



SUAD HETAJ (LEFT) holds his two-year-old son, Hetem, while Saadia puts on a brave face. This photo was one of the last taken before Saadia's deportation Jan. 30.

'A Gospel issue'

By DIANA HUTTON

Archdeacon Rick Jones said he and his warden at the Church of the Resurrection, Hamilton, "agonized" over whether to provide "sanctuary" to a Hamilton woman facing deportation and an "honour killing" in her native, Morocco.

Having exhausted all other avenues, 30-40 parishioners gathered Jan. 28 – just two days before Saadia Hetaj's deportation – and discussed providing sanctuary for the mother of Canadian-born toddler, Hetem (Timmy), 2.

"We really agonized over the decision," Archdeacon Jones said. "We prayed about it and in the end, we had faith that it would be better for

Saadia and her family if we worked within the system, flawed though it is."

He was advised by the chancellor that sanctuary doesn't exist in Canadian law. If a church puts someone in sanctuary, the government has no obligation to negotiate with that church. And a claimant – clergy and others – could face criminal charges.

Still, he said: "We came close to sanctuary in Hamilton."

The connection to the Hetaj family is near and dear to Archdeacon Jones and his parish. Years earlier, the parish had sponsored the Hetaj family in Canada from war-torn Kosovo.

"We have followed them ever since,"

SAADIA / page 10

Dufferin's secret shame

By JOHN EDWARDS

Hard drug use and youth homelessness are two issues that secretly plague Dufferin County.

About 40 residents had the opportunity to learn about these two issues at a "getting to know your community" session at St. Mark's Anglican Church, Orangeville, Jan. 25.

The event was organized by a new joint outreach program of St. Mark's Anglican Church, part of Niagara Diocese and the Anglican Parish of Mono, which is part of Toronto Diocese. This is the first time the two churches have joined together for such an event.

The evening featured a discussion, led by a panel of three experts, Mary Vervoort, administrative co-ordinator at Choices Youth Shelter, Shirley Hackman, program manager for the children's mental health program for Dufferin Child and Family Services, and Orangeville Police Constable Scott Davis.

Ms. Vervoort said her organization has helped more than 300 youths in its five-year history, 100 of those coming in the past 12 months.

She challenged the audience: "You don't think you have a problem in Orangeville? Open your eyes."

Ms. Vervoort said kids that come through her doors are not bad kids. They didn't all end up on the street because they didn't want to follow the rules at home. She said some kids come from broken homes, and had suffered physical or emotional abuse.

"They're good kids, they don't have horns," she said. "They walk on the street and you pass them every day and you wouldn't know it."

Const. Davis said police are a reactive force in dealing with the homeless problem. He said police are called to an incident, and if they need to, they refer a person to another organization and move on to the next case.

He said police have a good working relationship with Choices but have no specific department dedicated to youth. However, they are trying to be more proactive by talking to students about the dangers of drugs and crime.

Ms. Vervoort had two residents of Choices with her, Danny and Amanda.

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Come to the Quiet – a new space for children in worship

By JUDY STEERS

A small child curls up on a cushion with a brightly illustrated book about Creation.

Two seven-year old girls compose and illustrate a story.

A teenager relaxes with his eyes closed on a bean-bag chair, daydreaming and listening to hymns being sung by the choir.

A six-year old boy colours a picture illustration of a verse from the Psalms, while humming the tune for it that he just learned.

A smaller child watches a spinning lamp, fascinated by the colours and patterns dancing on the wall.

Where is one place this all hap-

pens? In our new Quiet Corner in the worship space at the Church of the Transfiguration in St Catharines!

For a number of years, an unused organ occupied a corner in the back of the church.

In late summer last year it was donated to another church in our diocese and its departure left an empty space with lots of potential.

Need to expand

Like many churches, we had a small table at the back of the church where children could pick up a book or find colouring materials to take to their pew.

Recognizing a need to expand the children's facilities beyond one small table at the back of the



FIVE-YEAR-OLD KATIE loves the beanbag chairs.

church, we decided to experiment with the idea of a Quiet Corner. This is a place where children

can colour, dream, pray, read or just sit quietly during morning worship.

Welcoming nook

It's a nook with carpet, soft lights, bean bag chairs, drawing table (an old coffee table), lots of books, colourful room dividers and one big (and very elegant) teddy bear to make it feel more cozy. Children can still see the sanctuary and can be seen by adults sitting nearby.

Why a Quiet Corner? Why shouldn't children get used to sitting in a pew in church?

Try this. If you are of average adult height (and can still bend that way) sit down on the kneeler (not kneel, sit!) and you'll get a

child's eye view of what church looks like.

Fill the pews around you with tall people, and you can see that the average wooden church pew is not a comfortable or inviting experience for most children.

We thought that making a child-friendly space within the worship space would make children feel their needs and feelings were being considered and, importantly, that they were included in worship.

We also have a small church building, there's no other space for children to just 'chill out' where they won't be underfoot. We also don't want our increasing popula-

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Dufferin's secret shame

Continued from page 1

Danny, who has lived on the street in Orangeville, Brampton and Toronto, spoke openly about drugs and life on the street.

"I have been there, done that, and pretty much got the t-shirt," he said.

While on the streets in Brampton, Danny would get up at 8 p.m. and panhandle at the mall.

"You get a lot of insults," he said. Most of any money he collected would be spent on drugs like crack and heroin.

"You breathe for it," he said. "You have to get the drugs and find a place to do it."

In Orangeville, Danny said, you don't always see the street kids because many aren't sleeping on the streets. An Orangeville laundromat used to leave the doors open after 10 p.m. so kids could sleep, as long as they were out by 6 a.m.

Easily accessible

Asked by a resident for information about the local drug situation, Danny replied that hard drugs such as crack, cocaine and heroin are easily accessible: "You can get it at the arena, the library ... or at the park."

Asked why some kids can't go home to their parents, he said most kids do, but in some cases the bond with their parents is broken.

Ms. Hackman said stress, whether financial or emotional, can lead to disagreements between parents and children.

"Really good parents are so busy trying to put food on the table, they don't have the time to spend with their kids," she said.

Ms. Hackman said residents can help by just being a friend with someone who appears stressed, or by striking up a relationship with a child.

"I think we need to help kids before they end up at Choices," she said.

All three panelists said more money is needed. Const. Davis said police would like to have more officers to deal with youth.

Ms. Vervoort said Choices gets some provincial funding that amounts to only about \$41 per bed, for the first 30 days, and she is on her own after that. She said she could use an additional five beds.

In her closing remarks, Hackman said spending time with kids is vital in their development.

"One person can make a difference," she said.

Reaching potential

Ms. Vervoort said the most rewarding part of her job is seeing kids reach their potential. Danny, who has been in Choices several times in the past, was set to start a job in mid-February.

The Reverend Peter Scott, rector of St. Mark's, was pleased with the turnout and said the meeting accomplished its objective, which was "first and foremost awareness."

Rev. Scott, who worked with street kids in Toronto, said much of the information from the meeting was not news to him, but was to the audience.

"I got the feeling that there is an issue and it is invisible," Rev. Scott said. "I think people were surprised with the drug issue that parallels the problem. I think people were surprised with the availability and the use, not just by street youths but youth in the community."

Tackling the issue

Rev. Scott is not sure what the next step should be, but said the outreach group will be tackling the issue in the future.

"I hope there is something we can act on," he said. "That's an issue that has to be addressed."

A resident of the shelter, who spoke candidly about local drug abuse, was also at the meeting.

Ms. Vervoort said local politicians and decision makers need to be better informed.

"It's well and good that the taxpayers believe it, but it's the ones who hold the purse strings that need to be educated as well."

John Edwards is a staff writer with the Orangeville Citizen.



Photo by Ted Manning

Shrove Tuesday

More than 200 people of all ages attended the Shrove Tuesday Pancake Supper at St. John's, Thorold. Despite a devastating fire at the church in November, parishioners, including this youngster, gathered for the traditional Shrove Tuesday feast.

Work to be completed this month on parish viability

The Bishop's Task Force on Parish Viability is well along on its way to developing a comprehensive methodology for evaluating parish health in the Diocese of Niagara.

The work of the task force is to be completed this month.

Task force members are Archdeacon Lynne Corfield, The Reverend Amy Cousineau, Catherine Cumming, Pat Leece,

Archdeacon Dr. Fred Gosse, The Reverend Canon David Howells, Diocesan Treasurer Bob McKinnell, Jim Newman, chair, and The Reverend Canon Michael Patterson.

Initially the Task Force reviewed the work of the Diocese of Toronto's Strategic and Sustainable Ministry Working Group and the Diocese of Niagara's Mission Strategy and Planning Committee.

Both of these groups have done extensive work on determining parish health and viability.

Subsequently the group has been developing and testing assessment criteria and designing a process to gather and evaluate the necessary information.

The assessment tool currently

under development uses a multi-step approach to determine parish health based on evaluations of parish mission, parish finances, and parish leadership.

The task force's work will be consistent with the diocese's strategic primary goal to expand and develop healthy parishes and ministries.

The task force reports regularly to Bishop Ralph Spence and the Diocesan Mission Strategy and Planning Committee. Parishes vestry reports are on the diocesan website www.niagara.anglican.ca.

The group who brought you "God in Transition" and "God Beyond Genders" presents

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Workshops will include:

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When: Friday April 22, 7:00 to 9:30 p.m. and Saturday April 23, 9:30 a.m. to 3:30 p.m.

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Cost: \$25

What to bring: Bag lunch (drinks and snacks provided) and comfortable clothes

To register: Please call St James Church at 905-627-1424



Cursillo - Building up the Body of Christ

The Cursillo Method approaches lay ministry as a very natural act of being Christ-like within each of our daily activities. While most people would like to live their lives in a Christ-like manner, the pressures of the world often make this difficult. The Cursillo Method provides individuals with the tools, the strength, and the support to equip each one for the ministry of building up the body of Christ (Ephesians 4:7, 11-12)

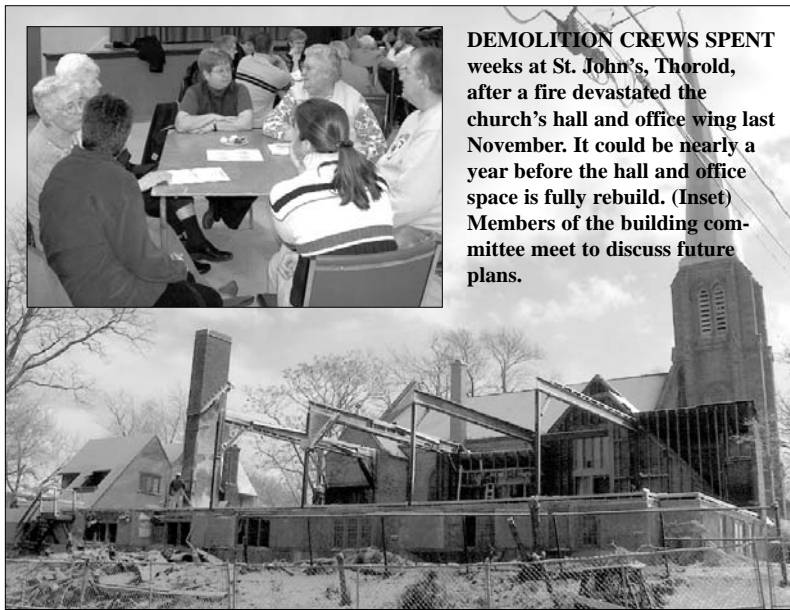
The Cursillo journey typically starts with a 3-day weekend experience of living in Christian community, developing a deeper understanding of what it means to be Christian, and discovering your personal calling in the church. Weekends are held in the spring and fall each year.

If you would like more information on Cursillo:

- visit our website – www.niagaracursillo.org
- 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) under Parishes – Events
- contact either our Spiritual Director: Rev. Susan Wells 905-547-8851, Spiritual.Director@niagaracursillo.org; or Lay Director: Brian Galligan 905-875-2800, Lay.Director@niagaracursillo.org

If you would like to have a presentation on Cursillo at your church, please contact Ted Moore 905-875-0611; pre-cursillo@niagaracursillo.org

• The Cursillo Movement operates under the authority of the Diocesan Bishop •



DEMOLITION CREWS SPENT weeks at St. John's, Thorold, after a fire devastated the church's hall and office wing last November. It could be nearly a year before the hall and office space is fully rebuild. (Inset) Members of the building committee meet to discuss future plans.

Parishioners may return 'home' on Mothering Sunday

By DIANA HUTTON
Editor

March 6, Mothering Sunday will take on a whole new meaning for the folks of St. John's, Thorold.

That's the day the congregation returns to its beloved church building after a fire in November destroyed part of the adjacent office and hall space. Smoke and water damage was also caused in the church and kitchen.

The church basement, used for Sunday School and coffee hour also sustained water damage. Floor tiles heaved in December when water used to douse flames froze.

But work on the church and kitchen has been completed. Paint has washed away any reminders of the fire.

"Parishioners are hope-filled, forward looking, upbeat and energetic," said The Rev. Canon Dr. Cathie Crawford Browning, rec-

tor. "It's been a rollercoaster of emotions but St. John's hasn't missed a beat."

While demolition of the hall and office wing of the building is now complete, it could be nearly a year before reconstruction is finished. A temporary roof has been erected over the remains of the foundation.

"One of the engineers said it could take as long as a year. We may be lucky to be back in the office wing for Christmas," Canon Crawford Browning said.

Building committee

The parish's building committee met for the first time in mid-February. Members spoke with an architect about plans for reconstruction.

Thanks in large part to the generosity of St. Andrew's Presbyterian Church, Thorold, the congregation at St. John's has been able to function with relative ease.

"They have been just wonder-

ful," Canon Crawford Browning said. "They moved their worship times so we could use their facilities. We even held our Shrove Tuesday pancake supper there."

As work continues on the reconstruction of the hall and office space, Canon Crawford Browning said some parishioners are wistful.

"I have to believe that this wonderful new facility we're building is for a ministry of God," she said. "We have a sense of a vision for the future but we are saddened by our loss at the same time."

The pipe organ, which was to have been dedicated the day after fire broke out, is ready but awaiting windchests, which won't be available until August.

"We've been loaned an organ by someone who is not a member of St. John's. We're now in the process of arranging for a speaker. We have found blessings in many places."

