



Niagara Anglican

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



DIOCESE OF NIAGARA YOUTH MINISTRY ALIVE. Anglican youth celebrate a summer season with love at Canterbury Hills Camp, PAGE 12

Did you know that...

All you want to know about Synod 2006

RICK JONES
RECTOR AND SECRETARY OF SYNOD

This year Synod will be different. It will be one day in duration, Saturday November 25. This change in format has come about because last year's Synod adopted the recommendation of a task force struck to look at options for conducting Synod.

The recommendation was that in 2006 we conduct a one-day 'business' Synod and next year we hold a two-day business/programme Synod. The programme day would be open to non-delegates and would enable imaginative use of the time and creative energy of a wider group of interested people. This alternating format would also provide significant cost savings over each successive two year period.

Functioning democratically

People sometimes ask, "What is the purpose of Synod?" There is a saying that the Anglican Church is, "Episcopally led, Synodically governed and Congregationally based." This makes for a very representative and democratic system.

All major financial and policy decisions are ultimately made by the members of Synod. Bishops have special responsibilities and prerogatives; however, the centre of gravity for governance decisions definitely rests with the Synod. You may be thinking back to the Synod two years ago where the Bishop "withheld assent" to a motion of Synod that would have permitted the blessing of same-sex unions. It is possible for Bishops to withhold assent for various reasons but ultimately, as we witnessed in the Diocese of New Westminster, a Bishop can only hold back the will of Synod for so long.

Our own Bishop made it clear that he was "withholding assent" because of a promise to the House of Bishops that no action is taken in dioceses, on this issue, until after the General Synod of 2007. In

keeping with our Bishop's request we expect no motion to come before this year's Synod. However it is interesting to note that nothing prevents any member of Synod from bringing forward a motion to the floor of Synod. If this should occur we can expect two things: one, the collected body of Synod will decide what to do with the motion and two, the Bishop would not give assent to any motion that dealt with this issue at this time.

The point I am making is that Synod has its own responsibilities and prerogatives in our governance structure and sometimes stands apart in a dialogue with the Episcopal leadership. We function democratically and at the same time we respect our Bishops as a focus of leadership and unity in the Church.

Looking forward to a fast-paced synod

The continuing "Roundtable Discussion" on the blessing of same-sex unions will continue at this year's Synod as we prepare to send delegates to General Synod and as we continue to educate ourselves on the various aspects of this issue. The format for this year's discussion will hopefully allow different voices and perspectives to be shared by delegates at the Synod. You can expect a motion regarding changing the DM&M assessment formula to be debated at this year's Synod. It may not be possible to complete the debate at a one-day Synod, but Synod Council believes that the issue is important and needs to be brought forward at this time. In the event that members are not ready to vote on the motion after the time allotted for debate has expired, we have the options of tabling the motion to next year, or convening a Special Synod to finish the debate and vote on the motion.

It will be a real discipline for us as we attempt our first one day

See SYNOD 2006 on page 7

A Bishop, report and debate



MICHAEL PATTERSON
DIRECTOR OF EVANGELISM

Every once in a while we have an experience that provides clarity and perspective around an issue that may have otherwise remained illusive. Such was my case after listening and participating with Bishop Victoria Matthews of Edmonton in her discussion of the St. Michael Report here in our diocese on Sept.16th. It was not a Paul-like, scale from the eyes, conversion experience where the course of my life had changed or my opinion altered. However, I did come away from that morning

with a deeper appreciation of the complexity of the issues surrounding the debate over the blessing of committed same sex unions.

The St. Michael Report is the culminating document of many months of work by the Primate's Theological Commission that was struck after General Synod of 2004. At that time, General Synod had deferred any decisions authorizing the blessing of same sex unions until General Synod 2007 with an amendment that said that this General Synod (2004) "request that the Primate ask the Primate's Theological Commission to review, consider and report to the Council of General Synod, by its Spring 2006 meeting, whether the blessing of committed same sex unions is a matter of doctrine."

Christian community

Bishop Matthews, in a gracious, thoughtful and sensitive manner,

outlined for the two hundred of us in attendance the sometimes difficult process of producing this opinion paper given the theological and geographical diversity of the Commission members. She provided the rationale and the challenges each of the Commission members faced in reaching their conclusions and then she invited us, through a series of reflection questions, to dialogue with each other in a similar fashion. It was, for many, the first time they had ever had the opportunity to speak to people of differing opinions in a deeply theological and pastoral manner. It was eye opening; it was at times refreshing, at other times quite upsetting, but ultimately helpful, at least for me. People were taking risks and articulating their worst fears and their greatest hopes. It was the Christian community at its best.

Bishop Matthews, who chaired

See REPORT AND DEBATE on page 4

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PARISH NEWS

Niagara Anglican - November 2006



BLESSING OF ANIMALS. 45 humans and 25 dogs, cats, gerbils, hamsters and fish met for the Blessing of Animals service at St Cuthbert's, Oakville. A collection was taken for the Oakville Humane Society in their work amongst "the least of these."

Resurrection burns



The Church of the Resurrection, Hamilton, was on fire on Sunday, October 1. At both services, the Holy Spirit burned within us as we welcomed our new Rector, Stephen Murray. Surely our pastoral search committee was inspired when they chose Stephen to be our shepherd.

In 2000, Resurrection rose from the ashes of St. Bartholomew's and St. Timothy's. Jack Cox and Rick Jones fanned the flames to keep the Spirit burning in our new parish.

After Jack left, Rick kept the flames alive. When Rick left us in January of this year, Fran Darlington added fuel to our fire and kept the embers aglow. And finally, in time for the colder weather, we have Stephen to help us tend our hearth.

There was actual visible fire at the Offertory. Betty Ann Bushell, Chair of the Paving the Way Committee burned the mortgage which we had assumed from St. Bartholomew's. In June 2000 our

mortgage was about \$300,000. In June 2006, thanks to the hard work and generosity of many people, our mortgage was paid off. At the celebratory burning, Steve Swing, Rector's Warden, stood by with a fire extinguisher, just in case the flames got too high.

After the 10:30 service, we continued our welcome to Stephen with a traditional Resurrection Pot Luck Lunch. I'm pleased to report that none of the food was burnt!



PHOTO: COURTESY OF THE VOICE OF PELHAM

Bishop Spence blesses new front steps of Holy Trinity Fonthill, September 10, 2006. Pictured, from left, are Bishop Spence, Deacon Ron Hubbard, and Rector David Browning.

Youth activities at St. Michael's

J. CHARTERS & S. CRAWFORD
ST. MICHAEL'S CHURCH, HAMILTON

This past summer, Janine Charters, our Parish Kidz "guru" introduced Vacation Bible School to our parish. It was a huge success. As in all projects undertaken by Janine it was well-planned and executed. Many parishioners volunteered their time whether for the whole session or a few hours during the week-day mornings. This is just one of the many Youth and Young teeny Bopper activities that she organizes. Here is her report from June until now.

Well, it was an exciting summer! We ended our regular school year with Youth Sunday, on June 25, and we enjoyed presenting the Gospel to the congregation and participating in all aspects of the service. We celebrated after the service with ice cream sundaes and said good bye to some of our friends, who spend the summer away from home.

But for those who stayed here, there were lots of activities at St. Michael's! We had a youth dance on July 13, which was attended by 65 enthusiastic kids and the weather and the music were both hot!

On July 31 we began a journey around the world at Vacation Bible School, as we "Traded Places" with kids in Mexico, Brazil, Poland, China and Kenya. At the same time we explored the stories of people in the Bible who traded one life for another - Ruth; David; Esther; Peter, Andrew, James and John; and Paul. We began the week with 24 enthusiastic kids and had 29 kids attend at some point during the week - as well as our 9 junior youth helpers and 15 adult volunteers! We collected pennies, nickels, dimes and quarters and raised \$270.00 for Sleeping Children Around the World, which amounts to 9 bedkits for deserving children. On Tuesday we had the opportunity to try out the items in a bedkit, as George Foster came to talk to us about the difference we can make in a child's life with our small change.

It was a powerful experience to lie under the mosquito net on a straw mat, with a small pillow. Each day

we had a snack that went with our theme or country of the day and Sue Crawford was our chef extraordinaire, whether it was overseeing the production of fruit kabobs or nachos with salsa and cheese. Meanwhile we all had a great time playing games with Lori Wilcox and cooled off in the Fireside Room while we got creative with Linda McDonald. Kathy Stott was always there to make sure our passports got stamped and that we had everything we needed for our lesson.

And who could forget Joanne Chrapko, who counted and rolled more than 3000 pennies that first day! We had so many great adults helping us out from day to day, like Anne Patterson and Anne Young, Libby Avery, Pat Melmer, Tammy Lintack and Marion Willis. We had a great time on Thursday, learning yo-yo tricks with the master, Jim Davies. On Friday, we enjoyed a hot dog lunch and carnival finale, so we had to call in the food service experts Matt and Mary Farrell! They make it look so easy! Our youth helpers were great leaders at the carnival games and we all had a great time spending the air miles we had earned during the week, to get treats and prizes!

We all feel that Vacation Bible School was very successful. How do you know that things are going well? Well, it was the hottest week of the summer, everyone was wilting in the heat, but we still came back every day. Other projects completed included cards made for residents at Macassa, a chore done at home, food brought for Neighbour to Neighbour and St. Matthew's House. Thanks to everyone for the great summer memories!

Our summer finale was the junior youth dance on August 17, featuring Projekt 92 live! It was so exciting to see our own, Matthew McDonald, the lead singer and keyboard player on our stage. More than 100 kids were there to cheer them on and line up for autographs. We had a great group of volunteers—from teens to university students to adults—from there for crowd control.

St. Thomas Rector retires



Recently an over-flowing crowd celebrated with Michael McKinley

It was his last service before retiring as rector of St. Thomas Church, St. Catharines. Following a luncheon in the Parish Hall, the congregation enjoyed a DVD featuring some of the highlights of his 25 years of outstanding ministry to the parish. It was an opportunity for the parishioners to show their deep love and affection for the McKinley family.



A welcoming family church

SUSAN WILSON
RECTOR - ST. PAUL'S, SHELburne

On Tuesday September 26, 2006 under a beautiful blue sky, several parishioners from St. Paul's, Shelburne gathered to give thanks for a new walkway. Bishop Spence presided over a short prayer service held in front of the church and many stayed for a lovely luncheon provided by the ACW of St. Paul's.

The need for the new walkway had been evident for a number of years and under the direction of Church Wardens Robert Atkinson, O.N. and Robert Rounding it has finally become a reality. The project was designed by Ted Metz and local businesses and trades con-

tributed both materials and skills. A substantial portion of the cost of the construction came from a bequest made by Ms. Stella Trudgeon, with the remain funds coming from other members of the parish. It has been said that Ms. Trudgeon would have been very pleased with the result. A temporary plaque has been placed on the walkway with a permanent one to follow in the spring.

The multiple stairs and long walk from the parking lot to the front doors was making it quite difficult for some people to attend services at St. Paul's. The length of the new walkway is about a third of the original and has no steps!

Mr. and Mrs. Howard Ferris, long time parishioners of St. Paul's were especially pleased with the new walkway.

On Sunday October 1, the Reverend Mary Ranger, honorary assistant at St. Paul's presided over a special service for the Blessing of the Animals. The service was lively, enthusiastic and, well, noisy; joyously noisy! People from the parish and visitors from the community along with their various pets enjoy coming to this special service which has become a tradition at St. Paul's on the Sunday nearest to October 4, the day we remember and celebrate St. Francis of Assisi.

Choral Evensong and Solemn Benediction

The parishes of St. Barnabas, St. Catherines, Christ Church, Niagara Falls and St. Paul's Dunnville join in inviting the wider community of the Diocese of Niagara to a service of Choral Evensong and Solemn Benediction on Sunday, November 12 at 7:00 pm. The service will be held at St. Paul's Dunnville (go to www.stpaulsdunnville.ca for driving directions). The preacher for the evening will be the Reverend Kevin Block of Christ Church Niagara Falls. The Master

of Ceremonies will be the Reverend Keith Wittingham, rector of St. Barnabas.

The service will be sung by a combined choir of the three parishes, plus any others who would like to be involved. Please do note that incense will be used during the service. The combined choir will be lead by the organist and choirmaster from St. Barnabas, St. Catherines.

In order to make the most of the opportunity there will be a servers and choristers workshop at 4:30

pm, followed by a pot-luck supper. The Servers and Chorister's workshop will be an opportunity for all who would like to sing in the combined choir, or who would like to learn more about the elaborate ceremony of Solemn Benediction to do so.

For more information, please contact any of the parishes involved, the clergy named above, or the Reverend Haynes Hubbard at St. Paul's in Dunnville by emailing stpauls@mountaincable.net or calling 905-774-6005.

Celebrating with a bang

SUE CRAWFORD
ST. MICHAEL'S PARISH, HAMILTON

On Sunday September 24, Bishop Ralph Spence both celebrated and preached at St. Michael's Hamilton for both the 8:00 am and 10:00 am services. During his greetings he announced to the congregation that the Reverend Lynda Kealey was to be made a Canon! It was a prelude to what was to be an exceptional day in the history of our church.

I knew it was going to be a wonderful day when I drove up the mountain just after 7:00 am to attend the early service. The beautiful sunrise surrounded by just a few clouds spread a brilliant aura over the sky and gave me a good feeling that all was going to go well.

In between the two services, Bishop Ralph officially planted our 50th Anniversary tree, a Crimson Maple, on the grounds. It was to replace the former tree planted 50 years ago which unfortunately died this past winter. The day before a team from Parkview Secondary School—students John Walker, and Donald Goldstone and teacher Mr. A. Boldt—did the initial digging of the hole and planting. Bishop Ralph gave the traditional shovel-full of earth to complete the planting.

The church was filled for the

10:00 am service. Nearly 300 parishioners, former parishioners and visitors lined the walkway to the entrance of the parish hall following the service. As they left the narthex, Lynda handed each person a St. Michael medallion. Inside the hall they enjoyed viewing the timeline created for the "Walk Down Memory Lane" in May which had been expanded and added to for the patronal festival. They poured over yearbooks, admired family "history" posters created for the event, renewed friendships and enjoyed a light catered lunch. A special PowerPoint presentation, prepared by Ian McDonald, showing a pictorial history of the church was available for the visitors to enjoy in the church. Music from each decade with a "memory" theme accompanied the presentation. Special gold and red trimmed mugs with the 50th anniversary logo (designed by committee member Janine Charters) were available to purchase. A 50th Anniversary cake was cut and served following both services.

The 50th Anniversary Committee can feel very proud of their efforts. There were so many people who commented on how well the event was planned. The committee's dedication in this ministry of our church will long be remembered.



Parishioners Margaret Mark, Inez Caillet and Lorraine Wase enjoy the lunch

Niagara Children's and Family Ministries Event

Mark your calendars!

Love is... a retreat for families
February 16-18, 2007
Canterbury Hills Camp, Ancaster



This retreat is a gathering that creates opportunities to enrich faithful, nurturing relationships and homes. This year's theme is based on the book, "Love Is..." by Wendy Anderson Halperin. There will be campfires, workshops for children, youth and adults, hearty meals, tobogganing, lively music, creative worship times, puppet shows, family crafts, and time to connect with loved ones. Everyone welcome, please join us for a fun time.

For registration and information, please contact Christyn Perkons, Consultant in Children's and Family Ministries at 905-527-1316, ext. 460 or email at christyn.perkons@niagara.anglican.ca

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ST. MICHAEL'S DAY REVIEW

Niagara Anglican - November 2006

A Bishop, report and debate

Continued from page 1

this Commission, stated that they had to consistently remind themselves of the question that they were being asked to consider; is the issue of the blessing of committed same sex unions a matter of doctrine? Often they were asked to reflect on the issue of how Anglicans interpret scripture? Was this a pastoral issue of the Church? How does culture play into the evolution of our understanding? Important issues, no doubt, but these questions were not consistent with the main concern of whether this was a question of doctrine.

Such is the anxiety of our denomination

Although the Commission members varied radically in their theological positions, they all agreed that this was, indeed, a doctrinal matter. Some believed that it was not creedal or core doctrine and others believed that doctrine is doctrine no matter what. What was particularly helpful for many of us that day was the clear definition provided by Bishop Matthews of how this is an issue of doctrine: "Doctrine is part of the teaching of the Church that would be affected if we took the step of blessing of same sex unions. That is teaching that has been with us since the beginning."

The Commission's report was

completed in the spring of 2005 and presented to the Council of General Synod. According to the Bishop, almost immediately questions and concerns were raised, not about the content of the report, but about the political implications of how this would be a barrier to, or an aid for, the passing of the resolution about the blessing of same sex unions. "Such is the anxiety of our denomination" stated Bishop Matthews.

We live and get along nicely

Bishop Matthews reminded us that that there has been so much "blood, sweat and tears" shed over this issue that it is also important to understand it is just one more question in a long line of vexing questions that confront the Church in every age and in every place. This is not to say that this issue is not important. It is very important but it isn't the first time Christians or even Anglicans have had to face difficult and important questions. Nor will it be the last.

We are all aware of how challenging and divisive dealing with this issue has been and will continue to be. But again Bishop Matthews reminded us that we live with very important theological differences day in and day out. She cited the example of the sentence in the Book of Common Prayer for the administration of communion; the sentence is a compromise between declaring the sacrament as the "Body of our Lord Jesus

Christ" and receiving the sacrament "in thy heart by faith with thanksgiving". There are two very distinct theological understandings of the Eucharist here. Yet we Anglicans are able to live and get along quite nicely.

Bishop Matthews cited the significant theological differences that exist around the sacrament of baptism between the Book of Common Prayer and the Book of Alternative Services. The BCP assumes confirmation is normative prior to the reception of Holy Communion, the BAS says all who are baptized may receive.

So when the Commission heard that they should have not suggested that the blessing of same sex unions should not be a communion breaking issue, Bishop Matthews suggested that we really must consider what it is that is truly upsetting people. She reflected whether this was a power struggle with neither side swayed by the actions and statements of the other. What does this say about the diverse ways in which we read Scripture and hear God speak?

What we are aware of and what the Bishop so clearly pointed out is that there is a sense of urgency to this discussion. Many, on both sides of the question believe, in good conscience, that the Holy Spirit is calling us to take a stand on this. (Mind you there is not agreement on what the stand should be). So, Bishop Matthews stated, "Thus the Commission agreed that this matter must



Bishop Victoria Matthews

be addressed as a matter of doctrine i.e. it involves the vital teachings of the Gospel. Not the doctrines that declare who God is and what God, the Holy Trinity, does but nevertheless the teaching of the Church about the life of Christian discipleship".

Children of God

In her concluding remarks, Bishop Matthews stated that in light of the great divide that exists in our interpretation of Scripture, the Commission believes there is an urgent need for a dialogue where participants agree to pay full and careful attention to Scripture and especially to the authority of the whole witness and its claim upon the Church. She reminded us that there are faithful, believing, praying, Bible reading

Anglicans on all sides of the present debate. She appeals to us not to demonize or characterize the other side as simply wrong or stupid.

So why does this issue of same sex blessings matter so much Bishop Matthews asks? "It matters because it addresses who we are as children of God, in relation with one another and with God, and helps us determine how we are meant to live by the two great commandments, 'love the Lord your God with all your heart, soul, mind and strength; and love your neighbour as yourself'. Getting that right is truly important.

If you would like to view Bishop Matthews' presentation, there are a few DVDs and VHS tapes available from the evangelism office at michael.patterson@niagara.anglican.ca.

Comments and reflection on St. Michael's Day

KRISTINE SWIRE
RECTOR - ASCENSION PARISH

I was pleasantly surprised by the gathering to look at the St. Michael's report. Not only did we hear Bishop Matthews give a thoughtful and an incisive summary of the report's creation and the limitations of its mandate, I found the exercises for small groups incredibly helpful. The opportunity to sit and discuss this with Anglicans from across the Diocese, people with whom I was not acquainted prior to that day, was wonderful. None of us in the group knew where anyone else stood on the issue, which could have been a barrier to open discussion, but was quite the opposite. The exercises were well designed and provided a jumping off point to more intimate discussion between us of our journey to our current understanding of the subject and its impact on the wider Church.

Our randomly sorted group was surprisingly of one mind, considering Jesus Christ's command to love the most important ingredient in discerning any practice or doctrine. We acknowledged that the Bible spoke definitively about subjects with which we now disagree, slavery being one example thereof. We did examine the pattern of Jesus' life, which, while he never addressed homosexuality specifically, he did embrace with love and compassion those on the fringes

of society and generally rejected for their style of life. We were also cognizant of Jesus' comment that the tree shall be known by its fruit, and if the blessing of same sex marriage means a move away from promiscuous and harmful relationships towards producing the sort of committed, faithful and life giving partnership traditionally held up as the ideal, that is certainly a good thing. In the gospel according to Matthew, Jesus comments that the people who will enter eternal life are those who feed the hungry, shelter the homeless, welcome the stranger and tend the sick and distressed. We agreed that we would prefer to see the Church use its abundant energy towards these goals rather than towards an extended and divisive debate.

