



Niagara Anglican

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NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH • SUMMER 2011



Delegates, volunteers and staff gather outside St. George's, St. Catharines after Sunday worship.

2011 Youth Synod | Live out your faith!

CHRISTYN PERKONS

COORDINATOR FOR CONGREGATIONAL SUPPORT & DEVELOPMENT

"Get your butts moving and live out your faith!" admonished Rose Hopkins, a Young Adult Mentor at the 2011 Youth Synod—and

indeed living out one's faith was the underlying theme of the weekend event hosted by St. George's, St. Catharines.

The gathering of approximately 80 youth saw action taken on a wide variety of motions. The delegates committed themselves to strongly

advocating for their parishes to engage with the Greening Niagara accreditation process and to report back to their fellow delegates about their parishes' progress. They also agreed to encourage their parishes in the use of Fair Trade products such as coffee, tea and hot chocolate. Many of

you may remember a similar motion from the past; the 2011 delegates felt the need to reiterate the importance of not offering parish hospitality using products that abuse the human rights of others.

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Transforming the world

MICHAEL THOMPSON

RECTOR, ST JUDE'S OAKVILLE

I'm living through the Easter season with a new appreciation for the time it takes to take it all in. Reading Rowan William's *Resurrection*, paying attention to the stories, and finding new meaning in this, my fifty-fourth Easter, more than half of them now spent in ordained ministry.

Whatever he might have meant anyone to learn, what's come into sharper focus for me in reading Rowan's words is the whole question of how we recognize Jesus, and how anyone encountering the church might recognize it as a community of the disciples of Jesus, or even more of a challenge, as the Body of Christ.

» CONTINUED ON PAGE 4

Budgeting in uncertain times

JIM NEWMAN

STEWARDSHIP CONSULTANT

The budget sub-committee has been working diligently on the Diocesan budget. It's one of our most important administrative tools, and like all budgets, it serves as a plan of action for achieving objectives, a standard for measuring performance, and a device for coping with unforeseeable adverse situations.

» CONTINUED ON PAGE 5

Chair of Publisher's Advisory Board dies

CHRISTOPHER M. GRABIEC

EDITOR

In 1936 Charles Stirling was born and as he grew in wisdom and years became an active youth at St. Mary's Anglican Church in Hamilton. Charles began his working career with the Dominion Stores, but inwardly always hoped that one day he would become a priest. When the Dominion Stores were bought out, Roger Brabant of the Brabant papers sought Charles (much to his surprise) to be the General Manager of the Brabant Papers in Ontario. Mr. Brabant felt that Charles would be suitable for the job because the Brabant papers

were run like a family. It was imperative for Charles to get to know every single person in all of the offices, understanding their gifts, weaknesses and strengths. He succeeded at this. When the Brabant papers were bought out Charles found himself without a job. This was the perfect opportunity to return to university and ask the Bishop of Niagara to consider him for ordination to ministry.

In 1988, he was ordained both Deacon and Priest and was told that his ordination was a non-stipendiary one. In other words, he wouldn't get a job that pays from this ordination. After a couple of honorary positions, Charles was in fact appointed rector of St. Alban's Par-

ish in Hamilton where he stayed until his retirement. During this time he was also a Regional Dean, The Diocesan Ecumenical Officer, Registrar for the Diocese, Chair of the Publisher's Advisory Board (for our Newspaper) and of course he was appointed an Honorary Canon of Christ Church Cathedral. He died on Easter Monday April 25th of 2011.

Charles had a long career in Newspaper and he brought his talents to the Niagara Anglican. Sadly, we have lost a wonderful member of the PAB, but our faith tells us that he lives on in the place that God has prepared for him.

In his last article Charles wrote about Liturgy (April 2011). He left us

with some good wisdom about future changes in our liturgical life:

"There is no doubt it will require the passage of some familiar things and a new courage to follow God more directly where he will lead us... So in hope and in faith I await new liturgical exploration that will change and will bring us into a new relationship with our God, not for all time, but rather until we are challenged to new thought and study again."

His wisdom about liturgical change is probably a good wisdom about life itself. Enjoy your new home Charles and pray for us that as we continue our earthly journey, we will live up to the challenges that God places before us.

Community Connections Hamilton

SUE-ANN WARD

VICAR OF CHRIST'S CHURCH CATHEDRAL
EXECUTIVE DIRECTOR OF HARRRP

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.

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PEOPLE IN THE NEWS

- The Reverend Canon Mark Tiller submitted his resignation from Grace Church, Waterdown, effective July 31, and will retire from full time ministry.
- The Reverend Canon Robin Graves submitted his resignation from Church of the Transfiguration, St. Catharines, effective July 31. We wish Canon Graves all the best in ministry.
- The Venerable Marion Vincett has been appointed Interim Pastor at Church of the Transfiguration, St. Catharines, effective August 1.
- The Reverend Canon Charles Stirling died on April 25. Charles was ordained deacon in 1988 and priest in 1989. He ministered in several parishes in the Hamilton area until he retired in 2002. Canon Stirling was previously Regional Dean of Undermount; Registrar; Member of the Publisher's Advisory Board, and Diocesan Ecumenical Officer. A Requiem Eucharist was held on May 4 at Christ's Church Cathedral.
- Our deepest sympathy to the Reverend Lillian Porter on the death of her mother, Helen Mochoruk, on April 26. The funeral service was held at St. John's, Niagara Falls, on May 2.
- The Reverend Morley Clark issued a bishop's permission as honorary assistant at Holy Trinity, Hamilton, under the direction of the Reverend David Toth, effective April 1.
- Licensed as Lay Readers: Douglas John Downey and Lewis Alexander Triggerson at St. Stephen-on-the-Mount, Hamilton (April 1); Merilieu Heastont, William Gerald Deviller, Linda Deviller, Suzanne Bradley and Gary John Gallagher (April 17); and Gladis Cumming-DiPaolo at St. Luke's, Palermo (May 1).

Easter is not over

GRAHAME STAP
RECTOR, ST SIMONS TEMAGAMI

Easter is over and it seems to leave a hole, the excitement of the expectation of Jesus rising from the dead, the Great Easter Vigil and Easter Sunday services are past and we are back to our regular routine. But are we? Have we forgotten the reality of Easter and what it means?

The writings of Richard Dawkins and John Shelby Spong leave many of us wondering not only about the resurrection but also the very existence of God. It sometimes appears that many writers today want to restrict the power of God, if God exists, to that of a second rate magician.

I believe we need to stand for what we believe and start to once again give God the power that is God's. God created all things; whether in six days or by the process of the big bang does not really matter, it only matters that God created and if God created all things then God also created the laws of nature.

John Spong tries to explain that if it was a bodily resurrection then Jesus traveling at the speed of light would be today somewhere just outside our

solar system. In my opinion, Bishop Spong cannot give God the power to do things outside of his own understanding. It seems that sometimes our egos get in the way and we deny what we cannot explain.

Richard Dawkins cannot accept the premise that there is a God at all so the resurrection plays no part in his beliefs as a fundamentalist atheist but as Shakespeare would say, "he doth protest to much" and proving his point seems to mean more than finding the truth.

We have to wonder where all this leaves us as we ask the questions: Did Jesus truly rise from the dead? Is the promise of everlasting life real or just a myth that we want to believe?

To answer these questions I believe we need to go back to the beginning. It seems we have two choices either God created or creation was a hiccup in the fabric of time and has no intentional meaning.

I choose to believe that God created and if this is the case it follows that there was a reason for creation. The Bible tells us God created in love and that God wants only the best for us. We, however, chose to ignore the golden rule to love each

other, so God sent his only son to help us understand that life is a gift for all and everlasting life is a promise. The only way we could possibly understand this was for Jesus to rise from the dead so God suspended the laws of nature and Jesus walked out of the tomb.

As I think more and more of our relationship to God I cannot escape the logic that God wants us, as he wanted the disciples, to fulfill the mission that Jesus started and help all people to come to the realization that there is more to life than what society offers and that everlasting life is a reality not an idle speculation. Jesus breathed on the disciples and Jesus has breathed on us. As we go forward to Pentecost let us remember the promise of Jesus "I go to prepare a place for you? And if I go and prepare a place for you I will come again and I will take you to myself so that where I am there you may be also.

Jesus walked out of the tomb and in doing so showed us the way. Easter is not over and never will be. Easter is with us each and every day because the love of God will never leave us; it is only us that sometimes forget and go our own way.

As always it is only my opinion.

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2011 Youth Synod | Live out your faith!

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Along the same vein of supporting human rights, delegates voted to affirm the right to safe working conditions afforded to other Canadian workers to those involved in the sex trade by supporting the judgement of Justice Susan Himel of the Superior Court of Justice which would decriminalize sections 210, 212, and 213 of the Criminal Code. Delegates acknowledged that prostitution has never been illegal in Canada and affirmed therefore, the importance of not legislating working conditions that jeopardize God's people. Keeping to the human rights motif, the youth delegates agreed to use social media to affirm their support of the work of KAIROS including sending letters to their MPs supporting the reinstatement of funding for KAIROS by the federal government.

