

## ‘Saddened, angered’: Wall

Dean responds to CoGS decision to attend ACC meeting in Nottingham

By DIANA HUTTON  
 Editor

The debate over whether to send Canadian representatives to the meeting of the Anglican Consultative Council (ACC) in England this month was “difficult” for Niagara Dean Peter Wall.

“It was a tough change for me to make,” the dean admitted. “There were many wanting us to go. Many members of the Faith and Worship Committee strongly urged us to go and participate.”

In the end, members of the Council of General Synod (CoGS) decided to honour a request from Anglican primates that the Canadian and American churches “voluntarily withdraw” from the ACC. Compliance would be seen by some as a step toward restoring unity within the Anglican Communion, fractured by the issue of same-sex blessings in New Westminster and the ordination of a gay bishop in New Hampshire.

There were strong feelings on both sides. The original motion, submitted by Dean Wall and Bishop Michael Ingham of New Westminster, urged CoGS to decline the primates’ request. Canon Robert Falby of Toronto and Archbishop John Clarke of Rupert’s Land introduced the amendment that recommended otherwise.



DEAN  
 PETER WALL

### ‘Stand in solidarity’

“I heard and understood both sides,” Dean Wall said. “I now understand how important it is for us to be there and to do what is asked of us. We prayed well and we are prepared to stand in solidarity over this decision, which was a compromise.”

Dean Wall said he remains “a little angered” that the Anglican Church in North America is “constantly called to account” for actions that fall within the structure of the Anglican Communion.

CoGS will send three representatives from the Anglican Church of Canada “to attend but not fully” participate in the meeting of the international ACC. They include Sue Moxley, suffragan bishop of Nova Scotia and Prince Edward Island and the Canadian Church’s episcopal (bishop) delegate to the ACC, Canon Allen Box, the clergy representative, and Suzanne Lawson, the lay delegate.

“What I heard (at CoGS) was that we needed to take the high road,” Dean Wall said. “My fear ultimately was that if we had not acceded to the primates’ request, other Anglican churches might not show up at the table. I had a great sense of fear about that.”

CoGS’ decision “lives up to what was asked of us by the primates,” but at least for the dean, it wasn’t reached without some regret.

### ‘Saddened’

“I’m saddened because I think a lot of people will see this as fence-sitting, or taking the polite, Anglican way out, or not staking our opinion,” he said. “I’m particularly saddened that this is the issue characterizing the Church.”

Dean Wall said the Anglican Church in Canada and the U.S. are “doing some wonderful things” in many countries, yet they are “constantly in the news for the negative.”

He said the energy expended on the issue of blessing same-sex marriage has been “exhaustive”.

“We could be spending more time and resources on issues of child poverty, social justice, evangelism, proclaiming the Good News to all people,” he said. “It’s really too bad we’re stuck on this.”

Each church has been given an hour and a half to “set out the thinking behind the recent actions of their provinces” on human sexuality. CoGS – the church’s governing body between triennial meetings of General Synod – agreed to send representatives to the “consultation” and asked the primate to name the participants.

The Episcopal Church in the United States voted to withdraw from “official participation” in the meeting but said its members would be present “to listen to reports on the life and ministry we share across the Communion and to be available for conversation and consultation.”

## AWARE Conference 2005



Photo by Jill Wormald

RUTH WRIGHT, music worship leader at Faith Community Church in Alliston, along with five team members, lead AWARE participants in beautiful worship music during the 13th annual AWARE Weekend, April 29 to May 1 at Guelph Bible Conference Centre. For story and more photos, please see page 7.

## HRH Sophie Wessex visits St. Catharines

Accepts appointment as first Colonel in Chief for Lincoln-Welland Regiment

By DIANA HUTTON  
 Editor

She may be royalty, but Her Royal Highness the Countess of Wessex will be recognized June 4 as Colonel in Chief of the Lincoln-Welland Regiment while she’s “out in the field” participating in military exercises in full combat uniform with other soldiers.

“She’s a good sport,” said Ian Purdie, honorary colonel of the Lincoln-Welland.

The wife of Prince Edward, Princess Sophie – or Sophie Wessex – will be in Canada June 4-5 to celebrate Canadian Armed Forces Day.



HRH SOPHIE  
 Countess of Wessex

At a gala dinner in Niagara-on-the-Lake June 4, the princess will be officially recognized as the regiment’s first Colonel in Chief. She accepted the appointment Oct. 12.

She’ll attend a Celtic Sunday service June 5 at St. George’s, St. Catharines – the regiment’s garrison church – where she’ll read the second lesson.

And then it’s off to Montebello Park, in St. Catharines, for an inspection of the entire Welland-Lincoln regiment. The public is invited to the event.

Mr. Purdie, a member of St. George’s, who commanded the Lincoln-Welland in 1974-78 and 1986-88, said everyone is looking forward to the princess’ visit.

“I’ve met royals before,” he said, “but this is special. I’ll be her constant companion. Not bad for a boy from Timmins.”

# Youth delegates create own council

*Youth Synod 2005 gives voice to concerns of young Anglicans*

By CHRISTYN PERKONS

Delegates to Youth Synod 2005 have put the wheels in motion for the creation of a Youth Synod Council.

The council would be modeled after Synod Council, which meets monthly, except during the summer. Work on a youth council will begin meeting in the fall.

Currently, youth delegates meet only once a year to discuss issues surrounding the church.

In often heated and passionate debates, delegates at Youth Synod 2005, provided a variety of strong motions, including the One Tonne Challenge, HIV/AIDS, Missile Defence Plan, the Refugee Appeal Process and the Windsor Report.

Debate was vigorous and challenging, and many first time delegates spoke to the motions.

Many motions passed require follow up from the delegates so they will be busy with petitions, contributing funds, and supporting education opportunities.

As well, the newly formulated Youth Synod Council will support delegates in following up on motions.

## Late spring

Youth Synod begins in the late spring as Joyce Wilton and I (Christyn Perkons), diocesan program consultants, confirm the location, meet with interested parishes to discuss facility layout, volunteer commitment.

Once a parish is committed, a consultant and a Youth Synod co-



YOUTH SYNOD DELEGATES pose for a group photo.

ordinator, currently Courtney Evers, meet with the rector and interested host parish volunteers to begin site planning.

This group focuses on everything from food planning, signage, swim break and night staff to toilet paper and garbage bags. They meet regularly from January to April with a variety of volunteers.

Thanks to volunteers from Holy Trinity Welland for an exceptionally well-done job at Youth Synod 2005.

Other parishes often take on

some of the responsibilities. Our thanks go out to All Saints, Welland and St. David's, Welland.

At the same time, the other Youth Ministry consultant and the Motions Development Co-ordinator, currently The Reverend Stephen Murray, assemble a team of youth who have expressed an interest in writing motions. They, too, meet monthly from January to April brainstorming, developing motions, fine tuning them and creating information pages as background material.

Delegates, ages 13 to 21, are elected each year at parish vestry meetings. Each parish is permitted to send up to three delegates.

Delegates receive motions along with other information in April, and they are encouraged to meet with their parish priests prior to Youth Synod. Each year, more than 120 delegates representing approximately 60 parishes register to attend.

The early part of Friday evening is devoted to community building. There is Synod 101, the basics, for new delegates, and Synod 201, the finer points of debate, for returning delegates.

This year's guest speaker Nic Armstrong engaged delegates with a humorous and thought provoking monologue about significant learnings in his life.

The evening concluded with a quiet worship service.

## Synod Proper sessions

Saturday is dedicated to the Synod Proper sessions. This year there were three sessions.

Opening remarks were made by Chair Jackie Pidduck, and Chancellor, the Reverend Dr. Steve Hopkins and debate commenced.

Regional Deans – the Rev. David Anderson, Brock, the Rev. Kathy Morgan, Mohawk, and the Rev. Stuart Pike, Lincoln – attended as invited observers.

They commented positively on the passion and compassion of the delegates. (The minutes from the proceedings are available at

www.zipsqueal.com under the Youth Synod button.)

As well as the work of debate, delegates had an afternoon swim at Brock University, and an evening dance organized by Lori Bodner, Youth Ministry worker at several south Niagara Peninsula churches.

The NYC Band played for an early evening Eucharist and the Youth Synod community – and the nave – rocked!

Sunday is always a time for the Youth Synod community to worship with the host community, and Holy Trinity parishioners embraced the youth and the Road Show

***'You have changed many minds this weekend. If you are representative of what teenagers are really like, then my future and your future are in very good hands.'***

band wholeheartedly. At the conclusion of Youth Synod, delegates are charged with the responsibility of returning to their parishes to report on both their experience and the proceedings.

And the cycle continues. Joyce and I are in conversation with parishes about hosting Youth Synod 2006.