CHRISTYN PERKONS
YOUTH AND FAMILY MINISTRIES

I went to the St. Michael's Report day at St. Luke's with some reluctance. Bishop Matthew's reputation as a more conservative cleric had preceded her, and I was trepidatious about how I, being of a more liberal persuasion, would find the experience. My feelings were no doubt somewhat like those of my conservative friends when approaching events featuring speakers with a more liberal reputation.

I was pleasantly surprised! I found

the Bishop to be warm, engaging, humorous, and quite reasoned in her approach, and I thoroughly enjoyed her account of the work of the Theological Commission. However, the highlight for me was the small group work. We were randomly assigned to groups and I found myself with people I didn't know well. The exercises were designed in such a way that the group members found sharing their thoughts both safe and easy. Group members ran the gamut from conservative to liberal so you might imagine there was a great deal of disagreement. However, we were not focused on trying to persuade others to our point of view but instead, had been encouraged by the framing of the exercises to really listen to each other. To my delight, we actually found that we had far more in common than we disagreed about. What a gift!

CAROL SUMMERS
ST. JOHN'S, YORK

I wanted to attend the morning with Victoria Matthews to discuss the St. Michael Report since I had been at General Synod and was part of the group who formulated our diocesan response to the Windsor Report. I was pleased to meet Bishop Matthews and to see how well she looked and sounded. In our discussion group of seven people (3 clergy, 4 lay) it became very

clear how diverse our church is as we were discussing what we each believe to be the most important parts of our faith. Not any two of us agreed on all points. How has our church survived all these centuries? It is no wonder we explode periodically into such turmoil as the one we are in now.

Amazingly enough we listened to each other, agreed to disagree on some points and came to a consensus that marriage, since it is not a matter of salvation, though important to our life, should not be the issue over which the church should split.

D'ARCY LAZERTE
RECTOR - ST. SIMON'S, OAKVILLE

I have to admit that I entered the St. Michael Report Day, which dealt with the report and how we approach the issue of same-gender relationships, with a great deal of scepticism. I had never really been all that impressed with the discussion on the Synod floor, and I found the arguments, for the most part, disappointing on both sides of the issue. Further, I also have had some concerns that this issue of same-gender blessings has come to define who we are as a church when the reality is that it is one small conversation which exists amongst other conversations and a multitude of ministries which truly define who we are as a Christian community. I was pleasantly surprised by the day. Af-

ter an initial presentation by Bishop Matthews we were randomly divided into groups to look at how we looked at this issue in light of the St. Michael's Report. While the group I was in was very diverse theologically, it was the first time I had been part of a discussion on this issue which had not degenerated into either theological dogmatism or experiential relativism. We thought and spoke as the church needs to, by reflecting theologically in a manner which respected our foundations but still allowed new insight and understood that in light of our foundations the Spirit still speaks to the Church today. We grappled with how to be a prophetic voice to the world we live in and how we as a church should relate to our culture. We recognized the role of doctrine in the midst of our community and how it was sometimes problematic for us. We acknowledged that while we did not agree with one another we were committed to the ministry of Jesus Christ in a world which needed him and we recognized that this conversation has been hard for our church at all levels from the local to the international. Finally, while we recognized that no process is perfect, we thought that the St. Michael's Report allowed us to have this conversation about same-gender relationships in a way which could build up the body of Christ rather than destroy it.

Seasonal Affective Disorder

GEOFFREY PURDELL-LEWIS,
ST GEORGES, LOWVILLE

The information was gathered from the website of Well-spring Counseling Services (East Lansing, Michigan) and from the Harvard Mental Health Letter.

There are so many in our communities that suffer from Seasonal Affective Disorder (SAD). This information which is presented from a Christian perspective, we hope will be helpful.

What is Seasonal Affective Disorder (SAD)?

Some people suffer from symptoms of depression during the winter months, with symptoms subsiding during the spring and summer months. This may be a sign of Seasonal Affective Disorder. SAD is a mood disorder associated with depression episodes and related to seasonal variations of light that affects an estimated half a million people every winter.

SAD was first noted before 1845, but was not officially named until the early 1980's. As sunlight has affected the seasonal activities of animals (i.e. reproductive cycles and hibernation), SAD may be an effect of this seasonal light variation

in humans. As seasons change, there is a shift in our 'biological internal clocks' or circadian rhythm, due partly to these changes in sunlight patterns. This can cause our 'biological clocks' to be out of step with our daily schedules. The most difficult months for SAD sufferers are January and February, and younger persons and women are at higher risk.

Symptoms

Symptoms include regularly occurring symptoms of depression (excessive eating, sleeping, and weight gain) during the fall or winter months and a craving for sugary and starchy foods. Full remission from depression occurs in the spring and summer months. Symptoms have occurred in the past two years, with no non-seasonal depression episodes. Seasonal episodes substantially outnumber non-seasonal depression episodes.

Possible cause

Melatonin, a sleep-related hormone secreted by the pineal gland in the brain, has been linked to SAD. This hormone, which may cause symptoms of depression, is produced at increased levels in the dark. Therefore, when the days are

shorter and darker the production of this hormone increases.

Treatments

Phototherapy or bright light therapy has been shown to suppress the brain's secretion of melatonin. Although, there have been no research findings to definitely link this therapy with an antidepressant effect, many people respond to this treatment. The device most often used today is a bank of white fluorescent lights on a metal reflector and shield with a plastic screen. For mild symptoms, spending time outdoors during the day or arranging homes and workplaces to receive more sunlight may be helpful. One study found that an hour's walk in winter sunlight was as effective as two and a half hours under bright artificial light.

If phototherapy doesn't work, an antidepressant drug may prove effective in reducing or eliminating SAD symptoms, but there may be unwanted side effects to consider. Discuss your symptoms thoroughly with your family doctor and/or mental health professional.

For more information, contact your local mental health association, community mental health center, or family physician.

Life is prayer



ANNETTE HARRIS
ANGLICAN FELLOWSHIP OF PRAYER

"Evening and morning, and at noon will I pray" (Psalm 55:17). Our 'good book' is full of prayer forms for every situation, for any need you may know, for all anxieties. We feel for the brokenness of homes and families, for the peoples suffering in our chaotic bleeding world. It tells us we are

path' Jesus set before us and ask for light to guide us back, "for all who seek will find." The eternal promise still speaks to us today. For God will not let one of us go, unless we turn away from His Son, who came to save, came to know, came to give His life for all who would believe in Him, and His promises.

"They continued steadfastly in prayer" (Acts 2:42).

Prayer is an avenue, given to us by a Holy God, to communicate, to live more closely with Him, to be aware of all the possibilities He has promised us through His Son that we "should have life more abundantly", to wait on Him, to lean on Him, to listen, and when He calls to hear, to make your answer.

PRAYER IS AN AVENUE, given to us by a Holy God, to communicate, to live more closely with Him.

more in need of prayer than ever.

A wise man said, "all life is prayer." We could begin early in the day, as our first look through the drapes, or lift the blind. We can thank God for the needed rain, or for the first touch of sun coming up. We put on a kettle or a coffee pot and are thankful for that first sip - our day has begun. We give our thanks and praise for all that is before us, the good food for health and strength, or prayers for recovery, and grateful thanks for our dear ones near and far, for the delights and blessings we've enjoyed, for all the goodness that surrounds us, for abundant mercies daily.

We could consider St. Paul's passage to the church: "Be careful for nothing, but in everything by prayer with thanksgiving let your requests be made known to God" (Philimon 4:6).

The instructions to us are to let anxieties cease, to bring all to God through prayer in the firm belief that it will be heard. Think of all the assurances of the Jesus who intercedes for us by the presence of the Holy Spirit throughout our lives, strengthening us to all the purpose of God. Remember also to be thankful, to look for contentment when our prayers are answered, sometimes in unexpected ways.

Jesus said, "Come to me all who are heavy laden, and I will refresh you, my yoke is easy, and my burden is light." If we can remember this lesson, and leave our griefs and burdens upon His shoulders—or lay them at His feet, we should indeed feel our cares ease and know that they are removed from us. We must also ask forgiveness for the sin of doubt, or if we have strayed from 'the narrow

Where you are blessed, you can be a blessing. What you have 'discovered', you may be able to show another. Where wisdom has enlightened you, you may share another's burden. Our prayer life can grow, prosper, and develop; however, if it is neglected it can shrivel, you can become dry, your devotional life suffers, as you do not nurture the body it becomes malnourished, open to many troubles.

Let prayer also nourish you, help you to grow, become so much a part of your life, and asking and seeking will be a part of your journey, and when problems do come, they will also come with answers. Ask that the Holy Spirit of God will help and guide, strengthen this life of prayer. He cannot come 'in' without the invitation... Jesus tells us "whoever knocks at the door it will be opened to you." Take not these promises lightly, but accept them and see where this life of prayer will lead.

The Anglican Fellowship of Prayer has a comprehensive library of prayer resources to help on the Christian journey. These encompass all aspects of prayer, whether for the individual or groups, and include prayer booklets, Audiotapes and Books in its contents. AFP Canada seeks to be a teaching resource to assist both individuals and congregations to grow in the life of prayer. It seeks to increase and strengthen the companionship of Christian prayer throughout the world.

Should you need prayer, a request line is available at prayer@afprayerniagara.ca.

For all who wish to include these intentions in their prayers, a site is available at www.afprayer-niagara.ca.

TIPS FOR COPING WITH THE WINTER BLUES

- Wear a warm jacket, gloves, hat, wool socks and water proof boots to stay warm and dry.
- Keep busy. Keep moving. Do things that are enjoyable regardless of the season. Involve yourself with indoor and outdoor hobbies and interests. Get as much fresh air and sunlight as possible. Remember to keep your head covered when it's really cold. You can lose 30 to 50 percent of body heat otherwise.
- Go for a walk when the sun does shine. Studies have shown that a 60-minute walk alleviates SAD symptoms in 50 per cent of sufferers. The good news is that a walk seems to work even on a cloudy day. So summon up the willpower.
- Wear layers of clothes rather than heavy pieces to avoid feeling weighed down.
- Wear brightly colored clothes. Color will give you a real lift. You might be surprised at how many of your friends and family will admire you for bringing color into your life and wardrobe. Who knows, you could start your own fashion statement and trends. Dare to be different, dare to be yourself!
- Turn on some upbeat music. Play worship and praise music. Sing to the Lord.
- Maintain a normal sleep schedule. Keep your body on a normal sleep schedule throughout the year. Don't sleep more during the winter even if you feel more fatigued. Increasing activities, such as walking, can help to reduce fatigue by improving your stamina.
- Eat well-balanced meals. You may be craving carbohydrates, but don't forget proteins, fruits, vegetables, and whole grains. Your mind and body are partners in this process. Eat foods rich in complex carbohydrates (i.e. pasta) to keep energy levels high.
- Keep the lights on in your home. Staying in dim lighting may add to your feeling of depression and increase your desire to withdraw from family and friends. Keep bushes around your windows trimmed to allow light to come inside. Open the window curtains. Use bright colors on walls and upholstery. Let in as much light as possible at your home and at work. If possible, move your desk or workplace to the lightest part of the room.
- Bring color into where you live. Paint a room with bright cheerful colors. Bring flowers into your home, fresh when possible, dried or even artificial ones when it's not. Surround yourself with beauty.
- Try taking a winter vacation. If possible, take a break and go somewhere warm and sunny.
- Try something new and challenging such as a dance class or rock climbing session—anything that you've been wanting to try or experience.
- Start a hobby like sewing, woodworking, ceramics, quilting, letter writing, painting or indoor gardening.
- Visit a greenhouse at a local botanical garden. The warmth and brightness will lift your mood.
- Develop a personal plan of action to help yourself maximize the opportunities to enjoy the beauty God created in the fall and winter seasons.
- Stay involved socially with friends, school and church activities, and outside organizations.
- Invite friends or family over for a meal, or dessert, or to play games, or to worship together, etc.
- Use scripture and positive affirmations to lift your mood and keep you balanced and centered.

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Getting to know you

JOAN BOTHWELL "Mrs. Bishop," Diocese of Niagara

FRAN DARLINGTON
HONORARY - ST. JAMES, GUELPH

"Mrs. Bishop" she may be, but Joan Bothwell is her own woman.

Life can be challenging for clergy spouses. Trying to be gracious while dealing with expectations on themselves, and their partners' commitment and long hours, usually means considerable self-sacrifice.

As spouse of Niagara's Bishop and Ontario's Archbishop John Bothwell, now retired, Joan Bothwell has many memories. "We lived in good times," she comments thoughtfully. "Lots needed to be done, but nothing like now." Joan's independence began early: "All of the protocol needed to be loosened up and relaxed—to my mind anyway!"

John Bothwell and Joan Cowan met in Sarnia "as green Presbyterians," when John, a history student at the University of Toronto, came to provide ministry at Joan's church. John started a group for young people, and Joan's younger sister encouraged her to come.

When John led the congregation in reciting the Creed, unusual in the Presbyterian Church, Joan's Mother commented: "That young minister is a very high church Anglican!" Little did anyone guess where that might take him in later years!

Graduating in 1947, John followed his older brother, Bill, to Trinity College. By then, Joan was a nursing student in the five year programme at the University of Toronto. They "met up again, and it took off!"

The couple joined St. James' Cathedral in Toronto, and led a Club for young working people and a Saturday morning programme for "kids from Parliament Street. We learned a lot!"

Asked what drew them to the Anglican Church, Joan quickly answers, "For John it was the liturgy, and for me, it was John! It always seemed more devotional. It wasn't a difficult transition. We got engaged and I got Anglican! I had a good teacher in John."

Anglican tradition required Confirmation before receiving Communion, and Joan was eventually confirmed. "I don't think I could

have managed it if (John) hadn't been a fun guy... We were out for dinner, and he put his fingers in the ice bucket to retrieve a piece of ice. I thought, 'I don't have to worry about him being stuffy!' That and a liking for God attracted me!"

Join the Church and see the country

Married in 1951 by John's brother, Bill, at St. George's, Sarnia, the Bothwells settled in Toronto, where John, now ordained, was Assistant Curate at St. James' Cathedral. For two and a half years, "We had a nice apartment and \$1200.00 a year."

In 1953, invited by the Dean of Vancouver, the Bothwells, now a family of three, took the long flight west. Joan says, "It was good to experience Church in a different part of the country and disentangle from family." Joan's Father died in a car accident when she was only nine, and her Mother was an alcoholic, "but she beat it. I'm proud of her!"

It was Joan's first experience of the challenge of clergy housing, now, thankfully, much improved. She says, "I was always ever so grateful to be an Anglican minister's wife. Can you imagine going in with five kids and somebody else's furniture?"

In 1956, Niagara's Bishop Bagnall invited John to return to Ontario. "(John) might have stayed (in Vancouver), but (he was) a little too modern." The family, now four, moved to St. Aidan's, Oakville. "It was very good... we were back to our families and Ontario." In that "boom time for the Church," St. Aidan's built an addition and two "very open" transepts, and the Bothwells had two more children!

In 1960, the Bothwells moved to St. James', Dundas. Leaving St. Aidan's was "kind of hard, because we were just beginning to have a social life and then had to move away... (but) St. James was wonderful. I was pleased and (John) was pleased. We had a nice old Rectory, but the upstairs hadn't been decorated for thirty-five years, so the family chose paint."

Joan decides to be herself

Joan's independence manifested: "I

smoked in those days. Margaret and (Archdeacon) Allan Hill were there; she never smoked in front of anyone. I had decisions to make. I decided to be myself, so I smoked!"

Remembering how her mother had to put a handkerchief on her head to go to chapel at Bishop Strachan School in Toronto, Joan explained: "Going to Church on Wednesday, putting on a hat crossing the lawn—after two or three weeks, I decided I'm not going to do this! I felt like an ass! The hat wasn't affecting my love for God, the Church or anything else!" Joan chuckles, "Soon, even on Sunday, people weren't wearing hats."

Enthused by her own learning experiences, Joan always wanted women "to do study groups instead of dinners and bazaars. At St. James', we had all kinds of interesting discussion groups." The Bothwells' social life improved too: "Before we moved in March, they asked us to go to a Valentine's Dance, a plus for me."

An art show called "November Nonsense" was followed by other art displays, and, to Joan's delight, subsequent clergy "multiplied all that art stuff."

The Bothwell's fifth child was born in 1963, ten years after their first, and in 1965, John became Niagara's Programme Director. The family moved to Burlington, and Joan joined St. Matthew's-on-the-Plains. "It was kind of nice not to be 'the Rector's wife' any more, though I had decided to be myself. (John) didn't push me to do anything else. I spent half my life carting kids to hockey and football. I was glad when the oldest one turned 16 and could go to the store for milk."

Mr. and Mrs. Bishop

In 1969, John became Executive Director at the National Office, and on April 29, 1971, he was elected Bishop of Niagara. With five children, now aged 8, 13, 15, 16, and 18, "we were Mr. and Mrs. Bishop! We talked about whether I would pour at teas, and decided against it—sort of like the hat thing!" Subsequently, "special people," like the priest's wife, stopped being asked to pour tea." Thoughtfully, Joan continues, "(John) never wanted me to be 'the curate'. I



couldn't have done it, though I probably could have been more helpful in some things."

In 1978, the Bothwells went to Lambeth, the gathering of Anglican Bishops from around the world. "It was a wonderful experience," though the Bishops stayed at the University and their wives elsewhere. In 1988, the spouses had their own conference: "We did all kinds of things, trips and a lot more fun."

The Primate, Archbishop Ted Scott, asked Joan and John to describe their experiences to other Canadian Bishops. Joan was asked to speak at General Synod in Winnipeg. Drawing on many years on a Distress Line, Joan spoke on Communication. It was the first time Bishop's wives had gone to Synod: Like Lambeth, it was an opportunity to "meet people from all over... otherwise (being a Bishop's wife) was a lonely existence."

John and Joan led several "Marriage Encounter" weekends for clergy. Recalling the joke about clergy spouses who have to call the office to make an appointment with their partner, Joan is confident: "Surely God doesn't want me here all the time and (John) there all of the time. I know my rival is fair and caring."

Asked about being "Mrs. Bishop," Joan responds, "It was pretty nice. You get lots of attention on one hand, but (when) you go with him to churches, people don't know one, don't speak—you know Anglicans! The experiences of Lambeth and interesting Synods were good stuff." Considering her husband,

Joan comments, "he was healthy, had lots of energy, (but) I worried about him being over-conscientious. I'm not a big worrier (and) through the years he was always good at taking days off." She smiles, "We took turns getting up at night with (babies') bottles. We're both very family oriented and enjoyed it."

Retirement brings new adventures

When Bishop John retired in 1991, he became Chancellor of Trinity College. For Joan, that meant "much fun. We enjoyed dances when we were at University, and now we were back at Conversats. When the kids saw us dance, they wanted us to teach them!"

John is proud of Joan's gift for painting, though she modestly says, "We had too many kids. I just dabbled!" She enjoys golf, and is a doubles tennis champion at the Burlington Racquet Club.

Now their children, Mike, Tim, Nancy, Doug and Ann are parents themselves, and Mr. and Mrs. Bishop are proud grandparents of five boys and six girls. With only ten years between Mike and Ann, their children ask, "How did you do that?!"

Joan continues to make her own way through life. Her courage in refusing to blindly follow the traditional clergy spouse role liberated many others, though it's probable that few know "Mrs. Bishop's" part in reforming the Church's attitude. Together, she and "Mr. Bishop" have led new ways of thinking and doing ministry, and we are thankful!

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JIM NEWMAN
DIRECTOR OF STEWARDSHIP AND
FINANCIAL DEVELOPMENT

On a Wednesday evening in early September Wendy and I were walking in the neighbourhood, and I felt an unusual ache in my chest. I rested for a few moments, and it went away. When it recurred a few minutes later, I stopped walking a second time, and it diminished again. But by the time I got home it was back with a vengeance and accompanied by distinct feelings of

anxiety and apprehension. Could I be having a heart attack? Not possible, I thought—I'd had no prior symptoms. But there are 70,000 heart attacks in Canada each year. Every seven minutes a Canadian suffers a heart attack.

By the time we arrived at McMaster Medical Centre I was no longer in denial. Nor did the ER staff hesitate in admitting me after a quick assessment. I was swarmed by a team of medical people who started IVs and clot busters flowing, connected monitors, administered more medication, and asked seemingly endless questions. A few hours later I was pain-free, but not out of danger.

