



Niagara Anglican

NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH • JUNE 2006

2006 Youth Synod

Over 100 youth descend on St. John's Ancaster for the 18th Session of Youth Synod in the Diocese of Niagara

EVAN RUDDERHAM AND STEPHANIE DEFOREST

What an amazing weekend! As usual, the arrival and registration of the delegates was organized chaos. With the help of the St. John's youth welcoming crew, everyone settled into their weekend home. St John's has just completed a new building renovation and so we are excited to break in the new building with its first diocesan youth event.

This year we introduced a new concept with small groups helping new and old delegates to talk about the basics of Youth Synod in a less intimidating environment. These groups also allowed the delegates to discuss the motions before each synod session which made for better and more informed debates during the synod proper sessions.

To help introduce the process we had a mock motion concerning the church and how improvements could be made by becoming the church based on the Simpson's TV show, this kind of fake motion is always good for a laugh and to teach. Several small groups came up with group names and cheers, one even incorporating green rubber balls. We had already begun to make new friends and renew old friendships.

We were then welcomed to St. John's by the Rev. Canon David Pickett, and Bishop Ralph officially opened Youth Synod 2006 with a bang and a shower of sparkles.

Then it was off to our first worship, a pizza social and bed - yes it is amazing that we got them all to go to sleep.

On Saturday, before the beginning of the first synod proper session, delegates had some time in their small groups to discuss the motions that we would be debating that morning. These topics included: mutual respect for differing opinions of scripture, the blessing of same gender unions, the 30 hour famine, poverty, and diocesan wide mission trips (For details about each motion please speak to your parish's Youth Synod delegates).

Then the real action, Synod proper, began. There were some familiar faces at the head table as Jackie Pidduck returned as chair and Rev. Dr. Steve Hopkins filled the role of chancellor for the second year in a row. We had wonderfully passionate debates on the morning's topics. In the morning alone we had clause by clause voting; friendly and unfriendly amendments; and points of order fully utilizing the synod procedures. After a quick lunch we boarded the buses that took us for a swim and shower break at McMaster. After sleeping on a church floor, we needed showers!

In the later afternoon we returned to St. John's for our second synod session to debate the topics of anti-discrimination, parish accessibility, a Wal-Mart boycott,

ecumenism and water: life before profit. Due to a shortness of time a motion on amendments was referred to Youth Synod Council (which was created due to a motion passed at last year's youth synod).

There were several exciting changes made this year, one being that from now on there will be an extra \$5 added to the cost of every youth event so that the youth within the diocese can sponsor a child through an organization such as PWRDF. After supper we were joined by Bruce Kuhn who presented excerpts from his Gospel of Luke and then some stage combat! The delegates were riveted during his presentation.

The NYC band led a high energy worship that had all the delegates rocking the St. John's pews. The Dunn family band provided excellent music for the social and got all the delegates dancing the night away which really helped them to sleep on the Saturday night.

We closed the 18th Session of Youth Synod by celebrating with the parishioners of St. John's on Sunday morning. Lunch was a family affair where all the delegates and their families joined the St. John's parishioners for a light lunch before the delegates headed home and with lots of work to do to communicate their work and time at Youth Synod to their home parishes. As we tell the delegates, we hope that we can all listen, contribute and make a difference!



Bishop Bothwell's consecration, 1971.

Celebrating 35 years as Bishop

JOHN BOTHWELL
RETIRED BISHOP OF NIAGARA

"Memories are so beautiful and yet what's too painful to remember, we simply choose to forget."

Barbara Streisand used to sing these words, and on June 11, St. Barnabas Day, I'll be singing them too! That's the day I celebrate the 35th Anniversary of my Ordination as Bishop for Niagara Diocese. It was followed by two years as Coadjutor to Bishop Walter Bagnall, and eighteen years as Diocesan, the last six of which I double-dipped Episcopally, as both Diocesan and Metropolitan of Ontario - until retirement in October 1991.

Looking back on thousands of services and meetings, sharing in the joys and struggles of many people and parishes, and dozens of synods and ecumenical gatherings, wonderful memories abound. I will mention here a few of the highlights, and only one or two painful memories.

Ordaining Bishop Tutu

Laying hands liturgically on the heads of hundreds of people in Confirmations, and at least two hundred more for ordination was a special privilege, and occasionally momentous as well. Being one of the bishops who ordained Desmond Tutu as a Bishop of Lesotho in Johannesburg Cathedral in 1976 for example, involved participation in a tense, multi-racial event in a country that was then at war with itself and later that same year, being one of the few Canadian bishops who on St. Andrew's Day presided at the first legal and canonical Ordinations of women as priests in

the Anglican Communion. Those events were momentous indeed.

The 1978 and 1988 Lambeth Conferences were unique experiences of international Anglicanism. On both occasions, hot debates arose from the clash of different cultures, attitudes and theologies - a bitter foretaste of the conflict that all Anglicans are experiencing now. At dinner one evening at Lambeth '88, I accidentally overheard, some very conservative American and British bishops encouraging Africans and Asians to demand more adherence to Biblical liter-



John Bothwell

ature on issues like Ordination of women and homosexuality at the next Lambeth Conference in 1998.

It seemed surreal at the time, but it doesn't anymore! However, most African bishops at that time concentrated their attention on the oppression, disease and hunger that their people at home endure constantly - and wondered out loud about the benevolent indifference of most Western Christians to their plight. But the daily worship, Bible studies and plenary debates certainly added a sense of hope and unity, and the international fellowship was truly exhilarating.

Laughter at Buckingham

In a lighter vein, I remember the raised Episcopal and royal eyebrows, and the laughter too, when Joan, my spouse, fell through one of the Queen's lawn chairs in Buckingham Palace Garden - an incident that resulted in a front page note in a Toronto newspaper! Speaking of Joan, although she holds a BSc N degree from U of T, she has worked

Continued on Page 4



Pentecost 2006

Holy breathing of God,
I feel You stirring.

Warmed by this breath good things start to grow.
Even in strong, wealthy lands
Fresh, mobilizing calls evoke planetary piety,
Winning the hearts and the hands of the caring:
Each in her chosen path,
Each with a special gift,
Take their stand
To create a world more fit for living,
More just and more humane.

Dom Helder Camara

PARISH NEWS

Revitalizing Ministry



Members of the musical group Chaverim, from Barrie, Ontario.

PAT HYSLOP AND TRISH MCCARTHY

The Youth Group of St. John the Divine, Cayuga and St. John's, York welcomed the musical group, Chaverim, on Saturday, April 8 for a Praise Service. The Chaverim group travelled from their home town of Barrie, Ontario and this was their second trip to St. John the Divine.

The evening started with a lasagne luncheon consisting of homemade lasagne, salad, rolls and an ice cream dessert. The Church hall was decorated in Hawaiian style and every-



one was given a floral lei and a Christian fish symbol pendant as a memento of the occasion. The worship service began at 7:00 pm with the Chaverim group singing many songs with the musical accompaniment of an electric piano, electric guitar, etc.

The crowd that came that evening were invited to join in singing when the choruses were displayed on an overhead screen. Our Parish Youth Group organized and led the spoken part of the worship with readings, prayers, intercessions and a prepared reflection by Stuart Armstrong on "Finding your path in the Christian life."

Chaverim is a group of young Christian singers and musicians aged 11 to 19 led by

music director, Christine Boyd. This highly talented group travels to many locations throughout Ontario and has recently released a second CD.

The event was well advertised and there were youth groups from Jarvis and St. Catharines as well as other folks from Thorold, Smithville and Hamilton. The worship concluded at around 9:00 pm. At that time, the youth and adults met with their billets and went off to spend the evening with their gracious hosts. It was an added bonus that the Chaverim group was able to stay in town overnight, to support the Cayuga congregation's Palm Sunday celebrations.

The Men's Group of our Cayuga congregation prepared a scrumptious breakfast of eggs, pancakes and muffins for the youths, their chaperones and their billets. Chaverim, along with the church's choir, led the music part of the worship as we celebrated the contemporary Eucharist. The children's focus time took the form of a puppet show led by Chaverim members that helped us all to think about the value of Christian friendship. It was a fabulous weekend of praise, worship and music enjoyed by young and old alike.

St. John the Divine in Cayuga invites everyone: to join us on Sunday, June 11 at 11 am for our anniversary service. We will be celebrating 169 years of Anglican ministry in Cayuga and its surrounding areas. Bishop Anne Tottenham, will be our guest preacher. Church Address: 37 Ottawa St. North, Cayuga, ON. For further information, please call Rev. Dr. Trish McCarthy at 905 772-5077. Short, (half page) written humorous or inspiring anecdotes from our history of caring can be sent to: tmccarthy@mountaincable.net.

Homecoming at St. Matthews

St. Matthew on-the-Plains in Burlington will be celebrating its Homecoming Weekend on September 16 and 17, to commemorate the church's 157th anniversary.

The weekend will feature a reception, dinner and dancing on Saturday, September 16, and a homecoming worship service officiated by Right Rev. Bishop Spence on Sunday, September 17. The service will be followed by a dedication of the new Quiet Garden, and the installation and rededication of the original church bell from 1845.

All past and present church members, choir and clergy are invited to attend, to get reacquainted with old friends, share their faith together and enjoy the newly renovated church facilities.

For an invitation or more information, contact Margret Sweetlove at 905 637-8881, or Donna Abbott at 905 526-6928.

Sharing Anglican journeys of faith

"Hear what the Spirit is saying to the churches" (Revelation). This is the journey of All Saints, Erin and St. John's Rockwood. Via Media: Sharing Anglican Journeys of Faith, allows the Spirit of God to speak to churches as they share the meaning of faith in individual groups.

Forty people at All Saints and St. Johns attend Via Media sessions, each for a different reason, but all wanting to deepen their understanding and knowledge of the bible and church teachings. All wish to share their faith with others and hear what others think. It is a safe environment in which to share personal stories of faith.

Comments from the people who attend Via Media

"As a visitor to Via Media, I found the discussion group very interesting and I loved meeting the people from both churches. I felt it created an opportunity to discuss our beliefs." Martin Priestman, All Saints.

"This has been, for me, a different way of 'being church' rather than 'going to church'. The weeks have been a growth in new friendships and a way to understand others' approaches - in a nut shell, caring and sharing."

"I am impressed with the level of conversation both on the video and in our small group. In spite of being a life long Anglican I have learned a lot about "Anglicanism." Our small group has become a small community and I sense genuine affection as we meet. As

up and share ideas and experiences in friendship and honesty and through that we are learning to grow in our faith." Kay Melvin, Saint John's.

"Via Media has been a spiritually rich and rewarding experience for me. It excites me to hear different understandings in the faith about God as Creator, Jesus as the Son of God, and the Holy Spirit at work in our lives as well as the many other topics we share as we discuss them at our individual tables. No one person has the perfect answer, but everyone sharing gives a much more complete picture of how vast and wonderful our Christian faith and belief in God is. I feel that I have only scratched the surface of my faith as we meet each week to discuss and listen as we share our faith journeys with one another." Christine Priestman, All Saints.

"No one cares how much you know until they know how much you care, and we are sharing, questioning, finding answers, and learning with loving care for each other. This is a journey of broadening our understanding of the Anglican faith and gaining a greater awareness of our own strengths and our depths of awareness in listening to the spirit."

"I was hesitant about putting my faith or lack of... on display. After initially not wanting to participate fully I realized the Holy Spirit had already assigned me a task. I became the rebel in my group. I asked thought provoking questions and challenged things that were discussed. I found I had a place in



Learning in community: Via Media participants talk about their faith.

an evangelical, there is space for me. It has been a good experience." Linda Tripp, Saint John's.

"I was impressed by the facilitator in the way she made sure that everyone had a chance to share their stories and their feelings toward the questions that were asked for each session. I was so moved as to how we became so close to one another in such a short time." Murray Whipp, All Saints.

"Listening to others in the group helps me realize and identify my own feelings. I haven't had many opportunities to explore and/or express my spirituality. Although a cradle Anglican I've allowed myself to be "talked at" rather than "talk with." Holding hands with a group member, swaying and singing, Spirit, Spirit of Gentleness, was like an evening lullaby to end a harried day in my life. Hopefully it will happen again."

"This has been a very interesting and happy experience. We had great food, then a wonderful time getting acquainted with our friends at the table, and good conversation. It has been so positive." Jane Leigh, All Saints.

"A great time of fellowship. Although I don't get a great deal out of the video presentation the discussions afterwards have been very good. The group has been able to open

the program and found it rewarding." Fred Cousineau, All Saints.

"I look forward to every Via Media meeting with a spiritual hunger to hear more. The feeling of love and closeness increases every time we meet. To be able to openly discuss our many points of view is a refreshing change. I can feel the energy around us, the joy and peace as we are wrapped in God's love for us. It gives me a feeling of renewal and purpose, a great Community together-ness, and hope for a suffering world." Joan Miles, Saint John's.

"Here are my impressions and words to describe Via Media. Feelings. Comfortable-Anglicans over the years afraid to speak out - this is the opportunity to talk about our faith. Knowing we are all on the same journey. Unique. Common- All love the Lord- So wonderful to be a body of people that have a common unity. Interesting to hear other people's profound experiences in context of loving God. Opportunity for me to get to know the local church and the people. Thrilled with the openness. What Anglicanism used to be like - not open - but now you can ask questions and it doesn't detract from your faith. At the beginning I felt scared, but now I feel comfortable."

Ascension joins war against poverty



Members of the Royal Hamilton Light Infantry band play during the Sunday Service.

KRISTINE SWIRE
RECTOR - CHURCH OF THE ASCENSION

A phrase which is occasionally spoken at any gathering of concerned Anglicans, especially those struggling with what the demands of faith are today, is "we need to speak truth to power." In many cases we have not been shy about that, speaking out about the truth on diverse issues such as immigration, same sex blessing, and the residential school situation. The guest preacher on the Feast of Saint George at the Church of the Ascension in downtown Hamilton turned that phrase back in a creative way when he challenged the church instead to "speak power to truth!"

The Church of the Ascension is the regimental church for the Royal Hamilton Light Infantry, and has been fortunate to occasionally host the RHLI band at the main Sunday services. On the Feast of Saint George, commemorating the knight and saint most famous for a heroic instance of dragon slaying, the leader of the RHLI band and principal of Sir John A MacDonald School, Major Michael A. Rehill took to the pulpit to remind us that there are dragons still in need of slaying and they live in our community.

Children raised in poverty do not do well

The truth he was referring to, one of the worst dragons stalking our community right now, is poverty. More than 25% of children and youth in Hamilton live at or below the poverty line - one in four children live in households where the question each month is often whether to pay the rent or feed the kids.

Hundreds of studies have attested to the fact that children who are raised in poverty do less well in school, have fewer opportunities in their adult life, are less likely to advance in work, are more likely to be preyed upon by violence and drugs, are more likely to have a criminal record, and will have a shorter average lifespan than the average Canadian who lives in what we would consider to be a 'middle class' environment.

Sir John A. Macdonald Secondary School in Hamilton includes some of the most impoverished

neighbourhoods in the city. The school boasts a population of 1400 youth who represent 70 different nationalities and ethnicities. Many are recent arrivals to this country, many are members of families living below the poverty line, and many are aboriginal youth with special needs and concerns.

Providing Food and clothing

Major Rehill began anti-poverty initiatives within the high school to directly address the problems of inner city youth. The school community raises about \$100,000 a year to give students bursaries for bus fares, run nutrition programs (both in the cafeteria and through a food bank in the school) and The Walk-In Closet, rooms right in the school where students can get gently used clothing.

His work with high-risk youth has also included extensive work with the aboriginal community, providing food, clothing and alternative educational opportunities to a group who are consistently over-represented in the poverty statistics. These initiatives led to his selection as the chair of the Hamilton Wentworth District School Board Anti-Poverty Task Force.

The Church of the Ascension has interesting roots in the neighbourhood. Its existence was initiated by some of the socially elite first families of Hamilton more than 150 years ago, but their first act in initiating it was to reach out to the Irish immigrant labourers living in the area then commonly, and now affectionately, known as 'Corktown'. From its inception, the Ascension was a place where the poor were welcomed. That has not changed.

Ascension donates

The Church of the Ascension runs the Out of the Cold program two nights a week from November through March, provides school breakfast and snack programs, and actively collects food for Saint Matthew's House both in the parish and in the community. As the RHLI and the Church of the Ascension worked more closely together, the anti-poverty initiatives run by Major Rehill also became a priority for support by the parish.

The rector, the Reverend Canon Kristine Swire, announced that just as Major Rehill had surprised the parish with a timely and thought provoking sermon, the parish also had a surprise for Major Rehill. On behalf of the parish she presented a cheque for \$6,000.00, drawn from bequest funds left in trust for the purpose of outreach, to be used for fighting poverty among the children and youth in the immediate neighbourhood of the Ascension.

This focus on inner city poverty is an important element in planning the exciting new direction of redevelopment for the Church of the Ascension. The parish has embarked on an ambitious building project, and part of the focus of that project is to make a difference in the community. This is not just about survival for the church; it is about a survival that has meaning and impact on everyone around it. When a church community is challenged as to why it exists, if it has neither powerful answers nor effective action, perhaps it shouldn't exist.

Converting crumbling spaces

The new development, as envisioned by the parish and the diocese, is intended to provide such diverse elements as medical research space and day care facilities. But the larger agenda is to be effective and worthy stewards of all of the gifts and assets of the Church of the Ascension.

It is important to take unused, poorly used, and crumbling spaces, and convert them for the benefit not only of the church but of the world. It is also important to fight the devastating poverty rooted all around the church. This fight must not only be against the results of poverty, but against the human tragedies of prejudice and greed which allow it to continue to flourish.

A new development on Ascension property will bring to reality the dream of the time when the children's breakfast program attracts most of the children in the area again, when Out of the Cold programs can be run year round, when the entire congregation can be determined partners in the fight against poverty, vigorously speaking power to truth.

Good Friday: Holy day not holiday



The children of Grace Church Milton showed that Good Friday was indeed a 'Holy Day' as they gathered for a special service-an adapted version of the Fourteen Stations of the Cross. Although the weather forced the service inside, we continued through the church and hall, as sixty children and parents proceeded along the path to Calvary, in pictures, readings and prayer. One of the most moving aspects of this service was the sound of the heartbeat created by the children beating a bodhran. The quiet of the group when the drum stopped (signifying Jesus death) was particularly noticeable. The service was followed by hot cross buns and fellowship in the church hall.

Confirmation retreat at All Saints, Erin



Clockwise from left: Lindsay Webster, Julian Rossiter, Amy Cousineau, Christyn Perkons, Adam Peck, Alex Powell, Brittany Webster, and Irene Walback (back to camera).

A miracle occurred at All Saints, Erin on March 31 and April 1. We were actually able to bring together 5 busy teenagers and 4 almost as busy leaders for a confirmation preparation retreat!! And the second miracle was that everyone had a good time! During our time together we lit a fire and lit the confirmands' baptismal candles. We looked at baptism pictures, and laughed when we saw the clothes some of us had worn at our baptism. We talked about the meaning and importance of baptism and confirmation. We built a Lego wall which represented our sins - how we wall ourselves off from God and each other. And we wrote a really awesome absolution about those sins. We talked about being the light of the world and bringing God's message into the world. We examined the creed, and other affirmations of faith, and talked about how we wanted to express our own beliefs. We worshipped together. And we ate, laughed, ran, walked and had fun together! All nine of us would recommend a confirmation retreat as the way to go when preparing for confirmation!

Worship at St. Andrew's, Grimsby



At St. Andrew's in Grimsby, after the Palm Sunday Procession the Sunday School children were greeters, sides persons, readers. They led prayers of the people and brought forward the bread and wine. The congregation is delighted to have the children, who are the future of our church, play so much a part in the worship.

Oakville Healing Mission

St. Simon's Church in Oakville will be holding their annual healing mission, October 13-15. Mark your calendars. This year's speaker is the Reverend Michel Flynn director of Freshwind ministries. For more information call Cathie Parker at 905 845-4840 or go the website: www.freshwindministries.org.

Big Physical Changes at St. James, Dundas



Earlier this year, the Dundas Star Journal featured the demise of a large tree in front of St. James Anglican Church on Melville Street. This has changed the character of the outside of the building. However, at the same time, work has been going on to change the character of the inside of the building.

Over the past three years, St. James' Anglican Church has been involved in a fundraising activity to do some needed renovations to the facility. This included work on a new kitchen and the renovation of the area known as "the gym" but now renamed The Dundas Room. New floors, storage space, stage, lighting and windows have added to the room's qualities and made the space much more attractive.

The painters finished their tasks at 2:30 p.m. and at 3:00 p.m., the first group, Sacred Circle Dancing, moved in for a week-end of learning and sharing. Then, the church celebrated the ordination of Rob Roi as a deacon with a brunch and minor "roast" of the newly ordained.