New regulations for construction

Parishes looking to undertake major renovations, redevelopment or construction projects must have had a valid decennial inspection within the previous five years before they can proceed.

At January's meeting, members of synod council passed a motion from the The Bishop's Advisory Committee on Church Buildings to revise its regulations

Canon 4.6.1 requires a parish planning new construction or alteration or major renovation of existing church-owned property which requires municipal approval or a building permit to obtain the bishop's approval in writing before work begins.

Before granting approval, the bishop will consult with his advisors, including the regional archdeacon, the Finance Advisory Committee (FAC), and the

Bishop's Advisory Committee on Church Buildings (BACCB).

Words of encouragement from the bishop do not constitute Episcopal approval of the work, synod council heard.

To expedite the process, the corporation of the parish should advise the executive officer of the parish's wishes to proceed with construction, alteration or major renovation.

The bishop will name one or more persons to work with the parish to develop plans and to act as liaison between the parish and the Bishop's Office. The liaison persons will assist or advise the parish in obtaining the bishop's approval and in monitoring the work.

Before proceeding with plans, a parish must prepare a statement of requirements for the proposed work and a preliminary budget.

On the basis of reviews by the FAC and the BACCB, the bishop may issue a conditional approval.

A parish cannot commit to any expenses or professional fees prior to receiving a conditional approval.

Liaison persons will report to the bishop and the BACCB the parish's statement of requirements, conceptual plans, final plans and specifications, and the tendering process.

The parish must not proceed beyond the tendering stage before receiving the bishop's approval in writing.

The bishop will require the acceptance of the plans, specifications and tender by parish council and vestry.

On completion of the work, the parish must provide to the diocesan archivist a complete set of contract documents.

Diocese takes leap into the future

By CHRISTOPHER GRABIEC

This year, the diocese of Niagara, perhaps one of the first in the world, has automated the process by which parishes file their annual reports.

After a vestry meeting, parishes are required to file reports listing their officers, synod representatives, youth representatives to synod and youth synod and much more. They also file a list of names of various people who act as contacts for activities such as outreach, evangelism and others.

In addition, parishes must file a financial report (Diocesan Mission and Ministries), and statistical reports required by the national office and by our Bishop's Task Force on Parish Viability. It's a good deal of work.

These reports are now filed on-line. That means the parish secretary, warden, rector, treasurer or other delegate can fill out these reports without the use of paper. This is a great time saver for parishes.

If, for example, the warden from last year is the same this year, he/she does not have to fill out a paper form with all of his/her information.

On-line vestry reporting is also a time saver for the Diocesan Resource Centre (DRC). When reports were coming in on paper, someone needed to either manually type names on other collated reports, or manually enter them into some database at the DRC office. Now that the reports are filed on-line, this work is no longer required.

When it comes time for synod, staff simply prints the lists, name tags and mailing labels.

Saves time, improves accuracy

The move to on-line vestry reporting increases the accuracy of records. A parish is able to go in at any time and make changes. Should a warden move away, and a new one be appointed, the parish can change the record and it is automatically recorded at the DRC.

All of this record keeping is part of the web development of our diocese. Parishes are now listing their service times (including special services such as Ash Wednesday and Easter) on the web and visitors can easily find a place to go. Many parishes are putting up special events such as concerts, bake sales and dinners. This is a way of promoting the good work in our parishes.

It is understood many find it difficult to understand Internet technology. We also know many folks do not have access to the Internet. However, Statistics Canada reports Internet usage is growing in Canada, not only by the young, but across all age groups.

At one time some parishes bought fax machines, but today faxes are being replaced by the Internet. In adopting this system of reporting, the diocese is exercising good stewardship.

On-line reporting costs much less than any other vehicle of communication. It will allow the folks who work so hard in our parishes and at the DRC to attend to other ministries that are so important to them and to the Church.

Cathedral window smashed by vandals

It could be a while before a memorial stained-glass window at Christ's Church Cathedral is repaired after it was smashed by vandals late in January.

Some time overnight on Jan. 27-28, vandals threw shards of ice through the Winer Memorial Window leaving two holes. Water damage was also sustained to a side-altar inside the Cathedral.

Dean Peter Wall, rector of Christ's Church Cathedral, said it appears a car may have been used during the attack.

"There is some sense that a car was involved because there was some damage to the front gardens," he said.

The vandalism was discovered by staff on the morning of Jan. 28. Hamilton Police were called.

The cost to repair the window is not yet known, Dean Wall said. The church's property insurance will pick up the tab for the damage, but the cost for additional work on the window will have to be borne by the congregation.

Each year, between \$6,000-\$30,000 is spent on maintaining the building's elaborate stained-glass windows, Dean Wall said.

The Dorcas Window, immediately to the west of the Winer Window, was identified as having the greatest need and was slated for maintenance in 2005. Instead, the money will be spent to repair the damaged window.

The cost of repairs varies greatly, Dean Wall said, since all windows require different levels of maintenance.

Work on the Winer Window won't begin until the window currently under repair is completed. Dean Wall said he hopes the big window currently under repair, will be installed for Easter Sunday. Only then can workers begin the arduous task of disassembling scaffolding which will then be moved to the site of the Winer Window.

"It's a long slow process," he said.

Editorial

The Spirit is moving all over

In spite of several blows in the past many months, the Anglican Church, at least in Niagara, has reason to be hopeful this Easter season. This amid the debate over the blessing of same-sex unions and the Windsor Report.

Several items in this issue of the Niagara Anglican deeply moved me as I went about my usual editing duties. The plight of Saadia El Ouardi (Hetaj) was one. Don't miss it.

The story about the resilient spirit of the folks at St. John's, Thorold, and the generosity of its hosts is another.

The candid views of six people trying to find some consensus on the Windsor Report is yet another.

As I read story after story, not always "in tune" with the liturgical season we are in, the "big picture" kept getting bigger and bigger.

From that altitude, the world community seemed to make sense, even if just fleetingly. Things appeared so obvious. So humbling. So clear.

After some thought, my world seemed to shrink to a point that directly involved

me, an individual, like everyone.

We need to concern ourselves with the global perspective – the big picture – if we are to understand our place in it. It's who we want to be that matters, not what we are now.

As I write this, we are days away from the Primates' Meeting across the great pond, regarding the Windsor Report. It is a backdrop to the question of blessing same-sex unions. It is an issue so contentious that many predicted it would be the fall of the Anglican communion. Some believe it still may.

Back in the Diocese of Niagara, parishes are working hard to return Saadia and her son to Canada, to her home in Hamilton. In Thorold, St. John's is planning for Mothering Sunday. In St. Catharines, a Quiet Space is engaging children during worship. In Orangeville, the Church and community are working to help the homeless...

What a wonderful and diverse community we have in the Diocese of Niagara. This dio-

cese does not have the appearance of something about to "fall", at least not spiritually.

As I read the stories and see our diocese in action, person by person, parish by parish, I see the Spirit in motion. I see good people who care about each other and those they don't even know. I see God at work in all our ministries, even the less successful ones, in people and places badly in need. And those who appear to have no need.

Yes, the politics of the Church is a force to be reckoned with. I don't envy the task facing our Primates.

Yet by the heartfelt words and deeds of the people of Niagara, there is renewed hope. To what end, no one knows. Except God.

Jesus told the Pharisees he would tear down the temple and rebuild it in three days. Do you really think with His help, our differences can't be worked out?

Happy Easter to a Resurrection people.

—Diana Hutton

Letters to the Editor

Editorial was 'regrettable'

Re: *The Reality of Ecumenism, Niagara Anglican, February, 2005*

It is regrettable that the Roman Church, regionally, declined to celebrate common Baptismal vows with Anglicans last Jan. 9.

Rome's reasons are noted, but is their expression justified in the name of the Lord?

Equally regrettable is the Niagara Anglican's editorial of Feb. 2005. Its points are noted, but is its tone justified in the name of the Lord?

It's too easy for individuals and institutions to break dialogue with one another, and either draw their own, or point to the other person's lines in the sand.

Editorial an embarrassment

Re: *The Reality of Ecumenism, Niagara Anglican, February, 2005*

I would agree with the editorial lament in the February issue that "the loss or curtailment of the Lutheran-Anglican-Roman Catholic baptismal initiative is sad".

What is also sad is that the editorialist should pretend that this setback is sufficient ground for an opinion entitled "The reality of ecumenism".

The editorial is an embarrassment.

Its views are built upon distortion (par. 3) and apparently upon the desire to be hurtful (par. 3, 11, 13).

Its introductory tone is both dismissive and provocative; it

The 'one, holy, catholic and apostolic' Church has a long history of such behaviour.

We cannot change the past, but, do we really need to continue it?

Are refusing to worship together and taking verbal shots at each other the best we can express our faithfulness to the Head of the Church?

The Prophet Micah says, "...what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

So let us worship together, continue dialogue with one another, and thus honour the One who gathers us all.

The Rev. Canon David A. Browning

becomes antagonistic (par. 3) and inflammatory (par. 11). It concludes in hypocrisy and smugness.

The editorial is a very model of the intolerance it purposes to criticize.

Bishop Anthony Tonnoos has indeed opened – or identified – a break in our relationship with his diocese.

I am sure that he would say that our Synod, whose decision I support, created the breach. So the divide is there.

But how on earth (or in heaven) does so strident an editorial help to mend that division? Or was it the intent, in fact, to widen and to deepen it?

Peter Bennett Grimsby, Ontario

Evangelism is action

Re: *Canadian Church has many evangelism initiatives, Niagara Anglican, January, 2005*

Mr. Bowen in his letter improves my point. He lists "eight initiatives that have taken place in the Anglican Church of Canada in recent years to raise awareness and understanding of evangelism".

He jumps to the conclusion that I am ignorant of such efforts; he should reflect on the results of the initiatives.

For example, the Decade of Evangelism, proclaimed by the Lambeth Conference of 1988 for the '90s seemed to have little effect until the end of the decade; our own diocese did not appoint a Director of Evangelism until the decade was over.

Mr. Bowen refers to the Draw the Circle Wide video. He should know that his neighbouring parish of All Saints (of which I am a member) uses Draw the Circle Wide as its own motto.

So far as the Alpha courses are concerned, I attended the first Alpha Workshop held at St. Paul's, Toronto, some 25 years

ago and have been receiving the Alpha News ever since.

"Many books have been published in recent years to help mainline Christians think about evangelism." True; but how many are read?

If St. John the Evangelist has a parish library, how much use does it get? On the positive side, St. John's must be congratulated on its foresight in building a seniors residence on the site of its destroyed parish hall and integrating it with the parish facilities. That is evangelism.

My point is we do a lot of talking, we conduct workshops and study groups, we compile reports for Synod, but, like many actions of politicians, results get tabled, people lose interest.

I sincerely believe God is at work among us today; people of faith are aware that there is a new spirit in the air and we are earnestly searching for the Spirit of God – which has been there all the time.

Susan C. Huxford-Westall All Saints, Hamilton

Editorial propaganda?

Re: *The Reality of Ecumenism, Niagara Anglican, February, 2005*

Once again the Niagara Anglican has shown its self to be an instrument of those "liberal" forces (clergy, laity and editors included) who would like us to believe that homosexual unions are not "intimacies contrary to God's design."

Fidelity between wife and husband are the only sexual relations that biblical theology deems good and holy. Period.

This arrogant self-righteous attitude in your editorial vilifying

Roman Catholics for not agreeing to renew their baptismal vows with Anglicans, and Lutherans is a good piece of propaganda.

Roman Catholics see the blessing of same-sex couples as "an attack on marriage" as do many Anglicans, myself included.

Obviously members of the Politburo (editorial board) are biased, and can only offer us one-sided "journalism" and a platform for airing their left wing views.

I am filing this issue of the Niagara Anglican in my blue box where it belongs.

Derek Kerr Dundas, Ontario



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www.niagara.anglican.ca

The official, independently edited publication of the Anglican Diocese of Niagara. Published 10 times a year (no issue in July or August) in Hamilton, Ontario. Printed by Signal Star Publishing, Goderich, a division of Boves Publishers Limited.

Please note: some of the editorial material sent to the Niagara Anglican may appear on the diocesan web site as well.

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Subscriptions

\$15 per year

New subscriptions, cancellations, changes of address (please attach label) should be sent to:

Circulation Department
Anglican Journal, 80 Hayden
Street, Toronto, Ontario,
CANADA, M4Y 3G2.
(416) 924-9199
circulation@national.anglican.ca

Circulation

16,175

Deadlines for

Submissions:

April 2005: March 1

May 2005: April 1

June 2005: May 1

The Bishop's Publishing Advisory Board includes:

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Viewpoints

Happy Triduum Happy Easter

Whew! Just when we thought it was time to catch our breath after Christmas and Epiphany, we're right into Lent. By the time you read this column, we will be halfway through it and as I am sitting writing it, we are getting ready to begin.

Some years, the rhythm of the Church's year is a breathless and terribly rushed one, not unlike the discipline of writing for the Niagara Anglican!! (The good news is that we will have a long Pentecost season into which to relax!)



The Very Reverend Peter Wäl, Dean

Liturgical planning is one of those Church activities that never goes away and often seems to rush headlong upon itself.

One of the most important pieces of planning is for that great week we call Holy, which culminates in the Paschal Triduum or the Triduum Sacrum – the three “great” days, which conclude Holy Week by recalling the Last Supper, the Passion and Death of Jesus, and the Great Vigil of Easter.

There is probably no time in our year when the significant work of liturgical renewal of the last century enjoys greater fruit than in the rites and liturgies for Holy Week and the Triduum.

Best liturgies

Indeed, many would say that the very best parts of the Book of Alternative Services are the liturgies provided for Maundy Thursday, Good Friday, and Easter Eve.

Parishes and communities have discovered wonderfully creative and deeply moving ways of keeping these days.

My experience, through a number of very different parishes, is that this exhausting, uplifting, and emotional time brings people together, provides them with a deep experience of faith, and changes them.

Parish communities also look forward, from year to year, to the Triduum and both the similarities and the differences year to year.

Planning for these special liturgies takes care and much attention to detail. I highly recommend a wonderful book “Let Us Keep the Feast” a publication of Liturgy Canada and The Anglican Book Centre, edited by The Reverend Kevin Flynn. It is a very helpful planning guide for Lent and Holy Week liturgies, and can be easily adapted to local custom.