Donna Manning, Food Coordinator from Holy Trinity, was impressed by youth delegates.

"The newspapers are full of stories about troubled teenagers and the trouble teenagers get into. We tend to think that all teenagers are like that.

"You have changed many minds this weekend. If you are representative of what teenagers are really like, then my future and your future are in very good hands."



YOUTH SYNOD DELEGATES vote on a motion on the table.

# First ever internship will assist in Outreach, Program departments

By CHRISTYN PERKONS

The average age at the Diocesan Resource Centre dropped slightly last month with the addition of Bill Mous, Order of Niagara, who is undertaking a part-time internship there.

The internship, the first of its kind, is funded by the Canada Millennium Scholarship Foundation.

Funding is intended to give National Excellence Award recipients, who have recently completed their undergraduate degrees, an opportunity to build on academic and community work through in-service learning experience in non-governmental charitable organizations, such as the Diocese of Niagara.

Bill, who graduates from McMaster University on June 7 with an Honours Bachelor of Science degree, will be working on projects for both the Division of Outreach and the Program department.

A member of the Diocesan Outreach committee for the past four years, Bill will utilize his knowledge of outreach in this diocese to create a four-page Outreach supplement. It will appear in the September issue of the Niagara Anglican.

The supplement will celebrate and share the many success stories of the outreach ministries within our diocese.

The supplement will also highlight the highly successful Outreach Symposium that was held recently at St. James, Dundas.

In keeping with the spirit of the New Niagara, Bill's work with the Program Department will revolve around developing a strategy for facilitating co-operation between nearby parishes in various aspects

of youth ministry.

Bill brings with him a rich background of skills related to youth ministry as a staff member of the Niagara Youth Conference and as an active diocesan youth ministry volunteer.

In this role Bill will be consulting with several groups of cluster parishes throughout the diocese to listen to their needs and assess the opportunities for cooperation in youth ministry projects.

This work is particularly important for parishes with only one or two youth of a particular age, so that youth don't feel disconnected from the

Church.

The National Excellence Award was created by the Government of Canada as a millennium initiative to recognize excellence among graduating high school students in four areas: leadership, community involvement, innovation and academic achievement.

Bill was awarded the prestigious excellence award in 2001 along with 100 other recipients from across Canada.

Bill will also be helping to design a youth-ministry census, available on the diocesan website to get a better sense of youth ministry as it happens throughout our diocese.

Bill's work will end in mid-August and the fruits of his labour will be seen in the Niagara Anglican's September edition.

In addition, Bill's diocesan-wide youth ministry consultations will be used by program consultants, Joyce Wilton and Christyn Perkons, to support youth ministry at the local level.

Bill plans to attend Trinity University College in the fall to begin his Masters of Divinity degree.



**BILL MOUS**  
Internship



Photo by Ted Manning

## Community Club helps out

Rudy De Rose President of Club Capri in Thorold presents The Rev. Dr. Cathie Crawford Browning and Fred Neale (St. John's Thorold) a cheque for \$ \$1,905 from a sold out Pasta Dinner fundraiser held May 1 at Club Capri, which donated the entire proceeds from the event.

## St. Luke's Youth host traditional conference

St. Luke's (Hamilton) Youth Group is hosting the St Michael's Youth Conference one-day information/Preparatory day on June.

Young people in high school who are tuned into a classical type of Anglican Youth Conference should check out the conference at <http://www.geocities.com/stmikesontario/>

### Parish Picnic

Immediately following the 10 a.m. service at Burgoyne Woods on June 19, St. George's parish, St. Catharines, holds its parish picnic.

Bring your own lunch and drinks. The parish will supply snacks for the kids. Join in for games, fun and fellowship!

A monthly Senior's program co-sponsored by St. Philip's The

Apostle, Burlington, and St. Stephen's United Church, brings shut-in seniors together for activities, lunch, companionship and great topics of discussion.

Program co-ordinators are currently seeking a cook and a co-

ordinator, both to start in September.

Volunteers are always welcomed and in need.

For more info call St. Philip's at (905) 336-7212.

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The Cursillo journey typically starts with a 3-day weekend experience of living in Christian community, developing a deeper understanding of what it means to be Christian, and discovering your personal calling in the church. Weekends are held in the spring and fall each year.

If you would like more information on Cursillo:

- visit our website - [www.niagaracursillo.org](http://www.niagaracursillo.org)
- join us at one of our monthly gatherings (called an Ultreya) in your region, or attend one of our educational events. Dates and locations can be found on our website under Ultreyas and Coming Events, or on the Niagara Diocese website ([www.niagara.anglican.ca](http://www.niagara.anglican.ca)) under Parishes - Events
- contact either our Spiritual Director: Rev. Susan Wells 905-547-8851, [Spiritual.Director@niagaracursillo.org](mailto:Spiritual.Director@niagaracursillo.org); or Lay Director: Brian Galligan 905-875-2800, [Lay.Director@niagaracursillo.org](mailto:Lay.Director@niagaracursillo.org)

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## Happy Anniversary! St. John The Divine, Cayuga

Is celebrating its 168th Anniversary

June 12th, 2005

at the 11 a.m. service

The Rev. Canon Michael

Patterson, Director of

Evangelism, is preaching.

Everyone is invited, especially present & past parishioners.

An interactive lunch follows.



# Editorial

## Canada's presence at ACC vital

Members of the Council of General Synod (CoGS) chose wisely in May when they decided to send representatives, even if not to fully participate, to the Anglican Consultative Council (ACC) meeting this month in Nottingham, England.

The Canadian and American churches had been asked by Anglican primates to "voluntarily withdraw" from the ACC as a means of restoring unity within the Anglican Communion, fractured by the issue of same-sex blessings.

And so representatives from the North American Church will take their diminished places as observers and will be available to answer questions or concerns.

Going one step further, CoGS also agreed to take advantage of the ACC's

invitation to "set out the thinking behind the recent actions of their provinces" on human sexuality. Each church has been given 90 minutes to make a presentation.

These are difficult times for the Anglican Church of Canada and in the United States.

The "request" from the Communion's primates understandably left a sour taste in the mouths of many North American faithful who feel they are being punished for cultural differences.

Niagara Dean Peter Wall admitted to feeling some anger that the Anglican Church in North America is "constantly called into account" for actions that fall within the structure of the Anglican Communion.

The author of the first motion at CoGS

which urged members to decline the primates' request, Dean Wall is unapologetic.

"It is absolutely beyond question that our role at the ACC is not to make apologies nor excuses for actions taken in our Church, but to help other members of the council to understand the nature of the Canadian Church and our decision making processes and structures," he said.

The Anglican Church of Canada has nothing for which to apologize nor feel repentant.

Canada's presence at the ACC meeting is vital to the continuing dialogue in which the entire Communion is engaged.

The North American churches have taken the high road in what could have become an extremely divisive situation. In so doing, it has shown true leadership.

## Letters to the Editor

### Three cheers for the BACCB

Re: "Synod Council Blew It For Men's Ministry" April 2005, Niagara Anglican

As a follow-up to the (aforementioned) letter entitled, words from Gershwin's Porgy & Bess come to mind.

"It ain't necessarily so."

I understand the writer's anxiety about Synod's involvement. At one point I felt the same way. Since it's the parish that raises money and maintains the church before and afterward, why the need for meddling from those outside?

In St. John's parish in Port Dalhousie, 18 months ago we completed a new parish centre and kitchen at a combined cost of \$600,000.

Like St. Paul's Dunnville, as Keith Milks reports, we too are blessed with incredible lay leadership and dedication. And make no mistake about it - it was the lay leadership of this parish that made our new facilities a reality.

Seventeen people from the parish sat on the building committee. This number included three professional engineers. The diocese provided two other representatives: one an engineer and the other a contractor thus rounding out the committee to 19 members in all.

Originally I thought this diocesan involvement was a major pain. I went along with it, however, because I have always believed in obedience (I'm old school!)

Looking back I am deeply grateful to the Bishop's Advisory Committee on Church

Buildings (BACCB) for their involvement and their guidance.

When the process began in this parish, while we were still at the dream stage and before any diocesan involvement, a new parishioner joined our congregation.

He was a contractor by profession who talked a very good talk and offered us a deal too good to be true. To say we were beguiled was an understatement. He had expertise in this area, would save us thousands of dollars and he was offering us this service as his gift to God.

Who would pass that up? Without going into greater detail, suffice to say if the diocese hadn't challenged us in those early days, I can't imagine what mess we would be in now.

Throughout the process, the big decisions were ours. BACCB members provided some checks and balances along the way.

It makes good sense to have an independent opinion and to have checks and balances along the way.

BACCB was present as a sounding board, to recommend and to give final approval; but the ideas and the work was ours.