This and that...

PETER WALL
DEAN, CHRIST'S CHURCH CATHEDRAL

Who can believe that we are already halfway through 2006! As I get older, the days (sometimes) drag by, but the years (sometimes) fly by. Unbelievable! As we all prepare for the more relaxed days of summer (at least in churchland), some musings from the old curmudgeon in the corner at 252 James St. North!

As one who holds liturgy in very high esteem indeed, I am one whose very sense of Anglicanism is highly influenced by the idea that we are a liturgical church. It is in our liturgies that I find faith and inspiration, truth and liberty. I am, again and again, overwhelmed at various services and liturgical moments by the sheer power, beauty, and grace of what we do and by the life giving and salvation laden experiences in how we do it. Such are the ways of deadlines that I find myself writing this in the high days of the Easter season, still reflecting on Holy Week and the Paschal Triduum. In various conversations with many different folks over these past weeks, I am intrigued and deeply moved to hear descriptions of liturgies in parishes and communities of a wide variety of sizes, complexions, and character. In all, I have found facets which have drawn me in and made me reflect on the richness of our common life together.



Peter Wall

we are able both to recognize them and to speak about them. They are so important.

In my role as Diocesan Liturgical Officer (not to be confused with, as I am sometimes called, 'Chief Liturgical Officer', a role that belongs to the Bishop, and only to the Bishop). I get lots of phone calls asking all sorts of liturgical questions, the answers to which I sometimes (all too rarely) know, but always am prepared to try to find out. However, as we move into summer, let me offer some observations, borne out of some of these questions, but also out of observing.

We are all ministers

The word 'clergy' is a plural noun; the singular is 'cleric'. Often, people will say to me, we need a clergy for such and such. A clergy? Thus, as the adjective coming from the noun 'laity' is 'lay', similarly the adjective for a cleric (or the clergy) is 'clerical'. One of the other little mysteries is the use of the word 'minister', which, of course, refers to us all - we are all ministers by virtue of our baptism. It is in baptism that we are all 'ordained' to ministry; some are also ordained Priests, or Deacons, or Bishops. Your cleric is your priest (or deacon) but you are, with him or her, all ministers.

We are fortunate, in our tradition, to have wonderful things called lectionaries an appointed set of readings for every day of the year. Our Sunday Eucharistic lectionary is called the Revised Common Lectionary, and includes a complete set of (four) readings for all the Sundays of a three year cycle. As well, we have a weekday Eucharistic lectionary, normally two readings, on a two year cycle. These are the readings appointed for the Eucharist. Such is the richness of the contemporary church that we also have a two year cycle of Daily Office Readings for every day of the year. Try not to confuse them! The daily office readings provide a wonderful and rhythmic feast of daily scripture readings, and it is all in the BAS. If you want more information, ask your cleric (or your clergy, if your parish is so blessed) for help with finding and interpreting the lectionary.

So, as we head into the glories of summer, may your liturgies whether in your parish church, at a church which you are visiting, or on the beach or in the woods or at the cottage, while fishing, camping or relaxing, be meaningful, rich, and moving. Have a great and prayerful summer!

Celebrating 35 years as Bishop

Continued from Page 1

only at home and as a community volunteer during our 55 years of marriage. How privileged was I and most of the males in my generation - at such great cost to our spouses and our society in general.

Experiences tourists rarely have

Through the years, many international junkets produced experiences that tourists rarely have:

- Visiting Anglican homes in appalling Third World slums; where people have no work, no drinking water, no toilets, but often, incredible faith.
- Celebrating a late night Eucharist deep in the wilderness of Ghana on a visit to Father John Rye, my good friend and the great former rector of St. Cuthbert's Oakville. After the service, the drought ravaged parishioners presented me with 11 hen's eggs - an expression of thanks, because they felt sure that the Bishop of Niagara, coming from a place close to Niagara Falls, must have been personally responsible for the blessed rains that arrived with him.
- In Namibia, where I substituted for the exiled anti-apartheid bishop, I had the privilege of confirming seventy youths in a tin-fabricated chapel because black people were not allowed to use the stone, gothic Anglican Church a few blocks away.
- And in Guatemala, secretly visiting aboriginal people who had been tortured by their own government. They echoed the plea of other shanty town dwellers I visited in Nairobi, Lima, Jamaica and many other places, that their

cry for justice be carried to the outside world.

Back home in Canada, one of the activities I valued most over the years was involvement in Hamilton's political and civic affairs by appearing at city council meetings. Also it was a privilege to serve as president of several boards such as the United Way, the Social Planning Council, the Hamilton Community Foundation, and others. I believe that Christian ministry for both clergy and laity must include activities like these, as well as pastoral, parish and ecumenical work.

Meeting several times a year with brother bishops (sadly there were no sisters yet) from most of the major cities in Canada was very special too, but also disconcerting. Our unity was threatened constantly by the expectations of the people who live in our culturally diverse and widely scattered dioceses who, then as now, held a wide variety of conflicting views. No wonder we have trouble making national decisions as Anglicans, for as the late, beloved Father Palmer pointed out, "the Anglican Church of Canada is like a train with thirty plus freight cars called dioceses, and each one has its own set of brakes. Or as my friend Hugh McCullum has written, "Anglicanism is like a duck-billed platypus; divinely created no doubt, but unwieldy to behold."

Painful memories

In times of constant change and conflicting opinions and theologies such as I experienced, and which continue to intensify, a bishop's leadership even within his/her own diocese is often challenged, sometimes legitimately, and sometimes

not. For like all human families, the Family of God includes some very difficult people; some try to dominate, others simply 'opt out' or offer passive resistance, and many folks who adopt an 'us versus them' attitude even towards members of their own church family.

Although most Anglicans do respect their Bishop, shepherding people to act together is often more like herding cats than sheep. Thus my most painful memories as Diocesan are of sincere people pursuing goals they feel are legitimate with a judgemental zeal that destroys community. Truly, we Christians need to 'lighten up' and open up too.

Tasting the joy of the spirit

Still, serving as a bishop has been an honour and privilege. In retrospect, perhaps I was too slow to understand what episcopacy is really all about; but now, at last, perhaps I do. To me, in a bishop's task, and indeed, in all Christian ministries, the most important thing is not to be 'successful', nor to make an important personal contribution to God's work.

Our first priority now and always, must be to develop much more personal and communal maturity in order to deal with the anger, impatience and negative feelings that are inevitable, especially in times of rapid change. For by God's grace, those feelings must be endured in faithfulness as we seek, all together, a deeper understanding of God's Will. In other words, in imitation of Jesus Christ, the ministry of all Christians, bishops, clergy and laity is "to taste the joy of the spirit in the fertility of the cross."

On praying with open, outstretched hands: On one occasion I gained new insight into this ancient gesture, when I read somewhere that the Assyrians had a word for prayer which meant "to open the fist." The fist, and especially a fist raised threateningly, is the sign of a high-handed, even violent person. People grasp things in closed hands when they are unwilling to let go of them; they use clenched fists to assault and hurt and, even worse, to beat others down so that they cannot get up.

Those who pray, however, are saying before God that they are renouncing all highhandedness, all pride in their own sufficiency, all violence. They open their fists. They hold up their empty hands to God: "I have nothing that I have not received from you, nothing that you have not placed in my empty hands. Therefore I do not keep a frantic hold on anything you have given me; therefore, too, I desire not to strike and hurt but only to give and to spread happiness and joy. For I myself am dependent on him who fills my empty hands with his gifts."

Preparing ourselves for a pandemic

SUE NICOLLS
CHAIR, DISEASE PREVENTION
AND CONTROL SUBCOMMITTEE

Now that flu season is over, we are lulled into feeling safe and secure until next flu season, or until the next newspaper article or made-for-TV movie is released about impending pandemic. Behind the scenes the Diocesan Emergency Preparedness Committee is beginning to meet and develop an emergency plan in the event that an influenza pandemic arises.

You might wonder what all the fuss is about. According to the World Health Organization Pandemic Periods and Phases, the world is in the Pandemic Alert Period, phase 3. This is described as, human infection(s) with a new subtype, but no human-to-human spread, or at most, rare instances of spread to a close contact. There are two additional phases in this period, with small and larger clusters of human-to-human contact. After this,

the period is the Pandemic Period, phase 6: increased and sustained transmission in general population.

Some of us may react to this impending threat by becoming anxious or nervous or even panicky. Others of us may react to this by not reacting, maybe not even taking the potential threat of pandemic flu seriously. Neither reaction is very helpful.

There are things we can do, however, that increase our "safety" and decrease the risk of passing colds and flu to each other and through our congregations, workplaces and schools. Even though this won't necessarily protect us from the threat of a future flu pandemic, it may help us decrease the spread of disease. And we can do these things now!

The most important thing is hand washing: Hand washing in our every day lives, before we prepare meals, before we eat anything, and of course as part of our regular bathroom routine. Use lots of

soap. And scrub for 10-15 seconds. Rinse thoroughly. When in a public washroom, leave the tap on until you have dried your hands, and use that paper towel to turn off the tap.

Relax and stay home

Stay home if you are sick! Keep your children home if they are sick, too. In our society of being super moms and dads and super clergy and super worker of any kind, it is hard to stay home. "Am I sick enough?" we might ask ourselves. "Are my co-workers going to believe me?" "Who will make my important presentation?" You are the only one who knows when you are sick and you need to stay home, with regards to colds and common flu.

However, if you think no one else can take your place, ask yourself, "If I had emergency surgery, and had my appendix taken out, who would step in for me then?" If you realize the sky won't fall, and someone would fill in for you, then

you can relax and stay home.

Changing our habits

When you are coughing, cough into the crook of your elbow. We all learned to cover our mouths when we cough. Well, now that isn't good enough. When we cough into our hands, we share our 'germs' by the next thing we touch, whether that is a stair railing, or shaking someone's hand (see why washing our hands before we eat anything, every time, is important?). This is probably the hardest of all our behaviours to change. Try it. It is so easy to cover our mouths with our hands. That's why its important to start now, so we are in ready not just for a pandemic, but for the normal cold and flu season that greets us each fall and winter.

Eat a balanced diet

In the whole process of disease management and prevention, we all need to eat a balanced diet and eat regu-

larly. It is also important that we get a full night's sleep, recommended to be at least 8 hours. There are many reasons eating and sleeping regularly doesn't happen in our lives. But we can start making a concerted effort. It will make a difference in the quality of our lives now.

Planning is important

The Diocesan Emergency Preparedness Committee and the Disease Prevention and Control Subcommittee, are making contact with the public health units in each region of the diocese. Initial meetings are being arranged to be attended by clergy and parish leaders. Clergy are asked to invite clergy from other faith traditions in their neighbourhoods. We encourage every parish to be represented at these meetings.

The Diocese of Niagara is not working at this alone. A Tri-diocesan committee has also been hard at work, with the Dioceses of Huron and Toronto.

One step back

MARNI NANCEKIVELL
DIRECTOR OF TRANSITIONAL MINISTRIES

Perhaps it is because the warm weather is here. These days, I notice that I am taking snippets of time to take a step back to notice the full picture.

Arriving home from a meeting that went past 10:00 pm last night, I found myself pausing before going into the house, to admire the flowers in the front garden. This morning, when popping out the front door to bring in the morning paper, I stopped, and breathed in the fresh air. And just a few moments ago, when taking the recycling out to the garage, I stretched in the driveway, doing my own version of a salute to the sun.

It has been a busy season, and summer is now upon us. It is time to stop making do with those snippets of the world outside of work, to engage fully in the gift of re-creation.

My family looks forward to time at the cottage each year. For us this is time with family and friends. This is precious time that helps us reconnect with who we are. For so often, in the hurly burly of life, I find that the wheel slips in the 'rat race' of life, and we become disconnected with the Source.

Where are we going when we're in such a rush? To what end are we racing? Why is it that we get caught up in systems of frenetic anxiety? I often ask these questions of myself. I also ask them of people and parishes that are engaged in the business of transition.

A certain Bishop known to us all, frequently encounters parishes who have had their last Incumbent depart from the parish. Whatever the circumstances around this parting of the ways, the Bishop will tell you that invariably the first question is "how long will it be before we have a new Rector in place?" That is a question that I suspect most Bishops answer cautiously.

There is a mythology in place that 'we can waste no time' in finding a new incumbent. The anxiety is that the church will be 'losing ground' if the Interim period is 'too long'. Nothing can be further from the truth.

Trainers with the Interim Ministry Network, North America's foremost

trainers of Interim Clergy will tell you that a 'good Interim' period is approximately two to three years (that's right, not months, years). In this Diocese, recent Interim periods have been as short as five months; mostly because parishes don't want to 'lose ground'.

The problem is, I think, in a lack of understanding of what Interim time is about. Interim time is about taking time



Marni Nancekivell

to take One Step Back from the current parish picture, so the whole vista can be seen. There are a variety of issues with which a trained and skilled Interim will help the parish engage. There are issues of grief. The parish needs to encounter their identity apart from the former cleric. As well, there are issues of leadership within the church community. A

skilled Interim will assess systems that are in place that might require change and development. All of this happens, so the next Incumbent can encounter a healthier more balanced congregation when s/he arrives. Those tasks can not be accomplished overnight. It takes time to do them well. A colleague of mine who is an Intentional Interim Minister in California is fond of telling the congregations with which she works that "We're going slow, so we can move forward well."

Just as Interim time is a time when a community needs to be connecting with the Source, I believe that it is a universal human need to take one step back, before we can move forward. For example I ask if the church, the Diocesan, the National Church and indeed the Anglican Communion is doing that with sufficient frequency. Or, are we driven by our anxiety around stretching the budget or dealing expeditiously with the pressing issues of the day? Are we being reactive or are we being pro-active in our walk as the people of God?

As summer draws nigh, enjoy your garden. Enjoy your time with family and friends. Revel in the water and wind. Dance in the clouds and in the sun.

But for heaven's sake, remember to be intentional about taking one step back, as you engage in re-creation. God expects nothing more; and nothing less.

Book Review

She Changes Everything

Seeking the Divine of a Feminist Path

Lucy Reid

T&T Clark, New York, 2005

Reviewed by Amy Cousineau, Rector at All Saints, Erin



Lucy Reid's book begins with a resounding NO. A "Non Credo" which rejects the God who is "Almighty Father, King of Kings and

Lord of Lords." It ends with a YES, a Credo to the Holy One who is "Womb of creation, Mother and Father of us all."

She Changes Everything is the story of Lucy's journey from accepting the traditional Christian ideas about God which she was taught, through her exploration of feminine images for the divine and her exploration of feminist, process and liberation theology, to claiming and proclaiming her own standpoint in the Credo and Prayers for the Journey she offers us at the end of the book.

Lucy was theologically educated in England at the same time and in the same way as her husband David. But when it came time for ordination, David was ordained Priest and Lucy was made a Deaconess. That was the end of the road for her in the Church of England - simply because she was a woman.

Thus began the journey and her search for new, more inclusive images of God. Throughout the book Lucy tells us about her life and the challenges she faced, and about the exploration of ideas about God, the Goddess, and the divine which informed her journey. Spirituality and life story are woven together into a beautiful tapestry which keeps the reader interested and eager for each new chapter.

Lucy writes about images of God as mother, about the ancient Goddess culture and its demise, Christian misogyny, and problems with theistic thinking about God. She writes about sin and new models of salvation. She speaks of the inner journey, wilderness time, and times of darkness, and explores the problems with theology which emerges from dualistic thinking.

A discussion of ecofeminism leads into pathways of healing, for the individual and the earth. The final chapter widens the book's perspective from Christianity to exploration of wisdom from various faith sources and a criticism of the Christian doctrine that "Jesus is the only way to heaven."

This book is honest. Sometimes bluntly honest. Sometimes dangerously honest. On page 22 Lucy states, "Often I have worried that the journey will change me so much that my marriage will break apart, or I will have to leave (or be ejected from) the Christian church." She tells us about visions she has had, about losing her faith and finding it again, about leaving home to come to Canada, about miscarriage and parenting.

This book is hard hitting and direct. Lucy believes in the humanity (rather than the divinity) of Mary, mother of Jesus; she outlines the ways in which the creation story is crafted to suppress ancient Goddess religions; and she speaks of "the all-powerful father God" as "an idol." And this book is well written. Almost poetic in places. "In ministry and in family life, the experiences have been kaleidoscopic, in their shifting, fragmentary, colourful reality" (p. 121). It is readable, accessible and interesting. It held my attention from start to finish.

This is a book not just for feminists and those interested in the spiritual journey, although it will be enjoyed by them. This book, which is really the story of a life, will also appeal to those who are interested in memoir and autobiography. It will appeal to those who enjoy reading about journeys of the soul and the heart. It would be good for group discussion in a parish which is ready to confront some difficult issues and creative thinking about the God in which they believe.

As I read the book I wanted more of Lucy's story. More theology and theory and scripture and concepts from other faiths linked to Lucy's journey. And more of Lucy's fluid and colourful writing. More prayers for the pilgrimage. Instead of 150 pages, I would have been happy with many, many more. Regrettably, the publisher (T&T Clark) held the book in such high esteem that they published it for the textbook market, making it a bit pricey for the everyday reader.

This book has been a long time in coming. Hopefully we will see it soon in a trade edition, so that it will be more accessible to the ordinary people who would enjoy it and benefit from its wisdom. And hopefully, Lucy's next book will also come quickly and give us more of her poetic writing, her beliefs about the divine, and her life story.

Summertime, and the giving is easy

JIM NEWMAN
DIRECTOR OF STEWARDSHIP & FINANCIAL DEVELOPMENT

The Book of Common Prayer refers to people of my father-in-law's age as "those of riper years," but I say he's more of a late bloomer. He began to use email about 10 years ago and now at 89 years of age he's an internet enthusiast and a technology whiz. One of his favourite pastimes is playing on-line cribbage with people from all over the country. He pays some of his household bills by touch-tone telephone. Bank machines are no challenge for him, just a convenience. He mastered the use of a digital camera a couple of years ago, and downloads photographs to his home computer so he can share them with family and friends. But maybe he's not all that unusual. Research shows that seniors form one of the fastest growing internet user groups.



Jim Newman

payments, and giving to our churches with cash and cheques at the end of the week, that sounds like the latter is getting second shift. Well, it is. We should be honouring God with the first and best we've received. In fact, we are to give our "first fruits" - right off the top - back to God in grateful response to what God has given us. And we are to give at the beginning, not the end of the week, the month, or the year.

Responding back to God

Have you prayerfully considered how and when you give to your parish? Is it in proportion to your income and to how you've been blessed? Giving reflects our commitment that God and the Church are at the heart of our lives. It's through our giving and our commitment to our parish that we acknowledge the importance that our parish holds in our life. When we give to our parish we are really giving through our parish to positively affect the lives of others. Our gifts help us say thank you - for the gift of life, for the love we've received, and for God's faithfulness through good times and bad. It is a way to proclaim that, contrary to messages of scarcity that often surround us, we have enough.

Giving via Pre-Authorized Giving is modern technology's methodology for "first fruit" giving. It's easy to do, and you'll enjoy this summer more than ever when you're giving "first fruits", giving proportionally, and guaranteeing that your gift will be received even when you can't be in your parish!

Just ask your Parish Administrator or Envelope Secretary for a Pre-Authorized Giving (PAG) form, and pray before making your response. You can also fill in the form online at www.niagara.anglican.ca. Have a great summer!

Technology and giving

Technology has made life more convenient for people of all ages. Take car insurance for example: I pay my premiums in equalized monthly pre-authorized payments. My insurance company makes it simple to do so, and why not - it knows that I'll not miss a payment, and the convenience factor means I'm less likely to shop around for a different broker. I wonder how many people still write cheques for their monthly mortgage payments, house insurance and heating bills. Chances are most have authorized their bank or trust company to withdraw monthly payments from their chequing account. It's easy and convenient to pay household expenses automatically. Financial institutions are leaders in using technology that's all about service.

But wait a minute. If we're paying our insurance and heating bills with pre-authorized

Become a partner in the work of the Bishop's Company



"A dynamic church requires energized laity that enthusiastically embraces its ministry in the Church and the world. The great joy of my ministry is sharing with the people of God in their joys, their struggles, their victories, their lives. For this I thank God and it is the reason why I became a priest in the first place. I rejoice in being allowed to teach and serve the Church."

Rt. Rev. D. Ralph Spence
10th Bishop, Diocese of Niagara

Church is a family

The Bishop's Company is a discretionary fund which allows the Bishop to provide to clergy, licensed layworkers, and their families, financial assistance for extraordinary and specific purposes, including extended counselling, medical needs, support in situations of extreme stress, financial crisis, etc. These matters are handled directly by the Bishop in a confidential manner.

The Church is more than an institution, indeed it is a family of spiritually-minded peers. As a family, we seek to care for those who require our support in times of need. By becoming a member of the Bishop's Company, you are assisting the bishop by helping a member of your diocesan family.

