



Evangelism, change and the future

The following interview with retired diocesan Bishop John Bothwell was conducted by The Reverend Canon Michael Patterson, Director of Evangelism

MP: Bishop Bothwell, when you heard that evangelism was a priority within the diocese and Bishop Ralph Spence was committed to hiring a director responsible exclusively for evangelism, what was your initial thought?

+Bothwell: As a previous diocesan bishop, I knew what the present bishop was experiencing; feeling pressures from a variety of places, seeking to realize a vision of a new Church in a new millennium.

I had been appointed years ago, by Bishop Walter Bagnall, as the Canon Missioner of the diocese, a role not that much different than what I believe the director would be today. However the atmosphere has changed. The role would be perceived differently by different people; the evangelicals would expect one thing and the liberals would expect another and the lay people would be more concerned with local issues so no one would really know what this role would entail.

I think what Bishop Spence was saying was that this new emphasis on evangelism would be a program and support type job to enable people to do their ministry, rather than an outreach or literal evangelism role going out and filling the churches.

This role would be to prepare churches to receive new people, encourage them to be invitational and help them to offer the gospel in new ways.

MP: In 1985 you wrote your book, "Taking Risks and Keeping the Faith". There have been many changes within our Church over the past 20 years?

+Bothwell: Yes, and in the 20 years prior to that, there were more changes than in the prior 50. Change accelerates. That's its nature

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How healthy is your parish?

By JIM NEWMAN

The recent development of a Parish Assessment Tool by the Bishop's Task Force on Parish Viability has raised numerous questions about how to ensure that parishes are spiritually vibrant, outward looking, and financially stable.

A Parish Health Check List developed by the Diocesan Mission Strategy and Planning Committee, which can be found on page 2, identifies numerous characteristics of a healthy parish.

The check list is not intended to tabulate specific findings or statistics but to prompt meaningful discussion among parish leaders and set short term goals to meet ministry needs.

It is suggested that a diocesan staff member or trained volunteer parish consultant be enlisted to help ensure that the discussion considers all of the issues.

See HEALTHY PARISH / page 2

HOME AT LAST!



SAADIA AND HUSBAND SUAD HETAJ embrace at Pearson Airport on the day she re-entered Canada. After living like a prisoner in her native Morocco, Saadia was allowed to return to Canada on April 14. (Inset) The newly reunited Hetaj family, including son, Timmy.

By DIANA HUTTON
Editor

"I thought I lost my life and now I feel like I'm getting my life back," said a tearful and relieved Saadia Hetaj on her return to Canada April 14.

The deported Hamilton woman arrived at Pearson International

Airport with her son, Hetem (Timmy) to the waiting embrace of their husband and father, Suad.

They had last seen and held each other on January 29.

"I'm so happy to be back," Saadia said. "I want to say thank you to so many people."

Archdeacon Rick Jones, whose parish, The Church of the Resurrection

in Hamilton, was instrumental in securing Saadia's return, said he couldn't believe his eyes.

"I just had to come, I had to see her," he said tearfully.

Saadia was deported to Morocco, when her claim for refugee status was denied. A claim to stay on compassionate grounds became mired in red tape with a change in immigration ministers. Before the claims could be sorted out, Saadia ran out of time.

Archdeacon Jones and parishioner Kevin Beattie worked tirelessly with politicians, government officials and bureaucrats, while a prayer team at the church prayed in earnest.

"we worked as a prayerful team and now, she's home!" said Nancy Clause, parishioner and rector's warden. "We have much to celebrate - five years young on May 8, Hetem's birthday on May 5 and of course the victory of having Saadia back in Canada."

Pentecost Sunday challenge

By Diana Hutton
Editor

"We keep talking about evangelism, so let's go out and do it," said Bishop Ralph Spence emphatically. "Invite your neighbours, families and friends to come with you to a service on Pentecost Sunday."

Pentecost Sunday is May 15.

The bishop said he wants to see the move from "talking to doing."

"My hope is yes, we've been able to talk about evangelism but here is something practical we can all do."

In his April editorial in the Niagara Anglican, Bishop Ralph wrote:

"I am ... challenging all of us to live in a world of action ... on this day when we celebrate the aliveness of God's Spirit in our midst."

Pentecost is often seen as the day that gave birth to the Christian Church.

Resources for the Pentecost Sunday

challenge are available on the diocesan website www.niagara.anglican.ca under Evangelism.

Canon Michael Patterson, director of evangelism, has assembled an easy-to-follow and effective plan for parishes interested in taking the Pentecost challenge.

Resources available

His resource kit includes suggestions for homilies, hospitality notes, bulletins and more to encourage parishes to take on the challenge. Visit <http://www.niagara.anglican.ca/Evangelism/pentecost.cf> for more information.

"I am asking rectors and parish staffs

to prepare for this day, to open our parish doors with marvelous celebrations and welcoming homilies," Bishop Ralph wrote.

"Make certain that our hospitality is the best that it has ever been.

I am asking our parishioners to do the evangelizing. Invite your son, daughter, mother, aunt, neighbour, friend or even someone who is difficult to join us for this special celebration. A few will turn us down, but many will not.

"Welcome them with open hearts and show them the best of Anglicanism.

"What a day this could be in our local church!"

May 2005

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Healthy parish check list

Carefully review the following list and check all characteristics that describe your parish:

- Our parish has:
- A strong sense of community
 - Increasing attendance
 - Evidence of "parish shoppers" or "seekers"
 - A high degree of spirituality
 - Spiritually and socially connected children
 - Spiritually and socially connected youth
 - Engaging and needs-oriented programming
 - Active outreach beyond the parish (e.g. Breakfast program)
 - The ability to recruit and keep volunteers for various ministries
 - Capable and healthy leadership
 - The ability to "love, mend, equip, and send" parishioners
 - Parishioner awareness of our financial situation
 - Giving that is increasing sufficiently to meet needs "
 - A giving pattern that shows wide distribution among parishioners
 - Revenues that regularly exceed expenditures
 - An endowment fund established
 - An endowment fund that is growing
 - Minimal liability owing to the diocese
 - Minimal line of credit with a financial institution
 - Year end operating surpluses
 - Average household giving above diocesan average (avg. = approx. \$750/yr)
 - Core supporters of ministry from all age groups
 - Long range planning in place and well-defined
 - A realistic and detailed budget that reflects expected monthly cash flow
 - A widely distributed Narrative Budget
 - A year-round stewardship program in place and regularly refreshed
 - A Corporation that talks about stewardship passionately and often
 - Clergy that talks about stewardship passionately and often
 - A congregation that talks about stewardship passionately and often
 - A Planned Giving program in place, well promoted, and understood
 - An organized and comprehensive hospitality program

Total *missing* check marks _____

If your survey finds an average of eight or more missing check marks, your parish may be at risk. It is recommended that the Rector, wardens, parish treasurer and several parishioners complete this checklist at least quarterly.

For further information please contact The Venerable Marion Vincett at the Anglican Diocese of Niagara at (905) 527-1316 ext. 340, or email: marion.vincett@niagara.anglican.ca



VALERIE TRYON, (LEFT) international concert pianist played an inaugural piano recital at St. James, Dundas. The new Kawai grand was a gift from parish member, Mary Newitt (right).

Valerie Tryon at inaugural recital

By DOUGLAS BROWNLEE

Concert pianist Valerie Tryon played an inaugural recital Feb. 20 at St. James, Dundas. The parish was celebrating a generous gift, a new Kawai grand piano.

The church was filled to hear the international concert pianist, Artist-In-Residence and Associate

Professor at McMaster, play an afternoon recital of Brahms, Schubert and Chopin.

Through the generosity of a member of the parish, Mary Newitt, St. James was able to acquire an instrument that will serve them and community for generations to come.

Douglas Brownlee is Director of Music at St. James Dundas



Toronto Bishop Ann Tottenham will be one of the guest speakers at the third annual Ecumenical Stewardship

PIM looking for new partnerships

By BEV GROOMBRIDGE

Niagara diocese's partnership with the Diocese of Cuba ends in December and the Partners in Mission Committee would like input as members begin to look towards a new partnership.

- Points to consider:
- language (will translation be required for correspondence, can our parish find a translator?)
 - distance (visiting partner dioceses can improve relationships, is it easily accessible?)
 - economic situation (Third World countries will seek more of a financial commitment. Is your parish prepared for this?)

Please submit your comments to Karen Nowicki at karen.nowicki@niagara.anglican.ca.

Bev Groombridge is chair of the Partners in Mission Committee.

Return to Sender Stewardship Conference

Conference being held May 12-14 in Barrie.

Also speaking at the conference, which will include Lutherans, will be the Reverend Karen Hamilton, of the Canadian Council of Churches.

Grant

At its March 4 meeting, the Anglican Foundation granted \$5,000 towards cost associated with the Ecumenical Stewardship Conference.

Entitled "Return to Sender", this is the third in a series of con-

ferences for the Ecclesiastical Province of Ontario. Niagara Dean Peter Wall is on the board of the Anglican Foundation. He will serve as communications director for the conference.

The first conference was called "Grace in Our Lives". Second in the series was "Pushing the Envelope".

"Return to Sender" convenes May 12-14 at Georgian College in Barrie.

