



Niagara Anglican

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Advice for Nominees



IAN M. DINGWALL
RETIRED EXECUTIVE ARCHDEACON

"This saying is sure: whoever aspires to the office of bishop desires a noble task" (1 Timothy 3:1). To hear more from St. Paul on this subject read further in chapter 3.

I use the above text as a starting point for this article which I write as a letter to the Candidates whose names will be considered in the selecting of our next bishop: as well, to those Synod delegates who, on behalf of the whole diocese, will vote on June 2, 2007 at the Electoral Synod.

Dear Candidates

You will doubtless be the recipients of all sorts of advice during the next several weeks and I am sure that much of it will be helpful to you. Note first, however, that aspiring to office of bishop is a noble task. Therefore, please do not demean the office or yourself by being overly modest or hesitant in presenting your name for consideration. I have heard a number of candidates over the years offer the following sentiment:

"I really don't wish to be elected; I am just letting my name stand as requested."

Perhaps that is an honourable stance but persons who allow their names to be on the ballot are, in fact, willingly aspiring to the task without any kind of coercion and should do so openly with no apologies.

So here you are with your name on a ballot. What might you be thinking about?

To begin with, I would assume that you are thinking of yourself. Do

I really wish to be absorbed by the complexity of Episcopal leadership at this time in the church's life?

Do I really have the credentials to work with? What will it do to me and my family?

Will I be transformed by the process and become simply an ecclesiastical robot?

Or will I be able to maintain my own personality and just be who I am—warts and all.

It seems to me that you would wish to search your heart about this matter and have clear answers for yourself to all these questions. If you would care to proceed further, I'll give a couple of other points to ponder.

In today's Church there is a strong need for leadership to have a very heightened quality of being open and real. All of us, to some degree, hide inside self-made masks. We do this for obvious reasons—e.g. from a desire to protect ourselves or, perhaps, to attempt to be other than we are, thinking that others will like us better when properly (or improperly) masked. And clergy are not immune from that. So we often "dress up" in all sorts of different ways to project a persona that is not real. And in fact that is a distortion that hinders rather than helps to foster good, creative relationships.

My advice

Think for yourself and be willing to step up to the plate and lead the flock with assurance. Be yourself and not some "masked" figure that is artificial and surely not "you". God will work in and through you just as you are. At the same time, be available and open to those around you and listen to them and heed carefully what they say.

Don't allow yourself the luxury of wearing a Mask—whether it is under the guise of a mitre or hidden by a colourful cope.

CONTINUED ON PAGE 21



Diana Wood from the Church of the Resurrection, Hamilton, prepares for the "Holywood," social event at the Youth Leadership Training Program which drew 40 young people along with 7 staff members to Canterbury Hills from March 11 to March 14. Read more about this exciting leadership experience on page 9.

Choosing our new Bishop

ROBERT MORROW
NOMINATION COMMITTEE CHAIR

Following the notice of the intended resignation to retire by Bishop Ralph Spence (February 29, 2008), an Electoral Synod Nominations and an Electoral Synod Nominations and Planning Committee was established. At the ensuing Synod Council meeting (March 6), Synod Council nominated ten individuals for the position of Coadjutor Bishop; of those nominated, six agreed to have their names placed on the ballot on June 2, 2007.

In the past four weeks, six additional nominees have had their names added to the ballot; all of these individuals were nominated by ten members of Synod.

These twelve nominees have their profiles interspersed throughout this issue and their profiles, along with those of any additional nominees, are available on the diocesan web site at www.niagara.anglican.ca/election/.

All of the nominees have been asked to respond to six questions;

this is to provide more information for the Members of Synod who will be casting ballots on June 2.

In addition, a web cast is being planned; more details will be forthcoming following the late April meeting of the planning committee. The web cast will be able to be viewed by anyone with a computer and internet access. The format is being developed with the intent to allow each of the nominees the opportunity to respond to questions from individuals throughout the diocese.

On June 2, Synod delegates will meet at Christ's Church Cathedral. Following the Eucharist, the first ballot will commence. Subsequent ballots will be held until both houses—lay and clergy—have declared a majority vote for one nominee.

Although there are dates for submission of materials for the Niagara Anglican, it should be noted that there is no deadline for nominations; these can even take place on the day

of the election, with the consent of the nominee and with the signatures of ten members of Synod.

The Electoral Synod Nominations and Planning Committee has covenanted to provide an election process which is safe for all nominees and, at the same time, will allow the Diocese of Niagara the opportunity to celebrate the election of a new bishop. All Anglicans in the diocese and throughout the Worldwide Communion are urged to pray for the nominees as they venture into this process and to visit the diocesan web site for further information about additional nominees and opportunities for input into the web cast.

The Electoral Synod Nominations and Planning Committee members are Robert Morrow (chair), Nick Head-Petersen, The Reverend Dorothy Hewlett, Canon Rob Park, The Venerable Marion Vincett, Canon Rob Welch, Alison D'Atri and Karen Nowicki.

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Making life better one child at a time

SUE CRAWFORD
ST. MICHAEL'S, HAMILTON

We are proud of all the people who make up the congregation at St. Michael's and help make us the great parish that we are. There are those who work in the parish; those who work in and out of the parish; and then there are those who work in, out and beyond the parish boundaries to carry out their ministries. In February's issue of the *Niagara Anglican* we were proud to share the journeys of 5 of the men in our parish who had taken "Outreach Way Beyond the Parish Boundaries." This month we have great pleasure in sharing another outreach project of one of those same men—George Foster. George just returned from India with the organization known as Sleeping Children Around the World founded by Murray and Margaret Dryden in 1970. Here is his story.

How did you first hear about Sleeping Children?

George: Jan Pearce, our former parish nurse, brought in Laura Harper to speak to the Sunday School. This particular quarter was being taught by Beth Karniej. The Sunday School raised money for bedkits and a donation was sent in. I didn't think much more about SCAW at that time.

How did you first become involved with SCAW?

George: A few years ago a friend passed away and I noticed in their death notice that they requested donations be sent to SCAW. The website information and address was given. I checked out the website. I read that all donations go directly to the preparation of bedkits. From then on I started donating to SCAW on behalf of people on their birthday, special occasions and deaths.

How did you apply to travel to India to distribute the bedkits? Did you have to go through a selection committee or process?

George: I noticed on the website that there was to be an information session. I attended this and filled in an application. It asked my interests, did I like to travel and why did I want to do this. I had an interview with Laura Harper and I became a member of the SCAW family. It usually takes a long time for your name to come up, but for some reason (someone may have dropped out) it just so happened that my name and Doug MacDougald's name came up quickly. Carol (George's wife): We didn't think he would go so soon - never in our wildest dreams!

What were your feelings when you found out you'd been chosen to go?

George: Wow! Great! I'm going to India!

How many other people from Canada accompanied you?

George: There were 5 of us altogether—three men and two wom-

en. Douglas Cunningham was the team leader, Doug MacDougald, Kay Easun and Judy Snobelen and myself all travelled together to India. We had to pay our own way including accommodations and food for four weeks and driving. But we all shared as equally as we could. Yes, it was expensive but worth every penny. There are no income tax receipts given either.

Describe some of your experiences.

George: When we arrived at Mumbai Airport at midnight it was just like rush hour back in Toronto. There were street peddlers, rickshaws, taxis and people! After leaving the big city for the first distribution we seemed to take a step back in time. Women were washing and beating clothes on rocks in a river. There was water buffalo wading in pond and women carrying water jugs on their heads. The children either walked to the distribution site or were transported in huge trucks. When the team arrives at a location it is just like a Festival Day, New Years and Christmas Day all rolled into one. At the distribution at the gravel pit I was amazed at the children running around in bare feet on the harsh stone gravel.

How are the children chosen to receive the bedkits?

George: The children have to be between the ages of 6 and 12. They must live with a family or in an orphanage that is not receiving other funding. They must be 50% male and 50% female. They must attend school and have a home. They must reflect the diverse culture and religion of the country. The country that is chosen must have a population greater than 40% who earn less than \$2.00 per day. The average per capita income must be less than \$2000 U.S. Overseas volunteers and teachers interview the children to see who is the neediest. Is the father living, does he own an ox would be taken into account.

How did the children react when they received their bedkits?

George: At first they seemed in awe. They had never seen anything brand new before. It seemed they weren't quite sure what was happening. They were so busy looking at all the contents that it was hard to get them to smile while taking their pictures (Each child is photographed with their bedkit and a sign denoting who had donated the kit). After the photo the children did smile and started touching us and showing great emotion.

Is there anything you would change about the way the bedkits are distributed?

George: Not really. The team supervises and hands out the kits personally to the kids. It just seemed that there were some children who seemed needier than some who received them. There was one occasion at one school where there were 300 children but only 151 children



George with three children who have received the bedkits that he, his wife Carol, and others have donated.

received the kits. That meant 149 did not get one. I guess there will never be enough for all. One of the places that the kits were distributed was a water park. The children were brought to the park but they were not allowed in the park to play.

Is there any monitoring of the bedkits once they are distributed?

George: Yes, they are checked up on. The parents and teachers are interviewed and asked what was the most valuable item that it contained and the answer is usually the school supplies and the mosquito nets.

What were some of the highlights of the trip?

George: The kids' reactions! 7500 (The number of bedkits distributed) highlights all the children we touched!

What were some down moments or disappointments?

George: At one school they were short one bedkit. This was particularly upsetting as the boy just lived with his grandmother. The organizers were ready to leave and come back another day but George's team insisted that they find a bedkit for the boy before they left (and they did). Another site George and Doug dug into their pockets and pitched in together to purchase 10 more kits because of a short fall in the number needed. We overcame some glitches. Signs went missing and more were made.

Was your experience in India what you thought it would be?

George: I think it was. I didn't know what to expect. We were treated like "kings" The respect we were given, bouquets, shaking hands. Our "appearance" at each place could be



compared to Jesus on Palm Sunday entering Jerusalem!

Would you apply again to travel with Sleeping Children to India or another country?

George: I have already applied! I filled in a questionnaire following the experience. I would go to Africa or Philippines, Sri Lanka anywhere or back to India.

Would you recommend the experience to anyone?

George: Yes. It makes you appreciate your blessings and your own children. My brother is going to the next information session.

What can we do to support Sleeping Children Around the World?

George: Invite a speaker to your group/church (George has made several presentations himself at service clubs and at schools and would probably be pleased to come to your church); Check the website www.scaw.org; attend an information session; organize a fund raiser—for every \$30.00 raised a bedkit can be

purchased; donate \$30.00 to purchase a bedkit yourself and receive the whole amount as a tax receipt; read about the origins and how SCAW began. Insure that someone investigates thoroughly.

How did George sum up his total experience? George had to send in a report to SCAW and this was the last line of his report. "We were a team of strangers who practically lived in one another's pockets for four weeks. We ate together, we laughed together and we cried together."

The title of this article was borrowed from one of the other groups making a bedkit donation from Canada. George's team chose this label for their group photograph in India as they felt that the words summed up what they were doing. Our Easter letter from Canon Lynda gave me the closing comment needed for this article. "We can see the light of spring at the end of the tunnel and the light of Christ in everything we do." George and his team certainly saw the light of Christ in what they did. They brought light into the darkness of all the children that they touched.

Episcopal Nominee Profile

The Reverend Canon Dr Alyson Barnett-Cowan



Date of Birth: November 18, 1949
 Marital Status: Married
 Number of Children: 3

Additional Information

One of the tasks of church is to prepare for the inbreaking of the grace of God as well as we possibly can, and then to be prepared to change our plans because the grace of God has broken in. I am grateful to have experienced this a little in some very different places—in aboriginal high school students, the formation of indigenous clergy, synods (especially when we adopted the Waterloo Declaration with Lutherans), ecumenical dialogues, World Council of Churches Bible study groups, Anglican Communion commissions, emotionally and economically challenged people, my own life. As a child of a priest, and as a clergy spouse as well as clergy, I have lived most of my life in church housing and understand the joys and frustrations of living in a fishbowl. I understand the importance for clergy families to be who they are apart from the parish.

Background Information

Significant Ordination Dates
 Deacon, Nova Scotia (May 7, 1975)
 Priest, Quebec (December 3, 1978)

Current Parish

I worship at St. Martin in the Fields, Toronto, but my position is Director of Faith Worship and Min (Since June 13, 1995)

Education

- BA (Honours History and English), Toronto, 1971

- MDiv, Trinity/Toronto School of Theology, 1975
- Teaching Diploma, McGill, 1984
- ThM Trinity/Toronto School of Theology, 1987
- DDs (honoris causa) Montreal Diocesan College (2002), Trinity College (2006)

Experience

- Director, Faith Worship and Ministry, General Synod; Member of Church House Management Team (1995-Present)
- Ecumenical Assistant to the General Secretary, General Synod (1991-1995)
- Co-President, Henry Budd College for Ministry, Diocese of Brandon (1983-1991)
- Canon, Diocese of Brandon, 1996
- Rural Dean, The Pas Manitoba, 1985-1987
- Assistant Deacon/Priest, Schefferville, QC; teacher of Moral and Religious Education, Knob Lake Secondary School (1978-83)
- Director of Adult Education, St. Clement's North Toronto (1975-1978)
- Tutor in Theology, Trinity College (1975-78)
- Deacon, Parish of Bridgewater, NS (summer 1976)
- Deacon, Parish of Liverpool, NS (summer 1975)

Focus in Ministry

There have been two foci for my ministry: theological education and the equipping of people for ministry in their local context, and the ecumenical enterprise, which is about the recon-

ciliation of people, histories and traditions. It was my great joy to help our church enter into full communion with Lutherans in Canada. More recently I have had to depend on the ecumenical tasks of careful listening, seeking to transform conflict, and deepening community in Anglican Communion relationships.

Ministry is something we all do, and it is a cooperative, not a competitive sport. We are to nurture each other and, especially, challenge each other to think and to reflect on what we are doing and who we are becoming. That is why ecumenical relationships are so important: our friends help us to see ourselves better, they make us give an account of ourselves, and they teach us to learn our own history and tradition.

My ministry has largely been in administration but I see that work grounded in the life of the local parish, where the community hears and responds to the Scriptures together, shares at the one table and brings that life of grace out into the wider world. The struggle for the life of the Anglican Communion is worthwhile because we are all equally called by God, a people shaped by the sacraments of grace who need to keep coming to the table together, even though—well, because—we have profound differences with one another.

Future Objectives

I am becoming increasingly interested in the need to give an account of the faith that is in us, as individuals and as community. The task of 'apologetics'—interpreting the Christian story in terms that contemporary society can find both inviting and challenging—is a splendid part of the Anglican tradition, and it needs updating for our age. Although I am a techno-peasant I would want to nourish the gifts of those who know how to communicate effectively and delightfully through new media. We need to equip leaders, both lay and ordained, to make the riches of Scripture and the Christian tradition more readily known and credible and to help people know and live their stories of faith. Anglicanism has spiritual, intellectual, liturgical gifts to share with the world; we need to know them, revel in them, grow in them, and communicate them. The

church needs to be rooted in Scripture and liturgy and precisely because of that it needs to be looking and acting outwards. I want to be involved in challenging the church at every level to be more involved in mission—in showing the love of God for the world in whatever ways are appropriate and doable in each situation.

Leadership Style

I believe that I have strength in the areas of communication, fostering dialogue and communal decision-making, attentive listening, and teaching, including cross-cultural situations. I engage with my staff team as colleagues who have great talent, insight and skills who can get on with their work with little interference but with lots of lively interest and encouragement. As a member of the Management Team at Church House I have shared with others in the building (and cutting) of complex budgets; managing staff and developing and effecting policies; wrestling with the spiritual, moral, financial, and justice challenges of the church in these days, and reflecting theologically on 'where is God in all this'.

A staff role is curious in that one does not lead directly, but facilitates the leadership of a volunteer group by providing them with information, space and safety to build community, and ensuring that the task can be sustained by worship. The role of bishop also calls for additional features of leadership, particularly in articulating vision and making difficult decisions that affect people's lives and livelihood. I would hope always to be consultative wherever possible, and decisive yet fair when necessary. I firmly stand by the Anglican pattern of 'episcopally led and synodically governed'.

Diocesan/National Committees

- In my role at General Synod I staff the Faith Worship and Ministry Committee, the Joint Anglican Lutheran Commission, ecumenical dialogues with Roman Catholics and with the United Church, and the Primate's Theological Commission
- I provide some staff assistance to the Council of General Synod and the House of Bishops
- Lambeth Commission on Com-

munion that produced The Windsor Report (2004-2005)

- International Anglican Standing Committee on Ecumenical Relations (2000-Present)
- Anglican Lutheran International Commission (2006-Present)
- AL International Working Group (1999-2001)
- Advisory Committee on Church and Ecumenical Relations, World Council of Churches (1998-2003)
- Consultant to Ecumenical Section of Lambeth Conference, 1998
- Plenary Commission, Faith and Order, World Council of Churches (1991-2006)
- Faith and Witness Commission, Canadian Council of Churches (1985-Present)
- National Executive Council, General Synod (1989-1991)
- Member, General Synod, 1989
- Vice-President, Canadian Council of Churches (1988-1991)
- Executive Committee, Diocese of Brandon (1985-87, 1989-1991)
- Interchurch Interfaith Relations Committee, General Synod (1986-1991)
- Member, Provincial Synod of Rupert's Land, 1985
- Doctrine and Worship Committee, General Synod (1977-1983)
- Liturgical Commission, Diocese of Toronto (1969-1971)

Areas of Interest

Discovering life in the empty nest (including more time for dates with my husband) and delighting in the endeavours and achievements of my grown children; music (mostly opera and classical but also indie); gardening (mostly vegetables); cycling; canoeing; crossword puzzles and Sudoku; swimming and snorkeling. I speak French and some Spanish. Because of my recent experience with breast cancer I have become more interested in our health care system, especially in access to information, support services and timely treatment. For many years I have been attracted to the cultures of the First Nations of Canada; to their issues of exclusion, injustice and need for better education, health and access to economic resources; and to the insights, values, courage and challenge they bring to the wider community, especially within our church.

Light from darkest Africa



SUSAN WESTALL
 ALL SAINTS, HAMILTON

Almost exactly sixty-six years ago a young man stood at the rail of a troopship bound for India. It was at the height of submarine warfare and the convoy had sailed west from Liverpool some weeks earlier as if it were on its way to America. There were the usual alarms and excursions, includ-

ing an alert at night when everyone was called on deck wearing lifejackets as the convoy had been attacked by enemy subs. In the distance, and out of sight, word went around that a couple of cargo ships had been sunk. In mid Atlantic the convoy turned due south and then east, eventually docking in Freetown Harbour on the coast of Sierra Leone.

That Crown Colony of the British Empire had the unenviable reputation of being the "White Man's Grave" and the troops were not allowed ashore. Instead, they lined the rails of the ship and watched the natives dive for coins which they threw over the side. A special part of this entertainment was that sometimes a coin was not

thrown over—it was something less desirable and the fun was enhanced by the flowery language which came from the diver who retrieved it.

The entertainment lasted for little more than two short days and the convoy set sail again, this time southward bound around the Cape of Good Hope. Off Capetown it split and this particular troopship docked in Capetown where the young man was able to go ashore and was royally entertained for three days by the local "white" population. Part of the convoy docked in Natal, on the east coast, before sailing north to Suez and the conflict in North Africa; three large liners, of which the "Empress of Japan" (Canadian

Pacific) was one, sailed east to finish the voyage in Bombay, India.

Little did that young twenty-year old think that within a year he would be commanding an Indian Signals Corps Line Construction Section composed entirely of Punjabi Musselmen—Moslems—and would be leading them across the subcontinent to the eastern border with Burma. There was no British sergeant to back him up; just a young inexperienced Jemadar (an Indian Army equivalent of a Second Lieutenant) and a Punjabi "hավildar" (Indian Army for "sergeant"). A fine experienced soldier who could not have been bettered. The young officer learned to trust and respect Mos-

lems, Hindus, Sikhs and Gurkhas.

Forty years later that young man was to solve a problem which had plagued him throughout his life—he was to "change sex" or, to be politically (but not physically) correct, to "change gender". This was more than a change of sex identity—the use of "gender" permits the inclusion of people who do not wish to surgically change sex, but who enjoy role-playing in the opposite sex. This is confusing enough to the average lay person. It is made more confusing by the use of acronyms like GLBT in which true transsexuals are confused with gays, lesbians, bisexuals and transvestites.

CONTINUED ON PAGE 22

Episcopal Nominee Profile

The Venerable Michael Bird



Date of Birth: November 15, 1957
 Marital Status: Married
 Number of Children: 3

Additional Information

I was born and raised in Oakville and my home parish is St. Aidan's. I owe a great deal to my parents and to the clergy and people of St. Aidan's for my nurture in the Christian faith, as a child and then as a young man. I am grateful for the many ways that I was encouraged, as a young person, to take an active part in the life and work of that parish and it was here that I first discerned a call to ordained ministry.

Background Information

Significant Ordination Dates

- Deacon, Christ's Church Cathedral, Hamilton (June 10, 1984)
- Priest, Holy Trinity Church, Grand Falls, Newfoundland (December 12, 1984)

Current Parish

- St. Luke's Church, Burlington (Since September 1, 1998)

Education

Degrees held

- Master of Divinity 1984 Trinity College, University of Toronto.
- Bachelor of Science 1980 University of Toronto.

Recent continuing education

- October 2006 Preaching Paul in the Contemporary Pulpit. The College of Preachers, Washington, DC.
- July 2005 Individual Sabbatical Studies in Systematic Theology and Church History, St. Deiniol's Residential Library, Wales, UK.
- "Science and Religion: Old Enemies, New Friends." High Leigh Conference Centre, Hoddesdon, UK.
- Supervisory Training for Theological Students.

Experience

Parish appointments

- 1984 Deacon-in-charge and then Rector The Parish of Burin, Diocese of Central Newfoundland.
- 1987 Priest Assistant St. George's Church, St. Catharines.
- 1989 Rector St. Paul's Church, Dunnville and the Dunn Parish.
- 1994 Rector St. Cuthbert's Church, Oakville.
- 1998 Rector St. Luke's Church, Burlington.

Other experience

- Appointed Archdeacon of Trafalgar. 2005
- Appointed Canon of Christ's Church Cathedral 1999
- Elected Regional Dean of Trafal-

gar. 1997

- Appointed Diocesan Chaplain to Ordinands. 1997
- Elected to Trinity College Corporation
- Associate and Weekly Celebrant, St. Michael's Convent, Community of the Sisters of the Church. 1995-Present.
- Dunnville Hospital Pastoral Care Committee.
- Board Member, St. Luke's Close, Seniors' Residence. 1998-Present.
- Mission to Seamen, Hamilton. Student Assistant

Focus in Ministry

Congregational development

In 1987, I joined the Parish Planning and Development team, under the direction of Gordon Elliot, who had developed a series of consultant programs to help parishes vision and plan for future growth and work. I have continued to pursue this passion for congregational development and a significant aspect of this work for me has involved a growing awareness and commitment to the importance of empowering lay ministry.

Pastoral care

When I was first ordained I served a large parish on the south coast of Newfoundland and when I arrived, two other parishes in the Deanery were vacant. This meant that I and a neighbouring Priest dealt with the pastoral emergencies for a combined total of eighteen churches. This became an immersion experience in Pastoral Care and it formed me as a Priest and continues to inform my work to the present day.

Spirituality and wellness

As Chair of the Division of Ministry Support it became clear to me that a key indicator for the overall health of the Diocese was the wellness of our clergy and lay workers. I meet monthly with two colleagues groups, one based on spirituality and the other on theology and current issues.

Future Objectives

- To continue to explore and strive for a better understanding of the context and society in which we are called to be the Body of Christ and to find and encourage fresh expressions of church life that will be compelling and meaningful to the people of this generation; particularly young people. In this regard it seems important to continue to explore new models and initiatives for outreach to a society that is broken in many ways and confronts us with a whole new set of challenges and needs.
- Having recently reviewed the "New Niagara" documentation it is clear that our Diocese is being called to be

a "hope-filled" community of loving relationships. In preparation for my role as a delegate to General Synod, I am particularly reflecting upon the meaning of such words as inclusiveness, communion and unity, as they relate to the fulfilling of our baptismal covenant and as they proclaim the life and message of Jesus Christ.

3. To guard closely my relationships and connectedness to my family. To remain actively involved in the lives of my three children and to continue offering the mutual support that my wife and I have shared throughout our marriage.

Leadership Style

In my work with five varied congregations (rural, town, urban and city), I have faced many challenging situations. I have endeavoured to use good analytical skills and a team approach to finding solutions when this is possible. There have been a number of times when difficult and decisive actions needed to be taken and in these situations I have tried to act prayerfully and faithfully in carrying out my responsibilities. The leading of the Holy Spirit is often best discerned through visioning, planning, stewardship education and consensus-building opportunities. I believe that I have also demonstrated an ability to lead and inspire my congregations beyond the planning and visioning phase and it has been a powerful witness to the presence of God in our midst, to see a number of these visions become a reality! I have learned a great deal in the course of working with eight curates, clergy colleagues, lay workers, deacons, and many student interns. The opportunity to function in this kind of team ministry over the years has been a real privilege for me.