Endowment fund will help into the future

In 2004 an endowment fund was established in the name of the Bishop's Company within the Anglican Church Ministries Foundation, Niagara. The purpose of the fund is to generate income which

can be used by the Bishop through the existing Bishop's Company structure. Financial contributions will increase the capital base of the endowment fund and ensure future monies are available to support this important work in the Diocese. In addition, charitable tax receipts will be issued to contributors.

Providing a lasting legacy

For more information on the Bishop's Company Endowment Fund please contact Bob McKinnell, Diocesan Treasurer, at 905 527-1316 (ext. 520).

If you require further information about the Bishop's Company please contact Karen Nowicki, Bishop's Company Registrar, at 905 527-1316 (ext. 380) or email karen.nowicki@niagara.anglican.ca. Information can also be found at www.niagara.anglican.ca/bishopStaff/Bishopcompany.cfm.

Join the Bishop's Company today online

To join online using Visa or MasterCard go to www.niagara.anglican.ca/bc.

Fascinating new book

MATT ARGUIN
ST. CHRISTOPHER'S BURLINGTON

On April 6 of this year, the National Geographic Society announced that it had made the first complete translation of a Coptic text known as *The Gospel of Judas*.

Normally, such news - although exciting for scholars - rarely captures the public's attention, let alone their imagination. But what happens when this new discovery questions conventional ideas? In the case of this particular Gospel, it receives its very own prime-time special on ABC. Many of the reporters and guests featured in the broadcast were fascinated by the text's interpretation of the role Judas Iscariot had to play in the schema of salvation.

Traditionally, Judas is thought of as a traitor. According to the biblical account, he is a man driven by greed and disappointment to betray his teacher; a teacher that refuses to take any action against Roman authority, while offering radical interpretations of sacred Mosaic Law.

After identifying Jesus for the Jewish authorities via a kiss, he is distraught to learn that this former master is not only reprimanded, but sentenced to death. Torn apart by grief and guilt, Judas commits suicide. He is declared by the apostles - and indeed by Jesus himself - to be a cursed man, destined for misery (Cf. Acts 15-21, Matt 26: 23-26 respectively).

Offering a different perspective

The Gospel of Judas however, offers a very different perspective. Instead of being the loathed outcast, he is seen as a favourite disciple of Jesus. With this special status, Judas is privy to some of the secret revelations and sayings of his teacher.

In one of their private conversations, Jesus reveals that "you [Judas] will exceed all [of the baptized, ie. Apostles]. For you will sacrifice the man that clothes me."

Instead of being the one who betrays Jesus and hinders him from further ministry, Judas is now the one enabling Jesus to 'shed his mortal coil' and save humanity. Not only that, but Judas is promised a place of honour among the godly.

The Gospel of Judas was written much later than the canonical accounts of Matthew, Mark, Luke, and John, but the text itself confirms one crucial point: The 'accepted' version of Christianity - as preached by Paul and the early Church fathers - was not the sole belief-system circulating in the ancient world.

Understanding our roots

It should be mentioned that the *Gospel of Judas* is not altogether new. It shares much in common with other texts found in the *Nag Hammadi Library*. The *Library* was found in 1945, not far from the *Dead Sea Scrolls*.

These two collections - when taken together - are the most influential finds for Religious Studies scholarship to date.

The *Scrolls* and *Library* are comprised of numerous documents, written in a wide variety of styles, ranging from poetry and allegories, to gospel accounts and elaborate philosophical essays.

Historically speaking, the *Scrolls* and *Library* span the first three centuries of the Common Era. This was/is an extremely formative period in the evolution of Christian theology. There was disagreement on all fronts over some fundamental issues; namely the nature of Christ, and the purpose of his earthly mission.

The ensuing differences of opinion on these topics lead to two factions within the early Christian community: Orthodox and Gnostic.

The Orthodox tradition tended to emphasize the dual nature of Christ, and what his death and resurrection meant for humanity. While every believer was redeemed from sin by Jesus' death on the cross, people were still naturally inclined to do evil. It was therefore in the best interests of a Christian to rely on the collective knowledge of the Church when it came to settling doctrinal disputes. Individually,

opinion could be corrupted by Nature and the person's soul placed in jeopardy.

On the other hand, Gnostics tended to see Jesus almost exclusively as a divine figure. His appearance in the world chiefly gave order to a disillusioned and chaotic universe. With Christ's death and resurrection, humanity's true nature was restored, and sinful behaviour was thus eliminated. The redeemed individual was free to live a 'new life in Christ' without being subject to any earthly authorities.

Initially, these groups were anything but exclusive. It was not uncommon for a Christian in the 2nd/3rd century to hold a variety of Orthodox and Gnostic views simultaneously. At the Council of Nicea in 325 CE, the distinctions between these two groups were clarified. Eventually, after many heated debates, Orthodox views became the dominant ideology for the Christian world, and Gnosticism faded into obscurity.

Being a Christian in 2006

With the incredible growth of Internet resources and the boom of the Information Age, many Christians are discovering - for the first time - the incredible journey their faith has taken over the past two millennia.

Ancient documents and their subsequent interpretation are no longer the exclusive property of academics and theologians. People are now encouraged to evaluate texts for themselves and to formulate their own opinions. Some of these new ideas have even become a source of entertainment, through books like *The Da Vinci Code*.

But where does this leave the person of faith? With all of these new sources, what are we to believe in? Are we to accept new ideas about Jesus and the Church? Or do we ignore them entirely?

Regardless of how you answer the questions above, one thing remains certain: Jesus of Nazareth was a Jew who preached an incredibly radical message during the first century CE. This was a man whose teachings, life, and death literally changed the face of history forever.

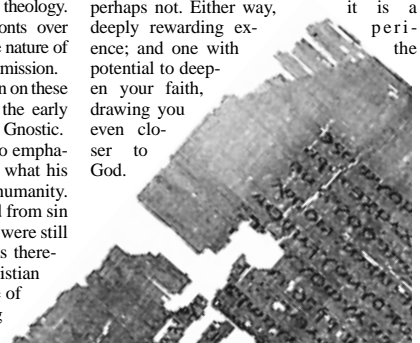
Our Christian past is filled with great literature, history, art, music, and so much more. Not only that, but the Anglican tradition is deeply influenced by the events, writings, and personalities of the Reformation.

New possibilities can deepen faith

By embracing the various sources of Christian thought that have been handed down to us, one is able to appreciate where we have come from as a faith community. It may even help us to discern where we are going in the future.

Of course, one need not accept all the new ideas and sources presented to them. In my post-secondary experience, there have been many instances where I have strongly disagreed with my professors' educated opinions.

However, when all is said and done, studying different texts and academic articles has made me appreciate the gospel even more. The next time you find yourself confronted with new possibilities - like those in the *Gospel of Judas* - I strongly encourage you to approach the issue with an open mind, and to study the related material for yourself. Who knows, you may gain a new perspective, perhaps not. Either way, it is a deeply rewarding experience; and one with the potential to deepen your faith, drawing you even closer to God.



Making your vacation a spiritual pilgrimage



STUART PIKE
RECTOR - ST ANDREW'S, GRIMSBY

It sits and breathe in a moving sea of green leaves. The ground falls away at my feet and the tall trees fill my vision for I am amongst them. A thousands arrows of sunlight filter through and move in a dance ordained by the wind which must blow in the world outside this forest. I am at peace: a deep shalom which both fills and supports me as I immerse myself in this early morning prayer. This place has become for me a sacred space. Perhaps it is like a place you know, or a place for which you long.

Humans are built with a spirituality which needs to be fed just as much as the body needs physical food. Some of our spiritual needs are met with our weekly Sunday worship and mid-week worship. All too often they are like oases in the midst of what appears to be a spiritual wasteland. Our lives are rushed: most people jump around from task to task throughout the week. Often there is barely time to think, let alone pray. At such a speed our lives can blur into an automated banality. The dis-ease which we feel is often the result of spiritual hunger. We need to reconnect our spirits. We need shalom.

Planning our spiritual pilgrimage

What humans need to stay spiritually healthy is a balanced spiritual diet. We need daily spiritual food: some time to pray every day. For many people this might mean first thing in the morning, or last thing at night. An even better spiritual discipline is to have both: a time to pray and meditate every morning, and a time to reflect upon your day at night before sleep. We also need to have a spiritual feast every week: for many of us we find the Eucharist to provide us this weekly feast. I think it is also important to plan a deeper spiritual pilgrimage every year. For many of us a yearly vacation can give us the time and the space we need to do this.

That is one of the reasons why my family and I pack up our tent-trailer every year and leave our beautiful rectory to live in a simpler way without the television nor the phone nor the noise from a hundred sources. The last few years we have gone to Letchworth State Park. It is only an hour and a half away in upper New York State near the finger lakes. It is literally gorgeous, following the Gorge of the Genesee River as the water quickens to form three waterfalls one after another.

Leaving, travelling, returning

This time apart is for us an essential part of

our spirituality. Taking Sabbath rest is a commandment of God and, given our fast-paced life, extending this into an annual spiritual pilgrimage is what we need to fulfil that. I think the word pilgrimage is good, too, for it has something to do with leaving and travelling and returning.



Stuart Pike

Here are some things to do if you want to make your annual vacation into a pilgrimage, which feeds you spiritually. Start each day with some prayer time. You can use the daily office in the Book of Common Prayer or the Book of Alternative Services. I use the meditative prayer outline from Sacred Space which is a wonderful web site which the Irish Jesuits have

produced and which assists one to pray "online" every day. You can find their site at www.sacredspace.ie

I have produced a form of it on paper which we use at our weekly early morning meditative prayer service on Wednesday mornings and which can be used "offline" - even in the forest. Bring a bible along with you and a copy of "Forward Day by Day" which lists the readings for the day and has a short meditation on one of the readings. I have also produced another short Celtic Daily office prayer service which is available on our web site www.standrewsgrimsby.com for you to print out and use. If you do not have access to a computer give me a call at 905-945-8894 and I will mail you a copy.

Worshipping during our vacation is refreshing

On Sundays go and find a Church nearby. You might try an Anglican or Episcopalian Church or an Evangelical Lutheran Church in Canada or America with who we are in full communion. Remember that you are a part of the body of Christ which exists wherever you go. It is often very refreshing to worship in another Church in this way. Or, it might even make you appreciate your own Church more! In any case meeting and worshipping with Christians who are new to you is spiritually enriching.

Remember, throughout your vacation, to give thanks to God for your life and this time of refreshment. As you feel the stresses leave your body, be aware of God's grace in what you see and hear and feel. As you return home remember to bring your experience back with you into your life, and give thanks. The sacred space of your pilgrimage will be a memory which can refresh you during the year and will encourage you to plan something like it for next year.

Born Again

MICHAEL THOMPSON
RECTOR OF ST. JUDES

It wasn't easy the first time, so I wonder why we think (if we think about it at all) that the second will be easier?

Tumbled by contracting muscles from the warm, safe, muted womb into the loud, bright, cold and risky world; pushed by forces we do not understand (and cannot love) across the threshold that ends everything we know, and replaces it with nothing we recognize - we are born.

Being born, though not our work, is, all the same, costly for us. Our mothers at least have some idea what's happening, even if they missed the breathing classes.

We have not seen the world that waits for us, the suddenly tender, large man painting walls a cheerful yellow, the Cheshire smiles of grandparents. We did not laugh at the shower, open the gifts, or pray the prayer for safety and ten toes that every parent prays.

Or even if those welcoming elements are missing, if it's just another, or worse, unwelcome birth, at least they have an idea what is coming, while we wait, not knowing, even, that waiting is what we're doing; not knowing that things can't just stay this way, that we need to get bigger than this womb will let us be.

First steps, first words, first day of school, first goal, first date, first love, our own first child, are nowhere on the warm horizon of the womb. And then womb turns against us, turns us out into a world we are not ready for, cannot embrace, and do not know the sense of.

Born from one womb, as it turns out, into another. Delivered from the narrow warm limits that we know (now) would have denied us this world of green and blue, of cold water, warm hearth, the welcome smell of baking, the taste of lemon pie, and summer days of skin and sun and sand.

And like that other self, in that other womb, waiting, and yet not knowing, even, that we wait, believing this can be our home forever, can furnish us all we will need (including room) to grow.

God, midwife, speaks through God's incarnate One, who although with us in this womb of earth, sees past the horizons, sees signs we miss, that something more awaits us.

That incarnate One meets one of us, meets Nicodemus - Nicodemus, who comes by night, a sneaking suspicion on two legs, to probe (a bit, not too much) the hints laid down by Jesus in bodies healed and truth disclosed, tables that welcome and the bending of rules (and life) to holy purpose. Not ready in full to hear that it is time for this womb to turn against him, turn him out - still he comes.

Somewhere, spooling days and weeks, months and years, if we are paying any attention at all, we begin to come to terms with a more dangerous world than we thought we were entitled to. This world has sharp edges and a bad temper, and seems to lash out in

blind and blinding blows. Lost loves, lost lives, lost hopes, lost innocence.

Still, the same world we knew as harmless just a moment ago, now we see the shape of harm it harbours, and now we must decide. Will we fight to stay unborn, hide ourselves behind whatever wealth can purchase, whatever status can tie down, whatever power can achieve? Do whatever it takes, that is, to stem the tide of sharp and birthing truth, and miss the only hope there is, that this perilous world can teach us who we are.

In this chancy world we learn the change that kindness works, the transformation (subtle, slow, and persistent) brought to birth by love's patient, stubborn sticking to its work. Only in a world where other, darker things are possible, do we grow to love the light. Only here, where these things matter, can we learn their value, power and truth.

If we are lucky, there are elders like our brother Jesus to tell us - show us - what this born-again life offers Without that, all we are likely to notice is how awful this new world is, how frightening, unasked-for and unwelcome this second birth.

Awful because this second birth drives us, as surely as it drove Jesus, into a wilderness that tests and grows us, that strips us down and builds us back again.

This second birth finds beneath our love of comfort, warmth and sameness, the soul whose adventure and joy it is to do love's work in this uncertain world.

Our flesh (that is to say the literal, naked clump of cells, unanimated by Spirit, by connection with community, formation, story, truth, wonder, Other) cannot explain this world to us.

There is more to us, and to the world that holds us, than we can know by measuring or weighing it, or traveling carefree on its skin.. There is a way of knowing that is deep inside the shell, the cell, hidden in this moment and the next.

There is Spirit who animates from within and from without, who hears the groaning creation and midwifes the birth, not only of a new humanity, but of a new creation too.

We do not find that Spirit by escaping. We don't become free by running from the harm and hope and mess of history, but by some grace that sustains us as human in that mess. The second birth does not lift us above the earth, but gives us to the earth and its creatures as servants, lovers, friends, as God's companions in the work of mending what is torn and healing what is broken.

Without that birth, we have not yet arrived in earth as human. Without that birth, we will not find the deep joy of our lives, "hid with Christ in God," not dependent on the circumstances that collide across our lives, but written deep within us as a costly, hard and holy Truth.



Michael Thompson



ANNIVERSARY SERVICE

St. John the Divine Cayuga

Please join us!

Sun. June 18 at 11am Lunch to follow

Preaching The Rt. Rev. Anne Tottenham
Assistant Bishop of Niagara

Bishop Anne has a wonderful sense of humour and is an entertaining speaker and story teller.

We warmly welcome everyone, past parishioners, former rectors and our neighbours.

Please send short anecdotes of your involvement with the Cayuga congregation to tmccarthy@mountaincable.net



The life of a divinity student

BILL MOUS
DIVINITY STUDENT

School's out for the summer! Yes, that means for divinity students too! Over the past eight months students from our diocese have studied, worshipped and grown together at Wycliffe and Trinity Colleges in Toronto. (Niagara currently does not have any students at Huron College in London.)

Both are Anglican colleges with a slightly different slant on Anglicanism: Wycliffe defines itself as of the 'evangelical reformation tradition' while Trinity is of the 'liberal catholic tradition'. Several people have asked me what life at seminary is like, so I hope to shed some light on the div life through this column using reflections from several of Niagara's students.

A typical day

A typical day at both Wycliffe and Trinity begins and ends with worship. After chapel, it's off to class. On average a student has two classes per day - one in the morning, and one in the afternoon, although many students also choose to take evening classes. In between classes students hang out in the common room, the Buttery (the cafeteria at Trinity) or the library (Wycliffe and Trinity share a library). Some students also take advantage of the exercise facilities at nearby Hart House.

On Wednesday afternoons all colleges that are part of the Toronto School of Theology (TST) have community time. At Trinity, this takes the form of a Community Eucharist at Noon, followed by a lunch in the Divinity Common Room (DCR), and usually a forum on topics of interest to the community such as the recent World Council of Churches in Brazil or the work of PWRDF; whereas Wycliffe has a community event mid-afternoon followed by a Eucharist and a community dinner.

There are generally two types of students at seminary: those who commute, and those who don't. For those who commute, the day be-

gins early (like before the sun rises early) with a GO train ride into Toronto. Then, after a long day, it's back on the Go Train.

The hour-long ride can be a great time to catch up on readings, to reflect upon the day that has been or to catch a quick nap.

According to Susan Channen commuting "limits the impact... on my family" but also on "my ability to participate in some of the social activities at Wycliffe and in the rich variety of activities happening at U of T more generally."

For non-commuters, the day doesn't begin quite as early; one can head home (to either an apartment or residence room) between classes and the day doesn't finish quite as late.

Worship

Worship is the foundation of the daily life of a div. Both colleges offer services twice (and sometimes three times) daily. Students at Trinity College are assigned to liturgy teams that are responsible for the worship of a particular week, while students at Wycliffe are scheduled roles by the sacristans. Being a reader, greeter, officiant, assistant, thurifer, acolyte, cantor and gospeller are all part of the regular duties of a divinity student. Baking bread for communion and everyone's favourite job, linens, are also part of the duties of students.

For the most part, worship is by the book - whether that's BCP or BAS - except for the intercessions, which are normally composed by the student. Occasionally a student will insert some creativity into the liturgy too.

Classes

The selection of courses at both colleges is second to none in Canada, as Wycliffe and Trinity colleges are part of the seven-member Toronto School of Theology. As such, students are able to select courses from any of the member colleges (all of which are located on the campus of the University of Toronto).

For example, this past year I took Early Christianity at Regis



Bill Mous



Main entrance to Trinity College (right) with the Chapel (left).

College (Jesuit), Anglican History and Theology at Wycliffe College, and New Testament at St. Michael's College (Catholic) in addition to my required courses at Trinity. This is a real benefit to students because not only does it allow one to interact with some fresh faces, but more importantly those fresh faces often hold different perspectives from the various traditions they represent, and thus the breadth of one's education is greatly enhanced.

Community

Diversity abounds at both colleges - a mish-mash of individuals that are gathered together to grow in their understanding of God and the mission of the Church. From a diverse array of backgrounds: culturally, educationally and theologically; of different ages, genders and sexual orientation; full-time and part-time; commuters and residents; the students of the Anglican colleges of TST are perhaps the most diverse of any member colleges.

Yet out of this diversity a community forms. Whether it's over a pint at the Duke of York pub, at a bible study or during a game of Settlers in the DCR, a strong sense of community abounds. Students live out their community, in the words of Aaron Orear, "through shared work in classes, shared worship in chapel and the spare moments be-

tween when we drift in and out of the Buttery."

Innovative and prophetic?

Educational institutions are often viewed as cultivators of innovation, although this may be a bit of an exaggeration for many bachelor's degrees today. Like bachelor's degrees, I don't think we can view seminaries as the primary cultivators of new and innovative ways of 'doing' Church. Instead, says Matthew Griffin, "I feel that I am taught the status quo of ten years ago - and that the worship is not open to change."

What's alive and exciting about it is the people: whenever you gather with others, there's an opportunity in corporate worship to make space for God." Thus what seminary does do, is to challenge our minds to think critically and be able to ask the questions that are needed to be asked after we leave - questions that will permit us to become innovators and prophets in our congregations.

Hot topics

At Trinity College, students gather in the Buttery or in Strachan Hall around the 'divinity table', and Wycliffe students do likewise over a good meal in the Refectory. So what are the hot topics? Surprising or not, most conversations revolve around practical matters - the news of the

days, the pitfalls of the TTC, or the food served for meals; although some conversations do carry over from classes. "We spend a lot of time in class and study, immersed in theology...when we sit down for coffee we just want to unwind" says Aaron Orear. Discussions around same-sex blessings, residential schools or the appointment of an indigenous bishop, while perhaps hot topics in other parts of the church are not hot topics at seminary.

Integration

So how does the experience gained at seminary get integrated into one's life? Paul Maynard writes that "the biggest difference in my life since becoming a seminarian has been the discipline of daily services, more frequent daily prayer and as much daily spiritual meditation as I can set aside time." And the results? "In my parish placement, I am told that I project this spirituality towards others in my ministry, whether on a Sunday or in dealing with individuals in a non-service setting" says Paul.