Let's not think that their commitment was solely to support the work of others, the delegates also voted to attend their local parish a minimum of twice a month and participate in programs and committees as well as conversing with their rectors about their spiritual needs. They also committed to sharing their faith via Facebook (known as the Faithbook motion) and to participating in Facebook pages for their parishes that would engage church

members in activities and discussion. They voted to create a banner for the KAIROS *Roll With the Declaration* campaign—the banner sporting signatures and drawings was assembled by Pat Ruggles from St. Andrew's Grimsby, was displayed during the service on Sunday morning and will be sent to KAIROS to become part of the cross-country banner tour. Educating themselves about Canada's First Nations people, their rights and the impact of the western culture on their way of life was another commitment delegates undertook. Finally, youth delegates had a vigorous discussion about the theology of the "open table" and decided to send a memorial to Diocesan Synod affirming Youth Synod's support of an open table reflecting God's unconditional love for all people.

Dedicated volunteers are the key to enabling this visionary group of delegates to ponder, discuss and discern—those that fed them from St. George's; St. John's Thorold; St. John's Niagara Falls; and St. James' Merrittton as well as those that kept them safe at night; the volunteer students from the Justice program at Niagara College under the direction of Terry Holub (St. George's). Carrie Charters (St. Michael's Hamilton) provided leadership to Youth Synod Council whose youth members developed most of the

motions. Carrie also functioned as the new Chair of Youth Synod with the deft guidance of our Chancellor, the Venerable Dr. Steve Hopkins. Brenda Chatterton, the Local Planning Coordinator was supported by the Vice Rector of St. George's, the Rev. Val Kerr and the Youth Synod Council Coordinator, Mary Gordon (Church of the Resurrection Hamilton) and her apprentice, Rob Pawson (St. Christopher's Burlington). Two youth MCs; Charlotte Irwin-James (St. John's Niagara Falls) and Adam Arkell (St. George's St. Catharines) also gave generously of their time. There were registration volunteers and young teens from the parish who served as tour guides to the youth who were strangers to the parish.

The NYC Band played for the Saturday night Eucharist and provided the music for the 10am Celtic Eucharist at which the delegates joined the St. George's parishioners for a packed house! A veritable army of volunteers serve and offer a witness that both affirms and celebrates the prophetic voices of the young people of whom we are so rightly proud! Our deepest thanks to all the many volunteers, young and old, who make Youth Synod happen—and to the youth delegates themselves who give their time and energy to live out a piece of God's mission in the world!

CHILDREN'S FESTIVAL 2011



Get up! Get up and tell the world!

SUSAN LITTLE
HAMILTON CHILDREN'S FESTIVAL
CO-COORDINATOR

Those were the opening words of the theme song for the Children's Festival celebrated at St. John the Evangelist on Saturday, April 30th.

With the theme of *Not Just Us*, this song emphasized the need to speak up in situations where the welfare of others is at stake. At the opening, over a hundred adults and children took parts in a choral reading of the Genesis account of creation, emphasizing that "God saw that it was good" and our responsibility to take care of it for generations to come. For the rest of the day, children rotated to four activities according to age groups: Drama, Crafts, Games and Singing.

Speak up when they see injustice

Using the story of the Good Samaritan in Drama, it was clear that bullying is not to be tolerated. In the version that the children helped to put on, school peers bully a child for dressing differently and for always carrying around a treasure box. Once stolen, the box reveals a variety of Christian objects, such as a cross, a picture of Jesus, a prayer rock and a small bible. One by one, each object is explained, ultimately bringing reconciliation

between the bullies and the bullied boy. *Not Just Us* reminded children to speak up when they see injustice and to try to understand other peoples' perspectives.

Even Crafts to Eat!

In Crafts the children could choose from a variety of crafts connected to the treasure box used in the Drama. They could decorate a wooden picture frame, make a prayer journal, create a sun-catcher or a stained glass design, paint a prayer rock, assemble some beads for a necklace or bracelet, add decorations to a collection can for a food bank or a similar charity, or make their own treasure box! In addition, they could even make crafts to eat! They made Resurrection Rocks, a doughy cookie with a hole inside it after it has been baked, thereby resembling Jesus' tomb!

Take care of our world!

In Games, *Not Just Us* focused the children on taking care of our world. They had the pleasure of gathering up as much garbage off the floor as possible, only to discover that they had to sort it correctly according to blue box categories! They also enjoyed a relay with plastic food, fruits and vegetables as well as a host of empty grocery boxes they might see in their

own homes. They had to organize what they found into the four food groups specified by the Canada Food Guide, emphasizing their need for a balanced diet and our need to share our access to good health and nutrition with others less fortunate. Of course, the children also loved using the parachute in another game and playing variations on Duck, Duck Goose or good old 'tag'!

In Singing, "Change the World" was popular across the age groups to emphasize the theme, *Not Just Us*, as well as the old favourite, "Pharaoh, Pharaoh". The shocking words of "I think I'm gonna throw up" pleased the older children and the adults breathed more easily with the words that followed, "my hands to the Lord"! As usual, the actions the children mastered to "The Days of Elijah" and "Jumping Up and Down" made the rafters shake!

Make our world a better place

When the banner was presented at the end of the day, the children cheered to see a reminder of how one pair of hands can help make our world a better place for everyone. *Not Just Us* gives us hope for the future and a practical way to make God's kingdom come into the ordinary parts of our everyday lives. Now that is certainly Good News to tell the world!

Not just us

DANIELLE BEDARD

Saturday, April 9th, 2011 was a beautiful spring day in Acton. The sun was shining, the birds were chirping and from around the bend we could hear a bus chugging along. Within 10 minutes, St. Alban's the Martyr was blessed with over 25 excited children and many motivated volunteers.

Thanks to our wonderful helpers at the registration desk and Judy-Anne's attention to detail, we were able to start the day on time and full of positive energy. Father Brian's warm words of welcome and Judy-Anne's kick off set the stage for the delightful Music Team to take over. Margaret and the Elora Youth Singers (Laura and Stephanie) taught the children a theme song, *Wherever You Go* and it was truly motivational. The children were on their feet and the adults were quickly gasping for breath to keep up with the excitement. It was so much fun for all, young and young at heart.

With the church buzzing, the children moved on to our upper hall where a wonderful assortment of crafts was waiting for them. Judy-Anne did a fantastic job of tying the crafts into the theme of the day and the kids were so focused and thrilled to get their hands on all of the supplies. With the crafts all in order and the children ready to move again, we headed back to the church where our amazing Music Team had the kids hopping and singing at the top of their lungs yet again.

By noon a weary bunch of children and adults took a well-deserved break to enjoy their lunch and a movie. Snacks and drinks were kindly served by Kitchen Team (Terri, Shirley and Marcia). Within the hour everyone

was fully charged up and ready to PLAY! Paul Poolton (the energizer bunny) and his helper, Braden Morgan led the kids in a great selection of games that had them exhausted by the end of the hour. The definite highlight of the games' hour was having all 25 kids on one chair by the end of Co-operative Musical Chairs. Again, it was so much fun.

It was now time to enjoy the beautiful weather and spread the word of all we had learnt this day. A parade was organized and led by Margaret and her guitar. The children and volunteers followed with banners in hand and joy in their voices. What a sight to see on a Saturday afternoon in Acton; a group of children and adults praising God and all he does for us.

Once back at St. Alban's, Father Brian's adaptation of Luke 5:17-26 and Margaret's inspirational music did a terrific job of linking the whole day together. In fact, when the kids were being picked up by their parents, they were asking to come back next year.

The day went off without a hitch (with the exception of the broken TV which was quickly replaced by a helpful husband, thanks Dave) and this was thanks to all the hard work Judy-Anne and her team put into this event. St. Alban's was thrilled to host this wonderful day and we are excited to participate for years to come.

Special thanks to Judy-Anne Chapman, Brian Galligan, Margaret Wilding-Denew, Laura Bender, Stephanie Shaw, Paul Poolton, Rhonda Peregrine, Cassie Coker, Peter and Rosemary Robart-Morgan, Sharon Mashinter, Terri Forbes, Shirley Broostad, Marcia Baker, Suzanne and Braden Morgan and those whose names I may have missed in all the excitement.

The boss of me



ELEANOR JOHNSTON
ST. JOHN'S RIDGEMOUNT

Do you remember the 2000 television show, *Malcolm in the Middle*? Even if you never saw it, you would probably recognize its opening theme music because, when the child chanted defiantly, "You're not the boss of me now!" being a parent in North America suddenly became much more difficult. The same was true for teachers, priests and all other adults who dealt with children.

We parents, to put it simply, realized that we had lost the power we had traditionally wielded. "Because I told you to!" didn't work. Parents no longer had to assess when it was best to stop telling the next generation what to do: the kids told the parents. In the past, grown children assumed decision-making power from their parents somewhere in middle age; now it is much younger. The words "matriarch" and "patriarch," once terms of respect, became sarcastic slang for annoying parents who clung to authority.

Where should a parent's authority come from? Experience, for one

thing. "I know what's good (right, safe, nutritious) for you." The Bible, for another, but in a secular society, our sacred book is not sacred. And recently, as victims of sexual abuse have discovered the courage to protest how adults such as priests and parents have ruined their lives, the authority of all Christians has become suspect. This blame, undeserved by most, sticks.

How can Christian parents learn how to relate to children? First, we are not the only authority figures undermined by this as-yet-unnamed revolution. Ask any professional and, if they are old enough, they will explain how their typical clientele has become more critical. They, too, have no idea how to regain the power they assumed at the start of their careers. Obviously, we need to stop trying. This shift in power is a game-changer.