Diocesan/National Committees

- Delegate to Provincial Synod 2004
- Board Member, The Miriam Group. Assisting individuals and families affected by AIDS. 1998-Present.
- Diocesan Synod Review Task Force 2005
- Consultant, Diocesan Parish Planning 1987-1998
- Chair, Diocesan Division of Ministry Support
- Chair, Diocesan Wellness Conference for Clergy and Lay Workers 2000
- Diocesan Doctrine and Worship Committee
- National Church Conflict Resource Team Member

Areas of Interest

- Over the course of my ministry, I have undertaken regular spiritual direction, persistent reading of scripture, personal retreats and pilgrimages and I continue to strive to make my prayer life and spirituality the centre of my life and work.
- Past Chair and current member of the Hamilton and District Clergy Curling Association.
- Hiking and exploring in Algonquin Park with my family. I am currently a member of the "Friends of Algonquin Park" Association. In more recent years this has raised up within me a greater concern and passion for the natural world and for our environment.
- I have enjoyed playing the bagpipes for many years and I listen to many forms of music.

Jesus wept



JOHN RIPLEY
 INTERIM MINISTRY

The below is an adaptation of a sermon preached for a Lenten Evensong at Grace Church in St. Catharines.

Jesus was human. He was a real man. Often we forget the fact that his very humanness is fundamental to our faith. Yes, we see him as divine, but, diminish his humanity and we diminish the underpinning of our theologically understandings of his ministry. Over two thousand years ago he walked this planet. He taught and ministered. He walked the gravel roads of Israel. In all likelihood he stubbed his toe. Who knows. This we do know, he was human.

We get occasional glimpses of the human side of Jesus in scrip-

ture. Mostly, though, we must fill in the blanks about how Jesus experienced life. We see his overt anger in the temple. His indignation with the Scribes and Pharisees is evidenced in his unbridled angry words. We experience his personal anguish in the Garden of Gethsemane. We witness his sadness when Lazarus dies. We sense his exasperation with his disciples who fail to understand what he is about. His seeming insensitivity with his parents. Fear, a powerful emotion, would have been his as he anticipated the spectre of the cross. The full spectrum of emotions would have been a part of the reality of his life. He laughed. He cried. He was.

evident as he experienced the world around him.

We, as Christians, so often fail to live the life of love. We get ourselves all in a dither over so many things that distract us from love. So many things that not only distract but subvert the essence of our love relationships. So many things that have been done in the name of Christ that would make him weep. So many things that are in direct contravention of the summary of the law—Love God; Love your neighbour. The message is simple. Why do we insist on making it so difficult?

History is rife with examples of Christianity's complacency, if not culpability, in failing to love. Jesus sees our world and weeps. Jesus wept, when, in his name:

- The brutality of the inquisition was perpetrated on humanity.
- The crusades devastated the world.
- Politics and power become the primary raison d'être.
- Slavery is justified.
- Christians engage in holy wars.

The above represent only the tip of the iceberg when we con-

The Church has through the motivation of institutional survival, effectively sublimated the simple message of love!

sider the abuse of the church's power in the name of Christ. Jesus wept. Jesus weeps today, when in his name:

- Parish life is divided by conflict.
- Politics drives the Christian agenda.
- Attitudes are hardened by interperate words.
- The spirit of cooperation is sacrificed by a narrow sense of right.
- We fail to love each other.

Again, the list is far from exhaustive, but, it doesn't need to be to recognize the challenge faced by Jesus when he looks at the actions of his church in our world.

The church that has evolved as the exemplar of Jesus and his teachings, has, through the motivation of institutional survival, effectively sublimated the simple message of love. That, for me is the message of Jesus - love. The message of transformation, expressed in the Beatitudes, the Summary of the Law and the Golden Rule, all words from the mouth of Jesus, trumps the games that we play to protect our personal sense of theological integrity. Jesus weeps. The devil cheers. We all lose. I am naive I know. I live in the hope that we would see the integrity of the church being based on love, not institutional survival.

CARING CHRISTIAN HOST FAMILIES NEEDED

Caring Christian host families needed in Burlington and Oakville to host a student from Spain in July or August. Students attend school Monday to Friday and spend evenings and weekends with their host families. Remuneration is paid to the family. For more information, please call Megan or Veronica at 905-637-0879.

Episcopal Nominee Profile

The Reverend Canon Dr Cathie Crawford Browning



Date of Birth: October 01, 1960
 Marital Status: Married
 Number of Children: 2

• D.Min. (Wycliffe College, Toronto School of Theology, 1999)

Background Information

Significant Ordination Dates

- Deacon (June 7, 1987)
- Priest (June 12, 1988)

Current Parish

- Church of St. John the Evangelist, Thorold (Since April 1, 2001)

Education

- B.A. (University of Toronto, 1982)
- M.Div. (Wycliffe College, Toronto School of Theology, 1985)

Experience

- Rector, St. John the Evangelist, Thorold 2001-Present
- Rector, All Saints, Welland 1993-2001
- Interim Priest, St. Alban the Martyr, Grand Valley 1991-1992
- Associate Rector, St. John the Evangelist, Elora 1989-1991
- Assistant Curate, St. John the Evangelist, Elora 1987-1989

Focus in Ministry

My focus in ministry is on 'growing the church':

- Helping the church to grow by assisting/equipping individual children, teens & adults to grow in their relationship with Jesus through worship, preaching, Bible Study, prayer, pastoral care & fellowship.
- Helping the church to grow as the Body of Christ through casting and sharing a common vision of who God is calling us to be, fostering a caring and supportive community, encouraging lay leadership, ensuring transparent decision making processes that involve lots of people.
- Helping the church to grow in its commitment to outreach and justice ministries through awareness-raising initiatives and concrete actions at the local and global levels.
- Helping the church to grow numerically through equipping current members to share their faith and their experience of Christian community in ways that attract others to Jesus.

that we might learn to better share our resources on God's behalf.

- To continue to work with the people I serve at our call to the ministry of evangelism in ways that are consistent with Anglican attitudes (including non-judgmental, open-minded, flexible, tolerant, inclusive).
- To pursue my interest in the challenge of leading the church through change in a changing world—how to remain rooted in all that we treasure in our Anglican tradition while being open to the leading of the Spirit into the future.

Leadership Style

My preferred leadership style is the 'participative' leadership style, as opposed to an autocratic or laissez-faire style. I like to lead by inspiring others through a shared vision of the future. With enthusiasm and encouragement, I offer and invite ideas, share and delegate responsibility. I try to involve as many people as possible in decision-making processes, although I am always prepared to make final decisions and to deal in an upfront way with the implications of those decisions.

Diocesan/National Committees

- Member, General Synod, 2001 and 2004
- Member, Provincial Synod 1997 and 2000
- Member, Prov Synod Exec Council, 1997-2003

- Member, FAC Budget Sub-committee, 2005-Present
- Regional Dean of Lincoln, 2002-2005
- Co-Coordinator, New Ordinands Group, 2002-2005
- ACPO Secretary, Ecclesiastical Province of Ontario, 1999-2003
- Past Member, Diocesan Evangelism Working Group Past Chair and Member, Diocesan Division of Ministry Support

Areas of Interest

My D.Min. thesis focused on part-time parish ministry. It explored how clergy who feel called to another ministry while serving as parish rectors (in my case it was my ministry as the mom of young children) might engage in part-time ministry, and parishes who are not large enough to support a full time clergyperson might employ a part-time rector. The conclusion was that this can be done in positive ways when the church is intentional about doing so. My experience as the ACPO (Assessment Committee for Postulants for Ordination) Secretary for Ontario was a particularly satisfying ministry. It was a gift to coordinate this part of the vocational discernment process, to work with people from across the province, and to experience the myriad of spirit-filled people who were offering themselves for ordination. Outside the church, my passions are my family and perennial gardening.

Overshadowing Jesus: Living true leadership



NISSA BASBAUM
 RECTOR - TRANSFIGURATION, ST. CATHARINES

I had taken a full year for the stained-glass windows to wend their way to their new location, refurbished, encased and backlit. On Christmas Eve, 2005, they lit up the wall behind the altar. The windows were a visible sign of the amalgamation in January of that same year between Church of the Transfiguration and Christ Anglican Church, St. Catharines.

Parishioners from the "old" Transfiguration and the former Christ Church all thought the windows were magnificent and looked incredible in their new location. Some of the parishioners from Christ Church even went so far as to suggest that they looked better at Transfiguration than they had at Christ Church if, for no other reason, than they formerly had been on a side wall and, therefore, were not particularly visible to anyone but the priest who sat in the sanctuary space facing them. Nonetheless, in the early days of the windows' arrival at Transfiguration, there still were one or two concerns expressed about their placement.

These concerns were related to the wood-framed plain glass cross already suspended on the wall behind the altar. When the stained-glass windows representing each of the four biblical evangelists were hung, they were placed surrounding the cross,

positioned higher and shining brighter than the cross itself. While not everyone voiced it, there were numerous suggestions that the cross needed to be moved up, and then somehow lit in order that it not be overshadowed by the stained-glass.

As priests in the parish, Robin and I exerted some liturgical authority by suggesting that nothing would be done about the location of the cross until we had had some time to live with the new windows, and accustom ourselves to the change in the liturgical space. That was a little over a year ago.

On a recent Sunday, while Robin was leading the service, I sat in a back pew and focused on the four stained-glass windows and the one plain-glass cross—the four evangelists and Jesus, among them, so to speak—and realized that, at least for me, it had been the right decision not to move the cross higher or, for that matter, to light it. As I gazed at the wall, I came to the conclusion that the present position of the cross and its lack of illumination probably is the strongest statement that we as a church could make about the ministry of Jesus. Even more to the point, I think it's a clear statement of how Jesus, himself, would have understood his own ministry.

The present position of the cross, considerably below the surrounding stained-glass windows, says much about the kind of leadership he would have wanted to convey. At the same time, the desire that many of us have to "move Jesus up" says a great deal about our inability to get our heads around this particular kind of leadership. The way in which the four evangelists "overshadow" Jesus says much about his

presence as a servant among them rather than a monarch above them.

Over time, as I have carefully considered the position of the cross on the wall behind the altar, I have come to appreciate the powerful message this picture transmits. It is a picture that paints Jesus in the midst of his disciples, playing an intimate role in the community of his followers. It's certainly true that if the cross were to be moved above the windows or even to the same height as the highest of these, the image this would create would fit better with how the church has historically described Jesus to us. Yet, would it fit quite as well with the image that he, himself, would have hoped to describe?

Unfortunately, when it comes to our understanding of Jesus' ministry, the images held by the leaders of the church and by Jesus have never seemed to be too terribly in harmony with one another. How the church historically came to understand Jesus, and how those of us in the church today have inherited and, quite frankly, lapped up this understanding is, I think, a far cry from Jesus' own understanding of who he desired to be for those who followed him.

Recently, I completed an adult study at Transfiguration. For this study, we used the book *The Last Week* by Marcus Borg and John Dominic Crossan. At one point in the book, the authors suggest that after the Roman destruction of the temple in Jerusalem, the practice of Judaism was never again the same. The destruction marked the end of the Jewish priesthood and its accompanying theology of sacrifice. Judaism became a religion with only rabbis and synagogues.

But wait... priesthood and sac-

rice didn't end after all. It didn't take long before both these things became the essence of Christianity, and the Christian priest, authorized to sacrifice, once again became the mediator between human beings and God. The church had successfully re-created the very reality that Jesus, during his ministry, had decried. Perhaps even worse than this, Jesus, himself, had become the essence of the church's re-creation, becoming both high priest and sacrifice.

The church's re-invention of the priesthood and the temple in this new way has resulted in our pretty much forgetting who Jesus was for his fol-

lowers, and who his followers were for him. Where Jesus regards us as "the salt of the earth" and "the light of the world," we instead have been encouraged by the church's leadership to regard ourselves as "miserable sinners." Rather than receiving a message that we are raised up with Jesus, we are put down—way down—like those "stained-glass disciples" who some think should only be hanging below the "plain-glass Jesus."

We continue to be more comfortable having Jesus above us rather than taking the risk of having him right in the middle or the thick of our lives.

lowers, and who his followers were for him. Where Jesus regards us as "the salt of the earth" and "the light of the world," we instead have been encouraged by the church's leadership to regard ourselves as "miserable sinners." Rather than receiving a message that we are raised up with Jesus, we are put down—way down—like those "stained-glass disciples" who some think should only be hanging below the "plain-glass Jesus."

At the end of one of our study group sessions, one of the participants came to me and said, "Don't you find it interesting that, following the death and resurrection of Jesus, Judaism seemed to become what Jesus had been preaching for, and Christianity seems to have become what Jesus had been preaching

against?" Very interesting, indeed... We continue to be more comfortable having Jesus above us rather than taking the risk of having him right in the middle or the thick of our lives. While Jesus seems to want "to get down and dirty," we would prefer that he not do this. Perhaps the reason for this is that if we allow our leader "to get down and dirty," it would mean, as his followers, we also would have to do the same thing—clearly, a too terrifying possibility!

As I consider the pending election of a new bishop in Niagara, I can't seem to shake the idea that before we can make a decision about who should become the new leader of our diocese, we really need to get a better handle on the leadership of Jesus, himself. What's more, it's by no means just our diocese that needs to be considering this but the wider church, in general. Have our elevated images of this Jewish rabbi made him into something he likely would not wish for himself? Our extensive efforts to place Jesus above those of us who claim to be his disciples rather than in the midst of us, will forever prevent us from being the servants he intended us to be. If our call is to emulate Jesus, then we truly need to recognize him as a servant rather than a king. At the point that we are able to do this, perhaps those of us who are leaders will begin to look more like leaders of whom God could be proud.

Episcopal Nominee Profile

The Reverend Canon Sandra Copland



Date of Birth: June 27, 1950
 Marital Status: Married
 Number of Children: 3

Additional Information

I grew up in a missionary family in west Africa and attended primary school in what was then Northern Rhodesia. My highschool years were spent in Brampton. While I was a teacher in Georgetown and Brampton I was an active parishioner in St. George's, Georgetown. My summers were spent working at children's camps where I loved leading canoe trips. Subsequently I spent some summers with humanitarian aid organizations as a volunteer in Sri Lanka, Haiti and Portugal.

Background Information

Significant Ordination Dates

- Deacon in Niagara (May 15, 1995)
- Priest in Niagara (December 5, 1995)

Current Parish

- Church of St. Peter, Hamilton (Since August 15, 2000)

Education

- D. Min candidate at Toronto School of Theology, Wycliffe College. My area of study centers around prayer in the Psalms and the book of Jeremiah as it applies to healing of the soul and strengthening for service to God and neighbour.
- M. Div. Wycliffe, 1996.
- BA (Hon) U. of Toronto, 1973, minor in general science and major in German language and literature.

Experience

- Rector, Church of St. Peter, Hamilton, 2000-Present.

- Rector, St. Brendan, Port Colborne and Christ Church, Wainfleet, 1995-2000.
- Logistics officer with humanitarian aid organization out of Kenya working with a children's projects in Somalia, Uganda and Ethiopia 1993-1994.
- Development Education Resource Coordination for World Vision, 1992-1993.
- Teacher of French, English as a second language and science, 1976-1991.
- Student worker with Inter Varsity Christian Fellowship 1973-1976.

Focus in Ministry

My personal aim in life is to know Christ and make Him known. I believe the parish can only grow and deepen in its spiritual strength as it is led by the pastor's own transparency and authenticity. God the Holy Spirit has given each follower of Christ spiritual gifts which are needed to build up the body of Christ, the Church, and to enlarge the reign of God through proclamation and service to the wider world. My prayer is that each follower of Christ discover and develop their own spiritual gifts to the end that every parishioner is able to contribute to the life of the church and that as a local parish we can bring others to new life in Christ as we model knowing Christ and making Him known, ourselves.

Future Objectives

I have a deep love for God and for His Church. It is a great privilege to work in ordained ministry. And I love to learn. It is my hope that when the days of parish ministry end I will be able to teach in places

that have less access to theological education. I am a teacher at heart and I love to help people discover what holy scripture has to offer.

Leadership Style

Our faith is both caught and taught. As people see the love of Christ modelled in their friends and family they are drawn into a desire to get to know Christ in a personal way. As the written word of God, holy scripture, is taught, formally in public worship, informally in small group gatherings and still even more informally as parishioners work together around the church and in the community, faith is challenged, deepened and strengthened. The leader's role is to work with the Church to provide as many of these opportunities as possible. Each follower of Christ has a circle of influence: family, friends, work, neighbourhood, etc. Our task as a Church is to build up and equip Christians so that they may bring others to Christ. We also need to provide safe ways for pre-believers to explore questions of faith.

Diocesan/National Committees

- General Synod delegate 2004.
- Provincial Synod delegate and executive committee member 2003-2005.
- Regional Dean 2002-Present.
- Division of Congregational Support committee member, 1996-1999.
- Bishop's task force on Cathedral Place, 1999-2000.
- YLTP leader 1999-2001; Synod Council member 1999.
- Canadian delegate to Evangelism conference in Nairobi, Kenya, 2001.
- Wycliffe College Alumni/ae Committee 1997-Present.

Areas of Interest

Overseas work and travel has heightened my awareness and love of the Church Catholic. I am always ready to travel and visit the other members of Christ's family, wherever they are! Such experiences bring a broader understanding of how God is at work in the world and how we can broaden and deepen our approach to the life of the Church here in Canada. I love to sail, canoe and dance with Michel. I am a confessed bookaholic and also eagerly awaiting the arrival of our first grandchild.

All Saints Mission

A response to the people of All Saints Mission



ROSS GILLETT
 ST. JOHN'S, NIAGARA FALLS

As one of the enthusiastic members of the All Saints Mission Management Board in Niagara Falls, I feel great empathy towards the former members of All Saints Mission. I too have been a refugee from a closed Niagara Falls parish—St. Martin's, and I can sense their disappointment, anger and sorrow. Parish ties are painful to break, or to redirect to a welcoming parish.

However, the letter from Sandra Sinclair addressed to our Bishop as reported in the April Niagara Anglican has several questions needing clarification, also unjust allegations and bits of mis-information. Her main questions can be answered logically while confirming what is

properties would settle the parish debts and help in the pastoral care of the city-wide community.

However, the missional value of the All Saints' building location was obvious, so rather than sell it, it was decided by Synod Council to finance the establishment of a Diocesan Mission, the first of its kind in living memory. The Management Board knew this Mission should be a major project justifying the support and resources of all three Niagara Falls parishes. It was hoped that the All Saints people would, with the guidance of the Holy Spirit and looking outside their own needs, identify and develop a significant community program that would welcome folks of any or no denomination.

Our Management Board was making little headway in moving the Mission towards the kind of mission that the synod envisaged. Instead, the leadership of All Saints was focused on growing the "parish" at the same time as being given the DMM break, despite repeated teaching and encouragement to think outside the box. When the Diocesan

Our Bishop has listened to many sources of information, and has only acceded to the best advice available.

really common knowledge among most Anglicans in the City.

Her letter suggested that All Saints was not a "financial drain on the diocese" and now "able to cover present expenses"—that is not nearly true. Even though the large original debt owed by All Saints to the diocese was paid by the sale of their parish hall, the now-disestablished parish was receiving the pastoral services of a Diocesan Administrator whose position was partly paid by the diocese. It was also, as a Mission rather than a parish, getting a free ride when it came to DMM.

Bishop Spence has often been quoted as saying, "he will never close a Church", but most ignore the rest of his statement that "it's the people that close the Church". Over a dozen churches have been disestablished in Niagara during the past ten years - resulting in either amalgamations, or the people moving to support another parish to help achieve an improved parish base. These changes occurred only with the approval and direction of Synod Council, the group charged with such responsibilities when Synod is not in session. The results are a normal evolution in a changing world—not simply the wishes of the Bishop.

After the people voted to disestablish St. Stephens, St. Martin's and All Saints, it was hoped that the former members of those parishes would amalgamate into a new fourth parish temporarily located at the St. Martin's building but to re-establish somewhere further west in the City within 5-10 years. People at St. Stephens voted to close early, so when the Diocesan credit line was suddenly slashed by the bank, the two parishes most delinquent in the entire Diocese - St. Martin's and All Saints—had to be dealt with. The sale of these

Administrator resigned at the end of January, Synod Council decided not to replace him but instead, to temporarily suspend Sunday services after March 5, and normal security instructions were issued to the Interim Administrator. Some parishioners unhappy with the interim arrangements, spread the word that there were no more services. Since none attended, services were halted earlier than anticipated.

It is expected the Management Board will be expanded to reflect the wider interest of the Niagara Falls Anglican community, and deliberations will continue to establish a suitable mission use for the building and grounds—hopefully within the year. In the interim, the building is not being sealed up, but still maintained in a responsible manner.

In summary, it is un-Christian to blame any one person for these events. Our Bishop has listened to many sources of information, and has only acceded to the best advice available. Diocesan staff and the local Administrators, both past and present, have followed the direction of Synod Council with unbiased pastoral concern. Unfortunately, some of the All Saints people—through their own internal guidance and communications—have made this situation what it is.

I hope that the former All Saints congregation will recognize the willingness of the Diocese and the Parishes of Niagara Falls to move forward with good faith and planning to achieve this visionary opportunity. The people will receive a warm welcome when they find it in their hearts to make their way to a new pastoral home in one of the three Anglican parishes in Niagara Falls. I know this is true, because I and many others have already made that journey.

Caralei Peters MSc, ND
 DOCTOR OF NATUROPATHIC MEDICINE

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Episcopal Nominee Profile

The Venerable Lynne Corfield



Date of Birth: October 4, 1953
Number of Children: 2

Additional Information

I was born and raised in England then emigrated to Canada in 1973. After spending ten years raising my two daughters I re-joined the workforce in the field of Human Resources in 1986. After a seven year struggle with a call to ordination, I entered Trinity College in 1994. The rest, as they say, is history! My four sisters and parents all live in St. Catharines.

Background Information

Significant Ordination Dates

- Ordained to the Diaconate (May 25, 1997)
- Ordained to the Priesthood (November 30, 1997)

Current Parish

- St. John the Evangelist (Stamford) (Since August 1, 2000)

Education

- 1997 Master of Divinity: Trinity College, Toronto
- 1992-2003 Brock University Bachelor of Arts
- 1970-72 Diploma in Hotel Management, Darlington England
- 2006 Canadian Gift Planners Conference workshops on Gift Planning
- 2006 Dealing with Conflict in the Church Conrad Griebel College 4 day course
- 2006 & 2005 Trinity Alumni

Conferences

- 2004 & 2003 Stewardship Conferences
- 2004 Magnetic Church Conference 2003 Natural Church Development Coaches Training
- 2002 National Evangelism Conference Multitude of Sales, Service, Supervision, Motivation and Computer courses Various TST interest courses
- Experience
- August 2000-Present Rector at St. John the Evangelist (Stamford) Niagara Falls
- 2003-Present Archdeacon of Brock Region
- 2001-2003 Bishop's Chaplain
- 2001-2003 Regional Dean of Brock Region
- February 1997-July 2000 Assistant Curate and Priest in Charge The Church of The Redeemer, Stoney Creek
- 1994-1997 Student Intern at St. James the Apostle, Hamilton and Christ Church McNab & St. George's, Homer
- 1986-1993 Branch Manager Manpower Temporary Services (Human Resources) During the ten years I stayed at home to raise two daughters I had various part time jobs in sales
- 1973-1976 Moved to Canada and worked in a Jewellery Store Sales and Engraving and small repairs
- 1972-1973 Worked in a Hotel Front Desk in Darlington, England
- I've had a paper route; worked on a farm planting cabbages; a fruit store; pruning grapes; a restaurant

cleaning tables and food prep and service; and I'm a Mom!

Focus in Ministry

...is to fulfill my own baptismal covenant and to help others to fulfill theirs. Fulfilling my covenant has led to many years of working in social justice in PWRDF and now to ordained ministry. As a cleric it is a pleasure and an honour to nurture and lead others to uncover their own gifts and to grow in their relationship with God. In my present incumbency we are using a native model for raising a family based on three concentric circles that places our children at the centre of our lives. We strive to make our space child friendly and welcoming; we provide excellent children, youth and family programmes. I am dedicated to the integration of all generations so that we continue to learn from and with each other. The circular model reminds us that we are all leaders and followers and thus all have something to offer, and some things to learn. We follow the Diocesan model of focusing on Stewardship, Evangelism and Leadership. We have completed two NCD surveys and have a creative Evangelism team. We use Good Sense Budgeting and our Stewardship team are providing ongoing education; this years effort is on Gift Planning. Our Leadership team is EXTRA-ordinary!