Hopefully this has been helpful in understanding what life at seminary is like. As for the summer, most students either have summer placements or are completing Clinical Pastoral Education internships (look for an article about CPE in the fall!), all the while continuing to grow both in our faith and with God.

Music Director St Cuthbert's Anglican Church, Oakville, Ontario

We are seeking an experienced, creative, and self-motivated Music Director to build and enrich our music ministry. We have a Rodgers 2-manual organ, a baby-grand piano, an adult choir of about twelve members and a growing children's choir of approximately 12 young people ages 7-11. We wish to expand and develop our music programme while continuing to provide blended worship for all ages and encouraging lay participation in our liturgies. The position will average between 8 and 13 hours per week (negotiable), with more time required during busier seasons (eg. Christmas, Easter) and less time during the summer months. Salary is in accordance with RCCO guidelines. A more detailed description of the position is available on request. Please send resume and covering letter to the Rector at rector.stcuthbert@bellnet.ca, or mail to St Cuthbert's Anglican Church, 1541 Oakhill Drive, Ontario, L6J 1Y6. For further enquiries, phone 905-844-6200.

Gnosticism of the Gospel of Judas no surprise

NIGEL BUNCE
ASSISTANT CURATE, ST. JAMES FERGUS

The announcement shortly before Easter about the newly discovered *Gospel of Judas* was of special interest to the people of St James', Fergus who were just finishing their annual Lenten Study series. This year the study focussed on the diverse forms of Early Christianity, and how the conventional form of Christianity that we know today came into being. Early Christians included such long-vanished groups as Ebionites, Marcionites, and Gnostics, who had their own sacred writings, many of which were never included in the Bible we know today. We may think that today's Anglicans,

Roman Catholics, Presbyterians, Pentecostals, Baptists and the rest represent huge differences in belief, but they are nothing compared with the divisions that split the Early Church. Led by Canon Steve Witcher and Assistant Curate Nigel Bunce, the Lenten program made use of a video series, *Lost Christianities*, presented by Professor Bart Ehrman of the University of North Carolina. Imagine the surprise of parishioners when the TV news featured "our very own Professor Bart" as a lead figure announcing the discovery and translation of the *Gospel of Judas*.

As has been widely reported, the new gospel portrays Judas as Jesus' friend, betraying him to the

religious authorities as a way of letting Jesus escape the constraints of his earthly body and become reunited with the Father. In the *Gospel of Judas*, Jesus also tells Judas that this world was not made by the one, true, loving God, but by an evil divinity. As a result, human beings are condemned to live this life trapped in mortal bodies unless and until a divine emissary should come from the one, true God to offer secret knowledge on how to escape the world and return to the divine realm. In many Gnostic schemes of theology, Jesus was that divine emissary. As for the secret knowledge, participants in the Lenten Study were able to say, "We knew that all along."



It's not easy being green

STU-ANN WARD
ASSISTANT CURATE CHRIST'S CHURCH

"It's not easy being green," says Kermit the Frog. I believe this can also be said about being gay. In fact, it is often difficult to be gay (happy) when you are gay (I am going to use the word gay to mean a person who is homosexual, bisexual, or trans-gendered - please forgive me if this is not the term of your preference).

I have long wondered whether Kermit was a closeted gay frog. He seems to be totally unmoved by Miss Piggy's advances and what's not to love about a voluptuous sow who knows what she's about. Ernie and Bert are of course totally out for all to see - two tidy men living together, singing duets, and collecting bottle caps.

Logical thinking has little to do with our attractions

Muppets aside, it has been my observation that it is not easy being gay. I have never met an individual who is gay who found it an easy part of himself or herself with which to come to terms. There seems to always be fear of rejection by family and friends, discrimination by educators and employers, and condemnation by religious institutions to be faced, over and over for as long as ye shall live.

My own personal experience with sexuality has been that my logical thinking has had little control over who I find attractive. Being in the presence of certain individuals has stirred my blood and sent my hormones a dancing. Being near other equally handsome individuals has left me cold.

The idea of kissing or being in any way physically intimate with this second group of persons is repulsive to me. I would not want anyone to tell me that I should, must, or really deep down want to, have one of these persons as my mate.

Both of the above mentioned groups are composed of men. During the four decades of my life, there have been some men to whom I have been attracted, and some men to whom I have not. I don't know why. It has nothing particularly to do with characteristics of appearance. There is no consistency in terms of stature, eye

colour, or amount of melanin in their skin.

Sexuality is genetically programmed

I have lived in the easy and comfortable position of being attracted to individuals of a different gender from my own. This has been the accepted norm in the society in which I have lived and thus, I have never felt unaccepted because of my sexuality. It seems to me, that my sexuality is somehow programmed into my genes. It is what it is and I have little control over it. I cannot seem to exert cognitive power over my hormonal reactions. Believe me, if I could, there would not be a few days each month during which I could cry over just about anything. Heterosexuality is not a choice I have made; it is just a part of who I am.

I have been a married woman for a couple of decades. During the many years that my husband and I have been together, he has tried to convince me that I am the only woman on the planet that he finds attractive. This is a beautiful sentiment, and I am sure that he makes the assertion for all the right reasons, but I know it to be false. And that's okay. I know it to be false because I have witnessed his unconscious reactions to some women. I know it to be false because there are times that I find myself experiencing a similar response to a man other than my spouse. The hormones that cause sexual attraction don't seem to take a holiday just because one is in a committed relationship.

Denial of intimacy can lead to un-wellness

Human beings can decide whether or not they are going to seek out intimacy with an individual to whom they are physically attracted. Often, people are able to make good decisions about whether or not they should pursue a relationship with someone to whom they are attracted. This is especially the case when people are in a healthy social and emotional state of being.

The need for companionship, affection, and physical intimacy is a strong one in humans. When people have been denied these desires, un-wellness has often been the result. Celibacy is not a healthy choice

for most human beings. People are rarely successful at living a celibate existence; we just don't seem to be made that way. We are sexual creatures who crave relationship.

Being gay is not a choice

It seems that there have always been individuals who are attracted to people of the same gender as themselves - not every individual of the same gender, just some, as I find myself attracted to only some members of the opposite gender. I do not think that being gay is a choice. I am convinced that it is part of who some people are. In our society, it makes life more challenging. It is not easy being gay, and so we have Integrity.

Integrity Niagara is a wonderful group of Anglicans who meet once a month to support each other and to share ideas and experiences. Some who attend have daughters and sons who are gay. Some

are present in support of friends or family members. Some are lay people or clergy in our diocese who support gay members of their congregations. Some people who attend are gay Anglicans.

Meetings take the form of a Eucharistic worship service. God is at the centre of all we do. A speaker is scheduled for each meeting. This individual addresses the group after we share readings from Holy Scripture. The content of the presentation provides the impetus for general discussion. A climate of respect fosters a positive exchange of ideas. Experiences are shared and held up before God as precious gifts to the group.

A place to share journeys

In the seven months that I have attended meetings, speakers have addressed a variety of topics. We have heard an individual share his experiences of growing up knowing that he is gay. Plans for the creation of a spiritual wellness centre for gay individuals have been detailed.

A parental support group for parents of gay individuals and for gay parents has been introduced to the group. The joys and pains associated with being gay members of Christian faith communities have been shared. A gay priest shared his faith journey and provided the group with some insights into his relationship with the institutional church. An Anglican bishop's observations of discussions at the House of Bishops and at a Lambeth Conference were shared.

Following the discussion, we celebrate the Lord's Supper. As we gather together in Jesus' name we remember and give thanks for his teachings, his example, and the ministry to which we are called as his disciples. We gather as community at one table to pray and to rejoice in the one Lord who lived and died for all of God's children.

While it is not easy to be gay in our society, it does not have to be as isolating as it often is. An essential element of our Christian faith is community. Integrity Niagara provides an opportunity to build community among some individuals who feel less than fully included and accepted in our parishes. All are welcome to join in the worship and fellowship of these gatherings.

Church decline is a myth

GRAHAME STAP
RECTOR - ST. ALBAN THE MARTYR
GLEN WILLIAMS

It seems to be the delight of the media to continually report that church attendance is falling. It has even been said that the last Anglican will walk out of the last Anglican Church in 2060. I wonder why we seem to accept this as an inevitable part of our future.

Perhaps we should stop looking at statistics and start looking at the spirit of God working wonders in our midst. In talking to other rectors in the Niagara Diocese, I have found there are a number of churches experiencing the wonderful power of God at work and congregations are increasing.

Most people in our communities have a basic belief in God and are looking for answers to the problems that society is faced with more and more. This is evident in the fact that church attendance across Canada is up, as reported in the Globe and mail April 17, 2006.

More teens attend church

Weekly attendance now stands at 25% of the population - up 3% during the past five years, a modest increase but nevertheless an increase. Perhaps the most surprising is the increase in the number of teenagers between the ages of 15 and 19 that are returning to church. Previously

this group had shown a decrease in church attendance, from 23% in 1984 to 18% in 1992. It was expected to drop even further perhaps to a low of 13% by 2006. The reality is a rebound to 22%.

The news just gets better and better. A Gallup poll released last October found that an amazing 43% of Canadians attended a religious service in the previous six months.

Inviting not converting

How do we extend the love of God to those who seek more meaning in their lives? How do we fill our churches on a Sunday morning with those who are not sure what it is all about but need answers? How do we show that we are ready, willing and able to be there for all the people of God?

I believe we invite, not convert, but invite at every opportunity at work, at play. Take the risk of being turned down and frankly, you will be time and time again turned down just as Jesus was. Then one wonderful day you will get a "yes" and if we all ask once a week and only once a year get a "yes" in just one year every congregation will double and we will be giving honor to the great commission in the last paragraph of Matthew's Gospel.

Don't believe the doomsayers. Believe in the power of God doing more than we can ask or imagine.

The good old days just got even better

MARION VINCETT
EXECUTIVE ARCHDEACON

Many will remember the popular and helpful Niagara Leadership Conferences which took place back in the '90s when Niagara had the financial ability to fund such events.

Now, the endowment set up with monies raised from the Survive and Thrive Campaign to support Education and Training events has granted \$10,000 to fund another such leadership conference to take place this fall. Only this one will be "new and improved for the twenty-first century" - in fact, it will be The Leadership

Conference or TLC for short.

The Leadership Conference will be held at the Holiday Inn in Burlington on Saturday October 28, 2006.

A wide variety of workshops will be offered that day. Our goal is to enable parish delegations to learn more about the valuable resources available to them to support the Bishop's three-legged stool of priorities for Niagara: Evangelism, Leadership and Stewardship.

Please watch the diocesan website www.niagara.anglican.ca for more information as it becomes available and mark this day in your calendars as a priority for the fall.



Marion Vincett

Calling all Anglicans

Across Canada, Anglicans just like you are making a difference by providing assistance to children and families affected by the HIV/AIDS epidemic in Africa.

We're calling on you to support the Partnership for Life Campaign for as little as \$10 a month.

Primate's World Relief and Development Fund
Sign up now at www.pwrdf.org/lifetime, or contact PWRDF toll-free at 1-866-308-7973.

PARTNERSHIP FOR LIFE AIDS PWRDF

OUTREACH

Old city, Montevideo: A Profile of the Parish



Holy Trinity Cathedral, Montevideo.

ANDREW PONT
EPISCOPAL ASSISTANT, DIOCESE OF URUGUAY

Holy Trinity Anglican Church was established in the Old City of Montevideo, the capital city of Uruguay, in 1844 by the large English community that was living in Montevideo at that time. It was the first non-Catholic church in Uruguay. The church became a Cathedral in 1989 when the Diocese of Uruguay was established as an independent diocese within the Province of the Southern Cone of America.

Today, two congregations are based at the Cathedral; an English speaking fellowship that traces its roots back to the original Holy Trinity Church, and the more recently established Spanish-speaking Old City Parish congregation that dates from 1977. By that time the English speaking population in Uruguay had dwindled from its peak in the late 19th and early 20th century. It was increasingly recognised, however, that the church had a role to play in reaching out to the local population with a Spanish speaking ministry. It was therefore in the Old City of Montevideo that the re-emergence of today's Anglican Church in Uruguay began.

The Old City is the historical centre of Montevideo and the remains of its once fortified walls are still visible. Nowadays it is a place of contrasts, housing as it does the important banks and other financial institutions which are a key part of Uruguay's modern economy alongside the crumbling architectural remains of Uruguay's colonial past. Many of these crumbling buildings are now overcrowded bed sits or 'pensions', home to some of Montevideo's poorest families. The area also has a large homeless population.

The Old City Parish Congregation is currently presided over by the Rev. Paulo Duarte. Father Paulo comes from South Western Brazil and is serving as a missionary in Uruguay through the UK Mission Agency USPG's Exchanging Places missionary program. This program enables churches in the "south" to send and receive mis-

sionaries between themselves and thus challenges the idea that mission is always from the well-resourced churches in the north to the poorer churches in the south. Father Paulo is accompanied by his wife Sandra and daughter Lais.

Father Paulo is assisted by Susana Lopez, a Deacon and by Seminarian Lilián Silveira, who has particular responsibility for overseeing the work of the San Lorenzo soup kitchen, part of the comprehensive social and pastoral outreach program of the parish.

Holistic Mission in the Old City

In 2003, 52 percent of Uruguayan children were living in poverty, according to UNICEF figures. Such a statistic presents a startling picture of a country generally regarded as one of the better off in South America and explains some of the motivation behind the Diocese's extensive social outreach program and its commitment to 'holistic mission' focusing on both the material and spiritual development of the communities it works with.

In the Old City this holistic mission is delivered through a number of centers and projects to respond to the great needs of the local population, as outlined below.

San Lorenzo (St. Lawrence's) Soup Kitchen

This was the first social work project that the church started as a response to the large number of people living on the streets in the Old City who came to the church asking for assistance. The project provides hot meals for up to 70 adults several times a week. It is based in the crypt of the Cathedral.

Those attending are directed to other support mechanisms such as Alcoholics Anonymous. A number of people also attend a weekly Bible study that was developed out of a previous Alpha course.

Centre for the Assistance of Infants and Families (CAIF)

The Dajú Bilú helps around 45 children each year. These children,

aged between two and four, from poor families living in the Old City area, are assisted through education, provision of healthy meals, socialisation, and psychological assistance where appropriate. The programme has been developed in partnership with the National Institute for the Child. The aim is to provide pre-school support to the children of families who cannot afford private nursery care, and therefore overcome some of the education and socialisation disadvantages

educational training, and work experience. Through partnership with the local government of Montevideo and various service contracts with public and private enterprises, a range of work schemes have been developed where beneficiaries gain the experience and work habits they need to enter permanent employment. Three programs are currently operating:

- Trabajo por Uruguay: 90 beneficiaries of the national 'Emergency Plan' aimed at assisting the poorest members of Uruguayan society will have an opportunity to participate in paid employment of public benefit over a 5 month period during which they will also receive assistance to help them into permanent employment.

- Barrido Otoñal: 30 women will participate in this project which the church is now running for the 5th time. The project offers women paid employment for a 5 month period as well as personal development assistance.

- Projoven: 20 young people will participate in this annual programme which offers work experience in service stations. More than 200 young people have previously participated in this course and more than half of them are now in permanent employment as a result of the programme.

Group sessions, personal development plans and computer training as well as job seeking help, also form part of the holistic approach to assisting people into work. In

leather and basket weaving. This craftwork is sold through the centre and at local markets

In addition to craftwork skills, assistance is available in literacy and there are group sessions with discussion, games and music. Many of the young people attend an optional weekly Bible study and also participate in youth activities alongside other young people from the different parishes of the church.

Posada de Belen

Recently the UN raised concerns about the implications of the Uruguayan government's non-compliance with the Convention on the Rights of the Child. A lack of efforts to prevent sexual exploitation and the high level of child labour and malnutrition are some of the observations made. Another 'watchdog', the Inter-American Children's Institute, has said that the trafficking of children for purposes of labour and sexual exploitation "is the worst social scourge afflicting Uruguayan children."

Such problems are most extreme for the significant numbers of children and adolescents temporarily or permanently unable to live with their families who end up living on the streets. It is in the face of such dangers that the church felt it necessary to develop actions to help the 'street-kids' of Montevideo.

The Bethlehem Inn started work in 1999 in partnership with the National Institute of Minors. The project is aimed at children, ado-



Bible study at the Centro Diurno.

that these children would otherwise face when they start school.

Centro Anglicano de Solidaridad and Ayuda (CASA)

Unemployment rates are very high throughout Uruguay. The Anglican Centre for Solidarity and Assistance, established in 1990, works with those groups that find it particularly difficult to find work; young people, single parents and the long term unemployed. The project offers help in areas of vo-

addition the church offers pastoral support and a link to the church's youth work and other activities.

Centro Diurno Panambi

This day centre and workshop opened in 1996 as a partnership between the local government and the church. It works with adolescents and young adults with learning disabilities. Around 25 young people each year share the experience of developing skills specifically in 3 workshops- ceramics,

lescents and also young mothers with children living on the streets. It offers services that will help to satisfy their basic needs and a space that guarantees protection. Visitors from the church come regularly in a befriending role and to undertake Biblically based craft activities.

Throughout the Old City Parish's activities and project, the ultimate aim is the same; to seek to follow the example of Jesus by demonstrating His saving love through word and deed.

YOUNG & PROPHETIC

Living our faith through the camping ministry

COURTNEY EVERS
CAMP DIRECTOR

Camp is messy. We are outside - soaking in the wonder of God's creation. Surrounded by trees, wildlife, and natural wonder, we do more than observe creation. We praise it, learn about it, explore it, and dive into it: we get messy.

Camp is loud. The music of camp is loud! It rings with the harmony of children's laughter, silly camp songs, voices of encouragement on the high ropes course, and splashes in the pool.

Camp is quiet. At the end of the day - after the swimsuits have been hung to dry, after the campfire songs have faded away, and long after each camper shared a favourite moment of the day. When all you can hear is the gentle breathing of a sleeping community, and all you can see are dreams drifting upwards: camp is quiet.

Camp is about community. After camp, when all the stories have been told and the pictures shown, we are left with more than memories of archery, crafts, hikes or cam-

pout. We are left with a feeling - a feeling of having been a part of something special. Everyone at camp is a part of a community - one that cares and supports one another. It is a community that encourages, challenges, and builds friendships.

Camp is full of the impossible. Can fairies really be living behind a waterfall for hundreds of years? Enchanted castles nearby? Could we go on a safari later? Visit friendly pirates? At camp we can. Anything is possible!

So what role does faith play in all of these parts of camp? We live out our faith - in all we do. It turns out that faith can be messy too - with fun in the exploration, and time for questioning and contemplation. Faith can be loud and silly. It is often quiet with inner reflection. Faith is about community, about growing and sharing together. Faith is choosing to believe... even against the odds. With faith, anything is possible.

We live out our faith in the wonder of creation, in the encouragement of others, in thoughtful reflection, and in a shared com-



Canterbury Hills day campers return from their creek walk.

munity. It is a part of all that we do.

Camp is for everyone. Canterbury Hills is proud to provide bursary assistance for families in need. Every child in our diocese deserves to experience the silliness, community, faith, friendship, and beautiful environment of camp. Please consider

helping to send a child to camp by making the Canterbury Hills Camp bursary fund a part of your outreach ministry. For more information on how to donate to the bursary fund, please contact Canterbury Hills at 905 648-2712, or visit our website at www.canterburyhills.ca.

Tips for a Successful Vacation Bible School

CHRISTYN PERKONS
YOUTH & FAMILY MINISTRIES

1. Identify the needs of your parish and choose a program that matches who you are in terms of resources and participants. Consider partnering with other Anglican churches or think ecumenically and partner with a nearby church.

2. Create job descriptions by breaking down all the tasks that need to be done, ahead of time and at the event, into manageable pieces that won't scare away potential volunteers. Construct smaller jobs to introduce new people to the joys of VBS. Develop a list of all the positions you need to fill, and think more rather than less - there's no such thing as too many volunteers but too few will create a stressful week for everyone!

3. Recruit the volunteers now! Reflect on the tasks that need to be done, consider the gifts and skills of the volunteer pool and match jobs to people's gifts. Include people of all ages, both genders, and don't forget high school students and returning university and college students. Consider including new people; it's a great way for them to get involved and to make connections with the parish family. If a volunteer wasn't successful in an area last year, invite them to take on a different task that affirms their gifts. Kindness to and nurturing of volunteers is among the coordinator's most important responsibilities!

4. Interview volunteers who are not known to the coordinator so that gifts and skills are revealed, and the potential volunteer can get a clear idea of the expectations for the program and the staff.