Our project came to pass because of the work accomplished by the men and women of the parish who served on the committee under the able chairmanship of a very dedicated professional engineer. We also availed ourselves to the talent of a very able accountant, who spearheaded our financial campaign.

### Passionate people needed for Friendship Centres

Our world is full of those who are despised and rejected: the down and out, the mentally challenged, the gay community, the so-called transsexuals, those suffering mental disorders.

Is it because we are naturally afraid of anything that strikes us as out of the ordinary? To what extent has society only itself to blame?

Consider the high school class of so-called "slow learners" who found themselves in the two-year program years ago and who told their teacher they were in the "dum-dum(b)" class.

When asked who had told them that, the reply was "the other students" - and, it may be added, some teachers. They were not "dumb"; they had had all the self-confidence knocked out of them by the attitude of the society in which they lived. They were despised and rejected; their self-confidence had to be restored.

But passion can mean strong enthusiasm. Consider a group of octogenarians who volunteer

at All Saints, Hamilton in the Friendship Centre, a drop-in centre for those with mental disorders.

Four years ago there were five such centres in Hamilton churches. With the closing of St. Thomas', one centre had moved to the basement of the rectory of St. Patrick's Church.

In 2002 the founder of the centres announced that all five centres were closing because the volunteer staff were getting too old to carry on - some had already died.

The Reverend Gale Macaulay-Newcombe, then rector of All Saints, called together representatives of each centre. It was agreed that three of the five should not close down.

As a result All Saints, St. Giles United and St. Paul's Presbyterian continue to operate Friendship Centres, but the first two are desperate for younger volunteers.

All Saints and St. Giles do have the casual and irregular assistance of some volunteers from McMaster University sponsored by the

We chose the architect and the design and we chose to use a project manager rather than a general contractor. Indeed this latter decision was not encouraged by the diocese but was nonetheless our decision to make.

BACCB was there as a check to insure everything was done correctly according to the law and building codes and to insure the necessary money was in place to bring the project to completion.

Experience has taught me the BACCB need not be resented or feared. In fact when we dedicated our new facilities in Jan. 2004 we asked representatives from the BACCB, who worked with our parish, to be part of our building committee team photo that now proudly hangs in our narthex.

We were all part of the same team. I might add that the congregation of St. John embraced the project wholeheartedly.

In Dec. 2003 we needed to take a bank loan for only \$170,000. At present we are \$85,000 away from having that debt retired. We now have a beautiful new facility thanks in part to the direction provided by the BACCB. Furthermore, to my knowledge - and I know my congregation quite well - we didn't lose any men or women from the congregation because of the BACCB's involvement in the creation of our new parish centre.

Canon Gordon Kinkley

Rector

St. John's Church, Port Dalhousie



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Susan C. Huxford Westall

Secretary-Treasurer

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# Viewpoints

## Pentecost experience

Before Easter I invited our parishes to consider a challenge for Pentecost Sunday. I was delighted with the number of parishes who chose to accept this challenge.

Although there is really no way of tracking who opened their doors in a special way to newcomers, and what the results of that

were, I can tell you that I have heard that it was very successful in a significant number of parishes.

We received a letter recently from one concerned person who challenged us on this initiative.



Bishop  
Ralph  
Spence

The person was concerned about how our parishes were going to support this initiative after it was over. The person felt that the Church was in turmoil and was struggling with so many issues that the necessary support structure would not be in place.

Let me say something about my perspective on these issues.

### Struggling with issues

It is quite true that we are struggling with many issues.

We prayerfully and painfully decided to be present, but not participate in the June 2005 meeting of the Anglican Consultative Council. We continue to deal with all the issues surrounding the blessing of same-sex unions within our Church.

The issues surrounding abuse and injustice in the residential schools in the past Century are not yet over.

In addition, in the midst of these and other difficulties, we struggle with realigning parishes that can no longer support themselves, and divisions within those parishes, our diocese and our national Church regarding matters of doctrine, worship and discipline.

But the story goes on.

When I was chosen to be Bishop of Niagara, I was a pastor and I continue to be one. Administration, meetings and travel occupy much of my time these days. However, underneath all of this, I am committed to continuing my call to be a pastor within the Church.

As such, I believe, that no matter what difficulties the Church faces, I am called to proclaim the hope that is in my heart.

The Pentecost Challenge was well chosen.

The gospel passage for Pentecost is an Easter Gospel. The disciples were afraid; they too were being threatened by their society. Their leader and teacher had been killed by the establishment. But the Spirit of God was with them, they pulled together on that day, the first day of the week, and went forth to reconcile and bring peace to their community and their world.

If we feel burdened or afraid, we must remember that what happened to the disciples is only paralleled in our own lives. We too, in the midst of confusion and turmoil, can accept the challenge of the Spirit to go forth and reconcile the people of our Church and our world to one another and to the Lord.

### God's Spirit is alive

I do not agree with those who feel that we have no structure to help the newcomers.

As a pastor, I know that God's Spirit is alive and well. It is we who must open the doors to that Spirit and courageously continue with our mission.

We may or may not agree with decisions that are made by the national Church or at our local synods, but we are much bigger than those decisions.

We are a people of the Spirit who are called to a mission in the world. That in itself provides the structure that we need to support all who join us in our mission.

Christ's work is our work today. Let's do whatever we can to build the community of God's people that we call the Church.

Then let us do everything that we can to reconcile among ourselves, and to continue the work of Christ on this earth.

Ralph  
Bishop of Niagara

## Doctrine, communion, and all that....

When I started this column, it was designed primarily to address issues of liturgy and worship, reflecting my position as Diocesan Liturgical Officer.

This month, as we prepare for a summer break, I want to write about other pieces of this broad field: issues about doctrine and some of those issues currently affecting the Anglican communion.

As I write this, I have just returned from a meeting of the Council of General Synod, where it is my privilege to be the member from Niagara.

The Council had two very significant items on its agenda this time – among a host of other equally important matters: the receiving of the Report (The St. Michael Report) of the Primate's Theological Commission on the Blessing of Same-Sex Unions.

At General Synod, 2004, the Primate's Theological Commission, an on-going body in the Church, responsible to advise the primate and the Church on matters theological, was asked to advise on whether the matter of the blessing of same-sex unions was a matter of doctrine.

Earlier than originally expected, the Commission, chaired by Bishop Victoria Matthews, has reported to the Council of General Synod.

The report is an excellent one and deserves a careful reading by all in the Church. It is available online at [www.anglican.ca](http://www.anglican.ca) and through The Anglican Book Centre.

It states, in part, that "the blessing of committed same-sex unions is a matter of doctrine" and also "...that doctrines develop and change over time. We agree that the blessing of committed same-sex unions is not a matter of what is often referred to as a 'core' doctrine, in the sense of being credal doctrine" (St. Michael Report, p. 5).

Some in the Church will see the report as vindication for one point of view or the other; others will see



The Very  
Reverend  
Peter Wall,  
Dean

it as condemning one point of view or the other.

This is a most unfortunate way to approach the report. It has been thoughtfully and carefully written, and deserves to be studied and carefully considered.

The national Faith Worship and Ministry Committee is being given

the responsibility of receiving responses from provinces, dioceses, and the House of Bishops so that the Council of General Synod can both deliberate on the report and commend it to General Synod, 2007.

My advice is that people read the report. It is not overly long and is a good read. Engage in conversation and prayer over it, that way we can all begin to appreciate its nuances and careful interpretations.

The other matter, currently much in the press, was the council's response to the request of the Primates of the Anglican Communion about the forthcoming meeting, in June, in Nottingham, England, of the Anglican Consultative Council.

In a communiqué following their February meeting in Ireland, the Primates invited our Church to voluntarily withdraw from the June meeting of the ACC. The same request was made of the Episcopal Church of the U.S.A. (ECUSA), whose Executive Council met in April.

In our meeting, we decided, after a long and important debate, to do the same as ECUSA: that is, to send our members to the ACC meeting. Three members will go, a bishop, a priest, and a layperson. They will refrain, as asked, from participating.

So, our members will be present, but will be observers to the triennial meeting. The Primates' communiqué also asks us, at the same meeting, to be part of a 'hearing', wherein both ECUSA and the Anglican Church of Canada, can present the reasons behind the recent actions in both our provinces.

Representative of our Church will be present in  
See DOCTRINE / page 6

## The end of a chapter

"For everything there is a season..." Ecclesiastes  
3:1 NRSV

Way back in the fall of 1987, as the newly appointed Executive Director of Canterbury Hills Conference Centre, I was tasked with creating programs and opportunities to fill and use the brand new log cabins and other facilities, to justify the significant amounts of money that had been expended in improving the facility.