We can relate to the general disdain for leaders when we see our elected politicians demonstrate contempt for the rules of parliament and a sense of entitlement and graft. We saw a near meltdown of our economic system caused by the unbridled greed of its leaders who are quite ready to admit that their top priority is profit for their shareholders, not the wellbeing of their workers, of society as a whole or of the environment, let alone worship

of God. (To their credit, many individual business leaders recognize a moral obligation to "give back," to help those less fortunate, through volunteer work.)

Where does the authority of society's leaders come from? The term "civil servant" suggests that the employees of the people are their servants, a remarkably Christ-like concept. Our society has both ombudsmen and the free press as watchdogs of the honesty of those serving the people. This system seems to work.

Religious people claim their authority is God. Pollution, war, physical or emotional abuse, pornography: we feel called to argue, even fight, against such evils. Yet our credibility is still suspect. Those who wrote and those who now enforce the Canadian Charter of Rights and Freedoms seem to our society to be better people, whether or not they attend church, than those Christians who still presume moral superiority. Society looks at the church and walks away as if saying yet again, "You're not the boss of me. I don't have to go to church anymore."

We need to start with the kind of respect and concern for children and for all people that Jesus demonstrated. He was ahead of his time, much closer to today's non-violent

protester than to the autocratic king claiming power by divine right as characterized by Old Testament King David up to Renaissance European monarchs and today's dictators. The Old Testament lost authority to the New, with the arrival of Jesus' ministry. The Old Testament God required blood sacrifices and ritual cleansing. Even the most literal Christian ignores these rules, but very few of us follow Jesus' commandments.

Peace: this is one of the great still-new teachings of Christ. Also novel are "Be not afraid," "God the Father," and "Love your enemies." What is amazing is that we are so slow to recognize that his commandments are different from those of the tribal, war-like Old Testament God.

If we as individuals can see ourselves on the same level of authority as our parents, children, secular neighbors, priests, laity, bosses, workers, teachers and students, we can be free from hierarchical fears, free from misusing power. By saying, "My only boss is God," we no longer have to assert ourselves by pleasing or hurting others. We can enjoy the equality of mutual respect.

Secular society repeats, "You're not the boss of me now." We are forced by its criticism to look more critically at ourselves. We can see that, like a child who doesn't real-

ize the dangers inherent in his claim, our society does not recognize that in walking away from the Church they are rejecting the vital ideas of Jesus that do deserve respect. They don't realize that it would be good for them to return to worship.

And church-goers must recognize and respect religious variations, differing truths, because the Holy Spirit inspires people of one society differently from the people of another. In our time of peace such tolerance can develop. It is, however, tenuous: in times of war and hardship we revert quickly to our combative tribal identities.

Only when we assume a Christ-based authority can we talk with children about the evils manipulating them as consumers in secular society. For example, currently popular vampire literature leads young readers to imagine the predatory power and everlasting torment of a gruesome kiss. And for non-church-goers, Easter seems to be all and only about gorging on chocolate. When the issues of power and moral authority are worked out, we can challenge, with certainty, the big evils in every guise that can afflict little children. As Christians, we can agree that we need to emulate and protect children's innocence, not treat them in any way that they could label "bossy."

Transforming the world

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It occurs to me that the resurrection appearances are about both those things; the gospel stories bear witness to the nature of Jesus in his resurrection, and at the same time invite his church to embrace a call to transformation that re-fashions us, in our own life, as witnesses to the resurrection.

Common to many of the resurrection appearances is the failure of those closest to Jesus to recognize him physically. It isn't the colour of his eyes, or the shape of his face, it isn't the shape of him—of his ears, his torso. It isn't the length of his legs or arms. It's the *effect* of him. Mary hears her name spoken in love, and suddenly knows that the person she thought maybe was the gardener is her beloved friend alive again on the far side of death. Thomas, after everyone else (in case you might miss the point) sees the wounds of love and recognizes that this is truly Jesus alive again on the far side of death. Cleopas and his companion sit down with a rabbi and find themselves breaking bread with Jesus alive again on the far side of death.

Julia Esquivel, a Guatemalan poet addressing the shadow of four decades of paramilitary violence in her country, writes of being "threatened with resurrection". Does she mean that the resurrection presents

us both with a truth and with a challenge? Can we meet Jesus alive again on the far side of death on Sunday, and return to business-as-usual on Monday? Can we witness the power of love on Sunday and revert to lives governed by fear on Monday? Is the threat that Esquivel identifies the threat to a kind of anodyne religiosity that means nothing at all in reality, that goes through the right religious motions, says the right religious things, but remains untouched by the mystery at the heart of it—that love has overcome death.

On Thursday, Jesus offered an interpretation of what was to come—"This is my body, given..." On Friday, the official version of events said something else: "We take your body. We take your life. It is ours." And, to the onlookers, "We can do this to you, too. Be afraid."

Very early on the first day of the week, just as the sun was rising, Mary Magdalene and the other Mary went to see the tomb of Jesus. There they meet an angel, not one of those fat-bottomed Hallmark angels, but the embodiment of a power that paralyzes the guards, the hyper-trained fearless agents of empire. "Do not be afraid," says the angel to the women." Does the angel mean "Being afraid doesn't make sense any more"? Does the angel mean to say "Jesus was telling the deep

and holy truth—the power to give is more true and more decisive than the power to take?"

That's a game-changer. And it makes a claim on us. If, as Bruce Cockburn sings in "Boundless", "we love our blindness and we love our fears", then what happens when we have seen so clearly that blindness is no longer imaginable, when we are loved so deeply and powerfully that fear is no longer sensible? When it is no longer possible to be blind and afraid, we are, in Julia Esquivel's words, "threatened with resurrection". The possibility of returning ever again to business-as-usual no longer presents itself.

The resurrection asks us, in fact, to be the church, to invest ourselves in Jesus' version—"This is my body, given" and to divest ourselves from the official version—"We take this body". As the resurrection lays that claim on us, we are invited to be mindful of how the world changes as we change, of how our transformation is an essential element of God's tireless effort to transform the world. That is to say, the transformation God seeks to initiate within history cannot find traction in history without our participation. And we cannot participate if we ourselves will not consent to be transformed. It's crazy, but it's true.

What might such a transformation look like? To begin, it might

look like a community of disciples who sense a shared responsibility to look like Jesus, to have an effect like his. A community of healing and reconciliation, a community that bears evidence of love in its

Such a community takes an enormous risk. Its members bet our lives that power is found in giving, and that love governs our lives more truly and faithfully than fear. Its founding proclamation, "Do not be afraid",

As the resurrection lays that claim on us, we are invited to be mindful of how the world changes as we change, of how our transformation is an essential element of God's tireless effort to transform the world.

wounded hands and side, a community known for speaking the name of Mary, and of every other beloved child of God, with love. A community whose ritual feast stands for real and generous hospitality, a community that knows, whatever its titled leaders might say, that the more unentitled the guests, the more likely the feast is hosted by Jesus. A loaves and fishes, water-into-wine, prodigally generous community deeply invested in the power of giving, and profoundly suspicious of and opposed to the illusion that the power to take is the defining power within history.

flies in the face of what seems like undeniable evidence that fear is our most reasonable response to the history we endure and the mortality that bounds our lives.

But in taking that risk, we evade another and more dangerous possibility—that we might reduce the resurrection of Jesus to religious trivia, and miss the opportunity it offers us to live without fear, and to share in the bold and courageous love by which God is in every moment at work for the healing and transformation of this beautiful bruised world in which we find ourselves.



BACK: Gwen Pleydon, Shirley Lee, Anne Wall, Katherine Wood, Mary Kereluk, and Doreen Daniels.
FRONT: Diane Childerly, Marge French, Ruth Gallagher, MollyMcLeay, Marie Price, Bev Panter, and Maxine Young

60 years of membership in Mother's Union!

At the Canadian Annual Meeting of the Mother's Union which was held at Holy Trinity in Hamilton on April 3 2011, one of its members celebrated 60 years of membership. Just ten years ago the Niagara Anglican ran an article about Molly McLeay's 50 years of active service in the Mother's Union and now we have the privilege of acknowledging her 60 years of service. She was given a T shirt ten years ago, showing the banner of Grace Church (Grace merged with St. Mary's in 2006 to form The Nativity). This time Molly received a decorated cake celebrating her 60 years.

One church, One Faith, One Lord



MICHAEL BURSLEM
ST GEORGE'S GUELPH

Having elsewhere recommended that, before our dotage, we read the great Christian novels of Fyodor Dostoyevsky and Leo Tolstoy, I'm now following my own advice. I'm reading *The Brothers Karamazov*, two to three chapters each evening. I can just say on putting it down, "Wow!" Dostoyevsky is such a wonderfully awesome story teller, a true artist with words. For me, no movie could ever paint a more vivid mental image of the characters I've come to know than the words themselves.

In the chapter in which the wise, ancient and loving Father Zossimer goes to the gate to hear the confessions of the peasants, and others, there's a lady who professes her lack of faith. It was similar, he said, to an educated doctor, who confessed that the more he tried to love humanity, the less he liked man in particular. Who does not relate to that? "What's to be done?"

the lady exclaims, "What can one do in such a case? Must one despair?" I wish I had known Father Zossimer in real life. "No," he replied, "It is enough that you are distressed at it. Do what you can, and it will be reckoned unto you. Much is done already in you since you can so deeply and sincerely know yourself."