5. Start advertising the program now; get people excited about what the parish is offering and make sure it's on their calendars. Put up posters around the church; advertise in your bulletin, your newsletter, on your website and on community bulletin boards. Hand out invitations to

be shared with neighbours. Invite nearby churches to post your information and offer to post theirs (as long as your dates are complementary).

6. If there's a music CD with your VBS program, start playing it during the coffee hour or before the service to intrigue the children and their families.

7. Week by week put up a few decorations in the church that reflect the theme; keep the interest in the program building!

8. Use registration forms that give all the contact information and health information that might be needed. The registration form should include a photo release so that

pictures of the VBS can be displayed at the church or even in a Niagara Anglican article. The registration form should include a space for the names of persons permitted to pick up the child, and parents should be encouraged to divulge if there are legal issues that preclude certain people from contacting or picking up the child. Arm your staff with as much information as possible!

9. Ensure that you have several staff members trained in first aid with current first aid cards.

10. Choose a coordinator with great organizational skills and the ability to delegate. The more organized everything is prior to the start of VBS and the more all the tasks are shared; the more fun everyone, volunteers and children, will have at VBS.

11. Thank your volunteers! Nothing ensures a more successful VBS next year than volunteers who feel affirmed in their gifts and appreciated for their time and energy. And rectors and wardens; thank your VBS coordinator if you want a repeat of the same exciting program next year! For samples of VBS kits, release forms or job descriptions, please contact Christyn Perkons at 905-527-1316 (ext. 460) or christyn.perkons@niagara.anglican.ca



Christyn Perkons

Sunday School at St Mark's



JANICE SULLIVAN
CHILDREN'S MINISTRY COORDINATOR

St. Mark's Anglican Church in Orangethorpe has had an active Sunday school program for many years dating back from the late 1920s. In 1954 an addition with classrooms, was added to the church.

St. Marks has a total of five classrooms and a nursery, for ages of newborn to grade eight, with Sunday school classes running on par with the school year. Our active youth group was started in 1998.

Doreen White, a fourth generation of six generations attending St. Mark's, has fond memories of her early Sunday School days. Living on a farm in the early 1930's she had her Sunday school curriculum mailed to her home. This was a program for rural children called Sunday School by Post. Doreen would complete her Sunday school work at home and then it was returned to the church to be marked.

For the years of 1998 to 2004, St. Mark's held a week-long Vacation Bible School in August. This program was well attended but we lacked in offering programs on Sundays throughout the summer.

In the summer of 2005 a Sunday school program was started at the request of the

Rector, Rev. Peter Scott. This program has the title of Children's Summer Church.

The structure of this program is based on a program run at Christ Church Windermere in Muskoka. I attend Christ Church Windermere during the summer and have enjoyed taking my children to Sunday School and also have had the pleasure of teaching Sunday School there. At Christ Church Windermere the children arrive at the church with their families and remain in the church until the gradual hymn. At that time they proceed to the classroom facility with their teacher of the day, returning to the church for communion and remaining with their families for the rest of the service.

At St. Mark's we are using the same routine from the end of June to Labour Day weekend. Teachers are asked to sign up for different weeks and a program for each week is provided.

We are using Seasons of the Spirit, a lectionary based curriculum. Our summer curriculum is a multi-aged resource for ages 5 to 12 based on a one room classroom setting. The attendance varies during the summer but it is a welcomed addition to the summer church services.

2006 Children's Festivals

Lincoln/Brock



The Midnight Thunder Native Drummers were joined by the Bishop and several children.

BETH KERLEY,
CHILDREN'S FESTIVAL CO-COORDINATOR

On Saturday, April 29, 2006 Lincoln and Brock joyfully celebrated the 10th Anniversary of their Regional Children's Festival at St. Columba, St. Catharines. Eighty-eight children, ages 5 through 12, entered into the day's theme, Step By Step by placing their footprint on what was to become the altar frontal.

Splat the Raindrop and his new friend Sole the Boot (puppets) welcomed the group to the opening service which emphasized that we all walk with God no matter what our journey... "The human mind plans the way but God directs the steps" (Proverbs).

Sole and the musicians introduced the theme song *Stepping Through My Dreams* (written for the festival) to a very excited crowd.

Puppet magic

Children rotated through activities throughout the day; among them, Storytelling Through Puppets where the children saw a play depicting part of *The Horse and the Boy*, by C.S. Lewis as well as had the chance to create their own puppet magic, and Music where the sanctuary rocked as the children sang *The Water Connection* (last year's theme song), *Stepping Through My Dreams*, and other favourites along with the musical team.

The Craft rotation allowed participants the opportunity to create Anglican prayer necklaces, stepping stones, dream catchers (to remind them of walking through our dreams step by step) or walking sticks (a reminder that God walks with them step by step), and the creations were both awesome and inspiring.

Energetic games including seated skateboard races and cooperative parachute activities had both

children and observers laughing and gasping in the parish hall.

Bishop keeps the beat

Lunchtime brought the whole group back together as The Midnight Thunder Native Drummers shared their drum medicine. The children were intrigued with the opportunity to join in, and Bishop Ralph did a fine job of keeping the rhythm of the beat. This year's banner, which depicts aspects of native spirituality including the four directions, was part of the day's activities as the children added feathers on which they had written their names.

The day ended in the sanctuary, glowing with banners from all ten years of the Children's Festival! All the volunteers and the children were given 10th Anniversary T-shirts that they wore to the closing service at which Splat the Raindrop and Sole the Boot summed up the day. The experience closed with a slide presentation of past festival pictures accompanied by Brian Kerley singing the song he wrote to commemorate the tenth anniversary, the chorus of which goes:

Step by Step
one foot before the other
Walk together as we walk with God
Walk with my sister and I walk
with my brother
Hand in hand down the path as we
walk together, Step by Step

A festival well done

This festival could not have happened without the support of volunteers from both regions. We are blessed with all the many people who support the festival; the volunteers as well as guests like Christyn Perkons, Diocesan Children, Youth and Family Program Consultant, and Bishop Ralph. Elizabeth Connor-Elfiott and I thank all who helped us during the day and those who helped behind the scenes. Remember that we all walk with God, Step by Step.

Greater Wellington

JUDY-ANNE CHAPMAN
FESTIVAL COORDINATOR

The 2006 Greater Wellington Festival was held in Erin, with 40 children attending from All Saints (Erin), St. James (Fergus), St. George's (Guelph), St. John's (Elora) and youth from local Erin Churches.

A parade along Main Street

Matt and Laura Adams led lively Praise sessions, teaching everyone new action songs. The Festival theme was "Step by Step." Each group had another theme song which they shared at the service: "Be Careful Little Feet", for the youngest; "Amen, Praise the Lord", for the middle; and, "Where do I go?", for the oldest. The whole Festival group paraded along Main Street (Highway 24) with banners and singing accompanied by guitar to brighten shoppers' Saturday afternoon.

Game sessions are always enjoyed, with shouts reverberating through the building; definitely, everyone made a joyful noise to the Lord!

Staying on God's glistening path

A favourite game was Daniel, with the designated Daniel going step by step through the lion's den, under the direction of a friend. Youth leaders Andy Stimpson and Holly Howes worked with Tanya Packer.

In Crafts, we remembered that like walks through forests we need to stay on God's glistening path, guided by His voice to return if we step off to the left or right. A reference to Canadian John White's Narnia-like children's series was incorporated into the path craft with blue sparkling foil. Participants illustrated an excerpt from the Breastplate of St. Patrick about Christ's Presence around and in us. This led naturally

to decorating water bottles representing our lives with gold flakes inside being God's Presence. Craft youth leader Calee Stimpson helped Judy-Anne Chapman.

All Saints hospitality

Calee Stimpson and Erin Eastmure made the lovely Festival banner, with shiny hologram lettering that reflected God's rainbow of colours on parade.

All Saints Erin hosted and welcomed us to their Church with decorations by the Bell family, delicious homemade cookies by the Ladies Group, helping hands from Moms Kim Bell, Pam Cook, Brenda Barratt, and Jane Campbell who were everywhere to provide cohesion. Rector, Amy Cousineau opened the event, visited with groups throughout the day, and closed with an interactive Children's dramatization about Step by Step on the Road to Emmaus.

Undermount/Mohawk

SUSAN LITTLE
HAMILTON, ONTARIO

Where do all paths lead? To glory? To the grave? Both right! On Saturday, April 29 over two hundred children, adults and planners from over 15 churches in the Undermount and Mohawk Regions descended upon St. John's in southwest Hamilton for a day of celebration and Step by Step they learned just that - the way to glory is through obedience to God's will for our lives.

Throughout the course of the day children went to Singing, Games, Crafts and Drama. At lunch a group of puppeteers from Christ Church, Woodburn, entertained with lively rock 'n roll hits, slightly revised with Christian content.

Saying "yes" to God

During the day, children were led from activity to activity by a person carrying balloons matching the colour of their age group. When their leader sings out "Will you come and follow me, Will you come and follow me now, Will you come and be a child of mine?" the children reply heartily, "Yes, Lord, Yes" and continue with "Yes, Lord, I will come and follow You, Follow You where You go." In such a simple way, the children practise saying "Yes" to God's power in their life, "Yes" to trusting God to lead them Step by Step.

In Drama, the children watched and participated in four key events in St. Paul's life. From the Damascus road conversion, and his shipwreck to his arrest and jail experience to escaping in a basket down a city wall, the children experienced in costume and response the daring and the bravery required to be faithful to God by Step to spread the gospel.

Symbolizing stages of the Christian journey

In Crafts, one of the favourite crafts for the younger groups was making a paper weight by creating a 'foot' complete with toes out of a large



Working at the craft station at St. John the Evangelist, Hamilton.

rock and five small pebbles. While some groups made necklaces with coloured beads, symbolizing stages of the Christian journey, others made memory books, decorated door knobs hangers and had their faces painted with footsteps.

In Games, children loved the cooperation it took to move together as a team on skis. While some enjoyed the shoe toss and paper plate stepping stones games, others enjoyed the Dora the Explorer relay and others still loved untying the human knot or balancing themselves on the group 'lap'.

Songs of discipleship

In Singing, the favourites, like *Pharaoh, Pharaoh, Days of Elijah* and the Veggie-town *Forgiveness Song*, rocked the place. Whether it was the rhythm instruments, the reflective lyrics of *Trading my Sorrows* or the lively tune of *Diving In*, this year's theme song caught our hearts as we sang, *Every Step I Take and Every Breath I Take is for You, Lord*. This wonderful song of discipleship and faithfulness emphasizes the life in obedience to God, no matter what age or what stage in life we are in, because Step by Step God takes us to where we need to be to bring glory to God. Customarily, the children sign

the year's banner and it becomes the symbol of their experience. This year, the banner showed a road leading from the foreground toward the top, narrowing as it moved toward the top of the banner, where a shiny and sparkling metallic cloud rested just beyond Earth's horizon. This year, the Festival paid respect to the life and witness of one of its original planners, David Little. In an unexpected visit, Bishop Spence attended the closing and praised David as one such pilgrim whose life, Step by Step, had shown faithfulness to God throughout his life. The planners placed David's name on the only pair of white feet on the banner, showing the feet just 'crossing the bar', leaving Earth and entering the heavenly realm.

So the Hamilton festival, from last February to late April, Step by Step with many hours of creativity and fun, prayer and hard work, did it again. After all, it's Eastertide. The grave where Jesus was once laid is empty and we, who believe in His resurrection, are called by God and empowered by our Baptism, to follow God's way for our lives. When life presents difficulties, like the children, we need to respond simply "Yes, Lord, Yes" for God will lead us Step by Step!

MasterPaints

Residential, Industrial,
Commercial & Maintenance
Coatings

Free Computer Colour Matching
Complete line of painting supplies
Free Consultations

33 Princess Street
(At Birch Ave.)

Tel: 905-529-2205 or 905-529-2893

Come and visit our showroom

SIGCO

PITTSBURGH
PAINTS

Vacation Bible Schools: Alive and well

Many of our parishes offer Vacation Bible School (VBS) or other summer activities for our children. In many ways it's a wonderful opportunity, because often it is not only Anglican Children - but children from the neighbourhood who come from different churches attend. It's a terrific way of getting children to respect one another's faith.

VBS or other children's activities in our parishes remind us that the summer is not a vacation period from faith. In fact, because we and our children find ourselves a little more relaxed in the summer, it can be a time for deeper reflection and hence a growing relationship with God.

We asked our parishes to let us know what they were doing for the summer. Not all responded, but a few did. Below you will see a listing of some of the children's programs in the diocese:

St. George, St. Thomas and Knox Presbyterian in St. Catharines have Vacation Bible School for ages 5 to 12, from Monday, August 14 to Friday, August 18, 2006, 8:45 am to 12:00 pm. The fee is \$10.00 and snacks are included. The theme is Quest for God's 10 Commandments. This year's host is St. Thomas' Anglican Church 99 Ontario Street, St. Catharines. Call 905 684-2339 for more information

St. Andrew's Grimsby from July 10-14 from 9 am to 12 pm will be alive with children, teen and adult volunteers, joyfully playing, praising and learning about God at a FIESTA as we hold another Vacation Bible School. Register early call 905 945-8894.

Youth Director Sonya Bolek puts great time and effort into assembling a team of volunteers and turning St. John's, Port Dalhousie into a great Bible Vacation Place for one week each summer. In the past few years, St. John's has become Ancient Egypt-complete with Nile River and pyramids, a Tropical Island, an African Safari and this summer from August 21-25, St. John's will be a land of sunken treasure, hidden jewels and all the riches of Christ as kids are invited to experience Treasure Cove! From 9-12 each morning kids will travel through games, snacks, crafts, stories and more, ending with a fun and memorable Closing Program for parents on Friday night. Register with Sonya at 935-6021 or sbolek@cogeco.ca

St. John the Divine in Cayuga host their annual Vacation Bible School the week of August 21-25, from 9 to 11:45 each morning. We will be using Group's program FIESTA!! Their church hall and worship area will be transformed and all will be transported to Mexico for a week of fun and learning. There are usually about 50 children who attend. Many children from other churches as well as local kids who otherwise don't go to church are part of this great week. To pre-register, call the church office at 905 772-5077.

St. John's, York holds Vacation Bible School from July 10-14, 9:30 am -11:30 am. Ages 5-12. This year's theme is "Life-

ways Arctic Edge - Where Adventure Meets Courage." This is a joint venture with all the churches in York. It is held in the Christian Reformed church For more information please call 905 772-5641.

St. Christopher's in Burlington has two events planned. First, from July 3-7 they will have Mad Science Camp, by Mad Science of Hamilton. Secondly, they will have Vacation Bible School for two weeks. Children may register for one or two weeks as the second camp is not a repeat of the first. The theme is "Treasure Cove. The Dates are: Aug 14-18 for Camp 1 and Aug 21-25 for Camp 2. For more information call 905 634-1809.

St. John's Ancaster, Ryerson United and St. Andrew's Presbyterian are sponsoring, Treasure Cove: Discover the riches of Christ, from July 10-14, 9:00 am to 12:00 pm Chester the Treasure Chest has lost some gems. As kids dig into every Treasure Cove site, they receive clues to help find the lost gems and discover Jesus! Get ready for an adventure kids will cherish for a lifetime! It will be held at St. Andrew's Presbyterian Church, 31 Sulphur Springs Road. The Registration fees are \$25 per child, or \$20 per child for three or more siblings. All children will receive a CD, Treasure Chest and Treasure Cove t-shirt. For more information please call 905 648-2353.

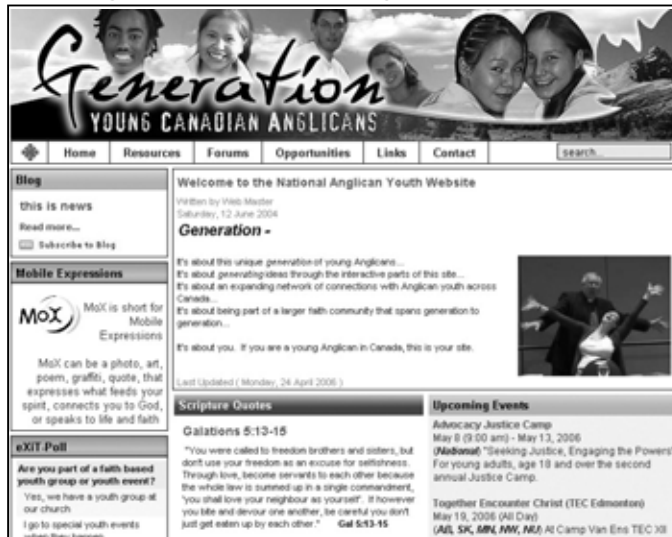
Incarnation Parish in Oakville will be presenting Gospel Express August 14th through to August 18 from 9:00 am to 12:00 pm. Children from JK through to Grade 5 are welcome to register. People can contact Anne Moniuk at 905 337-3501 or anne@moniuk.ca.

St. Simon's in Oakville has its 6th annual Vacation Bible School this August from the 21 to 25. The theme is Trading Places and every morning the kids will 'travel' to a different part of the world and learn about how other children live. They will also hear some great stories about people from the Bible who traded one place for another. Throw in some fantastic crafts, fun songs, tasty snacks and exciting games and it sounds like another great week of learning and laughter. Call 905 845-8351 for more details.

St. Michael's in Hamilton is celebrating its 50th anniversary and it's a great year to bring back an old favourite - Vacation Bible School. They will be offering an exciting program called Trading Places for children during the week of July 30 - August 4. They also plan to continue our junior youth activities for 9-13 year olds over the summer, including our popular dances. Please call the church office at 905 385-0722 for more information.

All Saints in Erin, Erin United, Burns Presbyterian, Full Gospel Fellowship and Christian Alliance are planning an ecumenical Vacation Bible school for the community. They anticipate approximately 130 children as they open their doors the first week of July, following the long weekend. For more details contact Christine Priestman, Deacon, All Saints Erin.

Young Canadian Anglicans On-Line



Jason Antonio is a young Anglican from Regina Saskatchewan. Jason, a recent graduate from the School of Journalism at the University of Regina, was part of a three-person youth consultation team helping with the conceptual design for generation.anglican.ca. Jason describes himself as "a young man dealing with God, interested in the creation of a site aimed at young Anglicans because a site like this is a good way to hear what people my age and others have to say when it comes to religion and other related issues."

JASON ANTONIO

Throwing his bag onto his bed, Jerry slid into the chair at his desk and fired up his computer. He was anxious to get online and visit this new website he'd heard someone at school talking about. Apparently this site was geared toward bringing together Anglican kids from all across the country, giving them a place to meet and talk, share stories and ideas.

Jerry was curious to see what this was all about. He'd had to move to a small prairie town from the big city, and was finding it somewhat hard to make the transition. Moving was one thing, but being shy and trying to make friends at his new school was another story altogether. Jerry thought, his fingers flying over the keyboard. What was it called; something about 'generation'? He 'googled' the word and a few seconds later, the website, "generation.anglican.ca" was loaded, and Jerry began to surf through the site, stopping to read things along the way. The more he read, and the further he moved into the site, the more excited he became, the more broad his smile got.

The young teen had found a place that spoke to him, that made him want to come back again and add something himself. These were people he could connect with, who had the same questions and issues he was experiencing, about God, religion and life.

Generation: Young Canadian Anglicans is

a new website for young people in the Anglican Church. From Paradise, Newfoundland to Leader, Saskatchewan to Hope, British Columbia, youth are invited to check out this site, a place where ideas, stories, questions, answers, advice and friendly conversations abound about God, life, what it means to be Anglican, and even the difficulties at a new school. Through forums, blogs, polls, a question of the week, reflections on scripture, and other useful and interesting things for youth, Generation is intended to give a voice to the youth in the Anglican Church, to allow them to seek out answers to their questions, to provide an opportunity to connect with other young Anglicans across the country.

Find out about events - local and national. Read the Primate's blog. Vote in a poll each week. Ask that question you never thought you could ask. Read what youth are doing, thinking and talking about across the country and right next door. Find resources for youth ministry. Post your own ideas. Generation is a meeting place for young Anglicans to gather. This is not a site where adults write the stuff they think kids will like - this is a totally interactive site where you create the content. For Jerry, he was able to find some answers to some of his questions, and was even able to make friends with someone on the other side of the country. See what Jerry found and hundreds of other youth across the country will find at www.generation.anglican.ca.

From vision to reality: The creation of Generation, our national Anglican youth website

JUDY STEERS
NATIONAL COORDINATOR OF YOUTH INITIATIVES

In 2004, the Primate shared a vision of creating some kind of web-based connection point for Anglican youth and young adults across the country. That idea spawned a small pilot project called Anglican Young People Online.

Many ideas and options were explored over the year following. How would the site be structured? Who would use it? What kind of information and features would be attractive and helpful in fostering on-line community? There was no money in the budget to support a significant initiative, but the vision was strong and a number of staff and volunteers were committed to seeing this become a reality.