The evocative and meaningful liturgies of the Triduum can be fully enjoyed and appreciated by all different kinds of congregations: those with elaborate resources and those with much more modest forces.

The utter simplicity of the washing of feet on Maundy Thursday and, perhaps, the symbolic removal of Christian symbols from the worship space following communion begin this great unified service which is really one liturgy which begins on Maundy Thursday and concludes after the Great Eucharist at the Easter Vigil.

There is no dismissal either on Maundy Thursday or on Good Friday, but simply an implied break while the community disperses for rest and some food, ready to return to continue with the liturgy.

Provision for the Eucharist

There is provision for the celebration of the Eucharist on Good Friday, but most communities administer communion from the reserved sacrament, consecrated on Maundy Thursday and kept, often with a vigil by members of the assembly, in some special place in the church or in a chapel.

This special (and certainly long) service reaches its pinnacle at the Great Vigil of Easter, most appropriately begun after darkness has fallen on Easter Eve.

The service is all about darkness and light and uses, as its principle symbol, the new fire of the Paschal Candle.

This pillar of fire, echoing the light which the people of Israel followed, and which symbolizes our passage from the darkness of death to the light of new birth in the Resurrection, is certainly most effective when begun outdoors (in the dark) and carried into the darkened church for all to follow. I encourage you to have a real fire outside – in a barbecue or a hibachi – real flames which all can see.

There is nothing quite so amazing as a congregation gathered in the darkness (sometimes shivering in the cold), faces lit by the flickering firelight as we light the new (it should be a large and dramatic candle) fire.

This candle, of course, should burn at every service from Easter Eve through Pentecost (some would argue that it should be extinguished at the conclusion of the Gospel on Ascension Day, but the BAS rubrics quite clearly opt for Pentecost, and I should think most would agree) as well as all baptisms and funerals for the ensuing year.

The very best thing about the Triduum can be the gala resurrection party which could follow the service on Easter Eve – perhaps some wine, and maybe some Middle Eastern fare such as lamb, humus, olives, some pita bread. What a way to celebrate!

It can (some would say should) be an exhausting, draining, and emotional time. It is also one of the greatest liturgical moments we have.

Have a great Triduum. Happy Easter!

Easter, Evangelism and something to share

In our highly secularized society, it is at about this time of year that things religious and spiritual once again begin to percolate to the front pages of our newspapers and may even earn an occasional mention on the late night news.



The Rev. Canon Michael Patterson, Director of Evangelism

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For those of us deeply entrenched in religious life and whose journey through the season of Lent has taken on a palpable rhythm, we too anticipate the colour and uplifting spirit of the Easter celebration.

Religious or not, like Christmas, there exists a unique atmosphere not only in church circles, but in society at large; chocolate bunnies abound, Good Friday remains a statutory holiday, banks and government offices are closed Easter Monday and the remnants of Christendom continue to hold some influence.

Attendance trends

Sometime through Lent, we may begin to notice that our attendance trends begin to peak upward culminating in standing room only of the C and E folk at the main service on Easter Sunday. (A sad reality is, however, that attendance through Holy Week has been declining for years.)

As church people, we may take great delight in seeing the nave full again, or we may hear the grumbling about where all these people are the rest of the year and how they are taking the regulars' pews.

We hope upon hope that they may experience what we experience and come back week after week.

However, the sad reality is that they do not;

we wonder why not and yet we rarely do anything to try to make that happen.

This time of year is an ideal time to be intentional about evangelism and to prepare ourselves to meet the lapsed, the new, the seeking and the occasional. It is the perfect opportunity to trumpet The Good News and Our good news about our ministries, our communities and how involvement in the Church of Christ can transform one's life.

New relationships, hospitality

Throughout His ministry, Jesus was forever inviting people into new relationships and offering people hospitality; ‘come and see’ he says to us.

For very little expense and with just a bit of effort, we too can offer that invitation and create an atmosphere that is accessible and attractive to our neighbours.

One parish last year had 1,000 door knob hangers made with an invitation to Holy Week/Easter services, service times and contact information about other pastoral ministries available. Twenty parishioners hand delivered 50 each in their neighbourhoods the week before Holy Week with very positive results. These hangers and other such useful ideas and materials are available at www.outreach.com

Initiative

Another parish in the diocese, as part of their Good Friday procession, had self-produced brochures available to all participants who then distributed them throughout the neighbourhood as an act of invitation and evangelism; a num-

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The way forward

“Raise your eyes now, and look from the place where you are, northward and southward and eastward and westward”

– Genesis 13:14



Signs & Wonders

The Rev. Canon William C. Thomas

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It didn't begin well. I had asked for an aisle seat, realizing that the usual aircraft seat provides neither adequate hip room nor leg room for a person my size. I was assured that was what had been reserved. Yet when I boarded the Dash 8 aircraft in Baltimore, I discovered I had been assigned a window seat – and the plane was fully booked.

But things began to get better – I was in an exit row, which meant ample leg room. The curvature in the cabin emergency door granted a few more inches of shoulder room at least. My seat mate turned out to be one of those delightfully slim young women who needed much less than the space allotted to her.

Easy viewing

And the window was placed just right for easy viewing without having to lean way forward or back. Even more fortunately, the wings joined onto the top of the cabin, not the bottom, so there was an uninterrupted view of the ground, and shade from the afternoon sun, burning brightly in a completely cloudless sky.

I had planned to catch up on some work-related reading on the two-hour flight back to Toronto, but from the moment we left the ground until the moment we landed, I couldn't tear my eyes away from what was unfolding beyond the window.

It was a complete contrast to the earlier trip

to Baltimore. We'd taken off in a snowstorm so thick you couldn't see the edge of the runway, flew entirely wrapped in cloud, until about a 100 feet from the ground the runway at Baltimore appeared.

Great for reading, and for building trust in the pilot and the instruments guiding him.

For a geographer, the view that unfolded below on the flight back was filled with superb textbook examples of both human settlement patterns and geomorphic and geologic structures and no small amount of wonderfully intriguing puzzles.

From grided streets to...

From the grided streets of the old town, to the curving mazes and cul-de-sacs of the 1960's suburbs, to the patchwork of gated dense communities and spacious rural estates, it was all there in the coastal plain.

As we gained altitude to fly over the Appalachian Mountains, rectangular fields gave way to parallel wooded ridges separating densely farmed valleys.

In the wider valleys, towns had formed at river junctions and bridge points. Most intriguing were the z-shaped ridges formed where plunging synclines (down folds in the rocks) met anticlines (upward folds in the rocks). Yet along every ridge ran a trail or road, descending at the end of the ridge to the valley floor in a long gradual slope, or a series of short switch-backs.

In the valleys, meandering rivers looped snake-like along the floor, occasionally cutting themselves off, leaving little ox-bow (horse-

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Easter, evangelism and something to share

Continued from page 5

ber of people attended as a direct result of the initiative.

Sometime before Easter, have available an up-to-date newcomer's brochure or newcomer's welcome letter that should be handed out to all unfamiliar people (and it wouldn't hurt to include some regular attendees either).

Keep it simple, briefly thanking these people for worshipping with you. Outline what kinds of ministries might be available to them and invite them to join you again.

Have a personal information card attached to it with instruction on what to do with it once it is filled out. Make sure to include your web-address.

Small gift

Prior to Easter, organize a small gift that may be offered to all Easter worshippers as a sign of thanksgiving. It may be something as simple as a small prayer card or bookmark that can be inexpensively produced on a computer.

Have your parish's contact information on it and have your ushers/greeters or children hand them out as people are leaving (otherwise they will be left in the pew).

Raise awareness

It is important that whatever is produced to raise the awareness of your Christian community is done as professionally and with as much attention to detail as possible.

Remember, it is a reflection of the care they will experience within your community.

On Easter Sunday, have two or three additional greeters/ushers on duty to deal with the larger crowds.

One or two people might be in the parking lot directing traffic, welcoming and indicating where the front door is. If there is no parking lot, then ushers could stand outside the church building to assist people being dropped at the door or they might inform folks where additional parking

may be found.

Regardless, a friendly face outside a church assists greatly in making people unfamiliar with our traditions feel more at home and less anxious.

Once inside the building, a greeter should invite all people to wear a nametag. They need not be fancy so you might use computer labels or 'Hello my name is...' tags.

Have a number of markers available and you will find that they work very well to break the ice and offer opportunities for conversation. These stick on labels also ensure equality between the regulars and visitors.

First impressions

As we are all very aware, first impressions last a lifetime and so it goes with our parishes.

A statistic that we need to continue to remind ourselves of, that has come out of the Barna Institute, is that 70 per cent of our visitors make up their mind to return to us or not before the clergy get

up to speak.

Your greeting area should be cheerful and uncluttered, ensure your washrooms are clean and easily identified, well stocked and why not brighten it up with fresh flowers.

Your bulletin/order of service should be easily followed using language that all people would understand. Ask a non-church person or teenager to read it and ask them if they can make sense of it.

Music

The music we choose at Easter should be familiar and singable -

Easter is not the time to introduce new music to the community.

Encourage the readers to practice ahead of time so that the readings of Easter are proclaimed with passion and spirit.

Do not assume that people will just "get it"; provide direction so their worshipping experience may be rich and accessible.

Sunday Schools and nurseries should be available with the greeters knowledgeable about

who will be supervising; comments such as "I'm not sure, but there is usually someone there", do not instill an atmosphere of hospitality and confidence.

If nursery/Sunday school is not available, you might want to offer activities, markers, cutouts etc. for the children during the service.

In Matthew 25:36 Jesus said, "I was a stranger and you welcomed me" and in verse 40, "I say to you, as you did it to one of the least of these, you did it to me."

We are all members of the body of Christ, the family of God, and each of us is called to be hosts to the strangers, the seekers, and the disheartened as they enter into the household of God.

Evangelism is the way we share the Good News of Jesus Christ in thought, word and deed; as we do it to one of these, we do it to Christ.

We have something to share, we have reason to rejoice; what better time and what greater message do we need!

Finding a new church; ministry of hospitality?

By BARRIE COE

Just over a year ago, I had the pleasure to report on my journey into an urban ministry, Mission Services of Hamilton.

In the article I expressed my excitement at having discovered the relevance of an urban ministry in contemporary society.

I saw great implications for our Anglican Church, which is still exploring ways to adapt to declining membership and how it may become more relevant to a changing society.

As I was now working with Mission Services in the downtown core, my wife and I made the decision to downsize and move into the centre of Hamilton.

What better way to assess the needs of the people we serve than to live in the city and share daily urban challenges.

A new church home?

Also associated with moving into the core would be a decision that we should worship downtown so our church quest began.

After nearly 16 years at St. John's, Ancaster where would our faith journey take us?

When many friends, colleagues and associates heard of my core adventure, the invitations and hospitality began. I was invited to MacNab Presbyterian, Philpott Church, The Welcome Inn, James Street Baptist, St. Peters, Church of the Ascension and every faith and denomination you could think of!

My first reaction was, "Isn't it awfully nice of all these wonderful outreaching churches to invite me to attend."

Then a more realistic (and perhaps a slightly cynical) thought took hold that perhaps all these friendly churches were in the same boat: declining membership and dwindling revenue had

become a marker and the reason for all this friendly enthusiasm was that someone like me could help fill the empty coffers. One look at my bank account would have discouraged the majority of them.

The term "hospitality ministry" is an interesting one, first mentioned to me by my friend Canon Michael Patterson.

As I understand it, this is the ministry of meeting, greeting and journeying with visitors and newcomers. How was I greeted in my visits? What am I looking for in my quest? Is this community sensitive to my needs and will my gifts be acknowledged?

Every church I attended passed the welcoming 101 course. They all had a smile at the front door, noticed I was fresh blood, greeted me with warm hand shakes and provided me with the necessary prayer and hymn books. Name tags were another commonality with all the churches I attended.

Again following proper protocol, invited me for coffee following the service.

What differentiates the good churches that are growing from the ones that are in decline?

From my perspective, it is the authenticity, warmth and Christian hospitality of the leadership and community, both clergy and laity that makes the differentiation.

These church communities are committed to making people feel as if they belong unconditionally. The leadership is authentic and relates comfortably with parishioners.

A good example was McNab Presbyterian, led by a former moderator of that denomination. He was an exceptional speaker

with considerable people skills.

I watched him interact with the congregation following the service, amazed with his people skills and ability to connect with them. He was one of them.

Unfortunately, a number of churches, including Anglican, did not offer any sense of hospitality, the leadership was aloof and often distant and there seemed an evident "us and them mentality".

I continued on my quest and discovered All Saints' Church in Hamilton. The greeting was warm, enthusiastic and genuine; the greeters wore name tags, provided me with the worship resources and made me feel at home.

Traditional surroundings

The traditional surroundings of this Anglican Church, built before the turn of the Century, provided me with the continuity of Anglican Churches that I have attended and loved over the years.

Along with the familiar came a casual, laid back approach to the entire service. I loved the choir and the cherished melodies on the organ. I noticed at Thanksgiving the handmade earthenware chalice instead of silver. I noticed that a loaf of bread, baked by a parishioner was shared in place of the usual wafers. I noticed people dressed up in Sunday best to comfortable jeans and cozy sweaters. It was a real cross section of our community.

During collection, not only did the cash offerings head to the altar, but a bright red wagon took food donations as an offering as well, to be distributed to those in need within our community.

Something that really impressed me was the broad demographic of people attending, children, teens, young moms, single dads, grandfathers and grandmothers. I had not seen such a broad spectrum of Anglican

parishioners in a long time.

As the type of person who still wear a shirt and tie to church and loves the language of the Book of Common Prayer, I felt welcomed, included and made to feel very much part of the community.

Moving downtown and seeking out a new church has been an educational experience.

I also advise speaking with Canon Michael Patterson, our director of evangelism. There are many resources from his office that may assist us in reclaiming this ministry of hospitality and

evangelism.

Just two years ago I questioned the viability of our Church and felt its days were numbered.

But with visits to a variety of our churches, and the evolving changes taking place across our diocese have made me reconsider. Sure we have difficulties, but we also have opportunities.

As we say at Mission Services, Hope lives. Within our Diocese today that same hope rings true.