Early the next morning I was transported to the Heart Investigations Unit at the Hamilton General Hospital where I was swarmed by medical staff again. By mid morning

I'd undergone an angioplasty and the insertion of a stent—a small, lattice-shaped metal tube that is inserted permanently into a nearly-clogged artery. The stent acts as a scaffold, remaining in place permanently to help keep the artery open. I was returned to the McMaster Cardiac Unit for another day of observation, and then discharged the following day with strict instructions about medications, exercise, and not driving for a month.

It's been a humbling, an educational, and a spiritual experience. There was a moment in the first hour of treatment when it occurred to me that I might not survive. Strangely, I felt concerned but not fearful. I sensed the nearness of God in and through the medical staff, and I recall thinking "if I don't survive, that would be okay too." My faith, it seems, is stronger than I might have expected.

I've been held up in prayer by

family, my parish, and prayer groups and friends right across the country. I've been visited and telephoned by many, sent flowers, invited to dinners and special occasions, and driven here and there. My colleagues at the Diocesan Resource Centre have been wonderfully supportive. And I've met lots of hale and hearty folks who have had similar or much more serious medical problems.

Despite media reports to the contrary, the health care system can respond swiftly and with absolute professionalism to those in urgent need. Modern medicine is truly miraculous. The stent was inserted through an artery in my wrist and manipulated into place in my chest using a tiny balloon on the end of a catheter. The procedure is not risk-free, but was painless except for some discomfort in my wrist, and completed while I was awake. The latest version, which I have, is a "drug-elut-

ing" stent that helps to reduce future narrowing of the artery.

I've learned that it's difficult to fight a family history of heart disease with diet and exercise. A kindly nurse explained to me that this risk was "in my personal blueprint." The medications prescribed have shown much success in counteracting this tendency toward heart disease. But I'm to do my part, so I'm paying close attention to the quality and quantity of food on my plate, losing weight, and following a prescribed exercise program.

Thanks be to God, I'm feeling better every day. I'm reading more and watching less television. The sky seems bluer, the sun's a little brighter, our children are more gracious, and our grandchildren smarter. I notice that my dear wife is more caring than I could have imagined, and prettier too. I hope I'm being a better husband. Surely it's all a gift from God.

Via Media: Synods and the 'Anglican Way' Synod 2006

AN INTERVIEW WITH BISHOP JOHN BOTHWELL AND JUDY DODMAN by John R. Janisse

Continued from page 1

With the hope that by remembering the past, we may find inspiration for the future, we spoke with Bishop John Bothwell, who as bishop of Niagara from 1973 to 1990, was one of the leading forces for the ordination of women, and Judy Dodman, retired Secretary of Synod in the Diocese of Niagara. We asked them about the role and importance of our annual Diocesan Synod.

Why do we have synods?

John (Bishop) offered the following explanation. "The church is divine, yet very human. How can it enable its very diverse human members to agree and act together? In large denominations it's a very serious problem. I discovered this when I was diocesan bishop, and I have my bruises to prove it.

"Different denominations deal with decision making in different ways: Roman Catholics have the bishop as the 'corporation sole'; he may seek counsel and advice, but he alone makes the final decision. Secondly, protestant churches seek complete democracy at all levels. The Anglican Church attempts a 'via media' between Rome and Protestantism, not only in theology and liturgy, but also in its administration and organization. Bishops are essential and authoritative, but democracy is very important too. On all administrative and dollar matters, democracy is essential.

"We believe that God's grace and direction comes to bishops and clergy and laity all together by virtue of their baptism, not from God directly through the bishops, to the priests, and like a pipeline, to the lay people.

"The church acts as a body—with all members being important, as St. Paul described in the New Testament. It's up to us to bring ourselves up to a proper level of being God's partners in making decisions. This creates some messy debates in synods, and long delays, and it requires mutual restraint and respect, which is often sorely lacking, as in the present situation, but in my view, it's better than pretending that there's some infallible authority, like the bible, or the pope."

How does Synod affect our lives?

John admits that the average person in the average parish isn't likely to be greatly affected by synod. "But I think the people from

synod can take back innovations, and say to their parish 'we were asked at synod to get your feedback about a certain issue.'

For Judy the Bishop's charge set the tone for the parishes and the clergy of the diocese. "In my work at the Synod office, I found much of it reflected the Bishop's charge. And if the Bishop said 'we'll gather together and have this great issue in front of us and I want every parish in the diocese to study this', the rest of the year was spent finding ways to make that happen."

John remembers an example. "When the new *Book of Alternative Services* came on the scene, we brought it to synod. I mentioned it in my charge, and said 'I want every parish to study this. You don't have to accept it yet but please try it out.' St. Luke's in Burlington, who now uses it all the time, wrote back and said 'we tried it out last Sunday and we don't like it.'"

Judy remembers "They suggested that for Lent and Advent the parishes use nothing but the BAS, just to see what it was like, and it wasn't long before they were all putting in their orders for the 'green book'."

"In some cases, it was familiarity with the BAS that made it accepted. "You weren't going to like it unless you got used to it, and started to read beyond the words—and then you preferred it, you really did prefer it."

What was the role of Synod regarding the ordination of women?

It was authorized on a national level first, before any diocese ordained women. John remembers debating the issue in the House of Bishops. "Ted Scott had been advocating it for years, but when he became Primate, he became totally neutral in debate; he leaned over backwards to accommodate the other side. It was frustrating for the rest of us at the time, but I realize in retrospect that he had to be this way; that's how women's ordination got through the House of Bishops.

"After making it through the House of Bishops, it went to the national executive, then to general synod, and they referred it back and asked the dioceses what they thought. In the end it passed with a fairly large majority, but there were a lot dissenters. A few parishes and maybe four dioceses in Canada held out for a few years, but in the end, they just let it go. When I got back

to Hamilton I had a petition from 17 clergy in the diocese, that said for reasons doctrinal and personal and spiritual, we simply cannot accept women bishops—don't ever require us to serve a bishop who is a woman, or to have a woman curate. I wrote back, telling them that I couldn't guarantee it, but that I respected their dissent. But now, all of them accept women. Sometimes people just need time to change. In fact, almost always, people need time.

"Locally then, when the issue of ordaining women came to synod, we had discussed it in the executive first, and we took it in resolution to synod. There were lots of opponents, and there were write-ups in the paper saying 'The church is going to have a great schism'. But we didn't break apart."

Judy remembers that it was the conscience clause that really saved the issue. "The conscience clause basically said that no individual, no parish without a majority of the vestry meeting, no diocese without a majority of the Synod, would have to accept it.

"It takes a while for some people. You can't force the people against their will. And if you want to keep unity it takes time, but it's frustrating as hell."

How do we move together?

John strikes a philosophic note. "Human personality is distorted in all of us sometimes, and in some people nearly all the time. So we have to have patience or we have to force them. But we can't force them, or they'll just quit. Even when ample time is given, some people will quit anyway. When I ordained women there were some clergy—maybe three or four—who left."

For Judy, it means talking and listening to one another, and waiting. "Maybe that's what the wilderness is about. Nothing really worth while is ever achieved in one lifetime. That's why we have faith and hope. It can be frustrating, but it's life. The Holy Spirit heals everything in time if we allow it."

Both agreed that a good debate is often difficult, but it's really important. "Synods are often boring, sometimes inspiring, and always essential. People have to have a platform where they can dialogue. Hopefully if they're serious Christians they'll realize that we have to stay in dialogue with each other."

"business" Synod. We will want to complete at least the core business of every Synod. That core business is to hear the Bishop's Charge, elect Synod Council, approve the financial statements, vote on the budget, receive reports and elect delegates to other levels of church governance. This year we will need to elect delegates to General Synod, which will be held at Winnipeg in June, 2007. We are looking forward to a fast paced Synod. We hope that the new one-day Saturday format will meet the needs of many, including the youth delegates from our diocese, who hoped for a non-school/work day to be able to fully participate at Synod. "Why Synod?": in a word to faithfully govern and set policy for the Body of Christ in that particular and wonderfully peculiar identity we call, "The Synod of the Diocese of Niagara."

BELIEVE

ELAINE BASSETT
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God's love for us endures all things
Into our hearts we hear Him speak
When we believe, His glory sings

Onto this love, my torn heart clings
He holds me up when I am weak
God's love for us endures all things

God gave his Son, our King of Kings
His sacrifice, our mountain peak
When we believe, His glory sings

When life delivers painful stings
We must be strong and never bleak
God's love for us endures all things

For He is there to give us wings
Open your soul; do not be meek
When we believe, His glory sings

Like wild flowers, hope always springs
Embrace His bounty; it is unique
God's love for us endures all things
When we believe, His glory sings.

EVENTS IN THE DIOCESE

Niagara Anglican - November 2006

Family Movie Night

St. Cuthbert's, Oakville

Join us as we watch Over the Hedge on our 8' by 8' screen. Bring friends, parents, pyjamas, sleeping bags, blankets and potluck snack food.

Cost: \$0.50 donation to Indian Residential School Fund.

November 3, 6:30 pm

Christmas Bazaar

St. George's, Georgetown

Come and enjoy a day with friends. There will be something for everyone: Lots of baking, a country kitchen table, new and used books, white elephant, penny sale, silent auction and lunch from the kitchen. Our 'piece de resistance' is our Christmas cookie trays; over two dozen homemade fancy cookies to serve or give as wonderful gifts.

November 4, 10:00 am - 2:00 pm

Holly and Ivy Bazaar

Christ Church, McNab

Christmas themed event featuring popular bake table, home-made cabbage rolls, knitted goods, small gift baskets, jams, crafts, attic treasures, candy table, and many other items.

November 4, 1:30 pm

White Elephant Sale

St. John's, Ancaster

Find your treasurers at our Annual White Elephant Sale.

November 4, 9:00 am - 12:00 pm

Parish Bazaar

St. David's, Welland

Features silent auction, penny sale, baked goods, deli and kitchen pantry. A delicious lunch will be served from 11:30-1:00.

November 4, 9:00 am - 1:00 pm

Christmas Market

Grace, Waterdown

Features silent auction, baked goods, penny sale, and treasures corner.

November 4, 9:00 am - 2:00 pm

Building in Faith Festival: Bake Sale

St. Luke, Burlington

An international baking extravaganza. Sample baking delights from around the world.

November 4, 9:00 am - 12:00 pm

Belles and Beaux Bazaar

St. Elizabeth's, Burlington

Our Annual Bazaar will be held on November 4 from 9:00 am to 2:00 pm for the general public and on November 5 from 11:30 am to 1:30 pm for Parishioners.

November 4, 9:00 am - 2:00 pm

Denim and Duds

St. Simon, Oakville

Join us for cocktails and a dinner (served at 7:15 pm) followed by a dance and auction at the Glen Abbey Golf and Country Club. Proceeds from this fun event go towards the ministries of St. Simon's. Dress in denim or formal or a mix of both.

Cost: \$62.50 per person.

November 4, 6:15 pm

Building in Faith Festival: Pot Luck

St. Luke, Burlington

Always a favourite with great food and entertainment.

November 5, 5:00 pm

Separating Fact from Fiction

St. Matthew on-the-Plains, Burlington

Join us every Sunday in November for a documentary produced by the RBC Ministries. This biblically based video answers many questions people have after reading The Da Vinci Code.

November 5, 9:30 am

Silent Auction

All Saints, Hamilton

Buffet dinner and four bidding sessions.

November 10, 6:00 pm - 9:00 pm

Xbox/PlayStation Tournament

St. Simon, Oakville

St. Simon's in association with EB Games present an Xbox/PlayStation tournament for youth grades five to eight. Tickets are on sale at 5:00 pm on the day of event, or by contacting the church office at 905-845-8351. This event will be supervised and run by adults. Food and drinks will be available for purchase.

Cost: \$10 per person.

November 10, 7:00 pm

Art Show and Sale

St. John's, Ancaster

We are honoured to sponsor and host a

group of gifted and talented local artists for our inaugural fine arts show of original works. This will take place at St. John's Anglican Church in Ancaster in the Great Hall. This will be a rare opportunity to buy the person in your family a beautiful lasting gift that keeps on giving. The 16 artists, most of whom have established international reputations, will be exhibiting their art for sale at attractive prices. There will also be a silent auction of donated works from each artist. Music and refreshments will be available. There will be no entrance or parking fees, but donations to Outreach will be gratefully received. Please contact the church office for more information.

Cost: Optional donation.

November 11-12, 1:00 pm - 6 pm

Christmas Bazaar

St. Columbia, St. Catharines

We are very proud to offer our largest fund raiser. Available will be famous St. Columbia meat pies, homemade preserves, hand crafted items, candy table, collectibles, a penny sale, raffle, and of course our bake table and tea room where you can enjoy a delicious lunch. A children's corner will provide some fun for the kids and allows them to buy a special gift for Mom or Dad.

November 11, 11:00 am - 3:00 pm

Remembrance/All Souls Sunday

St. Cuthbert's, Oakville

A Remembrance Day ceremony with a candle lighting in memory of all those whom we love but no longer see.

November 12, 8:00 am and 10:00 am

The Three Cantors

St. Cuthbert's, Oakville

A wonderful evening of great music and laughter for a good cause. All proceeds will be shared between the PWRDF and an HIV/AIDS clinic in Lesotho under sponsorship by the Stephen Lewis Foundation.

Cost: \$20 per person.

November 15, 7:30 pm

Christmas Bazaar

St. John the Evangelist, Niagara Falls

Features a knitting table, Christmas table, deli table, baked goods, and much more. Lunch will also be served.

November 18, 10:00 am - 2:00 pm

Annual Christmas Bazaar

St. John's, Ancaster

Our Community comes together once again to hold this very successful Christmas Bazaar. Come support our community and start your Christmas shopping here.

November 18, 10:00 am - 2:00 pm

Building in Faith Festival: Parish Retreat

St. Luke, Burlington

A parish retreat led by Bishop John Bothwell.

November 18, 10:00 am - 3:00 pm

New Christmas Bazaar

Grace Church, St. Catharines

We will have some new attractions at our ba-

zaar this year such as a table featuring materials for making your own craft items. The baked goods will also be there along with many other popular tables. Come and join us for a fun day.

November 18, 10:00 am - 2:00 pm

Annual Christmas Bazaar

St. James, St. Catharines

We'll have a deli table, crafts, white elephant, penny sale and much more. Join us for homemade soup at lunchtime.

November 18, 11:00 am - 2:00 pm

Christmas Tea and Bake Sale

St. Luke, Palermo

Join us for our annual tea and bake sale.

November 18, 11:00 am - 2:00 pm

Music at St. Luke's

St. Luke, Burlington

In Harmony with Rachel Snow (Soprano) and Igor Saika-Voivod (Pianist). A Cabaret style evening with a cash bar and nibbles. For more information please call 905-639-7643.

Cost: \$15 per concert, \$50 for all five concerts.

November 18, 8:00 pm

Yuletide Fayre

Grace, Milton

Annual Yuletide Fayre featuring sewing, crafts, knitting, baking, raffles and much more.

November 18, 9:00 am - 2:00 pm

Celtic Communion Service

Holy Trinity (Chippawa), Niagara Falls

Join our Celtic Communion Service on Sunday, November 19.

November 19, 10:00 am

Winter Wonderland Bazaar

St. Stephen on the Mount, Hamilton

We'll be featuring a luncheon, bakery, preserves, crafts, and a raffle (quilt, multi gifts, Tabitha-Cambodia crafts, and much more).

November 25, 10:00 am - 2:30 pm

Holly Rock Bazaar

St. John the Evangelist, Hamilton

Featured will be crafts, preserves, baked goods, Christmas treasures, books, and the Holly Rock Café.

November 25, 10:00 am to 3:00 pm

Dinner and Salsa Dance

St. Luke's, Hamilton

Dinner and salsa dancing are on the menu. There will be all the usual high-jinks as Saint Luke's and the North-End party until midnight. No bar so the kids can come, no dress code so the teenagers can feel comfortable and the music just a dull roar so you can still talk. Proceeds will go to the Saint Luke's Neighbourhood Assistance Program.

Cost: \$5 per adult, \$3 per child under 10 years-old.

November 25, 6:00 pm



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From sickness to death

CHRISTOPHER M. GRABIEC
EDITOR

A number of years ago, I went into the home of a parishioner who had recently discovered that she had a very serious form of cancer and would only live a few more months. A number of pastoral visitors had gone to see Barb, and I had visited her earlier on. This time I went

it stayed there as people gathered to celebrate her final passage into the life that was guaranteed one year previous.

I will never forget seeing her standing in the waters of baptism in a heavy green robe as I poured copious amounts of water over her (trying not to destroy everything that the hairdresser had accomplished earlier that morning).

DEATH IS ONLY AN ILLUSION that tries to make us believe in its finality

and I thought that I would come armed with some very heavy duty ecclesial artillery.

I brought the oil for the sick and thought that I would allow that symbol to work its healing magic upon her. I had seen it happen before, thanks be to God!

The home care nurse was in the kitchen and Barb's husband was in her room. I walked in and she was radiant. She was lying in bed with a beautiful night gown on, and her hair had recently been done. Her voice was strong and filled with a wonderful spirit. I chatted for a bit and then said, "Barb, I would like to pray with you, offering you the prayer of the church through this anointing with oil". She indicated that she would really appreciate it.

We chatted for a moment or two more and then I began. I placed my hand upon her head in a moment of silence and by the time I removed my hand, there was no breath. Barb had given her spirit into God's care. I looked at Al, her husband, and said that she had died. He was incredulous and wept. The nurse came in and wept as well. We all did.

One year earlier Barb had passed through the waters of baptism after many years of reflection and preparation she chose to become a Christian, like her husband. One year later, her casket was wheeled to the immer-sion font of the same church and

Moments later she and twenty other newly baptized adults appeared in the community led by trumpets and banners up the main aisle, wearing their new white robes and taking their place as new Christians in the assembly of God's people.

One year later her casket was draped with a white robe as the waters flowed at that same font and I knew that somehow she was smiling in the same way as she did one year previous.

Barb taught me so much. Our culture and yes even our faith sometimes only stresses the immediacy of life and the rewards of living on this planet that God has provided for us. Priests and ministers talk about salvation, but when it comes down it, we continually want to preserve life. The oil that I brought to Barb was not about her death; it was about her living. I had fully intended that my prayers for her were about giving her strength to live the next months ahead, and maybe by some miracle she might even be healed!

It was not to be that way. I will not say it was or wasn't God's will that this should happen. I did feel that it was Barb's will. From the moment of Baptism, she took the promise that God made to her very seriously. She knew that the gift of life was hers. She trusted that God would not let her down.

When I lifted my hand from

her lifeless head, she continued to speak so powerfully letting us know that she was alive and well. As her body was laid by the font with the flowing water and white robe, her spirit was telling us that the promise was as true as ever. I felt it in my heart of hearts and knew that she wanted all of us to know this incredible 'good news'.

This profound and living experience taught me that it was ok to believe that my life was progressing toward death. It really is. I am going to die. I don't have cancer and I haven't had a heart attack, but I am 56 years old. Unfortunately, I cannot remember my baptism, but I do remember Barbs and many others. I remember the promise of the Spirit so vital and so alive in those baptisms and I know that death is only an illusion that tries to make me believe in its finality. Sometimes it seems to get the better of me, but I only have to remember Barb and I know how deceitful death is.

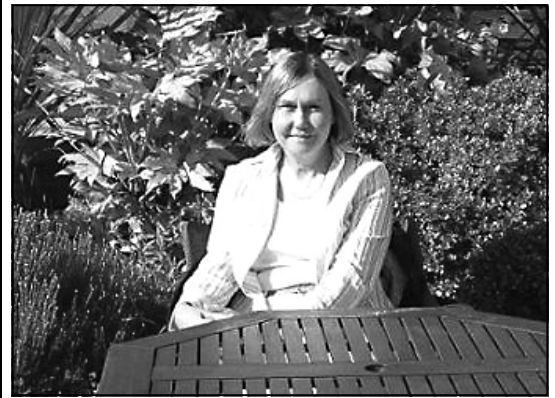
It's probably some 15 years ago since she gave her spirit back to the creator, but I know that she still looks down and sees that I remember. I really remember this event and this time so clearly and it strengthens my faith.

It's November, the time in the church year when we remember the dead.

Let's not create a morbid memory. I'm going to the cemetery—maybe even a few times. While I'm there I'll remember the promise made to the baptized people of God. I'll reflect on my own journey and try to grow in peace with the fact that it is moving toward the creator who gave me this short time on earth. I do not want to fear. I want to be like Barb—so peaceful, so intent and so faithful in her journey to the Lord.

Perhaps this month can represent passage for all of us. Maybe we can all rid ourselves of some of the fear or our mortality, believing in the power of our Baptism and in the truthfulness of the great promise of God.

This is my story



NANCY KNIGHT and her husband Michael make their home in Burlington and have been Anglicans for many years.