But what really struck me was a later passage; the advice given by another wise priest, Father Paissy, to his younger brother monk, Alyosha, the youngest of the Karamazovs, as he was taking temporary leave of the monastery to visit his dysfunctional family. After criticizing 'the science of this world' which had blindly analyzed everything sacred, seeing only the part, not the whole, he reminded Alyosha that the whole still stood, and the gates of hell would not prevail against it. Then,

"Has it not lasted nineteen centuries, is it not still a living, a moving power in the individual soul and in the masses of people? It is still as strong and living even in the souls of atheists, who have destroyed everything! For even those who have renounced Christianity and attack it, in their inmost being still follow the Christian ideal, for hitherto neither their subtlety

nor the ardor of their hearts has been able to create a higher ideal of man and of virtue than the ideal given by Christ of old... Remember this especially, young man..."

This was written just over 130 years ago, but it could have been written today. We would say that Christ's teaching has lasted twenty centuries, and it's still "the moving power in the individual soul and in the masses of people." As when Jesus spoke, so in Dostoyevsky's day, so also in ours. We can say that there has never been a higher ideal of man and of virtue than that given by Christ. We're to love, not only our friends, but our enemies. If wronged, we're never to retaliate, but 'to turn the other cheek.' We're told not to give ostentatiously from our surplus, but to give secretly all we have to live on. Most difficult of all is the instruction to the twelve to love one another. By that the world would know that they, and we, were his disciples. Who did he think they were? Who does he think we are?

Some of us are so "orthodox" in faith and practise that we communicate with no one but ourselves. As Anglicans we have separated from the Roman church at the Reformation. As part of the Western Catholic

church we separated from the East, which includes the Greek and Russian Orthodox Churches. Together we separated from the One Nature Christians, the Egyptian Coptic Church and the Syriac Church, and the Two Nature Christians, the Nestorians. The latter took the Good News of Jesus Christ eastward as far as China. In the West we've so deified the holy scriptures that our way is the one and only way, for all. It's God's way, or so we presume. Then there were the Donatists of North Africa in the 4th and 5th centuries. They were so holy that no one could meet their standard of perfection. We in the West, though, are becoming more and more like them. Following St. Augustine, we're overly obsessed with sin, especially everyone else's. We've raised the entrance bar for others. But God in his infinite mercy, his bountiful goodness and grace and his trustworthiness, has not only lowered that bar, but through Jesus Christ has utterly demolished it. All may now come in.

Like the lady who professes her lack of faith, well might we ask, "What's to be done? What can one do in such a case? Must one despair?" But we should never lose heart, but admit to our failure to love; then do

what we can to restore the unity of the church; to bring people together into the spirit of Christ. We're His bridge builders between the churches, and the world. This is the direction, I believe, in which the Holy Spirit is leading us today: more inclusiveness, less exclusiveness.

In spite of our multiple schisms, however, we *are* all one in Jesus Christ. Together, we are *God's Global Mosaic*, to use the title of a book by Paul-Gordon Chandler. But we see this only through the eyes of faith, never by sight alone. By sight we see separation, bickering and squabbling; only the parts, but overlook the whole. By faith alone, we see the complete picture, salvation of the world, eternally secure. So, by faith we also perceive the unity of the church, which comprises all those who see, not only through their eyes, unless blind, *but also* through their heart. It may, however, include some supposed non-Christians, even atheists, who 'in their inmost being still follow the Christian ideal.' It's truly a glorious unity. This is so because, in spite of all our tragic divisions that grieve Him so much, we're all *Muslims*, slaves, whether we know it, or not, of the one God.

Budgeting in uncertain times

» CONTINUED FROM PAGE 1

A complex process

The previous year's budget forms a good starting point, but creating the budget is more complex than most would think. It's a process that touches most areas of the Diocese. Our Bishop visits many parishes, gathering information and seeking how to best equip the church for ministry. Archdeacons do likewise. We seek input from staff and volunteers who represent each of the petals of the Diocesan Vision and those who

work within parishes, developing resources that are bringing life to the Vision. Our Diocesan Treasurer and staff provide advice about expenditures, employment regulations, and administrative plans.

Eventually needs, priorities, costs, and timelines emerge and are expressed in monetary terms. Numerous budget iterations will be reviewed by Senior Staff, the Financial Advisory Committee, and Synod Council; and the final draft will be taken to a series of Pre-Synod Budget Review Meetings across the

Diocese for further review. The final version will be presented to delegates at Fall Synod in November to be further scrutinized, amended and approved.

You can help

You may not be directly connected to the budget process, but there are many positive things you and your parish can do:

- Pray for a spirit of generosity in the hearts and minds of all Anglicans and that people will give more than ever to the mission of the church.

- Focus on abundance. We're bombarded with stories of economic gloom and doom, but this is the time to open our eyes to the great riches around us, and to respond generously.

- Be an example of generosity to others. If our response to fear of scarcity is to cut our own giving, then other parishioners' response may be to cut too, or simply not to make a pledge.

- Make a formal written intention or pledge. It's an important way of affirming our faith in God's love and

promises. It's not a contract and can be changed up or down if circumstances change.

- Give thanks. Just as our parish thanks us for our gifts and resources we need to give thanks to God for all that we have and all that we are.

Over time the budget will become more strategic and more directed toward our Vision, and more focused on ensuring that ministries at all levels (parishes, Diocese, and the National Church) are adequately and fairly resourced. And for that we give thanks to God.

Embracing the mess

Life is messy and God is to be found working at the messy edges of life

NANCY ROWE
ST GEORGE'S GEORGETOWN

In February there was an International Consultation on Messy Church held in Abingdon England. Lucy Moore, the founder of Messy Church, as well as representatives from Canada and Australia, participated. With Messy Church becoming a world wide phenomenon, this consultation was a first step in addressing issues and concerns.

What is Messy Church you might ask? Messy Church is one of the Fresh Expressions of Worship. It is not a program, but an innovative worship, that is focused on families and particularly the vast numbers of people who are third and fourth generation away from having any Church experience (apart from the odd wedding). Church is just not something that comes up on the radar for many. Messy Church is Christ centered and offers a way of connecting with the Creator by creating together as a family, coming together in a lively worship that does not presuppose any familiarity with churchiness, and finally interacting as a community to share a meal. Messy Church recognizes that carving out family time together within the busy schedules of work, school and activities is difficult and Sunday may be the only day that the family can be together.

So Messy Church often happens on a weekday, where Mom or Dad can pick up the kids after work, meet at Messy Church and have fun family time together exploring faith and enjoying a good meal (no one has to cook Messy Church night!).

From its humble beginnings in Lucy Moore's Church 8 years ago (St. Wilfred's, Cowplain, England), Messy Church has spread outward and can be found in the UK, Australia, Canada, Denmark, Germany, Netherlands, New Zealand, South Africa, United States. It is not affiliated with any one denomination. In the UK alone, in any given month, there are 100,000 people worshipping at Messy Church and for many Churches in the UK and abroad, there are more people at a Church's Messy Church than there are at Sunday worship. Messy Church is expanding rapidly and it was time to gather to look at international issues.

Elizabeth Northcott from Vancouver, Thomas Brauer from Edmonton, Nancy Rowe from Niagara, along with Chris Barnett from Australia, (the representatives from New Zealand were unable to attend) Lucy Moore, Richard Fisher the CEO of Bible Reading Fellowship (BRF) and Jane Leadbetter (Lucy's Messy Church co-worker) gathered in the BRF offices in Abingdon. BRF is a non-profit organization promoting faith development and Messy Church is one of the core ministries of BRF. Four basic issues were addressed: principles for sustaining international network, strategies for growth within



a country, practical ideas for harnessing the international network and finally, resources.

We shared our stories and explored what Messy Church would look like as an international network. The consensus was that Messy Church is organic and needs to remain so. There is no 'policing' aspect to Messy Church although the core values of Messy Church, Christ-centered, family oriented, church for all ages, creativity and fun are essential. BRF has Messy Church resources that they will gladly share and once a Messy Church has registered there would be access to online resources and shar-

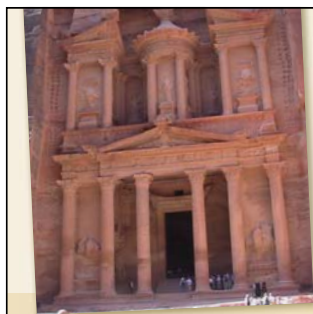
ing on an international level. Messy Church internationally is relational in nature. Each country is encouraged to work at developing resources that address the needs within that country, while maintaining the core values. Ideas, relationships and concrete steps were developed as first steps to allow Messy Church to prosper organically in the international context.

One of the core values of Messy Church is hospitality and this was abundantly evident in the time we spent with the BRF/Messy Church team. We were welcomed and deeply cared for. There was intense work

time, that was nicely balanced by time to reflect while engaged in leisurely 'touring' activities. We were feasted and treated as honoured guests.

Messy Church is not traditional and will no doubt cause some 'head scratching', but it's ability to reach those who have seemed unreachable, cannot be ignored. The Spirit will do what the Spirit needs to do to bring forth the new life of the kingdom for all God's children.

For more information about Messy Church contact Sue Kalbfleisch or visit www.facebook.com/MessyChurchCanada.