As is often the case in churchland, there was no budget set aside to enable any marketing of the new buildings and programs. And how do you communicate the spiritual awakenings that are the true lasting learnings that happen in places like Canterbury, and that are the real goal of any of its programs and offerings of hospitality?

The happy solution, it turns out, was the offer to the Niagara Anglican, of a regular column entitled "Canterbury Tales". Fortunately, then-editor Larry Perks went for the idea, and I agreed to provide, each month, a column of between 500 and 1000 words, recounting some incident at Canterbury Hills, and how it had affected me, or other staff or participants on the site.

From tobogganing chipmunks to door-opening raccoons, from tulip-eating deer to sparkling fire flies and elegant damselflies dancing in the valley mist; from delicious puffballs to entwined trees supporting one another on a steep slope, there was never any shortage of inspiration for reflection.

When I left Canterbury in January of 1993 to work on the implementation of the "Futures Report" and then on to become Canon Pastor of the cathedral,

I assumed the column would end, but Larry, as editor, would have none of it.

Both of us had received a small but significant number of positive comments after each column, so it did seem that there was some interest amongst your readers. We had several challenging conversations as we tried to figure out just what

form and process lay behind the columns, and under what title they might continue.

In the midst of that discussion, as we tried to discern what prompted people to read the column, I recalled saying, "Well, Jews demand signs, and Greeks seek wisdom, but Anglicans ..."

And in Larry's response came the title of the present column which has continued on, with very few exceptions, in every publication since.

Over the years, this column has won several awards, and I even had great intentions of gathering some of the better articles into a book. But that turned out to be a more formidable task than I anticipated, because of the technology involved.

The first columns were written on a Commodore 64 using Paperclip, and saved on a tape drive. Then followed an Amiga with a bridgeboard to simulate the more cumbersome DOS programming of the PC's, and the files were stored on 5 1/4" floppies. That was replaced by a 486 clone using WordPerfect

See THE END / page 6

### Letters to the Editor Policy

The Niagara Anglican welcomes submissions from readers as Letters to the Editor. All submissions must include a name, telephone number, e-mail address or physical address of the author for verification purposes. The newspaper reserves the right to edit submissions.

## Niagara churches pray in many diverse forms

Most people, in times of great need, will probably invoke a higher power hoping for help for themselves, but Christians are called to a regular discipline of prayer for others (1 Tim. 2:1). And the Church ascribes a particular importance to the intercessions we offer when we gather together on the Lord's day.

For centuries Anglicans have debated whether our intercessions should follow a standard form, word for word, or whether they should change according to our concerns and circumstances.

If you think liturgy is primarily a way of

shaping our spirituality, then you'll likely choose the standard form. Repeated regularly, it teaches us a theology of prayer, and keeps us from remaining too much within our narrow horizons.

If you think liturgy is primarily a way of expressing our needs and concerns, then you'll likely prefer a freer form. That can help us open ourselves up to God.

The Book of Common Prayer certainly takes the first view. The prayer for all conditions of people in Morning Prayer, and the intercession in the service of Holy Communion, are beautifully worded, theologically balanced forms.

### Beautifully worded

For many years in the late 1960s and 1970s, I prayed them twice a day in college communities, and I was amazed how frequently I found new meanings and applications in them, even though the words were always the same.

Still today, many churches that use the BCP (mainly now for an early service) also use its intercessory forms.

But in the last 30 years, most of us, at our principal Sunday services, have moved towards freer forms. And in my visits across the Diocese of Niagara, I've found all kinds of variations.

The greatest number of churches appoint a lay leader to read one of the prayer litanies from the Book of Alternative Services.

Typically, as part of the litany, the leader prays for particular parishioners who are ill, and also names other parishes in the diocese and other provinces in the Anglican communion as scheduled in our published Cycle of Prayer. Other current concerns may be named too.

Some churches keep several cycles of prayer, which is a great ministry. When I visited St. Peter's, Hamilton, for instance, in addition to the Anglican and diocesan cycles of prayer, it observed cycles for parish members, parish activities, community services, and local churches of other denominations.

In some churches, I've found that the bulletin included a form of prayers written especially for the week. One of these was Christ Church, McNab, where the form gave the leader's bidding and the people's response for several concerns, both general and specific, both local and global.

An important advantage is that people can take the leaflet home and use it for their own devotions during the

week. Hats off to the rector there for the extra work this involves. I'm sure it makes a difference.

### Writers

In some churches, the lay leader for the week appears to write the prayers, or perhaps is reading prayers written by the rector or someone else. (As a visitor, I can't usually tell.) This can work well. For instance, I mentioned in a

previous column the beautiful and very appropriate intercessions written for the closing of St. Margaret's, Hamilton, last year. And it just wasn't an occasion for a standard form.

But there are dangers too. I once served a church in another diocese where our tummies would get a little knotted up when we saw that Ms. X was about to take her turn on the rota of lay intercessors, because she always delivered a mini-sermon on some of the theological and political issues that were currently exercising her thinking. So it can be a good idea for the clergy to give training sessions for the prayer leaders.

Sometimes the lay leader leaves space for members of the congregation to offer their own biddings. This I've found can work quite well in a small, close-knit church, such as St. Paul, Norval.

There I felt I was at family prayers, and it was wonderful.

Usually in larger churches, however, I find that most people are a little shy about speaking up. There's perhaps a ripple of mumbling when the leader invites prayers for the sick, but that's about all. Nevertheless I like the prayer leader to leave a few moments like this, because they do give people time to offer prayers in the silence of their hearts.

A sizable church where I did find that congregational biddings flowed with ease was Church of the Resurrection on Hamilton Mountain.

In fact I was blown away by my experience of prayer there.

When I first realized that this was actually a place where lots of people offered prayers out loud, I was frankly a little worried. Would a few parishioners dominate? Would some biddings be inappropriate (like a prayer for someone's favourite political candidate)? Would some long-winded person lose control?

Maybe only people with great speaking voices would dare to say anything? None of this proved true.

It was an open, candid sharing of authentic concerns before the Lord. At the end of each bidding the parishioner or leader said, "God of love," and the people responded, "Hear our prayer."

I'll bet there's a connection between this kind of healthy prayer life and Resurrection's recent success in righting an injustice for a deported Moroccan woman and her child.

For me prayer is one of the great privileges of faith, and intercessory prayer in community is one of the great joys of Sunday worship.

I'm grateful so many of our Niagara churches honour corporate prayer as the treasure it is.



The Itinerant Churchgoer

The Reverend Alan L. Hayes

## The Big Box myth

As I travel across the diocese, and beyond, I often hear people querying curiously about the success of the 'big box' churches that seem to popping up across the province.

These are the churches often meet in schools, movie theatres or have built

auditorium style worship spaces that rarely resemble traditional 'church' architecture. Many times, over the last number of years, I have been in conversations with people who want to know what these places are doing to attract so many to their communities. In fact, these types of churches represent the fastest growing segment of the Christian Church in Canada.

In recent months there have been a number of articles in the press regarding The Meeting House Church, based in Oakville – "a church for people who aren't into church" as they advertise. The Meeting House attracts over 1,500 people each week at the mother 'church' (an old Cineplex Odeon theatre with popcorn and all) in Oakville and hundreds more at their satellite locations in Hamilton, Toronto, and Brampton.

### Perplexing

As Anglicans we sometimes look at such growth with awe and wonder, perplexed and wanting to duplicate and imitate. Yet we tend to right off these places as having poor theology, liturgy that is not really liturgy, emotional and really not our style. But to ask why then are they growing so rapidly, almost universally Anglicans would answer, it must be



The Rev. Canon Michael Patterson Director of Evangelism

m.patterson@niagara.anglican.ca

the worship! You know the kind – the live band on stage, high energy songs, power point on the overhead screen, extemporaneous prayers and the 40 minute sermon.

As a liturgical church, we have sometimes believed the most effective evangelism

occurs within the context of our liturgy. We sincerely believe people come to make decisions about membership in our parishes based on their worshipping experience with us. It makes every sense that the reason the big box churches are successful is because of what they do in their worship.

For years now, many parishes in our diocese have been experimenting with liturgies, using power point, introducing up tempo music, and meeting in the parish hall etc, in order to replicate this success.

Unfortunately, the results, in most instances, have been less than effective. In fact most alternative forms of worship in Niagara rarely see their second anniversary.

This leads us directly to the myth of the reason for the success of these churches – style of worship. In fact, it is a myth to believe at all that the most powerful form of evangelism happens in our liturgies.

Discipleship in Christ is not made in worship; discipleship in Christ is celebrated and affirmed in our worship but disciples are made in relationships, invitations and care.