NANCY KNIGHT

My Story begins when I was born in London, Ontario in the early 1950s. I grew up in Hamilton, Ontario. My mother, a young girl of just 17, gave me up for adoption when the man who promised he'd marry her, changed his mind. I may have been a mistake to them, but I was certainly 'planned' by God.

My adoptive family was not a "religious" one. The story goes that one day, my father's father, the authoritarian patriarch of a family of seven girls and two boys, kicked the Roman Catholic priest down the front walk when the Father came to the door to ask for money for the church. My grandfather was working three-day weeks at Stelco in Hamilton. During the depression the company tried to share what little work there was amongst thousands of employees. Rice, without meat or vegetables, was supper on most good days.

From as early as I can remember, most Sundays my sisters and I went off to the Salvation Army Sunday school. On the Sundays my father went to church, we went with him to St. Andrew's Presbyterian Church. My mother never went to church, not even once. Thankfully, she managed to make it to the church for each of our weddings! When I was a bit older, I visited whatever church my friends happened to be going to that day: Roman Catholic, Baptist, United, Greek Orthodox. I learned that the same God was present in all of them.

For me, the reality of God has always been strong and sometimes overwhelming. As a young child who was precocious, curious and demanding of answers, I remember

feeling secure and confident that a God who loved me had made the world just for me. (I was a bit self-centered in those days!) I've always felt surrounded and comforted by God's love.

Often, I have doubted the traditional views of who God really is and what His purpose for us is. My ideas have often raised the ire of my more conservative friends and so I hesitate to express thoughts that stray into more adventurous possibilities. Even in my wildest imagination however, there has and always will be a very real God.

I realized quite early on that doing whatever God led me to do was the only way that my life could work. But, it's what I've realized recently that really has my heart pounding. I understand now, that the moments when I was hurting the most—the childhood abuse, the bullying and the rejection I suffered, the illness and the partial blindness that struck years ago—were when God was giving me knowledge, experience and courage. God was preparing me to work towards good. Believing this has brought an incredible peace, an almost fatalistic yet happy abandonment to the will of a power (God) greater than I, an insatiable desire to please my God, to find out more every day about how to do this and the courage to do what I need to do. Every decision I make, how I react to each event in my life, is all based on this premise: The more I learn to do God's will through Christ, the closer I feel to God and the happier I am.

Jesus, the perfect example, sought out the weak and the vulnerable. He challenged authority and confronted injustices and neglect that diminish

See THIS IS MY STORY on page 10

A view from the other side of the fence



IAN DINGWALL
RETIRED EXECUTIVE ARCHDEACON

Hospital: The word projects in my mind one of the most important and responsible areas of pastoral ministry. Hospital is where I would go as a pastor to offer ministry to those who were sick and in need of the comfort of a visit from someone from 'outside'—but, in my case, someone representing the Church and the Gospel. Hospital is where I would go to stand by a bedside and speak of the always present and loving God, to pray with the patient in

recognizing God's Love, to ask God's blessing, and in doing that to span, for the patient, the gap that they were experiencing in being cut off from familiar things.

Since early in August of this year, the word "hospital" brings different thoughts.

For the first time in about sixty years, I spent a few days in hospital as a patient. No longer standing by a bedside, instead, lying in bed wishing I was at home.

And, more than anything, I was feeling vulnerable and dependent. I'd wager that none of us likes to lose control and for me it was threatening and worrisome. Not only that, but two precious personal possessions seemed to be 'up for grabs'.

I'm talking of Modesty and Dignity, which for most of us are possessions that we protect and enjoy. Not the case when you

are lying in a hospital bed too ill and too tired to do anything but say goodbye to both treasures and do what you are told. Not that I was being ordered about, because the care and concern I received from nurses, doctors and other staff people was so good and helpful that I am now more deeply grateful for all the benefits available to all of us through our public health system. Thank You, God, for Medicare and for all the people who minister and toil in that field.

Home from Hospital now and recovering my energy, I am able to add another perspective in my mind's eye so that when that word is spoken from now on I will not only think of myself 'doing' ministry but instead I'll think of being ministered to.

You see it is true that often it is better to receive than to give.

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Cathedral service was packed with people and stories



ALAN L. HAYES
THE ITINERANT CHURCHGOER

I was thoroughly impressed with myself for arriving at the cathedral a whole twenty minutes before the service began. But the nave was already packed with people. It was one of the services for the Order of Niagara.

You'll be glad to know that next to a distant wall, behind some pillars, I discovered a few inches of space.

This is a problem I experience rather rarely in my itinerant churchgoing.

Order of Niagara

The Order of Niagara honours lay ministry. A parish can nominate one person per year, and the bishop can make appointments as well.

The idea germinated in the mind of our present bishop in 1999. Since then, some other dioceses have picked up the idea.

Recipients are invested with a ribbon and medal which they can wear around their neck at diocesan events or in the bishop's presence. The ribbon, in the blue, white, and

green colours of the diocese, and the medal, which bears the diocesan coat of arms, were designed by the bishop and are his gift.

Fifty-three people were honoured at the service I attended. As the congregation stood in ovation, some of the recipients had tears in their eyes.

The service was suitably grand. The bishop presided, a retired bishop preached, music rose from an outstanding organist and choir, and the solemnity and pomp evoked the glory of God.

But the downside was that you couldn't make much contact with people unless you already knew them or were scrunched next to them. So who actually were this year's recipients of the Order of Niagara?

Well, I asked their rectors about some of them. The rectors had a huge amount to report, but I've had to choose just one noteworthy thing about each of a mere sampling of new ON's. They have all contributed far, far more than I can say here.

A few contributions

Ann Hay of Burlington helped create the Halton Fresh Food Box. She and her colleagues buy fresh produce, usually from local farmers, and pack it into about 400 boxes a month. They take these to drop sites where they can be purchased at cost by those who aren't eating well.

Florence Meares has been a member of St. Christopher's, Burlington, since it became a parish in 1954, and at every step since then she has helped shape and nurture the life of the congregation. She was also the first woman principal in the Halton school board.

At St. Matthew's, Burlington, and in the wider diocese, Ian McLean has shared his financial wisdom unstintingly. He was a key member of the task force that recommended creating the diocesan financial development committee, which he then served for six years. Ethel Winzer helped found St. Aidan's, Oakville, in 1952, and has been its envelope secretary for over forty years. Several dozen of her fellow parishioners rented a bus to go to her installation into the Order of Niagara, which was one reason I was squeezed into a distant pew.

Pat Jenkins of St. John's, Ridgeway, has worked long and diligently for an ecumenical Christian social service ministry in Fort Erie. Once a month she reminds her fellow parishioners to contribute to its food bank, an advocacy which is now affectionately called "the Napping Pat Food Drive."

Trinette Tomasello has been a faithful leader in ministries for children and young people in Ridgeway and Crystal Beach, most notably in the girl guides' movement. If you're a girl under fif-

teen, you may know her better as Tawny Owl.

Out of the cold

Many readers will be familiar with the "Out of the Cold" program, an ecumenical and inter-faith ministry which started in Toronto in 1986 after the death of a homeless man, and which now has branches across Canada. It offers accommodation and meals to the homeless. As soon as it came to Hamilton in 1997, Margaret Firth of St. John the Evangelist, Hamilton, was there, and she has been there ever since.

Doris Yungblut has given immense amounts of time not only to Holy Trinity, Fonthill, but to a breathtaking variety of community organizations, including scouting, the Women's Institute, and support groups for cancer and cardiac patients.

Probably few tasks are as tiresome and frustrating as organizing clergy, but Sol Austen of Grace Church, Milton, coordinates weekly worship at Milton Hospital, where she also volunteers in the chronic care ward. Incidentally, she helped lead the diocese towards the ordination of women in the early 1970s as a member of the diocesan board of the Anglican Church Women.

You don't have to be rich in years to be invested with the Order of Niagara. Alexander Urquhart is

still a teenager, but from childhood he has been serving St. Paul's, Dunville, faithfully and effectively, and he continues ready to seek and follow the Lord's leading.

Rosemary Anstey is so quiet in her assistance to the less fortunate that many in her own St. Simon's, Oakville, may be unaware that she has sponsored refugees, hosted the homeless, welcomed immigrants, and worked passionately for social justice.

Norma Marsh has "sung and danced her way into people's hearts," her rector says. He's referring to her years in her church choir, and her dance troupe which performs for seniors and shut-ins.

All honoured

Now, lots of Anglicans make huge contributions but don't receive the Order of Niagara. Arbitrary circumstances can decide who gets recognized and who doesn't. But even if some receive individual recognition, in no way is their ministry an individual thing. In their lay apostolate they are representatives of Christ, and co-workers with their fellow members of Christ's Church.

The New Testament never uses the word 'saint' in the singular, only in the plural. Each of us is part of the many. So the service where I sat scrunched nicely evidenced St. Paul's truth: "If one member is honoured, all rejoice together."

This is my story continued

Continued from page 9

human dignity. God has blessed me with the opportunity to follow this example. Because I am visually impaired, I had the opportunity to be a constant presence at my children's school for several years, because I was there so often and because of my own early experiences, God could open my eyes to see the hurt and sadness many of our children were experiencing at school. I could watch and learn. God has placed Michael my husband in my life to give me strength, reasoned and logical analysis and stability.

God also placed other people in my life who could teach me about what children need, how they behave when suffering, what bullying is, why children hurt or bully one another, how the "system" works, why it does not work and what could be done about it. When my children and my family were in the depths of despair because of the bullying our children suffered, God placed people in our lives who could help us to confront a system that was not working and to advocate towards change and justice for all children. Despite the challenges and hardships, I have a sense of well being and peace that comes from speaking at every opportunity I get, about our experience and what we have learned.

What would I do differently if I could have my life over again? This sad question implies that there should be regrets. I will not complain and I have no regrets.

God placed people in my life, good people, who nurtured and supported me: a teacher with a kind heart when I was so sad it hurt, a stranger who said the right thing at exactly the right time, or an invitation to contribute when I was feeling alone and useless. Whenever the world seemed to be failing me, God was there to help.

Even my own failings and mistakes are experiences I have been forgiven for and from which I have learned. When I was a teenager for instance, a friend wrote to tell me that her father had recently died in a car accident and that one week later her mother passed away from a stroke. I did not know what to say—I was only 16 years old—so I wrote nothing. I learned from that and now I try to offer comfort whenever I can.

The only thing I might have done differently is to learn the art of patience. I am always feeling a sense of imperativeness and urgency. I always want to hurry God up! I would be more patient, confident that there is a plan for me and I would be willing to wait for God to lay it all out in His own good time.

My advice to a new Christian would be to begin by developing a philosophical and inquisitive frame of mind. Try to figure out what makes you human, how you are unique and how you fit into the world around you. Then try to analyze your beliefs, desires and fears in relation to what you find in your Bible reading. Some of what you find may confuse you, surprise or

even disturb you. Don't worry about that, the important thing is that you are beginning to think about the things that are in you and around you in a different, more introspective and analytical way. That's when you begin to understand how amazing it is that God has created you and everything else.

Then, you might consider what unconditional love is and the full extent of God's love for us. Try to understand what diminishes and destroys love and why humans drift away or even hurt each other. All through history you will find examples of how selfishness, absence of empathy and anger can destroy lives and distance us from God. Jesus teaches us how to live in a way that will keep us close to God. You'll want to learn from His example.

Try to experience the concept of sacrifice. How difficult it is for each of us humble human beings to give up our comfort for others. Yet God, the Master of the universe, assumed a perfect human form and gave His life as a sacrifice for us.

What helped me grow in faith was finding two lovely Christian friends who reaffirm my faith and help me stay on track. It is good to surround yourself with good friends in Christ. It is also important to find a church home where you feel that you can worship and grow in faith. If you are not finding those things in the church you are attending, don't be afraid to visit different churches until you find one that meets those needs.



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Wednesday, November 15, 7:30 pm

St Cuthbert's (Maple Grove and Oakhill two blocks north of Lakeshore Road East in SE Oakville).

Tickets \$20

Proceeds earmarked for the Primates World Relief and Development Fund and an HIV/AIDS clinic in Lesotho operated by the Stephen Lewis Foundation.

Call St Cuthbert's 905-844-6200 or St Simons 905-845-8351 for tickets or email: stcuthbert@bellnet.ca

THE BISHOP'S COMPANY

Niagara Anglican - November 2006



FROM LEFT: Patrick Doran, Steve Fricker



FROM LEFT: Lieutenant Governor of Ontario, James K. Bartleman, Carol Spence and Bishop Ralph Spence.



FROM LEFT: Janet Stirling, Betty Nancekivell.



FROM LEFT: Doug Lord, Gwyn Williams, Michelle Lord, Gail Williams, Philip Velpel.

THE BISHOP'S COMPANY is a discretionary fund to assist clergy members and their family. It was begun by Bishop Walter Bagnall in January, 1951. Through time, it has become know as the Bishop's Company.

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 assistance for extraordinary and specific purposes. By becoming a member of the Bishop's Company, you are assisting the bishop by helping a member of your diocesan family in need.

This year The Honorable James K. Bartleman, Lieutenant Governor of Ontario, addressed the annual Bishop's Company Dinner held at the Burlington Convention Centre.

If you would like to join the Bishop's company, please see the details on the diocesan website (www.niagara.anglican.ca - look on the Bishop's page) or call Karen Nowicki at 905-527-1316.



FROM LEFT: Stewart Pike, Bruce McPetrie, Laura Marie Plotrowicz.



FROM LEFT: Pat Davis, Eleanor Peyton, Larry Peyton, Jim Powell, Florence Gallinger.

YOUNG AND PROPHETIC

Niagara Anglican - November 2006



Lincoln Youth Fest strikes again

JOYCE WILTON
PROGRAM CONSULTANT, YOUTH MINISTRIES

What do you get when you mix 35 rambunctious grade 5 to 8 kids, 5 leaders, 5 amazing adult volunteers, 4 bags of flour, lots of lard, 5 bags of apples, a little sugar and a touch of cinnamon? Well the answer is 65 delicious apple pies, tons of fun for a huge group of junior youth kids and many thankful Lincoln parishioners who will receive a gift of love, in the form of an apple pie and a card.

On Friday September 22, the Lincoln Youth Fest started up its fall events with an evening called "Johnny Appleseed Night" at St.

George's, St. Catharines. We had pastry shell makers, apple peelers, apple choppers, pie creators and card makers all working in harmony for two hours. It was a sight to behold! We closed the evening with a simple worship highlighting the many abundant gifts we have in our lives, and what we can offer to those who need love around us. Oh yes, each participant got to eat a freshly baked piece of pie!

Each and every participant and leader went home with smiles on their faces and lots of flour on their clothes but a wonderful feeling inside of a wonderful night and a job well done.

By the time you have read this article, we will have met at St. Andrew's Grimsby on Friday October 20 for a "Celebrating the Saints" dress up party. Check out the picture gallery at www.zipsqueal.com to see all the fun. If all this sounds good, our next event is something new; an all day event on Friday December 1 (a day off school in the Lincoln area). We will spend the day getting ready to celebrate Advent and Christmas.

If you would like more information about times and location you can contact Brenda Chatterton at St. George's at 905-682-9232 or Joyce Wilton at 905-527-1316 (ext. 430).

A new way to worship

PROVIDING AN ALTERNATE WORSHIP community and experience for youth and young adults

ELYSE ELLIS
CHRIST CHURCH, WOODBURN

Attention all youth! Are those Sunday morning church services just not cuttin' it for you? Do you feel uninspired and that your spiritual needs and sense of community are not being met? Well if your answer is "Yes" then The Gathering is a place for you.

The Gathering is a Youth Worship experience that is created and made happen by youth from the area Anglican churches. Have you ever been to the Niagara Youth Conference (NYC), Youth Leadership Training Program (YLTP) or any other youth events that are organized by the Niagara Diocese? If that answer is "Yes" as well, then come on out and see some old familiar faces. You'll probably meet quite a few new faces as well. If you have never even heard of these events, come on out anyway and see what's going on; I doubt you'll be able to think of the term 'church service' in the same way ever again.

The Gathering has already had three successful events. The last one occurred on Saturday September 30, 2006, at St. Paul's in Hamilton and had the best turnout so far. We had over 75 people come from

Now, of course we can't answer that question, everyone has their own opinions, but we try to shine a little light and give people an idea about how 'they' can answer the question for themselves.

Church has become a place for most youth where the one thing they look forward to the most is drinking some wine and getting a small wafer snack. Well not at The Gathering. We like to share something together called an Agape Meal! A strange word you say, I suppose it is, but it is meaningful for us to share "a meal" as a feast of peers and friends without needing priestly leadership. We can do this on our own.

If this article has caught your attention and you think you might be interested in coming out to one of these 'gatherings', surprise, surprise the next one just happens to be on Saturday November 25, 2006 at St. Paul's in Hamilton from 7:00 to 9:00 pm. Drinks and snacks are available when you arrive. And remember it's not just open to youth; Adventurous adults are always welcome to hang out with us.

If you haven't attended a Sunday morning service in a while because it just isn't working for you, try this



as far as Fort Erie, Guelph and Oakville, and as close as downtown Hamilton.

It is our plan to have 4 events like this a year and it is organized by a group of youth and a few adult advisors.

This worship experience is open to people of all ages but our target is to provide an alternate worship community and experience for youth and young adults from across the Diocese of Niagara. The NYC band has graced us with their rockin' music and it's always a blast when three quarters of the 'congregation' get up to dance. Now, don't get me wrong, it's a lot of fun, but it does have its serious moments too; every great event does.

The group which has titled itself The Youth Worship Committee (yes, such a committee exists people), have been working hard for the past year to think up new and intriguing themes to base our 'services' around. Our latest theme was "What and where is God?"

I am a youth member who has not attended Sunday church for over two years and I get more 'spiritual guidance' out of these youth services, than I do during Sunday mornings.

Here's a chance for you to come out and 'worship' in a new way that we hope will have more meaning for you. The NYC band plays tunes that you will recognize from popular music and they help us to find new meaning in these songs that will touch your faith and your soul! Plus there's free food, which is always a bonus.

This event is free but if you like what you experience donations are always welcome to help us keep this ministry alive! Because it's either this, or getting up at 10:00 am on a Sunday morning. I'll let you decide what you think suits you best. So if you're interested, check us out on the Niagara Youth Ministry website www.zipsqueal.com for the next gathering coming your way. Until then, peace!

A Spiritual Spa

A Nurturing, Networking and Nourishing Event!

Sunday, November 12, 3:00-7:00 pm
St. Christopher's Church, 661 Guelph Line, Burlington

An invitation to all
Especially for volunteers and employees in children, family and youth ministries

Take some time for yourself and enjoy Spa sessions
Biblical Gardens, Drumming, Sacred Circle Dancing, Aromatherapy and more...

Take time to network and browse the resource table

Relax and enjoy
Dinner and our guest speaker Rev. Dr. Steve Hopkins

Pre-register by November 3rd for \$20/person (\$30 thereafter)
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How do you measure a summer at camp?



COURTNEY EVERS
CANTERBURY HILLS CAMP COORDINATOR

At the end of this past summer at Canterbury Hills Camp, I was working on the staff closing Eucharist and I found myself wondering about the different ways to measure our summer together. The question really started with the song "Seasons of Love" from the musical *Rent*. Many of the camp staff loved the musical and were singing it throughout the summer. In the musical, friends wonder how to measure a year—in minutes, sunsets, cups of coffee, or laughter. In

the end, they decide to measure in love: Seasons of love.

I started thinking there were hundreds of ways to measure Canterbury Hills Camp Summer 2006. We could measure in camper spots filled: 535. Or members of the summer staff team: 44.

It is worth measuring in partnerships with agencies that help families offer the camping experience to their children. This summer we were able to offer the joy of camp to campers through St. Matthews House and the Children's Aid Society. Our relationship with Reach for

the Rainbow continued to grow stronger as campers with special needs were integrated into camper units for a full camp experience. This summer also marked the start of a new relationship with Angel Tree—a Christian ministry of prison fellowship. Through Angel Tree we were able to assist children of prison inmates in experiencing the friendship and faith of camp.

We could measure in the generous donations from parishes, individuals, and Canterbury Alumni, along with multiple camp staff fundraisers, that helped offer the experience of camp to families in need through the Canterbury Hills Bursary Fund.

Numbers of campers and staff, goals of partnerships, donations—these are incredibly valuable measurements, but they do not convey the full meaning of this summer. A meaning, I imagine, that varies for each person that experienced camp this summer. For a young boy away from home for the first time, camp might be measured in nights away from home, and the feeling of accomplishment that comes with such an achievement. A young day camper might measure in fairies sighted at Fairy Falls, while others measure in favourite campfire songs. For our Leaders-In-Training, camp could be measured in new leadership experiences, realization of personal goals, and LIT sessions.