Turning vision into reality

In the fall of 2005 two sources of funding became available - from a fundraising dinner hosted by the Primate and a grant from Ecclesiastical Insurance based in the UK. This provided the financial resources to hire the author of this article as a project coordinator and engage a web design company with the right experience - the Dunham Group of Hamilton - to turn the vision into reality.

We also invited three youth and young adults from across the country to help in the design and content phase. Their input was invaluable to helping create the site with the right 'look' and the right features. One of these young adults, a journalism student, wrote a companion article to this one about the site.

In May 2006 the Anglican Church of Canada launched the national youth website, called Generation (www.generation.anglican.ca). The name was inspired by three things: The idea of youth as a unique and emerging generation, the generation (as a verb) of ideas and connections through the site and thirdly, that youth do not exist in isolation in the faith community, but rather are integral members of a community that spans 'generation to generation', in the words from the doxology.

Audience is young Anglicans

The site uses a state-of-the-art user interface called a Content Management System, whereby registered users of the site can write content, contribute to the site, respond to any

number of content features and send in their own creative submissions of photos, artwork, poems and more.

The intended audience for the site is young Anglicans between 14 and 25, but we are sure that many youth leaders, clergy, lay people in youth ministry etc will register as users as well.

Many adults have asked about site security. The site is monitored, there are no 'live' conversations (eg. chat rooms), all users must be registered and - a unique feature to the CMS system - every post/entry/comment from a particular user can be viewed at the click of a button.

Carefully monitored

This has a positive benefit between users - if for example I want to

check out what my friend Joe from Toronto has written anywhere on the site, I click on his username when he is on and can see a list of all his various comments and contributions he has written. In the same way, the system administrator can peruse the comments and, if anything suspicious or irregular appears, or is reported by another user, the offending user can be investigated or blocked.

Because some of the content is generated by the users, we expect that the site will continue to grow over time. There are also links to resources, opportunities for youth, ways to connect with people in youth ministry across the country and more. Come and see the site, and become part of Generation.

Cool faith in the summertime

CHRISTYN PERKONS
YOUTH & FAMILY MINISTRIES

Summertime is here, and many of us will be away from our church home for several Sundays over the next few months. How do we manage without our faith communities over the summer holidays?

Visiting other churches

First of all, holidays provide a great excuse to take the family to another church. Visit the Anglican churches near your cottage, hotel or campground; check the local phonebook or the diocesan websites listed at www.anglican.ca/about/diocese to find a parish in the diocese you're visiting.

Another option: visit churches of other denominations, and then chat with your family members about the experience. Explore what was the same or similar to your home parish and what the differences were; talk about what you liked and what wasn't as appealing. Consider if your experience of God was any different. And save the bulletins to share with your home parish; it's always interesting for rectors and church secretaries to see how things are done elsewhere.

Christian values DVDs

You may choose not to attend church or you may be looking for other ways of exploring God's world and affirming your faith while vacationing. You can use travel time in the car to sing faith-oriented songs; don't know any, you say - well, check out the DVDs at your local Christian bookstore. You'll find a whole section of children's music; much of which is catchy and engaging.

Most stores offer the opportunity to listen before you buy so take the kids and let them pick their favourites. A wide array of music for teenagers and adults, much of which is appealing to younger ones, is also available. Again, listen before you buy to ensure that you like the style of music and you're comfortable with the theology or beliefs expressed by the musicians. Should you travel with a DVD player running in the car, you can also find many children's DVDs the contents of which are Christian-oriented or reflect Christian values.

Christian bookstores are also great sources for holiday-friendly books; some geared specifically towards travelling with children, and others focused on crafts, games and other activities. Storybooks that retell Bible stories or highlight Christian

values will appeal to many families, and are great springboards for family discussions. If your vacation destination has internet access or you're looking from home, check out www.childrensministry.com or explore the children's activities that a romp with Google will elicit.

Being creative

Another resource for rainy days, long car trips or end-of-the-summer-blahs is the Summer Resource Package from the Children and Family Ministry office. This free package includes colouring pages, paper activities, games, cooking projects and crafts. If you would like a copy for your family, please contact Christyn Perkons at 905 527-1316 (ext. 460) or christyn.perkons@niagara.anglican.ca with your name and mailing address.

You can also borrow books, CDs, DVDs and games (e.g. Outburst-the Bible Edition, Little Angels & the Fruits of the Spirit, Jonah and the Overboard Adventure, and What Would Jesus Do?) for three week periods from the Children and Family Ministry office; just contact Christyn to let her know what kind of resource you're looking for.

Thinking outside the box

Something else to consider - devoting some family time to creating your own prayers; have your children write family graces; produce an evening worship for your own family or share your evening worship at the campground or with other cottagers. You might want to craft prayers to say with your children as you wake them in the cool of a summer morning. Or encourage the family to rise really early and go for a "thanksgiving" walk as the birds greet the dawn of a new day. Switch that around and be thankful sojourners under the stars and the moon. Not going to church on Sunday; ask the children to lead the family in worship!

You get the idea; think outside the box - use the gifts of wherever you're holidaying as an opportunity to explore the offerings of the Creator, and give thanks. However your family lives out your faith this summer; remember to talk to each other about God, and how you each observe God's love working in your lives. Recognizing the God moments, affirming God at work in your family's life, and giving thanks will turn your family's vacation into a time of re-creation!

2006 Youth Synod



Voting from the Youth Synod floor.

Discovering the stillness

LINDA MOORE
CENTRE FOR LEADERSHIP & HUMAN VALUES

Imagine living in moments where there is nothing to 'do' and no where to go. Imagine stringing those moments together. Imagine a whole day! Imagine being able to sit still for an hour in a favourite spot. Imagine a mind peaceful and quiet with no thoughts invading to upset the silence. Just imagine! For some this concept fills us with desire and envy and for others it is an unfulfilled dream. For some it is a state of bliss and for others the mere thought brings terror. Whatever our response to the idea, discovering and being in stillness is an integral part of a meaningful, spiritual life. So why do so few of us intimately know this state of 'being'?

Have you ever contemplated how often we hear or say: "I am so busy?" "Are you busy?" "Sorry, I have no time, I am really busy!" In Girl Guides and Boy Scouts we are given merit badges for achievement. I feel sometimes as though we are all trying to achieve a merit badge of 'busy-ness'. Conversations sound like competitions to determine who can outdo one another by having the most on their plate on any given day or week! We have come to believe that 'clock time' controls our every moment.

Folks, there is a pandemic of 'busy-ness' in our world and we need to pay attention to it. It has invaded every part of our lives. It is actually a symptom of something far deeper. Beyond paying attention to this 'dis-ease', we need to rediscover the soothing balm of 'being in stillness'.

When we repeatedly use the term "busy" in our dialogue, consciously and unconsciously, we are reinforcing the pattern. The pattern suggests that we have no control over our lives. That is simply not true. We are given the opportunity to make small and large choices hundreds of times in a day. In truth, we choose when to get up, what to eat, and how to spend our days. We can choose to speed up our world or slow it down. We have the choice and we are in control of our lives. We have simply bought hook line and sinker the myth, the illusion that we are not. When we give away our choice we become a victim of our lives. We actually believe that our lives are run by other people and our self imposed agendas. We become disenfranchised from ourselves. When we are trapped in the illusion we no longer see

the choice. There is only one antidote. Stop. Stand still. Seek the silence.

In order to stop we need to see what drives us to be on the go constantly. What myths about time and activity do we hold within us?

We need to examine our choices and what motivates us. The truth is we need to 'wake up' and become fully conscious of all that is around us. We need to pay attention to what really matters to us. We need to learn what is most important to us. We need to reconnect with ourselves, others and our universe. In that discovery we may find that we have been busy with activities for so long that we have simply forgotten how to be still. We may discover that being alone with ourselves and our thoughts is deeply uncomfortable. Whatever the conclusion, it presents all the more reason why being still is so vital in our lives and why it has been the practice of many wise and sage individuals since the beginning of recorded time.

The very act of slowing down permits us to pay far more attention to what is happening around us. There is a great richness of life in each moment. Being still offers the opportunity to receive these gifts. When my son was seven he asked me to stop working. He said he felt lonely and missed me. He said even though I lived in the house I was a 'shadow'. What a profound statement! His words broke my heart. I had been so caught up in the 'busy-ness' of my life that I had been ignoring the most precious person in my world. Even though I was a single mom supporting us both, I met his heartfelt request and committed to taking the year off. Not in my wildest dreams did I see how we would live financially nor how our days would be filled. The year was magic. We thrived. During that time I slowed down and discovered the stillness. Over the years I have lost and regained the appreciation of being in stillness many times. No one said it was easy! Now it is part of my daily life and the magic continues.

For the health and well-being of ourselves, our families and the children who come after us, let each of us rip off the 'busy-ness' badge. Starting with a few moments each day, let each of us explore the stillness until we find our way into it and there shall we find our rejuvenation. There shall we find our peace and meaning. There shall we meet ourselves. There shall we know our true magnificence.



Linda Moore

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



Please support St. Matthew's House Camp Fund
for disadvantaged kids.

With your help St. Matthew's House hopes to send at least 75 children who face daily challenges of living in poverty to camp this summer. The average cost is approximately \$325. per child. Individuals, parishes, groups and organizations can make summer camp a reality for kids whose families cannot afford camp fees. Campers' families contribute what they can. If you wish to help sponsor a child,

please send your donation to:

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

Every donation is greatly appreciated.

Thank you for reaching out and making a difference in a child's life.

Tax receipts will be issued for donations of \$10 or more.

 St. Matthew's House
Helping People Most in Need Across Hamilton

In diversity we find truth Getting to know you

Ian Dingwall
 RETIRED ARCHDEACON - ST CHRISTOPHER'S, BURLINGTON

These are two different translations of verse 1, chapter 1, of the *Epistle to the Hebrews*:

1. "God, who at sundry times and in divers manners spake in time past..." (King James Version).

2. "Long ago God spoke to our ancestors in many and various ways..." (New Revised Standard Version).

The author declares his belief that God spoke in times past in many different ways and, in subsequent verses, he affirms his belief that the same divine Word has spoken in a unique way through the person Jesus of Nazareth. It seems to me that it is important to note that this latter declaration (i.e. that God has spoken directly to us in Christ) does not diminish the truth of the former words that God has, does and will speak in divers and various ways. Rather it enhances and celebrates that divine word.

Many ways of experiencing God's love God 'spoke' or 'speaks' and that divine voice creates all the Beauty and Diversity of Creation.

God the Redeemer speaks and that same divine voice shows itself as the redeeming power of God in the universe.

This creative, redemptive Love is to be found and experienced by all sorts of different people in an assortment of ways. No one person, no one theology, no one church has all the truth. But we all are seeking that Truth in the diversity of our own lives as we live them now.

So why do we behave as if Creation is a monochrome or one-sided reality? I have a friend whose surname is Divers. His name helps me to better understand this truth of God's diversity. John, naturally, is simply one person but he does have a diverse personality, not only in his name but by his very

nature. As do we all. In truth each one of us is a very complex and varied entity.

Why then do we need so often to present the view that we all ought to be the same? Creation is diverse: nature, human beings and all. Creation is a mosaic. And what a colourful, many-faceted creation it is.



Ian Dingwall

Diversity is the nature of everything

Would it not be a tragic fault if, when we looked at a garden, all was of the same colour and form? No tulips, or peonies or roses or dandelions but just "one bland sort of flower." Would it not be equally tragic if we human beings were all alike in every detail? Clones of each other.

Diversity is not only a good thing, it is absolutely the nature of everything.

We need to rejoice and worship the God who creates everything with diversity and enthusiasm. There is tremendous diversity out there. And saying this does not claim that each opinion or belief has the same ring of truth and authenticity. It is, though, to suggest that we all need to be humble before the Mystery of God and be prepared to listen and hear what others believe as we journey towards Truth.

Inclusiveness is an embracing virtue

I believe that God reveals himself (herself) as Unity in Diversity. What else is the doctrine of Trinity? We need not agree with everything that is being spoken to us but we can listen and try to appreciate different points of view. The Church of God is not an exclusive Club for like-minded people but, on the contrary, is the Family of Faith that sees Inclusiveness as an all-embracing virtue to which we aspire, pray for and work towards.

My attraction to Anglicanism is shaped by belief in diversity and I pray for that quality of community always to be present in what say, think, believe and do.

The Reverend Canon Dr. Robert Wright, Rector at St. Mark's Church, Niagara-on-the-Lake

FRAN DARLINGTON
 INTERIM PRIEST, CHURCH OF THE RESURRECTION

Spirituality in Niagara's summer town. Perhaps the Diocese of Niagara is not widely recognised as a summer destination, but from May to October each year, the town of Niagara-on-the-Lake becomes a bustling tourist centre, crowded with people attracted by superb presentations at the Shaw Festival, intriguing shops, many wineries or simply the beauty of the area.

Planted calmly between Lake Ontario and a charming park, St. Mark's Anglican Church becomes itself a focus of the Arts as well as a house of worship welcoming people not only to explore its historic tradition but also to enjoy special performances, lectures and regular liturgies (8:30 and 10:30 am September through June, and 9:30 am in July and August). The Rector of St. Mark's, the Reverend Canon Dr. Robert Wright, is a committed supporter of the Arts, and also an occasional participant.

Preferring to be called Bob, he explains, "I tend to be involved in the community rather than the Diocese... to put a lot of energy into (that.) As a Canon of the Cathedral, I'll preach at Evensong, do those things, but I prefer to bloom where I'm planted." He adds, "Looking at the world through the eyes of the Church (makes it) too small. Life is bigger than this."

Bloom he does, as well as opening opportunities for people to bloom and to learn through workshops with such people as Christopher Newton (the former Director of the Shaw Festival and a close neighbour), Kelly Walker (a professional musician and Anglican priest) and Alexandra Caverly-Lowery (a former member of the National Ballet of Canada, professor of dance at York University, creator of liturgical dance, and

counsellor). For example, Christopher Newton read from Shakespeare's work to encourage pronunciation for those who proclaim the Gospel. A deeply spiritual person, Alexandra Caverly-Lowery encourages "dialogue between the faith community and the arts community. The language is a little different, but it all comes from the source of all creation."

Questions, answers, and opportunities

Unlike most Anglican parishes, especially in summer, St. Mark's attendance remains constant, even increasing occasionally. Bob explains, "Tourists come for cultural, historical and intellectual reasons. Aligned with the Niagara Historical Society, St. Mark's has a summer student, funded by a government grant, who comes to be archivist and tour guide, keeping the Church open each day."

Bob chuckles, "The questions are mostly historical, including 'is this still a Church?'" His reply: "It's good of you to ask. We're rooted in our history, but not defined by it." (For those who know about such things, St. Mark's looks, feels and even smells like a church!)

The Parish Archives Committee meets weekly, cataloguing and answering inquiries about baptisms and burials at the Church for over two hundred years. Bob explains, "That's just one aspect of the whole historical dimension... (This is) the oldest cemetery and library in Ontario. That engages people. They want to see the books, the cemetery, where the British and Americans fought. It feels historic!"

For "the cultural/intellectual contingent who come for the Shaw," St. Mark's enrich-

Continued on Page 18

Churches preach gospel in rich variety of ways

ALAN L. HAYES
 THE ITINERANT CHURCHGOER

The sermon that's preached on a Sunday morning is hugely important. It can help us grow in our knowledge and love of God or it can mislead us and leave us with the blahs. It can inspire the visitors among us to come back for more or it can turn them off church for a long time.

In my itinerating around the diocese of Niagara, I've discovered a great variety of approaches. And that's good. People who maybe won't be touched by one preaching style will be touched by another.

Maybe surprisingly, some of the most memorable sermons I've heard have come from lay members of the congregation who were guest-preaching. They were speaking out of their own experience of Christ.

Preaching from personal experience

Going back a while (because I've been on the road several years now), I remember Henriette Thompson at St. George's, Georgetown. She spoke as a member of that parish, but she's also a staff person for World Vision, and she

had just come back from a ministry with AIDS victims in Africa.

In that kind of ministry, you've got to ask sometimes, "Why does God let this happen?" Ms. Thompson tackled that question discerningly and articulately in the context of the Scriptures assigned for the day. It was quite moving.

At St. Alban's, Glen Williams, a layperson named John Day shared with the congregation a kind of spiritual darkness that troubled him after an

anniversary of the September 11, 2001, terrorist attack. And he talked about how through reading and prayer and retreat, he experienced healing grace. There was hope and good news in that, which is exactly what you want in a sermon.

More recently I heard a lay reader named Nancy McBride at St. Paul's, Caledonia, speak about a part of her Christian journey where the gospel of Christ, the fellowship of the church, and God's calling to service, kind of crystallized for her. She has been a member of St. Paul's for many years, but this was the first time she had shared her story publicly, and I felt really privileged to be there for that.

Now, obviously you wouldn't want the rector to preach that kind of sermon every week. You'd get tired of hearing all the time about her or his particular religious experiences. But it's tremendously uplifting to hear a personal testimony on occasion from a fellow church member.

Personally, I get a lot out of sermons that really focus on God's loving grace as evidenced in Scripture and experienced in Christian life. I still have good memories of such sermons at St. Barnabas, St. Catharines, and another by a guest preacher from Trinity College at St. James the Apostle, Guelph.

Lectio Continua

What do people preach on? In the 1970s it became common for preachers to focus on the lectionary readings for the day. This was a big improvement over the time before that, when preachers often didn't bother with Scripture at all. But there are two big problems with lectionary preaching. One is that our Sunday lectionary covers only a small fraction of Scripture. The other is that the readings skip around Scripture a lot, and you don't get a sense of individual books and their narrative development.

The practice in the early Church, and also in the original Anglican prayer books as de-

signed by Thomas Cranmer, was lectio continua, where you preach a series on an individual book. I came across that when I visited St. George's, Lowville. The preacher was doing a series on the psalms. Good for him.

You sure wouldn't want a committee report every week, but it's not at all a bad idea on the one Sunday of the year when the vestry meets. I happened to be at St. John's, Dalhousie, on their vestry Sunday this year, and I learned a heck of a lot about how the Holy Spirit was working in that congregation from the rector's report to vestry, which he gave us in place of the sermon. As a visitor, I got an immediate sense of the energy, faithfulness, mission, and ministry of this appealing congregation.

And I mentioned quite recently, but it's worth mentioning again, that when I visited St. Thomas, St. Catharines, their St. Thomas Players put on a really fine chancel drama that very definitely brought the gospel home to us in a very effective way.

Moralizing preaching

Now, I'm going to mention a pet peeve I have about preaching. I really don't like moralizing preaching. And I hear that a lot more often than I like.

What I mean is that the preacher tells me that I should be more (or less) open-minded, more (or less) self-caring, more (or less) supportive of gay sexuality, more (or less) traditional in my theological views, more (or less) concerned with my piety. Or that I should be more loving, more forgiving, more open to being forgiven, more generous, more committed to doing God's work in the world, and, in general, more adequate in my discipleship.

The God I hear about on these occasions is like a man who comes home and says, "Happy birthday, honey! I've got a present for you here somewhere... but, good grief, haven't you done the dishes yet? And the beds aren't made? And the dog isn't fed?" And this isn't the bridegroom I read about in Scripture, who looks past all our blemishes, and says, "How beautiful you are, my love, how very beautiful!"

But, to be fair, probably even the occasional moralizing sermon should be part of the variety of preaching we hear. Sometimes we do need to be seriously confronted about our inclination to self-justification.

Thanks be to God for the gospel, and for the variety of ways in which our faithful pastors and lay folk bring it home to us week by week in our common worship.



Alan L. Hayes

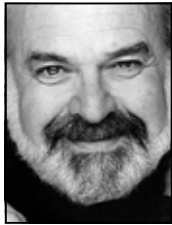
Summertime, and the livin' is easy

KELLY WALKER
AUTHOR, SINGER/SONGWRITER
AND RETREAT LEADER

The only way many of us survive life in the northern hemisphere is to learn to dance with the seasons.

We become almost a different people in each season - hopeful in the spring, gregarious in the summer, melancholy in the autumn and cooing in the winter.

Each time has a tremendous influence on who we are as a people. It is compelling that the seasons of the Christian year follow similar patterns. We are fortunate that we live a model of faith in the catholic tradi-



Kelly Walker

tion that proposes the mystery of Jesus of Nazareth as the principal first story under which we live our stories. And, in our country the weather supports that story.

But summer. Summer is the quintessential time of imagination in Canada; a time when, traditionally, we even deck our churches in green - vestments, flowers, fresh new beginnings. And in our lives there is an opportunity for us to embrace a time of refreshment and openness. We throw open the windows, light the barbecues, dust off the tables and chairs that have been tucked away for the winter. We dig in the gardens, plant seeds, welcome the spring flowers, the leaves on the trees and the new found sunshine. We don colourful clothing, even shed much of it and become a new race.