Barry Coe works at Mission Services in downtown Hamilton.

The way forward

Continued from page 5

shoe-shaped) lakes at the outer edges. But the real puzzles were the dry valleys clearly formed by rivers but through which no river now flowed - or the rivers that cut right through several ridges at right angles. Since water can't run uphill, they must have formed on some earlier surface, and carved their way down to the ancient structures underneath.

I had driven through these mountains many times in recent years, but you just can't see such patterns from the ground.

As we began to make our decent into Toronto, I noticed a long slim lake stretching out to the west, and I was first trying to figure out which finger lake it was. It wasn't until I saw the large island in the river draining the lake that I realized it wasn't one of the finger lakes - it was Lake Erie.

Erie surprisingly small

From 15,000 feet up, it's surprisingly small. In fact, at that moment of recognition, I realized I was able to see all the way up to Georgian Bay, and as we continued across Lake Ontario, I realized that I was able to see in one glance our whole Diocese of Niagara.

The effect on me was not

unlike the experience of the first astronauts looking back at the earth from the moon - a sudden realization of just how small it really is.

We may be numerically the third largest diocese in the Canadian Church, but geographically we're the smallest.

The big picture

Compared to others, it is much easier for us to get together, to plan, to pray, to worship, and to reach out to the millions of people who live in our part of this planet.

Too often, busy on the ground in our own little world, we can't see the "big picture". But that certainly doesn't mean that there isn't one there.

When we can lift ourselves (or let others lift us) to a new perspective, much that was troublesome, awkward, or just confusing, becomes much clearer, understandable, and the way forward much easier to see, and appreciate.

"The word of the Lord came to me, saying, 'Jeremiah, what do you see?'..."

- Jeremiah 1:11

The Reverend Canon William Thomas is Director of Interim Ministry for the Diocese of Niagara

Just two years ago I questioned the viability of our Church and felt its days were numbered.

After nearly 16 years at St. John's, Ancaster, where would our faith journey take us?

A new space for children in worship

Continued from page 1
 tion of five-11 year olds to create an unsafe place for toddlers by invading the nursery.

The Quiet Corner has become the favourite place for children and youth.

It seems to be the first place most kids go when they arrive at church to see what's new and if there is space on a big bean bag to sit and read.

In a comfortable setting, with quiet activities they enjoy, children seem to absorb the liturgy like sponges.

One parent commented that she never realized her young son was taking anything in when he sat in worship, until he suddenly started singing the whole Lord's Prayer – just as we do at Eucharist – one evening at home.

What is remarkable about the Quiet Corner is that it is, well, quiet.

Quiet

Though it is a bigger space than our old colouring table and book pile, and many more children use it than before, it is much quieter than that space used to be.

The most frequent comment I hear from adults is an astonished "Wow, I hardly hear them, they are so quiet!"

A number of things have contributed to that:

Markers are loud. One small change with a huge impact was we eliminated the constant clatter of colouring markers by lining some shallow plastic baskets with thick felt.

Suddenly, children scrabbling for the right colour marker or crayon didn't sound like a tiny performance of Riverdance on the back table.

Markers are also divided up in sets – one per basket – so there aren't five or six hands banging a dented tin of half crayons around the table as they reach in. (Gosh, why didn't we think of that years ago!)

The softer light of a Japanese-style paper lamp, and a desk lamp on the colouring table foster a gentler mood in the corner.

Special colouring pages are designed for each week, to fit the theme of the Sunday morning program, the readings for the day or the season of the church year.

We don't use pages from Bible colouring books; we've discovered that children just don't like them. We use intricate clip-art pictures enlarged and photocopied.

Create pictures

We also create our own simple pictures with block capital scripture verses to colour in. (Why do children have such a fascination with colouring-in words?) Graffiti-style open block letters (get a teen to do them for you) are popular with the five-11 year olds, and are a subtle way to teach scripture verses and themes.

These never fail to draw kids like a magnet, and they go for the new pages when they first get to the table in the morning.

Last fall, the younger children did a workshop on guided meditation using pictures. Some children loved this. We keep the pictures on a shelf in the quiet corner and they can pick one up and do their own quiet meditation any time.

Comfortable seating encourages children to sit and read. It was interesting to see that prior to the creation of the Quiet Corner, the books – though changed frequently – were almost never taken to pews by the children. By providing a bookstand to display them and cozy seats to sit in, suddenly they are being read constantly by all ages.

Our children love the Quiet Corner. Three-year-olds, 16-year-olds and everyone in between are found there.

Reminders

Children occasionally need to be reminded of the main rule concerning the Quiet Corner, that is, you have to be quiet!

Loud whisperers or children bouncing on the bean bags are asked to be quiet or return to their parents. Most kids are getting the idea, and I've noticed a certain degree of peer pressure having great effect (nothing like a persistent seven-year old pointing out a "Please Be Quiet" sign to a

teenager).

Parents of young children sit nearby and find they can enjoy and participate in the liturgy with their children well-occupied in spiritually relevant activities.

The Quiet Corner is a place where children can feel safe and at home, while being present to the worshipping community.

They have a different kind of opportunity to know and understand God through the books, stories, colouring pages and the still presence they enjoy in this space.

For more information and ideas on Children's Corners in church, contact Judy Steers at the Church of the Transfiguration, St Catharines.



MELANIE, MAGGIE AND Emily share time in the Corner



PHIL AND BECCA hang out before the Sunday Morning teens program begins.

New relevant reading, colouring books pique children's interest

We are very particular with our choice of books at the Church of the Transfiguration, St. Catharines.

We have gotten rid of the battered, 1950s vintage 'Bible Stories for Children' which tend to feature swarthy Israelites, sinister Egyptians, brown-haired blue-eyed Jesus and far too many words.

We've also tried to purge books with vacuous theology. Eight-year-olds have a pretty low tolerance for "God makes bunnies and rainbows" or sentimental run-of-the-mill "My first prayers" with rosy-cheeked cartoon children with folded hands and angelic smiles.

Our books are changed frequently and we have them through donation, loan or purchase.

Purchased books come from all sources; Augsburg, the Anglican Book Centre and many Catholic publishers all have excellent children's books which present theological ideas and bible stories in very child-appelling ways.

Look out especially for "Parables of Jesus" by Nick Butterworth and Mick Inkpen and children's books published by Jewish Lights publishing with their sound theological themes and excellent illustrations.

We have children's books about the liturgy and the

Eucharist, and a couple of Good News Bibles, though admittedly those are picked up less often.

We add a few new books each year. The current new favourites are "Bagels from Benny" and "Green Plagues and Lamb", both of which were ordered online.

For another source of inexpensive children's books, visit Augsburg Fortress in Kitchener on Easter Monday and pick up children's books for under \$5 at their annual clearance.

For us it is worth the time and effort to think about what children are reading.

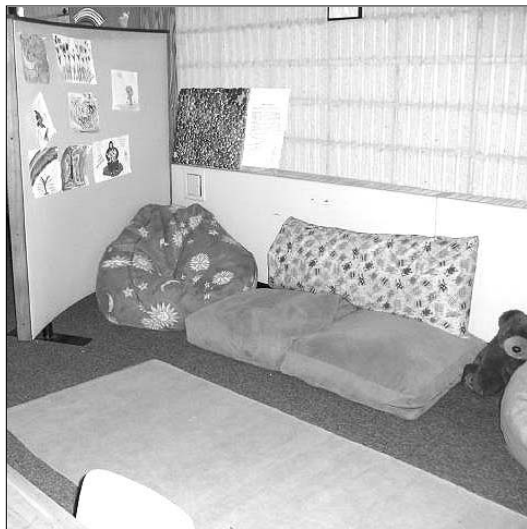
When considering books, a valuable question is "Is this how I understand God?" or "Does this reflect good theology?" or "Does this book inspire or capture me?" "Did I learn something new in this book?" "Did it make me laugh?"

If our local library provides new, interesting, fun and inspiring books for kids in worldly pursuits, we too should do our part to invest in good books with good theology for children.

We have also from time to time included a few "Elf-help" books – a series of children's stories that deal with difficult issues like death, jealousy, parental separation, anger etc. from a faith perspective.

Some books for children can also help address pastoral needs and open up conversation.

'We should do our part to invest in good books with good theology for children.'



THE QUIET ROOM is warm and inviting.

Moments of grace in a conversation

Discussing sex and politics in mixed company

Come and spend a day sitting in a room talking with people who openly disagree with you on a close and contentious issue.

Now there's an invitation for a stimulating Saturday.

With some trepidation, six people – of all different perspectives on issues of sexuality – responded to the invitation to meet in mid-January to try to formulate a diocesan response to the Windsor Report.

Our Primate requested feedback from every diocese to help him respond to the report on behalf of the Anglican Church of Canada at a meeting of all the Primates in Belfast last month (February, 2005).

The Primate's Meeting will have already happened by the time you read this.

But for the six of us who gathered for our diocesan meeting in January, a gift was given.

This collection of contributions is, we hope, not a dry recounting of our discussions, rather, independently written testimonies of how we were surprised by grace that day.

We hadn't planned to write this together, but having given and received so much from each other, we wanted to share the gift of that grace with our brothers and sisters in the diocese. Our hope is that it may encourage you in opening up dialogue and continuing to listen to one another as we explore these issues and challenges together.

CAROL SUMMERS St John's, York

The Report is long and intimidating, containing a few words that are not even in my fairly extensive dictionary! I knew that the group of people called together to discuss this report held widely different views. Having been at General Synod, I was all too aware of how high emotions can run, so frankly, I was a little apprehensive as I prepared for the Windsor Report discussion.



I was surprised and pleased to hear during our opening remarks that we were generally in agreement in our opinions of the Report. As we discussed our opinions and came to agreement on our responses, it turned into an amazing day.

I think each of us spoke and listened openly and carefully to each other. As we grew more confident, we spoke with honesty about our deepest fears and highest hopes. I think the size of the group helped the atmosphere; we could look each other in the eye and see the sincerity there. It is always a gift when someone speaks from his or her heart. When we closed, we knew we had not solved all our differences but I think we had respect for each other and we can build on that instead of tearing ourselves apart.

Introduction:

The Windsor Report represents a



THE REV. MARK
MCDERMOTT

The Rev. MARK MCDERMOTT Grace Church, Milton

I felt privileged to be a part of the Niagara discussion group on the Windsor Report. I am a strong supporter of the Report and of its recommendations, and I appreciated the opportunity to state my views

openly and without apology.

At the same time, I appreciated the fact that some in our diocese see issues differently, and they too need a safe space where they can articulate their views. A small group discussion with a commitment to listening is a true gift.

Sometimes in large groups we feel an obligation to "win" or to play to the crowd. Certainly the fellowship of Christ's Church is God's gift to us, and we should not take it lightly, particularly at this critical time in its history.

Dr. GEOFFREY PURDELL-LEWIS St George's, Lowville

I felt honoured – though with considerable trepidation – at being invited to be a member of the Bishop's Advisory Group. Yet, I enjoyed meeting in a small group and getting to know its members better. It is very much more difficult in a small group to put on an act and "grandstand". I think the meeting day was a "safe place"; this was essential for the unexpected and welcome outcomes.



Dr. GEOFFREY
PURDELL-
LEWIS

I was impressed with the considerable common understanding of the content and intent of the Windsor Report, but more than that, I valued the tremendous openness and trust which grew as the day progressed. There was a genuine and open willingness to listen to each other, talk about our Christian life and experiences, and make ourselves vulnerable – the latter can be very risky.

A lot of work was done in a short time – often pressured focus helps produce a refined product.

Much more was achieved than just the prime task of producing a diocesan critique of the Windsor Report. I learned more about the issues we addressed, our respective positions and why we hold them, and more about myself – the where and why I come from.

As a result of our meeting, I have been prodded (by the Holy Spirit) to change/modify some of my views/understandings of the issues that we addressed. I would welcome the opportunity to participate in a discussion like this again. (And I cannot forego mentioning the presence of fresh hot cinnamon buns in the morning and tea with scones, jam and Devon cream in the afternoon which sustained our energies – thanks to those who brought them!)

I went away with the impression that

though we were a truly diverse "cross section" of the diocese, we care about each other as human beings and Christians. We care about the Christian Anglican Church of Canada and our own Diocese of Niagara and we are all on a pilgrimage together. Healing and reconciliation on that journey starts with listening, trust, understanding, and one person at a time – and from my perspective we began to do this.

The Rev. PETER SCOTT St. Mark's, Orangeville

When I was asked by our Dean Peter Wall, to be a part of the group from the Diocese of Niagara responding to the Windsor Report, the first thing I realized was that I had to sit down and read (and re-read) the report – all 93 pages of it.



THE REV.

PETER SCOTT that they will hear about a document of this magnitude will be through the press (this article included). I highly encourage everyone to read the report.

The report made me think about how I was responding to the question of same-sex unions in our Church and how others in our diocese and the entire Anglican Communion were responding.

Our group's discussion convinced me that there is a place for everyone within the Anglican Church and specifically within the Diocese of Niagara.

Our discussions were open and frank and filled with emotion and passion. There was, to my mind, no animosity or hostility in our discussions. I have moved a long way on this matter and I also think that people have become more open on both sides of the question.

Ultimately, looking down the road, I think that the Anglican Church of Canada will allow for a local option to perform same-sex marriage and this, for me, would not be a reason to leave.

I was buoyed by the fact that the entire group did feel that Articles 1-5 on a Common Identity (pp. 65-66 in the Windsor Report) in the proposed, "Anglican Covenant" were an important step in defining who we are as Christians. I think this is a good start to saying, "I'm in" to the Anglican Communion.

I would hope that this report will end the days where people are judged by whether they are displaying a rainbow on their lapel or a fish on their bumper. Our discussion group made me feel that we are moving down that road.

Dr. JOHN WATTS Christ's Church Cathedral, Hamilton

Like other members of this group, I approached the day's discussion with not a little apprehension. It was clear from the start we represented a wide range of opinions and beliefs on the underlying issues which had provoked the Windsor Report.

While we lack unanimity amongst our group on these issues, we are not unconcerned that certain recommendations of the report, if adopted, would have made the kind of debate and vote which took place at our recent Synod much more difficult, if not impossible. We are sensitive to the possible disconnects which that causes.