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PARISH NEWS

Refugee Sponsorship | Strangers at first, friends ever after

ANNE WASHINGTON

CHAIR OUTREACH, CORE SPONSORSHIP WORKING TEAM
ST. JAMES DUNDAS AND CHRIST'S CHURCH FLAMBOROUGH

It was only fifteen months ago that a tired, happy and thankful family arrived at Pearson International Airport, from having lived in a refugee camp in Northern Iraq, for four years. They were joyously greeted by a few relatives and several members of the joint Core Sponsorship Refugee Working Team of St. James Church, Dundas and Christ Church Flamborough, waving Canadian flags and carrying welcome signs. At that time, the many planning concerns of the Team members about whether they would be prepared enough for the responsibilities involved in sponsoring a young family coming from a different country and the loss of a good standard of living with the plunge into the deprivation of the Al Hol camp, just faded away, as we welcomed Muhand Saleam, his wife Asma, five year old Mohammad, and six month old Sidra, into our country and into our hearts. The gentle kiss from that little boy, the tearful thanks and the large amount of luggage surely indicated that they were here to stay. Thanks be to God for their safe arrival!

Now is an appropriate time to reflect on the journey we've taken together so far, as the sponsorship ends its one year of required financial support. For most of us, it was a rewarding, exciting, educational, emotional and sometimes, upsetting experience as we built the relationship with Muhand and his family. Although we recognized the trauma they must have experienced living in the ALHol camp and had tried to familiarize ourselves with this and their cultural norms, it was most helpful for them, and for us, that there were relatives already living in Hamilton with whom we could communicate. Nada, Muhand's aunt, was particularly helpful explaining about the high expectations that refugees and immigrants often have when they come to North America, largely due, she felt, to what they see there on television. Hearing her

story as a refugee from the Al Hol Camp, together with her willingness to serve as a "go between" when translation was needed, was most informative and useful. Paid translators and help from Arabic speaking staff from refugee and immigrant centres was also necessary to assure that both we and they understood various aspects of settlement in Canada.

Once we learned that home decor and comfort was important to people from Muhand and Asma's world, we better understood why they gradually changed the good used furniture we provided, for something more to their liking and style. Family ties are also strong so when Muhand's parents and two sisters were sponsored and later moved to Hamilton, we were all very happy. Dear Asma is still saddened that her parents went to Chile as refugees and are not happy there.

Bonding experiences grew as we visited the family in their apartment on George Street, shared food, laughed, talked with the help of their Arabic/English computer, accompanied them on appointments, tried to explain the importance of learning English, had a welcome party at the church, Christmas cheer in a home, a farewell party for all their extended family in March 2011 and much more. To be invited to the wedding of Muhand's sister to enjoy and experience a Moslem wedding was super. This was one of the ways we felt we were becoming closer to the family. We were told that without a private sponsorship, the family would not have been able to be sponsored for Canada, the place where they wanted to be. They often expressed their gratitude.

Muhand told us he wanted any kind of employment as he had debts to pay back home. As he had a retail and sports background before the camp, working with a lawn and garden care business did not appeal and only lasted a few days. So he found himself a job in a men's retail store in Jackson Square which thrilled and excited all of us. This boosted his moral, and gave him a purpose and some extra cash with which to buy other things. Unfortunately, that

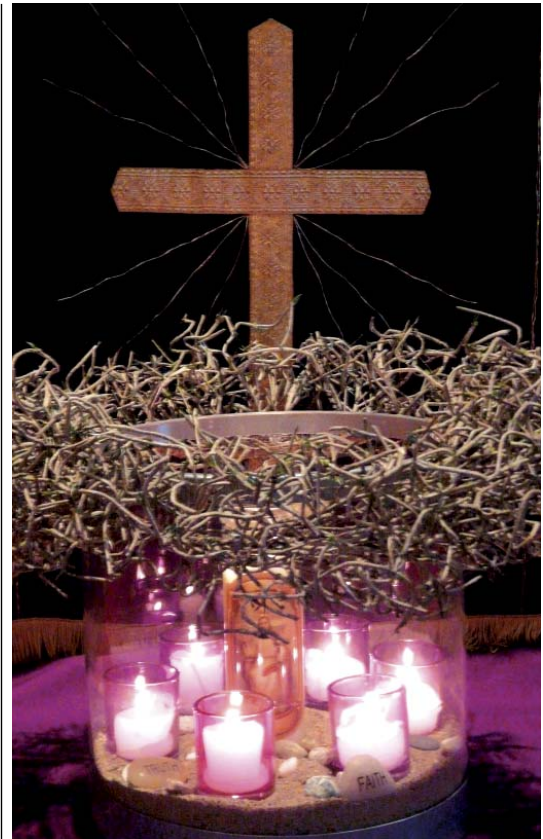
finished after five months due to the business slowing down.

Muhand and Asma are now registered with the Ontario Works Program which provides a monthly allowance. This assistance is dependent upon them attending English classes. Now that the Settlement and Integration Services (SISO) are no longer available in Hamilton, the family is getting support and help as needed, from The Women's Immigrant Centre. The staff at both those place were most helpful in this process. With Muhand's permission, dialogue with specific staff was most helpful when clarification was needed.

At the end of May 2011, the family has chosen to move from the apartment on George Street and will locate elsewhere. Even if the location is further away, there will still be contact with them as it does between friends.

St. James Church, Dundas and Christ Church Flamborough are happy and thankful that The Primate's World Relief and Development Fund asked Anglican parishes in Canada to sponsor refugee families. This request, together with the caring approval and support of the churches clergy, Barry Randle, Bill Mous and Jim Sandilands and Carolyn Vanderlip, Co-ordinator of PWRDF Refugee Sponsorships, motivated and encouraged the Core Team and parishioners to take on a sponsorship and welcome strangers into our midst with open arms, practical help, compassion, understanding and respect. There are still more families hoping someone will help them escape the pain of a refugee camp and come to Canada where we have so much.

In conclusion, there have been joys and some challenges involved with this sponsorship. We anticipated that might be the case from our experience of having sponsored a family from Kosovo many years ago. However, through this sponsorship journey, we have learned a lot which will surely help us to recognize and appreciate the commonalities people from different cultures and religions have and be more tolerant and understanding of the differences that can threaten to divide us.



An innovative Tenebrae Wreath

BRIAN GALLIGAN
RECTOR, ST ALBAN THE MARTYR ACTON

Each year through the six Sundays of Lent, St. Alban the Martyr in Acton symbolically celebrates the liturgy of Tenebrae (light fading into darkness), by the successive extinguishing of candles contained in a Tenebrae wreath. The extinguishing of the candles, one each week, is accompanied by a spoken liturgy at the beginning of each service and forms part of the Children's focus. This year the Rector, Rev. Brian Galligan asked Kathy Hall, an Interior Designer and member of the congregation, if she could create a new wreath that captured a sense of wilderness. Kathy came up with a spectacular innovative design of 5 purple candles, one pink (for Mothering Sunday) surrounding one central Christ candle, which are set in sand and rocks bearing inscriptions of the gifts of the Spirit. This novel creation is contained within a clear Perspex case which enhances the shimmering glow of the candles, while also preventing any fire hazard to clothing, as people pass by. The Perspex case is topped off with a traditional "Crown of Thorns" made of a fire resistant material.

The folks at St. Alban's have all remarked on how beautiful the Tenebrae Wreath is and how it has truly become a reflective focal point for our Lenten worship. We are not sure if Kathy is ready to start taking orders from other churches for next year, but we do hope that you are able to see and enjoy the beauty of her creation in the attached photograph!

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A first for All Saint's Church in Erin

JORDYN BELL
ALL SAINT'S ERIN

Saturday April 2nd was a special day for the youth of All Saint's Erin, because we held our first ever "Gathering." The Gathering is a special Eucharist service for youth that is highlighted by live contemporary music featuring the NYC (Niagara Youth Conference) band.

The event at All Saints had the

theme of "friendship", and the music was lead by singer Jamie Barnes and included special guests Andrew Marshall and Eric Greene, along with the other band members.

Youth from across the Diocese came out to enjoy this special youth service filled with modern songs such as Stand By Me, I Wanna Hold Your Hand, Lean on Me, and We're All In This Together. The lyrics to these songs were displayed on a projection screen so all who were

gathered, could sing along.

After the service, the band continued to play songs such as their original, "Shine On" while the youth enjoyed some refreshments.

A special thank you to the Reverend Susan for celebrating with us. She is an inspiration to us and we appreciate the guidance she provided.

Gatherings are a great way to get youth involved in the church and with each other.

Contemplative Fire Niagara Events

STUART PIKE
RECTOR, ST LUKE BURLINGTON

The Contemplative Fire Niagara Core Team met on Saturday, 7th May and we have put together a calendar of events coming up and into 2012. Contemplative Fire is really about building up a community and so there are different kinds of events which we will offer to help build that.

Some larger group events are Gatherings, Pilgrimages and Living the Mystery. Gatherings are when we get together in a large group on a Sunday to really experience the mystery of the scriptures. Each one is different from the other with the story of the scripture being reflected in the worship. Pilgrimage to Now/Here are usually outdoor Awareness Walks which give an opportunity to be aware of God in the beauty of Creation. Living the Mystery are study days or retreats which give an opportunity to more deeply experience something contemplative.

Some smaller group events are Story Sharing, Open Circles Stillness and Deep Listening. Story Sharing is getting together in groups of about seven people around a meal, which always includes bread and wine. Stories are shared which lead us into sharing some of our individual experiences. Open Circles are Contemplative Study groups. Such a group might study a book, for example, or perhaps a video series. Stillness groups practice some form of silent meditative prayer as well as have time for sharing. Deep Listening are groups of three people who follow some guidelines to truly deeply share their inner life.

We know that some people will be drawn more to some events more than others. All together they offer a way for people to explore their deeper selves and how they connect to the divine.