Evangelism happens in other ways and in many different places other than when the

See THE BIG BOX / page 11

## Doctrine and all that..

Continued from page 1

Nottingham to do just that, alongside our members who will observe.

This decision by the Council was a crucially important, and terribly difficult one to make.

There are strong feelings on various sides but, ultimately, we believed that it was best to be both present but not participating, thus claiming our rightful place as members of the Anglican Consultative Council but agreeing to that which had been requested of us, in order to ensure the attendance at the ACC meeting is as full as it should be from the 38 provinces of our Church.

Some will be angry and hurt at this decision; others will be relieved.

I need to say that my choice, at least initially, would have been to be participating as well as present.

However, after an impassioned and respectful debate, I certainly understand all

points of view, and I know that the council's decision was one taken seriously, prayerfully, and respectfully.

It is absolutely beyond question that our role at the ACC is not to make apologies nor excuses for actions taken in our Church, but to help other members of the council to understand the nature of the Canadian Church and our decision making processes and structures.

### No apologies

As a Church we have nothing for which to apologize nor feel repentant.

We also have clearly confirmed our strong feelings for the inclusion of all people in our Church, and our affirmation of the sanctity and integrity of committed adult same-sex relationships.

Please read all that you can about these decisions and those events coming in the next few weeks. I am always available for whatever help or clarification I can provide.

## The end of a chapter

Continued from page 5

as its processor, and the files saved on 3 1/2" floppy disks.

Then it moved to an IBM ThinkPad 600 with 100 meg Zip disks, and now to a Toshiba Satellite where it's written in MSWord and stored on a USB Flash drive. I just barely get it converted to the new format before the equipment to read it vanishes from the marketplace.

But then everything eventually becomes obsolete – appropriate for its time, but less functional in the new environment. The content may retain some validity, but it will be time- and culture-bound, and the means of communication in current vogue may not adapt easily to the older style.

All of which is saying that this is the last chapter of this column. It's been a great run for a guy who could never deal with the discipline of keeping a journal, and who has discovered that, in fact, you've all been part of a

very public process of reflection on my part.

In reviewing these articles over the years I've discovered the many ways in which the journey has changed me, and the ways in which I haven't changed.

I retire from full-time ministry at the end of August. And there are too many things I have put off doing for too long, and on which I intend to now focus.

For me, an important part of the process of growing involves learning how to let go, I hope gracefully, so that someone and something new has space to grow.

We're at an exciting time and turning point in the church, and we need to hear more from those who are looking forward to a long life, and less from those with more memories of the past than dreams or visions for the future.

"A right time to hold on, and another to let go" Ecclesiastes 3:6b

# Bible comes alive at Aware Conference

By KATHY MILLER

Eighty-three women, ranging in ages from their 20s to 80s celebrated the 13th AWARE weekend at Guelph Bible Conference Centre the weekend of April 29- May 1.

Although the weather was a little cool, the meals and accommodation were exceptional.

Rev. Sandy Copland, rector at St. Peter's Hamilton, who also served as priest, spoke to us in four separate sessions about women of faith in the Bible. Her knowledge and depth of this topic made these families come alive for us.

Ruth Wright, music worship leader at Faith Community Church in Alliston, along with five other team members, led us in beautiful worship music before and sometimes after these sessions.

Saturday night, Nancy Revie from Guelph, entertained us with a clever and amusing dialogue that she followed with a dance to African music.

Everyone enjoyed fellowship together in both group discussions and informal relaxation. It was a weekend of rest, refreshment and change for AWARE women.



(L-R) THE REVEREND Sandra Copland, Mary McLean, and Liz Wormald together at the 13th AWARE Conference. The weekend was held at The Guelph Bible Conference Centre April 29-May 1.

## Lectures, festival at St. Mark's, Niagara-on-the-Lake

From lectures to a festival, St. Mark's, Niagara-on-the-Lake is planning a busy summer ahead.

From the University of Toronto, a lecture by Dr. Joseph W. Goering on his recently published book, *The Virgin and the Grail*, will be held July 16 at 8 p.m.

The annual Cherry Festival, a time of celebration of the harvest and an old-fashioned church social is planned for July 9, from 9 a.m. to 3 p.m. Admission is free.

The Summer Lecture Series kicks off its 13th season with speaker Dr. Martin E. Marty from the University of Chicago.

He will give three lectures at 7:30 p.m. on August 26 and at 10 a.m. and on August 27 at 2 p.m.

There will be a reception following the Friday lecture and refreshments before the first lecture on Saturday.

Tickets for both speakers can be reserved by calling St. Mark's between 9 a.m. and 1 p.m. weekdays at 905/468-3123 or [stmarks@cogeco.net](mailto:stmarks@cogeco.net)

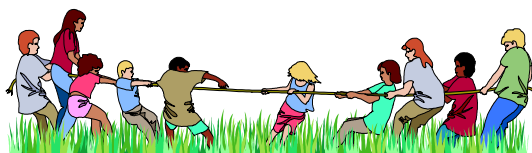
Send your summer parish photos to [dihutton@mountaincable.net](mailto:dihutton@mountaincable.net)



Photo by Jill Wormald

JUDY WATSON HOLDS the cross on which are written prayers of AWARE participants. As Sisters in the Lord, women gave them up to Jesus.

Could you reach out to help make a real difference in a child's life this summer?



### Support St. Matthew's House Camp Fund for disadvantaged kids.

With your help St. Matthew's House hopes to send 100 children who face daily challenges of living in poverty to camp this summer. The average cost is approximately \$300. per child. Individuals, parishes, groups and organizations can make summer camp a reality for kids whose families cannot afford camp fees. Campers' families contribute what they can. If you wish to help sponsor a child, please send your donation to:

**St. Matthew's House Camp Fund**  
 St. Matthew's House  
 414 Barton St. East  
 Hamilton, Ontario L8L 2Y3

Every donation is greatly appreciated.

Thank you for reaching out and making a difference in a child's life.  
 Tax receipts will be issued for donations of \$10 or more.



**St. Matthew's House**  
 Celebrating 40 Years of Service Across Hamilton

# Niagara's Children's Festivals



SHEILA VANZANDANWYK with some of the children from Grace Church St. Catharines during the Lincoln/Brock Children's Festival.

The  
*Water*  
connection



THERE WAS A puppet in the pews...and even in the pulpit.



TODD MORGAN WORKS on his puppet.

## SPLAT makes splash in Lincoln/Brock

**H**i, my name is SPLAT, a Raindrop who visited The Lincoln / Brock Children's Festival on April 30. The theme for the festival was "The Water Connection".

It was a great day. The weather outside was raining and cool, but we knew that God was sending us the rain as a sign of joy. There were 80 children from both Lincoln and Brock regions in attendance.

The day started in St. Columba Church, St. Catharines, with the opening of the festival.

Archdeacon Bruce McPetrie welcomed us, and we sang our theme song from last year, "The Crossing Guard".

This is where I made my introduction. I asked musicians, Dorothy and Donald Brown and Brian Kerley if they would play our new theme song, "The Water Cycle".

The children went to their different groups. In music and storytelling, Dorothy told the story about the water cycle and how I was born, "A Raindrop".

I went through many adventures and we all learned how important it is to believe that GOD = WATER = LIFE.

In crafts, Louise Smith had the five and six year olds make SPLAT puppets with raincoats and hats.

The seven-eight year olds made wooden boats and painted them. The nine-10 year olds painted watering cans with the many blessings of water like flowers and rainbows.

The oldest group, the 11-12 year olds, made Rainsticks, using cardboard tubes. They hammered many nails in the tubes and filled them with bird seed to make the sound of falling rain.

In games, we were blessed with enthusiasm and energy with the leadership of Sheila VanZandanwyk and Alison Mondloch.

They led children through many games with the



SPLAT THE RAINDROP was a favourite among many.

use of the colourful parachute and many other water related games.

In puppetry, my puppet friends Faith, Jacob, Joseph and I (SPLAT) worked with Kim Martinago and Ann Kraan to use the puppets to act out stories about Baptism, being cleaned inside and out.

The oldest group put on their puppet presentation during our lunchtime focus.

During the game time children and adult volunteers put a raindrop on a banner to make a rainbow.

Barb Kulyk and Peggy Shaw made sure the glue was placed right and they placed a picture of yours truly. (Splat the Raindrop) on the banner.

### Day of life, energy

It was a day filled with life and energy. We sang a lot of songs, heard many stories about God and how important it is to follow and love Jesus.

Elizabeth Elliott and Beth Kerley are blessed with many volunteers. They know that it is the volunteers who help to make the festival so much fun.

At the end of the day, I was tired from all the dancing in music, watching crafts, watching the games and watching my fellow puppets perform.

It was nice to see the slide presentation at the end of the day of all the lovely pictures of the wonders of God's creations.