How does one truly measure a summer at camp? The most powerful differences made are beyond any measurement tool. Yes, we can say that 32 campers with special needs came to Canterbury Hills through Reach for the Rainbow, but how can we measure the impact of integration on a child's life? Further, how can we measure fellowship in a staff community? Or faith as it grows in a young person worshipping outdoors? How do you measure a difference made in a child's life? Or a camper's feeling of achievement in making it to the top of the climbing wall? How do you measure community? Or the presence of God in our lives?

In the musical *Rent*, they measured in love. How do you measure love? Well, we can't. I can't give you a number or a chart demonstrating love in our com-

munity. I can tell you, though, without a shadow of a doubt, that love was present: God's love. It was evident in the bonds of the staff team, in the laughter and friendship of campers, in the acceptance of differences, and the sharing of ideas. I heard it in the songs of children; I saw it in friends leaning on one another; I felt it during the exchanging of the Peace at camp worship. In the end, at the staff closing Eucharist, we sang a camp version of "Seasons of Love". In the end, we measured in love.

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.

SEASONS OF LOVE

*54,700 minutes, 54,700 moments so dear.
54,700 minutes; How do you measure a summer at camp?*

*In sunshine, in campfires, in nightwatch,
in chocolate pudding.*

*In campouts, in whirlpools, in laughter,
in strife.*

54,700 minutes; How do you measure a summer at camp?

In bee stings, in outlunch, in campers, in secret friends.

*In arrivals, in departures, in nighthikes,
in s'mores.*

54,700 minutes; How do you measure a summer at camp?

*In creekwalks, in bull's eyes, in chapels,
in slip and slide.*

*In EPs, in sessions, in high ropes, in smiles.
54,700 minutes; How do you measure a summer at camp?*

How about love? Measure in love. Seasons of love.

*It's time now to sing out,
Though the story never ends.
Let's celebrate*

Remember a summer in the life of friends.

Seasons of love.

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Coins for Cuba

JOHN PAGE
OUTREACH COORDINATOR

Back in the fall of 2004, as the newly appointed Outreach Coordinator for Grace Anglican Church in Milton, I asked our congregation if they had ever thought of the material needs of the small mission church of San Pedro, in Jobabo, Cuba. Now while the congregation had been a prayer partner with San Pedro for a number of years it had never entered anyone's mind to inquire as to what other needs our Christian brothers and sisters, 1,500 miles to the south, may indeed have.

Thanks to the wonders of the Internet, and more than helpful staff with the Diocese of Cuba in Havana, I soon had the e-mail address for Archdeacon Juan Antonio Gonzalez, pastor of San Pedro, Jobabo. As an aside, I also found out that Fr. Juan also had the responsibility for no fewer than five other congregations besides San Pedro.

Our church simply did not have outreach funds

After an exchange of several e-mails I had in my possession a wish list of needs for the mission church of San Pedro. I also made a commitment that during the course of the

coming winter season (2004/2005) my wife and I would bring some of these materials to Cuba in person.

Now, having made such a commitment, my next challenge was how to raise funds to meet some of those needs. Our church was already nine months into its fiscal year and simply did not have surplus Outreach funds.

One night the thought came to me, "Ask members of the congregation to give up their loose coins." Now I knew that collecting loose coins in glass jars, of various shapes and sizes, is a national pastime of almost every developed country in the world. I was simply going to ask our congregation to part with something they no longer needed, was no doubt gathering dust on top of a cupboard and something they did not want to sort, count and wrap themselves!

Miracles

By the time February 2005 rolled around no fewer than eight members of the Grace congregation had enrolled for our little adventure, each paying their own way to Cuba. The list of supplies had grown to an inventory that would fill two suitcases: Tape/CD Player (Music for worship services), new



altral linens, beeswax candles, personal hygiene products, medical supplies, and school supplies

But small wonder, by the time of our trip south more than \$1,000 was already in the bank! Furthermore, much of the material we were to hand carry into Cuba had in fact been donated.

It was a small miracle in itself that the supplies actually reached Jobabo. At the time of our trip to Cuba (February 2005) government

regulations had been tightened to restrict many of our supplies being brought into Cuba by tourists. God must have had one of His guardian angels watching over us as we cleared Cuban Immigration. Not one of our group of eight was questioned or had their luggage searched, while numerous others on our flight were subjected to that process. This brought back memories of the story of Corrie ten Boom and the numerous times she smuggled bibles into

Russia right under the noses of Russian border guards. Just as with Corrie, it was as if we were invisible.

Traveling from the resort area north of Holguin to San Pedro, in the hinterland of Cuba, was an adventure in itself. Three hours by road in an eight seater vehicle, actually meant for only seven passengers, and a vehicle that had definitely seen its best days, was enough to test the backside of the most seasoned traveler. And who's checking for seat belts?

Zero tolerance for domestic violence

KHADIJA KATHY MUSTAPHA-ALI
PRODUCER/COORDINATOR
WOMEN SURVIVORS ADVISORY GROUP

So, we have zero tolerance for drinking and driving which has taken years to enforce. To have it made into an actual criminal offence is heaven sent only it's too late for those who didn't get a chance to voice their opinion. It wasn't until they were killed that people began to notice and take a stand. Taking someone's license away because they are not responsible for drinking and driving is a responsible thing to do for the sake of all of society.

What happens when an individual commits the most horrible of all crimes, rape, sexual assault, child molestation which sometimes results in murder? How long does it take for these crimes to be enforced and sometimes the perpetrator is released into the public without follow-ups and constant assessment. Sometimes they commit the crime again.

Domestic violence crosses all boundaries

Yes, we know we do not have enough resources. Yes, we have heard all the reasons for these issues not to be dealt with within the framework of our political system. But the writing is on the wall that violence and abuse is increasing either that or that we are more aware of it occurring. It doesn't matter what race, culture or religion one belongs to these days...everyone has been touched

with some sort of domestic violence and abuse...if not in their family then in someone else that they know. No longer are people thinking it is a socio-economic problem as domestic violence crosses all boundaries.

Are we doing enough to educate ourselves and our communities about the effects and affects of domestic violence and abuse? I can guarantee you we are not. Nobody really wants to talk about this issue. Within the framework of your religion and culture domestic violence and abuse is not a subject that is easily discussed. But it is a subject that needs to be talked about more and more. Interestingly enough if we are becoming more advanced as we approach 2007 then why do we still behave in a very primal and primitive ways.

The cycle of violence and abuse is sometimes so embedded in culture and sometimes religion that it permeates the very soul of our society. We accept so much in this day and age. We allow for this violence and abuse to absorb our everyday culture that we become desensitized to the mechanisms that make this cycle continuous.

Highest domestic violence is against women

It's just a name, or a nickname or it's just a little hit on the head or a pat on the bottom. It may start that way and become something much more. Breaking the cycle of violence and abuse is very difficult. Not having

the support and assistance when one is trying to break this cycle is the number one issue facing women and children today. A lot of women make the decision to stick it out for many reasons and live in abuse and violent situations for many years. A lot of times they are held prisoners inside their homes.

Take a look at how quickly the women's shelters are filling up and also take a look at how long the waiting lists are to get into one of these shelters. What message is this information presenting to society and is society willing and or prepared to face these rising statistics?

Has domestic violence increased or is it just more in our faces now? Domestic Violence is very much a focus in the media today. In general, statistics show that domestic violence is on the decrease. However, violence against women is still the highest of domestic incidents with a ratio of four out of every five incidents reported are against women.

However, most violence against women and children is by someone they know intimately. There needs to be more work done by the police, by agencies and the community at large to work together to educate people about stopping domestic violence and abuse. This is why groups like the Women Survivors Advisory Group, The Halton Violence Prevention Council, the Ontario Network For the Prevention of Elder Abuse ONPEA and many other organizations are networking together

to bring the issue of domestic violence and abuse to the forefront.

Silent to their graves

Questions always arise as to why domestic violence happens. There are a lot of factors involved here that cannot be easily explained, such as past abuses, power and control issues, addictive behaviour, socialization issues and lack of motivation and resources for changing unacceptable behaviour. We do know that children who are abused or who witness abuse in the home often go on to abuse to be abused, and the cycle continues.

One of the main answers to these questions is getting information into the hands of all communities. The religious community, the school community, community leaders, the political system, police services, social service providers, health and wellness organizations, hospitals and the list goes on and on. When you meet someone you really don't know what they have gone through in their lives and sometimes you will never know.

A lot of people would rather go "silent to their graves" than to talk about their family's past especially if it involved domestic violence and abuse. There are a lot of feelings of "shame" and "guilt" when it comes to talking about these issues. Working in the area of domestic violence and abuse over the past ten years has been very difficult. It has been challenging and rewarding to meet a lot of people who are survivors of domestic violence and abuse and some

who thought they were survivors and needed to reanalyze their situation.

Zero Tolerance

To get to the point of healing is also difficult. The journey is tedious and sometimes seems unending. Sometimes people think they have gotten to the point of healing only to be triggered once again. And sometimes people get so tired they don't want to talk about it anymore. The ones that do want to talk are the ones that want to effect/affect change. They want to stop the cycle of violence and abuse and they are the courageous ones who feel that they can stop this from happening to someone else. Basically they feel they can save someone's life.

The Women Survivors Advisory Group was formed in 1994 as a committee of the Halton Violence Prevention Council who saw the need for the voices of survivors of domestic abuse to be heard at their council. The mission statement for WSAG is to educate the public about domestic violence and abuse and endeavours to bring the voices and perspectives of women survivors to the public, while working in partnership to raise awareness and educate ourselves and the community about violence in our society. There needs to be "Zero tolerance for domestic violence."

For more information visit www.wsagcanada.ca or contact Khadija Kathy Mustapha-Ali by phone at 905-637-7643 or Fax at 905-637-6945.

Let saints on earth



STUART PIKE
RECTOR - ST. ANDREW'S, GRIMSBY

I wear this white plastic bracelet embossed with "makepovertyhistory.ca to show my support for the "make poverty history" campaign. It is also a reminder to me that I can make a difference when I join with others. Make Poverty History is trying to get the G8 nations to live up to the Millennium development goals already established. It is a campaign which recognizes that ordinary people can make a difference if they work together for a same goal.

There is a wonderful hymn written by Charles Wesley which many Anglicans will sing on All Saints Sunday. Just about every

Being part of the communion of saints

The Saints were out that afternoon and on into the night. Deacon Traute was there with the people of her community. They were old and young - some were carried in their parents' arms. Other truck-loads of people were already there and then we realized that there were thousands of us. We circled the Palacio and the police allowed a few of the leaders in. We filled the four or five lanes which ring the Palacio, stopping traffic. Many people in cars got out and joined us. Traute and I took turns carrying one of the orphaned girls who lived in Traute's house. The people carried banners and chanted together.

Some people brought their Brazilian whistles and drums and the air was alive with the rhythm. We chanted, among other things, "The people united will never be defeated" (it rhymes in Spanish) and I felt that this was part of the communion of Saints. For, if that phrase means that I, in some mys-

MAKE POVERTY HISTORY is trying to get the G8 nations to live up to the Millennium development goals already established.

Anglican will know it. The first verse is: "Let Saints on earth in concert sing with those whose work is done; for all the servants of our King in earth and heaven are one." That is the image which always springs to mind when I think about the Saints. Of course St. Paul writes to the people of the Church and calls them saints. By this, I understand that we are all called to be saints. We are supposed to be the saints on earth.

Saints on earth singing in concert

There are many days when I don't feel much like a saint. And many days when I wouldn't want to be one even if I felt I could. Saints are too holy aren't they? Wouldn't their insufferable, glowing kindness eventually grate? Sometimes I don't want to be 'glowy'!

But then I remember that singing in concert with the Saints above is about the communion of Saints. It is the way in which we are all connected: the way God's Kingdom is away in the future, and is also among us, as Jesus says (Luke 17:21). The communion of Saints means that we are citizens and builders of the new kingdom in the here and now. And I think about the ways that I have seen the saints on earth singing in concert and building the Kingdom.

In Uruguay I remember joining the people of the poor barrios, the Cantegriles, as we hopped into the open back of two big trucks and we bounced our way to the Palacio de Justicia, the seat of the Supreme Court. The people had made banners out of material and plastic and pieces of wood and they streamed in the air while we chanted our way there. We went to demonstrate "para los sin techo" because it was October 13th and was the International Day for those without homes.

tical way, am connected with the Saints above, it also means that I am connected to you, and to all the saints on earth. That makes us responsible for each other. "Saints on earth" in concert means that

Sharing our wealth at the table of the world

Saints on earth has something to do with justice-making. As God spoke through the prophet, Amos, "Let justice roll down like waters, and righteousness like an ever-flowing stream." (Amos 5:24 - NRSV) Justice and righteousness are the reasons for our lives, they are what give it deep meaning.

Perhaps there are things which come to your mind when you think about the Communion of Saints and what it means to be a "saint on earth." When do you most feel this sense of communion? For many people, they recognize it in our Eucharist. One of the most obvious things about our Holy Communion is that it is shared. It is about breaking bread together and inviting people to the table where we are all equal. This is the fore-taste of the heavenly feast. However the liturgical and spiritual expressions of Holy Communion always needs to be complemented by the practical expression of justice-making. For it is in this practical expression that we truly reflect our liturgical invitation. If we share our bread at the table of our Lord, then we must share our wealth at the table of the world.

There is a simple and holy grace which comes from Central America: "O God of all people, give bread to those who are hungry, and give a hunger for justice to those who have bread." That is my prayer. Try thinking about what you can do to practice the communion of saints. How can you sing in chorus? And try checking out www.makepovertyhistory.com.

The benefits of social justice



COLLEEN SYM
SOCIAL JUSTICE COORDINATOR

This is the story of how weekly trips to a food bank in Oakville found me a parish home in Georgetown and the Diocese got a Social Justice Coordinator.

I didn't go to the food bank because I needed food. I went there to see clients. The legal clinic I work for was created to ensure the members of this community had access to justice to ensure their basic needs were being met—that all members of the community had things like food and shelter.

Humiliating, depersonalizing

You may not know it, but people in poverty are perhaps the most regulated members of our society. Accessing the social safety net when you are incapable of or unable to participate in the competitive work force temporarily or long term can be humiliating, intimidating, depersonalizing and overwhelming. Navigating a system of legislation, regulations, internal reviews and appeals involving the municipal, provincial and federal governments, administrative tribunals and the courts when you are fleeing an abusive relationship, suffering from a mental illness, just been released from jail, have been injured so you cannot work, are a newcomer or refugee, or simply hungry, lost, alone or afraid, requires help.

Our community partner in Oakville is Kerr St. Ministries (www.kerrstreet.com). KSM is an answer to the question, "what can the church do for the poor?"

One way I describe our partnership is that we can advise a tenant on whether or not the legal process has been followed to evict them because they have been unable to pay the rent but it's a Kerr Street volunteer who is there with the truck to help them move their belongings and find them a place to stay.

After a time of developing relationships with staff, volunteers who come from 40 different churches in Oakville and people passing through Kerr St., the penny dropped. I was witnessing faith in action through service. Every time I was there I was seeing a sermon:

"Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." (James 1:19-27)

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." (Matthew 25:35-36)

Go in peace to love and serve the Lord

Outreach ministry on behalf of the poor. Now here was an expres-

sion of faith that I could relate to, that was relevant to me—outward looking, no lines drawn between members of congregations and the unchurched; without regard to culture, race, religious backgrounds, social standing, sexual orientation or family composition, ability or disability.

This was community development and the alleviation of suffering. This wasn't faith demonstrated by sitting in a church for Sunday Service. This was what happened after "Go in peace to love and serve the Lord".

And, while certainly not the only thing that motivated me to find a parish home in Georgetown; my response to witnessing spirituality in that way illustrates how interwoven connected community outreach and evangelism are.

I am just learning about the many programs and projects, some well established and others little more than concepts that are part of the service-providing ministries going on in our Diocese to respond to human need through service. I look forward to working with parishes and supporting the work that is being done.

Advocating for systemic change

I also look forward to a dialogue starting in the Diocese about social justice advocacy. An advocacy ministry is all about Christian values put into action to work for a more just, peaceful and sustainable world and goes beyond trying to address immediate needs in our communities. We must seek to transform unjust structures of society in order to truly respond to the needs of the most vulnerable. An advocacy ministry is the only way to stimulate systemic change to im-

prove the lives of large numbers of people, not just the small numbers we are able to help individually.

I will be the first to acknowledge how difficult it is to allocate resources, time and energy to systemic advocacy when real people with real need come to you seeking help. But it must be done. Remember the baptismal covenant; "Will you strive for justice and peace among all people and respect the dignity of every human being". There is no doubt as to how that question is to be answered.

The following suggestions to take action and develop an advocacy ministry draw heavily on the work done by the Social Justice and Advocacy Board of the Anglican Diocese of Toronto in their strategy paper dealing with child poverty, "Leave no child behind: Ending Child Poverty".

Advocacy suggestions

- Incorporate prayer about social justice issues into your weekly church gatherings. The prayer from the World Council of Churches is a place to start.
- Learn about the Issues. Hold an educational event in your parish. Make use of the Outreach Committee speakers list.
- Find a "Champion" or community partner in your parish to mobilize others to work on social justice issues.
- Talk about social justice issues with the candidates in the upcoming election.
- Call, write, meet with local politicians.
- Support the servicing-providing ministries in the diocese. Find out where and what work is being done in your parish and the diocese. Go and see a sermon! Act on your faith!

PRAYER FOR THE RIGHTS OF PEOPLE

Lord God, we come before you with petitions in our hearts. We seek the balm that only you can give.

We pray that all children may attain fullness of life and grow in accord with your will. We pray especially for children who are ill, injured, hungry, or who live in problem households, for those who have to work, for those who suffer any sort of exploitation or sexual abuse, that they may know your love and healing.

We pray for families, especially those who know the pain of abuse, divorce, drugs, disease, rebelliousness, violence and lack of resources, that they may find healing.

We pray for communities divided by racism, violence, selfishness or ideology, that they may find a way to work together to improve the lives of children, families and all their inhabitants.

We pray for national and civic leaders, leaders of businesses, congregations, schools, hospitals and hostels for the homeless; leaders of local and international child protection organizations, that all such leaders may respect diversity, while at the same time promoting the best interests and welfare of children, families and communities.

We pray for the victims of war, racial conflict and poverty. We beseech you to hear our cry for justice, hope and freedom for all who are oppressed, exploited, persecuted, rejected and discriminated.

We pray for ourselves with our unfulfilled dreams, downcast spirits, wounded hearts and dashed hopes.

Lord, touch our congregations and our lives with the tenderness that only you can give, that we may be healed and renewed to do the work to which we have been called.

Silently, in hope, we lay our burdens before you, our God.

Saints are alive



MARNI NANCEKIVELL
DIRECTOR OF TRANSITIONAL MINISTRY

Looking outside my window this morning, I see nothing other than darkness. It is a day so typical of the fall. Clouds shroud the skies, and rain is driving into the same barren earth that so recently yielded the fruits of summer. Wind blows its invisible force from one place to another.

This kind of day haunts me. For weather like this speaks to me of death. A day like today reminds me only of the end of life. It is for this reason, I suspect that All Souls Day is in November.

The beginning of November carries two days, side by side. All Saints' Day on November 1 and All Souls' Day on November 2. Rarely are these two days distinguished in the minds of the usual consumer of Sunday services. Many folk erroneously believe that on All Saints' Day, we remember the faithful departed. But that honour belongs to All Souls Day, on November 2. It is November 1 that is the Feast of All Saints.

Eclectic collection of eccentrics!

While I might be accused of splitting theological hairs, I believe that the distinction is a significant one. On All Saints Day, I recall not only the Saints that have been named by the authority of the Church. One ecclesiastical encyclopaedia says that All Saints is to remember all of the saints, "known and unknown" and is a feast intended to atone for any deficiencies in the faithful's celebration of saints days throughout the year. I recall as well the Saints who I have encountered in my own life. I remember Cliff and Aline of Hamilton, Mollie of Welland, John of Oakville, Thelma Anne of Willowdale, Elaine of Stoney Creek and the list goes on and on. Some of those saints are dead. But others are quite alive. They are vibrant, breathing examples of what it is to daily live close to the heart of God.

Reading things theological, as I am prone to do, I am intrigued by the lives of The Saints. There is Saint Lucy, the Patron of Eye Ail-

ments or Saint Simeon, known as the Holy Fool. There is an eclectic collection of eccentrics to be found in the history of the church. However, as one who works in Transitional Ministry, I have a different vantage point when I think of the lives of the saints.