Here are the events we are offering in the months ahead:

■ May 28, 9:00 AM - 12:00 PM: Pilgrimage to Now/Here at Lowville Park

- June 19, 7:00 PM: Gathering at the Great Hall, 1382 Ontario St., Burlington
- September 17, 10:00 AM - 3:00 PM: Living the Mystery: The Labyrinth, Venue to be announced
- October 16, 7:00 PM: Gathering at the Great Hall
- November 10, 7:00 PM: Story Sharing, The Great Hall, Upper Room
- December 29, 7:00 PM: Pilgrimage, the Magi at the Great Hall
- January 22, 7:00 PM: Gathering at the Great Hall

In addition we have a stillness group every Wednesday from noon until 1:30 PM which includes 20 minutes of silent meditation, a teaching and some discussion at the Great Hall. If you are interested in going deeper in your spirituality, or know someone who might be ready for this, all people are welcome to all of these events. For more information please go to our website at contemplativefireniagara.blogspot.com.

Church on Tap starts in Burlington

STUART PIKE
RECTOR, ST LUKE BURLINGTON

The idea for Church on Tap started with a St. Luke's, Burlington Curate, Rob Hurkmans, as he met with friends at the Queen's Head Pub, just down the street from St. Luke's. What a terrific place to start a new Church on Tap! St. Luke's will be celebrating its first Church on Tap at the Queen's Head Pub (at Brant and Elgin in Burlington) on May 22nd at 7:30 P.M. Thereafter Church on Tap

will be there the last Sunday of each month at 7:30 P.M.

Church on Tap is a casual atmosphere for friends to get together, watch a short video about faith and talk together over a pint or two. We might even solve the problems of the world! Certainly, where two or three are gathered together, there is Jesus, who loved a good party, in the midst of them. For more information, contact St. Luke's, Burlington through stlukesburlington.ca.

St. Christopher's to fly rainbow flag

HOLLIS HISCOCK
INTERIM PASTOR, ST JOHN'S ROCKWOOD

A rainbow graced the skies over Burlington as this article was being written. In the Bible, the rainbow is the sign of God's mercy to Noah and humankind after the 'great flood' (Genesis 9:12-16).

To mark 'Halton Pride' at the beginning of June, the Rainbow Flag will fly proudly over St. Christopher's Church, Burlington, in recognition of the contribution the LGBTQ community is making in society.

In 1978, Gilbert Baker of San Francisco, designed the first Rainbow Flag to show the diversity of the gay com-

munity. Since then the Rainbow Flag has become the sign for the LGBTQ community worldwide.

Today the six colours of the Rainbow Flag symbolize life (red), healing (orange), sunlight (yellow), nature (green), harmony (blue) and spirit (purple).

The Rainbow Committee of St. Christopher's Church invites everyone from the parish and the wider community to attend the official flag raising ceremony on Sunday, June 5 at 11:00 am.

St. Christopher's will also have a booth at Halton Pride on June 4, 2011 from 11 am to 4 pm in Central Park (New Street and Drury Lane), Burlington.

Cursillo Weekend: Acts of kindness!

GARY VAN KOOTEN
HURON DIOCESE

Niagara/Huron Cursillo hosted a Cursillo weekend (March 31st - April 3rd) at Mount Mary Immaculate Retreat Centre in Ancaster, Ontario. The following account was written by a guest participant, Mr. Gary van Kooten, from St. James Church in Ingersoll.

I attended the Cursillo gathering in Ancaster on March 31, April 1, 2 and 3, 2011. My! What a wonderful weekend it was! I felt the Spirit of the Lord was with the group from the first moment on. Did I know what to expect? No; but let me tell you this—the camaraderie amongst the newcomers as well as the established group was very interesting.

Over coffee, tea and food we introduced ourselves and broke the ice. The leaders introduced topics for discussion and every time a new portion of a subject was broached a new song was introduced and the music crew finished the discussion with an appropriate song that supported the

theme of the talk. Many of us used remembrances from our own personal lives to convey meanings and illustrations of being a Christian and a believer. It was a re-awakening for many of us: how large a role Christ and the Holy Spirit plays and is a part of our beings. We realize that being a Christian does not mean we are only good. It also means when we falter we are able to get up and overcome the sin we have committed and continue on with the life God wants us to live.

Many of us were totally amazed by the acts of kindness done by outsiders who did not know us but at the same time prayed for us, and took time to do special things for us to make this weekend even more special for all of us. Thank you from the bottom of our hearts to all who were able to do these kindnesses for us.

Would I consider going again? Yes! is the answer. The uplifting music, the people and the wonderful time spent is truly worth the time and effort. "You... (It) raise me up!



Canterbury Hills Camp is magic

NATE SEROSKI
CANTERBURY HILLS CAMP COORDINATOR

For a Camp Coordinator, one of the most exciting times of the year is when the camp office is opened for the season. Although I spend most of my year thinking about the summer, planning for the summer, and getting excited for the summer, when this happens, people start to believe me when I tell them that summer is not too far away. The weather begins to warm up, camper groups start to fill, and staff training is just around the corner. It is such a wonderful feeling to finally be back at Canterbury Hills Camp, my home away from home.

As I walk down the path, I am humbled by the Canterbury community. I would like to thank every person who has made it possible for the summer camp to operate. For all of the Sustaining Sponsors, you are making

a difference in the lives of hundreds of campers, the 40+ staff, and the larger camp community who are still involved in our camping program. We are always in need of support, financially and/or with your time. The positive impact of camp has no boundaries and we aspire to share the magic of Canterbury Hills with everyone. When you see the smile on a camper who is learning a new skill, watch a Leader fit in with a group of peers, or watch children run, play, and dance like no one is watching, you witness the magic of camp. However, it is certainly not the work of one person that sparks the magic of camp, it is the work of many. It is the work of the Leaders and Leaders in Training facilitating programs, the Resource Team training and organizing, the year round staff managing site operations, Sustaining Sponsors financially supporting our community, Alumni lending a helping hand, and so

many more. This is a special community God has blessed for over 50 years.

I would also like to thank the alumni for all of their gracious help. Having your support last summer meant that we were able to keep our sanity (I am slowly going crazy 1,2,3,4,5,6 switch) and stay up to date with news from the outside world (Spain won FIFA?). Even as you read this, the alumni are behind the scenes working on new initiatives, preparing for Registration Night Barbeques, getting ready to chaperone the Leader in Training Adventure Trip, and so much more. All of your help is much appreciated as we prepare, execute, and evaluate our summers.

We also saw the alumni's help during our Open House event. On this day we were introduced to many of the campers who will be coming to camp this summer and their families. Campers had the opportunity to meet our staff,

make s'mores (what is camp without s'mores?), go on scavenger hunts, and play games as they too started to get excited for the summer.

Following our Open House, our staff officially kicked off the summer as a full team with our May Training event. We were proud of all of the returning staff as they reflected on last summer, and taught others what they learned. We also welcomed the new faces to our summer staff team. The new Leader-in Training Year 1 program will enable another generation of leaders to learn and grow in our community. Their numbers have exploded to great proportions! Although this may scare some people (as there are eighteen 15-16 year olds in one group), we are more excited than words can describe. However, whether we are new staff or returning, we are in unified when we say "Canterbury, Canterbury yes, yes, yes!"

For those not registered with us yet this summer, do not worry, there are still some spaces available. You are in best of luck if your camper is interested in Day Camp Week 4 and 8 (Aug 2-5 and Aug 29-Sept 2 respectively) or if your camper is a boy interested in either Residential Week 5 or 6 sessions (Aug 12-19 and Aug 21-26 respectively). For your camper to join in on the fun we will have this summer, do not hesitate to contact Alex, our Camp Registrar at 905-648-2712. All registrations are managed on a first come, first serve basis.

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JIM NEWMAN
STEWARDSHIP CONSULTANT

Field of Dreams is a 1989 American drama-sports-fantasy film. If you saw it, chances are it stuck with you for a long time. And if you saw it once, chances are you've seen at least once again.

It might stretch the imagination, but there seems to have been some elements of a field of dreams in the Ontario Stewardship Network's (OSN) spring conference held in early April at St. James Anglican Church, Cam-

bridge. OSN is a group of stewardship consultants and clergy who support Anglican and Lutheran parish leaders in the teaching, promotion, development and practice of Christian stewardship. Some committee members have long dreamed of building a Stewardship Road Show—a portable, state-of-the-art mini conference designed to counteract many of the objections to church conferences that include cost, location, duration, and perceived value. This was a pilot project, so we ploughed the old crop under, and we built the new field. And then we waited.

Only online registrations were permitted, and the response started slowly then increased to the point where we were required to close registrations for Day 1—the number of attendees had

exceeded the capacity of the venue. Day 2 was under-subscribed but in some ways more productive, and we learned from that too.

Some feedback: Excellent day! A great return on my investment! When are you offering this again? The conference drew more than 140 Anglican and Lutheran clergy, lay leaders, and presenters mostly from across Niagara and Huron Dioceses. We think these features helped:

- The novel conference title "generosity@mission.god" was derived from its fundamental themes of generosity and mission and the format from the growing internet presence of today's church.
- OSN provided a strong web presence, and supplied good pre-confer-

ence information, encouraged online credit card payments, but we also accepted cheques at the door. The majority of attendees paid on line.

■ We offered the same basic program on two consecutive days—Friday and Saturday. Friday was by far the most popular this time, but we know it's difficult to avoid conflicting events.