A theme which emerged through our discussions is a concern generally about what

See WINDSOR / page 9

Not only was I concerned about the ability of a small group to have a meaningful and fruitful discussion around issues on which we differed so strongly – we were all members of synod and knew well the view and feelings of most of the group – but also, was it really feasible to fashion a response which would be truly representative of the Niagara diocese?



Dr. JOHN
WATTS

The first relieving moments of the discussion came when we each outlined our individual reactions, when it became clear that there was likely to be more that joined us than separated us.

Although the report is directed mainly to an administrative structure and response to this question, I felt that we were each more interested in our response at a more fundamental and personal level.

Perhaps because of this, the discussion proceeded in a way which was not merely polite and respectful, but at different times passionate, moving, humorous and sincere. Even when the discussion was highly passionate and personal, we found that we could not only be respectful of the different views of others, but appreciative and even supportive and encouraging.

I left the day's meeting with a very strong feeling that if only the originators of the Report and some of the most vocal could participate in such a dialogue, the respect that characterized our efforts may make less necessary some of the administrative mechanics envisaged by the Report.

If we talk about difficult issues directly, there might not be a need to set up elaborate structures to mitigate those difficult issues.

It was a great privilege to have been a part of such a reminder that true communion exists in the lives and mind of individuals meeting in charity and love.

JUDY STEERS - Church of the Transfiguration, St Catharines

A short time after participating in our diocesan conversations on the Windsor Report (and associated issues) I was at a presentation to an ecumenical audience given by Ronald Heifetz, a lecturer at Harvard and author of "Leadership Without Easy Answers".

An apt title for our current situation.

You may wonder what the musings of a leadership consultant, who is also a Jewish doctor, have to do with the Windsor Report. During Mr. Heifetz's presentation, someone asked a general question about how we should respond – as people and as leaders – in situations where people see very different truths, have different views in identifying the core nature of a problem and what solutions might resolve that problem.

His answer spoke directly to the reality

See CONVERSATION / page 9



JUDY STEERS

Niagara's response to the Windsor Report

The Diocese of Niagara is a compact, populous, and diverse diocese, comprising some 110 parishes in Southern Ontario. A group representing the diocese met for a day to reflect on the Windsor Report and to offer responses for our Primate, on behalf of the diocese and our Bishop.

tremendous amount of hard work carried out by members of the Eames Commission, and we commend them on the work they have done, the sincerity with which it is offered to the Church, and the obvious affection which the members of the Commission have for each other and for the fabric and essence of our Church across the globe.

We find the report to be rich and chal-

lenging and, while it does not offer solutions or recommendations which everyone can agree upon, we value the ways in which it has sparked debate, discussion, and reflection among members of our diocese.

We are aware that our diocese finds itself in the 'eye of the storm', given recent decisions by our Diocesan Synod and by our Bishop.

While we lack unanimity amongst our

group on these issues, we are not unconcerned that certain recommendations of the report, if adopted, would have made the kind of debate and vote which took place at our recent Synod much more difficult, if not impossible. We are sensitive to the possible disconnects which that causes.

A theme which emerged through our discussions is a concern generally about what

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Conversation had many moments of grace

Continued from page 8
of our diocesan conversation on various issues of sexuality. There can be no solution, he said, until groups come together to talk, to listen, to wrestle.
Change never happens and solutions are never embodied in a working group, commission or committee. Rather, it happens in people when they engage with each other.
We don't learn by looking in a mirror or by engaging only with people who are likely to agree with us.
Mr. Heifetz used the metaphor of a stew – you have to get in there to get a solution. The lentils have to get a bit carrot. The car-

rots have to get a bit lentily.
The first step is to orchestrate that honest mutual encounter.
But, he cautioned, the second step is much more challenging. In that step, when the people who engage in the conversation return to their place of origin (when the lentils return to the rest of the lentils) will what they have gained/learned/shared be appreciated and received? Or will the other lentils say something like "you are no longer one of us" or "hmm, you smell like carrots" or perhaps "we are no longer sure of your loyalties to the lentils".
In our Windsor Report discussions, con-

servatives and liberals, men and women, gay and straight people all met and talked. We talked about the politics and implications of the Report and challenged some of the assumptions and biases of the Report.
More importantly, we shared hurts and suspicions. We listened to each other's frustrations and presumptions about each other. We created a safe place for each other.
Most significantly, we all agreed that no report's recommendations should be considered which do not open up dialogue, encourage encounter and enhance communication between people who see things differently.

So, when the lentils – fresh from their honest encounter with carrots – go back to the other lentils (and vice versa), can those lentils receive what has been learned and appreciated in the stew-pot of dialogue which boils as often as it simmers? Or, will the carrot lentils be rejected as having been 'polluted' by that encounter?
In the Anglican stew, perhaps we can nourish each other and mix our flavours, textures and the good spiritually nutritious balance we bring to the meal.
It took a little Jewish teacher to point out this parable to me, but in our faith story, there's a good precedent for that!

Windsor Report – a Niagara diocese response

Continued from page 8
we perceive to be a lack of appreciation in the report for some enormous sociological changes which have taken place in the world and in our Church over the last two or three decades. We believe that, at over 100 pages, the report is unduly long and that it will not be read by the vast majority of The Church. We see this as one of the report's fundamental problems.
Where the report seems to ask the Church to undertake a certain set of recommendations and, therefore, to 'act' on the matters the report addresses, we are much more comfortable supporting the report as an excellent way to begin a dialogue.

We felt, in our discussions, the notion of being 'forced into a corner' by some of the report's recommendations. We found that was an uncomfortable place to be and we would urge the Church to use the report as a way to continue to meet, discuss, learn, and grow.

Response to Sections A & B:

Our greatest consensus was in response to these sections of the report. We find the 'snapshot' presented to be reasonably accurate and fair, albeit somewhat Anglo-centric in its presentation.

We have some concerns about the language of 'illness' – it seems pejorative and unnecessarily judgmental. We wonder about the relationship between 'achieving consensus' and 'acting prophetically' and how we reconcile that tension.

The other item we would want to mention is our reflection that the report essentially ignores the role and power of the media. The ways in which information is distributed and received has a huge impact on the ways in which people respond.

The immediacy of the Internet, television and live streaming creates a climate of instant editorializing on all sides of presenting issues.

This has perhaps, in some cases, contributed to polarization more than to enhanced dialogue and discussion.

One member of our group commented that many things are written on the Internet which we would not say to one another were we meeting face to face, or had a week or two to ponder what we might say to one another to open up dialogue in a conflicted situation.

We wonder if the perceived lack of 'crisis' over previous conflicts in the Anglican Communion was due not so much to the issues being 'adiaphora', as to the fact that we did not previously have the technology to know instantly what our brothers and sisters were thinking and doing. (Nor were we) able, as a consequence, to make instant public statements about it without appreciating the wider context in which decisions are being made.

We find the report weak in its attention to those elements of our common life.

The report identifies inconsistencies that are at work in the Church which need to be addressed.

Generally, though, we find the inconsistencies much less critical; indeed, in our discussions, we identified inconsistency (or rather, the lack of requirement for universal consistency) as a hallmark of Anglicanism!

Responses to Sections B & C:

Not surprisingly, it was in this part of our discussions that the greatest divergence of opinion, and passion in expression, emerged.

The Instruments of Unity: We find the Anglican Consultative Council to be the strongest instrument of unity, with the Primates' Meeting a close second.

We have concerns about both the Lambeth Conference and the Archbishop of Canterbury as Instruments of Unity, primarily because of the nomination/selection process of the ABC, and the nature of the Lambeth Conference, as the expression, solely, of the Archbishop of Canterbury.

We are particularly concerned about outcomes of Lambeth Conferences and Meetings of Primates which seem to be seen by many as 'binding', almost 'canonical'. We see this as a problem for the communion.

Similarly, we see the suggestion of a 'Council of Advice' as simply providing another place for extra-synodical decisions which could have this same feeling.

While we have vastly differing views on the presenting issues which gave rise to the Commission and its report, we are troubled by the way in which recommendations are made.

There seems to be a lack of compassion for issues of orientation or the realities facing certain provinces of the Church.

There is a strong feeling of the Anglican Communion disciplining her errant children; an impression which does a huge injustice to the nature, history, and strength of various provinces of the Church.

Proposal for the Covenant

We responded very positively to the 'notion', and to Articles 1-5.

However, we find the remaining articles problematic; they are too detailed and would inevitably result in delay. They are also seen

as overly restrictive.

We would like to see something in place which could provide a mechanism for dealing honestly with matters of deep conflict.

A set of principles or covenantal statements is perhaps not the optimum way to address the fundamental question – how do we allow, deal with and perhaps even welcome conflicts (prophetic movements?) within the communion?

The covenant statements seem to be attempting to buttress the foundations so as to prevent further divisive conflict.

We find the descriptive material around the Covenant as possibly putting something in place which could prevent us from dealing honestly and forthrightly over matters of deep division which, it needs to be said, are probably inevitable.

The understanding of the divine foundation of communion is a laudable one; but we caution against imbuing the idea with an excess of weight.

The extreme interpretation would be that breaking the communion is breaking faith with God!

We strongly believe that communion is a gift of God, but not an institution of God.

The communion must strive to live with sufficient flexibility to allow for the prophetic work of the Spirit.

Section D

When discussing Section D and the recommendations, we agreed that as a first principle, any recommendations proposed by the commission and endorsed by the Church should be those which enhance and promote mutual encounter, listening dialogue, and discernment.

We agreed that dialogue –

opportunities for it and the will to engage in it – is of paramount importance in addressing this or any other divisive issues.

General Comments:

Like any group which might discuss The Windsor Report, we are diverse; we come from a wide breadth of backgrounds, and approach issues in the Church from a broad and differing set of assumptions, beliefs, and opinions.

Our discussion of this report did not transform any of us, nor did it, in the writer's opinion, fundamentally change anyone's position.

It did, however, remind us, in a powerful and moving way, that we are The Church: that we come together, in prayer and in charity; to listen; to hear, if we can; to struggle with issues and disagreements; to reach out in love to each other and to acknowledge, that communion happens because we try to live the love of Jesus in our lives.

If The Windsor Report can remind us of that, as we discern its meaning for our Church, as we do what the Church does – we meet – then it has been a powerful gift to us all.

The Rev. Dr. Canon Mark McDermott, Grace Church, Milton
Dr. Geoffrey Purdell-Lewis, St. George's, Lowville
The Rev. Peter Scott, St. Mark's, Orangeville
Judy Steers, Church of the Transfiguration, St. Catharines
Carol Summers, St. John's, York
Dr. John Watts, Christ's Church Cathedral, Hamilton
The Very Reverend Peter Wall, Dean of Niagara

Coming in the April issue of the Niagara Anglican, Bishop Bothwell discusses Sex and History in the Anglican Church. Don't miss it!

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Warm regards, Ted Manning
 Director of Marketing, Niagara Anglican

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.

Saadia and Timmy Defense Fund established

Continued from page 1

Archdeacon Jones said. "They are an incredibly traumatized family.

They are desperately in need of help."

Bosilka Hetaj's daughter-in-law, Saadia, and grandson, Hetem (Timmy), have been in hiding in Morocco since Jan. 30 when Saadia was deported. She had received her "Report for Deportation" notice just three weeks earlier on Jan. 7.

Though as a Canadian citizen, Hetem was not required to leave Canada, in an emotional goodbye at Pearson Airport, Saadia decided to take Hetem with her.

"It was a mother's heart," Archdeacon Jones said. "She couldn't bear to be without him."

Claim denied

Saadia and her husband, Suad Hetaj, learned a year ago that her claim for refugee status was denied and she was ordered deported. Over the summer, the church hired a lawyer to take on the case.

In January, Saadia applied for resident status based on humanitarian and compassionate grounds. She was deported before that application could be processed.

"All we asked the government was for more time to get the case in hand," Archdeacon Jones said. "We asked them to give us an

extra month so we could arrange for Saadia to renew her passport, and perhaps go to another country in safety until her claim is settled."

One of the options was to send Saadia to England where she would be welcomed and safe with the Sisters of the Church. And a facility in Buffalo, N.Y., called La Casa was another option. It helps refugees in need.

But even after enlisting the support of local members of Parliament, Saadia was forced to

leave. "Immigration has no mercy, no consideration. It's like they have no heart," Archdeacon Jones said.

She was escorted by an expulsion officer who had the power to stop it. But the officer "wasn't going to do anything until she heard from someone else."

"The people in Immigration with discretionary power either don't in fact have it or don't use it," an emotional Archdeacon Jones said.

What further complicated matters was that the House of Commons was still on its Christmas Break and not sitting during much of January.

Support

Parishioners at the Church of the Resurrection found support in Hamilton MP David Christopherson who took his plea to Immigration Minister Joe Volpe once the House resumed.

Parishioners are hopeful public pressure will hasten the process of returning Saadia and Hetem to Hamilton and back with Suad.

And they're appealing to their brothers and sisters across the diocese to pray for Saadia and Hetem.

Parishes with concerned individuals can assist by considering the following actions:

Pray for Saadia, her son Hetem and Suad her husband, pray for Immigration Minister Joe Volpe and all in authority associated

with the case; financially support The Saadia and Timmy Defense Fund either locally or by sending donations to the Church of the Resurrection Hamilton. Mark "Saadia" on the envelope and receipts will be issued.

There will be a need for at least \$20,000 to pay for legal fees, tickets to return them home and costs of keeping them safe in Morocco.

"We have faith that judging by the support we've received, justice will prevail," Archdeacon

Jones said. "We are desperately in need of money. We're a young parish. We are in great need."

Appeals for mercy

Send your appeals for mercy to the Hon. Joe Volpe, Minister of Immigration, b7b7Minister@cic.gc.ca or b7b7volpe.j@parl.gc.ca and ask for a response. If possible, copy your local liberal MP. (E-mail addresses for MPs can be found on the Parliament web pages b7b7http://www.parl.gc.ca/). Mr. Volpe can be emailed at volpe.j@parl.gc.ca His phone number is (613) 992-9791. His Fax number is (613) 992-979.

The issue goes beyond the Hetaj family, though, Archdeacon Jones said.

"This is a gospel issue," he said. "This is asking yourself 'what does God require of me?'"