Future Objectives

Draw the Circle Wide, Draw it Wider still... this is one of my favourite hymns. I am writing this bio information while leading a tour of people in the Holy Land. There is no better place to reflect on the future of the church than in Jerusalem: one city with three major faiths who have struggled for centuries to find a way to be at peace with each other. Being in Jerusalem right now as I reflect on the future of the Diocese of Niagara emphasizes to me the importance of open dialogue and how crucial it is to find a way, or make a way to ensure that there is

a place at the table for all people. At the very least we need to stay in the room and talk with each other... let this be our song, no one stands alone, draw the circle wide! In the parish we are working as a corporation and parish council with Everyday Creativity. We are doing very well in many areas, but we are still looking for places where we could do better. God calls us not to be ordinary, but to be EXTRA-ordinary, and God equips us with the gifts and talents we need. We continue to develop our inter-parish team ministry, multi-faith and ecumenical dialogues and friendships... ever drawing the circle wide.

Leadership Style

In a word: empowering! The leader needs to have the vision, share it, gather and equip the team, empower them to use their gifts toward achieving the common goal. The leadership team needs to regroup, check-in regularly and refocus to stay on track. The leader needs to be strong and clear about the vision with the ability to see the way ahead and to encourage others to stay the course. Being able to listen well and receive input and ideas equally from the members of the leadership team is also important. A huge part of being a leader is about having the courage to face conflict. Whether working in the field of human resources, the home or the church, it seems to me that many people would rather run a mile than sit down and talk openly about what is really going on. We all have some Jonah traits in us! In one on one relationships it is important to be sensitive to changes in behaviour that indicate an upset; ask about it; listen; make amends and move forward or part ways if necessary... but part ways knowing that each party has been clear about what they need to be in relationship, or to respectfully move on. Being open and honest is a simple approach, but it works!

Diocesan/National Committees

- 2007 General Synod Delegate

- 2007 Appointed Diocesan Administrator All Saints Mission
- 2007 Holy Land Tour Co-Leader
- 2006 Provincial Synod Delegate and Planning Team
- 2009 Youth Leadership
- 2006-Present Chaplain and Worship Co-ordinator NYC (Niagara Youth Conference)
- 2000-2007 SpiritQuest Leadership Team
- 2000-1998 YLTP Leadership Team: Supporter of Children's Festival and Youth Synod
- 2006-Present CHAIR Diocesan Stewardship and Financial Development
- 2006-Present Diocesan Compensation Committee
- 2006 Compensation Task Force
- 2006 Breakfast Team at St. George's, St. Catharines
- 2005 New Niagara Leadership Team
- 2005-2006 Evangelism Sub-committee Bruce Kuhn
- 2004 Bishop's Task Force on Parish Viability
- 2001-Present Founding Member Multi-Faith Council of Niagara
- 2000-2007 Bishop's Company

Areas of Interest

In an effort to obtain a balanced lifestyle I work hard at personal health, nutrition and exercise: supplements, eating well, working out with spinning, yoga and weight training. My goal is to read at least one book per month and tracking the titles helps to maintain balance. I love to entertain and spend time with my family. The thing I do not do well is getting enough sleep—room for improvement! May 2007 Trekking in the Himalayas to Base Camp Everest July 2004 Hiked the El Camino, Spain: 900 kms February 2003 Climbed Mount Kilimanjaro 19,350' Hiking the Bruce Trail Ballroom Dancing lessons at St. John's (I love the Waltz!) Things to do before I die includes: learn Spanish; play the piano; climb Manchu Pichu; hike Grand Canyon; finish Bruce Trail; Roller Blade; Coast to Coast Walk, England... perhaps become a Grandma?

Let us stand up for what we believe



GRAHAME STAP
RECTOR - ST. ALBAN, GLEN WILLIAMS

Last night my wife and I watched Jay Leno, as we very often do. For me it is an opportunity to think about the needs of the next day in between Jay's Jokes. However, last night I did not pay much attention to my own thoughts, as I was quite saddened by the picture presented in a segment called 'jaywalking'. If you have watched *The Tonight Show with Jay Leno*, you will know 'jaywalking' is when Jay walks in

neighbouring streets and at random asks questions on various subjects, of different people as they walk by. The subject last night was the Bible. The questions were at church school level. Who were Cain and Able? When did Jesus live? When was Jesus born? Who was Noah? etc. The closest answer was from a young lady who said Noah built an ark and parted the Red Sea, and Jesus lived two million years ago. The rest had no idea what Jay was talking about.

It just seems so sad that so many people have no idea what the love of God is all about. We can't blame God; he sent his only son to show us the path to the love of God. We can't blame Jesus; he did all he could to help us understand what the love of God is all about even to the extent of dying on the cross

for us and rising again to show that life after death is a reality. We can't blame the Holy Spirit, who lives in all our hearts to keep reminding us of how much God loves us. So who can we blame? Maybe it is time to take a long hard look in the mirror and accept that most of us have fallen down on the job we have been called to do.

We shy away from asking others to join us on a Sunday morning in case we are teased, or worse, about our religion. For the most part we sat back and did nothing when those among us who do not believe in God had prayers removed from schools. Now we wonder why some teenagers seem to have no moral foundation and vandalism, bullying, and other problems seem to run riot in our schools.

At this time we can make a

stand; in Ontario there is a plan to amalgamate the Catholic and public school boards into one public board. You can find information about this at www.oneschoolsystem.org. Please understand I am not Catholic in my beliefs and many things the Catholic Church advocates I cannot agree with such as: not ordaining women, not allowing birth control, celibate priests, etc. However I believe that parents must have the opportunity to choose how children are educated. I know it is only at high school level that non-catholic students can attend but this does allow choice, and money alone cannot always be the deciding factor.

I have friends, I suspect we all do, that do not take their children to church and say, "When they are old enough they can make their own

decisions about going to church." This is a cop out. You cannot make a decision when you do not have all the facts.

In the case of my friends they sent their children to Catholic school so they will be able to make their own decisions, but many will not! If you agree with this please go to the web site and register your opposition to this proposition. Knowing the love of God in our hearts is a wonderful way to live. For children that have no other way of knowing this, a Catholic school is a place where information about our relationship to our creator is encouraged not banned; it is a place other than the church. Let us hope one day they will make the decision to seek God and all the love that God offers in a church of any denomination.

Episcopal Nominee Profile

The Reverend Canon Dr Richard Jones



Date of Birth: January 23, 1950
 Marital Status: Married
 Number of Children: 2

Additional Information

Prior to entering the church I was the co-owner of a machinery manufacturing company. Our family lived in Orangeville, Ontario and attended St. Mark's, where we were active participants in the life of the church community.

Background Information

Significant Ordination Dates

- Deacon for Niagara (June 5, 1988)
- Priest for Niagara (May 7, 1989)

Current Parish

- St. Paul's, Hamilton & Secretary of Synod (Since February 5, 2006)

Education

- 2001 Seabury-Western Theological Seminary Doctor of Ministry Thesis: "New Structures for Mission: a Regional Redevelopment Intervention".
- 1995 Mohawk College, Hamilton Certificate in Volunteer Management Three year programme in Volunteer Management
- 1993-1994 Waterloo University Basic and Advanced Certificates in Fundraising Certificate programme for fundraising professionals in the "not for profit" sector.
- 1988 Trinity College, T.S.T., U of Toronto Master of Divinity (Honours) Thesis: "Cultural Issues in Congregation"

Experience

- 2000-2006 Church of the Resurrection, Hamilton. Established new amalgamated parish. Helped community develop new identity and culture. Increased membership and stewardship attaining self-sufficiency and health in mission.
- 2000-2006 Archdeacon of Mohawk
- 1999-2006 Coordinator of the Hamilton Mountain Ministry. Helped parishes look at mission and ministry options. Developed regional team ministry: clergy and parishes working together on programme, outreach, mission.
- 1999-2000 St. Bartholomew's, Hamilton
- 1996-1999 Director Canterbury Hills Conference Centre (3/4 time)
- 1996-1999 Director of Stewardship and Financial Development (1/4 time)
- 1990-1996 Christ Church, Flamborough

- 1988-1990 St. George's, Georgetown

Focus in Ministry

Working with people and with church organizations to deepen their faith and love for others is my focus in ministry. I believe that healthy congregations are the best places for Christians to live out their baptismal promises. Healthy congregations are the foundation of the Diocese and the National Church. I have spent my whole life in the Church working to build up people and congregations. With the new building and mission at Christ Church, Flamborough, with the restructuring of Hamilton Mountain and Niagara's first team ministry, with the success of the Church of the Resurrection we have seen that attention to the faith of the people, and the health of the organization, can bear fruit. I practice life long learning and reflecting with others on how to build up the Body of Christ. The context in which we are called to do ministry today is very different than it was in the past. We need faith, flexibility and innovation to reach out to others with the love of God in Christ. The status quo is not an option, but the future can be better if we remember who we are as Anglicans, and follow the Spirit into a faithful future.

Future Objectives

My future objectives are to continue to find means of encouraging and promoting strong effective leadership within parishes. Through my work with the Mission Strategy Committee of the Diocese we are trying to work with individual congregations and regional groupings to enhance Anglican ministry in those places. I want our learning to be documented and shared with others. This is beginning to happen as I have been invited to share Niagara's experiences with the Diocese of New Westminster and more recently with the National Church sponsored "Nurturing Healthy Parishes Symposium". I think that we all need to talk and listen to one another's stories especially in the Diocese. I also wish to find a way to allow creative people in our Diocese to network with one another on issues of liturgy, and alternative forms of mission and outreach. We need to find new ways of sharing the love of God with people in this secular cultural context. In my parish context, outreach to McMaster Students and experiments in Café Church are ongoing. Another important objective is to find ways of working with en-

vironmental groups in our community to provide spiritual leadership in eco-justice issues.

Leadership Style

My leadership style can be described as "situational". Different ministry situations require different styles of leadership. The most important quality of leadership is the ability to listen, to individuals, to groups, and to the Holy Spirit. With individuals, leadership is helping others find their Baptismal gifts for ministry. With organizations, leadership is to discern the leading of the Spirit and to move with it. This usually means working with others in groups, understanding what mission could be in a given context, setting goals and objectives, developing action plans and reviewing and adjusting to achieve results. I believe leadership through strategic planning is necessary for organizations to succeed, this includes the Church. Success is measured differently for us, but we must "bear fruit". Often leadership ideas come from the inspiration of individuals and these need to be listened to. Leadership is bringing ideas and people together to follow the Spirit. Leadership in the church is servant-hood, as Christ has modeled for us, it is always about love and building up others, and the Body of Christ. I am ordained to servant leadership.

Diocesan/National Committees

In the Diocese I have had the opportunity to serve in many roles including:

- Secretary of Synod and Synod Council
- Chair, Mission Strategy Committee
- NCD consultant for Evangelism Committee
- Consultant for Stewardship and Congregational Dev.
- Chaplain to Ordinands from Huron College
- Presenter at New Ministry 101 Events National Church work includes:
- Presenter at National Stewardship Conferences
- Consulting in Dioceses of Toronto, Huron, Ontario and New Westminster
- Presenter at "Nurturing Healthy Parishes Symposium" Anglican Church of Canada, 2007
- Stewardship with the Diocese of Barbados

Areas of Interest

I value my background in business, and all it taught me. I value the opportunity I had to travel to the Diocese of Keewatin for the New Agape meeting, and to travel to the Diocese of Barbados to do stewardship consulting. In both cases working with others from a different cultural perspective was stimulating and caused much self reflection on my own cultural norms. I am very interested in an inclusive Church. I believe we have more that unites us, than divides, and we could agree to disagree on some issues and remain in the family. I love being outside, walking, running, kayaking, camping. I love Canterbury Hills and see it as a spiritual home and a Diocesan link to creation spirituality. I am interested in preserving its unique Carolinian forest and being a steward of God's creation in all I do. I love my family and being a grandfather!

Things, as they are, are changed



MICHAEL THOMPSON
 RECTOR - ST. JUDE'S, OAKVILLE

They said, "You have a blue guitar, You do not play things as they are." The man replied, "Things as they are. Are changed upon the blue guitar." And they said then, "But play, you must, A tune beyond us, yet ourselves, A tune upon the blue guitar Of things exactly as they are."

WALLACE STEVENS

The Man with the Blue Guitar

Empty tomb, wounded intruder, sudden companion, the One who speaks her name in love, seaside fish-griller, we have seen Him, and as Easter deepens towards Pentecost, we wonder what it means, what we mean now—our lives, decisions, doings now—leeward of the third day. One version is pure transaction. God in Christ a stand-in for our just deserts, the Kafka courtroom drama in which the client is found guilty and the lawyer sent to death row. A green hill far away, a sacrifice long ago, a blanket of forgiveness thrown across our otherwise unafflicted lives: "That we might go at last to heaven/saved by his precious blood." We can go our way through this world as if nothing else had changed, and trundle into heaven as if nothing else mattered.

In this transaction story, the approaching feast of Pentecost stirs up and empowers as a witness to the past. And if that is all that happens, if our faith is aimed entirely at achieving an accurate recollection of what God has done, if the imagination is never invited to encounter the world as a place in which God has a present purpose as well as a past accomplishment, I wonder if we're not in danger of treating God like an aging quarterback who once led his team to the Grey Cup.

I don't mean to say that our sin and God's forgiveness aren't real and important. But surely the story isn't over when God forgives us. It's more than a transaction—it's a transformation. Not just an elaborate ritual of failure and forgiveness, endlessly repeated until, attaching ourselves to the name and grace of Jesus, we slip past security and into heaven.

There is, of course, a thread of sin and forgiveness woven into the biblical witness of our ancestors and the Spirit. And there is more than a grain of truth in understanding ourselves as creatures both harmed and harming, rendered worse than useless at times by the layers of idolatry and selfishness slapped over the divine grain of our souls like so many layers of paint. It is not easy to hear the tune of God across the clamouring reeds of our discord. It is, many days, most days, "a tune

beyond us". Busy "tooting our own horns", we make no room for rush of Spirit's breath across our lives. The racket is worse than any sixth-grade band. If it weren't for the programme, we wouldn't recognize it as a song at all.

But the song's name is in the programme, and, listening for it, we hear a bar or two, a phrase, and sometimes even more.

It is the union of two lives, for better, for worse, "come what may", and the long hard faithfulness of fifty, sixty, seventy years. We hear the tune beyond us.

It is two bodies meeting to forget that they are two, become, against all odds and prudence, one. We hear the tune beyond us.

It is first cry of baby, and all the love and awkwardness that follows—butting heads and hearts; and then a bar of two of Spirit's song across the distances between us—father, mother, daughter, son—and drawn close, we hear an echo in the interlude of "getting" one another. We hear the tune.

It is patient, tenacious presence at a bedside, as we strain to believe the one we love can hear us, hear the Song we sing in whispers into dying ears. The tune beyond us.

It is a moment stripped of memory, stripped down to this moment, an aging mother slipped past memory, but not past loving, as I hear the sad and holy Spirit's song, resounding in eyes that meet and hands that touch. All that love and awkwardness redeemed in tea and squares at dusk. The tune...

It is "a tune beyond us, yet ourselves", this Song of our ancestors, this Spirit's song, this our true song. It is a song as *perfect* as a sixth-grade band, if it is our song approaching one another, if (even only sometimes) it is the Spirit's song, Who makes us one.

This is the dream and the dance of our redemption, that all creation's beauty, hope, and truth might move towards one Song, one household, one true and common life in serving life. Re-deemed, we who deem ourselves separate, hostile or alone, re-deemed by God as One, a song beyond us calling us beyond ourselves, to ourselves.

To be agents of this dream, to serve this heart's desire, this work of healing, mending, weaving, to lace in and out among creation's chaos, hurt and beauty, to plant seeds of common life and common purpose in a world of violence and hostility—this is our Pentecostal calling. To be sure, we celebrate the home towards which we journey. But by our redemption and in the Spirit's power, we fashion parables of that home as we journey. Living parables of heaven fed at Jesus' table and sent into the world for Jesus' work. Empty tomb, wounded intruder, sudden companion, the One who speaks her name in love, seaside fish-griller. Then wind and fire, untamed power of God, blowing through our lives, untaming us from fear and tribes and trouble. "Things as they are are changed."

YOUNG & PROPHETIC

May 2007

9

Youth Leadership Training Program

CAROLYN PUGH
ST. GEORGE'S GUELPH

YLTP or Youth Leadership Training Program, is a three-year program that occurs over a four-day period for three consecutive March breaks. It is an amazing experience that has taught me a lot about myself and others and has helped prepare me for the world around me. It gave me new insight on just what exactly leadership was and has opened my eyes to new opportunities that are all around me.

At the start of my three-year journey that was YLTP, I was a little nervous about meeting everyone and wondering what it would be like, but by the end of my first year I was already anticipating my return. My

time at YLTP taught me much about leadership and has left me with experiences that will stay with me and help me as I continue my life. YLTP gave me a comfortable place that allowed me to learn a lot about myself, and how I fit into the world. It gave me the chance to find my place in a group setting and discover the ways in which I work best, both individually and when on a team. My experiences from YLTP have also given me a chance to view the world in different ways, especially when it comes to what leadership is and how to be a leader. It has prepared me to be a leader in my own community, and helped me to develop the tools and skills with which to do so.

MAGGIE ARMSTRONG
ST. JOHN THE DIVINE CAYUGA

For the past three years it has been a tradition of our YLTP year group to read the passage from the New Testament about the Road to Emmaus.

In case you might have forgotten, this is the story of two friends of Jesus who are walking to Emmaus just after the crucifixion of Christ. As they mourn his death, they do not recognize a third man joining them. This man was Jesus, however, they did not recognize him. They did not see Jesus because they did not expect to see him. I think the reason why our leaders, Shane Snider and Sarah Clarke, chose to read this story was to make us aware that as we go about our busy lives, we often miss catching glimpses of Jesus. We all are made in the image of God and if we look close enough, we can see that image in everyone we meet.

When I first began YLTP, I may not have seen the significance to this story, but three years later I have come to realize its meaning. In my first year of YLTP, I was like one of the travellers to Emmaus. I was pre-occupied - pre-occupied with whether I was going to fit in and with being shy, how was I going to speak up? It had been my experience that because I was quiet, many people overlooked my talents and assumed that because I wasn't outgoing, I was not leadership material. I had begun to believe this general misconception myself until YLTP. This program has given me the opportunity to realize that

leadership is not limited to those who are outspoken and outgoing.

What you get out of YLTP is up to you. You can look for opportunities to grow or can just sail through it without any expectations. Either way, you gain something by being a part of the program. One of the most memorable times for me was the Year 2 Service project where we visited St. Matthew's House in Hamilton. This year the Year 3 group visited Living Rock, an outreach program for street youth. It really opened up my eyes and made me aware of what was going on around me. Just for this experience alone, I would recommend YLTP to anyone. Looking back, I have noticed that I have grown and I continue to strive for growth in everything I do. On my journey I started off feeling alone, but like the two friends travelling to Emmaus, I learned that I was not.

For Carolyn and me, our YLTP experience has sadly come to a close. We have all left our imprint on each other's lives. We all share the same YLTP bond. As our path together has ended and we travel down our new individual paths, we will still be connected to each other. We may not see one another as often as we have when travelling to Canterbury Hills every March, however, we can keep in touch in different ways. I feel privileged to have made it through the program so successfully, and I can't wait to see what life has in store for past and future generations of YLTPers.



Front row: Sarah Clarke (leader), Rebecca Vedell, Carolyn Pugh, Maggie Armstrong, Monica Griffin, Shane Snider (leader). Back row: Julian Rossiter, Graham Robertson, Scott Lorimer, Steve Harschnitz, Becky Halliwell, Jade Hayward, Sam McBride, Phillip Paxton

The journey continues

JOYCE WILTON
PROGRAM OFFICE

On Sunday, May 27 a group of 12 YLTP delegates, parents, clergy and supports as well as Year One and Year Two folks, will gather to celebrate the end of one road and the fork to another.


This will be the graduation and commissioning of the Year Three participants of the Youth Leadership Training Program. This program began in 1980 and has been developing and supporting young leaders since its inception. This year, Thomas Hutchison-Hounsell joined the program in the Year One group, which is an exciting first as

his mother, Christine Hutchison-Hounsell was in the first group that graduated from this program in 1982.

So join us as we bless, commission and cheer on these leaders of today and tomorrow in our church and in our world. This year's graduation group include Maggie Armstrong, St. John the Divine Cayuga, Monica Griffin, All Saints Hamilton, Becky Halliwell, St. Matthias Guelph, Steve Harshnitz, All Saints Hamilton, Jade Hayward, St. John's Thorold, Scott Lorimer, Holy Trinity Fonthill, Samantha McBride, St. Paul's Jarvis, Phil Paxton, Church



of the Transfiguration St. Catharines, Carolyn Pugh, St. George's Guelph, Graham Robertson, St. Phillip's Grimsby, Julian Rossiter, All Saints Erin, and Rebecca Vedell, St. John the Evangelist Hamilton. The wonderful leaders of this group for the three years have been Shane Snider and Sarah Clarke, both of Church of the Transfiguration St. Catharines.

This celebration will take place at St. Christopher's in Burlington and we will begin at 1:00 pm with the commissioning service and end the afternoon with food and fun, sharing stories and saying our good-byes. We hope to see you there!



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A THANKS TO THE DIOCESAN YOUTH MINISTRY COMMITTEE

Dear Diocesan Youth Ministry Committee,

Thanks a million! Even though I do not know who you are, I wanted to say thank you so much for paying half of my registration fee for the Youth

Leadership Training Program. I know I will learn so much from this training, and I will be able to use these leadership skills at St. Paul's Caledonia.

You're helping me out a lot! It's really nice to know that someone

out there cares about me and wants to help me! And trust me; you have helped me big time! I wouldn't have been able to attend YLTP without your help. Thanks again so much.

PAM DUDYCH
St. Paul's, Caledonia

Note from the Program Consultants in Youth Ministry: The Youth Ministry Bursary Fund exists to help youth participate in residential diocesan youth programs who would otherwise be unable to do so. The fund is supported through donations and fundraising. Donations may be sent to The Diocese of Niagara c/o Jane Wyse, 252 James St. North, Hamilton, L8R 2L3. Tax receipts will be provided for all donations of \$10.00 or more.

Determining youth ministry needs

What does everyone need and what might that journey look like?



CHRISTYN PERKONS
CHILDREN, YOUTH AND FAMILY MINISTRIES

How do you determine your parish's youth ministry needs? It's surprisingly simple; you just ask! The Youth Ministry Planning Team needs to know how people feel about the history of youth ministry (or lack thereof) in the parish. You also want to know what different segments of your parish population identify as 'needs' around youth ministry; youth themselves, parents, parents of younger children, church leaders already involved in children's and/or youth ministry, and the general folks in the pew. Because you are likely to be interested in youth not already attending your parish, you will also want to consult with community groups that serve youth, school youth leadership teams, and other programs that serve youth.

You might consult those constituencies using a questionnaire, in one-on-one interviews, or in focus groups.

Carefully designed questionnaires

A questionnaire that's carefully designed can elicit information on a broad scale, and it gives recipients the opportunity to think carefully about their responses. People who are unable to meet with a member of the planning team may be quite willing to respond to a questionnaire. The parish questionnaire can ask about what has worked well in the past; what seems to be working well in the present; what's missing from the current ministry; how people understand the purpose of youth ministry; how people see youth as part of the church and the church's mission, and what gifts they see themselves as offering to youth ministry. The questionnaire to organizations and individuals outside the church might focus on where gaps in youth services are observed; what youth identify as giving meaning to their lives; when youth activities in the community are scheduled; and whether organizations can see themselves partnering with the church to meet specific needs. The disadvantages to questionnaires are that people can easily delay responding until it's too late to be useful to you, and because the Youth Ministry Planning Team determines the focus of the questions, useful observations may be missed in areas you didn't consider.

Interviews

One-on-one interviews allow for the collection of a broader spec-

trum of information because interviewees are not limited to the questions you have posed. However, interviews are more labour-intensive in several ways. The Planning Team needs to develop an outline to ensure that interviewees are covering all the areas of interest. It's often more effective to use trained interviewers which means creating a training module and bringing interviewers together for an evening or Saturday morning. Interviewers must commit to interviewing a given number of participants, and scheduling conflicts can make this challenging. Impassioned interviewees may be eager to talk for long periods of time and that can be taxing on the volunteer interviewers.

The great advantage of interviews is that they build community as people get to know one another more intimately through the conversations, and this benefits both the parish family and the ministry to youth. One-on-one interviews allow people to speak spontaneously so nuggets often emerge that the Planning Team might not have considered. One-on-one interviews are a critical way to make connections with community groups who are unlikely to want to participate in a focus group but who will have much information about youth in the community and where the gaps exist. Once connections are made, the youth ministry team can follow up and partner with some of the community groups to develop programming or offer your youth access to outside programming or service opportunities. And finally, because people make connections as they converse about youth ministry, interviewees tend to be more likely to volunteer to support the ministry.