We listened to Michael W. Smith song "The Healing Rain".

It will be a day I will remember, "The Water Connection".

We learned how important the water cycle is and how it relates to God.

I thank everyone that was involved and I look forward to hear all about Lincoln/Brock's 10th Anniversary Children's Festival next year.

— SPLAT, the Raindrop





# Niagara's Children's Festivals



## Greater Wellington shares its life-giving water with Uganda

By JUDY-ANN CHAPMAN

The 20th Greater Wellington Children's Festival was celebrated at St. John's, Elora.

Elizabeth Leitch, inspired by a picture of the San Francisco Cathedral, decorated the church with a Holy Spirit dove that flowed out over the pews.

The festival was held May 7.

A recurring theme was the life-giving

water that flows freely from the Cross, and the abundant life that results.

### Festival banner

This was featured in a beautiful festival banner created by Damaris Martin.

Children made shadow boxes around a cross with streams of water flowing out from the Cross; decorated plant holders that will sprout with new life when given sufficient water, "Son"-light, and time; and wrote letters to orphans in Uganda.

Innovative games were a highlight of the day, and were led by Tanya Packer, St. John's youth leader who also worked with senior youth to decorate Thompson Hall with abundant flowers and signs of nature, including a waterfall.

Senior youth who had participated in past festivals were in leadership roles for this festival.

Matt Adams shared his gift of music and guitar playing, leading a parade around

downtown Elora.

He also led the interactive service at the end of the day.

Everyone was so grateful to have Bishop Ralph Spence come talk to the children!

Costs for the day were underwritten by a donation so registration fees could be sent to Africa Community Technical Service, an organization which works with the Church of Uganda to provide clean life-giving water to rural south western Uganda.



YOUNG PEOPLE PARTICIPATE in a game which required team work.



WITH THE HELP of volunteers, youngsters at the Greater Wellington Children's Festival enjoyed making crafts.



**Undermount & Mohawk regions have yet to report**

Volunteers with The Children's Festival of Undermount and Mohawk regions had yet to report on its festival at press time. The festival was held April 23 at St. John The Evangelist, Hamilton,

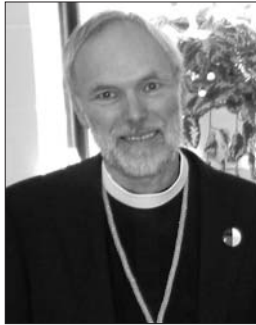
# Hamilton Mountain Ministry a 'super success'

*Inclusion, transparency keeps dialogue open, honest: Ven. Dr. Rick Jones*

With his open, gentle demeanor, pastoral approach and deep spirituality, Archdeacon 'Rick' Jones has led the people of Hamilton Mountain parishes through challenge and change to healthy new hope.

Asked how it began, Rick smiled: "God puts you in the right place at the right time, with the skills and people you need."

In 1999, employed at the Synod Office and in his second year of doctoral studies in Congregational Development at Seabury-Western University (Evanston, Illinois), Rick was



**VEN. DR. RICK JONES**

Archdeacon, rector and co-ordinator of Hamilton Mountain Ministry

approached by Niagara's then newly-minted Bishop, Ralph Spence: "I think we have a window of opportunity to do something on Hamilton Mountain. Are you interested?"

With four of the six mountain parishes in interim situations, the invitation led to Rick's appointment as rector of St. Bartholomew's Church (part-time) and co-ordinator of the Hamilton Mountain Ministry:

"It was a new title, a new job; it had never been done before."

Bishop Ralph has always been "very supportive, very clear."

Preaching at Rick's induction as Archdeacon of Mohawk, the Bishop Spence said, "...Rick is going to be my herald. A herald's coming bodes change, so be prepared for change!"

Aware that "change" talk creates anxiety, "blaming behaviour" ("We're in this situation because...") and dependency ("Why doesn't the bishop tell us what to do? He's got a hit list!"), Rick knew that "it's not healthy for an organization not to be in control of its destiny."

He also understood clergy concerns: "Will I have a job? Will I be able to feed my family?"

Rick formed a support group "for the process and for me. (It was) very important to have a free flow of information, that clergy knew at all times what was going on and could communicate with the people. (It was) essential... really critical... to have all the clergy on board."

He committed to "open communication, to be upfront with everybody, and to give (to people and clergy) a high degree of ownership in whatever was going to happen. I wasn't going to write the report - the people were."

With each step, progress was analyzed and reported to the clergy who then reported to the people, whether the news was good or bad.

Developing his thesis on "regional intervention, process

## Getting to Know You

The Rev. Canon Fran Darlington

theory and theological concepts that informed the process," Rick considered history in Niagara Falls, Undermount and Hamilton Mountain and the recent demographic study done by Myrielle Boken.

"It was difficult to hear her recommendation that there should only be three parishes where there were six."

Rick encouraged the parishes to examine their myths: "Stories we tell about ourselves can... empower parishes to face the future..." and to examine their strengths and burdens.

"It's like hearing the doctor say at last, 'This is

the problem, now this is the treatment.'" Rick says: "In their hearts the people know; it's a relief to not have to carry the burden."

Ultimately, the people decided to close down "all the cultures" to "create a totally new culture. People tend to think 'We're in the same building, so it's the same culture.' We had to create new structures for a new church with new people."

"It took people over a year to recognize that we were a new Church, to move beyond blaming and dependency to 'what can we do about it?'"

Two gatherings were instrumental. First, at a weekend planning conference over 300 people from the six parishes discussed "every area of church life" from administration to youth.

"It wasn't a fuzzy process; we developed a theological and organizational rationale for everything we did."

"The conference had the most potential for the Holy Spirit to work with us."

That Sunday, all the congregations worshipped together with the bishop, and "...we presented our vision (drawn from) all the conversations... in a written statement of our long-term goal, to develop the Hamilton Mountain Ministry."

Second, after Sunday worship, everyone was invited to a 'Parish Ministry Fair' to explore ideas and



PARISHIONERS OF THE Church of the Resurrection celebrate the parish's 5th anniversary and the safe return from Morocco of one of its members on May 8.

information offered at booths and to choose what to do.

The response: "We now realize that this church really is open for people to do new ministries in new ways in new groups."

"Before, people were saying that various groups were controlled by people from their previous parishes. Now, we've died and been resurrected. We are Resurrection people!"

In June, 2000, St. Bartholomew's and St. Timothy's were disestablished, and the Church of the Resurrection created.

After a "real dialogue" about their future between the churches of the Holy Trinity and St. Augustine, amalgamation was rejected, but St. Augustine's voluntarily disestablished and a majority of the congregation moved to St. Michael's.

Rick appreciates that "St. Michael's made room in the church for important physical symbols St. Augustine's brought, especially their cross and font, but more importantly they made room for people, for new ways of worshipping, their groups and so on."

Endowment money from St. Augustine's refurbished St. Michael's kitchen, which had "an impact on the parish right away."

The biggest testimony to St. Michael's people came from St. Augustine's former wardens.

After several months in the parish, they asked to speak to the whole congregation. They thanked the rector and people of St.

Michael's for making them feel so warmly welcome.

"Not one time has anyone from St. Michael's said to us, 'You're sitting in my pew.'"

Rather, they heard: 'Before, this was a house to worship in; now, it's not just a house, but a parish home.'

After one year, fulfilling his theory, people said to Rick, "This is a good move for us, no longer having to carry the burden."

His delight is obvious: "It's a super success story!"

The next experiment involved "yoking" Holy Trinity with "The Rex," and hiring the Reverend Victoria Hedelius as "the pastoral person" at Holy Trinity and part of The Team at both Churches.

A common administration was established, with one secretary, one telephone, common bulletins, and the three clergy rotating between the two churches.

After two years, "while we had been able to share wonderful gifts of music, children's ministry and preaching," it was recognized that Holy Trinity would benefit by having "a consistent clergy presence."

Rick reports, "In March, 2001, ministry leaders from all six parishes and their people gathered with the bishop at St. Michael's and signed a covenant to work together co-operatively to fulfill the long-term goal of the Hamilton Mountain Ministry as expressed by the people at the Planning Conference"

Now, clergy meet regularly to

discuss programs and mission opportunities, "and each place offers a unique contribution to ministry on Hamilton Mountain."

At St. Michael's, a parish nurse provides support in health and spirituality issues "for all of us."

At Holy Trinity, Vicky Hedelius offers her "special training and passion for" children's ministry.

Hospital outreach and their new Spanish congregation are unique to St. Stephen's, and the Resurrection develops evangelism initiatives and new liturgies.

The Team is guided by their motto: "Never do alone what you can better do with others, and never do something yourself that another could do better."

Team Ministry began in England in 1926, Rick says.