He quoted Michah 8:6 "Do justice, love kindness and walk humbly with your God."

On Jan. 28, Bishop Ralph Spence lent his voice to the many calling for a delay in the deportation of Saadia.

KAIROS Petition

To help prevent this kind of situation from occurring again, consider promoting the KAIROS Petition "AN APPEAL FOR REFUGEE RIGHTS" which asks for a merit based appeal process for refugee claimants. There is a provision for one in the law but it has never been used.

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The cloud is lifted and the sun is shining!

The cloud of gloom which settled on your diocesan newspaper, the Niagara Anglican, has been lifted. We thank you for the swift passage of the revised diocesan budget, in which your paper had funding for its ministry restored.

There remains more for you to do to help us bring the news, perspective and reflection of this diocese into your home. You can help

Rectors and secretaries, we urge you to comb through the mailing list, which should be out shortly. Add your new members. Remove the names of those who have moved or died. Review the number of spare copies delivered to your parish. If you need more, please ask. If you are getting too many, please cut that number. It is good stewardship to keep our costs real, not stirring, but not resting.

We will in the course of this year have an annual appeal for funding, call it your subscription or sharing in this ministry. Parishes might consider innovative ways to support your paper and become more than readers, but rather stakeholders.

What we are doing

We have moved to be more aggressive in advertising sales. Our Director of Marketing, Ted Manning can be reached by phone or e-mail (information in the mast head on the editorial page). Not all local businesses need the scope of your paper's circulation, but there will be some who want to reach a wider market. Be in touch with Ted and support our advertisers.

It has always been a difficult job to balance the financial cost of space with the items sent in for publication. The editor does her best and indeed is only limited by lack of space and sometimes deadlines. Parish social life is always important and we want to continue to provide that reflection of our diocese. At the same time, the wider readership is also looking to be informed and challenged on the issues of our time.

Tell us about the new initiatives in your parish or community. Tell us about your hopes, dreams and struggles to be the Church where you are. We will try to share with you how other parishes are dealing with issues and winning.

Let's Talk

To truly serve you, we believe you need to know The Niagara Anglican is not meant to be the official organ of the Diocese of Niagara, but to operate at a little distance so as to have an objective overview. As a result, we know some of you will not always agree with us and that is fine. This is what freedom of expression is all about.

You can be in touch with us in two ways. Firstly, tell The Publisher's Advisory Board what you feel about the paper's Content. This is our responsibility. Our telephone numbers are listed with our names and in the masthead on page 4.

Secondly and more importantly, write letters to our editor, we love to get them. We may not be able to print them all, for various reasons, but we do want to hear from you. We know well the issues of our time and what better place is there to dialogue around them than the diocesan family newspaper.



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Warm, friendly Jane is always helping

Jane Stewart: diocesan administrative assistant

Employed in January, 2001, as program secretary of the Diocesan Program Department, Jane's title was changed "about a year ago to encompass everything I'm doing now!"

Jane's calm presence, clear thinking and gentle, self-deprecating humour enrich her efficiency in accomplishing that "everything," a list of tasks that would probably overwhelm many others.

Jane describes "the bulk" of her work as "communication with a lot of people. I answer a lot of e-mails, take a lot of phone calls, talk to a lot of people."

With over 4,000 people in her database, Jane fields inquiries and requests for information from "all over the building" (Diocesan Resource Centre) and beyond.

"People get to know me, and call to ask, 'Hi! I don't know if you're the person...'"

Previous experience in a law office guides Jane's professional sensitivity to privacy issues.

Asked about her greatest challenge, Jane grins, "I think I've got it under control now. Learning which rector and secretary belong to what parish (there are 110!)."

She's been to many churches in the diocese, even going out of her way to find them when traveling around the diocese, though she has not always been able to go in.

From her office in a back corner of DRC building, Jane monitors registrations and payments for programs, including the annual Conference for Clergy and Licensed Layworkers, which is organized by the Reverend David Long, director of human resources.

Attending the conference herself has "really helped" Jane to recognize clergy.

The Program Department is an elongated section of diocesan offices which Jane calls "part-time alley" because all staff, except Jane, are part-time employees.

Joyce Wilton, Christyn Perkons, and Dawn Alexander-Wiggins are responsible for Youth and Children's Ministries, Adult Education and Volunteer Management and Screening.

Joyce, Christyn, Dawn and Jane are in constant communication.

"Basically, whatever (they) are working on, I'm working on too. We bounce ideas off each other, and share opinions. I try to bring things to their attention that I think need to be dealt with."

The Bishop's Diploma Course is another one of Jane's responsibilities.

Currently, over 100 people are

enrolled. Participants take six of eight courses offered and a retreat to graduate, as nine people did in November, 2004.

Jane tracks "how far people are along in the program" offered in Dunnville, Flamborough, Grimsby, Hamilton, and Milton.

She prepares mailings, flyers and posters and sets up advertising: "Any program ad in the Niagara Anglican, we pay for! It may be our diocesan paper, but it's still a business."

She co-ordinates with leaders, orders books, and organizes the graduation Eucharist and dinner with Bishop Ralph Spence at the Cathedral.

Jane supports Niagara's Executive Archdeacon Marion Vincett in guiding theological students through the many-faceted process of exploring their call to ministry from their own perspective and from that of the diocese and the wider Anglican Church.

Jane also organizes and attends the annual students' conference.

"I meet them with Marion, track all the paperwork to make sure each file is complete, communicate and listen when required... They are at a very sensitive time in their lives and I try to help them along. They deserve respect."

Marion also relies on Jane's support with many professional volunteer consultants for the diocese, in areas involving buildings and finances. Jane serves as secretary for the Committee on Mission Strategy.

For two years, Jane has been delighted to participate in SNAP, the annual conference for Secretaries of Niagara Anglican Parishes.

"It's great to meet so many people I've talked to - we're 'comrades in arms'."

Most people have little idea of the many tasks and demands on knowledge and experience that church secretaries fulfill.

Chris Grabiec, diocesan webmaster, calls the secretaries' work "front-line ministry."

Currently, Jane and Chris are working together, "dealing with people and vestry forms," the annual reports submitted by each parish to synod.

Except for "two years when I was in university," Jane has always gone to church.

"I used to be a 'bum in a pew,' then I sat on parish council and helped in the office. I didn't real-

Getting to Know You

The Rev. Canon Fran Darlington

ize what it took to run a parish..."

Joining the diocesan team, Jane discovered "it's vast!"

She identifies "phenomenal" knowledge, resources and experience" at the Diocesan Resource Centre.

"It seems a well-kept secret; that's a shame."

Jane explains, "Program consultants will come to your parish. It's part of their job; they want to! We can only do so much with e-mails, posters, and articles in the Niagara Anglican."

Jane also puts information on the diocesan website, www.niagara.anglican.ca, and works with two volunteers on the website dedicated to youth, www.zip-squel.com.

Jane is excited about plans for a children's gallery on the web, and pleased that vocations information on the diocesan website is being expanded to include the priesthood (which she is currently working on), the diaconate (monitored by the Bishop's Secretary Alison D'Atri) and lay ministries.

Although a "cradle Anglican," Jane has experienced a steep learning curve since beginning this work.

"When I first came, I thought, 'You speak a different language'. It's the acronyms, the history."

It took six months to a year to "get comfortable."

Two years ago, explaining things to then newcomer Christyn Perkons, she realized "how far I've come!"

Born in Montreal, Jane grew up in Quebec City, "a great place to grow up in, somewhat challenging because we were the only English family on the street."

Attending an English-speaking CEGEP, the Quebec college program, Jane and her bilingual friends spoke "Franglais," the unique blend of two languages, but "I wouldn't call myself bilingual. I can speak and read French, but not write (well). I've lost a lot here."

Like riding a bicycle, her language skills come back: Taking her daughter, then in Grade 5, to Quebec Carnival, "by the end of the weekend I was fully comfortable... I wasn't thinking, it just happened."

Moving to Ontario in 1980 to



JANE STEWART

study General Arts at McMaster University, Jane became aware of her unconscious use of Franglais, especially in the student pub.

For Jane, university "was interesting, but not for me."

Her mother's suggestion of a course in word processing, led to employment with Decima Research, working for Alan Gregg, and progressing from junior operator to assistant supervisor.

Jane then "hung out (her) own shingle," calling her company "Wyse Words."

Married in 1985, to Peter, a business development manager for Dole Packaged Foods Company - Canada, and planning a family, Jane thought that working from home would be good.

"I hated it! Me, myself and I wasn't enough; I'm not a solitary person."

Eventually a friend working in a law firm asked Jane to freelance in the firm with her since she knew well the program they used.

Quickly learning legal matters, Jane moved to full-time work with the senior partner. After nine and a half years of employment at the law firm, the lawyer decided to

leave and join a start-up company and asked Jane to go with him.

She did and found herself learning accounting and bookkeeping at the company which builds tourist attraction aquariums.

In 1999, Jane and Peter bought a summer 'escape' in Sherston Shores. Due to the company's financial restraints, Jane left her aquarium employment in 2000, but a broken ankle delayed her job search.

Hearing Suzanne Pederson, then diocesan program secretary, was moving, Jane submitted a resume, was interviewed and hired.

With Peter, Jane parents daughter Lindsay, now 16, and twin boys, Nicholas and Christopher, 12. The household includes Max, a 30 pound cockapoo who thinks he's a lap dog, two lovebirds, two dwarf hamsters, and a rat.

Jane enjoys her family, movies, summer soccer and karate with the children, and time at Sherston. Jane's taste in music is eclectic and she enjoys reading books.

A committed parishioner at St. Christopher's Church, Burlington, since 1992, Jane has served as vestry clerk, parish council member, on the Altar Guild, and for six years as treasurer of the Christmas Market.

She has helped in the office, participated in Bible study sessions, painted the hall, and currently, with Christyn Perkons, coordinates the "mall-wrapping" Christmas fundraiser.

At work, at Church and at home, Jane's mantra is spoken with genuine humility and commitment.

"Whenever anybody asks me for help, I give it. I'm always ready to help."

Jane's warmth and genuine, willing interest fulfill countless requests for that help, and all who call on her are blessed.

'Phenomenal' knowledge, resources and experience can be found at the DRC

'Whenever anybody asks me for help, I give it. I'm always ready to help.'

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A chronology

SAADIA EL OUARDI HETAJ

- u Age 33
- u Citizen of Morocco, family home in El Karia (village of approx. 50 households)
- u 1992 -July 2000 worked as a nanny in Austria
- u July 2000 plans to visit friend in Canada receives visitors permit
 - u Visits home in Morocco on the way to Canada and has dispute over arranged marriage
 - u Sept. 13, 2000 arrives to visit friend in Hamilton, daughter of the family for whom she has been working.
 - u December 2000 initiates a claim for Convention Refugee status.
 - u August 25, 2001 married to Suad Hetaj, himself a Convention Refugee landed in Canada December, 2000)



- u May 5, 2002 a son Hetem is born.
- u May 13, 2003 Immigration and Refugee Board determines Saadia is not in need of protection
- u Aug. 6, 2003 Application for judicial review denied on technical grounds.
- u March 2004 Removal Order Issued
- u April 2004 Submission of documents related to the Pre Removal Risk Assessment
- u Jan. 7, 2005 receives Direction to Report for "removal" on Jan.30.
- u January begins process for Inland Application for Resident Status based on Humanitarian and Compassionate Grounds. These grounds consist of at least the following elements: she is under threat of "honor killing" by the male members of her family. This is documented by five letters written by family members and a neighbour to Saadia.
- u There are also numerous public domain reports of human rights violations and "honor killings" in Moroccan society.
- u There is no safe haven for Saadia in Morocco outside a family unit.
- u The family would not be able to stay together. Suad is unable to leave Canada at this time.
- u Hetem would be either forced to lose his primary caregiver, his mother, or be placed in harms way by accompanying Saadia to Morocco. As the child of a marriage not sanctioned by the family, it is likely that he would be killed as well.
- u Even if there was a way Saadia could live in Morocco while awaiting the results of sponsorship, the family would be potentially separated for years.
- u "We are requesting that Federal Immigration Minister lift the deportation order and issue a temporary resident permit." said Archdeacon Rick Jones, rector of The Church of the Resurrection, Hamilton
- u "Since Saadia's deportation, we are still requesting a resident permit to allow her to return with Hetem, her Canadian son, and to allow her Humanitarian and Compassionate Appeal to be heard while she is safe in Canada."



IN HIS PRESENCE Dance Troupe gave a moving liturgical dance to the music Freedom by M.W. Smith during one of St. Thomas' anniversary celebration events.

St. Thomas', St. Catharines, celebrates 125th anniversary

By HUGH GAYLER

October 17, 2004 marked the 125th anniversary of the building of St. Thomas' Church in St. Catharines.

It also marked the beginning of a year of celebration of the many accomplishments that have been made over that time.

The past 25 years, in particular, has been a period of tremendous change for which the congregation can stand justly proud.

It is also a year to reflect on the various strengths and weaknesses as a parish family and where the church should be going in the future in order to maintain and improve upon the present situation.

Anniversary Committee

The different events, services, in-reach and out-reach projects are being spearheaded by an 125th Anniversary Committee and many sub-committees. A eight-page informational and promotional flyer was included in The St. Catharines Standard.

The October 16-17, 2004 weekend was one of much activity.

It coincided with the Doors Open event, when many of Niagara's historical and heritage sites, on both sides of the border, were open to the public.

St. Thomas' Church was chosen for 2004 (and again for 2005), and over 100 visitors toured the church and saw the many displays of the church's history.

For both Doors Open and the anniversary, Marg Newby, who has directed many productions for St. Thomas Players, researched and wrote a short play which depicted an actual meeting of church trustees in 1879, where the financing of the new church was secured.

She directed four performances, including one during the Sunday service, and a video performance has recently been staged.

Anniversary Dinner

The parish hall was filled to overflowing for the Anniversary Dinner on October 16. It was an evening of fun, good fellowship, and recalling wonderful memories, with Bob Henderson acting as MC.

A Silent & Live Auction raised thousands of dollars for the year's big in-reach project – the kitchen renovations. (With St. Thomas' Day Care being the major user of the building, Mondays-Fridays, the

state of the kitchen has to be uppermost in our minds!)