To register, visit www.ontar-iostewardshipnetwork.ca/conference.



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 Ultraya) in your region, or attend one of our educational events. Dates and locations can be found on our website under Ultrayas 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 •

'The strength of many hands'

PWRDF Sunday at St. Simon's

By DOROTHY WILSON

Young people at St. Simon's, Oakville, have raised more than \$250 for the Primates World Relief and Development Fund

"PWRDF - The Strength of Many Hands" was the theme for both services Feb. 27 at St. Simon's, Oakville.

This theme was animated by the actions of many hands belonging to St. Simon's parishioners.

Thirteen of the parish's youth group and a number of adults worked together to make the day a success.

During both homilies, the youth informed the congregation, through their words and actions, about the work of The Primates World Relief and Development Fund (PWRDF) in many countries around the world and with some indigenous communities in our own country.

We were encouraged to offer our own hands "to join PWRDF in weaving a culture of peace with

justice, building a moral economy and accompanying communities in crisis".

After having a children's talk focused on hands during the second service, the youngest mem-

bers of the congregation adjourned to the parish hall where they cut out and decorated paper hands that were later distributed to other parishioners. Many of these hands were used to put a finishing touch on the PWRDF display on the bulletin board in the hall.

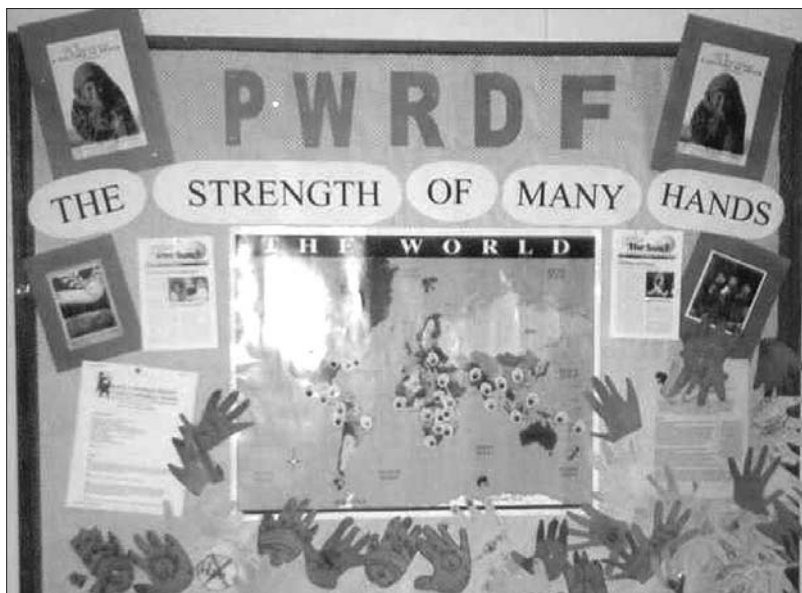
Following both services "The Strength of Many Hands" video was shown to educate those in attendance about PWRDF.

In keeping with the PWRDF goal of helping people help themselves, Fair Trade coffee, chocolate and tea were sold with a small portion of the proceeds from each sale going to PWRDF.

After the 10 a.m. service, a simple lunch of tomato soup, made by St. Simon's parishioners, and tortilla chips, donated by the Armadillo Restaurant in downtown Toronto, was offered along with drinks and homemade cookies.

Over \$250 was raised for PWRDF between the free will offering for lunch and the sale of Fair Trade products. PWRDF will truly appreciate the strength of many hands at St. Simon's.

Young people at St. Simon's, Oakville, have raised more than \$250 for the Primates World Relief and Development Fund



MANY HANDS HELPED CREATE backboards St. Simon's PWRDF Sunday.



THIRTEEN YOUNG PEOPLE, with the assistance of parish adults, helped educate parishioners about the Primates World Relief and Development Fund.



ST. SIMON'S YOUTH LEADERS

Kappy Anniversary!
St. John The Divine, Cayuga
 Is celebrating its 168th Anniversary
 June 12th, 2005
 at the 11 a.m. service
 The Rev. Canon Michael
 Patterson, Director of
 Evangelism, is preaching.
 Everyone is invited,
 especially present & past
 parishioners.
 An interactive lunch follows.




St. Paul's Anglican Church
Westdale, Hamilton

St. Paul's places high value on musical celebration and meditation. Our worship respects and encourages inclusiveness, innovation, diversity and tradition. We are looking for a musician who will work co-operatively and creatively with a Worship Committee under the direction of the new rector at St. Paul's.

The congregation likes to hear the Blair Batty two-manual pipe organ and the Yamaha C7 grand piano at each service. Therefore the musician we seek will be proficient with both piano and organ. To develop further our volunteer choir, he/she must also be an experienced choir director and have strong leadership skills.

For full position description, please contact the church office at 905-528-3724, or e-mail at information@stpauls-westdale.ca.

Editorial

With faith, justice prevails

As this editorial is being written (April 14), Saadia Hetaj and her son Hetem (Timmy) have just landed at Pearson International Airport, leaving behind the Moroccan nightmare that kept them hostage since Jan. 30.

Their arrival into the waiting arms of their husband and father, Suad, bears witness to God's grace.

Their return to the community which first welcomed them bears witness to God's gifts.

Faith

It was faith that kept alive the hope that Saadia and Timmy, 3, would return home safely.

Words could not do justice to the overwhelming sense of relief and gratitude expressed with such raw emotion by the Hetaj family. It had been nearly three months since they had seen and hugged each other; three months of untold anxiety and fear. For Timmy, there was also confusion.

In relatively fluent English, Saadia told the Niagara Anglican she had felt as though her life had ended. But today, she felt as though she had gotten it back.

"I'm so happy," she said over and over again.

Her "thank you" was profuse.

Relief and thanksgiving was also felt by supporters of the young family, in particular parishioners at the Church of the Resurrection, Hamilton.

Young congregation

It was this young congregation, under the direction of Archdeacon Rick Jones, that intervened in the deportation of Saadia and which secured her return.

In a story detailing Saadia's plight in the March issue of the Niagara Anglican, Archdeacon Jones called the deportation "a gospel issue".

He was this young congregation, with the blessing of Bishop Ralph Spence, the Church of the Resurrection hired a lawyer to help weave through the frustration of bureaucracy.

Archdeacon Jones and Kevin Beattie called on people to write to their Members of Parliament, Immigration Minister Joe Volpe and Prime Minister Paul Martin, expressing their outrage. Executive Archdeacon Marion Vincett was one of hundreds of people who did.

Rick and Kevin called on people to get involved, to donate money if at all possible. But mostly, they called on people to pray. And they did.

It was with a guarded sense of optimism that Archdeacon Jones informed others two days prior to her arrival that Saadia was on her way home.

So great has been the battle, so many were the hurdles that no one could quite believe "this" was it.

Their faith strong that Saadia and Hetem would return "soon", emotions ran high when the pair emerged from the Arrival Gate.

Archdeacon Jones' description of the Hetaj's situation as a "gospel issue" three months ago was an accurate one.

Our gospel is rife with examples of giving food to the hungry, shelter to the homeless, safety from harm.

Justice

The Hetaj's story – the relentless pursuit of justice by members of the Church of the Resurrection and others – is a dramatic example of the living gospel of Jesus Christ. It demonstrates the power of prayer and of faith.

Well done, folks!

Next month, the Niagara Anglican will feature an interview with Saadia, Suad and Hetem.

Letters to the Editor

Let's hear it for the men!

Re: Synod council 'blew it' for men's ministry, Letter to the Editor, April 2005, Niagara Anglican.

We read the letter from Keith Milks, people's warden at St Paul's, Dunnville with concern.

Mr. Milks has every right to question the need for diocesan regulations to govern parish additions and alterations to buildings.

However, we should like to point out some misunderstandings which have obviously occurred in both the transmission of the purpose and content of these regulations and, thus, have likely influenced Mr. Milks' opinion in a negative manner.

The regulations to which Mr. Milks has taken such offence were written, and have been in effect, since 2001. These regulations dealt only with procedures to be followed if a parish is considering hiring an architect or other professional help or entering into a construction contract.

It appears that St. Paul's is not doing any of these things, so these regulations do not apply. It is certainly not the intention of those regulations, in any event,

to prevent qualified volunteers from completing much of the work to be done. (This) so long as those volunteers have the appropriate skill sets and a licensed operative can sign off for each task.

Many of our parishes use volunteers for the work around their churches and we should be lost without such a wonderful supply of labour.

Misunderstanding

It is most unfortunate that the regulations should have been interpreted in this way and we shall do all in our power to ensure that this kind of misunderstanding does not occur again.

It is, unfortunately true, however, that there have been instances where a parish has employed, on a volunteer basis, people who think they have the ability to do the work in hand but do not have the necessary skills.

When this happens, there are frequently liability issues for both the parish and the diocese and so the regulations were introduced to reduce such risks.

The only change to the regulations that Synod Council approved recently was to insist that a parish which is about to

embark on a large-scale project (i.e. one requiring a building permit from the municipality) should first have had a full building inspection done within the previous five years.

This was to reduce the risk of investing large sums of money into a building that may be structurally unsound or in need of major maintenance. For instance, a parish desiring to build an extension onto a building will likely be spending upwards of half a million dollars.