The advantage of focus groups

Focus groups have one great advantage over the other two methods; cross-pollination. Hearing other people express ideas often generates a cascade of new ideas. Brainstorming and feeding off one another can be a tremendous source of fresh ideas and renewed energy around the ministry. Group conversations give youth space to be profoundly heard because it connects adult listeners directly to the youth rather than merely their reported words. Doing focus groups well requires a framework for the conversation; an outline of the general areas to be covered and a sense of how the facilitator might move through the time allotted to cover all the areas. But it's vital that the planning team recognizes that controlling the conversation too much will shut

down the very cross-pollination of ideas you desire. The planning team might want to bring in an outside facilitator in case they themselves want to participate in the group conversation, and staff in the Program Department are available to do just that.

Making the vision a reality

So, you've gathered information and ideas using a variety of collection methods. You have a sense of the history of youth ministry in the parish, and a picture of how people currently understand ministry to youth. Now it's time to dream about the future; to create a vision for youth ministry. This is a conversation that involves the planning team, the clergy, key parents and key youth. It can happen as part of the focus group meeting or the vision discussion can be convened after all the information comes in from the interviews and questionnaires. The task of the vision discussion is to develop a shared image of what youth ministry at your church might look like at its best. Here's a set of steps for helping people unpack that vision:

■ Ask the group to imagine themselves five years in the future when your church is renowned for its ministry to youth. What does that look like? What's happening? Who's doing what? What did each person present do to contribute to this fabulous youth ministry? This can be done by individuals or in small groups.

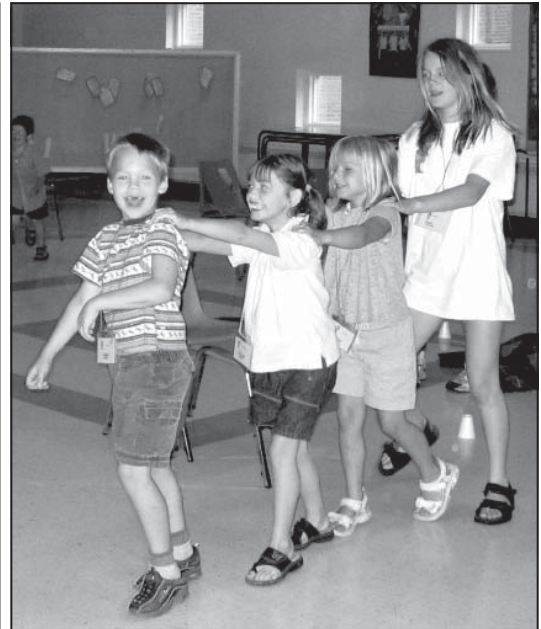
■ Then share with the larger group everyone's forays into the future and identify the common denominators. Are there are differences that could be obstacles? If so, spend some time discussing how to satisfy everyone's differences as respectfully as possible. If there are not substantial differences, then move on to step 3.

■ Using a large sheet of newsprint, record (with phrases and pictures) key images that came out of the imagining the future exercise.

■ Gather in small groups and craft a vision statement that captures those phrases and pictures. Ideally, a vision statement should be 3-4 sentences long, written in the present tense (yes, even though it's not happening now—present tense is more powerful) and use bold, inspiring language.

The parish has created a shared vision around youth ministry, now what? The next step is to determine how your parish will make that vision a reality.

And that's next month's topic. If you need a process for turning a Youth Ministry vision into reality before June, contact Christyn Perkons or Joyce Wilton, Program Consultants at 905-527-1316.



LET THE LITTLE CHILDREN COME UNTO ME

ARLINE PALMER
CHILDREN'S MINISTRY COORDINATOR
ST. ANDREW'S, GRIMSBY

Vacation Bible School at St. Andrew's has focused on these words found in the Gospel of Mark 10:14. In 2004, after a hiatus of several years, for a week in July the Church hall was overflowing with excited children as well as volunteers - that excitement due to Vacation Bible School! We have found VBS to be so rewarding for the children and the volunteers—well worth the effort!

So, how do we do it? We recruit 14 adult volunteers and 6 teenagers which brings the participant to staff ratio to 2:1. Some of our teens have been participants in previous years, and others joined us as Junior Leaders: a training opportunity for teens interested in taking a leadership role. The children themselves are divided into groups/crews of 10 with two leaders. We mix the age groups so that some 4-6 year olds are with 7-11 year olds and have a chance to interact, help and learn from one another. We staff each activity area with an adult and a teen, and each crew has two leaders who accompany them throughout the morning.

This year we'll be doing Group's Avalanche Ranch: A Wild Ride Through God's Word so our activities will reflect that framework. The highlight each morning is the Sing and Play Stampede during which, our Rector, the Reverend Canon Stuart Pike, as in past years, will enthusiastically lead the children and volunteers in songs and movements accompanied by the theme DVD. The Bible Point/theme for the Day begins with the songs. Each day there is a take home challenge (e.g. do a job that another family member normally does) so, after Sing and Play, Stuart asks those who wish to share how they did their daily challenge to do so and all who did the challenge come forward to tape a 'wow cow' to the fence.

At that point, the groups head off to one of the five activity stations they will rotate through each morning. Each activity station

uses a different medium to share and teach the theme for the day. These include Cowpoke Crafts where craft experts help children and crew leaders make a daily craft, and Chadder's Wild West Theatre where the leader, Deacon Jean Yates, keeps the suspense going as the story unfolds day by day - a discussion follows and the children's amazing comments are posted. At half time, everyone meets for Chuck Wagon Chow and delectable treats are presented, e.g. Awesome Avalanche Surprise. Another station is Horseplay Games and, needless to say, the front lawn of our rectory will be alive with fun and laughter as leaders play games with the children. Wild Bible Adventures is where the children experience the Bible Point in a Power Point drama led by teenage actors. After each group has had time in all five stations, everyone joins for the Showtime Roundup and before going home, each is given their Daily Challenge bracelet. For the last day we invite parents to come to our Showtime Roundup and they do come.

Is it lots of organizing beforehand and tiring during the event? Yes! But all of our volunteers think it's worth it. Nine of the adult volunteers have been involved since 2004 and some of our older teens adjust their summer job hours so they can volunteer for VBS. It would not succeed without teen, elder & in-between volunteers who help out so enthusiastically year after year. How do I know we've succeeded in the past? Well, in March we already had children registered for this July's VBS. And when you hear a child, who on day one said he didn't know who God was, ask his Mom as they leave if he can come every day all summer; you know you've done God's work. Children come who have other Church homes or have none and after VBS, St Andrew's has welcomed some new families into our church family. But wherever they go after they leave the week with us, we know they feel cherished by us and by God.

Fellowship of prayer

JOURNEYS "He will be our guide, even unto death" (Psalm 48:4).



ANNETTE HARRIS
ANGELICAN FELLOWSHIP OF PRAYER

Perhaps like you I have been listening to our ministers talking of journeys these past weeks, our journey through Lent, Holy week and Easter, particularly our Lord's last journey. The first ride on the donkey, all the acclaim there, the shouts of the hosanna, honor and majesty rightly proclaimed... Then the mockery of the trial in the early hours of Good Friday morning, the journey to Golgotha with all its shame and brokenness... and the cry 'that it is finished', all this is a part of our earthly pilgrimage... as we gather year by year to follow Jesus on his journey to the cross and cave.

Our Lord began His life in this world during a stop on the journey his earthly parents were making to Bethlehem. He was born, soon after they journeyed on again... warned not to go back. The journey of our Lord and savior is a lesson for all of us... He was born into this world in circumstances humble at best, the bare essentials met, cover from night, eager parents to care for Him. Later came the shepherds to greet Him, later still all sorts of gifts rare and valuable from wise men from 'the east', to bring Him honor and acclaim, they had journeyed long to find Him... To discover the infant who would change their lives forever.

How many 'journeys' over two thousand years have there been to

find the 'Prince of Peace' the 'Son of Righteousness'... How many have turned away, as the going got tough, or the pathway uneven... How many have been turned away by others who would not point the way, or ignored the question.

As we have journeyed through Lent and Easter, how much have we heard? How many times have we become distracted? Have we witnessed to others on the same pilgrimage as ourselves? Did we hear the questions? Have we faith enough to begin to answer: ask the Father in heaven to accompany you on this faith journey, to find the way for you to clear the pathway of entanglements not of Him... to walk and talk with Him daily... to begin to know Him better by trusting his faithfulness, His purpose for your life. Then He will supply its enablement through His Mighty Holy Spirit for anything He asks of you, not in drops but in overflowing measure out of his abundance...

Travel hopefully is our motto here, arrive safely is added. If we give our lives into the hands of Almighty God and allow Him to journey with us, we shall be assured of arriving safely wherever we travel... Sometimes there are breakdowns, or a holdup not of our planning and we must make a detour, which may well involve patience. There could be hazards we know nothing of, or difficulties to be met. We who follow Jesus were told long ago 'your life is no longer your own', however, we were also told 'I will be with you always even unto the end'... a promise given from the saviour of mankind, so travel hopefully with this promise secure, and 'seek and find' as you journey.



BARBARA PETTIT

The Friars' Briar, a national bonspiel for clergy curlers, is an annual event timed to coincide with the Tim Horton's Briar (Canadian Men's Curling Championship). It is open to clergy, professional church workers and their families. This year it was

held March 5-9 in Hamilton at the Glendale Golf and Country Club. Eighteen teams from Ontario and points west participated, representing a variety of denominations.

Friars' Briar '07 was organized by the Ontario Clergy Curling Coordinating Committee in partnership with FaithLife Financial, a financial

services company with head office in Waterloo. Clergy from clergy curling clubs in Hamilton, Kitchener-Waterloo, Guelph, St. Catharines, Toronto, Paris and London were involved in the planning.

Further information can be found at the Friars' Briar website (www.friarsbriar.com).

Seder meal with St. Paul's youth

KIM MONTAGUE
ST. PAUL'S, CALEDONIA

Awesome was the comment after our youth gathered for our first Seder Meal together!

Joseph and the Amazing Technicolor Dreamcoat music greeted everyone as they arrived. Our Seder meal began with the telling of the story of Joseph and his brothers; their time of famine and hardship, and then we explored the idea of two tiers of society; the very rich people and slaves. The sibling caretaking was a good way of helping all ages to understand the acts of Joseph's brothers, and Miriam and Moses. Discussing their ability to sleep in and all the other choices they have given them a sense of how limited slaves' lives were. That simple background knowledge was shared, so that they could try to relate to the bitterness and sorrow the Hebrews felt. Families leaving all they had, to have faith to go to some unknown destination was an idea we continually referred to.

We began with our Haggadah (Order of Service) as the Joseph and the Amazing Technicolor Dreamcoat music was playing. It's impor-

tant to note here that as I do this with different groups, I realize how much I still have to learn. All the while, I was very careful to emphasize to the participants that I am not Jewish and am certainly in no position to do any more than teach the basics of the ritual of our forefathers as it is written in the books I've collected. In place of any prayers or religious ceremony, I replaced it with SHALOM-Peace be with You. I did however, encourage any biblical questions and the group shared with each other information, biblical history and the symbols as we know them.

We lit the candles, did the hand-washing (some remembering the Maundy Thursday foot washing), dipped herbs in salt water, talked of the unleavened bread and all of the Seder Meal components and continued to taste all and move through the ceremony to the actual meal. Now is where those of you who have experienced this meal remember wine flowing and numerous creations passing by for sampling. We, acknowledging children's picky appetites, created a kid-friendly menu and drank

pomegranate/blackcurrant juice in place of wine.

As the children ate, I read a story of the Exodus. It was surprising how much they knew of the story and especially the plagues. The bug thing gets them every time!! This was a really fun and interactive time that I enjoyed doing because of their involvement and the chatter that ensued. It felt like a Robert Munsch moment!

We continued on with our Haggadah, and did our cups of wine and discussed their significance. As I tried to wrap it up, the child who hid the Afikomen (dessert unleavened bread), mentioned we had one more thing left to do. They all then went on pursuit to find the missing pita. Great fun for all ages! By the way, we ate in a circle on the floor on pillows and blankets. The only one who had a problem spilling their drink was me—the biggest child of all.

The children of St. Paul's really enjoyed this experience and I would encourage other church schools to explore having a Christian Seder meal. Resources are available online or from the Children and Family Ministry office.

Your parish is invited to participate in this wonderful event for children.

Worship, storytelling, music, games, banner, friendship, and more...

Saturday, April 28 - 9:30 am to 3:00 pm

Mohawk and Undermount Regional Festival
St. John the Evangelist, Hamilton (320 Charlton Ave.)
Celebrating their 25th Anniversary!
Contact: Susan Little - 905-528-3326

Lincoln and Brock Regional Festival
St. John's, Niagara Falls (3428 Portage Rd. N.)
Contact: Beth Kerley - 905-685-1286

Trafalgar Regional Festival
St. Simon's, Oakville (1450 Litchfield Rd.)
Contact: Rev. Jeff Ward - 905-845-8351

Saturday, May 5 - 9:30 am to 3:00 pm

Greater Wellington Regional Festival
St. Paul's, Mount Forest (124 Fergus St. S.)
Contact: Judy-Anne Chapman - 519-579-2996

ENCOUNTER WORLD RELIGIONS

Guest Speaker
JW Windland, Founder
Encounter World Religions Centre

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To See, To Be, To Do: How World Religions Define God, the Universe and Reality, and Sacred Symbols. An interactive and fun experience for interested people of all ages!

No cost to attending but please register by calling 905-527-1316 (ext. 460) or sending an email to christyn.perkons@niagara.anglican.ca.

Sponsored by Diocese of Niagara Children & Family Ministries and St. George's Church.

SATURDAY, MAY 12, 2007
1:00 - 5:00 PM
ST. GEORGE'S, ST. CATHARINES

A truly remarkable achievement



From left: Bishop Ralph Spence, Shirley Amos, Bob Amos, and the Reverend Kevin Block.

LAUREN JONES
CHRIST CHURCH, NIAGARA FALLS

Robert (Bob) and Shirley Amos Lamb have sung together in Christ Church's choir for a combined 125 years. On Sunday, March 25, 2007, the Bishop visited the parish of Christ Church in Niagara Falls and presented the couple

with a plaque commemorating their achievement.

"We were completely surprised and actually overwhelmed by the thoughtfulness and generosity of all responsible," says Shirley. "We are truly grateful, and will certainly always cherish this lovely gesture."

Shirley has attended Christ

Church her entire life, and joined the choir in 1945 at the age of 14. Shirley says that was the required age to join.

Before Christ Church's choir, Shirley was a member in the junior choirs at St. John's and St. Stephen's churches. Shirley has also performed with the Niagara Falls Music The-

atre. She led a junior girls' choir at Christ Church in the late 40s, and early 50s, for girls aged eight to 16. Shirley also trained some of the girls to play the organ.

Bob joined the choir in 1943 when he was 16 years old. Before joining the Christ Church choir, Bob was a member of the boys' choir at St. Stephen's church. Bob says he took a few years off from singing while his voice was changing.

Bob was also a member of the Niagara Falls Male Chorus. With a role as Lay Reader at the church, Bob has chanted and sang the services for many of the rectors who were unable to do so.

Both Bob and Shirley come from musical families. Each of their parents and their own children, along with many other relatives, has sung with the couple in the choir.

The Lambs performed in minstrel shows at Christ Church from 1949 to 1957. They also participated in a church band at one point. In the band, Shirley played drums, and Bob played saxophone. The band broke up when the trumpeter could no longer

play. "We were just getting good," says Shirley.

The Lambs say they have many exciting memories and have seen many changes at the church. They say there have been many physical changes to the church, and they have been at the church for the duration of 12 out of 15 rectors, and about 10 choir directors.

The Lambs say some of the exciting moments they remember are the Royal visit, the visit by the Lieutenant Governor, Pauline McGibbon.

The Lambs had two choirs sing at their wedding, and they share the same favourite hymn: "Guide Me O Thou, Great Jehovah."

The Lambs say they have no plans to retire from the choir. "We hope to be singing together in Christ Church choir for many years to come," Shirley says.

"As long as our voices hold out, we will probably keep singing faithfully until the day we die," says Bob.

Bob and Shirley met in Sunday school at Christ Church. They celebrated their 55th wedding anniversary last September.

Living the Questions: Exploring faith and spirituality



Christ Is The Answer—so says a bumper sticker. But what if the answer isn't so clear for you?

For those less certain, St. Matthias in Guelph has recently embarked on a path and program of Living the Questions—an opportunity to explore faith and spirituality in an open and questioning way.

Some people look to their religion for clear answers to life's chal-

lenges, joys and mysteries. They view the Bible as the infallible and inspired word of an omniscient and omnipotent God, see Jesus as the path to salvation, and the Apostle's Creed as a clear definition of what to believe.

Others, though, find many elements of religion confusing, not fitting contemporary times, often contradictory, and sometimes just

plain hard to believe. The "Living the Questions" program is helping these people at St. Matthias explore and confront their beliefs and spirituality.

Since inception, St. Matthias has fostered an open atmosphere for contemporary worship and diverse theological thinking—providing an opportunity for people to explore their faith journey while respect-

ing different perspectives on their Christian faith. In the recent NCD Survey, St. Matthias ranked in the top 20% of churches in Canada for being 'innovative', 'progressive', 'open-minded' and 'joyful'.

But recently, this journey has taken on additional fervour and energy when, Canon Margaret Murray provided a sermon entitled "Heresy or Hope". "Is it heresy to question some of the long held beliefs and traditions of the church?" she asked. "Or does questioning actually provide hope for developing a deeper and more meaningful faith?"

This challenge led to a lot of coffee-hour discussion, and a "Heresy or Hope" discussion group was formed to continue the dialogue. Steve Allen, one member of this group, was inspired to investigate additional resources and found the program from the Centre for Progressive Christianity called "Living the Questions."

This 12 week DVD-based study has received acclaim throughout the church as a resource that helps to lay the foundations for a progressive perspective on Christianity. With contributors like John Shelby Spong, Marcus Borg, and John Dominic Crossan, it folds back the layers of church doctrine and lets us peek at the origins of the Bible and the ecclesial history that created the doctrine the church has espoused for so long.

Before the initial group completed the series, another group was

formed. Now on the sixth group, St. Matthias had never seen such an interest in a group study program.

The "Living the Questions" program is a provocative one, and for some, this journey has not been entirely easy—letting go of long-held beliefs. But in the end, many found the experience liberating and empowering, opening up new ways to experience a meaningful faith.

"As a critical thinker by nature, I have long held reservations with literal interpretations of Christianity as presented in the Bible," said Kelly Frost, one of the participants. "As a result, for many years, I felt intimidated and hypocritical participating in church services. 'Living the Questions' has made me realize that questions are central to the journey of spiritual growth. I feel extremely fortunate to have been a part of this program as I have since developed a strong relationship with the community of St. Matthias."

To continue the journey, new groups have formed, engaged in further book study (e.g. "The Dishonest Church" by Jack Good) and dialogue. Worship is taking on new forms and new meaning. Social justice issues are revitalized. The sense of community is stronger.

Spirituality has been enflamed with a passion for asking the questions, seeking the "truth stories" from scripture and religious traditions.

Perhaps the new bumper sticker should read "Christ Is The Answer. What Was The Question?"

Local Anglican pastor a native of Iran

CONSTANCE SCRAFIELD
COLUMNIST, ORANGEVILLE CITIZEN

It has been quite a run for Bahman Kalantari since his birth on February 1, 1965, in Iran to his marriage last November 18 to a Canadian lady, Tricia, and his ordination into the Anglican Church of Canada on December 10.

According to Bahman, his family have been Anglicans for 100 years. His maternal grandmother, he said, was Ukrainian while his maternal grandfather's and all this father's family were Anglican Iranians. From childhood, he leaned toward the Anglican Church, finding in it the philosophy and openness that appealed to him.

However, life with religious freedom has not always been a given in Iran. During the difficult years of the revolution and the Ayatollahs, religion was curtailed to worship in the mosques. In truth, no law can ever truly deprive people of their need to worship in their own ways. In those days, Christians met secretly for services. And Bahman went with his father's Anglican family to pray.

When Saddam Hussein invaded Iran, Bahman went with his friends to fight for the defence of his country. They were 15 young men who were his close friends and cousins, travelling to the border with Iraq as soldiers. All those young men except for Bahman died; they had been poets, intellectuals, his dear companions. When it was over, he burnt his uniform and lost his faith.

His uncle had an importing business in Germany and invited Bahman to come to work for him. This offer gave Bahman the chance to travel not only to Europe but to India as well from where his uncle imported Asian rugs and other treasures of the East.

While he was in India, Bahman became a regular visitor to the temples and churches of other religious sects: Buddhists monks, Parsee

(descendants of Persians who travelled to India generations ago and stayed) who are Zoroastrians, and many other faiths.

It was a time of enlightenment, of meeting with deeply sagacious and spiritual men. It was a time when he began to regain his own spiritual life.

Part of his original reason for going to Germany was to begin the process for immigrating to Canada. Members of his family were already living in Canada and ready to sponsor him. So, while he was working and travelling for his uncle, he was making the application to come here.

He wanted to go back to school and study theology and his first choice was Trinity College, at the University of Toronto, which, in the long run, is precisely what happened. It was at Trinity that he met his future wife, Tricia.

In August 2005, having completed his studies, Bahman decided to take a holiday for three weeks in Iran to visit his family there. As it turned out, the Iranian officials confiscated his passport on the grounds his did not have the correct identification with his Iranian citizenship. As a result, he was forced to stay in Iran for a year.

He put the time to good use, going where he could be helpful, ministering and counselling. It was, in many ways, a wonderful year, albeit not at all what he had anticipated. His own plans for his life were put on hold for a year.

These plans were back on track when Bahman returned to Canada last August. He pursued his intention to be ordained in the Anglican Church and (presumably) to rekindle his relationship with the beautiful Tricia and marry her.

They came to Orangeville in October for Bahman to work at St. Mark's Church as assistant curate, and they both fell in love with the town.

They are impressed with the charm of a small town, where there is an attractive combination of people and nature. Although his term here is only for two years, Orangeville certainly feels like home.

For three weeks earlier this year, Bahman gave a series of talks on the Middle East: the region, its geography, history and societies. It was his way of offering his contribution to the further understanding of this important area of the world where so much critical history is taking place. It was a wonderful opportunity to dispel mistaken notions.

On a personal level, the first of these erroneous ideas is that Iranians are Arabs. They are not. They are Persians, for, of course, Iran is the historical Persia. Their language is different, as are their culture and philosophies.

The history of the Middle East, going back 5,000 years, as the civilization that left the first signs of writing, is interesting enough to have made his lectures well worth attending. Added to that, Bahman's own life's experiences and the series of talks were irresistible.

Living in the moment, though, Bahman wanted to discuss his admiration for the Anglican approach to Christianity.

"Jesus," he said, "is the man of the 21st Century. He appreciated women as equals; he called for peace. As I see it, whatever are the problems of this world, the answers can be found in the Gospels."

Of Anglicanism, he remarked on the openness, the inclination of the Anglicans to never say "it's impossible" about their theology, to truly understand that Jesus was both a man and God.

The day when he and I were chatting was his 42nd birthday. He has a whole new life before him and the best proof I ever met in one person of the adage about life beginning at 40!

Christ Church Niagara Falls receives Grant of Arms



While Bishop Spence visited the Parish of Christ Church Niagara Falls on March 25, 2007 he unveiled their new Coat of Arms which was granted to the church late in 2006. Pictured is

Kim Crator (Member of Provincial Parliament for Niagara Falls), Mayor Ted Salci, Bishop Ralph Spence, Derek Tidd (project leader), and the Reverend Kevin Block.

Holy Trinity Welland continues to celebrate



Holy Trinity Church, Welland, celebrating their 150th anniversary this year, had a further cause for celebration this week when they held a cake cutting ceremony for the 60th wedding anniversary of their Honorary

Assistant Priest, Reverend Graham Thorpe and his wife, June. Enjoying the cake cutting with them are Ann Cawthorn (people's warden), Reverend Daniel Bennett (Rector), and Neitha Rose (Rector's warden).

Canned Casseroles for St. Matthew's House



Denys MacDonald holds the 110th canned casserole.

Denys MacDonald certainly has something to crow about. She is the convener of the canned casserole outreach program with which St. Michael's becomes involved at this time of the year. The goal of 110 casseroles was reached by the church. Each year, a few weeks before March break, a box of ingredients appears at the back of the church. Parishioners reach in and take one, two or a handful. The next week the ingredients are collected in a box and by the beginning of the March break they are ready to

be assembled. The whole process of assembling the ingredients takes just a few hours. Ingredients, recipe and a few treats are packaged in aluminum containers and tied with a card and ribbon. They are then boxed and taken right down to St. Matthew's House. Each year the goal is raised and each year the goal is reached. Well done to Denys and her crew of women, men and grandchildren who take part in the event. Participants were treated with a pizza and timbit lunch following the work.