How can we venture into a time of imagination and refreshment this summer? Today my friend Mike dropped by. We had not planned it. He dropped by. We Canadians are not great at that. Fortunately, as it was a summery day, I had decided to just work around the property. Rather than throw out the old plastic deck chairs, I had decided to paint them with that new nylon paint that sticks to plastic. They looked fresh. When Mike arrived unannounced, I had finished two. They had dried by the time we had greeted each other, made some coffee and sought a sunny place to sit and begin to catch up. The rest of the chairs could wait. A friend had arrived. I was able to welcome him and give him a place in my day. He had risked finding me there and I was so happy to be able to be free for him.

It was a different rhythm than what we would have experienced in December. We sat, took off our shirts, leisurely drank our coffee and then began to walk on the country roads that surround our home. We paid attention to the sounds, the breeze, the insects, the birds. We recalled memories of our youth when we hunted tadpoles and butterflies. We found great joy in the time and the place. It was a gift. It was 'easy'.

Summertime can be a time

when that is permitted. Not the usual schedule. Time to be. So many of us become human doings during much of the year. The summer can be a time of intentional freedom. As we shed our winter clothing, the summer months invite us to shed our winter cladding. It is a time to experiment with living new life.

Why not try something you've never done (paint, sail, sky-dive, travel)? Our province is full of imaginative workshops: Elderhostel, art workshops in every county, acting workshops, gardening groups, cycling groups, hiking groups ad infinitum. Why not enjoy our Ontario festivals? Stratford, Niagara on the Lake, Blyth, Dryden. Almost every community I know has summer concerts, suppers, strawberry festivals. Explore our towns. What a great time to get up on Saturday morning and head out to the market. It is an experience like no other as the farmers bring everything from produce to flowers to your table. What a great place to meet the neighbours. In our community, the dump is the place to be. Conversation happens because there is time. We all cast off the old and prepare for the new.

Explore the province. Go to the fairs in your communities. People put on a new face there. It is only in the Protestant countries that we don't have Mardi Gras where we can explore our other faces. Dare paint your face like the kids do. We need fairs for that. You might be somebody you haven't met yet.

We have wonderful beaches. As a boy I spent every summer at Southampton or Port Elgin. It has been years since I've been there. This year I will go. Play in the water. You're not too old. Splash. Swim. Float. Re-explore some of the magical haunts of your youth. Introduce them to your family. Enliven your story by sharing it with others.

This is an exceptional time to read novels, get new ideas, reflect, daydream, let the muses talk to you. You are much bigger than you imagine you are. The winters of our life often shrink us. The summers are for growth, expansiveness and exploration.

As the words from *Cabaret* invite us to "put down the knitting, the book and the broom, time for a holiday..." take one. Make one. Once you were darkness, once you were lost in the shadows. Once you were darkness, now you are Children of light.

Enter into a time of deepest imagination. You can be everything God has dreamed you to be. Or you can just stay stuck. The weather, the tradition of 'holiday' that we all share in the summertime can help us to be holy. Don't let another summer go by without really getting into it. And have one for me, eh!



ROBERT MORROW
ST. JAMES, DUNDAS

The number of deacons in the Diocese of Niagara effectively doubled on May 3 when seven new members were ordained into the Vocational Diaconate. In his homily, Deputy Director of Deacons, The Reverend William Phipps, encouraged the newly ordained to look for new ways to minister their respective parishes... He noted that a key element in the role of Deacon is the interaction with the community; this is much in line with the new thrusts of evangelism in the diocese.

As Deacons, Reverend Phipps noted, "you will take out to the community, and bring the community in to your parish." He also encouraged the deacons to take risks in seeking justice for others and to serve the church and the world. On a lighter (but perhaps serious, too) note, he hoped that the newly ordained

would take on new and challenging roles that would keep their bishop asking "What are those deacons up to?" This is probably in response to a portion of the presentation of the candidates which stressed that the candidates "obey your bishop and other ministers who have authority over you and your work."

The service of ordination and choral eucharist, conducted by the Right Reverend D. Ralph Spence, Bishop of Niagara, was held at Christ's Church Cathedral in Hamilton and was a joyous occasion. It was witnessed by a large gathering from many parishes throughout the diocese and supported by the wonderful work of a massed choir and the parishioners of the Cathedral.

The new deacons are (from left): Robert George Roi, Gordon Keith Pidduck, Susan Jeanne Sanders, Jean Margaret Ruttan-Yates, Christine Marie Priestman, George Alexander Henry, Richard Ernest Beau-doin, and Gordon Keith Pidduck.

Is perception the reality?

MICHAEL PATTERSON
DIRECTOR OF EVANGELISM

We face a great conundrum as a Church. That is, understanding that the essence of our Anglican heritage, our historic traditions, our worship and the polity of 'how we have always done things' is no longer relevant to a large proportion of the population. We shake our heads and wonder what has happened; we are anxious to 'do something' to make it better. But we are often at a loss to know what it is we need to do.

Environics research discovered that 77% of 30 to 45 year olds perceive the church culture as judgmental, prone to cliques, full of politics, irrelevant and intimidating (which is often reinforced by our buildings). To most of this generation, religion is understood as all about being told how to live and what to believe. In essence, we have an image problem.

What is extremely worrisome is that many within the Church are not even aware, or at least tend to ignore, how we are perceived by secular society.

We cannot make assumptions

The challenge for us will be learning to honour and enhance our worship and traditions while at the same time welcoming, educating and accepting those who seek to find a faith community but have no memory or awareness of the Anglican culture. We cannot assume (and we Anglicans do it all the time) that when people cross the threshold of our churches they will understand the 'culture' of our Anglican ethos; i.e. where to sit, what to say, what

book to use, how to 'read' a bulletin, where the washrooms are, the place and role of children etc. The general attitude amongst us often seems to be that 'I get it, so you should too'. It is not that we do not care; it is that we are just not aware that this is the attitude we project.

We are faced with another great challenge and that is recognizing that many of our churches project themselves as though they were a special type of elitist club. Within such a community are the associated norms, values and 'rules' of membership, most of which are unspoken, unwritten and subconscious. I refer to these Anglican parishes as 'cultural Anglican' communities. The pervasive colonial essence of the Church of England in Canada from a bygone era still informs our church at a very deep level and that presents enormous challenges for us in an increasingly multicultural society. Do we remain that 'stuffy' English Church? Do you have a dress code? Might someone be excluded by virtue of their ethnicity, age, marital status, theological position, sexual orientation or social standing?

Correcting the perception

As one of those 77 percent put it, "Unless you buy into that culture, unless you tow the party line, there is no room for two way dialogue, no conversation, no open questioning. There seems to be no place for divergent opinions!" We may kick and scream to say, "That is not who we are!" But the reality is that perception is reality!

Is this who we are? Is this the

image we want to portray? Of course it is not. So we have to work at correcting the perception. We need to strive to be a church that continues to honour our rich heritage and traditions- doing whatever we do with excellence, be it worship, preaching, music or programming. But we must also;

- Learn to be open to change- take risks and be radical Have your greeters stand in the parking lot!
- offer new ways to understand faith.
- get objective, external, truthful feedback about your church.
- encourage questioning and debate- agree to disagree if necessary.
- Respect the diversity of lifestyles and talk about it!
- Pay less attention to programs and pay more attention to assisting people in developing relationships.
- Help make faith turn into action! Meet a need in your neighbourhood; a breakfast club and after-care program, a food bank.
- Stop fighting amongst ourselves. Until such time as we can live with the diversity that exists within our Church, we will never be perceived as a community of compassion, inclusion, and acceptance.

When people begin to learn of the radical ways in which the Church is seeking to listen and respond to the emerging and immediate needs of society, it will not be long before the perceptions begin to change. They will then begin to see and experience a gospel community of love, forgiveness, hope, peace and justice. It will be then and only then that the lost generations will choose to give us a chance to be the Body of Christ in the world.

EDITORIALS

The future of our newspaper

CHRISTOPHER M. GRABIEC
EDITOR

The face and content of the Niagara Anglican is dramatically changing and will continue to do so into the future. The days of reporting irrelevant and ancient news are over. You may notice that we have had a whole group of writers who are calling us to reflect on issues that perhaps we never reflected on before. Many of our parishes are now submitting news that points to the future, inviting folks to join them in their journeys. Hence, this month we are talking about vacation bible schools which are coming up rather than reporting on them after they happened.

We are going to work very hard at making the newspaper attractive to our young people. They are the future of our church and their voices need to be heard. We've only scraped the surface on this. We created a section called young and prophetic - now we need the young folks to continue to journey with us to exercise their prophetic roles! The next few months, we hope will reveal new directions.

The articles that we print may not please everyone all of the time. We know that we pushed a lot of buttons last April when we printed Tim Smart's article, called *Carnal Love*. Never has the adrenaline flowed so heavily in our diocese. We received hundreds of disapproving letters. We also received a good number of 'approving' letters. How sad though, that so many people either threatened to or did cancel their subscriptions to the paper over one article. We can't promise to please everyone all of the time, we can only promise to do the best job of helping our church to think through issues as they unfold.

The September issue will centre on 'belonging'. Belonging to this church of ours

has many implications. We need to ask whether or not we have anything worth belonging to. When we discover what that is (because there truly is something), then we need to know how to invite people to join us in our journey. Hopefully our writers will help us with this. The October issue is going to be pre-synod. There are lots of things to think about when it comes to synod. Is our synod truly sacred to us anymore? Do we really believe that God's spirit can work at synod? Should we treat it like some political convention? Can synod really move us to conversion and change and understanding God's will in a relevant manner?

If you're a senior in our church, don't think that we'll leave you out. You are our church today and possess a huge amount of wisdom. But, please don't think that we shouldn't challenge you. We need to challenge everyone out of our comfortable pews before they become empty. We've been the church of the establishment in our history - well that's over. The establishment doesn't need a church that supports them - they need a church that challenges them as much as it challenges any other sector of society. We are challenged by our baptism and by our ongoing participation at God's table to be God's eyes and ears and spokespersons in society. Sitting on the fence doesn't work.

The newspaper cannot tell anyone what to do or what to believe - we can only present the viewpoints and ask our readers to think them through as individuals and as parish communities. You won't like all of what we say, but we hope that it will stimulate discussion and true life in our diocese. We also hope that it will lead to growth in the spirit and in numbers!

Making a Difference in our world

PETER SWIRE, O.N.
FINANCIAL ADVISORY COMMITTEE

Every Saturday morning without fail I sit down with a cup of coffee and read the Hamilton Spectator. On the last Saturday in Lent, there was a marvellous Good News story! A front page story! And it was an Anglican story! In the age of where professing a faith almost makes you a social outcast we see where Anglicans do make a difference outside of our aging stained glass adorned structures.

For those who live outside of the Hamilton area or for those who missed the article, it was a marvellous story of how our Cathedral addressed the needs of hungry school children by offering a breakfast program. This well written article complete with two photographs tells a story of how the clergy, lay leadership, volunteers, local schools and concerned citizens banded together to deal with a pressing issue.

It can be said that the measure of a great civilization is not tallied by its tons of hoarded gold or the number of soldiers it has amassed in battle but by how it deals with the less fortunate in their domains. Perhaps the Gospel says it more clearly "whatsoever you do for the least of my children you do it for me." Clearly our Cathedral like many of our parishes is doing just that. On this particular Saturday, over one hundred thousand persons read how as Anglicans we made some difference.

For me, it begs the question of what other parishes do. Parish leaders can tell you of the rooms that are provided gratis or for a nominal sum for other charitable bodies yet we do

not know how many people are affected by our actions. Do we know how many homeless are sheltered on a cold winter's night in our churches or the tons of food we collect and deliver to St. Matthew's House and other food banks? It never seems to make it in the Vestry reports. Do we know how many people avail themselves of a quite respite for Moms and

Tots or meeting places for those struggling with addictions?

By extension, what does the person sitting next to you in the pew do outside of the hour on Sunday morning to live out Christ's words?

How many of our parishioners live out part of our mission by teaching a child to read or play T-ball for that matter? How many take meals to shut-ins or drive people totally unconnected

with the church for their cancer treatments? How much time is spent volunteering on civic boards or in hospitals? How many spend their non Sunday time helping out at a local museum or the Botanical Gardens?

Perhaps this may be a good time as any to do an inventory of how Anglicans reach out to the world especially to those who may never darken our doors. It would not surprise me in the slightest if Anglicans in Niagara volunteer over one million hours per year to activities other than our church. Imagine the amazement to ourselves and the community to learn how we help the less fortunate. This is not a question of boasting or pride but rather answering the question, "are we as Anglicans relevant in these times?" Yes, it may be time to let people know we are part of the community and we do make a difference!



Peter Swire

Niagara Anglican

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

Editor

Christopher Grabiec
905 312-8444 (ext. 101)
newspaper@niagara.anglican.ca

Advertising

Ted Manning
905 680-0615
advertising@niagara.anglican.ca

Layout: Kayn Leduc

Proofreading: Bryan Stopps

Mailing Address

Cathedral Place
252 James St North
Hamilton, ON. L8R 2L3

Circulation: 16,175

Subscriptions: \$15 per year

Deadlines for Submissions

September 2006: Aug 1
October 2006: Sept 1
November 2006: Oct 2

Publishers Advisory Board

Pam Claridge: 519 941-6804
John Janisse: 905 312-8444 (ext. 102)
Geoffrey Purdell-Lewis: 905 628-4176
Canon Charles Stirling: 905 383-1088
Carol Summers: 905 772-5641

Let Your Voice be Heard

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

An open letter: To the people of St. Swithin's in the Swamp

I must express my concerns with recent developments in our parish. We have long been concerned about declining numbers in our congregation, especially how this affects our ability to support our parish structure - such things as repairs to an aging building, paying our staff, our diocesan 'apportionment', our insurance, and clearing the bank overdraft accumulated each summer.

Lost for words

In spite of the concern that has been expressed in parish council for the past thirty years, all we have been able to do is to wish that more people would enter our doors. To this end we have dreamed up some abortive schemes which have failed to work. Some of our devoted parishioners have given selflessly of their time and talents in organizing rummage and bake sales. We have recently been approaching local businesses for donations to our penny sales and draws; do we ever ask them how the church can be of service to them? The trouble is that, if we asked them, they would probably be lost for words.

The problem is that we have always expected others to come to us; have we ever thought of going to them? People come to our varied sales and we hope to make money from their pockets. Do we ever ask them why they came? Do we ever consider what worries their minds? Do we ever ask them what is bugging them? We live in a troubled world; so did Jesus. He went to where the troubled people were and ministered to them there. They recognised His ability to help them and gladly flocked to hear Him. When

they needed it, He fed them. When they were sick, He tended them, whether it was a sickness of mind or body, and He didn't ask them if they had been to the synagogue the previous Sabbath.

Serving all in the community

During March and April Archdeacon Marion Vincett has been recalling her experiences during her sabbatical in England. She visited parishes in what was the industrial heartland of England. Quoting a book, *Mission Shaped Church*, she reminds us that we live in the post-Christian era, and asks three pointed questions relevant to a "society which is hungry for meaning but resistant to institutions." She reports that some parishes have had to accept "the kind of changes from which there is no turning back" - such changes as have required them to "forfeit their exclusive ownership of the land and buildings."

In the April issue she continues by illustrating that "successful programs were inspired after careful research within the local community..." that "parish" means all of the life of that given place, or of that culture." She writes of a Church Army as if it had never been heard of in Canada. A visit to St. Peter's Church in Hamilton would reveal that the Church Army has been - and still is - active in Canada.

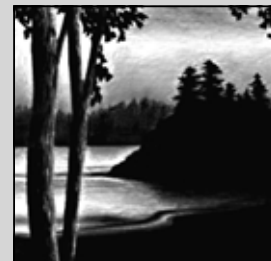
If St. Swithin's-in-the-Swamp is not to sink further into the mire in which it is already engulfed, it had better become involved in serving all of the life in its community.

Yours faithfully,
A desperately concerned parishioner
(a.k.a. Susan Huxford-Westall, O.N.)

An Interesting Read

DOROTHY DINGWALL
ST. CHRISTOPHER'S PARISH, BURLINGTON

It was interesting to read in the last *Niagara Anglican* about Habitat for Humanity. I can add to that story with one told to me by a man who worked alongside former US President Jimmy Carter on a Habitat building project. They were assigned to work with cement. The worksite was in Mexico or Latin America. At night all the workers, including Mr. and Mrs. Carter, slept in tents in the stifling heat. When Mr. Carter left his tent in the night to use the toilet, he was accompanied by his Secret Service bodyguard, who emerged from an air-conditioned trailer!! I'm an admirer of Mr. Carter, a man who sets a wonderful example of 'living the faith'.



Rest is not idleness, and to lie sometimes on the grass on a summer day listening to the murmur of water, or watching the clouds float across the sky, is hardly a waste of time.

John Lubbock

Ecclesiastes

ROGER HARRIS
ANGELICAN FELLOWSHIP OF PRAYER

"Emptiness, emptiness, says the Speaker, emptiness, all is empty." (Eccl. 1: 2)

"For everything its season, and for every activity under heaven, its time" (Eccl 3: 1)

If I had to choose a favorite book in the Old Testament, it would probably be Ecclesiastes, if only the opportunity it gives for meditation. How this book originated has been a cause of speculation amongst theologians for many years, but irrespective of who wrote it or when, it contains much that lends itself to contemplation and perhaps an evaluation of the real place that we should be.

Emptiness and Time

Although the message is of lack of fulfillment, it is timeless. It guides us through a list of all the excess baggage that we carry through life, and which in the end is found to be of no value.

On the surface we can see many facets that reflect in our own lives at any given time, from the emptiness of things that we do in our efforts to better ourselves, to the time it takes to do it. The Speaker paints a picture of disillusionment and despair, but when we look closer, we see that the motive for all is a search for the reason for life and it's fulfillment.

Of all the subjects raised, two have prominence. These are emptiness and time. The Speaker dwells on these frequently, and feels that they have a great deal of influence on our existence here on earth.

The dictionary describes 'empty' as containing nothing, yet our lives are constantly filled to a greater or lesser degree with things to do, people to see, and places to go. So how can we say that our lives are empty?

To remove any void, we must find something to replace it. Emptiness speaks of disillusionment, discontent, and a lack of fulfillment, and this can find its roots in having too narrow a focus on what we do. When we lose sight of all that sustains us and the threads that bind us together become broken, we can become isolated. This in turn can create a void, which leads us to ponder on life and its purpose.

Our lives are never empty

The Speaker makes no distinction between rich or poor, wise man and fool, for whatever our position in life, we are all given the same allotment by God to enable us to obtain fulfill-

ment in all we do. Our lives are never empty. There are only vacuums waiting to be filled by the Holy Spirit, and with His help, we can prevent this emptiness leading to hopelessness.

It is a truth that the fulfillment of God removes all the emptiness of mankind. Life has been given to us to enjoy, and He has given us all we need to take full advantage of this if we so choose.

On visiting the dictionary once more, we find 'time' defined as a particular moment or a period of duration. For God it must surely be the first, and for us the second. This duration needs to be considered as something precious, because our lives are finite and not always three score years and ten.

The Teacher tells us that all things have their season, and time is given to all things that are in season. In our journey towards God, He gives us all the time we need to fulfil His desires wherever we may be on the path. Whatever our 'season' is, we are given time to complete and move on.

Using time wisely

Our time is God given and as such should be given to God. The message is God given and timeless for all mankind. We move from hour to hour or day to day depending on the need. We have to live for the present 'season', for yesterday is history and tomorrow is mystery. God is the time keeper and none of it belongs to us. It is given to us for our needs, and one of those needs is to use it wisely and productively as we progress along the path.

Time for us is not for us to make, it is for us to give just as it has been given to us. Our allotment has been provided as preparation for a move to where our understanding will be complete, and time will have no meaning.

Life is not an empty vessel, and as the Speaker progresses, he acknowledges God for the provision that He has made. What is seen is the truth that lies within the written words, and the wisdom to recognize and accept them. The Speaker sees that it is not only right to acknowledge God for fulfillment, but also to share it with Him and please Him.

However we feel or wherever we find ourselves, God is the constant in our lives, and we need to thank Him for all that he does for us and all that He gives to us. Might I suggest a summer of contemplation on the book of Ecclesiastes and sharing your thoughts with Him when you pray. He will always be delighted to listen and reply.

The Reverend D. Linda Corry

B.A., B. Th., Dip. Min., OACCP
Psychotherapist

526 Guelph Line, Burlington
905 634 7858

A safe place to become...

Brandihil Inc.