This is a large expense and may prove to be deadly should that same parish then find, a year later, that the main building's structure or envelope was defective in some manner.

Large claims

Unfortunately, it is not uncommon for a parish to discover that its building, especially if there is a tower involved, is in need of major and urgent repair.

While we understand the frustration that this kind of delay can cause a parish like St Paul's, we should also like to remind people that a large insurance claim for any parish where such details have not been taken seriously puts the whole diocesan

family at risk for higher premiums on the insurance bill – something none of us wants.

The Bishop's Advisory Committee on Church Buildings and the Decennial Inspections Committee, which is also responsible to the bishop, were each introduced for the good of the whole diocesan family to prevent serious liability issues from occurring. (It was also introduced) to provide knowledgeable and supportive advice to parishes wishing to undertake building projects.

The members of those two committees, who are themselves all volunteers, are anxious to follow up with Mr. Milks and to find ways to ensure that misunderstandings like this do not impair the good relationship which these groups have worked hard to foster with Niagara's parishes.

**Archdeacon Paul Jackson,
Chair of the Bishop's
Advisory Committee
on Church Buildings**

**William Parker,
Chair of the Diocesan
Decennial Inspections
Committee**



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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.

Viewpoints

Beauty abounds at 2 St. Georges

I've been using this column to talk about the diverse worship styles of our very interesting Diocese of Niagara. To make the point, I've been describing patterns that aren't widely familiar, such as locally written liturgies, Celtic eucharists, seeker services, and informal inter-generational worship.

In looking at the unusual I've been ignoring a very obvious kind of Anglican Sunday worship, a style that many of us immediately picture when we think of "an Anglican service."



The Itinerant Churchgoer
The Reverend Alan L. Hayes

In fact, it's what attracted some of us into the Anglican family in the first place. It's the style you'll find at the principal Sunday services at St. George, St. Catharines, and St. George, Guelph.

Both are historic parishes founded long before Confederation, and both take justifiable pride in their heritage. Both are located near the old centres of their towns. Both have well maintained, fine old buildings (old by Canadian standards) in which you feel the "beauty of holiness" (Psalm 96). Both have sizable congregations, highly capable staffs, and first-rate choirs and music directors. The liturgical leaders conduct the service in a reverential and assured manner, and the sermons are strong and positive.

These are also, by the way, well-dressed congregations! Accustomed to suburban informality, I arrived at one of the churches in a turtleneck, and found that most men were wearing jacket and tie. Still, I don't think my appearance bothered anyone too much. For those who prefer it, St. George, Guelph, has a 9:30 a.m. family service that's more informal.

Style?

What can we call this style of service? Its ethos isn't contemporary or populist, but "traditional Anglican" wouldn't be accurate, either, since both churches use the eucharist from the Book of Alternative Services.

Would "cardinal church worship" evoke the right idea? In any event, I personally found my visits to these two churches very moving. The worship helped root me in the deep things of the gospel while at the same time lifting up my spirit.

At first I assumed the two churches were called "St. George" because colonial Anglicans wanted to affirm their loyalty to the mother country, and St. George is the patron saint of England.

Why else would they commemorate an almost entirely legendary figure? But, no, St. George in Guelph was so named because the town was founded on St. George's day, April 23, 1827. So declares a wonderful parish history edited in 1982 by our retired diocesan Archdeacon Peter B. Moore.

And St. George in St. Catharines may have been so named in compliment to one of the first wardens, George Adams. That's the suggestion of George Luxton in a parish history of 1935. (He was later the colourful and plain-spoken bishop of Huron.)

Both churches began in pioneer contexts. In St. Catharines, Anglicans began raising funds for a church in 1796, and they built it on a hilltop in the virgin forest around Twelve Mile Creek. They had no resident minister for 35 years. Sometimes Robert Addison, the minister at Niagara, or another cleric came to take services, but very often local laypeople led the worship.

The second and present church was built in 1840, when St. Catharines had a population of about 1,200. I say "the present church," but actually, except for the walls of the nave, the 1840 church has been almost entirely changed.

Arthur Palmer

St. George, Guelph, was organized by the Anglican pioneer priest of Wellington County, Arthur Palmer, who was as energetic as he was autocratic. A graduate of Trinity College, Dublin, he came to Canada in 1832. He ministered for over 40 years in Guelph, and at several other congregations which he helped found in the county. He taught school besides. He was still rector when the present church building was opened in 1873.

The stained glass at St. George, St. Catharines, is beautiful and worth a visit, particularly the east window depicting the pilgrims on the road to Emmaus, but the magnificent glass at St. George, Guelph, is in a class by itself. As I stood captivated by a gorgeous north window picturing the empty tomb, a friendly parishioner directed my attention to the even more stunning west window, showing Christ's ascension, in a breathtaking design with sublime mellow colours.

See ST. GEORGES / page 6

Celebrating Pentecost

My Dear Friends,

In the April edition of the Niagara Anglican, I offered a challenge to all parishes of our diocese. This was a gentle challenge for all of us to become an evangelizing community and to invite our friends, neighbours and family members to church to celebrate on Pentecost Sunday, May 15.

This is the day we commemorate the birth of our Church so what better time would there be to invite people to come and share in one of our grand celebrations?

We have faced, and will continue to face, many challenges in the coming months. This Pentecost, we can remind ourselves of who we are and what we are called to be.

We are a Resurrection people grounded in the hope and faith that in Christ Jesus all things are being made new. We, as individuals, as a diocese and as an Anglican Church are being made new in our resurrected Lord and we should be proud to invite people to share in this hope.

I know the time is short before Pentecost, howev-

er, I urge you to consider embracing this challenge in whatever way you can. Be ready to "welcome" the stranger.

Work hard at your worship celebration, pay attention to your hospitality ministry, offering welcoming homilies, invite people to social time, and as I wrote, let's show them the best of Anglicanism.

There have been a number of resources produced that will assist you in this endeavour: invitations that may be used in your neighbourhoods, homily ideas, bulletin announcements, hospitality ideas, liturgical suggestions, etc. so I encourage you to make use of them.

If there is anything more that you may need, please contact the evangelism office at (905) 527-1316 ext. 257.

I hope we all take this evangelism opportunity to heart - it is at the centre or our Christian faith to spread the Good News of Christ Jesus to the ends of the earth.

Again I say, what a glorious spring, what a glorious Easter, was a glorious Pentecost it will be!



Bishop Ralph Spence

Making choices

"I give you all plants that bear seed everywhere on earth...." Genesis 1:29a

With some regret, I find myself unable to report back anything new on the potentially bogus request for tuition support from the African parish. At the time of writing, our national church staff at the African desk had not yet been able to verify the parish on whose letterhead the request appeared, nor the diocese to which it might belong. To be continued....

Meanwhile, a story of pomelo, the Massey Lectures, and a winter storm in April.

First the pomelo - for those who haven't encountered one, it's like a supersized grapefruit, but much sweeter. I encountered it for the first time in February, when teaching a course in Transitional Ministry out in Southern California.

I discovered that it is apparently from south east Asia, but in more recent years, has become an increasingly popular fruit now grown in southern California.

On returning home, I was astounded to discover an abundant supply in my local grocery store. And was assured they'd been around for some time - but I just hadn't noticed them. I was even more astounded at how inexpensive they were, and that they were sold by the piece, not by weight.

What I had regarded as a rare delicacy and special regional treat, was well on its way to becoming common fare.

The Massey Lectures

Every year, the CBC radio program "Ideas" broadcasts the Massey Lectures.

The Massey Lectures are a prestigious annual event in Canada, in which a noted Canadian or international scholar gives a week-long series of lectures on a political, cultural or philosophical topic.

In the 2004 series, Ronald Wright, was summarizing the ideas in his book "A Short History of Progress".

One of his observations really caught my attention. In talking about the role of agriculture, he traced how it originally supported tremendous population growth. Then, specialization driven by economic factors, inevitably led to environmental degradation, and the collapse of the civilization that supported it.

Outstanding examples in the past included the fall of Sumeria and Mesopotamia, whose irrigation skills

eventually led to a massive build-up of salt in the soil, and the formation of desert.

Or the deforestation of Greece, and the subsequent flooding and development of malarial swamps in the lowlands.

He concluded the program by observing that our present Western practice of gathering food from all over the planet, and the increasing industrialization of our native food sources, had given us a dependency on food sources that is now so specialized and sophisticated that we are on a parallel with the saber-toothed tiger.

And that, if we don't start changing our destructive, energy intensive forms of agriculture and distribution, we will have about the same chances as the saber-tooth tiger of surviving more than a millennium or two.

The snowstorm in early April

After a week of warm spring weather, the snowstorm on April 2 seemed to demonstrate that we Ontarians have lost all our driving skills and common sense.

Early that morning, I took the calculated risk of driving a front-wheel drive van through the valley road from Dundas to Ancaster (the road which leads to Canterbury Hills).

There was about 10 cms of wet slush on the road, which made it greasy, but not impossible. But at the upper end of "the devil's elbow" I rounded the curve to meet, halfway up the remaining hill, a car jam of five vehicles.

The first was an SUV that had tried to pull a large landscaping trailer filled with wood up the hill, had lost traction, and jack-knifed. Fortunately he was still on the right side of the road.