Craig Kielburger to speak in Guelph

Noted social activist and spokesperson for children's rights around the world is coming to Guelph on Wednesday, April 25 to speak at St. George's Church at 7:30 pm.

He has just received the Order of Canada honour and will receive an honorary degree from the University of Guelph at the June, 2007 Convocation. In addition, he is the winner of the Children's Nobel Prize.

Craig is an accomplished child rights advocate, a social activist, a leadership specialist, an award-winning author and a popular speaker. He is the founder of Free The Children, the world's largest network of children helping children through education.

He developed this interest in

helping children around the world when he was in elementary school. He gave a dynamic presentation for College Avenue Public School students here in Guelph when he was 12 years old. He is now 24 and is a graduate of the University of Toronto in the Peace and Conflict Studies Program.

Craig's first book, *Free The Children*, won the prestigious Christopher Award and has since been translated into eight languages. He is co-author of the national best sellers: *Take Action!—A Guide to Active Citizenship*, *Take More Action* and *Me To We: Turning Self-help on its Head*. With his brother Marc, he has just written *Me To We: Finding Meaning In A Material World*.

In his spare time and together

with Marc, Craig also writes regular columns for the *Toronto Star* and the *Canadian Living* magazine. He has shown that no one is ever too young to make a difference. His work has been featured on *The Oprah Winfrey Show*, on CBC, on BBC, CNN and *60 Minutes*.

In 1999, Craig co-founded *Leaders Today* which encourages young people to develop leadership skills. Through one-of-a-kind training experiences, he reaches more than 350,000 youth every year.

This is a unique and special opportunity to meet this talented young man. Tickets are on sale at the Church for \$20.00 and \$10.00 for students. He will also be available for autographing books which will be for sale after his presentation.

GETTING TO KNOW YOU

DORIS M'TIMKULU Diocesan Coordinator for the Primate's World Relief and Development Fund



FRAN DARLINGTON
HONORARY - ST. JAMES, GUELPH

Recently appointed as the Diocesan Representative for the Primate's World Relief Fund (PWRDF), Doris M'Timkulu is one of the army of volunteers who give so generously of their time and talents to lead the rest of us in our Christian life.

Though "still learning this job, a job that has no end... an uphill struggle," Doris has "a clear vision for it. In every parish of the Diocese, the work of PWRDF is part of the fabric of the Church. You know how the pattern of a fabric is determined by one small thread that gives it dimension, lifts it, but doesn't have to dominate."

Already, Doris has "a sense of what's going on in the Diocese. Some parishes are actively involved, (and) have some strong connection to PWRDF, but many don't have a person to lead it." Doris plans to actively recruit more parish volunteers to bring the work of PWRDF to the attention of Niagara parishioners. "I'm just the Coordinator... just one person in a web... I can't make it all happen, (so) I'm looking forward to meeting many people who are interested (in) working together."

Partnership is essential

Doris' passion bubbles: "I'm allergic to the traditional approach, which is one of dependence, because that approach is hierarchical, not a partnership among equals. PWRDF, in my mind, makes the strong connection between our lives and the incredible needs of southern countries, (whose poverty) is part of our wealth. I feel very strongly that we can't give of our surplus without making changes at home!"

She continues: "The current thrust on water is an example. Our first focus should be on our own over-consumption and pollution which is directly related to the scarcity of water in southern countries. In India, water levels have dropped eighteen feet; farmers have no water... even in the Punjabi valley which used to be so fertile it was called the rice-bowl of the world. (That's) part of industrialization that benefits us! (We

love Basmati rice, which grows only in specific areas of the Himalayan foothills; it's mostly exported, so the people are starving!"

Another story: "The bees—whole colonies of bees are dying, but no one knows why. Over 40% of all food is pollinated by bees, it's not just honey!" Can we imagine what will become of a world suddenly bereft of 40% of its food?

"Almost all of these big issues are global, therefore we must think globally, but act locally. That's so much of what PWRDF is doing, raising awareness of our over-consumption. Water is becoming as important in the world in the twenty-first century as oil was in the twentieth. Do you know it takes forty-seven thousand litres of water to produce one kilogram of beef?"

What can we do?

Doris balances dramatic facts with ideas about changing our over-consumptive lifestyle. "The other important part is awareness of global links. It's not just happening 'out there,' but we need to do something! (People must realise that) I, personally and corporately, am part of the problem, but we can be part of the solution. Giving \$10, \$100, \$1000 is wonderful, but it isn't enough!"

"PWRDF suggests a three-pronged approach: AGP—Act, Give, Pray. Praying has to come out of the first two," Doris explains. "Action first! Awareness raising, Advocacy, Adapting our lifestyle to global consciousness—not to all become hermits, but make small changes." Again, Doris' lovely smile: "If you think you're too small to make a difference, you haven't been in bed with a mosquito!"

The second prong is Giving: many of us have been generously endowed with Time, Talent and Treasure. "It all goes together," says Doris. "Out of that, then, the Prayer becomes one of unity. We can take it all for granted, or recognise that it is our doing (that can make a difference)—so much can come out of this partnership!"

Doris describes a seventeen-year-old in Africa, who, since her parents died five years ago, has been raising her younger siblings alone. "On the wall of her hut is a sign, 'Relax! God is in control!' That can come out of prayer deeply rooted in the situation in the world, and lead to action that can make a difference."

Doris asks a pointed question: "Do we just give God our shopping list, and tell him what he should be

doing—or she?" Answering herself, Doris describes the work of the Menonite Central Committee, which is based in new Hamburg, just west of Kitchener-Waterloo. Inviting us to look at their website, especially, for example, the opportunity to donate a goat to a needy family in Africa or Asia, she says, "I am encouraging PWRDF to do the same."

International adventures

Where does all this commitment come from? "In my family, I was the non-conformist," smiles Doris. "Growing up in Westphalia, Germany, after WWII, I was active in a church youth group with a strong mixture of Lutheran and Reform Christians. After the war, youth were wallowing in... a cloud of collective guilt. I went to England, to the Centre for International Encounter and Reconciliation near Leicester... (Youth) from France and Holland came to recover from horrible experiences, and were welcomed by a German! All through the revolutions, young people came from Algeria, Tunisia, Morocco, Singapore, and Eastern Europe... coming out of collective guilt and living together in reconciliation. That really set me on this road of viewing the world as a Global Village!"

"I didn't finish High School—I wasn't a bad kid in today's terms, but I worked to become independent. Going to England was a big challenge!" Graduating in 1956 from college in Germany with a Diploma in Business Administration, by 1960 Doris was Scholarships Assistant with the World Council of Churches. In 1963, as Administrative Assistant to the All Africa Council of Church in Zambia, young Doris met the organisation's Secretary, Donald M'Timkulu, a political refugee from South Africa, whose Zulu name means "Big Tree". Doris returned to work in Germany for four years, then moved to Nairobi, Kenya, as Project Development Officer for the National Christian Council of Nairobi, Kenya, where Donald and Doris married in 1971.

That year, invited by the Principal of Renison College, at the University of Waterloo, Donald left his American teaching position to develop an interdisciplinary program in social development studies there. "We became part of the University community; from the beginning I was part of CUSO (Canadian University Students Overseas) on the



campus. Somebody saw something in me, and said 'You should do development work.' People say something (without seeing) a particular meaning, and it pushes my life in a new direction." Joining "Miles for Millions," Doris worked with others to do more than walk once a year. "The wisdom of some was to work within existing structures, in churches and schools. For me, it was closing the circle, going back to what I had learned after the war and the work in Africa." She also earned a B.A. in psychology and an M.S.W. at the University of Waterloo.

Subsequently, Doris became Coordinator of K-W's Global Community Centre, Director of Community Services at Lutherwood (a children's mental health agency), and for thirteen years, Executive Director of the K-W YWCA.

Donald's influence

Doris says, "Donald was much more interesting than me. His family provided a lot of leadership in South Africa; his father was one of the founders of the ANC, and Donald was one of Nelson Mandela's teachers. He held the first Ph.D. from the University of South Africa—he earned it, but (the University) awarded him only an Honorary Ph.D. (because he was black) in Sociology of Education." Donald also earned an M.A. in Race Relations, specifically in black education, from Yale.

Donald died over six years ago, "after thirty wonderful years of marriage," but Doris is emphatic: "The very fact that I'm doing what I'm doing is linked to Donald." Remembering "the challenge of going anywhere in South Africa as a mixed race couple," Doris also recalls the unfolding of deep connections between whites and blacks there, both in violence and reconciliation: "human beings are capable of both extremes."

Since retiring in 2002, Doris has become "even more busy!" A singer from childhood, she sings in the Grand Philharmonic Choir, doing "big, wonderful works! On Good Friday, we (did) Bach's B Minor Mass. It takes body and mind, (but) it's also spiritual, it builds community listening to others."

Doris enjoys long walks with her "wonderful companion" Airedale, Malaika (Swahili for 'Little Angel' or 'Darling'). She does a lot of reading, and "quilting is my therapy in stress."

We can't have it all

Reflecting on "the incredible need of people to belong," Doris asks, "What difference has it made? The primacy of human beings (over) things; you walk through a crowded street, and a total stranger smiles at you! It's the small things that touch me. My life has been enriched through my international and ecumenical experiences." She describes "a real need to get out of North America and Europe every so often, to be reminded to see... that we can't have it all."

Doris firmly believes that there are others in the Diocese "who could do it," provide local leadership in this essential work, and invites any interested parishioners to contact her at mtimkulu@golden.net to arrange a meeting and share the work. Gentle, gracious, wise and articulate, Doris' faithfulness and experience are gifts to the Diocese of Niagara, generously offered in hope of drawing new commitment from the people of the Diocese to our brothers and sisters in the rest of the world.

Jesus said, "As much as you do it to the least of these, you do it to me."

What can you do, not just for him, but to him in those whose cries of pain echo around the world?

How can we, as individuals, parishes and a Diocese, bring new life to others?

The Reverend
D. Linda Corry
B.A., B.Th., Dip.Min., OACCPP
Psychotherapist

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Episcopal Nominee Profile
The Venerable Bruce McPetrie



Date of Birth: October 11, 1951
Marital Status: Married
Number of Children: 3

Additional Information
Born in Hamilton and raised in Burlington.

Background Information

Significant Ordination Dates
• Deacon (May 29, 1977)
• Priest (May 04, 1978)
• Collated as Archdeacon of Lincoln (March 19, 2000)

Current Parish
• St. Columba, St. Catharines (Since April 01, 1982)

Education

• Bachelor of Arts 1974 - University of Western Ontario
• Master of Divinity 1977 - Huron College University Wilfred Laurier/Waterloo Lutheran completed academic portion toward

a Master of Theology in family counselling before being transferred.
• Episcopal Divinity School - Alexandria VA. Completed first of three phases toward a Doctor of Ministry.

Experience

While in Seminary, I ministered in three different multiple point parishes in the Diocese of Huron and was quite involved in student activities. Upon ordination, I was appointed Assistant Curate to the Guelph parishes of St. James, St. George and St. David & St. Patrick while I also served as the Chaplain at the Guelph Correctional Centre. Concurrently, I was charged by the Bishop to begin the new parish of St. Matthias in south Guelph. While here, I also served on the Community Committee on Child Abuse comprised of Public Health, Children's Services, Police and Hospital Medi-

cal Staff. In 1980, I became the Rector of St. Stephen and St. Monica in Niagara Falls. I am currently the Rector of St. Columba in St. Catharines where I was a founding member and then Board Chairman for Habitat for Humanity, Niagara. With this ministry, I became Project Supervisor for two of Habitat's Blitz (one week) house building projects. I have served as Chaplain to the Niagara Regional Police Force. In 1997 I was elected Regional Dean and in 2000 appointed by the Bishop as Archdeacon of Lincoln.

Focus in Ministry

My focus has always been to seek Christ in others and by those experiences to better reflect something of his grace. I have always enjoyed parish ministry and sought to involve myself in outreach work whenever these opportunities arise. Through participation in a variety of ministries at the Diocesan level, I have come to appreciate the wide diversity of the Canadian Church and beyond. I continue to enjoy the reading and study of scriptures, the liturgical, teaching and social ministries. I am committed to the various ministries of our Diocese and encourage others to contribute to them as well. Since I have been involved in a number of parishes who are experiencing difficulties, I have both an appreciation and sensitivity for their struggles.

Future Objectives

I believe that we need to remain steadfast in our faith in Christ Je-

sus and to share his gospel. I acknowledge that the Church must also struggle to seek new mission fields and always seek to renew our faith in Christ. As Anglicans, we need to feel secure in our identity which includes all of the richness of our tradition. We are a strong community with many and diverse gifts to offer. We are fast becoming a rarity within western Christendom as a truly open and accepting Christian community. This is in keeping with the example set by our Lord. It is my hope that we may establish partnerships with neighbouring parishes in localities which need to explore developing strategies for future ministries.

Leadership Style

I have sought to emulate by example, my relationship with God. My personal style in ministry is consultative in nature. I offer ideas, gather information and consider the possible consequences before major decisions are made. As a pastor and as a colleague, I am known to be fair, a good listener and a good administrator. I prefer to work with others because I believe that a variety of ideas produce greater possibilities. I try to delegate responsibilities so that others may discover their own gifts in ministry.

Diocesan/National Committees

Over the past thirty years, I have served on wide variety of committees, study sessions and task forces. These include: Program, Youth, Finance & Administration,

Finance & Investment, Financial Advisory and Camp Canterbury Hills. I have convened the Servers' Festival and the Bishop's Conference on Spirituality. I was an examiner for the National Church's ACPO (Advisory Committee on Postulants) for Ordination (East). I Chaired the Bishop's Task Force on the Vocational Diaconate and the Task Force on our Diocesan Missions and Ministries. I have undertaken special assignments including: Chair of the Local Arrangements Committees for both the Provincial and the General Synods hosted by our Diocese. As Archdeacon I have served on the Diocesan Grants Committee, a member of Synod Council and am on our Pandemic & Emergency Measures Planning Group.

Areas of Interest

In the past, I was an active member of and elected as President of the Burlington Teen Tour Band, a member of the Lorne Scots Regiment and Band in Oakville and for a number of years Vice President of McPetrie Motors in Burlington. I have traveled to the Middle East often - to Israel, Jordan, Egypt and Greece hosting groups as well as on my own. These experiences have enriched both my spiritual life as well as those who have travelled with us. I have hosted two clergy tours to Israel and two trips to the British Isles. My family is very important to me and they are a constant source of joy and inspiration. I enjoy travel, working with my hands, playing a little golf, boating and whenever it is possible, scuba diving.

Councils, committees and COGS

PETER WALL
DEAN - CHRIST'S CHURCH CATHEDRAL

Church governance is a wondrous thing—at times it works just like a Swiss clock; at other times it is like trying to light a match on a wet cake of soap! Given that most church bodies (of all denominations) are largely volunteer driven organizations, it is always interesting to see how different church bodies make it all happen. In our church, we are usually dealing with the basic organizational unit of the Church—the Diocese—councils, committees, and synods. It has been my great privilege for the last three years to be a part of two very different church wide bodies—I have been the Niagara representative to The Council of General Synod (COGS) and the Anglican Church of Canada's partner to the Evangelical Lutheran Church in Canada's National Church Council.

Building community is important

The Council of General Synod is elected at each General Synod, by those members of General Synod organized into provincial caucuses. COGS ends up being 30 elected people—one from each Diocese in the country, with a balance of laity, clergy, and bishops. Several partners—one from The Episcopal Church, one from The Evangelical Lutheran Church, two from The

Anglican Council of Indigenous People, one from The Primate's World Relief and Development Fund join with the Officers of General Synod and support staff to make up COGS.

The Council meets six times in each triennium, and acts as General Synod between General Synods! Because the basic unit of our church is the diocese, the work of the Council of General Synod is less that of a management body than it is an information sharing and policy development body. Given that each person is there alone from his or her diocese, the building of a community is very important, and a considerable amount of time and energy are devoted to creating this community within the Council.

The work itself is fascinating: hearing reports from the many standing committees and related agencies of our church, listening to partners' reflections on our work and on the relationships we share, and reflecting on the Anglican Church of Canada's role in the worldwide Anglican communion, and our part in international dialogues, commissions, and study groups.

Since the membership of COGS comes from all 30 dioceses, and includes an equitable balance of laity, clergy, bishops, the Council also lives out all of the diversity and breadth of opinion that one

would find throughout the church. Throughout this triennium, however, even in the midst of complex and very difficult issues and decisions, the members of this Council have treated each other with the utmost of respect and affection, even while, at times, strenuously disagreeing with each other. It has been a source of pride to me and to others that we can meet together and demonstrate communion in just this way.

NCC is very different

Somewhat alike, and yet very different, the National Church Council of The Evangelical Lutheran Church in Canada functions as the national executive body of the ELCIC. The Lutherans gather every two years in national convention—the convention represents congregations directly and not Synods—and elect members to NCC (National Church Council) for a four year term. Therefore, there is a staggered turn over on NCC.

It is smaller than our Council of General Synod, only 16 elected members, plus the Anglican Church of Canada partner and all six of the ELCIC Bishops—five Synodical (or diocesan) Bishops plus the National Bishop (functioning not unlike our Primate). The Synodical Bishops are present in an advisory capacity and have no vote at NCC.

A member of the Lutheran World Federation North American Office also sits on NCC as an advisor, and various staff members from the national office are present for information and clarification, when needed. The NCC spent a considerable amount of time during my tenure discussing issues of governance and developing a 'governance manual'.

NCC functions much more than does the Council of General Synod as a board of directors, carrying out legal, constitutional, and fiduciary responsibilities. Even so, matters which came before NCC included some of those complex and, at times, troublesome issues of identity, communion, and theology. In a similar way to COGS, the members of NCC entered into lively and passionate debate, always respectfully, and in informed, thoughtful, and prayerful ways. I have the highest respect for each member of NCC, and have felt very fortunate to have been a part of such a body.

Church is more than just parish

It is sometimes easy for us to forget that the Church (whatever church) is more than the local parish community—it is broader, bigger, and more comprehensive than the individual community would indicate. Church councils have an honour-

able and long history—from those we read about in church history—councils like Nicaea, Chalcedon, Ephesus, and Jerusalem, right though to meetings like the Council of Trent, Vatican I and II, the Lambeth Conference of Bishops, the Council of the Lutheran World Federation, and the Anglican Consultative Council.

Just as the Synod Council of our diocese meets regularly to hear about and carry out the business of the church in Niagara, so these other councils meet to carry out the business and further the mission of the church nationally and internationally. At times they are fragile and delicate gatherings; at other times they seem strangely disconnected from what is happening 'on the ground'; still at other times they are like that Swiss clock alluded to above.

Sometimes we ignore them and consider them unnecessarily ponderous or sadly ineffective. They do important work, however, and care deeply about the church they serve. They are deeply prayerful and spiritually alive; they care not only for each other as members but also for the work and mission of ministry in their respective jurisdictions. I am lucky to have served; may we all take their work seriously and our part in it with vigour and good courage.

Episcopal Nominee Profile

The Reverend Canon Dr Margaret Murray



Date of Birth: May 5, 1950
 Marital Status: Married
 Number of Children: 2

Additional Information

Accepting the nomination in this electoral process in the midst of Holy Week has enabled me to see this journey as a pilgrimage on holy ground. Last week, I recognized that I was making a choice—about pacing. By choosing to wait until after Easter to write this profile material, I was choosing to be in this process in a non-anxious way. Since this is not the first time I've been nominated in an episcopal election, I was delighted to notice the difference in myself! Over the years, I've learned a great deal about pacing. Similarly, I am always learning about process. I have spent a lifetime learning what makes people and communities tick—and about what might make us more healthy and whole. In fact, both pacing and process have shaped our recent parish learnings as we respond to our current challenges. And, I've always observed the influence of pacing and process in our big-picture processes in the Church. In fact, I think every learning curve I've encountered in life has highlighted either the importance of pacing—or the importance of process—or both! If elected bishop, I'm pretty sure I'd still be on the same learning curve!

Background Information

Significant Ordination Dates

- Ordained Deacon (June 7, 1987)
- Ordained Priest (May 1, 1988)

Current Parish

- St. Matthias Anglican Church, Guelph (Since October 8, 2000)

Education

Doctor of Ministry, Advanced Congregational Studies; Seabury-Western Theological Seminary, Evanston, Ill. 2003
 Master of Divinity, (Honours), Trinity College, University of Toronto, 1987
 Ontario Teaching Certificate, Toronto Teacher's College, 1972
 Bachelor of Science - Biology, University of Toronto, 1971
 Doctor of Ministry Thesis: focused on critiquing and reframing clergy leadership patterns using Servant Leadership principles.
 Master of Divinity Thesis: focused on Anglican patterns of prayer and spirituality.

Experience

Parish

- Crisis Intervention: priest-in-charge, Trinity Anglican Church, Parry Sound, 2000
- Rector: Church of the Redeemer, Stoney Creek, 1992-1999
- St. Stephen's Church, Hornby and St. John's Church, Stewarttown, 1988-1992
- Assistant Curate: Church of St. James the Apostle, Guelph, 1987-1988.

Leadership

- Archdeacon of Undermount, 1997-2000
- Chair, Undermount Regional Council 1995-1997
- Honourary Canon of Christ's

Church Cathedral, 1995

- Regional Dean, Trafalgar, 1990-1992

Community

- United Way Community Services of Guelph and Wellington, serving on its Board of Directors, Social Planning Committee, Community Services Committee, 2001-Present.
- Nominee: YMCA/YWCA Women of Distinction Program, 2005, 2006
- V.O.N. Volunteer, Friendly Visitor's Program, 1984-1986.

Institutions

- Hospital Chaplain, St. Joseph's Hospital and Home, Guelph, 1987
- Queen Elizabeth Hospital, Toronto, 1986. Prison Chaplain, Guelph Correctional Center, 1986.

Education and Business

- Elementary School Teacher: Full time and contract positions, 1972-1982
- Halton Board of Education & Borough of York, Toronto
- Manager & Sales Representative - Challenger Sales, Oakville, 1979-1982.

Focus in Ministry

I feel called to help people and communities navigate through the choppy waters of change. Change is no longer just a rough patch in a short voyage; change is the ocean of our contemporary experience. I try to encourage individuals and communities to let go of the rail and find their sea-legs. In our parish, we are currently navigating through significant change and I am aware of three kinds of attentiveness which have been critical to this transition: listening well; accessing our best wisdom; and watching for the footprints of the Spirit. In this ever-changing seascape of our contemporary experience, we are learning to live with provisionality, ready always to reshape our ways of functioning and to recruit leaders whose unique gifts are needed for navigating in our current conditions. Recently, we have been noticing a deeper sense of ownership within our community as a consequence of our shared hope. Margaret Wheatley would say that we should not be surprised; living systems are resilient, creative and able to adapt to new conditions. I would concur. Individuals, communities and dioceses can chart a

chosen course and journey faithfully into the future.

Future Objectives

1. Accompanying individuals and communities as they engage challenges and opportunities. I have gathered ideas and resources from a wide range of interests and experience (spiritual direction, prayer and spirituality, congregational development, church growth, leadership theory, emotional systems, open-space processes). Being a consultant or coach alongside people and communities on their journeys is rewarding beyond measure! 2. Going upstream to discover the systemic sources of our difficulties. Instead of tinkering and tweaking, I try to address the root causes of our dis-ease or dysfunction. In the past, strategic planning seemed useful in re-shaping a meaningful mission. Now, long-range plans would be way too constricting for our rapid-change experience. Now, communities need to be able to 'morph' themselves over and over again to focus on the current conditions. I find it invigorating to join these quests, uncovering the barriers or obstructions which make it difficult for communities and dioceses to engage their mission. 3. Collaborating to write a book about the potential for positive change through the intentional partnership of Leadership and Spirituality.

Leadership Style

I see leadership captured best by Robert Greenleaf's Servant Leadership. For Greenleaf, the 'best test' for Servant Leadership is this: 'do they grow as persons, become healthier, wiser, freer, more autonomous, more likely themselves to become servants...what is the effect on the least privileged... that they not be further deprived?' Within the Church, we've often looked for heroic, charismatic leaders who will look after us: administering caregiving, pronouncing vision, setting norms and stabilizing our worldview. In an ever-changing world, a different approach to leadership is needed. We will be coaching, equipping and celebrating as people and communities grapple with what it is to be healthy, wise and growing, setting goals, choosing pathways and making decisions. In a static world, clockwork mechanisms keep on ticking, kept in good working order with timely maintenance and occasional tinkering. In a world of change, living communities diversify, experiment with new forms,

adapt to new challenges, create new patterns and make connections with the necessary resources for life in the new circumstances. Servant Leadership serves such a world.