Supplier of limestone cut to
your specifications

Jake Hildebrandt
4 Lochinvar Dr.
St. Catharines, ON
L2T 2B6

Bus: 905 685 0036 Cell: 905 736 0672

Fax: 905 685 5122

Email: Brandihil@on.aibn.com

Getting to know you

Continued from Page 15

es their experience with its own St. Mark's Music and Lecture Series. Atis Bankus, First Violin of the Toronto Symphony Orchestra, fosters the music component, sending teachers and students from his summer music school to perform in the Church. He has brought in such prominent musicians as the pianist Anton Kuerti, and paired his students with actors from the theaters to do musical plays. Musicians also often play during worship. On Remembrance Day, 2005, a violinist played music from the film Schindler's List, and the preacher was a Holocaust survivor. The service leaflet is enriched by weekly reflections on theology, liturgy and spirituality written by the Right Reverend Morse Robinson, retired Bishop of Huron Diocese and resident of Niagara, as local people call the town.

Founded by the previous Rector, the Venerable Ian Dingwall, the lecture series has offered many intriguing speakers, including John Dominic Crossan, Marcus Borg and Elaine Pagels, who also usually give the Sunday Sermon. "Two years ago," Bob says happily, "Robert Funk gave the best sermon I've ever heard. It was on the Good Samaritan; he didn't borrow anyone else's ideas, (but offered) creative, original thought. The bottom line was that we have to permit our enemies to heal us, to love us."

This year's lecturer is Elisabeth Schussler-Fiorenza, offering her thoughts on "Empire and Scripture" on August 25 /26. Next year will bring an opportunity to hear the Very Reverend Alan Jones, Dean of Grace Cathedral in San Francisco, in October.

It's a festival, a feast!

Bob is obviously delighted: "We hear wonderful music. It's a festival, it's festive, it's really a feast! That's why people come, for the history, the wine, the food, to hear and meet the speakers, sit and have a glass of wine with them and get their books signed. We assume that the churches shut down (in the summer), but there are many neat things happening - live music, live anything! It doesn't have to be religious, (you) don't have to be religious, (to use) the gifts of the community, the local people." He grins, "Arts and Theology - where one begins and the other stops, I don't know! It's all creation, the creator, creativity!" He quotes from the Book of Wisdom: "The creative forces of the world make for life."

Bob brings unique experiences, interests and family history to his vocation as priest and aficionado of the Arts. Admitting he comes from "a powerful clergy family" in the Diocese of Ontario (some would call it a dynasty), Bob identifies at least fourteen clergy relatives, including his Great-Grandfather, Grandfather, and Father, "quite a slew of them! It's quite a place to come from.... but I knew what I was getting into." Bob comments, "I was in the Men and Boys choir, but I didn't listen to my Father, the vendor of words. My mother was a singer of words, and that kept me alive in the presence of the holy." Two brothers (of five) are also clergy. In 1947, his Father was ordained at Niagara's Christ's Church Cathedral, by his cousin, the then Archbishop of Ontario. Bob is moved to recognise that he now preaches there, and is also a Canon. His Grandfather's first parish, Bannockburn, was just three miles up the road from Bob's own first parish, five points just north of Brockville. "And just over the hill was El Dorado, the first gold mine in Ontario."

A perpetual student

Born in the "Soo" and growing up in east-

ern Ontario, Bob might have been a 'perpetual student', having earned a B.A. in Religion and Philosophy at Carleton University, Ottawa, before entering seminary at Huron College, London. "I'm not sure that I learned much, but I encountered (church musician) George Black.

The liturgy and music are close to my heart, and I learned a lot from (him)." Bob also describes a Master/Disciple relationship with the Dean, Don Irvine, "one of the best persons to push you to be a good priest," with whom he still keeps close contact.

Next, Bob earned an M.A. in religion and Culture at Wilfrid Laurier University, Waterloo: "I rang into Auden and Jung (also a vicar's child), the two loves of my life at the time." Then he was off to the University of Ottawa for a Ph.D. in Feminist Theology, where his thesis was called "In My Father's House," influenced by a Karsh portrait of Jung in his study.

Working on a D.Min. in Arts and Theology, Bob studied at Toronto Schools of Theology, but "lost interest. I've learned all this stuff, but didn't want to do it anymore, though I had a fun time at the Ontario Institute for Secondary Education and the Academy of Dance."

Ordination for a while.

Ordination seemed almost an afterthought for Bob. Twenty-five years later, he comments, "I thought I'd try it for five years, longer if I still like it. Now it's too late to change!" After seventeen years in the Diocese of Ontario, in three different parishes, Bob decided to take a sabbatical to finish his Ph.D., then teach. "Then I heard about St. Mark's from Fred Gosse - and the rest is history."

Family and Fun

Sadly, Bob's first wife died in a car accident while he was doing his M.A., but two years later, delivering appliances for Simpsons, Bob met Patti, his "special girl." They have two sons, Sean, 22, studying massage therapy at Fleming College in Peterborough and working at the Angel Inn, and Ben, 24, who works at Riverbend Inn. Bob smiles, "He's special needs, a wonderful guy and a hard worker. They're both goods guys."

Like most clergy, Bob enjoys reading, but he listens to authors and attends seminars. "It keeps the grey cells going. I keep learning about faith and spirituality." He is passionate about gardening and the outdoors, "watching the beauty opening." He jogs and cycles. "I'm not really into fitness but it's an important part of my discipline." Naturally, he loves music, and he also loves to sing.

Hoping to take a sabbatical and explore his Irish lineage, Bob plans to go to Trinity College, Dublin, "to take time to learn more, to be renewed. You have to have a life other than (ministry), to go and do things other people do. Obviously, I'm a vicar, but that's only part of who I am."

He's also found another type of 'spiritual' renewal in a local historical pub: I feel so welcome at the Angel Inn. Where else would a priest hang out but with angels?"

Fulfillment and the Feast

Bob deeply appreciates his life and ministry: "St. Mark's is a clearly a creative group of individuals in a community unlike any other community I've ever lived in. I know a lot of people now. I'm home! It really is a feast down here!"

Bob and the people of St. Mark's look forward to welcoming another season of visitors, lectures and music - generous gifts of the Creator who invites us all to celebrate summer's feast in Niagara.

This Is My Story...

GEOFFREY PURDELL-LEWIS
 PUBLISHER'S ADVISORY BOARD - ST. GEORGE'S, LOWVILLE

Eleanor Clitheroe, recently ordained priest in the Diocese of Niagara, agreed to be part of the series *This Is My Story...* Eleanor will be known to many as the CEO of Ontario Hydro in more tumultuous times. But there is an important part of Eleanor that the public has not seen - Eleanor Clitheroe the Christian with many difficult challenges and God's saving grace.

Eleanor was interviewed recently one Sunday after morning service at St. Cuthbert's in Oakville.

Eleanor was born and brought up in Montreal with a strong Christian Baptist and Anglican background. Her family was active in missions and Sunday was very much a day of rest and during this time Eleanor attended Baptist camps. Later, university days were spent at McGill and the University of Western Ontario where she took law and business. At that time, Reverend Bill Hockin, Rector of St. George's in London, helped Eleanor examine her beliefs.

On completing university Eleanor first worked in Toronto where she had rapid promotion in the corporate world. At that time there was nothing wrong, but life was not really right and Eleanor went on a scuba diving trip which opened up a sense of God's calling to do something else. A year later Eleanor became sick and was inspired by Naomi James' book to go sailing, became a sailing instructor, began to teach sailing, bought a boat and over eight months sailed from Bronte to the Turks and Caicos Islands and back. One day, while in harbour in the Turks and Caicos, she felt that she should go home - she was looking for something, but did not know what. To use her words, "I give up," and that night woke up to feel the presence and glory of Christ and be surrounded by love. This feeling continued on the way

home to Toronto and she met Bill Hockin again, this time when he was Rector of St. Paul's, Bloor Street. As Eleanor puts it, he mentored her and put her in the right direction. At that time she enjoyed the church, the King-Bay Chaplaincy and met all kinds of Christian people.

Eleanor went back to work for two years and then back to university - the University of Toronto - for a year full time to study business, law and theology in a Masters program and this was accepted later as part of her Masters in Divinity from Wycliffe. Af-

ter this Eleanor worked for the government sector, starting with contract jobs and gradually becoming full time; during this time she joined Ontario Hydro and worked there just under 10 years.

Other important things happened during this time: Eleanor re-married, adopted two children now aged 5 and 6 years, and a Basilian Roman Catholic priest became her spiritual director and challenged her about working in the not-for-profit-sector.

It is essential for those in business to keep God in the centre in order to balance home, family, and work.

In May of 2002 Eleanor was the speaker at the Ontario Prayer Breakfast and in July of that year she lost her job with Ontario Hydro. After this, she met Eric Barton who challenged her to address the call of Jesus Christ and as a result she went on two spiritual retreats. At that time Eleanor had two groups helping her - a secular one about a job and a spiritual one about Christian discernment. Eleanor felt called to go back to school and got a place at Wycliffe College in Toronto in January of 2003, entering a course of full time study for the M.Div degree with which she graduated in May of 2005. In providing

some personal background Eleanor said that her studies were a quick pace and that she did not start in the ordination track but applied for ordination in late 2004. In October of that year she was received as a postulant by the Diocese of Niagara.

As part of her M.Div training Eleanor had done an Internship at St. Cuthbert's and had felt "at home" there. Before this Eleanor began to volunteer her skills in the ministry of helping the marginalized and in December of 2004 Eleanor received a call from Prison Fellowship Canada to provide leadership.

Later Bishop Spence and Marion Vincett agreed to a curacy and a parish linkage at St. Cuthbert's with a major focus on prison ministry which completed the circle. In May of 2005 Eleanor was ordained deacon and then priest on December 11, 2005.

In our further discussion Eleanor spoke about some of the issues she has had to address in her life and these are shared with our readers so that we might identify and learn from these challenges ourselves. Overall, life has been a wonderful journey. Eleanor has always felt that God has been present even when she was not paying attention. It has been a struggle to integrate faith and work. There have been times in Eleanor's life when she had a "Rule of Life" and as she became more senior time and work pressures invaded her Rule of Life. There were many times when the Rule became Work, Work, Family, God. Little by little one disconnects and stops listening and hearing God's voice and the relationship with God and Christ does not grow, and one also begins to drift away from friends. While working at Ontario Hy-

dro Eleanor's two adopted children had fitted into her life rather than Eleanor actively fitting them into her life.

Putting it all together was a major challenge as a CEO of a major crown corporation - the challenge of being a good wife, a good mother, a good CEO, and a good Christian. There were times when Eleanor felt overloaded and as if she had too many balls in the air at any one time. There is the danger of not being silent and listening before God. It is essential to take time to pause and reflect and quiet retreats are invaluable.

Eleanor's identity became very much determined by external forces and she became her identity. She had to learn and re-learn that she was affirmed by God. Transformation is a constant process to keep God in the centre.

In closing this part of telling her Story Eleanor focused on transformation which she defined as a constant process to keep God in the centre. To do this she gives us some ways to make it real:

- Find a spiritual director or companion to help develop a Rule of Life
- Determine a whole list of how I do things - spend my time - spend my time with my family - spend my time in prayer - spend my time in studying the Scriptures - relax - bring my Christian life into my work and finances - and spend my money.
- Make time and take time for reflection and prayer.

And what advice would you give to a new Christian just starting out their new life in Christ? Think about your calling and spend time in His presence asking him about it. It takes time to clear the mind. I would also remove the compartmentalization between the Christian and the work life.

The Dedication of the Bishop of Niagara Day Lily

A special day lily will be dedicated to our Anglican Diocese called the "Bishop of Niagara"

Sunday July 30 - 2:00 pm

The Potting Shed

81 Talbot Street (Hwy 3)

Cayuga, Ontario

www.pottingshed.org

Two of our local parishes will also offer hospitality to all visitors that day:

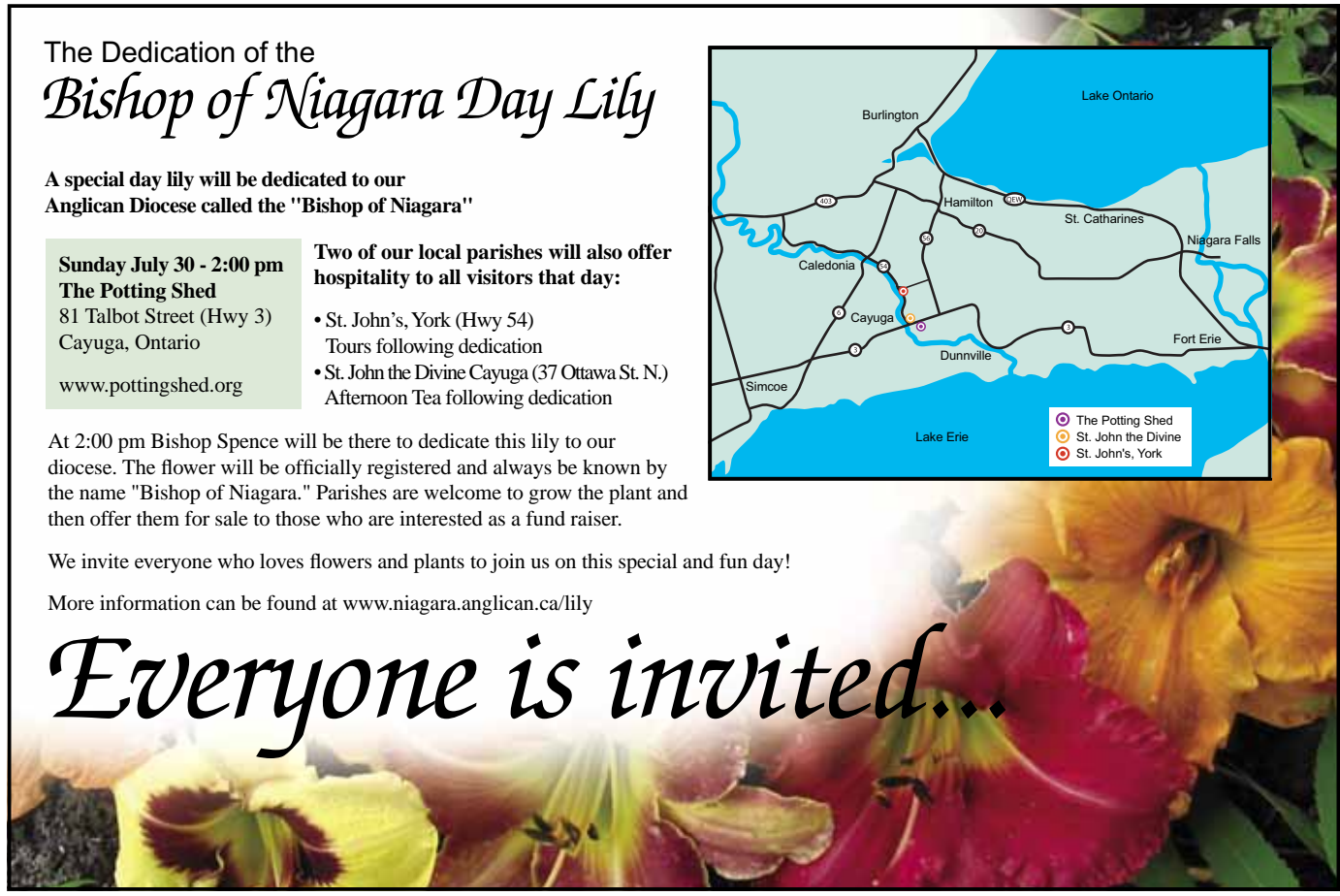
- St. John's, York (Hwy 54)
- Tours following dedication
- St. John the Divine Cayuga (37 Ottawa St. N.)
- Afternoon Tea following dedication

At 2:00 pm Bishop Spence will be there to dedicate this lily to our diocese. The flower will be officially registered and always be known by the name "Bishop of Niagara." Parishes are welcome to grow the plant and then offer them for sale to those who are interested as a fund raiser.

We invite everyone who loves flowers and plants to join us on this special and fun day!

More information can be found at www.niagara.anglican.ca/lily

Everyone is invited...



PEOPLE IN THE NEWS



On April 2, 2006 Shirley Woodburn received the Order of Niagara for long standing service to the Anglican Church. Shirley is a member of St. Paul's Caledonia. In the picture with her is husband Doug who is also a member of The Order of Niagara. On Good Friday, April 14, 2006 Shirley and Doug marked their 55th wedding anniversary. Despite cancer of the liver, Shirley continues to inspire everyone with her courage and strength. Congratulations Shirley! Well done, good and faithful servant.

- Derek Niels Anderson, Ray David Glenn, and Paul Matthew Tinker will be ordained to the Diaconate (Transitional) on Sunday, June 4, by Bishop Ralph Spence, at Christ's Church Cathedral.
- Renee Nicole Desjardins will be ordained to the Priesthood on Sunday, June 11, by Bishop Ralph Spence, at Grace Church, Milton.
- Our sympathy and prayers are extended to Mrs. Susan Little on the death of her husband, David Little, O.N. on April 27. David was the former Lay Director of Ministry at St. John the Evangelist, Hamilton. Please remember the Little's during this time of bereavement.
- We offer our prayers and sympathy to Bishop Ann Tottenham on the death of her sister-in-law, Virginia, on April 27. Please keep Ann's brother, Richard, and the children, Liz and Katie, in your prayers.
- We also offer sympathy and prayers to the Pilcher Family on the death of Mrs. Nancy Pilcher, on April 23, who was the spouse of Canon Norman Pilcher (deceased).
- The Reverend Robert Hurkmans has submitted his resignation as Assistant Curate at St. Luke's, Burlington, and has accepted the appointment as Rector of St. James and St. Brendan's Church, Port Colborne, effective June 15.
- The Reverend Canon James Powell retired from full

- time ministry and as Coordinator of the Port Colborne Ministry, effective April 30. Canon Powell has agreed to return to Port Colborne part time for the month of June. The Venerable Kenneth Cardwell has been appointed as interim pastor in Port Colborne for the month of May.
- Permission was given to administer the chalice to Donna Parkhill at All Saints Mission, Niagara Falls, effective May 1.
- Walter Court, O.N., a long time member of St. James, Dundalk, died on May 3. Service was held on May 6.
- David Davis, O.N., died on May 6. David was Music Director/Organist at St. Luke's, Burlington, for many years. Many will remember David for his leadership, involvement and contribution to various choirs in the area. The funeral was held at Christ's Church Cathedral on May 10.
- The Reverend Robert Gallagher died on May 6. Robert Gallagher was ordained in 1965. He ministered for over 40 years at Church of the Redeemer, Stoney Creek, St. Margaret's, Hamilton, St. George's, Georgetown, Grace Anglican, Hamilton, and retired from St. Barnabas, St. Catharines, in 1994. Our deepest sympathy to his wife, Ruth, and the family. A Memorial Celebration was held at Christ's Church Cathedral on May 13.

Bishop's Itinerary: June 2006

4	10:00 am	St. George's Church, Guelph - Parish Visit
4	4:00 pm	Christ's Church Cathedral Ordination of Deacons
6		St. John's, Ancaster Theological Reflection Day
6	5:00 pm	Cathedral Place - Meeting of Synod Council
7	4:30 pm	Meeting with Parochial Team
8	10:30 am	Meeting of Regional Deans
8	5:30 pm	Cathedral Place - Dinner with Deacons
9	6:00 pm	St. John's, Ancaster - Community Event
10	12:00 pm	St. Barnabas, St. Catharines Vestment Display
11	10:00 am	Christ Church, Woodburn - Parish Visit
11	4:00 pm	Grace Church, Milton Ordination to the Priesthood
15	6:00 pm	St. Brendan the Navigator, Port Colborne Disestablishment Service
15	8:00 pm	St. James, Port Colborne Disestablishment Services
18	9:30 am	St. John's, Ridgemount - Parish Visit
18	11:00 am	All Saints, Ridgeway - Parish Visit
18	2:30 pm	St. James and St. Brendan's, Port Colborne Re-Establishment Service
22	12:00 pm	Mission to Seafarers - Pub Lunch
25	3:00 pm	Mohawk Chapel, Brantford (Archdeacon Sutton, Huron)

Rest is not idleness,
and to lie sometimes on the grass
on a summer day listening to the murmur of water,
or watching the clouds float across the sky,
is hardly a waste of time.

John Lubbock

Support the Niagara Anglican

"I'm sure it will be more than 50 years when somebody is still printing a newspaper and taking it to someone, somewhere."

Bill Gates, Microsoft

Let's be sure that the Niagara Anglican is one of them.

It's up to you...

The Niagara Anglican is building a strong, balanced tradition of news, perspective, and reflection on issues and events around our diocese and the world.

To donate...

please write a cheque to the Diocese of Niagara and place it in an envelope marked Niagara Anglican. Your parish staff will make sure it gets to us.

You may also donate online at...

www.niagara.anglican.ca/newspaper

Please give generously to keep the
Niagara Anglican alive for future generations