Beside it was an older rear-wheel drive van with worn tires, clearly unable to complete the pass.

Another car was stuck trying to turn around to go back down the hill. The rest had stopped, bumper to bumper, on the slippery hill, as did those who stopped behind me.

I was appalled that, until I got it organized, nobody had figured out that: if you push, most cars will move; in winter, lock the transmission in second gear, so you don't put too much torque to the wheels; if traction is poor, you don't crank the front wheels hard over when trying to start - you keep them as close to straight ahead as possible; once you start moving, you don't rapidly try to speed up, nor do you stop until you are on level ground or have good trac-

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Signs & Wonders
The Rev. Canon William C. Thomas
thomasbj3@sympatico.ca

Times are changing, challenging for the Church

Continued from page 1

MP: You are still very involved in the Church. As far as evangelism is concerned, what are the challenges we are confronted with now as opposed to when you began your ministry?

+JB: I began my ministry in 1951; it was a time of expansion. I had two curacies, one in Toronto, one in Vancouver and then I came back to Oakville. The month I arrived, Bishop Walter Bagnall wrote in the Niagara Anglican, the whole east end of the diocese was busting. There were new parishes starting every few months. St. Aidan's, Oakville went from 40-50 on a Sunday and 100 families, to 200-300 in church and 500 families in a very short time.

Social circumstances and the work of God were at play in that day.

That is what is different now. The social circumstances have entirely changed. I think that the Christian faith theology was right and true in the sense that it was authentic for those times. But the creeds, the doctrines of the Church were written in the clash of the neo-platonic philosophy of the Church and the assumption, our dualistic assumption – which was contrary to the Hebrew doctrine of God acting in creation – that God was separate and distinct from the created order. I do not believe that this dualistic assumption of God now speaks to me or, I believe, the Church today.

I believe our theology is seriously, seriously outdated. My book "Old Time Religion and Risky Faith" was on that exact subject.

I keep saying that the creeds, even when I say them now, they're like poetry, they're nice, they're true, but who the heck knows what "God of God, Light of Light, Very God of Very God" really means. The new wording of the creed is a bit of an improvement but doesn't go far enough. I think we have a serious theological problem.

MP: Where do we need to move theologically?

+JB: I think we need to move to understand God and Christ in a new way. I'll give you an example. Take the doctrine of Penal Substitution of Christ, that Christ died for us and God loaded all the sins on Him.

The essence of the Old Testament – when God was angry with us, you had to sacrifice to appease Him – that the logical step was Christ being the sacrifice for us. I

don't think we believe anymore that God is all that angry.

You know God loves us. Maybe God is weeping more than angry with us and that we need to understand Christ's Passion, not as something to appease an angry God but someone that faced the troubles and ambiguity of life head on and instead of rebelling against them, accepted them and remained dedicated.

He refused to get angry even when he faced crucifixion. He was crucified and then God demonstrated that in the end, after humanity had done its worst, God was not beaten and Christ was raised.

I think the meaning of the Passion is not that an angry God is pacified but that the circumstances and ambiguities of life are such that people continue to get crucified and it's happening all the time.

In the midst of a world where people are asking, "Why are Mounties dying?" and everything else that is bad in the world, the answer is "that is the way life is, don't you see!"

And God is in that. If you get deflected by focusing too much on the things that paralyze and not your commitment to keep on going and persevering, we die!

If we remain committed and faith-



The Rev. Canon Michael Patterson
Director of Evangelism
m.patterson@niagara.anglican.ca

ful as Christ did – even when the disciples betrayed Him and deserted Him – in the end everything is going to be OK.

MP: This is a radical shift for us. If our Creeds and theology do not speak to this generation and the present culture, how do we make the shift from what we have always known? How do we begin to understand and know God differently?

+JB: The doctrine of God must be understood differently. Marcus Borg was right with his doctrine of Pantheism (an understanding that the world exists in God, is a part of God, having no independent existence of its own apart from God. God, on the other hand, is not limited either to or by the world. God is much more than the world but we are not separate from God.)

This is a better understanding of God than the traditional understanding of a personal God who is separate from us and who is characterized as sitting up on a cloud or some such thing.

People need to begin to gently understand that God isn't exactly like we have always conceived of God. Where our parents taught us concepts of God that we still cling to, like when our mothers taught us "now I lay me down to sleep..." And a lot of us still say this and believe in this God – many of our culture have not grown up theologically.

MP: You said we need to gently move people to a new understanding of God, (to) present a new theology of the Church. This will present enormous challenges for us. What is the option if we do not?

+JB: If we don't, I think we will become an

anachronism. I think God is in charge of the Church. I can't tell you what will happen. I don't think the Church will die. Certainly the old theology still meets some people's needs. I'm not denying that.

But I don't think there is hope for real evangelism outside the Church unless we move to that kind of new understanding of God.

Tom Harpur, in his book "The Pagan Christ" (that's causing so much controversy), this is what he is getting at, in a way – that God is in us and around us, not separate or removed from us. I think he is silly to suggest that Christ never really lived. He gets too dogmatic in that position. No one for sure has all the answers!

MP: What are the challenges that clergy face?

+JB: The clergy have to calm down. The tension is palpable these days. Clergy have to relax, both for themselves and their parishes. It looks like things are breaking apart in lots of ways, and I believe they may be but we are not called to save the world. That's God's job. We're called to be faithful and we have to keep working at it. That's the first thing.

The second thing I'd say is that we have to keep on working at it together, with different points of view. We have to respect each other's positions with compassion. I have to respect you, even though I do not like you. God didn't call us to like each other. We have to control our feelings with rational thought and likewise inform our thought with controlled feeling. Let's stop fighting each other. Let's be the Church and let God move us forward.

Jesus didn't say "here is the truth, write it down". He said, "I am the Truth", because truth is personal and mysterious and as people grow and change their perception of the truth grows and changes.

The truth is evolving always. This is why we cannot be too dogmatic. Nothing stays the same, things and people are always changing. The truth is to be explored and entered into.

'Change accelerates. That's its nature.'

'When humanity had done its worst, God was not beaten.'

'Many of our cultures have not grown up theologically.'

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Choices bring consequences

Continued from page 5

tion; and, if the slope is greasy, you have more control going up than down.

And if the present route is impassable, always make sure you have an alternate route.

Ten of the folks in that mess didn't want to be on that road but "I don't know any other way to get to the 403".

So what does these incidents have in common?

To me they are all signs of the consequences of an approach to life on this planet that says "we will, just because we can".

St. Georges' beauty abounds

Continued from page 5

The music was very fine at both churches. I was particularly struck at one of them by a motet by C.V. Stanford, a Church of Ireland composer (d. 1924) who combined classical and Celtic idioms in choral music.

I felt very welcomed at the coffee hours at both churches.

St. George, Guelph, has benefited from years of consistent, gifted, and well respected leadership.

Every time we forget we are intimately wired into a creation that can kill us just as easily as it can sustain our life, we will make the wrong choices.

Every time we figure we can get out of a difficult situation by our own individual efforts, we will make the wrong choices.

Every time we think that we are in charge of creation, and it is here for us to use as we wish, we will make the wrong choices.

Every time we presume the past has nothing of relevance to say to the present, we will make the wrong choices.

As for St. George, St. Catharines, some parishioners shared with me during the coffee hour that attendance there slumped badly a few years ago.

Numbers up

Happily, under the present very able rector, the numbers have begun to bounce back nicely, and I sensed a great deal of positive energy.

"One thing I asked of the Lord: ... to behold the beauty of the Lord" (Psalm 27:4).

And every time we presume that we will never be held accountable to a higher power than ourselves, we will make the wrong choices.

It's not as though God hasn't been trying to get through to us, and that some of us haven't learned.

But it does seem that every generation is continuing to stubbornly learn the lessons in the hardest and most difficult way possible.

"...guide me in the ancient ways" Psalm 139: 24b

What a privilege to worship in beautiful buildings, in light filtered glassed gospel pictures, amid the music of joyful voices and the pipes of organs. They all represent the self-offering of generations of faithful Christians all turning our hearts to the promise of Christ revealed in Scripture, the promise sealed in the sacrament. One day we shall see his beauty face to face.

'Gift of faith' must be nurtured

Sue VanderBent finds strength in her faith

By DIANA HUTTON
Editor

It was an epiphany moment. As Susan VanderBent looked out the window of her room in the old maternity wing at St. Joseph's Hospital, a snow storm raging outside, through the whiteouts she saw a door to The Church of the Ascension, Hamilton.

Her newborn son Tristan, now 18, was just a few days old. "And that is where we'll go to church," she told herself.

The VanderBent family has grown over the years to include Pierce, 17, and Celeste, 15.

But one thing has remained constant – the family's involvement in the Church of the Ascension, Hamilton.

Gift of faith

Supported by husband Dirk, Sue wanted to provide her children with the same gift her mother had given her: the gift of faith.

"It's important to develop our faith so we have strength," Sue said. "My faith is part of my essence, part of my world, my social circle."

She wanted that for her children, as well.

Formerly a clinical social worker at St. Joseph's Hospital, Sue is Executive Director Ontario Home Care Association. Her faith, she said, figures into her work on a daily basis. In her career, Sue said she has seen first-hand the need for faith.