Diocesan/National Committees

Visioning, design, strategy

- Mission Strategy Committee, since 1998
- Synod Council, Diocesan Grants Committee, Audit Process Committee, Futures Implementation Task Force
- Futures Committee

Mentoring & formation ministries

- Appointed, College of Deacons, since 2003
- Niagara Continuing Education, 1998-2002
- Coordinator, New Ordinands Program, 1996-1998
- Chaplain to Ordinands, 1994-2002
- Division of Ministry Support, 1998-2002
- Coordination, Niagara Parish Training Program, 1992-1994

Standing committees

- Diocesan Executive Committee
- Financial Stewardship and Development Committee
- Diocesan Program Committee

National church

- Delegate to General Synod, 1992-1997
- Chair, Nominations Chair, Nominations Committee, 1995
- Member of Executive, Doctrine and Worship Committee, 1992-1995
- Resolutions Committee, 1992

Areas of Interest

I find laughter, tenderness and calm in Greg, with whom 35 years of marriage still signifies fun, foolishness and deep friendship. I find joy in watching our son, Stephen and daughter, Beth in their becoming; I delight in their uniqueness, giftedness and integrity and I am enjoying welcoming Brent and Pleuntje, their chosen mates into our family circle. I find refreshment when I put down the pens and papers—to walk our Sheltie, Shona or go apart for awhile—to a place where the sound of the wind in the trees or the lapping of the water on the shore help me to open myself to new perspectives. I find it playful to go 'model-homing'! I find it uplifting when we sing in harmony! I find it meaningful to see all of life as a pilgrimage!

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Episcopal Nominee Profile

The Right Reverend Philip Poole



Date of Birth: February 12, 1951
 Marital Status: Married
 Number of Children: 2

Additional Information

Born into the family of an Anglican priest, my parents had a major influence on my Christian journey. They instilled in me a passion for the Lord, a realistic look at the church, a heart for social justice, a personal commitment to Christian Stewardship, a love of scripture and provided the foundation for my prayer life. My family remains very significant in my journey. My wife Karen is marvelously supportive of a ministry we share and my sons are my heroes.

Background Information

Significant Ordination Dates

- Deacon, St. John's West Toronto (May 22, 1977)
- Priest, St. James Cathedral Toronto (May 21, 1978)
- Bishop, St. James Cathedral Toronto (February 5, 2005)

Education

- May 2007 - Doctor of Divinity (honoris causa) Trinity College University of Toronto
- 1988 - Master of Theology, Trinity College, University of Toronto. Major Paper: Pastoral Care to the Institutionalized Elderly
- 1977 - Master of Divinity, Trinity College, University of Toronto
- 1974 - Bachelor of Arts (Music) Wilfrid Laurier University

Experience

- 2005-Present - Suffragan Bishop Diocese of Toronto, York-Credit Valley
- 1989-1993 - Regional Dean of The Holland Deanery
- 1996 - Canon of The Cathedral of St. James, Toronto.
- 1987-2005 - Trinity Church, Aurora, Rector (Multi-staff parish of 850 families, raised \$4.1 million to renovate and build a new church; congregation tripled in attendance and in budget. Youth ministry, worship opportunities and program along with social justice and outreach increased significantly).
- 1985-1987 - Trinity College School, Port Hope Chaplain.
- 1980-1985 - Christ Church, Stouffville, Rector
- 1977-1980 - Holy Trinity Church, Thornhill, Assistant Curate

Focus in Ministry

As a Bishop I have found that my focus in ministry continues to

evolve and adjust. While church growth, stewardship, outreach, youth, environment, deepening spirituality, evangelism and social justice remain areas of focus, my concerns now include the well being and development of clergy; child poverty; supportive and affordable housing and diversity in our multicultural, multifaith province. I am vitally concerned with congregational development and work closely with both clergy and lay leaders to create ministry which is safe, welcoming, faithful, effective and sustainable. I believe parishes must make a difference in their local community. I value both ecumenical and interfaith dialogue.

In common with Christians of every age Anglicans are called to bear faithful witness to the gospel of Jesus Christ. I seek to be diligent in deepening my relationship to the living God through Jesus Christ, increasing my study of the Bible, remaining open to new revelation, faithful in prayer, and courageous in finding appropriate ways of proclaiming the faith. I believe this begins with a sense of deep gratitude to God for breathing into us the breath of life in the first place. Life is meant to be lived and to be enjoyed.

Future Objectives

I am impressed with the efforts the Diocese of Niagara has initiated in the vital areas of children and youth ministry, evangelism and stewardship. I would enjoy the challenge of strengthening those ministries.

It is often difficult to live a Christian lifestyle in the midst of a post Christian society. Thoughtful, reasoned and faithful responses need to guide our reaction to the hot political issues of our day. This is an enormous challenge for the church, and the Bishop must take an active and leading role in addressing these opportunities, creating an environment which seeks to listen and listen hard to other voices.

The Bishop must also play a pivotal role in helping to put the church on solid financial ground so that we have the resources to accomplish the ministry to which God calls us.

At the same time we must be prepared to examine our internal structures, practices and past decisions and where necessary confess our past failure in order to forge new beginnings.

Anglicans are not Congregationalists. The Bishop has the responsibility to remind us that we belong to an extraordinary worldwide family

broader than our parish, our diocese and our National church.

Leadership Style

My leadership style is collaborative, confident, calm and encouraging of others. I am a visionary leader, imaginative, energetic and enthusiastic. People find my personality to be warm, caring, approachable and playful. I embrace change while honouring the breadth of the Anglican tradition we have inherited. An active prayer life and regular spiritual direction sustains my Christian journey.

Diocesan/ National Committees

For a complete resume please see <http://www.toronto.anglican.ca/index.asp?navid=434>.

International Involvement

- 2007 PWRDF Delegation leader to the "Towards Effective Anglican Mission" international conference, Boxburg South Africa
- President International Compass Rose Society since 2003

General Synod Involvement

- Board member of Primate's World Relief and Development Fund
- Trustee General Synod Pension Plan
- Member of General Synod since 1995
- Chair, National Planned Giving Committee
- Financial Management and Development Committee

Provincial Synod Involvement

- Includes Provincial Synod Executive Council
- Member of Provincial Synod since 1991(except 1997-1999)
- Provincial Education Working Group on Religion in Public Education

Diocesan Involvement

- Includes Stewardship Committee
- Diocesan Council
- Co-Chair FaithWorks Corporate
- Treasury Board
- Coordinator of relationship between the Diocese and Independent Schools, Archbishop's Task Force on Evangelism; as a parish priest a Supervisor of 18 Students and clergy including The Diocese of Toronto Program
- Trinity College and Wycliffe College Field Placement Programs

Areas of Interest

- Includes Chaplain York Region Fire Services
- Board of Governors Blue Hills Children and Family Services
- Aurora and District Ministerial Association
- Member of The Aurora Chamber of Commerce
- Organizer of the Annual Town Carol Sing
- Member of Mayor's Committee for Civic Awards
- Local Public School Council Chair
- Volunteer Coach - Softball, Soccer and Hockey
- AIDS Committee of York Region
- Race Relations Sub-Committee
- York Region Board of Education
- Scouting movement

Hobbies

I enjoy music of all kinds, playing guitar, piano, traveling, a hand of bridge, cottaging in Muskoka, following the Toronto Maple Leafs and the CFL.

Pentecost is not a program

RICK JONES
 RECTOR - ST. PAUL'S, WESTDALE

Pentecost is coming and the disciples hiding out will find their voices. The question is, "Will we?" My non Church friends like to ask me if everyone runs out of church after Pentecost services inspired to witness to everyone they meet. It is all in good humour but the underlying message is, "You folks in the church really aren't as full of the Spirit as you like to say you are."

I do have a response to these folks and it sometimes surprises them. I say, "Well they may not be running out on Pentecost morning but just get near them after the Spirit moved and they sponsored a new refugee family, or they invited students met at the church to study for exams and they made friends with these aliens in a foreign land, or they heard and told some stories and raised an extra \$4,000 for St. Matthew's House, or they started a new men's ministry or rescued a refugee from deportation and death or created a new Jazz service or..." Pentecost still happens all the time, and when it does people are just busting to tell the good news stories of the Spirit working in their midst and in our communities.

Post modern process

I have just returned from a National Church sponsored symposium called "Nurturing Healthy Congregations", two or three representatives from all the dioceses in the Canadian Church gathered to hear two keynote speakers Alan Roxburgh and Tex Sample. They also attended workshops on fostering healthy congregations. Canon Michael Patterson and I were there to tell some good news stories from Niagara while Canons Rob Park and Nissa Basbaum were there to be our diocesan eyes and ears in the learning from the wider church.

I was struck by the keynote speaker, Alan Roxburgh, who approaches the work of the church from a post modern point of view and talks about missional churches. What I noticed was that his post modern process seemed to me to be right out of the second chapter of Acts!

Creative and imaginative ministries

In a nutshell it looks like this. Those post Easter disciples had been through a lot. They needed time and space to really talk to one another about what had happened. They needed to tell stories until a common story of their lived experience could emerge. In the telling and listening to one another the creative "Dabhar" Word of God moved and a new creation began. The Church found voice! Alan Roxburgh suggests that the Spirit will be found again in our local churches as individuals in small groups begin to really talk to one another about what has happened, what it feels like to be Christians

in those churches and those local communities. The first disciples having found their voices rushed out to talk to others. But notice that they talked to many different people and cultural groups, "...each speaking in the native language of each" (2:6). It was because of these real two-way conversations "in the native language of each" that lives were transformed.

Roxburgh suggests that the local church will be in a better position to engage the local community if it finds its own voice first. Creative and imaginative ministries are local and contextual and must be tentative and experimental. The days of the big programme initiative from the Synod office or National Church are gone. This is modernist thinking. When we introduce some grand scheme and people all sign on, and within a short time it fails to produce the results promised, we squander our most precious commodity. That most precious commodity in the church today is Hope!

Missional churches

Pentecost does happen today in our local churches; you and I see it all the time. It happens when a group of people in a local congregation follow the first disciples. When they talk about how the world has changed and even though we are Easter people, it still feels scary and we really don't know what to do. (Jesus didn't leave a programme; just people and stories) Then we take the time to talk together and tell our stories. We can create the space for the Holy Creative Spirit of God to inspire us, helping us to understand our story and the community's story in new ways. We don't rush to a quick programme fix.

We take the risk of engaging the local community "each speaking the native language..." and trust the Spirit to lead us into those actions that will renew the mission of our local church. This is a Pentecost process not a Pentecost programme. My heart sang within me as I heard Roxburgh's stories of the missional churches that are emerging within our mainline congregations.

I have seen these congregations and experiments in Niagara as well, and know that they are bearing fruit. The list is quite long, but to name a few, and only a few, St. James, Dundas, Jazz Vespers Ministry, St. John's, Thorold, new evangelism begun before but renewed and evolved in the experience of the fire, St. Peter's, and The Resurrection in Hamilton, both brought to life and thriving out of amalgamations and missional outreach to the community. The Cathedral, engaging the local community through the Jamesville Community Centre outreach.

You see it is very easy to see Pentecost happening around us if we begin to talk and listen to one another, and the Holy Spirit, in pre and post modern ways!

Episcopal Nominee Profile

The Reverend Canon Dr Brian Ruttan



Date of Birth: January 23, 1947
 Marital Status: Married
 Number of Children: 3

Additional Information

Member and Honorary Assistant, St Paul's Hamilton; Long time resident of Stoney Creek.

Background Information

Significant Ordination Dates

- Ordained Deacon (June 6, 1982)
- Ordained Priest (May 12, 1983)

Current Parish

- Professor in Divinity, Trinity College, University of Toronto. (Since July 1, 1995)

Education

- Teaching Supervisor Pastoral Counselling Education, Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP) 2007
- Doctor of Philosophy (Theology) St. Michael's Toronto, 1987
- Master of Divinity, Trinity Col-

- lege, Toronto, 1976
- Bachelor of Arts (Philosophy and English), Toronto, 1973

Experience

For the past 11 years I have taught pastoral studies at Trinity College with main focus on pastoral counselling, church leadership, rural ministry, death and grief, and theological reflection. This last subject has given rise to a book—Microtheology: Theology in the Pastoral Context—which is in process of publication. For the previous 14 years I was in parish ministry at Grace St. Catharines (assistant curate), Christ Church Woodburn and St. Paul's Glanford (semi rural), and St. Thomas Hamilton (inner city). I was charged with the heartbreaking task of closing St. Thomas' which remained a vibrant place of mission and outreach until its last day. My doctoral thesis was on the involvement of Canadian churches in the economic development of poor countries. I maintain an interest in policy formation for economic justice and

I would welcome new opportunities to revive these interests with initiatives in inter-faith understanding as well as inter-denominational cooperation and international Anglican partnerships.

Focus in Ministry

Since 1989, I have practiced and taught Pastoral Counselling. I have worked with hundreds of individuals, couples, families and groups. I have been involved in teaching an annual professional counselling training program since 1995 with the Hamilton Pastoral Counselling Group which I started with the Rev Gale Macaulay-Newcombe. My practice and teaching of Pastoral Counselling have developed strong qualities of empathy, acceptance of others as they are, and prizing of people in their struggles to realize their calling. For me these qualities are the centre of Christian ministry. They have led to many skills in mediation and conflict management, in educational process, in understanding the interactive complexities of parish communities (for example, the identified parish "trouble maker" is seldom, if ever, the source of the problem), in long range planning and stewardship.

Future Objectives

I have come to the view that theology is essentially local. What I mean by this is that the great universal truths of revelation and salvation remain only theoretical unless they take root in the ministry of a parish community. This requires that there is an ongoing conversation that engages the traditions and scripture of the church, the reign of Christ among us, and the particular challenges of local ministry. This

is what theology is in the best sense and why it is central to who we are. It is necessary to bring scripture to all we do and it is also necessary to bring thoughtfulness, experience, compassion and tradition if we are to respond adequately and effectively in ministry. This has been fundamental to an Anglican approach since Richard Hooker at the end of the 15th century. Scripture, he argued, is necessary and cannot be ignored but it is not sufficient by itself for us to chart our vision for ministry.

Leadership Style

Leadership is about vision. By vision I mean what we are going to do in a given time frame in a particular place. It stems from three things: mission, the needs of the community we serve, and what we are willing and able to undertake. My way of describing mission is making manifest the sovereignty of God, the reign of Christ, in all that we do. The needs of any community are many and varied and so we have to identify the areas where we can be most effective in our response and in the use of the resources we have at our disposal. The leader does not impose any of this except the necessity to develop vision. The leader will be the catalyst for the formation of vision, the one who holds it clearly in mind, reminds us of it at every opportunity and notices when it loses freshness and needs to be reconsidered. Without vision, the community will lose its way. It will literally be lost without this central role of the leader.

Diocesan/National Committees

Through the 1990s I served on the National Hymn Book Task Force

that produced Common Praise. I am a hymn writer and composer (see nos 105, 470, 540, and 613). During the 1980's I served as the diocesan Ecumenical Officer and I was also a board member and chair of the Ecumenical Forum/Canadian School of Missions. In 1972 I was elected president of the Student Christian Movement (SCM) of Canada. In 1973 I chaired the executive of the World Student Christian Federation in Addis Ababa. Later I helped re-form and chaired the North American region of the WSCF. These involvements led to 6 years on the executive of the Canadian Council of Churches. For two years, I chaired the Joint Working Group of the Council and the Canadian Catholic Conference of Bishops and was the first chair of the committee that eventually resulted in Catholic membership in the Council.

Areas of Interest

I am interested in Christian spirituality and particularly the ongoing quest to recover and understand more deeply the contribution of women such as Julian of Norwich and Teresa of Avila. I seek to reflect the reign of God in painting, writing, composing and performing music. We are veteran ball-room, swing and Latin dancers (at least twice a week). Every day begins at 5:30 am with walking regardless of the weather. I read the Bible daily. I cook supper. Finally, a key thought from Evelyn Underhill, there is one precondition for the practice of Christian leadership: an abiding and immediate awareness of the presence of God.

Making a name for yourself



MARTHA TATARNIC
 ASSISTANT CURATE - ST JUDE'S, OAKVILLE

It was a funeral at St. Jude's for a long-time parishioner. I was co-presiding, and there were several eulogies. The deceased had suffered from Alzheimer's for the last decade of his life, eventually becoming so weak and fragile that for several months before he died, he was confined almost exclusively to bed.

It was his granddaughter who delivered the most powerful eulogy I had ever heard.

She talked about those ten years, ten years of being in a relationship with her grandfather as his mind slowly deteriorated. There was a need to live in the moment when spending time with him, to embrace him, to speak with him, to enjoy activities with him, even if all of those interactions weren't cumulative in the same way that we expect them to be in relationships with people who can store those interactions into a memory

bank. Even if those interactions were simply confined to a detached episode where one human being feels the companionship and care of another for a moment. Only ever a moment.

Of course it's jarring when this person you love doesn't remember your name, she said at the end. "And then you discover that your name isn't the most important thing about who you are."

You discover that your name isn't the most important thing about who you are.

Those words, that statement, rings in my head. Surprising. Counter-intuitive. Impossible.

I'm quite sure that I'm not alone in being quite comfortable with the assumption that my name is the most important thing about who I am. Making a name for myself. Isn't that what we all want? To be recognized by others by name and by all of the particular characteristics and successes that go with that name? I can certainly speak for myself anyway and say that I spend a significant amount of energy and worry wondering whether the output I give is of high enough quality, quantity, value, to give weight to my name—to my existence, to justifying the space I take up and the air I breathe in.

For those of you who read

the Niagara Anglican regularly, you've already read some of my thoughts on pregnancy. Apparently it's normal to be a little one-track-minded when you're carrying a child, and so I'm going to elaborate some further insights that have been unfolding for me on this incomparable journey.

I have to confess, that in the early stages of my pregnancy becoming public, I was disconcerted not only by how this child was taking over my body, but how it was also taking over my name. By that I mean, that I started to get lost. No longer did anyone want to talk to me about my thoughts, ideas, opinions, about how I was spending my time and what was going on in my head. People wanted to talk to me about the baby, how the baby was doing, how the doctor said the baby was doing, how I was doing carrying the baby, whether I'd picked names, whether it was a boy or a girl. On the one hand, I would launch into my answers with great relish, enjoying the chance to talk about my new favourite topic. And on the other hand, I confided to a few close friends this back-of-my-mind nagging fear that my identity had been reduced to an occupied uterus.

But then there was that funeral at St. Jude's. There were those words,

"you find out that your name isn't the most important thing about who you are."

Those words opened something for me. Opened some reflection. Opened me to wondering.

Maybe I was getting lost in pregnancy. And maybe getting lost was allowing me a glimpse into something that is most important about who we are.

Something about the sincere, almost uncontainable, excitement that people of all stages and dispositions exhibit when talking about pregnancy, childbirth, parenthood.

Something about the effortless, natural bonding that takes place between people as we share our stories. Share our stories about bringing a brand new creature into this world. Share our stories about the basic human experience of falling foolishly and illogically in love.

Something about that love, that unconditional love, that joy, concern, care, generosity, that has been heaped on me and my unborn child from the most expected and unexpected sources, not because I'm really good at pregnancy, not because the child I carry has proven itself to be smart, beautiful, kind, funny, or interesting, but because.

Because you find out that your name is not the most important thing

about who you are. The most important thing about who you are is that you are beloved. That's all. Beloved.

We all get lading our expectations on one another, and particularly on ourselves. We talk about whom we like, whom we love, and why. We try to build up names that will make us worthy.

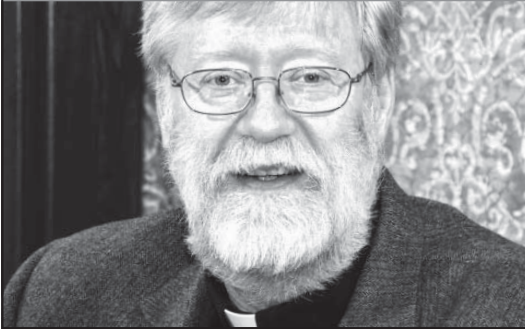
But somewhere in our lives in this memory, this echo, of a God who anointed a thirty year old unknown carpenter, the illegitimate son of Mary, with the words "You are my beloved, with you I am well pleased." There is the story of how that man gave every fibre of his life and death to live that truth and to show that truth to us.

Sometimes it takes us a constant, vigilant effort to remember this truth, to live it with one another. And sometimes, like when a granddaughter is embraced by the fragile grandfather who doesn't know who she is, or when we find those inexplicable stirrings of love for a child who hasn't even been born, when all that we think is important, impressive, valuable about who we are gets lost and we are loved anyway, this truth becomes as natural as breathing.

You discover that your name is not the most important thing about who you are.

Episcopal Nominee Profile

The Venerable James Sandilands



Date of Birth: September 1, 1947
 Marital Status: Married
 Number of Children: 2

Additional Information

At lunch today with a friend I said I was trying to fill in this form and had pushed the submit button only to discover it did not arrive. I tried to explain what the form is about and she asked if I knew what people want in a Bishop. I do understand something about the job having worked with a few Bishops and having read the job description and some of the canons. I have a few ideas about how we should proceed generally. These ideas are simple and I am sure will need refining by on the job training. I feel a call to serve the church which I love in the capacity of Bishop. But her question seemed important enough to me to bear repeating here under "Other Experience". My best answer so far is to say that my experience is that the best

formation for me in ministry has been in finding ways to listen to and to be in conversation with the people with whom I share ministry. I am guessing that the nominations committee will find ways for us to keep this dialogue box open. So I am asking "What do you want in a Bishop?"

Background Information

Significant Ordination Dates

- Deacon (December 12, 1982)
- Priest (May 12, 1983)

Current Parish

- Saint James Dundas (Since December 1, 1997)

Education

- M.Div. University of Toronto, Trinity College Clinical Pastoral Training, Kitchener-Waterloo Hospital 1980-1981

- M.A. (Philosophy) University of Guelph Teaching Award for seasonal teaching 1975-1978
- B.A. (English and Philosophy) University of Guelph

Experience

- 1997-Present Rector, Saint James Dundas, recently Archdeacon of Mohawk. Our common ministry here has been formative. Our parish encouragement of openness, creativity, social justice, and the arts informs our growth as the Body of Christ. I have begun the joyful experience of visiting other parishes as Archdeacon and discovering some of the varieties of the experience of Holy Spirit throughout the diocese.
- 1991-1997 Joseph Brant Memorial Hospital, Burlington Director of Pastoral Services Here I grew to be a valued member of clinical teams in crisis intervention, palliative care and bereavement. I also served as member of Diocesan Outreach committee.
- 1984-1991 Rector, St. Philip's Church, Burlington In my time at Saint Philip's we made the building accessible and made an addition which created the possibility for the church becoming a centre for community programs.
- 1982-1984 St. Luke's Church, Burlington, Curate Trained by D. Ralph Spence. We are still talking.

Focus in Ministry

My focus in ministry has been to try and live the Jesus prayer, "thy

will be done". I have sought to do this through the study of scripture, in conversations with others, the discipline of prayer, and through the use of imagination and creativity to inform my life. I seek to discern God's will and to find meaning in life, to celebrate God's abundant Grace.

Future Objectives

I take joy when we have the courage to discuss and to pray together about those things that are important to us. Having said my focus is to live the Jesus prayer I imagine us continuing and creating new opportunities for discernment of God's will especially when we cannot or do not agree. I hope to enable and encourage us to seek a common direction of how to proceed on matters which divide us. I would like to discuss what deeper call maybe embedded in our current obsession with matters of human sexuality and observe that one consequence of our obsession is a call and reminder to us of our membership in a wider church and to our past.

Leadership Style

The first step in leadership is a determination of what style or approach is needed. Leadership is a spiritual discipline which I am still learning and loving with the help of some spiritual direction and the people with whom I have worked. I suspect it is obvious if you have read this far that I pre-

fer shared leadership. I am also aware that communities or groups require leaders to speak or act for them or on their behalf. Ministry has taught me that it is best to look over one's shoulder before calling "charge".

Diocesan/National Committees

My main Diocesan work at the moment is my work as Archdeacon. In the past I have served on many diocesan committees. I am now a member of the Safe Church Committee (formerly The Sexual Abuse and Harassment Task Force). In this capacity I have been involved in several interventions involving Clergy conduct. There is much I need to learn about our National and International Church and I am glad that there are many members of our Diocese who are highly involved. I imagine that many of us would like to and need to know more about the wider Church.

Areas of Interest

Legion Padre Branch 36 Royal Canadian Legion. Active in Eco-justice issues. My beloved life partner Susan, our daughters Anna and Leah And jazz On all of the above I have so much to say that you might not dare to ask. My thanks to the nominating committee and those who nominated me. My trials with the button to update my profile make me glad of the opportunity to amend any of the above.

Is there a silver lining in the cloud?



NISSA BASBAUM
 RECTOR - TRANSFIGURATION, ST. CATHARINES

Every priest has his or her "framed" letter; some priests are even lucky enough to have two or three of these.