■ We elected to have no keynote speaker, and the expected maximum distance to the conference site was 1.5 hours.

■ Economics—it was difficult to determine a price point but we settled on \$60 per attendee (seeking to break even) including all supplies, breaks, lunch (great food!) and a free book "Not Your Parents' Offering Plate"—A New Vision for Stewardship".

■ We tackled difficult topics: Stewardship and Liturgy, Clergy and Money, The Art of the Ask, Innovative Budgets, Parish Turnarounds, and more.

■ Our presenters were real parish leaders and skilled communicators, and they were specifically asked to connect generosity to the mission of the church.

We're misquoting the famous whispering voice in the film, but it seems "we built it, and they came!" And those who were there experienced a significant step forward by the church—a change in the culture, a revolutionary conference, innovative technology, and the church at its best which in a grand display of teamwork, cooperation, and learning was right there at the leading edge.

A Season of Baptism



PETER WALL
DEAN AND RECTOR, CHRIST'S CHURCH
CATHEDRAL

The Easter season has always been the season of baptism in the church, beginning with the Great Vigil of Easter, the service for which the earliest church reserved all its baptisms, and continuing right through until Pentecost. In many of our parishes, we have celebrated baptisms on Sunday mornings during this Easter season. We have also heard some interesting opinions and recommendations about the relationship of baptism to eucharist and has been encouraged to engage in serious reflection and conversation about eucharistic hospitality, full inclusion in the church and our own history and ecclesiology. These are critically important

conversations—conversations about believing and belonging, about the catholicity of the church, about how we understand ourselves and the ways in which we reach out pastorally to the seeker, the unchurched, and the curious, as well as how we understand the nature of the family of the faithful.

These conversations will not be fruitful if approached from a perspective that only one way is right and all others wrong; nor from an unwillingness to examine seriously both our history as church and as people of faith and the future into which God is calling us. The recent articles, opinions and statements about what is variously called 'Open Communion' or 'Communion before Baptism' or 'Communion without Baptism' all call us to understand the biblical record and the faith of the church. We will affirm the historic practices of the church while, at the same time, acknowledging that we have changed in our time and that the world has changed as well. The 'immutability'

of the church, while often a safe refuge for us, cannot always answer the deep and important realities which surround us.

For me, the challenge of this discussion is baptism itself: how do we live out what we believe and how do we live together in such ways that baptism begins a life long journey of learning about and deepening our faith—the *believing* part—while acknowledging that baptism is the full rite of initiation into the church, including admission to communion—the *belonging* part. The vast majority of us do not *remember* our own baptism because it took place on our behalf when we were infants. Baptism is not, in and of itself, the completion of something, but rather a door opening through which we are invited to learn about and experience our faith. I know that, in my own life, the believing part has happened because of a life-time of learning about what it is to belong. Without regular attendance at worship, without the deeply moving examples of

family and friends, without a number of challenging and wondrous parish communities which it has been my honour to be a part—both as a layperson and as a priest, without the complexities and paradoxes which inevitably accompany faith, without the grace filled moments—too many to remember—of reading and studying scripture, of being taught and nourished by so many others, my *believing* would be shallow and vapid. Belonging, that great gift which I was given at my baptism, would be hollow indeed without all those other pieces which work together for my belief.

We will continue to talk about issues like an open table. We will learn from others, we will affirm traditional and important teaching; we will challenge ourselves and others to explore new ways in faith. We will continue to support and uphold all of the baptized as they learn and deepen in their faith. This season of baptism is a wondrous one—let's use it to learn, to teach, and to grow in faith together.

Community Connections Hamilton

» CONTINUED FROM PAGE 1

All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.—Acts 2:1-4

As you may be aware from media reports, there have been significant funding cuts for newcomer programs across Canada over the past months, resulting in the cessation of valuable services and the unemployment of many in the social services sector. This has had a profound impact in Hamilton, a city that receives thousands of newcomers each year. Hamilton has been further challenged by the closure of an organization that provided the lion's share of settlement and integration services. While other organizations are hiring some new staff and gearing up programs, they are trying to meet a growing need with shrinking resources. Currently, there are vast gaps in service, a lack of coordination among service providers, and no clarity among newcomers about how to access the services that are available.

The settlement process is taking longer than ever as measured for example by immigrants reaching parity with Canadian born residents in terms of employment and income levels (in the 1980s it took 3 to 5 years, today it is closer to 20 years). The unemployment rate of recent immigrants (those who arrived after 2001) is double that of Canadian born residents. With regard to lower income levels, the income of university educated recent immigrants is less than half that of Canadian born university graduates. Today over 50% of recent newcomers to Hamilton are living in poverty. A 2010 report prepared by Dr. K. Bruce Newbold for the City of

Hamilton stated that new immigrants are faced with multiple challenges: finding employment and housing, education and training, language barriers, in addition to accessing and using health care.

In response to requests for assistance, HARRRP is working with individuals, organizations, and ethnocultural communities to expand the settlement and integration programs and services that it provides in collaboration with its partner agencies. HARRRP will continue to offer cultural and recreational activities, space for community social gatherings, food security programs, homework clubs, fitness and socialization activities for seniors, language classes, and information, education, and health promotion sessions. These will be augmented by newcomer welcoming programs as well as translation and interpretation services. Daytime, evening, and weekend programs for families including children, youth, women, men, parents and seniors are being provided to offer support and relief for those who are experiencing settlement and integration difficulties. HARRRP staff and volunteers represent the diversity of Hamilton's ethnocultural and host communities, and strive to provide information in a manner that ensures effective communication among various immigrant groups and the host community.

As they have done for the past five years, our numerous partner agencies offer some of their services from HARRRP sites. For example, at our St. Peter's HARRRP location, the Hamilton Council on Aging organizes income tax clinics, the YMCA provides employment skills training for

youth, and the City of Hamilton is an Ontario Works staff person and an Employment Counsellor on site one half day each week. At our Jamesville HARRRP site, the YMCA offers summer camps, Wesley Urban Ministries provides a multicultural seniors program, and Hillfield Strathallan College coordinates a homework club for newcomer and host community youth.

HARRRP's expanded settlement services are being coordinated as a program that we have titled "Community Connections Hamilton". The main site will be our St. Peter's HARRRP at Main Street East and Sherman Avenue, situated in the heart of the City of Hamilton. While it is essential to have a main location where newcomers and others can access a plethora of programs and services offered by a variety of agencies, HARRRP is aware that a significant barrier to newcomers accessing the opportunities that are available is difficulty with transportation.

The Diocese of Niagara could provide a great service to the newcomer community by offering a small amount of multipurpose space in various church buildings throughout the Diocese. We have church buildings in almost every urban, suburban, and rural neighbourhood. If our parishes provided an internet connection and a file cabinet to HARRRP, newcomer services could be made available a few hours each week in many locations. We could take the services to where newcomers and immigrants live, thus overcoming the transportation barrier. There would be no significant drain on parish resources because HARRRP would provide the human resources. Our Anglican parishes would be offering a needed ministry

through the gift of a resource that we already possess. We have an abundance of beautiful buildings.

This idea has the full endorsement of Bishop Michael Bird and Executive Archdeacon Michael Patterson. It aligns perfectly with our diocesan vision to offer ministry that values diversity, fosters a culture of innovation, ensures good stewardship of our resources, and seeks social justice. We are called to minister to the poor, and to work to prevent our neighbours from slipping into poverty. In Canada, along with our aboriginal peoples, newcomers to this country are the poorest of the poor. A number of parishes in the Undermount Region have already embraced this ministry opportunity. I have a dream that when newcomers come to Canada, anyone they ask will tell them that they should go to their nearest Anglican Church for responsive and empowering assistance with settlement issues and integration into Canadian culture and community.

"Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.'—Acts 2:5-11

The Niagara Anglican

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The Diocese of Niagara

The Diocese lies at the western end of Lake Ontario, and is defined roughly by the Niagara Escarpment from the Niagara River in the east to the Dundas Valley in the West and north to Shelburne, Mt. Forest and Orangeville.