"To me, it seemed like when trouble came, you needed faith." But faith can only sustain if it is nurtured.

"Faith needs nurturing or we can't call on it when we need the strength to carry on," she said. "It's not something that happens automatically."

She said she's tried to model that belief to her children and the Church has been an integral part of her journey.

A cradle Anglican, Sue, executive director of the Ontario Home Care Association, said being a "church family" has reaped untold benefits.

Their pastor for many years, Archdeacon Paul Jackson, became "a significant relationship" in her children's lives.

At the request of several young mothers a dozen or so years ago, an informal service was held every Sunday morning. Rev. Paul squeezed it in between the 8:30 and 10:30 a.m. services.

Imposition

"We didn't recognize what an incredible imposition this was on Paul," Sue said. "But he was wonderful with the kids. I believe for the time, our informal service was a profound experience for the children. There was such a strong relationship. He'd sit on his stool talking to the kids. They shared a profound relationship."

When he retired a few years ago, "my kids were really sad about it," she said.

Interim Pastor Canon William Thomas allowed the congregation to grieve the loss of Archdeacon Jackson.

"It was a difficult time for us as a faith community," Sue said. "We had faced a lot of loss in a short period of time."

She recalls the departure of Diane Distler to pursue her calling as an ordained priest, another priest's passing and Archdeacon Jackson's retirement as sad and difficult moments for parishioners.

"Bill helped us get through that. He began the process of asking where we want to be. We were so fortunate to have Bill for what he was able to do."

Ascension Alive!

During Canon Bill's interim ministry at Ascension, the parish embarked on "Ascension Alive!", a project that is, among other things, looking for new opportuni-



SUSAN VANDERBENT
'Community'

ties to grow the parish.

Canon Kristine Swire – "a lovely, energetic and wonderful person" – took over the reigns at Ascension earlier this year.

Sue thinks it's a perfect fit. "Everything happens for a reason."

Sue said she prays for strength. She asks her children to do the same.

"I always tell them to pray for strength. I really do believe we're built hardwired to have faith

which gives us strength. It's there for us to have if we want it."

Sue embraces a belief in God's will. "I really believe that things happen for a reason," she said. "I believe that in all areas of my life because it's all connected."

In times of trouble, Sue finds peace and calm in the Lord's Prayer.

"To me, it's very secure. It grounds me. It reminds me that if something was meant to be, it will be."

It's a circular logic: to believe, a person must have faith. Having faith means accepting all those "mysterious ways", she said. "And to be comfortable in those beliefs."

As an Anglican, her message to those searching for greater purpose in life would be that "having faith is a gift. Our Anglican Church is wonderful. We have a beautiful liturgy and a welcoming group of people."

It was that very welcoming, and support that kept Sue coming

back to Ascension.

She recalls that as a young mother with three children under age three, she found it challenging getting to church on Sunday mornings. People noticed and applauded her considerable efforts.

"People would see me with these three little kids, in winter with all their boots and coats and hats," she laughed. "They kept telling me what a great job I was doing, recognizing how difficult it was just getting there. That meant so much to me, just the recognition, it was validating."

That sense of "family" she felt, led to increasing involvement.

Initially her involvement was in Sunday School and children's activities. But as her children grew, so did their place in the church. Today, Tristan, Pierce and Celeste all are active members of Ascension as is Sue.

"It's been great," she said. "I feel the church helped me raise my children."

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JAY BLACKWOOD, member of the diocesan Youth Committee, and Joyce Wilton, unveiled the Youth Ministry's cookbook, *Pushing the Boundaries in the Kitchen*, at last year's diocesan Synod. Proceeds from the sale of the books will go towards bursaries for youth ministry programs.

Corn Moussaka, curried mussels, fundraiser cookbook offers array of recipes

By JOYCE WILTON

Looking for a Mother's Day or a Father's Day gift? Or perhaps an Appreciation gift for your child's teacher?

The Program Department has the ideal gift: *Pushing the Boundaries in the Kitchen*, a Youth Ministry cookbook.

Recipes were solicited from Youth Ministry program participants, parish priests, our bishop, Youth Ministry volunteers and supporters, parish youth groups, Anglican nuns, our favourite camp kitchen and diocesan staff.

Listed under intriguing headings such as Youth Group Yummies, Clergy Choices, Holy Day "Hot" Delights, and Canterbury Hills Haute Cuisine, the recipes run the gamut from meals to snacks and special treats.

Breakfast choices include Pat Ruggie's Peach French Toast and Bishop Ralph's College Day Eggs.

For your next party, you might want to try the Sisters' recipe for Potato Soup for 100 or Peter's Birthday Raspberry Tart from the dean.

Salsa soup

You might be interested in lunch and dinner items such as Death Bread, Salsa Soup, Corn Moussaka or Curried Mussels.

From *The Thigh Who Loved Me* to Nieman Marcus Cookies, there's something to appeal to everyone.

What, you might ask is Youth Ministry doing in the cookbook business?

Youth Ministry sponsored events are offered in nine of 12 months each year. The programs each offer a different focus and appeal to a different segment of the youth population.

Close to 500 youth participate in Youth Ministry programming each year.

And the impact is tremendous. Youth comments include: "I never realized until now how much God means to me" and "This has been the best time I have ever had. I have learned so much and it will always stay with me".

While the diocese funds a portion of the cost of each program, the bulk is funded by participant fees.

For many years, the Diocesan Youth Ministry staff has met all requests for bursaries out of the diocesan program budget.

Over the past year it has been clear that with an increase in requests and a decreasing budget available for such requests we needed to find a new way to fund the much needed bursaries.

The bursaries assist young Anglicans to participate in Youth Ministry events such as SpiritQuest, the Youth Leadership Training Program, Youth Connections and the Niagara Youth Conference.

Recognizing that more funds were needed and with the blessing of the bishop, DYMC member Jane Caulfield spearheaded a cookbook fundraiser.

Each \$10 cookbook sold contributes over \$6 to the Bursary Fund and makes a substantial difference in the life of a young person in our diocese. Already 100 cookbooks have been sold to Youth Ministry supporters.

'Focus energies on opportunities'

Bishop looks ahead with excitement

By DIANA HUTTON
Editor

Bishop Ralph Spence is "excited about the endless opportunities for doing ministry in the days ahead.

"I want our energies to be focussed on that, on the endless opportunities," he said just prior to the April meeting of the Canadian House of Bishops in Windsor.

Following an exhaustive few months, the meeting of the House would be energizing, the bishop said. Border bishops from the United States will attend the conference lending their support or perhaps just an ear.

"We've always had a close relationship with the Americans," Bishop Spence said. "We are the North American reflection. We've faced the same problems. Uganda has its cultures and we have ours. We all have strengths and weaknesses."

The Church, he said, "is a constantly evolving community."

"That is our strength."

But it doesn't come without consequence.

"We are a family of independent churches. Where there is a family, there is dispute. We're still a family," he said.

"But we have got to find consensus on how we are going to live together."

He wonders loudly: "If we had put all our energies into doing evangelism instead of the contentious issues, the face of the Church today would be profoundly different."

Anglicanism in 2005 is a lot different than Anglicanism in 1905 or 1805, said Bishop Spence.

"The Gospel is what keeps us together. We don't have a pope to tell us 'this is the view'."

It was through the strength of evolution that the Anglican Church and the Lutheran Church entered full communion just recently.

"Who would have believed in 1905 that the Anglicans and the Lutherans would be in full communion," said Bishop Spence.



BISHOP RALPH SPENCE

There have been profound changes for both traditions.

And in 40 years, the face of the Church will look different again, said Bishop Spence.

"I get a sense of excitement. I'm excited about the endless opportunities to do ministry."

Faith and love, he said, can bridge many gaps. He pondered on the procession of people lining up to pay their respects to Pope John Paul II following his death April 2.

"When you see the unbelievable situation in Rome, millions marching to Rome, there is a recognition that he was willing to put people first.

"Not everyone who lined up agreed with his philosophies or policies but they came to pay their respect."

That vision - millions lining up to pay respect - is an example of the Spirit at work.

"It doesn't matter that we may hold differences of opinions or we may even disagree. It matters that we pay respect to each other."

Bishop remembers John Paul II

Bishop Ralph Spence says he'll always treasure the memories he has of his private meeting in Rome with Pope John Paul II.

In 2001, Bishop Spence along with the Roman Catholic Bishop of Hamilton Anthony Tonnos and Bishop Matthew Ustrzycki, and Bishop Michael Pryse, of the Eastern Synod, Evangelical Lutheran Church in Canada were invited to a morning service in the pope's private chapel. That, in itself, was an honour.

"When it came time for the peace, the pope asked us to come up and gave us a hug. I was quite moved.

"Even though there is this great gulf between us, we were still worshipping the Risen Lord," Bishop Spence said. "That was special."

He said Pope John Paul II had a Hamilton connection.

"I introduced myself as Bishop of Niagara and he said, 'Hamilton. I remember Barton Street.'" As bishop of Krakow he'd visited Hamilton years ago, attending St. Stanislaus Church, which indeed is on

Barton Street.

In a letter of condolence to area Roman Catholic bishops, Bishop Spence wrote on April 2:

"Today is both a sad day and a hopeful day for the Church and world. We are saddened by the loss of a great leader in our midst, Pope John Paul II. The death of a Christian, however, always evokes hope in the Resurrection promised us by Jesus Christ.