"We have one Alpha, one Via Media, one same-sex discussion

group for everybody. People attend what they're interested in."

"Is there more we could do to develop a better team ministry?" he asks and answers himself: "Absolutely! We haven't begun to

explore the potential of common administration, the financial and other benefits that might come from having one office."

"To be totally honest, the next step needs to be regular meetings of lay leaders from all congregations. Are we perfect? Absolutely not! We've made a beginning and we're a lot healthier and happier on Hamilton Mountain. The

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*"God puts you in the right place at the right time, with the skills and people you need."*

*'Before, this was a house to worship in; now, it's not just a house, but a parish home.'*

# Hamilton Mountain Ministry a 'success'

Continued from page 10

parishes are all doing well financially and spiritually."

As rector of The Rez, Rick emphasizes a holistic approach.

"We've always tried to create a new church culture, a new story... of rebirth and renewed energy to

parents who share Rick and Tish's home.

Tish's own Anglican commitment was "an anchor" for Rick, and he came back to the Church through his children and St. Mark's Church, Orangeville, where "I could have a questioning faith."

Running his own business in Orangeville and a Lay Pastoral Associate at St. Mark's, "one day I realized my real passion in life had more to do with my church work than building packaging!"

After three years of full-time study at Trinity College, Toronto, and part-time in his business, Rick was ordained in 1988 as curate of St George's Church, Georgetown.

He became rector of Christ Church, Flamborough, "a wonderful parish for us."

He says thoughtfully, "In every parish I've been part of, I've learned as much from the people as I've shared with them."

### Canterbury Hills

Six years later, Niagara's then-Bishop, Walter Asbil, offered Rick two positions, director of Canterbury Hills Conference and Retreat Centre, and of Stewardship and Financial Development for the Diocese.

With Rick's care, Canterbury Hills' budget moved from red to black, the Chapel of St. Clare was refurbished and the whole facility upgraded.

Diocesan stewardship also benefited from Rick's approach: "I asked the clergy what they wanted. I don't believe in coming in with my own ideas, but work together (with others)."

The "David Gordon Stewardship Program" continues to improve financial situations in many parishes.

With his current demanding vocation, Rick finds time for essential renewing play. As the oldest member of his regular work-out class, "it's a struggle to keep up, but it's good for the soul," he grins.

He also enjoys walking around his neighbourhood off Locke Street, and reading, especially books about congregational development, the study of the historical Jesus and the Christ of faith - and murder mysteries.

This slender, gentle giant radiates peace and deep, hopeful faith.

Rick Jones' commitment to team ministry, to developing shared visions and to the importance of co-operation in our lives as Christian people has already brought new energy and spirituality to those who have experienced his wise and compassionate leadership. Let us all thank God for that, and pray that his gifts continue to enrich our diocese for years to come!



THREE CELEBRATORY CAKES were offered at the Rez.

follow Jesus in loving, healing, equipping and sending disciples.

"Each of those four elements is thought of intentionally when anything new happens at the Resurrection... to equip people for Christian life and ministry.

"For us, it's a process that starts with God's unconditional love and invites us to be more than we are, to be all we can be... (to) want to go deeper... (to) empower people to want to do something, to be more like Jesus."

As the parish grows, leadership has gradually been assumed by newcomers, and "old comers," content to have "done their thing," enjoy the change.

Born and raised a "cradle Anglican" in Vancouver, Rick had Anglican and Mennonite grandparents.

As a teenager, Rick "abandoned the boredom of the Anglican Church to become a Pentecostal."

As a psychology student at University of British Columbia, asking questions about faith, he was rejected by his church.

He became a scuba-diving instructor, a stucco-er's helper, and a searcher.

### Exploring Buddhism

Part of that (meant) exploring Buddhism at a Zen monastery in Rochester, New York.

Marriage with Tish, a resource teacher, came in 1975, and they fostered disabled children until taking a six-month bicycle tour of Europe and discovering Rick's roots in Great Britain.

Settling in Ontario, near Tish's family, they began their own family: James is now a student of psychology and ergonomics at the University of Guelph. He had served as a peacekeeper in Kosovo. James and his fiancée are planning an August wedding.

Daughter Colleen is studying anthropology at McMaster. She is mother to Maya, almost four and "the joy of my life," grins Rick.

Tish recently retired as a support facilitator for the Children's Development Centre at St. Matthew's House, to care for her

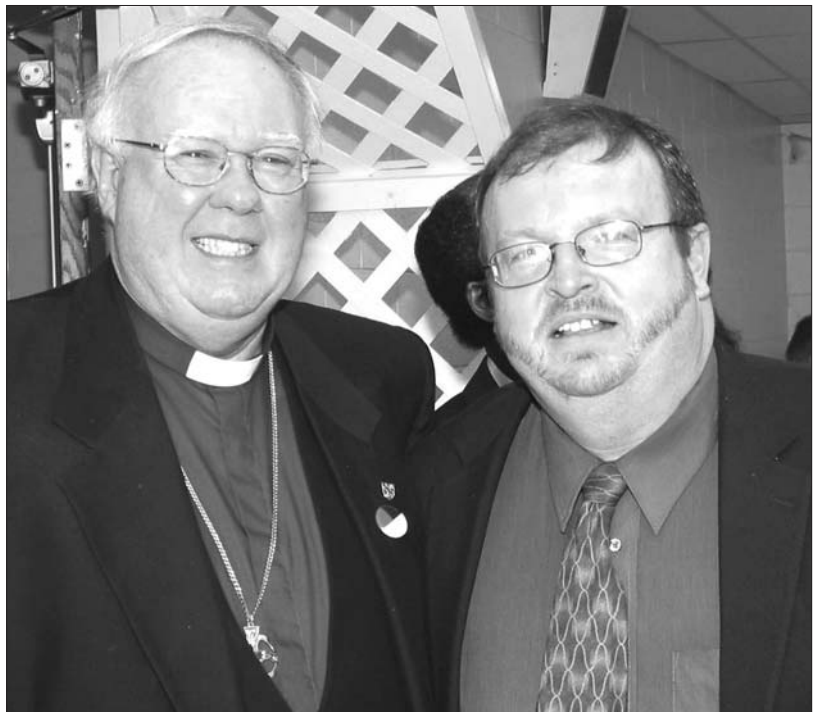


Photo by Diana Hutton

BISHOP RALPH SPENCE is all smiles as he poses with the newest recipient of the Order of Niagara, Kevin Beattie. Mr. Beattie, a member of The Church of the Resurrection, Hamilton, was instrumental in ensuring the safe return of a Moroccan woman and her son to Canada. In a triple celebration on May 8, parishioners celebrated the church's fifth anniversary, the return of Saadia and Temi Hetaj, and Temi's third birthday.

# The Big Box myth

Continued from page 6  
community gathers around the Table.

This is what we can learn from the non-traditional Christian communities. The reason for their rapid growth is they pay close attention to everything that happens around the "edges" of their worshipping life. There are many other experiences that hold equal importance other than the few hours the entire community gathers each week. And this is a shift in thinking that we also must also embrace more fully.

Simply put, evangelism is bringing the Good News to people so that they are spiritually nurtured and they are invited into a community where they can belong unconditionally.

Paying attention to the things around the edges means giving people the opportunities for spiritual nurture and belonging outside of our worshipping life. This means paying attention to our hospitality ministry. How are people greeted and welcomed? Are new members introduced to longer term members and provided with regular contact? Do we have newcomer events outside the church building?

Research has shown visitors need four to six meaningful encounters with other members before they will make a decision to stay.

The role children and young people play has become increasingly an important factor for a person choosing a faith community. Are the children and youth equal participating members of the com-

munity where they have equal opportunities and resources to explore their faith and spirituality? Or do we play lip service to children being the church of the future?

The other critical factor is to provide a variety of ways and means for people to explore their own spirituality.

People need a safe and comfortable place to ask questions of faith, explore doubts, raise questions and have provided for them opportunities to explore how God is relevant in their day to day life.

This may be found in a home study group, educational small group events like Alpha or Via Media, a social gathering that may be a discussion group on the weekly sermon.

A very effective example is from a pastor of one of the non-traditional churches. Each week he provides a study guide on the theme of his sermon that is passed out at the conclusion of the service. He encourages people to continue the conversation at their home study groups and to raise

issues or concerns they heard in the previous Sunday's sermon and to bring them back for clarification the next Sunday.

The effectiveness is found in the continuity and connection provided between what happens each Sunday in church and what goes on in the rest of a person's life day after day.

As Anglicans, we do liturgy well and we will and must continue to worship to the glory of God, the best way we know how. However, we must learn to pay equal attention to all that which we have so often taken for granted or thought of not as important.