During dinner, a number of trivia rounds tested the congregation's church knowledge. Their singing talents were called upon as the songs of various decades since 1879 were enjoyed.

The Sunday worship service contrasted the Order for Morning Prayer as it would have been in 1879 followed by the Choral Eucharist of today.

The congregation was regaled with the language of the BCP and the almost lost art of chanting the canticles, a far cry from the BAS and the focus on the Holy Communion.

The modern service included a moving liturgical dance presentation by the In His Presence Dance Troupe to the music Freedom by M.W. Smith.

The anniversary year proceeds with various events. Advent I saw a special evening service, From Darkness to Light, presented by Robert Reid. Through Old and New Testament readings, music and personal reflections, we were able to contemplate and prepare for the great message of the Incarnation, and encouraged on our personal journeys to Bethlehem.

Traditional and modern elements

With the church set up in collegiate style, we combined traditional elements like plainchant and candles with modern touches including video screens and dramatic lighting. Many remarked afterwards about the power of dramatic liturgy, and expressed the hope that we could do more of the same.

The last three weekends of April will see St. Thomas Players perform A Man for All Seasons. Directed by Marg Newby, this monumental undertaking will be staged in the church, something that St. Thomas' flexible space (no pews) allows us to do.

We also welcome three visiting preachers, Bishop Ralph Spence and two former ministers, the Reverend. Canon John Hesketh (1961-1969) and Archdeacon Peter Moore (1969-1980).

While community outreach is an on-going activity at St. Thomas', a special anniversary year project has been to focus on homelessness in St. Catharines and to offer support to city council to work on a year-round Out-of-the-Cold residential centre.

Hugh Gayler is co-chair of the 125th Anniversary Committee at St. Thomas', St. Catharines



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SpiritQuest 2005 ends a chapter but continues the story

By JAMIE BARNES

I love a good joke, a good spirited, well-crafted and delivered prank is always welcome in my life.

So you can imagine my surprise when on the afternoon of Jan. 28, Sister Margaret at St. Michael's Convent in Oakville was not joking when she told me she wasn't expecting my arrival, and that of the youth event, SpiritQuest, until next weekend.

Embarrassed, wondering how on earth I could have messed up my calendar, I went in to join the sisters in a cup of tea and a catch-up chat.

'Oh no!'

About 10 minutes later, I heard a cry from the window, "Oh no! We've got another one!"

Ah-ha! It was Archdeacon Lynne Corfield my friend and co-facilitator extraordinaire!

Within minutes Joyce Wilton, diocesan Youth Ministry consultant overseeing SpiritQuest, arrived and the situation had become clear. A simple miscommunication had crossed some wires.

Regardless; we were two hours away from having 12 teenagers from across the diocese arrive. We needed to regroup.

And we did it! The sisters were marvelous in riding out the change of plans.

They assured us that despite the mix up, meals would still be served, rooms would be ready, and that our participants would be warmly welcomed.

Sure enough the hospitality was outstanding, and all 12 youth found a comfortable retreat from their stressful exam-filled worlds.

In addition to a chance to relax, the weekend gave young people the opportunity to explore their spirituality, faith journey, and the ways we as Christians can and do tell our stories.

We worshiped, meditated, enjoyed small group discussions, and a wonderful workshop.

Our group discussions varied from individual faith stories (baptism, confirmation, and times in our lives when we've felt God's presence), to larger perspectives of our Judeo-Christian heritage through Scripture.

Bill Mous, O.N., shared with the group his faith story of how a friend became a spiritual mentor to him and thus vastly impacted his journey.

Poignantly, this year's SpiritQuest marked a very sentimental stage in its story as a diocesan youth program.



SPIRITQUEST PARTICIPANTS: Back Row (L-R): Jamie Barnes (leader), Sam Ponting, Deidre Henry, Caitlin McLeod, Amberlee Boulton, Joyce Wilton (leader). Middle Row: Mac Armstrong, Todd Miles, Josh Morrison, Julie Crawford Front Row: Laura Dawson, Rebekah Clause, Ven. Lynne Corfield (leader), Clair Macaulay-Newcombe, Elyse Ellis.

Due to St. Michael's Convent's planned closure, this was obviously the last year the event would be held there. The convent has been an integral part of this program's development since it began in 1991.

I've been fortunate to have been around for a record seven of those years and I can attest to the peaceful yet powerful impact this venue has had on delegates and

staff alike.

This impact has undoubtedly shaped my faith journey, as I know it has for many others.

A chapter in the history of SpiritQuest has indeed ended, but its story as a vibrant, energizing, and spirit-filled program will continue.

SpiritQuest is a spirituality focused weekend retreat open to teenagers aged 15-19.

The staff looks forward to the event's continued success in 2006 and beyond. A new location has yet to be decided.

More information on this event and other diocesan youth ministry programming can be found at: <http://www.zipsqueal.com> or by contacting the diocesan Youth Ministry programming office at (905) 527-1316 and ask for Joyce Wilton.

'Humbled and touched' by wonderful people

Conference provides divinity student with profound connection

By ANDREA BROSGALL

KOINONIA. Friendship, fellowship and the warm feelings that embrace the family of Christ. The students of the Diocese of Niagara have got it in spades.

The annual student conference held Jan. 14-15, at Canterbury Hills, was a warm and enlightening affair, lit by deep affection, punctuated by much laughter, and warmed by great spiritual feeling.

As any "newbie" will tell you, it is intimidating to walk into a gathering where you have only ever trod the fringes, but the students – both Wycliffe and Trinity – and the spouses that graced us with their presence soon wiped out any hint of awkwardness or distance.

Strong start

The event got off to a strong start. We were blessed and challenged to have a panel of priests share with us their "real" experiences of parish ministry.

The Reverends Dan Bennett, Dorothy Hewlett, and Dr. Steve Hopkins gave us a perspective on actual ministry that was both funny and poignant, making us laugh and squirm all at the same time.

Then it was off to divide into groups for a case study exercise. We rolled our sleeves up and single-handedly saved a dying parish!

The passion and enthusiasm with which people participated made me excited for the future of this diocese and the Church.

We were joined by Bishop Ralph Spence



FRONT ROW (L-R): Andrea Brosgall, Matt Arguin, The Reverend. Canon Robin Graves (chaplain), Don Pellow, Executive Archdeacon Marion Vincett. Middle row: Renee Desjardins, Stephanie Pellow, Ellie Clitheroe-Bell, Ronda Ploughman, Sue-Ann Ward, The Rev. Canon Lucy Reid (chaplain), Cheryl Barker, Jane Stewart (staff). Back Row: Kelly Tinker, Paul Tinker, Bishop Ralph Spence, and Jeff Ward

who also spoke about the realities of being a priest, the present and future of Niagara, and why it is a man would choose to wear fuchsia.

The afternoon was spent in one-on-one talks with Marion and the Bishop, with others having friendly chitchat around the fire.

Friday evening was a relaxed, fun affair,

as some of us sneaked off to watch/sleep through a movie; while the rest of the gang participated in a rowdy game of cards.

The Rev. Canon Michael Patterson joined us Saturday morning to share with us the direction in which Niagara was taking evangelism. He handed a toolkit to each of us and let us know in no uncertain terms

that when it came to spreading the Good Word of Jesus Christ's Life, Death and Resurrection, Niagara was taking its place at the head of the line!

Favourite memories

I have some profound and favourite memories of that weekend that I will always carry with me: the way that no one wanted to move and break the peace after prayer, the sight of a herd of deer ambling by the window as we gathered together to solve the problems of the Church, Don Pellow's mellow "toon?", some quiet time with Marion and the Bishop, the yummy food, the roaring...well, the growling fire, the dreaming, the singing, the praying.

I was humbled and touched to be made welcome by such wonderful people, and excited by the amazing talent that Niagara has to offer.

I know that equipped with clergy of this caliber and passion, Niagara will continue to be an example to the Church as a whole, and to its students in particular!

And now I understand Koinonia.

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Once Upon A Tree cantata:

'A work that sends 'shivers up and down my back'

By SOLANGE DE SANTIS

Grace Church, Milton will be presenting, for the third year, the Passion cantata *Once Upon A Tree* – a work whose power “sends the shivers up and down my back,” said choral director Sue Anderson.

A cantata is a story told through music, usually with choruses, solos and sometimes narration.

Beginning with Palm Sunday, *Once Upon A Tree* is narrated by the gospel writer St. Luke who begins by saying, “I discovered a story so compelling that giving my life to tell it was the only way I finally found my life.”

It will be performed at Grace Church on Palm Sunday, March 20. Peter Choplin is the composer who penned the cantata.

The church's 25-member choir sings such choral pieces as *Guilty of Innocence*, which says Jesus “preached a love the world could never understand” and “showed that compassion was greater than the sword.”

The cantata, which runs about 45 minutes, ends with *The Song Lives On, Hallelujah!*, an anthem of rejoicing at Jesus' resurrection.

The Reverend Randal Johnston will play St. Luke and various members of the choir and parish play Pharisees, Judas, Jesus, Pontius Pilate and members of the crowd.

“Every year, we've added



GRACE CHURCH CHORAL director Sue Anderson and the many voices in the church choir prepare for the *Once Upon A Tree* cantata.

something,” said Ms. Anderson.

The first year, she said, the choir and cast concentrated on learning the music.

Last year, the staging moved out into the nave, with the residents of Jerusalem waving palm branches in the aisles.

“We're going to continue that this year. I want to make it as visual as I can,” she said, adding that seeing the *Passion of the Christ* film last year “took it to a deeper level.”

The cast wear simple head-dresses and robes over their choir

garb that suggest biblical costumes.

Ms. Anderson discovered the work on one of her annual trips to a church music conference called *Music in the Mountains* held at East Stroudsburg, Pa. in August.

“Composers are there and they

run different workshops. People come from all over the U.S. You get a pile of music and the groups sit in huge lecture halls and sight read their way through all this music,” she said.

The conference is sponsored by Shawnee Press, a major church and school music publisher and enables music directors and choir directors to test new works for their congregations.

Mr. Choplin, an American composer from North Carolina, has said that *Once Upon A Tree* is “the epitome of my work,” according to Ms. Anderson.

Grace Church has also used some of Mr. Choplin's anthems during Sunday services.

“He writes wonderful stuff,” Ms. Anderson said.

What attracted her to *Once Upon A Tree* was “the quality of the music and the singability of it for a small choir. Every song pulls you forward to the next story,” she said.

Once Upon A Tree by Pepper Choplin, is being presented by Grace Anglican Church, 317 Main Street, Milton, Ont., March 20 at 7 p.m. Free-will offering. Refreshments will follow.

For further information contact the church office at (905) 878-2411.

Solange De Santis is a writer for the Anglican Journal and a member of Grace Church, Milton



Windows relocated to St. David's

By JOAN PERRIE

Following the closure of St. James, Hamilton, three beautiful stained-glass windows from over the altar depicting Christ's incarnation, crucifixion and resurrection, were relocated to St. David's, Welland.

The original dedication inscriptions remain intact at the bottom of each window.

The crucifixion window was dedicated “To the glory of God and in loving memory of our father and mother, Herbert Edwin Smith, departed June 2, 1937 and Edith Mary Smith, departed June 14, 1927. Erected by the family.”

The other two windows were dedicated “To the glory of God and in memory of departed members and friends of this parish.”

We are pleased to preserve a small part of the history of St. James.

After some adjustments, the windows were installed in the centre panel of each of the three large, south windows in St. David's.

On Nov. 28, 2004, the windows were re-dedicated by The Reverend Dr. John Course. The incarnation window was dedicated in memory of the Rev. Ben Martin; the crucifixion window in memory of Jack Thomas; and the resurrection window in honour of past and present members of St. David's Anglican Church Women.

We are very thankful for the gift of these windows from the diocese. We are also very grateful for the memorial donations from members of St. David's to cover the costs involved in moving, resizing and installing the windows. They add a new and vivid dimension to our worship space.

Joan Perry lives in Welland and is a member of St. David's.

Share your parish news, views and successes with others across the diocese. Email your stories and pictures to dihutton@mountainca-