"The Anglican Church in the Diocese of Niagara has admired and valued the strength, the leadership and the witness to the Gospel provided by Pope John Paul II. I personally, will always cherish my memories of visiting with the Pope in Rome in the company of Bishops Tonnos, Ustrzycki, and Pryse.

"Please know that our diocese will continue to offer our prayers and our support through this difficult time.

"Following his example, let us continue to walk together as brothers and sisters in faith, building God's reign on earth."

All Saints has integral role in Niagara Falls ministry

The disestablished parish of All Saints, Niagara Falls has no debt with the Diocese of Niagara, except for Diocesan Mission and Ministry payments.

Executive Archdeacon Marion Vincett said the parish hall, which is located away from the church building, is up for sale but has not yet had any offers. It's location, in the heart of the development area in Niagara Falls, makes it "a difficult sale. It's not an easy sell," Archdeacon Vincett said.

Some information contained in a story in the April issue of the Niagara Anglican, Synod Council Approves Sale of 2 Church Buildings, was incorrect or misleading.

All Saints' Church continues to be an important component of the Niagara Falls Ministry Team, Archdeacon Vincett said.

"(Archdeacon) Lynn Corfield and (the Reverend) Janet Cashin (Holy Trinity, Chippawa) have been working with Brian Burrows to find a way of incorporating ministry in Niagara Falls," she said. "They're putting together a ministry plan with the existing parishes - Christ's Church, St. John, Stanford and Holy Trinity - and will incorporate All Saints into a ministry for all of Niagara Falls."

There is a "great potential" for All Saints to reach into the tourist segment. It's primarily positioned for ministry, she said.

Some parishioners took exception to the April story which implied All Saints' had greater debt than it does.

**PWRDF
matters
in this
world**

There are many facets to Kim Waltmann's job

Administrator of Assessments, Insurance and Investments for the Diocese of Niagara

Her many faceted job is demanding, but Kim Waltmann's calm efficiency means careful attention is paid to assessing each parish's contribution to Diocesan mission and maintenance, insurance coverage, and oversight of diocesan investments.

In 2005, Kim's work on assessments is enabled by computer technology, with parish reports for 2004 submitted on-line.

Once they are printed, Kim compares them with parish financial and Vestry reports, and enters all data onto a spreadsheet. From this information, Kim is already "doing assessments for 2006."

With 112 parishes, she explains, "It takes time to make sure nothing is missed – for the benefit of the parishes and the diocese. Sometimes parishes don't know what can be deducted. It's my job to make sure parishes deduct everything they can."

Kim prepares monthly reports for Nancy Clause, diocesan administrator of accounts payable and receivable, who then invoices each parish.

"It's mostly the same each month, unless there's a reassessment... We can go back three years (to look for a better figure), and sometimes changes are found."

Kim tracks adjustments, "so Nancy knows to make a debit or credit entry" for a parish.

Many details

Kim smiles sympathetically: "It can be confusing even for parish treasurers. There's so much finagling between what they're allowed to deduct and what they're not. It's important to be up on things, to question what's there."

The second facet of Kim's work for the diocese is insurance.

"The whole point of insurance is that it's there to help protect the Church... From the insurance point-of-view, what you're paying for is peace of mind. We forget that insurance companies are there to make money, (and must prepare for) how much actually does cover

you if, for example, you have an accident and you're sued for millions of dollars," Kim said.

"The problem with churches is that the majority are fairly old buildings, and the (cost of) recovery or rebuilding of lovely architecture, with its stained glass, is astronomical.

"Many old churches have old wiring and other hazards, so a connection with the fire department is very important, as it allows a quicker response. It's as important as alarms, and could make the difference between a couple of hundred dollars or a couple of million!"

Referring to on-site assessments begun in 2005, Kim points out, "Some may raise costs, but buildings will be valued (for replacement costs) rather than underinsured – if you're insured for only 70 per cent of the value, you only get 70 per cent of the damage. (It's no good) thinking you're insured for something and finding out the hard way you're not."

Diocesan broker

Working with David Ricketts, the diocesan broker, to prepare a monthly spreadsheet with a line for each parish, Kim sends a quarterly report to Ecclesiastical Insurance detailing changes to church buildings, such as additions, renovations, or the installation of an elevator.

David applies for new rates annually; Kim calculates the rate for each church according to the value of its buildings, precious objects and outside groups using those buildings.

Kim invites contact: "Anytime there's a change or a claim, please call me at extension 540, and I'll make sure David Ricketts gets the information."

Report

After assessing recent and projected major claims, David Ricketts and Murray Rathbone have prepared a report detailing reasons for the probable increase of approximately 25 per cent in the diocesan premium.

"The increase for 2005 was not expected, even by the broker, to that extent," she said but "with



KIM WALTMANN
Administrator of Assessments Insurance and Investments

Ecclesiastical Insurance (the insuring company), the Diocese of Niagara has a lot of coverage that other churches don't have."

For example, with no statute of limitations on sexual harassment claims, unpredictability also means costs are higher, "but we have better coverage."

Kim credits her competency in insurance to a course she took in Practices and Principles of Insurance.

Much information

Delighted with what David Ricketts says is an extremely high mark, Kim finds added benefits: "We got a lot of information in 10 weeks, basic insurance, what it is, how to make claims, figure basic rates, etc. I thought 'Everyone should take this!'"

"I used to pay insurance, and never really thought... Now to be able to understand, to read and know what you're reading made me take another look at my policies at home to make sure I really was covered for what I needed."

After a slow period in investments everywhere, Kim says, "We're doing better now. In 2004, we were up 8 per cent, and up again 2.4 per cent in February."

If parishes need to access their funds, "we can cut a small cheque that day, larger ones take a day or two, and there is no penalty for withdrawals."

Kim keeps track of each

parish's investments, contributions and withdrawals, preparing a monthly spreadsheet for Diocesan Treasurer Bob McKinnell.

Magic calculations

"He does his magic calculations and figures out the return for each parish. Then he gives it all back to me on a spreadsheet which I use to... send the information to each parish."

An information package may be prepared "to explain the details of investments... with Frank Russell Investments, the Toronto manager. They're great, very, very helpful."

Actually meeting twice a year, but "receiving a monthly report from them that explains what's gone up or down" is important support.

Each month, Kim "takes a lot of time to do the reconciliation of the general bank account. It's a big job, double-checking to finalize everybody's job... If there are errors, this is where they'll be found."

Modestly but realistically, Kim points out that "If it's your own job, you're not necessarily going to find it, but someone else checking may find it."

Kim came to the diocese after six years as office manager/shipping clerk for a trucking company. For 10 years previously, Kim was the company's accounts payable clerk.

Change

"Basically it was just a change... to expand what I was doing. I was taking accounting classes on the Internet... I started looking for a job more in the accounting field, and this one happened to be there."

"I came for the interview with Wendy (Duncan, diocesan controller) and I felt, 'This is definitely where I want to work, a job I'm going to do, no question!'"

"There are five of us in the financial office," Kim said. "All our jobs are intertwined, and one affects the other."

Kim appreciates the co-opera-

tion among them: "It's a lovely atmosphere to work in. They all made me feel so welcome!"

Born in Toronto, and raised in Oakville "around the corner from Knox Presbyterian Church" ("I wouldn't think to go anywhere else as long as I'm within driving distance!"), Kim comes from a musical family.

She sang in the church choir with her parents, played piano and guitar, studied jazz and tap, and joined Brownies, Guides and CGIT.

With four siblings – three sisters and a brother each also married with two children – the family cottage at Coboconk remains an essential summer element.

At 17, warmly supported by both families, Kim married Tony in 1980, and is proud of their two boys, Christopher and Daniel.

Working as a highway line-painter and inheriting the family musicality, Christopher plays guitar (self-taught) and leads a band which, Kim proudly reports, won the "Battle of the Bands" in 2004.

"He's never had a problem performing!"

Carpenter

Daniel has just completed the Ontario Youth Apprentice Program in carpentry. He's made several pieces of furniture for the family.

"He does a beautiful job!"

Three dogs complete the family: Crystal, a 14 year-old Golden Retriever, and sisters Natasha and Nikita, 5 year-old Huskies.

Tony, an automotive technician, had his motorcycle licence before he and Kim married. Thinking "it was a cool thing to do," Kim took a course at Sheridan College two years ago, and is delighted with Tony's gift for her recent birthday, a Honda Shadow motorcycle.

Kim also loves walking, reading – "mostly murder mysteries" – doing "fun stuff in the house" and landscaping.

She's "still upgrading" the accounting courses, hoping eventually to qualify as a chartered accountant.

Kim's determination to earn further qualifications and her enthusiasm for and commitment to her work at the Resource Centre (formerly Cathedral Place), and to her life in general, will continue to benefit her family, her Church, and the Diocese of Niagara.

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'Tremendous opportunity' for renewal at Pentecost

By DENNIS BRATCHER

In many churches, the season leading up to Pentecost Sunday is one of the most neglected of the church calendar.

Even in less liturgical churches that are beginning to place more emphasis on observing the church calendar, the momentum to carry observation of the church year through Pentecost (Whitsunday in some traditions) and Trinity Sunday (the first Sunday after Pentecost Sunday) seems to be lacking.

