stated. Key points are addressed but not well supported.	Answers are accurate and complete. Key points are stated and well supported.	Answers are comprehensive, accurate and complete. Key ideas are clearly stated and well supported.
Organization: Answers are clearly thought out and articulated.	Organization and structure detract from the answer.	Inadequate organization or development. Structure of the answer is not easy to follow.	Organization is mostly clear and easy to follow.	Well-organized, coherently developed and easy to follow.
Writing Conventions: Spelling, punctuation, grammar and complete sentences.	Displays over five errors in spelling, punctuation, grammar and sentence structure.	Displays three to five errors in spelling, punctuation, grammar and sentence structure.	Displays one to three errors in spelling, punctuation, grammar and sentence structure.	Displays no errors in spelling, punctuation, grammar and sentence structure.
Application: Share knowledge and understanding in the assignment and presentation.	Shares knowledge and understanding of the assignment and presentation with limited effectiveness.	Shares knowledge and understanding of the assignment and presentation with some effectiveness.	Shares knowledge and understanding of the assignment and presentation with considerable effectiveness.	Shares knowledge and understanding of the assignment and presentation with a high degree of effectiveness.

Note: A student whose achievement is below Level 1 (50%) has not met the expectations for this assignment or activity.

This Rubric has been modified from RCampus:

http://www.rcampus.com/rubricshowc.cfm?sp=yes&code=E33X44