In a society that seems forever caught in traffic on the QEW, people want and need to be cared for, nurtured, listened to, respected for who they are and made to understand that the walk of faith is not one to be taken alone.

And it may well be that worship is not and should not be the place where this might happen. Look around the edges; it may be there that Christ could be calling us these days.

**Ask and Imagine.**  
Visit [www.askandimagine.org/aypo](http://www.askandimagine.org/aypo)

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# Wedding bells for Lazerte

People In  
The News

Alison D Attri

Our deepest sympathy to Archdeacon Earl Clark, rector emeritus at St. Mary's, (Bartonville), Hamilton, on the death of his wife, Joyce, April 27. The funeral service was held May 2 at St. Mary's Church

### Congratulations

Congratulations to the Reverend Darcey Lazerte, rector of St. Simon's, Oakville, and Dawn Wiggins, Consultant in Children's Ministry, on their marriage on May 5 at Trinity College Chapel, Toronto. The Reverend Haynes Hubbard officiated. A reception followed at the University Club, Toronto. Best wishes!

### Ordained to Diaconate

Ordained to the Diaconate on May 15 were: Eleanor Clitheroe-Bell, Stephanie Pellow, Sue-Ann Ward and Jeff Ward.

### New Dean for Lincoln

The Reverend Stuart Pike was elected as Regional Dean of Lincoln, effective April 1

### Honourary Assistant

The Reverend Tom Wilding was issued a Bishop's Permission to minister as Honourary Assistant at St. John the Evangelist, Hamilton, under the direction of the rector.

### Pastoral Assistant

The Reverend Carman Wilson was licensed as Pastoral Assistant at St. John the Evangelist, Hamilton, under the direction of the rector

### Lay Pastoral Assistant

Sharon Perry was issued a Bishop's Permission to minister as Lay Pastoral Assistant at St. Saviour's, Queenston, under the direction of Canon Paul Taylor



THE REVEREND DARCEY Lazerte and Dawn Wiggins were married May 5.

### Head Server retires

Best wishes to Charles Hogben, who retired as Head Server at St. Mark's, Orangeville, after 28 years. A special service was held on May 1 in the parish with a reception that followed.

### Retirement pending

The Reverend Roger Forster has submitted his intention to retire from full-time ministry effective August 31.

### Resignation

The Reverend Ann Macdonald submitted her resignation as Interim Priest in Charge at St. Paul's, effective May 31.

### Bothwell Interim Pastor

The Right Reverend John Bothwell, retired Bishop of Niagara, has been appointed Interim Pastor at St. Paul's, Hamilton, effective June 1.

### Cathedral vicar resigns

The Reverend Daniel Brereton

has submitted his resignation as Vicar at Christ's Church Cathedral, effective August 31.

### McCarthy receives doctorate

The Reverend Dr. Trish McCarthy, received her doctorate on May 13, from the Episcopal University of the South, Sewanee, Tennessee. Her Doctoral project was, "Empowerment for Pastoral Care: Enhancing the Ministry of the Baptized." Congratulations Dr. McCarthy!

### Happy Anniversary

Canon Desmond Fleming, honorary assistant at Christ's Church Cathedral, celebrate his 50th anniversary of ordination on June 29. In Niagara, he ministered at St. Christopher's, Burlington; All Saints, Niagara Falls, and St. Stephen-on-the-Mount, Hamilton. Congratulations Desmond from your diocesan family!

## Bishop's Itinerary June 2005

**June 1,** Clergy/Layworkers Conference

**June 5,** St. George's Church, St. Catharines, Parish Visit

**June 7,** 5 p.m., Meeting of Synod Council

**June 11,** Cathedral Place, Sexual Abuse Training Day

**June 12,** 10 a.m., St. Alban the Martyr, Hamilton, Parish Visit

**June 13,** 10 a.m., Staff Meeting

**June 13,** Meeting with Glanford Parochial Committee

**June 14,** 10 a.m., Meeting of Archdeacons

**June 14,** evening, Diocese of Toronto

**June 16,** 1:30 p.m., Cathedral Place, Meeting of Candidates Committee

**June 19,** 10:30 a.m., St. John the Evangelist, Niagara Falls, Parish Visit

**June 25,** 2 p.m., Blessing of Habitat for Humanity Housing, Thorold South

**June 26,** 10:30 a.m., St. Alban's, Glen Williams, Parish Visit

**June 29,** noon, St. Andrew's, Grimsby, Parish Visit

**June 30,** 11:45 a.m., Retirees/Spouses and Clergy Widows Event

## Prayer Walk celebrates Aboriginal Day

Partners In Mission (PIM) invites parishioners and clergy from across the diocese to journey with them on the second annual Prayer Walk in recognition of National Aboriginal Day.

The Prayer Walk is scheduled for June 18 and begins at Christ Church, Flamborough, at 9 a.m. The walk will follow the Bruce Trail from Christ Church to Christie Conservation Area.

On last year's walk, a lot of fun

was had enjoying the beauty of the Bruce Trail.

Please visit <http://www.niagara.anglican.ca/outreach/index.cfm> # where you can view photos from last years event.

### Registration

Deadline for registration is June 14. Please contact Karen Nowicki at 905-527-1316 ext. 380 or email [karen.nowicki@niagara.anglican.ca](mailto:karen.nowicki@niagara.anglican.ca) if you plan to attend.

**Deadline for September's issue is August 1, 2005**

# God is love, constant and forever with us

*"Everything is entrusted to me by my Father, and no one knows the Son but the Father, and no one knows the Father but the Son and those to whom the Son may choose to reveal Him" Matt 11 v 27.*

**H**ow blessed are we that Jesus has chosen us to be the recipients of this revelation.

How blessed are we that we can listen to Jesus as He teaches us how to live a godly life, and in the process to find the nature of our Father.

We will never know everything about God, not in this world at least. As we open our hearts and minds more and more to Jesus' words, we are able to obtain an appreciation of the Father's nature. In the process, we can create a bond with Him that will last to infinity.

Jesus taught in the temple, preaching from the Torah, and it is much of this book that has been handed down to us through the Old Testament.

We know that Jesus referenced the prophets, and in the process gave us an indication of the nature of God, in the messages that they took to the nation of Israel, and eventually brought to us.

Our first introduction to the Father is in the book of Genesis, and the pleasure and

contentment that He took in His creation. From this initial insight, we are taken on a journey, which was to end with the pain of giving His Son for the expiation of our sins: a journey which shows us His feelings, His desires and His needs, and the challenges He has been given, by the constant fluctuation of our own human nature, and the external forces placed upon it.

In Adam, we see the Father's disappointment in disobedience, but even in this, God did not desert Adam but continued to help him until he and Eve became self-sufficient in their needs.

It is from these humble beginnings that we strive to match the expectations that God has of us.

As we move through the Bible, we are given further insights into the nature of God. From love to judgement we are given examples of His actions to show us who He is.

From the beginning, we see the love that He has for His creation, His patience over the rebelliousness of Lucifer, and His wisdom in the choice of David for king.

Then there is His blessing shown in giv-

## Anglican Fellowship of Prayer

By Roger Harris

ing some of this wisdom to Solomon, and His faithfulness in never severing Himself completely from Israel.

From His kindness in feeding and protecting the Israelites in their 40-year journey through the wilderness, and His lead-

ership in fighting with Joshua, we move on to His despair when Israel turned from Him to be banished to Babylon, and in turn to be forgiven by Him and restored to Jerusalem.

So much has been given to us about the nature of our Father, who could possibly deny that He is a living God? God made us in His own image, with a nature such as His except that His is a Holy nature, one that is perfect and balanced and impervious to anything that is not to His desires.

We may marvel at His enlightenment of Himself to us, but just think of how much more we will learn when we eventually enter into His presence.

Through the generations, we are witnesses to the nature of God, and sometimes we wonder at His words and actions.

As we read these words of encouragement and enlightenment there is at times an element of misunderstanding on our part

about where God is coming from.

He is, we know, a God of love. To us He is all that love stands for, and within that love is all that is needed for a harmonious relationship between Him and us.

It is when that harmony becomes threatened that He takes the measures that He considers necessary, and love becomes tough love with all the firmness and demands that it implies.

In all of humanity's journey God has been its constant companion. At times He may have distanced Himself from actions that He found undesirable, but He has never deserted us.

He is the same today as He was yesterday, and will be the same tomorrow. Even though He has created a new covenant with us through His son Jesus, His nature will not change, and His desires for and of us are still the same.

God is constant. The prophets are the windows through which we see the Father, and Jesus is the door by which we gain access to Him.

Jesus only knows the Father completely and intimately.

We are only given a limited amount of knowledge, so that we can travel in faith, hope and charity, and with confidence in the future.