The framed letter is the one that tells us we've had a positive impact on someone in some way, shape or form through a particular ministry we have done. It might be pastoral, it might be preaching, it might be teaching, but the form of ministry is not the reason the letter is framed. Rather, this framing happens because in a priest's world, too often we focus on the negative feedback we get and wonder whether anything we do is worthwhile. In these times, the framed correspondence reminds us that sometimes, in a positive way, our ministry actually does make a difference.

Recently, I was a participant in a national church conference called Nurturing Healthy Parishes. I was there as one of the delegates from the Diocese of Niagara. When I was asked to go to this conference, in typical fashion, I queried: "Why me?" There is little that is ever light with me and little that goes unquestioned.

If the diocese was going to pay my expenses in order that I should attend this event, I wanted to know what purpose I would be serving.

There were a number of responses to my question: "You're a good communicator, you're a critical thinker and you're ministering in a healthy parish." Yes, perhaps, but "I'm not the rah! rah! sort," I responded. "I'm not an overly-optimistic sort of person." Apparently, the concerns I raised would not be an issue. So, I found myself on my way to the national church's Healthy Parishes symposium—going with an open mind and the most optimistic approach that I was able to muster, considering my currently pessimistic outlook on the wider church.

After spending three and a half days at this conference, what I discovered during this time was the national Anglican Church's "framed" letter.

In the Anglican Church of Canada's recent history, the only thing the wider community seems to know about our denomination is the scandal of the native residential schools, the almost bankruptcy of the national church, the closure of one diocese because of such bankruptcy and the in-fighting amongst clergy and laypeople over homosexuality. Instead, during my stay at Geneva Park, I discovered that there is actually something positive buried within the chaos of the last several years. There is a "framed" letter in our church, a letter on which I am certain we would do well to make a

better attempt to focus.

Revealed to me was a powerful ministry happening in parishes across the country—so incredibly diverse and different from one another—geographically, spiritually, intellectually, emotionally and, sometimes, simply in terms of size. Yet, in these same communities, people are being fed and cared for. Those who are participating in these ministries—the ones with whom I shared conversation and broke bread over three and a half days—believe in what they are doing and, because of this, they are, without a doubt, having a positive impact in some form or another in the assorted communities from which they come. The reason for their mission is uncomplicated. It lies in their heartfelt commitment to follow an example given to them by Jesus.

Years ago, I worked for a short time in the national office of the Anglican Church of Canada. What I remember about the time I spent there was an excitement about the work the church was doing both in Canada and around the world. It was in the "fat" days, when institutions, such as the church, still seemed to be intact. There was money to spend and, perhaps even more significant than this, an imagination to go along with this money. At that time, there were bright things happening in our church and bright people making these same things happen.

Here's what I discovered at the Nurturing Healthy Churches con-

ference. There is not much question that the money that was there years ago is no longer available. Having said this, however, the differences in the decades pretty much come to a halt. There are still bright things happening in the church across the country and there are still most definitely bright people making these things happen. More to the point, we are a church filled with strikingly committed people, people who have neither thrown their hands up in de-

spair over a lack of money nor made homosexuality their line in the sand.

We are a church filled with strikingly committed people, people who have neither thrown their hands up in despair over a lack of money nor made homosexuality their line in the sand.

spair over a lack of money nor made homosexuality their line in the sand.

Perhaps the most optimistic thing about the time I spent at Geneva Park was that, while undoubtedly the participants in this event were not all on the same side of the "issue," nonetheless, this issue never came up, at least not in the conversations I had with anyone. On the Friday evening, when the primate, Andrew Hutchison, came to speak and respond to questions, only one of these questions reflected the current troubles in the worldwide Anglican Communion. Were we avoiding the uncomfortable? Perhaps... and, yet, I really didn't feel this to be the case. Instead, what I felt was a genuine unity around a desire

for each one of us to be participant in the building of a healthier national church, one that would continue to do what it has done for over a century—ministry in Christ's name across this vast country of ours.

I am grateful for having been asked to attend this conference. While it's true that I received fresh ideas to take back to our diocese and to my parish, and that it appears the conference will mark the beginning of a networking of people and Anglican communities across the country who can share and help one another in the ministry we are all doing, my thankfulness goes much deeper than the practical aids which may come out of this. My gratitude is much more related to a tiny ray of hope that I might now have for the Anglican Church, in general, and the Anglican Church of Canada, in particular, a hope that, for me, has been rapidly waning in the last few years.

I can only pray that ultimately all of us will recognize the merit in accepting our differences and celebrating the presence of the other amongst us, in order that we may continue to minister in the neediest moments of people's lives.

Episcopal Nominee Profile

The Very Reverend Peter Wall



Date of Birth: July 22, 1951
 Marital Status: Married
 Number of Children: 2

College, University of Waterloo,
 2007

Background Information

Significant Ordination Dates

- Ordained to the Diaconate by Bishop Derwyn Jones, Huron (May 17, 1989)
- Ordained to the Priesthood by Bishop Percy O'Driscoll, Huron (November 30, 1989)

Current Parish

- Christ's Church Cathedral (Since November 15, 1998)

Education

- Mus.Bac. (Perf.) (with honours) University of Toronto 1979
- M.Div. (with distinction) University of Western Ontario (Huron College) 1989
- Distinguished Alumni Award, University of Western Ontario, 2000
- Honorary Senior Fellow, Renison

Experience

- Deacon-in-Charge, St. Mark's-by-the-Lake, St. Clair Beach, Ontario June 01, 1989
- Priest-in-Charge, St. Mark's-by-the-Lake, December 01, 1989
- Rector, St. Mark's-by-the-Lake, January 01, 1990
- Rector, Bishop Cronyn Memorial, London, Ontario July 01, 1993
- Rector, Christ's Church Cathedral, Hamilton, November 15, 1998
- Dean of Niagara, 15 November 1998

Focus in Ministry

The focus of my ministry has been the mission of the church at the local parish level and beyond at the regional, diocesan, and national levels. It is the people of the church and their individual ministries who fascinate me. I have been blessed to have been the incumbent of three very different

and wonderful parishes. For me, worship and liturgy have always been a passion, and the ways in which our common worship life informs our pastoral care and our sense of community have always been areas of keen interest for me. Strong and healthy parish communities make for a strong and healthy diocese; strong and healthy do not necessarily mean large numbers or even diverse and eclectic programme; strong and healthy parishes for me are authentic places where people gather to be who they are; to pray and praise together; to ask questions; to be befriended and held up in prayer and fellowship; to be loved. I have always seen healthy and vibrant parishes, together making up the Diocese, as the heart and soul of the church. Working collectively, they support the larger church and its many and diverse ministries.

Future Objectives

I would like my future to include the varied and challenging opportunities which ministry currently gives me. I look forward to more learning, more exploring of the many facets of the faith and of the church. There is much yet for me to explore—much of the Bible, different ways of being 'church', the integration of faith and life for me and others, a deeper understanding of what makes it all work. Leadership in the church demands a high level of expertise in many fields; I feel adequate in some of those, but want to keep growing in so many others. I am particularly keen on empowering lay leadership in all aspects of the church and being part of an endeavour to 'equip the saints' for the work of ministry. It is clear to me that the church cannot simply do and be what it has always been; it must find new and life-giv-

ing ways to evangelize, to preach, to teach. We have learned some of those; we need to continue to learn even more—I would welcome the opportunity to immerse myself in that exciting challenge.

Leadership Style

I believe that my leadership style is collaborative, cooperative, and celebratory. I have always been fed best by working 'with' people, rather than feeling that people work 'for' me. I value the opinions of those around me; I think that together we learn and grow and find solutions to issues and problems. I believe in fun—I think that work should be enjoyable; that 'going to work' should be something that one looks forward to. I think that I am curious, that I am honest, that I believe not in 'right answers' but in searching and probing questions. I value integrity highly and I endeavour to practice it scrupulously. I also know that being in a position of authority requires decision making for the greater good—I can do that and know how important that is. I have learned, particularly here at a multi-staffed and incredibly busy place, just how important it is that ability to make informed and balanced decisions. I thrive in a work environment which includes a sense of humour and a sense of joy. As an extrovert, I think out loud and need others to 'think' with me; working closely with other people is how I am energized and motivated.

Diocesan/National Committees

- Diocese of Niagara Synod Council: 1998-Present
- Management Team, Diocese of Niagara, 1999-Present
- Diocesan Liturgical Officer: 2001-Present
- Member of General Synod: 1998,

2001, 2004

- Member of Provincial Synod: 2000, 2003, 2006
- Member, National Faith Worship and Ministry Committee: 2001-2007
- Niagara Representative: The Council of General Synod: 2004-2007
- ACC Partner, Lutheran (ELCIC) National Church Council: 2004-2007
- Member, COGS Planning & Agenda Team: 2004-2007
- The Anglican Foundation of Canada: Director, 2003-Present
- General Synod Worship Committee: 1998, 2001 (Chair), 2004 (Chair)
- General Synod Planning Committee: 2004, 2007 (Chair)
- National Consultation on Liturgy: 2000 Ontario Stewardship Network: 2000-Present
- Workshop Presenter in Stewardship, Worship & Liturgy - Various dioceses and areas across the country.
- Diocese of Huron Doctrine & Worship Committee

Areas of Interest

- Essex County District Health Council (government appointee) 1990-1993
- Board of Governors, The University of Western Ontario (staff appointee) 1980-1984
- Liturgy Canada, Executive, 1993-2007, Chair, 2000-2004
- The Three Cantors, 1997-Present
- Chaplain, Hamilton Emergency Services (Fire and EMS) 2005-Present
- Board of Directors, Hamilton AIDS Network, 2005-Present
- 'New Dawn' Campaign Cabinet, 2006-Present
- Various other community chaplaincies and organizations involvement in local musical activities: Windsor, London, and Hamilton SISO (Settlement & Integration Services Organization, Hamilton)

In which the columnist takes a journalist to church



ALAN L. HAYES
 THE ITINERANT CHURCHGOER

Writer from the *Globe and Mail* phoned me. Clearly she wasn't from Churchland, but at a wedding reception she had heard about my "itinerant churchgoing" around the diocese of Niagara. She thought that it might make interesting copy. Could she join me on one of my church visits? I didn't hesitate to say yes.

A few days later, though, I began to wonder whether I had been too trusting. After all, I thought, how often do the media depict the Church in a kindly way? Very seldom, except when they interview Ralph Spence.

I decided to do a little research on the writer, whose name was Siri Agrell. I found an article in the *New York Times* which described her writing as "snarky" and "caustic." Someone else said she specialized in irreverent commentary on social mores. Worst of all, her last employer was *The National Post*. Uh-oh, I thought.

Fired as bridesmaid

I bought her book, *The Bad*

Bridesmaid, which is stocked at practically every Chapters store in Ontario. On the one hand, I liked it a lot. It recounts how after agreeing to be a bridesmaid for a good friend, Siri discovered that she was committing herself to huge expenditures on gifts and clothing, hours and hours of inane conversation, a succession of cheesy parties, lots of errands, and homage to a kind of bridal cult. As the wedding drew near she wrote an article about the experience. The bride thought it was snarky, and fired her as bridesmaid. The book is fundamentally an ethical critique of the values of the wedding industry.

On the other hand, the book didn't reassure me. In it Siri constructs for herself a persona which is this-worldly, fashion-aware, sex-absorbed, alcohol-indulged, breezy, and, well, sometimes a little sardonic. Not that this doesn't describe several Anglicans of my acquaintance to a 'T', but, overall, it wasn't sounding church-friendly.

Still, her published persona was also sweetly vulnerable and inclined to a disarming self-deprecation. Siri did sound interesting.

In fact, I was dying to meet her. It's just that I wasn't sure about letting her loose on any church. To be safe, since I have friends in the diocese of Niagara and didn't want

to lose them, I decided to keep her in Toronto.

A dilemma

What was my dilemma? Let's be frank. Despite the welcome signs we put out in front of our churches, despite the websites we set up, despite the diocesan advertising campaigns we run, our Sunday morning happenings aren't uniformly visitor-friendly. And while most of our churches keep members content, not so very many reach such a standard of excellence in preaching, liturgy, music, and Sunday school as to be likely to persuade a critical, secular-minded visitor that a connection with God is really a vital, nourishing, immensely satisfying part of a full and rich life.

I confided my dilemma to a friend who goes to the Church of the Redeemer, right by the University of Toronto, and he thought I should take her there. It's good enough that she might actually like it, and resilient enough that, if she did do a demolition derby on it, it could absorb it. Also, I thought, it has compatible demographics. It's peopled by the liberal bourgeois intelligentsia, including academics like me and media types like her.

Church visit begins

We met on a Sunday morning on the steps of the Royal Ontario Mu-

seum and walked up together. Siri wasn't at all snarky in person. In fact, she was totally charming and made an excellent companion.

As we walked, I gave her a brief orientation to Anglican liturgy. Now, if what you know about the church comes mostly from the newspapers, you probably think that Anglicans spend a lot of time on Sunday mornings arguing about homosexuality, and Siri wondered if sex would be mentioned. Oh, I doubted it, I said. Redeemer has settled all that for itself: it's distinctly gay-positive and sports a rainbow on its sign.

Guess what. The second reading of the service (from I Corinthians 10) warned, "We must not indulge in sexual immorality." Later I tried to explain to Siri about lectionaries.

People at Redeemer were wonderfully friendly, and it was a fine service, including a little surprise, the rite of asperges. The only thing is that during the Eucharistic prayer and communion, the congregation made a circle around the Lord's table. This felt wonderful to me, but it left Siri by herself in her pew. I do wish that we Anglicans had a more creative and inclusive approach to unchurched visitors.

Trust was better

Siri and I debriefed afterwards at Starbucks. She actually liked the

church and the worship, found the whole thing interesting, and made some remarkably discerning comments about it.

And it turns out that she was never out to attack any churches at all. My first, trusting response to her had been the right one. *The Globe and Mail* in April will be starting a "Life" section that will report on the diverse realities of our social lives as Canadians, and her article on our church visit is intended to go there.

Afterwards, I recognized four learnings from my Sunday morning with Siri.

■ Post-Christian Canadians aren't necessarily hostile to the Church, and may even be curious about it.

■ Post-Christian media aren't committed to negative stereotypes of faith, and may even assist the Church's conversation with society.

■ Churches are at their best when they're instruments of spiritual discovery for the strangers whom God may bring their way—as Redeemer was.

■ Trust brings us to truth more quickly than suspicion.

A couple of weeks later I emailed Siri to see whether she'd mind my writing this column about our visit together. She replied, "Write that I got hit in the face with a whole lot of Holy Water and that it was definitely a sign that God has a sense of humour."

The politics of pain

The difference between public politics and church politics

JOSHUA MORRISON
STUDENT - UNIVERSITY OF WESTERN ONTARIO

Liberal. Conservative. Green. Socialist. Separatist. These are all labels associated with politics. When you think about politics, it is easy to side with the ideology of one of these labels and defend it. In doing this you inevitably lash out at the supports of the other groups because as humans we often defend our own position by striking at another, rather than using the positive attributes of our beliefs as our argument. This system works well enough in societal politics because of how impersonal politics are. When you attack another ideology the people who follow it are just faceless blurs; you're attacking ideas, not people. You don't drag their personal lives into it; you don't attack one person in particular, all because there are so many people in common behind each idea. So we have gotten used to attacking as a means of defending our own values.

The church was built around the ideals of a group of people who share the same faith living together based on the teachings of the Lord and Jesus, and demonstrating love for one another. It was never designed for politics, but, by the way that Henry VIII formed the Anglican Church, politics were entwined in it from the start. The problem with imposing our societal political system into the Church is that it becomes personal. In our congregations we know the people we are arguing with. We know their families. We know much of their life story. But we don't know it all, and that's where we start hurting each other.

When you know someone in your Church you know the side of themselves they show at Church, but that's not all of someone. There is always more to know, and there are often things that people are afraid to admit to their friends at Church. These are often the things that you will have a strongly differing opinion on because of how personal Church politics are. Then it is so easy to start hurting people unintentionally. Maybe you're in a casual conversation with a few people that you think all feel the way you do about things. Then you express an opinion that cuts right into someone's heart because you don't know everything about them, or what they believe.

This has happened to me multiple times in the past five years, which is how I finally came to realize that it happens all the time. When I was in grade nine, I was confused and frightened because I was afraid I might be gay, which was not a positive thing at that age. But I turned to my priest for help, as I had all of my life, because your priest is supposed to be someone who will help you through your crisis by helping you find the answer you need from God. So, my pastor took me to Tim Horton's, we got a coffee and sat down. I told my priest what I was going through without knowing that he was a conservative and staunchly against gay marriage. When I asked for advice, my own priest tried to tell me that I was confused and crossing life boundaries I shouldn't be, all with the use of a confusing extended metaphor. My pastor was too wrapped up in

politics to see that he had hurt, scared, and confused me further. My priest's reaction made me keep the issue away from God for three whole years before I was brave enough to talk to another priest about it and start figuring myself out, finally ending the long period of fear that God would reject me that one half-hour coffee had put me into.

Many years later I was the youth representative on the Parish Council of one of my old parishes. One evening the priest gave permission for a member of the Essentials movement who had a friend on the council to come and speak to our council about why we had to stop the blessing of same sex unions in the church. When the member of the council asked for permission to bring this person in, they didn't know that I was gay, or what the other members of the council thought on the issue. The fact that the parish priest gave permission for this person to come in without consulting the council first, or even bringing up same-sex unions in council, showed the priest's tacit approval for the opinions expressed that night and that they wanted the council to back them up. This one even made me realize that the congregation I was in was not one that was welcoming for me because the priest is supposed to be a neutral mediator ready to help the members of the congregation with different views, not push his or her own opinions onto their parishioners. That was the last parish I was a member of, because I went to university the next year and I've decided to stay parish-less until I can find a congregation that I feel safe in.

These are the kind of things that we do to each other without realizing it when we apply politics to the Church. I also want to make it clear that though I have had unfortunate instances with Conservatives, many Liberals in the church are just as guilty of hurting Conservatives. Unfortunately, I myself am guilty of this too. Any time that a Liberal calls a Conservative closed minded, bigoted, homophobic, or any other derogatory term, we might seriously hurt them. My own father is a Conservative, and though I disagree with him, there have been times where I have called him things like closed-minded, which hurt him. He has accepted me for who I am, he still loves me, and he has made endless strides to understand my life and how I feel in the Church. Just because we disagree on an issue, I know that he has done nothing except expand his mind since finding out I was gay.

This is an issue that is becoming pandemic in our diocese as more and more of us become polarized around the blessing of same-sex unions. And writing this article will probably lead to me being hurt more because many people I consider dear friends, even family, from former parishes might read this, and many of them may change their opinions of me based on my sexuality, regardless of our history. But I hate seeing how much we hurt each other because of politics. The point of the Church is to love one another and support one another on our personal journey with Christ, which I think is something many of us have forgotten.

ACHIEVING OUR GOAL TO PRESERVE AND SERVE

To the people of Niagara, Christ's Church Cathedral is the Mother Church of our Diocese. Its history has placed it in the centre of an industrial city. The mission of this Cathedral Church is to be a place of excellence in liturgy, preaching and music. It is also a place of hospitality to the diocese, and outreach to the community it serves.

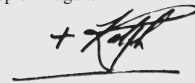
To do this ministry in an effective and comprehensive way, the Cathedral needs to build its

endowment by some 3.9 million dollars. This endowment money will only use its interest to fund the ongoing ministry of the Cathedral. The capital funds will be invested in the Niagara Foundation. This campaign is to Preserve our Cathedral so that it may continue to Serve our Diocese of Niagara and the community in which it is situated.

You will be hearing more about this campaign in the days that lie ahead. I ask you for your support and encouragement in

this important project. This is a chance for each parish to join in this campaign and build this endowment for the future. As we launch the campaign, I ask for your prayers and support in achieving our goal to Preserve and Serve this Cathedral ministry.

Yours respectfully,
Bishop of Niagara



Think small Acknowledging the infinite number of small moments that make up a life of significance



LINDA MOORE
CENTRE FOR LEADERSHIP AND HUMAN VALUES

As more and more people run around at a frantic pace filling their days with a myriad number of tasks and activities and often little joy and contentment, it causes me to ponder. Collectively, we have become obsessed with bigger is better. We think bold trumps gentle



Paying attention to the smallest of events and details in our lives brings a richness of spirit that is devastatingly profound.

and busy beats meaningful. What if we shifted our focus? What if we took on a new mantra, "Think Small: Nothing Is Insignificant."

The other evening I was having dinner with a friend in a restaurant. I glanced over to another table and saw a young man assist what was perhaps his grandmother to put on her coat with pa-

ience and care. Recently a friend surprised me with a lunch at my home office. She had thoughtfully prepared each course and had even brought beautiful serving dishes and flowers to create an ambience and visual appeal while we shared some precious time together. Another friend called to simply say he loved me and was happy I was in his life. Small acts. Significant acts.

The ability to think small and pay attention to what truly matters lies within us. We simply need to call it forth.

Simple actions, in service to others, create a world of deep meaning. Last week I was standing in line at the grocery store and I dropped one of my gloves. A young girl of eight or nine came running up to me to return the glove. At first I simply said thank you and then gave myself a shake and paid attention. I took the time to look her in the eye and truly thank her. Both she and her mother simply beamed. In such a moment, that acknowledgement changed something for everyone involved and the ripple effect will never be known.

Years ago my mother taught me a very important lesson. Whenever she was being served in a restaurant, store, dry cleaners, literally anywhere, she always asked the name of the person who was serving her. Sometimes the individuals were

uncomfortable; sometimes they got defensive and asked why she wanted to know their name. Her answer was always the same, "I want to acknowledge you because I am grateful for the work you are about to do in service to me." As a child her actions embarrassed me. As I grew older, it struck a chord that resonated deeply in my heart. I recalled how the person's face softened and their desire to serve her well, expanded. Today I practice this acknowledgement. Today I get the same response.

Recently I was in the home of friends and one of them performed some wonderful music for me as an interlude between dinner courses. As I sat listening I held the hand of his partner in love and companionship. The music was uplifting and it was a precious moment of sharing and beauty. A simple event; a simple gesture; a deeply significant moment.

I have always been drawn to Japanese presentation. Whether it is a flower arrangement, a room layout or a meal design everything to the minutest detail is thoughtfully considered. It is a metaphor for living.

Sharing ourselves with others and acknowledging those around us is deeply significant. Paying attention to the smallest of events and details in our lives brings a richness of spirit that is devastatingly profound. It can rock

Advice for nominees

CONTINUED FROM PAGE 1

When the new bishop is Ordained to that order in September, we need to remember that it is not a Coronation with Pomp and Circumstance, but rather should be a Celebration of Servanthood. The most important symbol that the bishop receives is not the jeweled ring or pectoral cross but the Shepherd's Crook (crozier) which represents service rather than power. The bishop and the surrounding structure of diocesan synod are to be Servants of the diocesan family and not the other way round.

My last word is to remind you of something you already know. Whoever is elected will face a monumental task within the life of a fairly fragmented Community. The bishop's leadership role should shun the Lone Ranger approach. Instead, identify leadership people with whom to share the task. Be prepared to speak the truth, as you are able to understand it. We need strong voices today that speak of the Unconditionality of Divine Love and Grace. We need informed minds that strengthen our words. We need brave leaders who are not afraid to lead and pastor the community of faith.

To all of you who have been brave enough to allow your names to be considered on the ballot form, the diocese as a whole recognizes each of you with gratitude. As you prepare yourselves for the June Election your hearts and minds will be filled to overflowing with many different concerns and pressures. With all that in mind, keep your perspective clear and honest with humour and love, take God the Creator, Lover and Enlivener very seriously, but avoid taking yourself or Synod too seriously (only God is God), and go with the flow in whatever direction it takes. God bless.

On our way to nurturing healthy parishes



MICHAEL PATTERSON
DIRECTOR OF EVANGELISM

In the last week of March, five people from our diocese attended the Nurturing Healthy Parishes symposium held at Geneva Park in Orillia, Ontario. This was a national church conference with twenty six of thirty Canadian dioceses represented; Bishops, clergy, and lay people from Mary's Harbour, Labrador to Victoria B.C. all gathering together to share stories, worship, and learn about what it means to nurture the healthy parish in this post-modern, post-Christian society.

The key note speakers and workshops were superb (I will speak about that in a moment) but what was a truly wonderful, and unexpected gift of this conference, was the deep sense of community that exists amongst Anglicans from coast to coast. To sit and hear the narrative of a Bishop from Whitehorse or share a story with a lay woman from Rothesay, New Brunswick offered me a sense of hope and optimism for our Church in the midst of some very turbulent times. There is much good work going on in our churches across this nation and, almost to a person, we are tired of talking about that which divides and separates.