There are saints that it is my pleasure to meet every day. As I think about those who I have met in the churches in which I have done Interim Ministry in the past 18 months, many different faces come to my mind. For example there is Allan at the Incarnation, who always had a gentle word and a discerning spirit. At St. John's, there was May, a feisty but committed spirit who died suddenly, just before I left that community. At St. Stephen's there is Ken, a faithful and dedicated Christian. At St. John's Locke Street, there is Pamela with her ministry of hospitality. At each parish that I've served in for the past year and a half, the faces of these people and countless others come to mind as people whose lives embody the Gospel Story.

Identifying the present saints

Many folk think that Interim Ministry is "all about helping congregations grieve" (the Rector who has just departed). I would suggest that is a rather shallow definition of a complex task. Alongside helping congregations "grieve" a person who has left, I believe that Interim Ministry is also about helping congregations identify the saints who are present. And when the saints can be identified, then the current call of the community is more easily discerned. A question for any Interim process is "Who has God placed here—lay folk, even more than the ordained—and because of who God has placed in this community, what is this parish called to do and to be?"

I was especially blessed in the first parish that I served, All Saints' in Dain City, which is part of Welland. On our Sunday bulletin, we had a reminder: "We are All Saints." Not only was that the identity of the parish, but that weekly reminder on the bulletin also contained our marching orders. We were, and are, all called to be saints.

What about the saints that you know? Who are they? How do they change you? How do they affect how you and they live in the world? And how are you an icon for others?



The truth about pensioners and refugees

CAROLYN VANDERLIP
REFUGEE SPONSORSHIP COORDINATOR

Refugees in Canada are being repaid much more than pensioners; at least that's 'the truth' according to an inflammatory email being circulated across the country, and probably around the globe.

If you have received this email, you may have been outraged to read that a single refugee supposedly receives a total of \$2470.00 per month, while a single pensioner receives only \$1012.00.

It's a classic tale of good intentions gone wrong. In March 2004 the *Toronto Star* published a 'good news' story about plans to encourage refugees to settle in smaller centres, rather than Toronto, Vancouver and Montreal, which currently receive the largest numbers of newcomers. In the story, a Citizenship and Immigration official noted that a single refugee receives a one time start up allowance of \$1890.00, and \$580.00 per month in income support. In a gargantuan leap, one reader added these two figures together, assumed that they comprised the monthly support cheque doled out to refugees by the government, and an email campaign was launched pitting pensioners against refugees.

Although *Toronto Star* ombudsman Don Stellar finally corrected the misinformation in a November 2004 column, by then it was too late. And two years later, this email continues to circulate. Occasionally someone sends it along to me, and asks if I can help them find out what the facts are.

So here they are. A single government sponsored refugee does indeed receive income of \$580.00 per month under the Refugee Assistance Program (RAP). That's it. From this they must pay for their rent, food, transportation, and all other living expenses. Shortly after arrival in Canada, they receive a one time start-up cheque of up to a maximum of \$1890.00. From this they must pay for their clothing (imagine arriving from Africa in the middle of January), all of their furniture, their household items such as dishes, brooms, pots and pans, etc., their food staples and cleaning supplies, start up

costs such as telephone installation, and all other costs associated with setting up a home for the first time. Anything not covered in the \$1890.00 one time payment will have to somehow be acquired from the \$580.00 monthly income cheque, which they will receive for twelve months or until they become self supporting, whichever comes first.

A privately sponsored refugee receives no government support for their first twelve months in Canada. Refugee claimants receive no specific income support but may, depending on provincial regulations, be entitled like other residents to social assistance.

Please help us to refute this misinformation. If you receive this email, refer the sender to websites that contain accurate information, such as the Canadian Council for Refugees, KAIROS Canada, the Canadian Taxpayers Federation, and the *Toronto Star*.

KAIROS Canada: www.kairosCanada.org/e/refugees/refugeePensioner.asp

Canadian Council for Refugees: www.web.net/~ccr/refassistribut.html

Canadian Taxpayers Federation: www.web.net/~ccr/Youaskedforit.pdf

Toronto Star Ombudsman: www.web.net/~ccr/refassistribut.html#Star

When you've sung a hymn, you've prayed

DIANA ROOKE
RETIRED TEACHER - ST. GEORGE'S, GUELPH

These words seen on a wall in a choir room while attending a joint choir Evensong, encouraged me to open my prayer book one morning. I discovered that it contains a wealth of praise and prayer material in the hymn section, which groups certain hymns under various topics. As I read over the dear and familiar lines of some old favourites, I considered how to use this literal goldmine in my devotions. I realized that God Himself had directed me to this amazing source of blessing and encouragement, and with tears of joy streaming down my cheeks, I said a thankful prayer. That was ten years ago and today I want to share my discovery with those of you, who are also on your spiritual journey.

Singing is a wonderful, joyful and natural way to praise the Lord. My hymnal offers over 800 different selections for almost every need a Christian could have. Each one gives the author, the date written and prefaces the hymn with a

Scripture which often is included in the verses. For example Reverend Charles Wesley wrote the great hymn "Christ whose glory fills the skies" in 1740 and it is prefaced by Malachi 4:2: "Unto you that fear my name shall the Sun of righteousness arise." The last four words are included in the first verse of this hymn. I turned to the Biblical text in anticipation of what the Lord just may wish to say to me. Would you be surprised to find that it is often related to the thought in the *Word for Today, Forward Day* by Day, or whichever devotional guide I maybe using.

Some of the theme topics included in my hymnbook are: Morning, Evening, Sunday, Praise and Thanksgiving, Prayer, Personal Use Hymns, The Holy Spirit, Faith, Peace & Joy, and Pilgrimage & Conflict as well as the seasons of Advent, Christmas, Lent, Easter and Pentecost. Then there are hymns for special church occasions or services such as Baptism, Holy Communion, Marriage, Thanksgiving and Harvest.

When one has been singing in church choirs for a very long time, many of these hymns will be committed to memory, and as the organ sounds the opening bars, the familiar notes resonate filling the space around you. It should be easier then to pay more attention to the interpretation of the music, for which the choir director is asking. Such things as rhythm, dynamics and language can make a marked difference to the enjoyment of the anthem or hymn.

Don't you get a 'rush' just as the Processional begins on Sunday mornings! I find this 'high' is repeated during my quiet times, in praise when the Lord and I are alone together.

Why not take some time to look through those early/ancient praise music songbooks you have collected and discover this wealth of prayer material for yourself or share it with someone else? It may even lead to you composing some praise/prayer music of your own. You will be more blessed than you could ever imagine that when you've sung a hymn, you've prayed... twice.

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2006 Diocesan Golf Tournament Spirit of cooperation



BOB MCKINNEL
DIOCESAN TREASURER AND CFO

The 5th annual diocesan golf tournament was held on Friday September 22 at Chippewa Creek Golf & Country Club in Mount Hope. A group of 74 golfers gathered around 11:00 am with a best ball format and a shotgun tee off at 12:00 pm. The weather was cool and overcast with a temperature of 15 degrees Celsius. It was a great day until the skies opened up and it rained on the last two holes of play but it didn't dampen the spirits of the golfers.

The tournament was a fund raiser for the Bishop's Company Endowment Fund. The fund itself is deposited with the Anglican Church Ministries Foundation, Niagara. As only the interest can be used each year, we are assured that future Bishops will have a source of funds to assist clergy and their families in need. This income will

be in addition to the approximate \$80,000 currently raised by the Bishop's Company annual dinner.

After an exciting round of golf, we enjoyed a great steak dinner with wonderful fellowship. Following dinner prizes were awarded. Bishop Ralph Spence joined us for dinner, said grace, participated in both the draw for the first team prize and the surround sound system and closed with thank you to the organizers and all the attendees.

The lowest team score of 58 was achieved by David Aquin, Roger Petro, David Murray and Bill Kerr. The closest to the hole for men went to David Aquin and the lady's winner was Debbie Roberts. This year we continued with a closest to the line contest. The men's winner was Roger Petro and the lady's was Corrie Fazackerley. All participating golfers received a prize. A special thanks to the many corporate suppliers and service providers that donated prizes for golfers.

Many people contributed time and talents to make this tournament so successful. The co-organizers, Wendy Duncan our Controller and David Murray our Cathedral Place Property Manager did a great job in organizing the tournament and obtaining prizes and sponsors. Staff

in the Diocesan Finance area were on hand to register golfers, hand out information packages and take team pictures, plus action shots. Others joined in and helped as necessary. Thanks to all of you. Also a special thank you to my friend Barry Coe from Mission Services who successfully contacted the media for prizes and provided advice on hole sponsorship signs and Gerry Aggus who provided advice, prizes and sought out hole sponsors.

Yes, this year we sought out both companies and parishes to sponsor holes for a contribution of \$150.00. The response was overwhelming with twenty corporate sponsors and one parish. There were also five corporate sponsors of golf carts for a contribution of \$250.00. Next year, we hope more parishes will participate given the good cause this tournament is supporting. All 27 sponsors are listed below.

By the end of the day we had raised over \$6,000.00 for the Bishop's Company Endowment Fund.

We have already booked Chippewa Creek for next year. The 6th Annual Diocesan Golf Tournament will be held on Friday September 21 with the same format as this year. Mark it in your calendars now to make sure you don't miss it.



BILL MOUSE
DIVINITY STUDENT

As the Niagara Diocese representative to the General Synod Partners in Mission committee, I recently attended its fall committee meeting in Saskatoon. This committee has oversight of the Anglican Church of Canada's mission and ministry work with our partner churches throughout the world. The committee also oversees several programs offered by General Synod such as the Companion Diocesan Relationship program through which our diocese has partnered with the dioceses of Keewatin, Cuba and Uruguay.

The working principle of the committee is one of cooperation. By working with our partners throughout the world, we are able to enable their ministry and mission as they define it and in doing so receive support from and build relationships with our partners.

In view of this I guess it is not surprising that one of the themes that I have been pondering in the last month is the theme of cooperation. So often I find myself frustrated by the competition that seems to exist within the church! Yet, it seems that everywhere I turned in Saskatoon, examples of cooperation popped up around me. I saw a great deal of cooperation during a visit to the Anglican College of Emmanuel St. Chad.

A truly innovative model of community cooperation

Historically the college was in fact two—Emmanuel based in Saskatoon and St Chad based in Regina. These two colleges of two different traditions of Anglicanism came together in 1964 in a spirit of cooperation. A further example of Emmanuel St. Chad's spirit of cooperation came recently as a result of financial pressures. Although the college was forced to sell its original buildings, it continued to survive by leasing space from the Lutheran seminary located on the University of Saskatchewan campus.

Another great example of cooperation that was not necessitated by a financial crisis is the Saskatoon Community Service Village. This 'village' is a truly innovative model of community cooperation. The Village brings seventeen different human service agencies together under one roof. Agencies rent their own office space, but common spaces such as meeting rooms, kitchens and washrooms are shared. By co-locating and working in the spirit of cooperation, the Village agencies are able to share resources and offer joint programming and services that better serves Saskatoon.

This leads me to the question: what enabled the spirit of cooperation in these three examples? It

seems to me that in each case cooperation occurred because of the realization by each of the entities that there was a greater purpose or meaning in their work beyond that of their own specific work. For the Partners in Mission committee it was the realization that enabling the Kingdom of God transcends the Canadian Church. For Emmanuel and St. Chad it was the realization that individual identity and owning buildings was not as important as providing theological education to students in the Province of Rupert's Land. For the Saskatoon Community Service Village it was the realization that no one community service is more important than another and that by working together individual agencies could better provide their services to the city of Saskatoon.

Supporting a spirit of cooperation in our diocese

So how might we apply this wisdom to our upcoming Synod? Take for example the budget which is generally a hot topic. Some parishes meet or exceed their diocesan assessments while others have a great struggle to do so.

How might stronger parishes lend their support to parishes that are struggling? Perhaps this support is financial, perhaps it is human resources, and perhaps the support needed is collaboration on joint ministry projects. On the other hand, how might parishes which are struggling seek support from the wider community? Might partnerships with community organizations or other churches help them to better enable their ministry?

Even our diocese struggles to meet its assessment to General Synod. What we give to General Synod falls quite a bit below what is considered our fair share. Recognizing the important work that the General Synod carries out on our behalf through a spirit of cooperation with all the diocese of the Anglican Church of Canada, how might our diocese respond to find ways to increase our General Synod?

What diocesan programs and grants support a spirit of cooperation? Outreach grants, regional youth ministry funding, and our support for evangelism are some of the clear ways our diocese supports a spirit of cooperation. Which raises the question, what disables the spirit of cooperation? What policies, programs or structures enhance a spirit of competition amongst or parishioners, parishes or committees?

As we, the whole diocese of Niagara, prepare for diocesan synod you might ask yourself or your delegates to Synod whether what we do in the diocese moves us towards a spirit of cooperation or a spirit of competition. I think that if our Church is to continue we need to put our resources in the former and tear down structures that encourage the latter. For we are all working towards the greater purpose of the realization of God's Kingdom, aren't we?

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DIALOGUE TASK FORCE

Niagara Anglican - November 2006



Christyn Perkons



Susan Wells



Kevin Block



John Bowen



Peter Wall



Judy Steers



Sandy Copeland

What might our walk together look like?

In this final session the Dialogue Task Force looks at the church of the future: Living together with our differences

While the panel had much more to say on several of the areas touched on in the three articles, both time and space require us to close with this dialogue. Feel free to participate in the dialogue on the website (see Bishop's Dialogue Task Force) or converse about this in your parish. The more we listen to each

other, the more compassionate we are able to be in our care for each other; and caring, after all, is what we are called to do.

I CAN'T GET AROUND THE FACT that irrespective of the decisions that I think we as a church make, it doesn't mean that we have all agreed with them.

Peter Wall

other, the more compassionate we are able to be in our care for each other; and caring, after all, is what we are called to do.

Facilitator: Christyn Perkons
Speakers: Judy Steers, Peter Wall, Kevin Block, Susan Wells, Sandy Copeland, John Bowen
Observers: John Pennylegion (St. Philip the Apostle, Burlington), Margaret Bienert (St. Luke's, Hamilton), Wendy Newman (Christ's Church Cathedral, Hamilton), Geraldine Wilson Black (Christ Church, Niagara Falls).

Thanks, observers, for your prayerful presence!

Judy: I think we need to acknowledge that the trajectory in our diocese seems to be that the majority are willing to allow the local option for parishes. So given that, what are the next steps in how we walk together in this process. I don't think we can ignore that over 67% of the Synod delegates were in favour of allowing the local option. I think we tried to ignore it at the 2005 Synod and that backfired. People were angry and hurt that we couldn't continue the dialogue. I think we understand the Bishop's limitations around making a decision but the reality is it's the vote in Niagara so how are we going to deal with this? I think it is interesting that no decision was reached in ECUSA and I hope we are not going to follow their example.

I see the same pattern at the last General Synod. There was the big

circus around the clause about same gender blessings - the media was there and the gallery was packed and we didn't make a decision. The next day when there was no media or no guests, the new revised clause came forward affirming the integrity and sanctity of committed adult same sex relationships and when they took

the vote in the house they didn't even have to count because the majority was so overwhelming. So it seems clear that this is the way we are going. So, given that sort of trajectory that we seem to be on, how are we now going to talk about continuing to walk together if that is a desirable thing for us to do. I don't think we can go back because it seems that this is the way the church in our culture is moving. I think it is too late to say change this trajectory.

John: Judy, are you really saying those who disagree should capitulate and say oh well, I guess everyone is going this way so we should throw in the towel?

Judy: No, I am not saying you should throw in the towel. I am saying I hear that you disagree with the way things are going. Do we walk apart because of that or is there a way that we can walk together recognizing that there are parts of our community that disagree with a step or a tendency that a good chunk of the community is going in?

Peter: It is a little more basic than that. I think one of the things that the church has said for 30 years—at various times and in various ways in our church and in other parts of the communion—is that gay and lesbian people, indeed, people of all sexual orientations are fully welcome in the church. I think that has been decisively and authoritatively said. I feel that we should be discussing how people at various

points on the spectrum of sexuality live out their sexuality in terms of their relationships with each other. Instead, we're focused on a conversation that identifies homosexuality in and of itself as a problem. A gay person who walks into your parish, or walks into my parish should not be discriminated against, made to feel unwelcome, unforgiven or unloved simply because of his or her sexual orientation. Fully welcomed means just that - fully welcome to all the sacraments, fully welcome to all aspects of the faith community.

I can't get around the fact that irrespective of the decisions that I think we as a church make; it doesn't mean that we have all agreed with them. There are lots of things the church has done since I have been alive that I don't agree with. But all of us together have walked that path that we are a fully inclusive church, a fully inclusive church.

Kevin: Shouldn't this conversation be specifically about whether we will or will not change the liturgy to include same sex blessings?

Peter: The easiest thing to do is simply change the definition in the marriage canon and it is one sentence. It could say that marriage is between two consenting adults.

Kevin: Yes, but I wouldn't agree with that decision. But I do agree with the idea that the church seems to have come to a consensus on a large part of this issue.

John: What church? It's actually a small part of "the church." The Roman Catholics are not part of that consensus, nor the Orthodox Churches, nor most Anglicans in the world.

Kevin: The Anglican Church of Canada has agreed on being inclusive and welcoming and not challenging people on their sexuality, and so I think we have to work out what that is going to look like.

Peter: And indeed I think you have to go beyond that. Lambeth has said it and has said it several times. The Anglican Consultative Council has said it. Many provinces of the church have said it. More provinces

of the 38 have said it than have repudiated it.

John: Tell me what the "it" is.

Peter: The inclusion of gay and lesbian persons as full members of the church. More of the provinces have said that than haven't.

John: Yes, but Lambeth (1998) also affirmed heterosexual marriage as the appropriate place for sexual expression. It talked about "rejecting homosexual practice as incompatible with Scripture", and said it "cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions," at the same time as saying that the church should be listening to the experience of homosexual people.

Kevin: Maybe the conversation now should be about whether we change the way we talk about marriage or create a separate rite for same sex blessings or do neither of these and still be welcoming and inclusive.

Peter: John, I think that we have to be very careful about using Lambeth 1:10 (quoted above). Many have said that it came about as a result of the kind of debate that was far from the Church's best, and, after all, Lambeth is simply advisory - it has no authority. Part of my problem is that we use the authoritative text of scrip-

ture to argue against orientation. But the scriptures, if they argue against anything, argue against activity. The church has already decided that the orientation is okay; that we will fully welcome those of a homosexual orientation. And if the orientation is acceptable, then the relationships of those people must also be welcomed and included in our faith life.

west that has put that on the agenda, not "the church" in general. There is a perception that the church in the west has picked up the ball and changed the nature of the game.

Peter: And I don't have a problem with that. I don't have a problem with the church in the west and the church in the south, or the church in North America and the church in Eurasia and Africa being fundamentally different on many, many things.

It is okay for us to be different. I don't have a problem with, for example, a statement by Anglican Church of Canada, the Episcopal Church, the Church of England and whoever else wants to climb on saying that we support the integrity and sanctity of committed adult same sex relationships. Use that statement that we passed. I don't have a problem with that being part of who we are and yet not part of great chunks of church in the south. I don't think that drives us apart anymore so than other differences between us like female priests, women bishops, and the remarriage of divorced persons. There are lots of provinces in the church where divorced people cannot remarry. There are lots of provinces in the church where there can't be women bishops. Does that make them wrong and us right? No. It means we are doing it this way and they are doing it that way and we

I WOULD STILL MAINTAIN that there is a helpful distinction to be made between orientation (which is acceptable) and practice (which is not)."

John Bowen

can still be together. I don't have a problem with us walking different paths. We understand the creed the same way. We understand the notion of tradition the same way. And I think we understand the notion of authority in the same way. And the issue for me obviously is not because this is condemned in scripture.

John B: I would have to disagree. I would still maintain that there is a helpful distinction to be made between orientation (which is acceptable) and practice (which is not). But in any case it is the church in the

John P: In other words, let's stay together and try to work this out. But it strikes me that one of the issues is that we haven't waited. Decisions

DISCUSSION continued on next page

Continued from page 18

have been made by the church institutions which have caused a reaction. Do we need to wait patiently before we make more decisions so that people aren't reacting by talking about breaking apart the church?

Judy: I think there is an inclination to see decisions as coming top down but technically we don't work that way. Decisions come from the bottom up. They come from the lived experiences of people in the church and it is the Synod that makes these decisions. It is a Synodical gathering that is saying here is something that we have before us; what do people think about that? Having heard what people think about that, how do we vote on this question?

Christyn: Kevin, you are advocating for waiting; can you say more about what you think will happen if we wait.

Kevin: Well, if we wait we might come to a consensus that allows us to stay together while disagreeing. For example, if the Anglican Church of Canada agreed to create a rite for same sex blessings for use as a local option, it would allow room in the church for parishes that are more conservative and on a different wave length. That would probably solve matters here in the Anglican Church of Canada, but then again, I would still worry about what would happen to the worldwide Anglican Communion. We should be searching for a solution that would allow us to disagree yet stay together as a Canadian Church and as a global Communion. Waiting would give us time to work at it.