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SUMMER EVENTS

Monthly Dinner

St. James, St. Catharines
Chicken a la king on a bed of rice, caesar salad, dessert.
Cost: \$8.00 per person
June 1, 5:00 PM - 6:30 PM

Cluster Wide Round Table Conversation

St. Stephen's, Hornby
Intersecting, interacting and interconnecting. Plan to join us! Our special guest speaker will be Jim Newman. Yes, we hope wardens can come! Yes, we hope Parish Council members can come! Yes, we hope that members of other parish groups will come! Yes, we hope that if you're not exactly sure what it really means to be a Cluster of churches, you will come! Yes, we hope that those who are interested, doubtful, excited, anxious, and the just-plain-curious will come! Yes, we hope you will join us in this conversation about 'what it really means to be a Cluster of churches'.
June 1, 7:30 PM

Ascension Day Celebration

The Church of the Ascension, Hamilton
Join our parish family as Ascension hosts a barbecue at 6:00 PM followed by a Eucharist Service at 7:30 PM. All are welcome.
Cost: Please check with office staff
June 2, 6:00 PM

Penny Sale

St. Paul's (Glanford), Mount Hope
Enjoy an evening of fun with friends. Great items and food available. Doors open at 5:00 PM and the draw begins at 7:00 PM.
June 3, 5:00 PM

Murder Mystery Dinner

St. Alban the Martyr, Hamilton
Join us for dinner and enjoy an evening of fun, mystery and intrigue. Help unravel the mysterious murder of our dinner hostess, Victoria, who was poisoned at one of her renowned elaborate dinner parties. You are invited to add to the atmosphere by dressing for a fancy or formal evening out. Feast on cranberry/herb stuffed chicken, salad, potatoes and vegetables before relaxing over a coffee or tea and three berry crisp. Tickets are only available through the parish office at 905-549-9636 and not at the door.
Cost: \$25.00 per person
June 4, 6:00 PM

Grace Summer Frolic

Grace Church, St. Catharines
Come one, come all to the Grace Anglican Summer Frolic. Bake sale, book sale, barbecue lunch, bottle draw, plant sale, quilts and more from our ACW, and the always popular yard sale. 238 Geneva Street (at QEW) in St. Catharines.
June 4, 9:00 AM - 1:00 PM

Dofasco Male Choir

St. Paul's (Glanford), Mount Hope
Season Finale. Call for tickets.
Cost: \$15.00 per person
June 6, 7:30 PM

Trunk and Bake Sale

St. John's, Stewarttown
Join us at the church table for a sale of delicious baking. Vendors welcome. For information, call Maureen at 905-873-2216.
Cost: \$10.00 per person
June 11, 8:00 AM - 12:00 PM

Parish BBQ

St. Cuthbert's, Oakville
Annual year-end barbecue celebration. Special thanksgiving activities for Maude Shields, our Parish Administrator, as she retires. Celtic inspired worship with guests from the Oakville Celtic fiddlers! Join us for a Ceilidh afterwards as the celebration continues.
Cost: Potluck salads/veggie trays. Cost contribution for hamburgers, hot dogs, drinks.
June 12, 10:00 AM Worship. 11:15 AM BBQ

Jazz in June

The Church of the Ascension, Hamilton
Enjoy the fabulous jazz music of Cole Porter, Jerome Kern, Duke Ellington. Performed by a group of talented area musicians. A two hour show in Ascension Church.
Cost: TBA
June 12, 3:00 PM - 5:00 PM

Symphony Hamilton

St. Matthew on-the-Plains, Burlington
More info coming soon.
June 19, 3:00 PM

An Evening with John Bell

St. Christopher, Burlington
Music from the Iona Community. Choirs are especially encouraged to attend.
Cost: \$20 per person, \$15 for groups of 10 or more
June 19, 7:00 PM

Family Carnival

Grace, Waterdown
Bring the whole family and have an afternoon of family time!
June 19, 12:00 PM - 4:00 PM

Parish Golf Day

St. Cuthbert's, Oakville
Nine holes of fun-spirited, community building golf. Join us at the Oakville Executive for an afternoon of best-ball golf with early dinner to follow. Net proceeds towards our music programme.
Cost: \$75.00 per person
June 25, 1:00 PM

Strawberry Social

The Church of the Ascension, Hamilton
Enjoy a delicious bowl of strawberries with ice cream.
Cost: TBA
June 26, After 10:00 AM Sunday Service

Annual Cherry Festival

St. Marks, Niagara-on-the-Lake
Come out and enjoy a great day of family fun... cherry pies, cherry floats, fresh cherries, lots of shopping—jewelry, bake table, silent auction, treasures, garage sale, children's corner, books, CDs, DVDs, etc. and enjoy a great lunch from the barbecue pit.
July 9, 9:00 AM - 3:00 PM

Trunk and Bake Sale

St. John's, Stewarttown
Join us at the church table for a sale of delicious baking. Vendors welcome. For information, call Maureen at 905-873-2216.
Cost: \$10.00 per person
July 16, 8:00 AM - 12:00 PM

Summer English Teas

Christ Church, McNab
Each Saturday from August 6-28 enjoy lunch outdoors under the shade trees of the church's lawn. A variety of sandwiches, homemade scones with whipped cream and strawberry preserves plus a refreshing

pot of tea make for a very pleasant afternoon outing. Popular for many summers, this event will be held rain (inside hall) or shine. The historic church is open during the summer teas.
Cost: \$10.00 per person
August 6, 2:00 PM - 4:00 PM

Backpack Blessing and Rally Sunday

St. Cuthbert's, Oakville
Celebrate the beginning of a new year. Bring your backpacks and laptops in for a blessing. Cuthbert's K.I.D.S. registrations.
September 11, 10:00 AM

Mom to Mom Sale

Church of the Resurrection, Hamilton
Children's clothes, toys, books. Vendor tables \$25 each or 2 for \$40. Call 905-389-1942.
September 17, 8:00 AM - 12:00 PM

Come As You Are

St. Cuthbert's, Oakville
Back to Church Sunday at St Cuthbert's. Been away? Never been part of a church? Curious spiritually? Come as You Are. You'll be warmly welcomed.
September 25, 8:00 AM and 10:00 AM

Mission to Seafarers News

Mission to Seafarers—Port of Hamilton has been required to move their location from Pier 10 to a temporary location at 651 Burlington Street. This location is at the junction of Burlington Street and Sherman Ave. Please note that The Annual General meeting will be held there on Sunday June 5th 2011 at 3:00 PM.



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FRANCEAN CAMPBELL-RICH
CHRIST'S CHURCH CATHEDRAL

It happens all the time: those obscene salaries, bonuses, expense accounts. Every time we pick up the news, business pages or not, the CEOs of companies, the presidents of banks, of universities, of hospitals, leaders of political groups, of government departments, the owners of industries—name it, the six figures, seven figures, eight figures, running into more and more zeros—wealth measured now in billions. And boards of directors claim they have to pay more to compete for ability. Does anybody really believe that?

A daily newspaper reports police suspended on full pay, even with increases. Inmates of penitentiaries receiving Old Age Security like anybody else—down the ladder a bit from the millions, of course, but unjust all the same. Drugs and graft at the bottom of third world govern-

ments and dictators, and first world countries let it happen. Somebody somewhere makes money.

Money begetting power; power ill-gained begetting corruption. The rich get richer, the poor get poorer, and the gap widens—wider and wider. In the middle, materialism. Not enough just to eat well, be well housed, well dressed, well paid; one must have more of everything. How do you say no to a teenager who simply must have that new computer gimmick, the in-thing, in-clothes, holiday down south, a car at age sixteen. The same way you say no to a hungry child, a sick parent, deny a beloved dog? How do you save face when your next door neighbour has more, while that person is more than likely up to his neck in credit card debt and can't afford the lifestyle he has chosen?

A Canadian documentary film maker has taken on the subject of a tycoon who tried (or is trying) to buy a large chunk of the north of Scotland, claiming the benefits of an ultra-luxurious high-rise of condos with swank surroundings and a huge golf course—as if Scotland is in need of anymore. In the process,

he, Donald Trump, attempted to oust an eighty-year old woman from her tiny van by having his staff cut off her water supply for a full week. The film, *YOU'VE BEEN TRUMPED*, by Anthony Traynor, was rejected from the current documentary film festival, but on a turnabout, was accepted and is scheduled now to be shown. I offer apologies here for inaccuracies, as my information came scantily from a CBC radio broadcast. I had tuned in late.

The gap between haves and have-nots, and the injury to human rights that come with it, is becoming too great to accept. But it's like climate change: almost too much to get one's head around. Bishop Michael, in his Easter letter, describes the experience of witnessing the degree of poverty and hardship in Africa, when nineteen bishops met there recently. It was very tempting for them to come home and to run away from those images, he said; it would be easy to convince themselves that the challenges those people face are too great and that nothing can be done.

The Kirkendale food pickup bus came around yesterday; how easy it

was simply to put a couple of items on the doorstep. It reminded me of the Great Depression. Men came up on foot from the Union Station, where they had seen a street number on a telephone pole. They offered to do some work around the property in exchange for a meal. Down the street from our house, Mary Glendinning's mother required Mary to make dresses and knit scarves for the poor. Families had hard times parties where everybody brought what they could from home. A far cry for the great potluck meals we have at the Cathedral, where there is so much plenty that leftovers go to—well, where? Not into a compost bill, hopefully, but not that far off from the past—and it's here, and now.

But it's different. It's that materialism, and its partner, commercialism. It's not enough to fill a need where need is obvious; it must be more than that. The children who come to the Cathedral for breakfast expect the same food they see on television, or in the fast food stores—sugar coated cereals, white bread toast, fatty fried potatoes—the volunteers who serve them tell me

they won't eat anything else, no matter how nutritious.

Trivial, perhaps, but where will we be if climate change morphs into human change? We are seeing what is happening in the countries of North Africa and the near East, where peoples are rising up in protest against oppression, against the deprivation of opportunity, of freedom to choose, to grow, to learn and to develop in the way that countries to the north and to the west have done. They hear about it, they even see it on television; they want it for their children, and for themselves. Who can blame them for crowding onto leaky ships and every other means of escaping from what they know that as human beings they are entitled to.

It doesn't take much imagination to see the similarities between the great revolutions of history—the French revolution, the Industrial Revolutions, the American Civil War, the Great Depression, and whatever human change is wrought in the drama of climate change; certainly economic change will play a part. The Next Great War will narrow the gap between rich and poor.

We make a *living* by what we get ...
but we make a *life* by what we give

— WINSTON CHURCHILL

Have you ever wondered how easy it can be to make a difference? Or how you may support your community? Maybe you want to support those around you who are the most vulnerable, or you may want to simply be remembered. Everyone wants to *do* or *give* more, but just don't know how easy it is to achieve.

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