Mission is at the core

It was such a delight to hear stories of creative and thriving ministries happening in places like

St. Mark's Cathedral in Gander, Newfoundland or St. Martin's in Calgary. Delegates were not averse to the sharing of ideas and resources and there was a very common sense that the issues that each of us experience within our parishes are also shared by others regardless of where they came from. The common theme that emerged, whether it was within the formal plenary sessions or the informal social time was, 'How do we learn to be the Church in a culture that no longer accepts us? At the same time how do we continue to honour our Anglican heritage and ethos?'

The two keynote speakers for this conference were Alan Roxburgh and Tex Sample. Alan is a Canadian theologian and serves as the Vice President for Allelon Canada (www.allelon.org). He has over twenty-seven years of experience in church leadership as a pastor of congregations in small towns, urban centers and the suburbs and in denominational leadership. Alan believes that we must once again become the missional church getting into our neighbourhoods, responding to local need, listening to the local stories of those who live in our midst. Mission is more than a line item on a church budget; mission must become the essence of who we are as a Christian community.

Programs can diminish our hope

Alan believes that most mainline churches are 'confused' about what they are called to be. We are confused because we no longer live in community. Our social status and social systems are no longer making any sense and as a result our corporate anxiety increases and we cling more tightly to an ethos that is from a different time. When this occurs, Alan proposes, we default back to functional programming. That is we try to make something happen by run-

ning a program. "This will turn things around", we say to ourselves. But programs don't work. Roxburgh suggests they don't work because programs presuppose that we know what people need or want within their spiritual lives and because we run programs without listening to the narrative of the people around us. Church programs, Alan warns, can spend down our most prized possession within our Christian communities, Hope! Why? Because we put a lot of hope in believing that the right idea and the right program will revitalize our parishes, and when they don't our hope is diminished.

Listening to the stories

To be missional leaders in this post modern age, Roxburgh suggests, we must learn to have listening conversations together. Transformation comes from the ground up, not from top down, so as church leaders we must get to know our neighbourhoods becoming the guest of the 'other' and listen for their stories. How do we begin to 'dwell in the word' as he puts it (based on Luke 10), looking and hearing God in the most unlikely places? God, Alan reminds us, breaks the boundaries that we create because God is bigger than this. The problem for us is that we get blinded by our own culture which has shaped us as Church and as such we put constraints on God within the culture that we know. Walter Brueggemann wrote, 'Our culture is one in which the old imagined world is lost but still powerfully cherished, and in which there is bewilderment and fear, because there is no clear way on how to order our shared imagination differently or better.' This is our challenge, this calls for a different type of leadership; listening to the stories of the

other and starting where people are, not starting where we want them to be.

Liturgy comes from the community

Following Alan Roxburgh, Tex Sample led us for a day and a half. Tex is Coordinator of the Network for the Study of US Lifestyles and now lives in Goodyear, AZ. An ordained elder in the United Methodist Church (UMC), he lectures all over North America. Tex began with a quote, 'the future is here, but we can't see it from there!' Tex believes the Anglican Church has everything it needs to once again be a vital relevant Christian denomination. He believes that the Eucharist is central to the North American worshipping experience. But the challenge for us, however, is to learn to integrate technology and art into our ancient and traditional forms of worship. Worship must become a multi-sensory experience; art, music, smells, silence images all combined to enhance the message of the Gospel. Congregations must be invited into the activity of worship—passive congregations do not work because people want and need to be included. We must learn to totally immerse people in God's story because people want to share such experiences in community. Tex believed the great heresy of North America, individualism, has led to a dilution of the way we plan liturgy. We attempt, as worship leaders, to create a liturgy that will please everyone rather than creating liturgy that comes from and for the community.

Both Tex and Alan reminded us that there are trends in our tradition that are definite signs of hope and imagination. We live in the in-between times that we must see as a gift of God. Our role is to continue to nurture healthy communities and if this conference was any indication, we are well on our way. Thanks be to God!

Light from darkest Africa

CONTINUED FROM PAGE 3

It's all a question of sexual orientation which is distinct from gender identity. Research shows that over 60% of people who suffer from gender dysphoria are homosexually oriented regardless of their genetic sex. A small percentage, possibly 10-15%, are heterosexual in their genetic sex. The remainder are either bisexual or latently so. (These figures apply for genetic males; female-to-male transsexuals are probably more likely to be lesbian in orientation).

So today the Anglican Church is involved and Africa is in the midst of the turmoil. How are we to deal with "sex", which has become a dirty word? We must admit that, to the "average" person, homosexuals are "abnormal". The distinction is mathematically correct, because the majority of people consider themselves to be "normal". But what is "normal"? It is only a statistical probability. The term covers a multitude of sins. Is this not why cultures reject the abnormal? Why the mentally unstable have been called "insane" or "lunatics" in our own culture in the very recent past? Why many of us still have hang-ups when we meet with someone who acts strangely, whom we have said "has a warped mind"? We now know that schizophrenia can be genetic; that many psychiatric cases are caused by natural deficiencies in the neurotransmitters. We do know that things can go wrong; consider the Thalidomide babies.

Just yesterday I became aware of light from Africa, thanks to the Anglican news service. At a meeting of the Ecclesiastical Law Society held in Liverpool, England, between January 26-28 last, the Right Reverend Musonda Trevor Selwyn Mwamba, Bishop of Botswana, a country on the northwestern border of the Republic of South Africa, addressed the meeting

on the topic "The Anglican Communion: crisis and opportunity." It was the most encouraging report that I have heard out of Africa for a long time, quoting Archbishop Desmond Tutu: "I could not myself keep quiet whilst people were being penalized for something about which they could do nothing, their sexuality... To discriminate against our sisters and brothers who are lesbian or gay on grounds of their sexual orientation for me is as totally unacceptable and unjust as Apartheid ever was."

Bishop Mwamba gave his audience a much more favourable picture than has been coming from Archbishop Akinola of Nigeria. Granting that "the provinces of Nigeria have collectively the largest number of Anglican members in the world—more than the Church of England and ECUSA combined", the bishop said that one of the factors "influencing the voices from Africa is numbers and the almighty dollar". He added that "the majority of African Anglicans, about 37 million of them, are frankly not bothered about the whole debate on sexuality and gay bishops, impaired communion and so forth... This group embraces worshippers who yearn for expressions of communion which will provide stability and encouragement for their pilgrimage."

We in the West tend to think of Africa as being an entity; it isn't. Bishop Mwamba reminds us that Christianity was brought to Egypt and Ethiopia during the first century; the Coptic and Ethiopic Churches survive to this day. Islam took hold of Africa north of the Sahara and anywhere where Arab traders (who were active slave traders) did their business. South of the Sahara the people had their own faiths, many being Animist.

European imperialists took Christianity to the "poor ignorant natives" during the nineteenth century and much of this tended to be

"Evangelistic", based on the infallibility of the Bible. This teaching is the driving force behind the leadership of the Anglican Church of Nigeria and that of the Provinces of Uganda, and Tanzania. It should be remembered that each of these regions either has a militant Islam in its northern region or on the northern border and Islam is a culture that generally abhors homosexuality. Islam is a threat to Christianity in many parts of Africa.

On the other hand there is a liberal voice in Africa—that of the Anglican Church in Southern Africa. Bishop Mwamba places his own church between these two, as a "moderate voice" that wishes to remain firmly in the Anglican Communion and in the Anglican tradition. He stated in Liverpool "The long history of Anglicanism has only been possible because of its capacity to embrace different views on matters of faith, practice and spirituality... all must learn to live together, for in religion, as in all else, the same things do not appeal to everybody... this is only possible by cultivating the gift of humility." He concludes "as an African I believe that the future of the Communion is good... there is a voice of grace embraced by the majority of Anglican Africans... it is still a small voice—the voice of grace."

That visitor to Sierra Leone so long ago who saw how some Europeans could be little Africans, how welcoming was the Cape Province and how peoples of other faiths could be trusted when placed in a team situation, has now learned that mutual trust is the solution to our problems. We need the grace to trust each other and to work, as Christ would have us, for the mutual good and acceptance of all regardless of race, colour, creed, gender, sexual orientation, culture, social status, or any of those personal attitudes that so easily divide us. God help us all!

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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 email or physical address of the author for verification purposes. The newspaper reserves the right to edit submissions.

Visiting the Holy Land and learning to create Holy Ground



LYNNE CORFIELD
RECTOR - ST. JOHN'S, NIAGARA FALLS

I was recently leading a tour in the Holy Land with Val Kerr, Associate Priest, St. George's, St. Catharines. We brought along 27 people and together we were able to visit many of the wonderful religious sites in Israel that we hear about as we sit in church each Sunday, and in our Bible studies. We all shared some wonderful worship experiences like renewing our baptismal covenant at the River Jordan; sharing communion at the sight of the Beatitudes; receiving anointing and praying for healing at The Garden Tomb in Jerusalem; singing and dancing on a boat on the Sea of Galilee. All of these were amazing and almost overwhelming experiences, but the highlight for me was during the last few days of the trip when we drove through the wilderness of the Sinai desert and stopped for a visit at St. Catherine's Village.

We had planned a free day in the resort town of Eilat so that our group could have time to rest and digest some of the experiences we had shared during the previous week. The border crossing the next day was an experience in itself and even though people seem to worry about visiting Israel, it is in fact Egypt that seems to be more security minded and has many, many police and security check points. After our walk across the 'no-man's land' between Israel and Egypt and boarding a new bus with Egyptian driver and guide, we set off on a four hour drive south through the

desert with beautiful scenery. All of us shared later that we could have done without the drive, but on the other hand we really got a sense of the endlessness of the wilderness and could have empathy for the Israelites who wandered here for 40 years after their escape from slavery in Egypt.

Sunrise on Mount Sinai

Our accommodation at St. Catherine's Village was somewhat 'cottage like' with individual huts... except that when we looked out into the sunset we could see Bedouins in the distance going home on their camels! When we left the dining room that night and entered into the pitch dark and looked down on the hotel site, it was evident that the huts were built to look like Bedouin tents. Most of our group settled in for an early night, while six of us prepared to get up at 1 am to climb Mount Sinai and experience the sunrise from the summit.

After a nice cup of tea we were driven about 10 kms to the Monastery of St. Catherine's which sits at the base of Mount Sinai. Our tour guide introduced us to our Bedouin guide who was to lead us to the summit and then return us safely back to the bus by about 9am. So, at about 2:15 am we began to climb, choosing to take the 'easier' route called the Camel Path... as opposed to the stairs. Our guide, Selah, suggested that we hike for about 20 minutes and then rest for 5 or 10 minutes, as we progressed up the mountain.

There was lots of excitement in the air, lots of people who had also gotten up at 1 am to share in this opportunity to climb 2,400' and experience the sunrise from the mountain top. It seemed that about every 10' there was a camel and its owner who would ask everyone who passed, "camel ride Miss?" No thanks! After about a half hour of climbing one of our group was really feeling challenged by the pace and the climb so we negotiated a camel ride...actually the camel owner had us over a barrel and it cost \$10 US for a ride up the mountain to the camel station...it was worth it as it was quite a distance. I think it took a great deal of courage to get on that camel and let it walk in the darkness on that narrow path... Yikes! The rest of us hiked for a couple more hours taking rest breaks in little tea houses along the way—'Bedouin Tim Horton's' that sold hot tea and coffee, chocolate bars, and souvenirs. It was very dark on the mountain and we were far from artificial light so that when we did take a break we could stop and look up at the stars which were amazing and there was even a milky way. Breathtaking! Looking up the mountain we could see a zig-zag of lights from people's flashlights and know that is where we need to go, and looking behind and down the mountain there were also lights as far as one could see from the people who were coming up behind us.

An amazing moment

The higher we went the colder it

got, and the busier. At one point I thought there must be less traffic on the 401 than there is on this mountain. Salah gave us a chant that sounded phonetically like 'Happy Be Salah' and he told us it meant Selah has the best group, or the most beautiful, and if we were separated by the pushing crowd and could not see each other we would call out, "Happy Be Salah" and then we would each call back and then wait until we could regroup. When we met up at the camel station and had a little rest, our group reformed and we began the last leg of our climb which consisted of 750 steps to the summit. With lots of encouragement from and for each other, we all made it to the top by 5:40 am in time to watch the sunrise - along with about 2000 other people. Quiet and serene it was not! When the sun came up and shone on the rocks of the mountain range we heard the sound of a large group of people gasping at the beautiful site we could behold. A group of Nigerians fell to the ground and prostrated themselves in prayer, amidst a sea of people who were milling around trying to get their best photograph and capitalize on the 'Kodak' moment. In the midst of this mayhem, a couple of us took time to say a pray of thanks to God for this amazing moment and the beauty that we could see all around us, just before we lined up to begin our descent.

The good thing about climbing a mountain in the dark is that you don't see where you are going! (Did I mention that I do not like heights at all?) What goes up, must come down and so in the bright daylight we walked down the mountain and were flabbergasted to see the dangerous drops, and the multitude of camels that we had passed in the dark. By the way, it was much cheaper to come down the mountain on a camel, but our group decided to walk all the way down. We were elated! When we were hiking in the dark I would turn off my flash light periodically and see how I could manage without it... in no time at all I would stumble and would need to shine the light again to get the lay of the land. This seemed to me to be a metaphor for our life in Christ. Why stumble in the dark when we can live in the light? God's word is indeed a light unto our path! Upon arriving back at the Village we had less than half an hour to grab a bite, wash and change and pack and be on the bus for a full day.

Knowing how Moses felt

Our group drove back to the monastery for a visit inside. The monastery is only open from 9 am to

11:45 am each day and so they create a visitor frenzy. We all shuffled around in the crush following our guide and seeing the 'relics' of every monk who has ever lived and worked at the monastery. We visited the site of the 'supposed' burning bush. It was noisy and crowded and unfriendly—and not 'holy' at all. When we came outside, Val and I were looking for a site that we could use to have communion. Our Egyptian guide led us over to an area of flat rocks and our group assembled. Some were grumbling about being out in the sun; some grumbled that there was nowhere to sit; some were busy negotiating with the children who were selling alabaster eggs; and most were oblivious that we were about to celebrate communion on Mount Sinai! (Yes, Moses, I do know how you felt when you came down the mountain to find an orgy in full swing!)

Holy Ground

In the midst of this chaos and grumbling (Sound familiar? Read Exodus) Val and I set up an altar on a rock, we took off our shoes, and began to pray a centering prayer that our group had used each day. As we began our service, immediately behind us on the rock there was a couple who were haggling with a child who was selling souvenirs. No matter, we pressed on, and in no time at all, a hush fell over the land. It seemed that Val's voice was being amplified as she read Eucharistic Prayer 2 from the supplementary book, "When Hagar wandered into the wilderness" and a space cleared around us; our group settled down and paid attention quickly realizing what was going on; some people stopped in their tracks and listened to the prayers, and as the group shared the communion with each other it was evident that they were very moved, and were feeling the presence of God. Indeed we were on Holy Ground!

Can you imagine going into Square One in Oakville, on a busy Saturday afternoon and setting up an altar and beginning to pray? Or any such busy shopping area in our Diocese? There is no way we would have the courage to do such a thing, and yet, it seems to me that we can create Holy Ground no matter where we are. I called to mind the hospital rooms I have visited that are often noisy and chaotic and yet we pull a curtain around a bed, take hold of the hands of the family assembled, begin to pray with someone who is feeling vulnerable or perhaps preparing to die... and again, we create Holy Ground. Remember that wherever we may be, bidden or not bidden, God is present. Amen.



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Rejoice and sing

ELEANOR JOHNSTON
ST. THOMAS, ST. CATHARINES

I love singing in our church choir! Yet I've often been asked why choristers are so loyal, week after week, year after year. What brings us to Thursday night and Sunday morning practices? Why do we reorganize our schedules in order to sing for weddings and funerals?

Picture, if you will, a typical Easter morning in the church library as the ladies robe in their red cassocks, setting their white surplices aside until just before the service begins. (At that point, inevitably, some small person will put on the surplice of a larger one. Laughing at confusion is part of the choral experience.) "Happy Easter!" Hugs all around. A fuss is made over the undergraduate who is home for the long weekend; older women wonder how she grew up so fast and show her their grandchildren's pictures. She appreciates the familiarity of it all but dreads wearing the hot vestments in the chancel.

From singers to ministers

During rehearsal, those who have been to Thursday night practices for the last month help out those who are sight-reading. The brass quintet is looking casual, but when they play their accompaniments to the hymns, shivers run up and down the backs of the choir in front of them. The choir responds by upping their volume. The director diplomatically says, "Don't over-sing," and also asks the brass to back off a bit. A soprano passes a cough candy to a bass with a tickle in his throat. We note last-minute instructions in our bulletins. The pre-performance tension builds.

Finally, we're lined up in the gym and the priest and lay assistants join us. "The Lord be with you!" This is how he gets our attention. "And also with you!" is our automatic reply. The Easter interchange—"Allelujah! Christ is risen!" "The Lord is risen indeed. Allelujah!"—happens only once a year and we don't always get it right. He prays that we will do God's will as we lead the worship service and we are reminded that the beauty and conviction of our music matters to the spiritual experience of the congregation. On our approach to the vestry we change our demeanour from joking singers into ministers of music.

Exhilarating music

The choir processes up the centre aisle, then splits in two, each to follow a candle-bearing acolyte while the crucifer stands at the base of the stairs to the chancel, holding high the cross. Weaving around the quadrants of the congregation, the choir enfolds everyone in worship. By the time the choir enters the chancel, the organ and brass are at full volume and, with the soprano descant, we bring the hymn to its conclusion. The Easter hymns are the same ones we've sung since childhood, and memories of departed loved ones flash through our minds. The spoken words of the highly-ritualized service are restrained in expression (we are, after all, mostly WASPs) but in the hymns the choir and congregation have the opportu-

nity to sing out our passionate joy as Christ's living body.

In the service that follows, great anthems of Handel and Bach are often sung. "The Hallelujah Chorus" is one piece, popular for this service, that joyously repeats the word of praise, "Hallelujah," and acknowledges God's power that is greater than that of kings. The congregation's role is to stand as the phrase "King of kings" is sung, repeating the tradition of standing for royalty that harks back hundreds of years. This is grand, exhilarating music.

The choir, however, cannot experience the same emotions as the congregation because we, like the clergy, are doing a job. For example, during a funeral it's virtually impossible to choke up and sing at the same time. In an Easter service we have to be aware of such prosaic details as the fact that "The Hallelujah Chorus" is in the key of D and 4/4 time. We have to count the four penultimate "Hallelujahs" carefully to avoid accidentally singing a highly embarrassing solo during the two full beats of silence prior to the last "Hallelujah." The choir cannot enter fully into the act of worship; we're too busy checking that we have the next sheet music ready, too focused on nailing a difficult passage. This is our service to the congregation and to God. Choristers often comment, in the summer when they sit in the congregation, that they appreciate the break.

Rarely any rivalry

Let's return to the question of why choristers tend to be so loyal over so many years. We pray together, work together, even breathe together in order to shape the phrases of the music (except when we stagger breathe—take turns snatching a breath during a long phrase so that its flow is uninterrupted). We socialize not only at parties but also during practices, whispering questions about each other's children, jobs and trips when the conductor is working with another section. We make jokes under our breath. Being part of a worship service, feeling touched by the music and working well as a unit, all these bond us.

Within each of the four sections of a choir is a leader, not appointed or paid, but simply recognized as able to sing the music better than the rest of us. He or she has had the most formal training or sung the most Anglican choral repertoire and has the confidence to make the entrances correctly. The rest of us are his or her mimics. In fact, we listen to the leaders of the other sections as well, while keeping an eye on their music and the accompaniment. When the section leader is away, the next best singer takes over. There's rarely any rivalry within a section; less-skilled singers are grateful for help in finding the right notes.

Church community is the whole congregation

To keep the choir, as well as the congregation, interested, we sing in many styles, from medieval to modern, accompanied by organ, or guitars with drums, or piano and flute. We have guest singers and

instrumentalists for special occasions. We tackle pieces in Latin, French, Swahili; singing in foreign languages is sometimes difficult but yet more engaging than English. We sing simple, modern praise songs that, on first reading, irritate us with their simplicity and cheesy key changes, but gradually touch our hearts with their sincerity. We also sing great old hymns with the profound metaphors and majestic sureness of their lyrics and the brilliant subtlety of their tunes.

In terms of social interaction, each choir has its own jokes and slang. One book is called "mustard and ketchup" because of the colours of its cover. Sopranos are "sops." The problem with such group-speak, along with the natural tendency to socialize with familiar faces over the coffee hour, is that, to a non-chorister, a choir often seems like a clique. There's no easy solution to this except to remind choristers that their church community is the whole congregation.

There are downsides

Other downsides? Musically, the worst-case scenario is a "train-wreck." This is the truly horrible but rare experience of a song going off the rails and grinding to a stop in a messy pile-up. It happens sometimes when the conductor miscues an entrance but usually when a section ignores the conductor and comes in too soon or too late, thereby throwing the other sections into confusion. The conductor at this point can't do much to help but the accompanist can, by continuing to play correctly. The real hero is the cool-headed section leader who, hearing the organ, knows where we should be and starts singing loudly enough to drown out the few who are still blithely singing the wrong notes. Then the rest of the choir, hearing that one confident voice and seeing the relief on the conductor's face, gets back on track.

Unfortunately, as well, it's a truism that the choir is the hotbed of conflict and politics within any congregation. Well, that criticism is often justified. The problem of having so many Type A, performer personalities working so closely is the too much togetherness that inevitably leads to conflicts of ego and of style. The sad irony is that we're usually singing about Christian love.

Departing in the name of the Lord!

To conclude with a wider view, in most if not all religions through human history there have been choirs, in special clothes in candle-lit processions, singing praise to God. Being a chorister taps ancient memories. As I go off to choir practice on Thursday nights, my husband often quotes John Wesley's instruction to his congregation, "sing lustily and with good courage," reminding me that, however much I'd rather stay home on a particular night, being a chorister is a time-honoured ministry.

Each Sunday service ends, for the choir, in the vestry. A lay reader closes the door to the sanctuary and says, "Let us depart in peace." The choristers respond, "In the name of the Lord, Amen," and disperse, humming to themselves.

LETTERS TO THE EDITOR

How secure are any of our congregations?

I was very pleased to read Ms. Sandra Sinclair's response to the bishop's letter regarding the closing of All Saint's Church in Niagara Falls. I have great respect for the Niagara Anglican for publishing this letter. Reading her response brings so many questions to mind. Is this a tragic case of the tail wagging the dog? Just who does the church belong to and who is the decision maker? Is it the congregation to whom the land was deeded to, the church built by and supported for 150 years, or the Diocese/clergy? Is it a joint venture? Well I guess not since in this case there was no input from the congregation as to closing the church and what the building would be used for in the future, this has all been dictated by

the Bishop/Diocese. Do we serve the clergy and the diocese or as an Anglican Congregation do they serve us? Is it their responsibility to lead us, help us to grow and diversify in our thinking and faith or to close us down if in their minds we stumbled or don't meet their expectations? When the diocese closes a healthy church with three weeks' notice to the congregation, one has to wonder, what's the risk to any other parishes in Niagara if the Bishop/Diocese can close a church and usurp their funds and belongings and eliminate the congregation with virtually little or no warning? How secure are any of our congregations and our belongings?

JAMES FRENCH
Niagara Falls

Taking a stand for an inclusive church

Whilst fully agreeing with Ronald Cooper's views as expressed in his article "Taking a stand for an inclusive Church", I fear that having seen the photograph of Bishop Spence using a garden kneeler while washing a lady's feet on

Maundy Thursday, that the Bishop will have trouble with an ascent. However we can continue to hope and pray that ascent will be possible in the future.
GILLIAN WOOD
St. Andrew's Church, Grimsby



People in the news

■ Deepest sympathy to the Reverend Robert Tilbury and family, on the death of his wife, Audrey, on March 4. A memorial service was held at All Saints Church, Hamilton, on March 31. Our thoughts and prayers are with the family.

■ Congratulations to the Reverend Canon Steve Witcher and Mrs. Carol Witcher, of Fergus, on the birth of their twin grandchildren born March 10 in Kitchener. Lucas Leonard and Melanie Lynn are healthy and doing well. The excited but tired parents are Len and Trish Witcher.

■ Our thoughts and prayers are extended to the family of Barbara Kellam, long time, faithful member of St. Paul's Church, Fort Erie, who died on March 31. Funeral services were held from her parish church on April 5.

■ The Reverend John Ripley has been appointed interim pastor at St. Matthew on the Plains, Burlington, effective May 1.

■ The Reverend William Blott has been appointed interim pastor at St. Paul, Dunnville, and the Dunn Parish, effective May 1.

■ The Reverend Carole Langlotz submitted her resignation as honorary assistant at St. Matthew on the Plains, Burlington, effective April 29.

■ Special birthday wishes sent to Archdeacon John Rathbone, Diocesan Archivist, who celebrates a special birthday on April 20.

■ Congratulations to Archdeacon Laughton Binns and Mrs. Marion Binns who celebrate their 40 Wedding Anniversary on May 6.