Finance Department year-end receivables as of Dec. 31, 2004

		PAYROLL			DMM		MISC	TOTAL
		2004	2004	Prior	2004	Prior		
		Current	Overdue	Years	Current	Overdue		
ACSAB	St. Alban's, Acton				1,660.13	10,073.19	30.00	11,763.32
ANCHS	Canterbury Hills							-
ANCMF	Canterbury Hills Camp							-
ANSJO	St. John's, Ancaster						80.81	80.81
ARGRC	Grace Church, Arthur				1,361.71	8,170.26	446.84	13,596.62
BMSAB	St. Alban's, Beamsville						(59.46)	(59.46)
BUSCR	St. Christopher's Church						80.00	80.00
BUSEZ	St. Elizabeth's, Burlington				2,068.04	22,968	51,329.33	76,365.81
BUSJO	St. John, Burlington						(463.93)	(463.93)
BUSLK	St. Luke's, Burlington							-
BUSMW	St. Matthew's Church						418.22	418.22
BUSPH	St. Philip, Burlington	7,641.29	14,190.88	7,554.72				29,386.89
CASPA	St. Paul, Caledonia							-
CERES	The Church of the Resurrection						2,420.32	2,420.32
CGSJO	St. John The Divine, Cayuga		239.39				696.62	936.01
CHSJO	St. John's, Cheapside							-
DACTC	Christ Church, Drayton							-
DOSJA	St. James Church, Dundalk	833.32	845.96		241.15	2,651.65	13,650.75	16,582.43
DSSJA	St. James Church, Dundas						359.60	359.60
DVDPV	Dunn Parish, Dunnville						220.47	220.47
DVSPA	St. Paul, Dunnville				1,829.63	3,382.06		5,211.69
ELSJO	St. John's Church, Elora							-
ERALS	All Saints Church, Erin				1,784.99	5,354.97	677.25	7,817.21
FGSJA	St. James, Fergus							-
FLCTC	Christ Church, Flamborough	6,108.32					428.27	6,536.59
FRIHTR	Holy Trinity, Fonthill	12,841.01			2,969.90	11,879.60	969.48	26,659.99
FTSPA	St. Paul's, Fort Erie							-
GESGE	St. George's, Georgetown							-
GFSPA	St. Paul, Glenford							-
GLSAB	St. Alban's, Glen Williams						40.00	40.00
GNSAB	St. Alban's, Grand Valley						(98.41)	(98.41)
GRSAN	St. Andrew's Church, Grimsby							-
GRSPH	St. Philip, Grimsby						144.00	144.00
GUSDP	St. David's & St. Patrick's			9,025.12			12,206.00	21,804.58
GUSGE	St. George's, Guelph						(318.97)	(318.97)
GUSJA	St. James The Apostle, Guelph				5,721.44	10,148.52	40.00	15,909.96
GUSMS	St. Matthias, Guelph	1,295.64		14,546.41	2,191.80	4,383.60	5,913.72	29,200.12
HAALL	All Saints, Hamilton						8,220.73	8,220.73
HAALS	All Saints, Hamilton	1,529.49	3,845.00		2,199.94		17,796.18	25,370.61
HAASN	Church Of The Ascension			2,307.93			712.91	3,070.84
HACCC	Christ's Church Cathedral						11,763.10	11,763.10
HAGRC	Grace Church, Hamilton	4,875.98	23,112.50		2,774.19	30,516.09	13,267.50	75,566.64
HAHTR	Holy Trinity Church, Hamilton				2,104.37	2,004.00		4,108.37
HARES	Church of the Resurrection							-
HASAB	St. Alban, Hamilton						30.00	30.00
HASJA	St. James, Hamilton							-
HASJO	St. John The Evangelist						(15.00)	(15.00)
HASLK	St. Luke, Hamilton				920.26	3,122.86	56,088.50	60,149.53
HASMS	St. Margaret's, Hamilton						17.91	17.91
HASMR	St. Mary Church, Hamilton				3,192.33	15,961.65		19,773.98
HASMT	St. Matthew's House						316.89	316.89
HASMH	St. Michael's, Hamilton							-
HASPA	St. Paul, Hamilton	6,805.32			4,242.85		106.97	11,555.14
HASPE	St. Peter's, Hamilton	5,411.69	27,313.57		2,620.49	29,629.07		64,974.82
HASST	St. Stephen, Hamilton						1,140.11	1,140.11
HMSGC	St. George's, Homer						14.69	14.69
HRSST	St. Stephen, Hornby							-
JASPA	St. Paul's, Jarvis						(384.52)	(384.52)
JDSJO	St. John's, Jordan						27.00	27.00
LUSMK	St. Mark's, Leith						(25.00)	(25.00)
LVSJE	St. George's, Lowville		2,381.48		4,710.00	28,260.00	3,402.73	36,903.21
MCCTC	Christ Church, McNab							-
MIGRC	Grace Church, Milton				263.46	1,317.30		2,394.84
MITSPA	St. Paul's, Mount Forest						13.33	1,817.36
NACTC	Christ Church, Nanticoke	1,256.77			373.02	174.24		2,324.03
NESJO	St. John, Nassagaweya						232.50	232.50
NFALS	All Saint's, Niagara Falls				1,510.59	16,616.49	97,879.64	116,006.72
NFCTC	Christ Church, Niagara Falls							-
NFHTR	Holy Trinity, Niagara Falls						30.00	30.00
NFSJO	St. John's, Niagara Falls				2,880.83		773.06	3,653.89
NFSMT	St. Martin's, Niagara Falls	54,967.70	8,462.25		17,167.00	92,769.14		173,366.09
NFSST	St. Stephen, Niagara Falls							-
NLSMK	St. Mark's Church						40.00	40.00
NVSPA	St. Paul's, Norval						20.00	20.00
OKEPY	Epiphany, Oakville							-
OKINC	Church Of The Incarnation	0.20					5,300.03	5,300.23
OKSAD	St. Aidan's Church, Oakville	22.18	723.76			23,243.42	20.99	26,022.12
OKSCB	St. Cuthbert's Church				3,670.20	7,340.40		11,010.60
OKSHI	St. Hilda's, Oakville							-
OKSJO	St. Jude's Church, Oakville						775.00	14,282.57
OKSSI	St. Simon's, Oakville	13,507.57						-
ORMSK	St. Mark's, Orangeville							-
PASLK	St. Luke's Church, Palermo	32,886.84			871.65	9,588.15	32,630.08	75,996.72
PCSBN	St. Brendan, Port Colborne	2,164.68	474.38		1,009.62	11,108.02	20,793.82	36,093.22
PCSJA	St. James, Port Colborne		12,165.18		2,598.41	12,942.05	40,567.40	68,793.50
PCSJY	St. James, Port Colborne-Youth	2,245.51	7,862.78					10,108.29
PRSPA	St. Paul's, Port Robinson							-
QUSSV	St. Saviour's, Queenston						155.00	155.00
RDSJO	St. John's, Ridgemoor							-
RGALS	All Saints, Ridgeway		28,877.34		1,133.36	10,200.24	36,860.38	77,071.32
RKSJO	St. John's, Rockwood							-
SCCTC	Christ Church, St. Catharines						1,303.73	1,303.73
SCDOS	Church Of The Good Shepherd							-
SCGRC	Grace Church, St. Catharines						(192.50)	(192.50)
SCSBB	St. Barnabas, St. Catharines				2,328.93	20,448.10		22,777.03
SCSCA	St. Columba, St. Catharines				3.30	39.30		42.60
SCSGE	St. George, St. Catharines							-
SCSJA	St. James, St. Cath. (Merrton)				1,582.29			1,582.29
SCSJO	St. John, St. Catharines						112.36	112.36
SCSTM	St. Thomas, St. Catharines						39.25	39.25
SCTRF	Transfiguration Church		287.50		940.61	10,346.71	28,048.90	39,623.72
SHSPA	St. Paul's, Shelburne				906.11	9,367.21	5,472.05	17,065.04
SMSLK	St. Luke's, Shelburne				746.06	5,983.48		6,714.54
STLSJO	St. John's, Stewarttown	1,324.70			395.53	774.59		2,500.82
SYOSV	Our Saviour, Stoney Creek						217.50	217.50
SYRED	Redeemer, Stoney Creek			55,899.15				55,899.15
THRES	Resurrection, Thorold							-
THSJO	St. John's, Thorold						49.97	49.97
WACTC	Christ Church, Wainfleet							-
WDGRC	Grace Church, Waterdown							-
WEALS	All Saints, Welland						20.00	20.00
WEHTR	Holy Trinity, Welland							-
WESDV	St. David's, Welland						(110.53)	(110.53)
WACTC	Christ Church, Wellfield							-
WLSJO	St. John's Church, Wlnona		139.92				140.10	280.02
WOCTC	Christ Church, Woodburn						(194.22)	(194.22)
YKSJO	St. John's, York	976.97	3,343.09			522.11	33.53	4,875.70
MISCELLANEOUS		25,272.15					56,976.42	82,248.57
SUB-TOTALS		94,091.41	181,409.57	130,065.66	63,837.39	346,269.77	522,700.73	1,115,535.38
TOTALS PER CATEGORIES		405,566.64			932,807.89		1,115,535.38	1,449,909.91

Adoration of God should be offered throughout the day

As we move through Lent and focus on the glory of Easter, my mind has turned to adoration of God and my need to praise Him for the abundant blessings and gifts He gives to us.

Adoration is the greatest form of prayer, yet how much time we spend on adoration to God?

The Oxford Book of Prayer defines adoration as: "To adore... to lose oneself in the unfathomable, to plunge into the inexhaustible, to find peace in the incommensurable, to be absorbed in defined immensity, to offer oneself to the fire and the transparency, to annihilate oneself in proportion as one becomes more deliberately conscious of oneself, and to give of one's deepest, to that whose depth has no end (Teilhard de Chardin, SJ 1881-1955).

When we offer ourselves to God in adoration, we use words such as majesty, supreme infinite omnipotent, exalted, honoured, magnified, great, powerful, merciful, almighty.

I can easily slip from adoration to thanksgiving in my prayer time because my mind seems to naturally flow to that form of prayer.

There is a distinction between the two forms of prayer. We should try to make the first and last thought of the day one of adoration. Short and repeated words of adoration during the day help us remember God's presence.

Psalms 146 to 150 and some of the canticles in the BAS found on pages 75-79, can be helpful in finding words with which to praise God.

Note the suggestions on pages 72-74. When we are "down and out" physically, emotionally or spiritually, nothing can be more helpful than praising God.

Our Father in heaven does not seek us for Himself selfishly, but because He loves us, and because He is best for us. There is a modern chorus that says:

*Father we adore you,
Lay our lives before you.
How we love you!*

As we come closer to Good Friday, let us reflect on God's sacrifice of His only Son. Give praise to God for His generosity.

Then, let us turn to Easter with thought of the mighty and glorious Resurrection of our Lord and Saviour, to the promise of eternal life with Jesus, in the presence of the Father and in the company of the saints.

I leave you with a prayer from an unknown source published in an A.F.P. International newsletter:

Imagine the Lord saying to you: I am your Lord Jesus Christ I was the agent of my Father in creating you, I died upon the cross for you, Therefore you do not belong to yourself; You belong to me, Will you give yourself to me this day?

Think about this question for a few minutes, then make your reply. This prayer can be a guide.

O Lord Jesus Christ,

In obedience to your holy claim upon me, I give myself anew to you this day, all that I am, all that I have, to be wholly and unconditionally yours for your using. Take me away from myself, and use me up as you will, when you will, where you will, with whom you will.

This prayer is but one little snowflake, but when it is said daily with devotion, it can become an avalanche to change our thoughts and prayers from self to God.

Where is and how important is prayer in your life? If we can help, please call Roger Harris at (905) 878-7391.

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To publish your special occasions, contact Ted Manning, director of marketing for the Niagara Anglican at Phone/Fax: 905-680-0615 or Email: advertising@niagara.anglican.ca

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Undermount & Mohawk Regions
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 St. John the Evangelist, Hamilton
 320 Charlton Avenue West

For more information contact Susan Little - 905-528-3326 or Susanne Adams - 905-575-1815

Lincoln & Brock Regions
 Saturday, April 30, 2005
 St. Columba, St. Catharines
 7 St. Columba Drive

For more information contact Elizabeth Elliott - 905-935-3266 or Beth Kerley - 905-685-1286



Supported by the
 Children's Ministry
 Advisory Committee,
 Anglican Diocese
 of Niagara

Greater Wellington Region
 Saturday, May 7, 2005
 St. John's, Elora
 Henderson St. & Smith St.

For more information contact
 Judy-Anne Chapman - 519-579-2996

Canon Lebens heads West

Lebens on the move

The Reverend Canon Tracy Lebens has submitted her resignation as rector of Incarnation, Oakville, and has accepted the position to be rector of St. Laurence, Coquitlam, in the Diocese of New Westminster, as of May 1.

Cashin remains as rector

The Reverend Janet Cashin was reissued a license to minister as rector of Holy Trinity (Chippawa), Niagara Falls, on a part time basis, effective Jan. 1.

Condolences

The Hooten family

The Reverend James Hooten died on Jan. 21. The Reverend Hooten was a graduate of Wycliffe College. He served in Niagara as follows: rector of St. Philip's Church from 1948 to 1950; rector of St. Matthew's Church, Hamilton, from 1950 to 1955 and rector of St. James, Hamilton, from 1956 to 1961. He and his spouse moved to Chicago in 1961. He was living in South Carolina at the time of his death.

The Dodman family

Our deepest sympathies are extended to Canon Judy Dodman and family on the death of Judy's

People In The News

Alison D'Attri

husband, Bob, on Jan. 20. The service was held from Holy Trinity, Hamilton, on Jan. 24.

Cowan family

Our deepest sympathies are extended to Mae Cowan and family, faithful members of St. Luke's, Burlington, on the death of Jack Cowman, on January 29 in Florida. The service was held from St. Luke's, Burlington, on February 4.

Fleming family

Our deepest sympathy is extended to the Reverend Mary Fleming, Chaplain at St. Peter's Hospital, Hamilton, and family, on the death of her father on Jan. 15. The service was held at Mountainview Christian

Reformed Church in Grimsby on Jan. 19.

Congratulations Archbell's 50th

Congratulations to Gordon and June Archbell, faithful members of St. Christopher's, Burlington, who celebrated their 50th wedding anniversary on Feb. 5.

Happy Birthday, Alf

Belated 80th birthday wishes to Alf Smith, O.N., a faithful and long time member of St. Luke's, Burlington, who celebrated this significant event on Feb. 17.

Administering the chalice

Thomas Ridgway was given permission to administer the chalice at Christ Church, Niagara Falls, effective Jan. 20, under the direction of the rector, Robert Vernon was given permission to administer the chalice at St. James, St. Catharines, effective Jan. 24, under the direction of the rector.

Bishop's March Itinerary

March 1, 5 p.m. – Cathedral Place, Meeting of Synod Council

March 6, Christ's Church Cathedral, Parish Visit

March 7, 9:30 a.m., St. Matthew-on-the-Plains, Burlington, Meeting of Executive Staff

March 8, 9:30 a.m., St. Matthew-on-the-Plains, Burlington, Clergy/Layworkers Education Day

March 20, 8:30 a.m. and 10:30 a.m., St. Mark's Church, Orangeville, Parish Visit

March 23, 5 p.m., Meeting of the Board of St. Matthew's House

March 26, 9 p.m., Easter Vigil, Christ's Church Cathedral, Hamilton

March 27, 10:30 a.m., Easter Day, Christ's Church Cathedral, Hamilton

Outreach Networking Symposium



...for I was hungry
 and you gave me food,

I was thirsty

and you gave me something to drink...

Matthew 25:35

**Saturday
 April 16
 St. James'
 Dundas**

For People with a Passion for Outreach!

A Day of Workshops Celebrating
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Cost: \$10 per person, 9 am to 3 pm

Some of the workshops offered will include Doing local community needs assessment, rural outreach, refugee sponsorship, starting a breakfast program,

Amnesty International, Peacemaking, and more.

2005 Theologian-in-Residence



**Stanley
 Hauerwas**

Gilbert Rowe Professor of Theological Ethics
 Duke Divinity School

The End of Protestantism

Meeting with Clergy

Friday, April 8, 9 a.m.-12noon, \$25, registration req'd.

The End of Religious Pluralism

R. T Orr Lecture

Thursday, April 7, 8 p.m., a free public lecture



Faculty of Theology
 Huron University College

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