Susan: I want to add a thought about the process for making decisions. Do we believe that the Synod is the Body of Christ inspired by the Holy Spirit or do we say that because the Synod has a different voice from me that it has no authority? If the Synod of our diocese has the authority to make these decisions and is truly inspired by the Holy Spirit, then who are we to say the Body of Christ is wrong?

Sandy: There are two places that I think of immediately when you ask that question. One of the 39 articles of religion talks about misguided decisions and that was quoted at our National Synod last time. And there was also the incident in Acts where Peter talks about obeying God rather than man. I think there are a significant number in the church and not just the Anglican Church but the church around the world that think that we as a Canadian church or a North American church are out of step with what scripture is teaching. If a split were to come from their perspective, they would say that this diocese has left traditional Biblical Christianity. It is not me saying that I am leaving; I am just sadly saying, it seems that the diocese that I am in or the province that I am in, has departed from what has been the historic understanding of Christianity over the last couple of thousand years. I am simply making an observation that other people in other denominations and in our own denomination are saying, "you folks are leaving (and I am included because I am a Canadian Anglican) the traditional way of thinking and believing."

Susan: But, Sandy, if the church was the same as it was a couple of thousand years ago, you and I wouldn't be here as priests.

Sandy: Perhaps not as Anglicans. However, there have been faithful women in leadership throughout the centuries both in the Jewish and Christian believing communities. They have served in teaching, administration, church planting, as missionaries and other leadership capacities for hundreds of years. The seeds were there in scripture in the stories of Miriam, Deborah, Huldah

world just as we live with the ordination of women, with the remarriage of divorced persons, with the ordination of women to the Episcopate. We live in that world where we walk side by side but somewhat out of step for a while, while we wait. We may never be in sync but we can still walk the path together.

Kevin: For me, the nub of this is that throughout Christian tradition, homosexuality has been forbidden. It is also forbidden in Muslim tradition and in the other major world religions. I also need time

It does not mean that I am not going to do or refrain from doing that which I think I morally must do. I don't expect them to agree with us or follow us. I don't expect, and this is the problem with the Anglican Church at the moment, that we have to do anything the same way. We are not a church with a magisterium.

John: I am not talking about a magisterium. I just don't think that we have any moral authority. We are perceived as global bullies who have little spiritual credibility.

John: What are the options?

Peter: I believe that General Synod 2007 is going to deal with some aspects of this matter, either the St. Michael Report or the deferred resolution or both, in a way that will be painful for some of us. I am very sad that would be the result but at the same time, I think the will of General Synod has been and will continue to be (as it was in 2004) to do something or to take some action as opposed to taking no action. I guess for me then the question is how do we hold the Canadian Anglican church together? How do we continue to walk together? What steps do we need to take either before or after whatever may be decided? I don't think that I have a particular sense that I need to see something decided. I just have this feeling that the ball is rolling. How do we hold edges together in some kind of unity without uniformity? I think it is possible to do that. I think it is going to take a huge amount of hard work and good will on all sides for us to understand how the diversity can be lived and yet allow us to hold each others' hands.

John: I see four possibilities for the conservatives if the local option or something similar is approved. I agree with Peter it would be nice if we could do that. I think the fact is that individuals will leave the Anglican Church and go elsewhere. Some parishes will leave the Anglican Church of Canada and affiliate with some other form of Anglicanism whether it be Anglican Mission in America or the Diocese of Uganda. Some who don't like the way things have gone will say, "God has called me to stay here and I am just going to stay come hell or high water until they kick me out," which they might. And others will say I will quietly withdraw from the diocese. God has called me to be in my parish and I am just going to put my efforts in there and not worry about the rest of the diocese of the Anglican Church. I think those are four things that will happen.

See DISCUSSION on page 20

THERE ARE A SIGNIFICANT NUMBER IN THE CHURCH and not just the Anglican Church but the church around the world that think that we as a Canadian church or a North American church are out of step with what scripture is teaching."

Sandy Copeland

and Esther, Phoebe, Priscilla and Philip's daughters. The trajectory recorded in the Bible has led us to where we are today.

Peter: I want to respond to John's question about waiting. I find myself vacillating hugely between really wanting to support the goodness of waiting so that we can walk together, and the pain of waiting for those for whom it feels disenfranchising. But I think that, in my heart of hearts, I am having trouble believing two things. I don't believe that the waiting helps because I don't think anybody is going to change. The other thing that I do not understand is that if the Canadian church makes a decision to support local option with all of escape clauses and grandfathering that we know can exist (in other words - no one must, parishes only can with the approval of both the parish and the cleric, and some will) why are we therefore no longer in communion with parts of the church. Because it seems to me that we would be providing the healthiest way for something that some need and others cannot abide. We should be able to live together in that same

to observe the long-term effects of the acceptance of homosexuality in our society. Will this acceptance create stability or not? The changing of sexual boundaries is a critical matter. And therefore we should take one step at a time. Now we have new legislation in Canada—let's watch and see what the impact is. I think it is best for the church to change slowly. Let's see what happens.

John: We get so used to thinking of ourselves as the 'enlightened' west and the south as being 'behind' us. But I don't know if we realize how we are perceived by them. The churches of the south see a church in the west which is dying, which is culturally compromised on many levels, and which has lost sight of the Gospel. I think they would say that the ability of the church in the west to share the Good News is compromised because we are blindly following the culture and not just in this respect.

Peter: But the fact that the church in the south thinks that we are wrong does not change me. It gives me something to think about, reflect on, grow with, and wait for.

Peter: Well, I am sorry to think that they perceive us that way. I think what we are saying is that, for us, this is who and where we are. We are not trying to force anything on anyone. I think we did with same thing with women in the episcopate. I think we did the same thing with divorce.

Susan: I think the church is decades behind in this issue. I think we should have been leading because I believe this to be a Jesus issue. I believe that we shouldn't be following the culture, we should be leading the culture and I think the United Church did that.

John: It depends if you think Jesus is leading us in this specific respect.

Wendy: I am in the same place. To me that is what the life and ministry of what Jesus was about. I understand and I really appreciate your observations, John, about how Jesus placed himself. But I don't find that as compelling.

Christyn: I'm conscious that our discussion time is almost over. Can we spend some time talking about what the walk together might look like?



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Dialogue Task Force Discussion

Continued from page 19

Judy: I think it is important for us, from whatever perspective we hold, that we not use our membership within a community as a commodity that is traded dependent on an outcome of a discussion.

Peter: One of my fears is that I view the process of waiting as having a whole bunch of blessings in that we have been able to hold the church together. So I am fearful of any decision that is going to take away that sort of strange dynamic tension that has kept us together because we are at least waiting to see what is going to happen next. I would love to see some more things resolved but, at the same time, I am fearful of the ways we make decisions and what those decisions say to the people of the church.

Susan: Is there a way that we can live with our differences within the same diocese?

IT IS IMPORTANT FOR US, from whatever perspective we hold, that we not use our membership within a community as a commodity that is traded dependent on an outcome of a discussion."

Judy Steers

John: I think the only way (and we have said it many times) is the local option. And yet the local option is unacceptable to some.

Susan and Judy: Why? Can you explain?

John: You said a helpful thing last time, Judy: I had said we are not a congregational church, where each congregation makes its own decisions, and you said, No, but there is diversity between congregations. As I've reflected on that, it seems to me we allow diversity in things that we consider secondary (which hymnbook we use, for example), but, at the other end of the spectrum, there are some things that are primary (we don't encourage each congregation to write its own creed, for instance!). On that end, if you want to differ, you are free to do so, but you should no longer call yourself an Anglican (or a Christian, depending on the issue). And according to the St. Michael's Report, the issue of same sex blessings is somewhere in the middle. Some of our 'core' doctrines come into it, but in itself it is not a matter of 'core' doctrine. Some will agree with the St. Michael's Report, while others will say the issue is so closely linked with those core doctrines that we cannot go there. I think that is where there is a difference of opinion: where you place this issue on the spectrum between things that every Christian church should embrace on the one hand, and issues where congregations can make their own choice on the other. Does that help?

Judy: Yes, I think it is helpful to put it in that perspective. Is this something with which we think we can live with difference or is this some-

thing with which we believe we cannot live with difference.

John: I think it is probably true that, in the United Church, the same four options have also happened: some individuals have left, some congregations have left, some have stayed in order to protest, and some have stayed but do not get involved in denominational things.

Kevin: Isn't that misguided? Parishes cannot choose to leave, can they? Each parish is part of a diocese and owned by the diocese.

Peter: A group of people can leave but they can't take their church (building) with them and they can't necessarily take their clergy with them.

John: The problem is that people feel helpless; they feel they're being steam-rolled into something that they see as wrong, and they need some way to protest and make their voice heard. For many, this seems like the only way.

Susan: How do we model hearing all the voices disagreeing on the outcome and still remain in communion?

Peter: I think there is nothing we can do except move towards some sort of local option and the local option thing brings a huge set of reactive problems. But I think the people in whose midst I minister who are homosexual feel they have waited long enough. I think that we need to commit ourselves in this diocese. Somebody needs to stand up and say at Synod, I would like us all to agree as the people of God that it is not acceptable to take your marbles and run away, we are going to hang in with each other. We will agree to wait. We will agree to be very careful about any actions we take; to act in such a way that we try and hold the ends together but then that means that we have to agree that none of us is going to take our marbles and go home. We have to commit ourselves to some of those things and hang on to each other even though it feels like there is bile in our mouths some times having to make those decisions. And I think we do need to behave like that.

Kevin: But at what level should we be committed? Will we only remain committed to the Anglican Church of Canada or will we re-commit ourselves to the worldwide Anglican Communion? If we commit ourselves to the Communion, we will need to accept the instruments of unity being proposed.

Peter: No, if we could do it at the diocesan level that would be a huge step forward.

John P: If we recognize by making a decision that one or all of those four things are going to occur, are we prepared to live with that?

Susan: Well, that feels like a black-mail thing to me. It is like you can't make a decision because people are going to leave if you do and where does God fit into that. That is where I struggle with that whole issue about we have to do this because if not the Church will fall apart. We need to commit to hang in there together regardless of what the outcome is.

John: It is difficult to balance being aware of the consequences, and trying not to feel pressured by the consequences. We do have to think of what the consequences are, but we also need to make our decision because we believe it is right, and not out of fear.

Peter: Well I think the prophetic role of the church - and I don't see one side or the other as owning prophecy on this one - is sometimes to stand outside or to stand in front of the crowd and to do that which is not necessarily the most expedient thing but is the right thing. I wouldn't want to see that dulled, even artificially dulled, by some need to be 'nice'. (The tyranny of niceness can be a terminal illness for the church).

John: We all have to be careful about claiming someone has a prophetic role or that someone is taking a prophetic stand, and this is true about what ever point of view we take. It's too easy to use the term "prophetic" when someone says what we want to hear. Generally speaking, prophets say what people do not want to hear. But in particular the role of prophets in the Bible is to remind the people of God who they are meant to be. In particular, they challenge God's people when they identify too closely with the culture around them. They say, in effect, Remember who you are, recover your God-given identity. And the call of the prophet is not going to make us comfortable. It is not going to make me comfortable: I'm certainly not comfortable taking the point-of-view I do! My concern about the present issue is that those voices that are supposedly prophetic are not actually recalling us to our story. As one church warden in this diocese said to me, "Canadian society is going this way, so this is the way the church has to go." That is the opposite of the authentic prophetic voice. It may be that Judy is being prophetic to me and I need to consider her words in that light, but it may also be true that I am being prophetic to her.

Peter: So the prophetic role may be stop talking about it and get on with what really matters.

Thanks to our panel members for listening to each other, and for giving us the opportunity to listen to their discussion. Thanks also to the readers for staying with us in dialogue, and for responding on the website. May you continue to listen to each other in love, and hold each other in that holy space called prayer.

The present and the unknown

Kevin Houston was a remarkable human being. He was known by his friends and family as a gentle giant. Quiet and strong he was loved by many and admired by all those who had the opportunity to walk through life with him. Recently Kevin wrote this poem.

Kevin was 15 and he died in a tragic accident on September 16, 2006.

Forever Love

If summer were forever
And I could sleep and dream of you
I would feel you in my arms
And nothing else would matter

If only this was kindergarten
I would give you my cookie
Our destiny would be determined
Our future soon to unfold

What if I were a psychic?
I could then predict our love
If it was meant to be
Our lives would never be the same



LINDA MOORE
CENTRE FOR LEADERSHIP & HUMAN VALUES

Always so much beyond our understanding. Such a death raises the same questions for us all: Why? Why him? Why one so young? As I sat in the overflow room at the funeral home and looked around I wondered about the impact, particularly on all his young friends. For some there is solace in their belief in God, in heaven, and in the specifics of their religiosity. For others there is only the unknown shifting and silently invading heart and mind. St. Thomas a canonized saint of the Roman Catholic Church, said we need "to know God as unknown; as unknowable because we cannot know." Our limited understanding as human beings precludes us from really knowing the Mysteries. We can create our own interpretations and yet there will always be so much more beyond our understanding.

So where does that leave us in relationship to Kevin? In relationship to eternity? And to our own peace of mind and purpose? What do you do when there is no answer to the why?

In the days that followed I did get some answers to my queries and in a way more profound than I could have imagined.

Asking life questions

After his death, friends and family of Kevin gathered in both formal and informal settings. Stories were told of his life, of their lives,

of other losses, of other experiences. Deep community bonds were strengthened and in some cases new ones were formed. Individuals who had been walking through life half asleep were abruptly awakened to the reality of the tenuous nature of life. Parents gave their children more hugs and said, "I love you!" much more. The big questions were asked by many; "Who am I?", "Where am I going?", "What contribution am I making in the world?"

Individuals connected with one another in their grief and stopped to pay attention to the world around them. The touch of an autumn breeze on the skin, the beauty of a fall flower, the laughter of a tiny child, all held a precious gift for those who were woken up by the death of another.

Seeing each other's soul

There is a reason the 'present' is a present, a gift. When we remove 'clock time' and live in the moment, the depth and breadth of the gift to us is extraordinary and miraculous. In this present moment there is immense possibility to love, to share, to laugh and to cry with another. We can watch sunrises and sunsets and storms and clouds. We can hold our children and hug the newest baby in our world and know all is possible. We can gaze into the eyes of our most special love and know we can see each other's soul. We know in the present we simply are.

So perhaps Kevin did live exactly the life he was meant to live. If you believe in angels perhaps he was one. Perhaps he chose to come with his gift of the "present". Perhaps he came to remind us of love and family and friendship. The mysteries of life remain. God is still unknown. And yet I do know my life has been transformed because I have been given the gift of the 'present'. Thank you, Kevin!

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Bold Cudmore Hill: A life of faith



Bold Cudmore Hill

The first St. John's church was a white board church on the hill. All the pews were high and had doors that fastened. The choir was in the middle of the church in an enclosed square, by a door.



CAROL SUMMERS
JOHN THE DIVINE, YORK

On Sunday, October 21, 1838 a man in black rode into town. He was an Irishman who had had his 39th birthday five days earlier. He had been educated at Trinity College Dublin where he had earned a masters degree in Arts and Theology. He had been sent from Bristol, England, in September and had spent his time during the trip to York leading services, counseling, baptizing his niece, met with clergymen and the Bishop and shopped for tracts to give to his students. When he reached Cayuga, he held a service in the tavern and then moved on to York where, to round off his trip, he held an evening service in the schoolroom. This busy pace was to be the pattern of life for the next almost forty years. Bold Cudmore Hill's life was all about his powerful faith, which led him to travel, teach and service (pun intended).

This formidable man had been sent to Canada by the church authorities in England who had formed the Upper Canada Clergy Society under the control of the Bishop of Quebec. The purpose of the Society being to find clergy wishing to work as missionaries in Upper Canada. They had certainly found one in B. C. Hill

York was a growing community in 1838. It had been expanding slowly since the 1780s when the first white settlers, the Young and Nelles families, had been invited to settle here by Chief Josef Brant.

York became the centre of his ministry

The Reverend Dawson Harris, who was rector there from 1934 to 1939, did extensive research into the history of the parish and he wrote that the rector of Newark (now Niagara-on-the-Lake) came to the Grand River on some of his missionary journeys and if so he probably held services here before the 1780s. Priests of the Roman Catholic church, clergymen of the Church of England, ministers of various denominations, Wesleyans, Methodists, Presbyterians, all visited the area during the 50 years from 1788 to 1838. Church services were often held, but B.C. Hill was the first resident Anglican priest and it was he who organized the parish.

York became the centre of his ministry, which covered the vast area of Caledonia, Seneca, Hagersville, Jarvis, Third Line, Indiana, Cooks Station, Mount Healy, Decewsville, Cayuga, Petch's School, Glanford, Greens, Canboro, and Dunville. He ministered to everyone and received a warm welcome from other denominations that provided meeting places for him as well as lodgings on his long circuit. He was ahead of his time, aware that he was ministering to

people of many denominations he was sensitive to their feelings and adjusted his services accordingly.

He always pushed on

His work was breathtakingly hard. He traveled over 200 miles a fortnight and there were many struggles involved in that much traveling over rough trails in all kinds of weather. He enjoyed the winter, as long as he was well dressed, preferring lots of snow to the difficulties of the thawing and freezing of a mild winter. He found the oppressive summer heat difficult. There were quite a few falls from his horse over the years but he always pushed on to his destination.

In 1938, this parish held a celebration of the centenary of B.C. Hill's arrival and the Grand River Sagem published articles by people who remembered him. Mary Old, of Caledonia remembered Mr. Hill when she was a little girl going to ABC class, as it was called at the time. She wrote, "I have heard that Mr. Hill often got lost in the woods when a storm came up and he would take the saddle off the pony and place it over his head and wait till daybreak then he would go home and perhaps the next day he would be very busy as he rode his pony everywhere. He always carried a rawhide whip in his bootleg. As children, my brothers and I would watch for Mr. Hill coming to our home after he had been to our school. He visited our school often and taught the boys and girls Bible lessons and the wee girls and boys he told Bible stories to. I was one of the wee girls. A lady from Hamilton who was born and raised on the old plank road near Caledonia, told me that her grandfather's home was by a saw mill where many families lived. Mr. Hill came there regularly and preached. There was no other to christen babies or marry couples."

A constant circle of services

Tradition says the missionary rode on a white horse, night and day. In his saddlebags was the Holy Bible and prayer book, his surplice and the sacred vessels for Holy Communion. His life was a constant circle of services, held in private houses, country schoolhouses, inns, village halls or in the bush under the stars, wherever people could gather. He also made house calls and anyone could stop him on his journey and ask him to minister to the sick and needy. On November 18, 1842, he took two weeks leave of absence from the mission to get married to Isabella Jeffrey and they moved into a house he had built in York.

Their home was welcoming and warm, a centre of light, learning and influence. Isabella was a charming, highly educated lady from Edinburgh. B.C. Hill believed there

was no quality more essential to a minister than an aptness to teach, which the couple did very well. Isabella Hill held a school every Sunday at 10:00 am with about 30 scholars, some of whom were girls in domestic service, and many of whom became teachers themselves. According to T.M. Mussen, her bible class of boys was one of the outstanding features of the school. The scholars came from all the villages and surrounding district, whatever their denomination. It was one of the largest Sunday Schools in the county.

Services lasted two hours

Every weekday morning the Rector taught lessons, preparing boys for University. He was a gifted teacher who inspired his pupils with a love of knowledge for its own sake. So proficient was he at the classics that he was offered a position at the University of Toronto, but he preferred to dedicate his time to his pioneering work in Haldimand.

In 1845, Warner Nelles and his wife Louisa transferred some land to John Lord, Bishop of Toronto and George Hacon was hired to construct a church. Clara Bedell (nee Hudson) remembered the first white board church on the hill. All the pews were high and had doors that fastened. The choir was in the middle of the church in an enclosed square, by a door. The services lasted about two hours.

The Rector wore his white surplus for the first part of the service but changed into a black gown and gloves for the sermon, which lasted an hour. During the sermon he would take his gloves by the fingers and gradually pull them off, then seeing what had happened he would put them back on, and begin whole the process again The Honorable Richard Harcourt, Minister of Education in the Mowatt Government, had been a pupil of Bold Cudmore Hill. He remembered the sermons were comforting and very many of them taken from St. Paul's Epistles. His customary opening words were, "Now my brethren, an epistle is a letter from a friend to his friends."