No doubt there are a variety of reasons for this neglect.

There is the simple practical fact that after five months or more of concerted effort invested in special emphases and activities from Advent to Epiphany to Lent to Easter, both ministers and parishioners may simply be mentally and emotionally exhausted.

After the intensity of Lent and Holy Week there is a certain psychological "let down" after Easter.

Also, there is caution in some church traditions concerning "Pentecostal" theology and styles of worship. The association of "pentecostal" with sometimes

more radical elements of the charismatic movement continues to foster suspicion, in spite of several church traditions who carry the name that are far from radical.

This caution sometimes leads to downplaying the role of Pentecost in the church year.

The general misgivings toward liturgy in more evangelical churches has led to a neglect of the more formal aspects of the Church calendar.

While that is rapidly changing, that change has begun with the more visible seasons of Christmas and Easter and has not yet expanded to include Pentecost. In the same vein, the more open style of worship that has tended to domi-



nate some Church traditions likewise has not lent itself to observe seasons of the church year such as Pentecost.

This has often led to a general lack of theological and pastoral understanding about how to articulate theology in symbols of sacred time and sacred place, as well as in visual symbols.

This has left many people wondering what to do with parts of the church year like Pentecost.

Whatever the reason for its neglect, such sacred times have value for the worshipping community and provide, not only opportunities to instruct in theology, but also new and varied opportunities for spiritual renewal, nurture, and growth.

Pentecost was originally an Old Testament festival, since the time of Josephus calculated as beginning on the 50th day after the beginning of Passover.

In the Christian calendar, it falls on the seventh Sunday after Easter. It was called the Feast of Weeks (Shavuot). In the Old Testament was originally an agricultural festival celebrating and giving thanks for the "first

fruits" of the early spring harvest (Lev 23, Exod 23, 34).

By the early New Testament period, it had gradually lost its association with agriculture and became associated with the celebration of God's creation of His people and their religious history.

By the destruction of Jerusalem in AD 70, the festival focused exclusively on God's gracious gift of Torah (the "Law") on Mount Sinai.

It continues to be celebrated in this manner in modern Judaism.

While there are other references to Pentecost in the New Testament (e.g. 1 Cor 16:8), it is most significant in Acts 2 and the familiar scene of the outpouring of the Holy Spirit on those in the "upper room."

Prophecies of Joel

New Testament writers associate the events of Acts 2 with Pentecost, and relate it to the prophecies of Joel 2 and promises of Jesus (Acts 1:8).

In both, the emphasis is on an empowerment through the Holy Spirit to enable the people of God to witness to Jesus the Christ.

There is much debate in some circles about exactly what happened at Pentecost, whether it is a repeatable event or only for the early Church, or whether it should

or should not become a paradigm for personal religious experience.

Those who advocate it as a paradigm are sometimes termed Pentecostals, although that term usually refers more specifically to church traditions who advocate speaking in "tongues" or a special Spirit-inspired prayer or praise language.

In any case, what seems clear is that Pentecost represents God's gracious, enabling presence actively at work among His people, calling and enabling them to live out in dynamic ways the witness of being His people.

Perhaps at this point there is direct contact with the Pentecost of Judaism, for in Judaism the Torah, God's instruction to His people, is the means by which they become His witness to the world.

The sanctuary colour for Pentecost Sunday is red, the colour of the Church.

Technically, red is used only for the Sunday of Pentecost, although some churches use red for the Sundays between Easter and Pentecost Sunday.

Red symbolizes both the fire of Pentecost as well as the apostles and early followers of Jesus who were gathered in the Upper Room for the empowerment from God to

proclaim the Gospel throughout the world.

For Christians, Pentecost Sunday is a day to celebrate hope, a hope evoked by the knowledge that God through His Holy Spirit is at work among His people.

It is a celebration of newness, of recreation, of renewal of purpose, mission, and calling as God's people.

It is a celebration of God's ongoing work in the world.

Yet, it is also a recognition that His work is done through His people as He pours out His presence upon them.

The Old Testament Lectionary reading for Pentecost Sunday from Ezekiel's vision of the valley of dry bones (Ezek 37:1-14) dramatically illustrates this sense of newness and renewal of mission.

The reading from Isaiah 44:1-8 also connects renewal with the "breathing" of God in beautiful imagery of "streams in the desert" and the recreation of His exiled people.

Restoration of community

The reading from Genesis 11:1-9 emphasizes the restoration of community and unity of purpose that had been disrupted by sin and selfish ambition.

The Psalm reading (104:24-34) is also in creation language that speaks of newness and renewal. The New Testament readings include Acts 2, as well as John 14:8-17, 16:5-15, 20:19-23, all of which carry through this theme of God enabled mission in the world. The Epistle reading from 1 Corinthians 12:3-13 emphasizes the gifts of the Spirit that enable God's work in the world.

This focus on the Church's mission to the world, and the enabling presence of God through the work of the Holy Spirit in the Church to empower that mission should provide a powerful impetus for churches ... to recover this season of the Church year.

There is tremendous opportunity to use this sacred time to call people to renew though the work of the Holy Spirit in their lives.

Guest columnist

Dennis Bratcher
Christian Resource Institute

Exploring the faith of Florence Li Tim-Oi

New facility at Renison College honours first female priest

By REBECCA HULL

Renison College is celebrating the life and times of The Reverend Florence Li Tim-Oi with an anniversary memorial service on May 15.

The Rev. Florence Li Tim-Oi is being honoured by the college at the University of Waterloo, as the namesake of a new resource centre on the campus.

Florence Li Tim-Oi (1907-1992) had an unshakable faith in God that inspired her to serve thousands of people throughout her lifetime in Hong Kong, Macau, China, and Canada.

Despite prolonged periods of deprivation and persecution, she continued her ministry with commitment and courage.

Her exemplary conduct as a priest helped pave the way for the ordination of women in various parts of the Anglican Communion.

It is most appropriate that Renison College create a memorial to the Rev; Li Tim-Oi.

The purpose of The Reverend Florence Li Tim-Oi Resource Centre, which includes a Memorial Reading Room and Archives, is to celebrate her life and work and to provide a lasting memorial to the woman.

The facility will provide an opportunity for current and future generations to learn about the life and work of Florence Li Tim-Oi.

In addition to housing her personal papers, archives and rare books, the facility will also incorporate materials from the college's

East Asian and Anglican collections.

The centre will be designed for use by students and faculty at the college and the University of Waterloo, and members of the public, including local East Asian and Anglican communities.

"We lead by example," said Rebecca Hull, communications officer at Renison College. "We are a healthy community.

Specialized programming

"We are an Anglican college with specialized programming in the areas of social work, East Asian studies, and lay ministry formation."

Ms. Hull said Renison College is committed to training students of diverse ages, cultures, and religions for leadership roles in community service.

These attributes of service to others in out of the way places, initiative, and pioneering, were exemplified by The Reverend

Florence Li Tim-Oi, the first woman Anglican priest.

Renison College is so many different things for so many people: a place to learn through social development studies, to grow spiritually, to discover the culture and language of East Asia, to develop practical social work skills, or a place to call home, said Ms. Hull.

"We nurture future community leaders and educate students to be contributing members of society through their involvement in the helping professions, which foster healthy communities," she said.

Renison College acknowledges the support of the Anglican Foundation with a grant of \$15,000, dedicated to the Reverend Florence Li Tim-Oi Resource Centre.

Renison College is grateful for the contribution of the Florence Li Tim-Oi Committee for their assistance in raising funds for this memorial.

Member of The Li Tim-Oi Committee have all been affected by her work. Their goal is to raise awareness of Reverend Li Tim-Oi's contribution to the Anglican communion.

The Florence Li Tim-Oi Committee members are: Bishop Arthur Brown, Chair, Rita Lee-Chui, The Reverend Canon Dr. Kenneth Fung, The Rev. Janet Sidey, Canon Edmund Der, Canon Alice Medcof, Diana Wong, The Rev. Gilbert Lee, and Dr. Carol Knox.

Past members include Archbishop Ted Scott, Dr. Betty Graham, and The Reverend Barbara Rhodes.

Renison College, University of Waterloo, is celebrating the 61st anniversary of The Reverend Dr. Florence Li Tim-Oi's ordination into priesthood with a memorial service on May 15 at 4 p.m. at St. Paul's L'Amoreaux Church, 3333 Finch Avenue East, Scarborough.



THE ENTIRE CAST and crew of the 2005 Young Leadership Training Program held at Canterbury Hills during the March break.

Learning about God & leadership with friends

Young Leadership Training Program 'a true gift' for youth and leaders

By THE REVEREND MICHAEL CALDERWOOD

Let me introduce myself. My name is Michael Calderwood and I am the Priest Associate at Holy Trinity in Fonthill. Along with the 5 other adult leaders, I spent my March Break at Canterbury Hills!

I know that some of you were in Florida, some visited relatives, others just counted down the days until school was in session again, but the Youth Leadership Training Program (YLTP) is something that I have been doing for the past three years alongside my year group partner, the Reverend Val Kerr.

'Graced moment'

As I reflect on my experience of YLTP, I know I may not understand how some decisions are made in the Church, but I have some sense about discerning God's presence and listening to the movements of grace that God often raises up in our lives.