His piety and benevolence

On the ninth of November, at the age of 72, Bold Cudmore Hill died as a result of a fall from his horse. An announcement in the Sagem newspaper stated that "the death of this venerable prelate, who has for the past thirty-five years performed the arduous duties of a missionary on the Grand River and incumbent of the Episcopal Churches of Caledonia, York and Cayuga, will be read with profound regret not only by the members of his own congregation but by all classes and denominations, with whom the deceased was personally very popular for his unaffected piety, true benevolence and genial disposition." The Reverend Gamble Geddes, first Rector of Christ's Church in Hamilton, and Reverend Dr. Hebden, first Rector of the Church of the Ascension in Hamilton officiated at the funeral. The church and cemetery were crowded with mourners "old and young of both sexes, and the unrestrained tears of the women and the mournful countenances of the men, told more plainly than words how deeply the aged pastor was beloved."

The final word about this man should go to someone who knew him well, Richard Harcourt. "I remember him as one of medium height, lithe of figure, somewhat stooped as scholars often are, inclined to baldness with appealing penetrating light blue eyes, always gentle yet firm, talking of things, theories and ideas, not of persons, holding firm convictions, subduing his anger for the wrongdoer with words of comfort for all in trouble, his voice at times quivering with emotion, absolutely sincere in all that he said or did, a quiet dignity unsurpassed, truly a messenger from God and a shepherd of men."

MAILBOX

PETER DUNLOP
ST. PAUL'S, DUNVILLE

I read the editorial article "They are coming home in body bags" from the October *Niagara Anglican* with mixed emotions. I support the Church everywhere to encourage peace and peaceful means to resolution of conflict. However sometimes when you are dealing with the devil such as in Al Qaeda there is no bargaining possible. This includes drug lords and those who murder innocent men, women, and children in Afghanistan. I do not agree with you or Jack Layton that we can discuss anything with these horrible groups.

They are the devil personified! Canada has always stood up against evil in the world and is now doing so in Afghanistan. The men and women from our armed forces and those in the civilian roles of reconstructing Afghanistan, torn by strife for many years, are indeed laying down their lives for those people. The armed forces and civilians of Canada are trying to give them hope when there was none before.

If Canada were attacked and ravaged by terrorists would you not expect our allies to come to our aid, or would you rather try and discuss things with these people as they take away your values enshrined in the Charter of Rights and freedoms. You cannot discuss anything with the devil. If I remember properly, Christ did not discuss anything with the devil and told him to "get away". Hopefully our troops and those in the rebuilding can make a difference.

They need our prayers and support in their efforts. It is my understanding that President Karzai of Afghanistan has told the Parliament of Canada recently that he continues to ask for the support of Canada in its present role to establish a Democracy in Afghanistan and rebuild the country. You make the statement that The Middle East is unstable and "they absolutely hate our interference".

A general statement such as this does not square with the request of Mr. Karzai. Maybe you should save your generalizations for other than the editorial page. You have taken a broadside attack on everything that you think is wrong with the Anglican Church and the Government of Canada today in one short article. You sound very distraught. Look at the positive aspects for a change, or better yet visit the Middle East and see how good Canada looks from there.

JENNIFER MAKKREEL
TORONTO, ONTARIO

I'm not accustomed to writing letters of this nature, but felt compelled to do so after reading the article "Christian marriage under attack" in October's *Niagara Anglican*. This was the first time reading the newspaper in over a year since I moved to Toronto, but found it online. I've always found it well written, and this, of course, was no exception. I feel you hit the nail on the head with this piece; not only was it well researched and well written, it says what I believe many of us wish to express.

I'm sure many readers will benefit from this article, and it may even help to remind people we should be accepting of others and their points of view, instead of driving a hard line, and pushing them away. Thanks for such a great article.

Regional meetings favour Diocesan Mission and Ministry changes



PETER SWIRE
ASCENSION, HAMILTON

Prior to every annual Diocesan Synod, regional meetings are held throughout the Diocese to discuss a number of emerging issues which provide valuable insights to some of the key topics coming forward at Synod. This year, regional meetings were held at St. John's (Ancaster), St. James (Fergus), Holy Trinity (Chippewa) and St. Elizabeth's (Burlington). The turnout for the four sessions was quite typical for these information sessions.

As is customary in these meetings, the hosting parish provides a brief history of their faith community and the opportunities they see for the future. This is always followed by a short prayer. One of the more interesting highlights happened at St. James when the Reverend Dr. Nigel Bunce dedi-

cated a reading from St. Matthew in honour of the visiting Bob McKinell, our diocesan treasurer. The assembled group tried to stifle chuckles when the Gospel reading from the twenty-second chapter extolled the virtues of paying taxes to Caesar!

Judy Conning, Chair of the Finance and Budget Sub-Committee, took the participants through the line budget and outlined any meaningful changes from the current year. Everyone was pleased with the 'hold the line' budget philosophy. In fact, the budget presentation and discussions often took under twenty minutes to complete!

Areas from the budget warranted any discussion.

Regarding our contribution to the National Church, many thought that we would be working back towards the 26% of income target. However, the balance of our resources and the ministry demands could afford a 21% level of commitment. It should be noted that this is the same level at which our sister diocese, Toronto, is presently remitting.

There was much discussion

over the amounts set aside for personnel in transition and severance. In some cases, attendees thought that the amount budgeted was perhaps too low based on historical patterns. However, no one was willing to support increasing the Diocesan Mission and Ministry (DM&M) rate to cover this hard to predict number. It was also felt that the amount of disclosure was insufficient for a dollar item of this size. It was recommended that a more detailed breakout of the costs be displayed in the budget presentation.

The highlight of the evening was the matter of changing the current DM&M formula to a simpler and fairer formula. Peter Swire from the Financial Advisory Committee reported that the current formula relies on the strengths of parish treasurers to take advantage of all available deductions. Given the variety of accounting systems and skill sets, it was clear that the current formula was yielding a great range of results with some parishes paying as high as one dollar out of every four received to support the DM&M.

The proposed formula foresees the removal of the deductions for

clergy and the estimated cost of rentals from basic parish operations. Monies raised for capital improvements and for furtherance to other charities would remain exempt income. A fair share levy of 20% on parish operating income will provide the Diocese with the same income as it receives now—no more and no less!

The ensuing question and answer period was quite lively. All in all, there were only two areas common over the four sessions where some parishes raised concerns.

Recommended changes were favoured

Firstly, some parishes raised the concern that the loss of the deduction for a curate or priest associate may impair the training of new clergy. Under the proposed formula, those parishes which have a second paid ordained staff will actually see a small reduction in their DM&M commitments. It is only those parishes on the cusp of hiring and added staff person who would be at a disadvantage. Some suggested that the second clergy should be funded centrally from the diocesan budget.

Secondly, some parishes have

also expressed a concern over the loss of the deduction of matching the cost of rentals to the income received. This is the most complex part of the annual financial return and there is wide variation in the amounts claimed for similar activity.

At the global level, parish treasurers and wardens welcomed the proposed changes as it makes their lives easier. Some lay delegates even commented that a small increase in the DM&M would more than offset the frustration in completing the returns. However, the clergy in attendance would find themselves in one of two camps—one, on the side of administrative simplicity and the other on a philosophical tangent of safeguarding deductions for the benefit of their parish.

At the close of each session, we asked for a non-binding straw vote to see if people were in favour of the direction we were proposing for DM&M reform. At each session, over 90% were in favour of the recommended changes. We have reported our findings to Synod Council and they have moved it onto the agenda for the November Synod.

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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.

Perspectives from Caledonia: A Town in Crisis

A response to "Worshippers pray for healing in Caledonia controversy" by Alan L. Hayes

TED AYLAN-PARKER
ST. PAUL'S, CALEDONIA

The day the blockade went up at the Douglas Creek construction site in Caledonia, most local citizens felt a sense of dismay; but, most citizens could understand the many, many years of frustration from the native's point of view. Was their technique the 'right' way to proceed? Were we headed for another Ipperwash? No one knew the answers, but we cared. Outside of Caledonia, no one knew about the situation, no one really cared and, in addition, no one knew where Caledonia was.

Around town everyone had an opinion. Most people could see both sides of the story. As the situation escalated, many people began leaning to one side or the other, but there was still hope. Cooler heads were still prevailing.

Then things escalated. After provocation, highways were blocked, bridges were burnt, railroads were blocked, and hydro centres were destroyed. The media moved in. And once the media moved in, the thrust and direction of the situation suddenly changed. Common sense departed. Selling advertising in the media outlets became the primary focus. Blood, aggression and violence were the preferred behaviours; at least, that was what was recorded and splashed across the media. The media execs would say that they were just stimulating thought and conversation.

From their point of view, they must sell their newspapers or their television or radio advertising slots. And, I guess it only hurts when it's done on the shoulders of your own town.

One media outlet in particular, was truly a disappointment. The Niagara Anglican, and writer Alan Hayes, published a one-sided article. It is truly annoying to those who live in the Caledonia area, for outsiders to come into a situation without a clear understanding of the total situation and advocate for one group or the other. He hasn't contributed to a solution; but who cares? I certainly do!

For a newspaper representing Anglicans, and Christians in general, it would seem far more advantageous, and constructive, to emphasize what the actions of the sole representative of Anglicanism in Caledonia was, and is, doing. That representative would be St. Paul's Anglican Church and its Rector Rev. Chris McMaster. When the power went off, no group or person in town, except for St. Paul's set out to feed all those affected by a loss of power. The Bishop was quick to offer encouragement and financial assistance. Some Anglican parishes did as well. Some other Anglican priests and parishioners offered to come and help; and they did. Other church denominations offered help, and they did. Stores offered donations in kind and these were gratefully accepted. We fed any and all who showed up. There was no discrimination. This little project was so suc-

cessful that we were able to offer a second day of free food. (Sounds amazingly similar to the biblical story of the feeding of the five thousand). We were also able to offer flashlights and take home food and water, as well as Hope and Caring.

In addition, each Sunday, we are praying for a peaceful solution. Also families have been twinned to care for those that live adjacent to the disputed area.

How is our parish feeling? Well, today we're not bleeding; so, maybe we're not newsworthy. Regardless, let me offer a brief outline.

We're hurting. We're divided. We're tired. We're scared. We're struggling. We're trying. We're hoping. We're praying.

When will it end? Not, unfortunately, for a long, long time. The trust has been broken (on both sides). Things have been said (on both sides). Families are split (on both sides). Businesses are broken (on both sides).

So now what do we do? Perhaps we can start living by what we profess. Are we Christians? Do we, and do we want to, follow Christ's teachings? We can't control everyone, but we can control ourselves. Perhaps we can begin by trying to understand another's point of view. Perhaps we can begin by avoiding inflammatory statements. Talk about it. Pray about it.

It's not easy being a Christian these days. Thank Heavens.

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Here's to a happy New Year



PETER WALL
DEAN - CHRIST'S CHURCH CATHEDRAL

So, just before we were to leave, since my friend had to retrieve something, I sneaked back inside. It was absolutely quiet, and overwhelmingly beautiful. There was a stillness unknown in many spaces, the sweet smell of beautifully finished and highly polished wood. I stood in the aisle and let the sacred space seep into me. Most of the people had already left, although a couple of souls lurked here and there in quiet conversation. We had all just experienced something almost miraculous, very moving, and incredibly spiritual. So a respectful and hushed silence was an appropriate reaction.

So which church, which cathedral, which house of worship was this? This is the R. Fraser Elliott Hall in the Four Seasons Centre for the Performing Arts in Toronto. This is the long awaited new home of the Canadian Opera Company and the National Ballet of Canada. This is probably the finest acoustical performing space yet built in this country. This is the new 'cathedral' of the arts!

I had the enormous privilege in late September of attending the complete cycle of Wagner's mas-

seats. So why am I writing about it for the *Niagara Anglican*?

As I was leaving the hall—somewhat reluctantly—after the fourth and last opera, *Götterdämmerung*, I sneaked back in, as I said above, I was with another friend, a very close friend of many years standing. She has worked for a long time for the opera company, and has been integrally involved in all of this. One might have expected a certain lack of awe from her for this place, an acceptance as familiar of that which others would find overwhelming. But it was she who, almost in a whispering voice, said "It always makes me feel like it's a church."

Indeed, for so many people you and I know, other places have become their church: Concert halls, galleries, a wooded glade, a peaceful lake. That is often how we react. And yet, what had gone on in that place over five days for the faithful and dedicated hundreds who were there was a transformative and overwhelming experience. It was carried out with consummate skill and talent; it was executed with deep attention to detail and nuance; it was delivered with an awe-inspiring sincerity; it was totally imbued with respect for silence, light, timing, subtlety, and space. It involved excellence in every aspect. It took the elements of operas, great words and music, and blended them with performance, drama, beauty, and love. It unapologetically took what we all knew was important and profound and presented them to us the audience—do I hear congregation?—in ways that acknowledged both our ability to hear and understand, and our need to be lifted up from where we were and taken to a new place. It sure sounds like church to me.

How wonderful if we all could do just that Sunday by Sunday, and day by day. To take this precious material of ours, gospel, redemption, freedom, love and salvation, and both deliver and experience them that way. It takes skill and creativity, passion, and sensitivity, resources and determination. What a 'church' that can be!

sive four act music drama *Der Ring des Nibelungen* in the new hall. To attend, let alone to sing, conduct, play in, design for, or direct this amazing cycle of operas is more than just a little significant. This is almost 20 hours of opera, involving the most amazing music and words. It has been written about probably more than any other opera, and it is the pinnacle of the art form. Dramatic, moving, deep, engrossing, breathtaking, able to leave even me speechless! To be able to be there, with a close Lutheran colleague and friend—ecumenism in the opera hall, no less—to see friends from many years ago, and to be a part of this was something that I never thought I would be able to do.

The Canadian Opera Company chose to open the new hall with this staggering set of operas with the first ever totally Canadian *Ring*. People from all over the world were present. One heard many languages being spoken in the various lobbies during intermissions. Indeed, the first people to order tickets over two years ago when they were first announced was a group from Japan! I made the decision to go over 18 months ago—so early did one have to decide in order to be guaranteed

The larger story



MICHAEL THOMPSON
RECTOR - ST. JUDE'S, OAKVILLE

As we chatted about her granddaughter's upcoming wedding, her face changed. Her eyes deepened and something like a smile—a bit rueful but a smile, still—creased her mouth. "I can't believe she's getting married. I remember holding her in my arms. I remember holding her mother in my arms." A pause, and then, "We're not here very long."

There's a truth lurking everywhere, every day, with everybody. Sometimes it finds its way to the surface through a gesture, look, maybe even words. The truth is wired into the structure of every cell of our bodies, wired deep into our souls as well. We are mortal. When my father, the youngest of seven, told me that his father had died, I knew it wouldn't stop there, that my father would die one day. When I, the youngest of four, told our youngest that my father had died, he knew that it wouldn't stop there. It doesn't stop. It may slow down. It may accelerate. But it doesn't stop. Cells, senses, muscles, organs, and the soul that gathers them into a singular vitality: "Not here very long."

It's not the sort of thing we talk about much. In his poem, "The Old Gray Couple (2)", American poet Archibald MacLeish brings us into the presence of a long deep intimacy, concluding:

*Everything they know they know together.
everything, that is, but one:
their lives they've learned like secrets
from each other,
their deaths they think of in the
night alone.*

In the night alone. That's when the shadows are full of dreadful emptiness. The single unarguable thing we all have in common, and we consider it mostly alone, and mention it almost never. I wonder what that means.

Wondering what it means is more than just a trick to put some distance between myself and the dread. It's a habit that many of us share, especially many of us in churches who are looking for threads of meaning, however slender, that we might weave together to bear the weight of our living and dying. Because we share this truth, it must be part of the curriculum.

Curriculum: the course we follow, and what we become, growing and learning, as we follow that course. Times tables and quadratic equations; nouns and verbs and gerunds; vocabulary and Latin declensions, layups, screens and stance; level, straight, plumb; love, truth and beauty; respect and self-respect; loss, grief and hope. Life teaches, and we learn.

We learned about friendship whether the formal course was algebra, chemistry, or folk dancing. We

learned about laughter—cruel and kind—while the physics teacher shoveled cause and effect at us. We learned about affection, if we were blessed, while our father taught us baseball or our mother taught us baking, or the other way around. So much we learn is in no syllabus. It's in the beauty and the rubble we traverse, picking our way—sometimes carefully, thoughtfully, sometimes with breathless panic—across the landscape of our lives.

It's in the companions we encounter as we go, with their warnings like "Watch out. It's steep," and tidings like "There are blueberries just ahead" and most of all with the touch, taste, smell and sound of the love that they bear and the comfort such love costs them.

We eat meals with them (companions) and walk along with them, sometimes for most of a lifetime. We work with them (fellow-laborers) and relax with them (playmates). We cry with them (compassion) and laugh with them (delight). And with them, in the midst of this hard lovely life, we weave together the curriculum that gathers threads of meaning into weight-bearing Truth.

Not a day goes by that I don't ache somewhere for the death of my father five years ago. It is not always sharp enough for gasping, but it draws up—as though I drank through a straw—a stream of grief from some deep endless pool of elemental sadness. I don't rage that it isn't fair. I just miss him, not because we shared everything or always avoided the lacerating edges of sons and fathers. But because we shared enough to know we were in it together, to know each other as loving and loved.

So the curriculum isn't cool, or distant, or easy. It's the deep opposite of all those things; too hot, too close, and too hard. And yet, in our common life there is a story big enough to contain both death and meaning, truth and hope.

There are stories we tell, a song we sing, a meal we share. There are prayers we utter, and rituals we enact. In public, we rehearse that story every time we take, bless, break and share the bread. In ritual, and in the witness of the sweeping narrative of the ancestors, we find a big-enough story, a story we inherit and bequeath. From death's first appearance in Genesis to life's victory (all things new) in Revelation, the Spirit blows across the reed of scripture to tell a big-enough story. From "I am the Resurrection" to "dust to dust" we enact a ritual of memory, gratitude, loss and hope and send our dead to God. And cracking open the sealed inevitability of time's passing, the feasts of All Saints and All Souls remind us that all our lives are lived inside a bigger skin than just this life, and that our Sunday bread and wine are part of a bigger and more populated festival than we can imagine.

When we enter this big-enough story together, we find—in this story we can finally stretch out in to full-size—the bigger selves we always were. So that when we are alone, afraid, and pinched by a too-small story told too often, we might remember. And hope. And tell the larger story by the larger lives we live.

Loose change



GRAHAME STAP
STALBAN'S, GLEN WILLIAMS

It is truly amazing what we can do with loose change. Put a well at the back of the church and bring water to a village that has no water just by the congregation putting in loose change. It soon mounts up. Put a model house with a slot in the roof and build a church in a place that has no church or put a basket and collect for the local bread bank.

Loose change soon mounts

up and the spirit of God moves out into the community.

Why should we do this? I believe that if we don't reach out into the community around us, both local and far, then we are not doing what we are called to do. Jesus said "Let us go across to the other side" Mark 4:35b. Jesus' life was marked by restlessness. The lure of the horizon was always before him. Jesus reached out to others and never counted the cost. Jesus was without doubt the greatest risk taker of all time and we are called to follow.

I believe we need to ask ourselves. Are we following? Are we reaching out or has the paralysis of inertia set in? Are we so involved in our own little problems that we have no time to

respond to the needs of others? Are our church doors open on a Sunday morning so the people of the community can see the joy of our worship? Or do we worry about the extra cost of heating or if we are lucky enough to have air conditioning the extra cost of cooling. Perhaps we worry about the noise of passing traffic? The season of Advent is approaching, the beginning of a new year in the church. Could this be the time when we open our hearts, minds, wallets and doors to all the possibilities of God's love and join with those who already have?

Loose change and the love of God can do infinitely more than we can ask or imagine so let us, with Jesus, go across to the other side.

ORDER OF NIAGARA

Niagara Anglican - November 2006



People in the news

■ Our deepest sympathy to the Reverend Dan Tatarnic, Rector of Hornby and Stewarttown, and the Reverend Martha Tatarnic, Assistant Curate at St. Jude's, Oakville, and the bereaved family, on the sudden death of Dan's father, Glen Tatarnic, in St. Catharines. The funeral service was held in St. Catharines on September 29.

■ Congratulations to Joslyn and Claire Arquhard, faithful parishioners at St. Stephen on the Mount, Hamilton, on their 50th Wedding Anniversary on November 3.

The following will be Installed as Honorary Canons of Christ's Church Cathedral on Sun-

day, November 5 at 4 pm:

■ Paul Charbonneau, St. Hilda's, Oakville; Robert Fead, St. George's, St. Catharines; Sharyn Hall, St. Luke's, Burlington; Lynda Kealey, St. Michael's, Hamilton; Stuart Pike, St. Andrew's, Grimsby and Lynne Thackwray, Hagersville and Cheapside.

■ The Reverend Nigel Bunce was appointed as Interim Pastor at St. John's, Burlington, effective October 4.

■ Nancy Wyatt was licensed as a lay reader at All Saints, Dain City, Welland, effective October 1.