YLTP has been for me one of those graced moments.

YLTP is a three-year, residential program held each March Break for youth ages 13 to about 17, usually around 12 in each year group - yes, that is about 36 in all!

The youth that come in Year 1 remain with one another for the successive three years.

During the program, we talk about leadership, where God may be calling them, and provide a time where they can uncover and enhance the gifts that God has given them. In many cases with

our group, simply finding out how much they are loved has had its transformative impact.

The young people also do a leadership project in their third year.

The relationships these kids share with each other are important to them.

It has been a true gift to nurture this group of young people along with Val, to see them become self-confident young men and women, to "come alongside" them at this particular point of their spiritual journeys.

But enough from me!

My daughter is 14 years old and this past March Break, Hannah completed her second session at YLTP.

And while she was not in my group (according to her, that "just would be wrong"), Hannah had this to say about her experience:

"I love going to YLTP. It is just one of those things I look forward to all year.

'YLTP is great!'

"YLTP is great. We get to learn about Christ and about leadership through planning activities, playing games and just sitting around chatting about everyday life.

"I was offered many other opportunities for March Break, like going with my rowing team on a trip, but YLTP is such a great experience and I can go to Georgia anytime (right, dad?)."

"It is not everyday you get to learn and talk about God and leadership and have fun and make amazing friends all at the same time.



THE GRADUATING CLASS (year three) of the Young Leadership Training Program will be commissioned on June 25. That's Rev. Calderwood at the extreme top left, and Rev. Val Kerr at the extreme bottom left.

Post Script

The commissioning and graduation of the YLTP 2005 group will take place on Sat. June 25 at St. John's Church in Niagara Falls.

The Rev. Michael Calderwood and his daughter Hannah Calderwood are from Holy Trinity, Fonthill.

"And hey - all you YLTPers - missing you and loving you! There are less than 300 more days to go (until next year)!"

One of the things I have learned over the years is that while we do not make the Church or individual people grow - God does a much better job of that than we do- we can provide some elements so that growth may be possible.

I think that YLTP is a piece of a healthy environment where God can do some pretty amazing things.

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Upcoming ordinations

Ordination to the Diaconate

Thursday, April 21 – St. Clair Cleveland was ordained to the diaconate (vocational) at Christ's Church Cathedral, Hamilton. Archdeacon Bruce McPetrie was the preacher.

Sunday, May 15 – Christ's Church Cathedral, 4 p.m. The Very Reverend Peter Wall is preacher. Candidates will be announced (transitional deacons).

Ordination to the Priesthood

Sunday, May 15 – Christ's Church Cathedral, 4 p.m. The Very Reverend Peter Wall is preacher. The candidate is the Rev. Nancy Moffett, curate at St. John the Evangelist, Thorold.

Golden Wedding

Anniversary Wishes

Norm and Alma Dunn

March, 2005 – Norm and Alma Dunn, faithful members of St. Paul's, Mount Forest. They had a lovely celebration which included reaffirming their vows on April 2.

Gerald and Joan Wilson

April 23, 2005 – Gerald and Joan Wilson, faithful members of St. John's, Thorold. A surprise recep-

People In The News

Alison D'Atri

tion was held in their honour.

Barbara and Ross Gillett

May 28, 2005 – Barbara and Ross Gillett, faithful members of St. Martin's, Niagara Falls, and presently members at St. John the Evangelist, Niagara Falls. A celebration is planned on May 28, at the parish of St. John's, Niagara Falls. A Service of Blessing will be held at 1 p.m., followed by Wine and Cheese from 2 p.m. to 6 p.m. Family and friends to share in this celebration and drop into the party.

On the move

Novis dean of Trafalgar

The Reverend Timothy Novis, Rector of St. Stephen's, Hornby and St. John's, Stewarttown, was elected regional dean of Trafalgar on March 8.

Stap now rector of St. Alban's

The Reverend Grahame Stap was appointed rector of St. Alban's, Glen Williams, a change from his

status as priest-in-charge. This was effective May 1.

Kerr goes to St. George's

The Reverend Valerie Kerr resigned as assistant curate at St. John's, Niagara Falls, and has accepted the position to be priest associate at St. George's, St. Catharines, on a half-time basis, effective April 1.

Licensed Layreaders

The following people were issued licenses as layreaders: Beryl Fraser licensed April 1 under the direction of The Rev. Dorothy Hewlett at Christ Church, McNab; Jim Steel licensed April 1 under the direction of Canon Paul Taylor at St. Saviour's, the Brock Memorial Church, Queenston.

Permission to administer the chalice

Permission to administer the chalice was granted to Vanessa Olton, Betty Langille, George Simpson, Jim Bell, Tristan VanderBent, Andrea Thornhill, Marg Davidson, Selwyn Jordan, Dennis Goldsberry, Mary Goldsberry, Donna Webb, Noreen Olton, Ruth Faulks, Bill Godsack and David Elliott at Church of the Ascension, Hamilton, under the direction of Canon Kristine Swire, April 1.

Bishop's Itinerary May 2005

May 1, Meeting of the House of Bishops concludes in Windsor

May 3, 5 p.m., St. John's, Rockwood, meeting of synod council

May 5, 4 p.m., Huron College, presentation at Convocation of D.D. degree

May 7, Wellington Children's Festival

May 8, 8:30/10:30, Church of the Resurrection, Hamilton, anniversary services

May 9, 7:30 p.m., Wycliffe College Convocation

May 10, 8 p.m., Trinity College Convocation

May 14, James Street Fair

May 15, 11 a.m., St. John the Evangelist, Hamilton, Parish Visit

May 15, 4 p.m., Christ's Church Cathedral, Ordination to the Diaconate and Priesthood

May 17, 7 p.m., Appleby College Confirmation

May 23, office closed

May 24, 6 p.m., Dinner/Meeting with Deacons

May 27, 1 p.m., Ridley College, St. Catharines, Service of Confirmation

May 28, 9 a.m., Cathedral Place, Fresh Start

May 29, 10 a.m., Church of the Ascension, Hamilton, Parish Visit

May 30 to June 1 - Clergy/Layworkers Conference

Praising the many gifts of the Father

"Behold, what manner of love the Father has bestowed upon us." 1 John 3:1.

Ephesians 1:6-8. Let us praise God for His glorious grace, for the free gift He gave us in His dear Son, for by the sacrificial death of Christ we are set free, our sins forgiven.

How great is the grace of God, which He gave to us in such large measure! V17, and ask the God of our Lord Jesus Christ, the glorious Father, to give you the Spirit, who will make you wise and reveal God to you, so that you will know Him.

Verse 18: I ask that your minds

may be opened to see His light, so you will know what is the hope to which He has called you.

How rich are the wonderful blessings He promises His people, and how very great is His power at work in us who believe.

Ephesians 1:3-5 Let us give thanks to the God and Father of our Lord Jesus Christ. In our union with Christ, He has blessed us by giving us every spiritual blessing in the heavenly world.

Even before the world was made, God had already chosen us to be His through our union with Christ, so that we would be holy and without fault before Him, because of His love.

Anglican Fellowship of Prayer

By Annette Harris

In all His wisdom and insight, God did what He had purposed, and made known to us His secret plan He had already decided to complete by means of Jesus the Christ.

St Paul's teaching to us and to all ages, about the amazing gifts our Holy God had prepared for humanity in the very beginning of time, how truly great and awe inspiring He is. We can only wonder, and give thanks for these mighty gifts.

Also to receive these gifts and use them for benefit to all, to

spread the word, to acknowledge the giver. The Creator, the eternal Father and the amazing grace, who spared not His only Son as sacrifice. The son who spent His life for all, left us the gift of the Spirit, the Holy Spirit of God, to guide, to strengthen and to cheer if we let Him.

The gifts are given with open hands, not for a time only but forever, to be the centre of our lives and hopes.

Ask for the Spirit's truths to discern for us, let the Spirit of wisdom in and trust in His leading, await patiently in prayer. Do not hurry the process, all time is God's. Wait and listen.

The Spirit is truth and light and guidance to all who turn to Him in faith.

Jesus willed this guiding Spirit to us when He ascended to the Father.

He told us to wait – as He told the disciples – until the Holy Spirit comes upon you.

Sometimes the Holy Spirit of God comes "like tongues of fire", sometimes "like a gentle wind".

Other times it is a voice that no

one else hears, or so strongly spoken there is no mistaking it.

Be discerning however, wait and ask our Heavenly Father.

St. Paul's teaching again: there are many gifts. There is the gift of tongues, only useful if there is an interpretation.

The gift of teaching, or prophecy, of oratory, the one who speaks God's message, gives help or encouragement to the listener.

The gifts of hospitality, faithfulness, humility, self control, kindness, goodness, joy, peace, or love.

The Spirit produces all of these. The Spirit has given life. He must also control our lives. (Ephesians 5:25.)

We have to pray for the Spirit's guidance. We have to allow Him in, welcome Him and ask Him to breathe His Spirit into our spirit, to refresh and renew us, keep us faithful to God.

The gracious gifts of God the Father, God the Son, and God the Holy Spirit are ever new. He is waiting for us to acknowledge them, accept them, hold them as precious and personal.

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