



Bishop Ralph Spence honours eight as canons of the diocese
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Majority passes diocesan budget

By DIANA HUTTON

By an overwhelming majority and after considerable work on a revision, the 2005 diocesan budget was passed Jan. 8 by members of the Synod of the Diocese of Niagara.

In a second Synod session at Christ's Church Cathedral, 272 lay and 106 clergy voted to accept the revised budget. It trimmed \$152,430 from a previous draft, moving total expenditures based on anticipated revenues from \$3.35 million to \$3.17 million.

A call for a recorded vote was honoured after the budget easily passed by a show of hands. The recorded vote registered 256 for the motion and 37 against.

The budget seemed to address the concerns of many at November's Synod – about steadily increasing annual assessments.

The savings in the 2005 budget were recognized when programs and initiatives previously protected were put back on the table.

Niagara Anglican

The budget included a \$29,000 expenditure for The Niagara Anglican, which guarantees the continued ministry of the newspaper for the present. Three of the five scenarios in the first draft would have effectively closed the paper down. The Anglican was favourably cited for its own initiatives of cost reductions and advertising marketing plan.

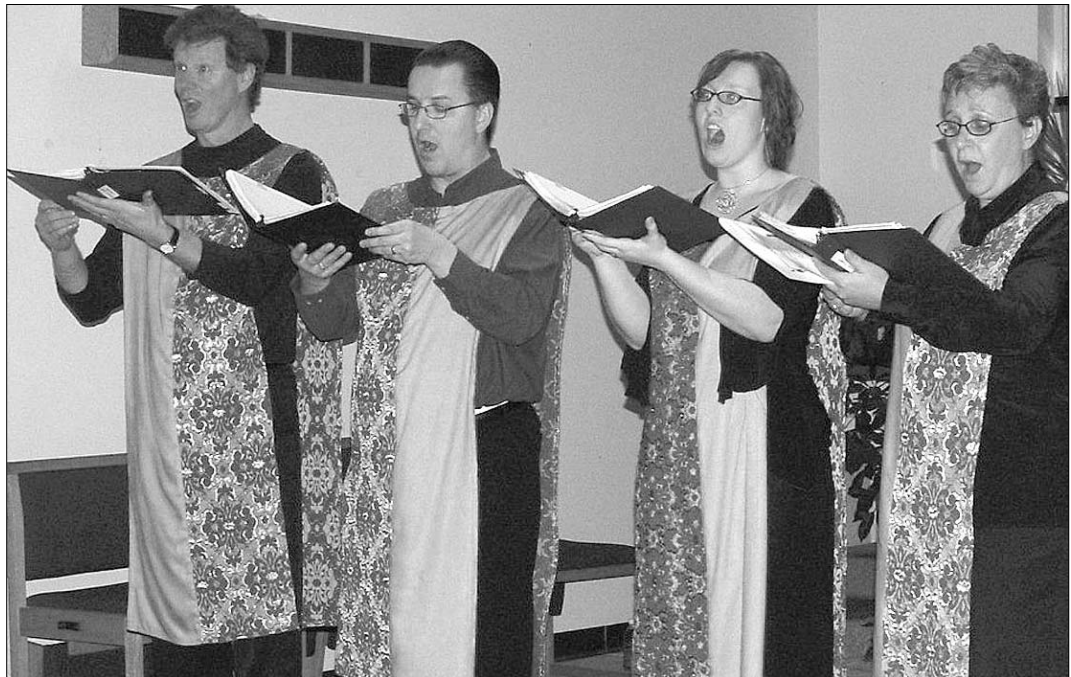
Significant cost reductions

were made in parish fundraising consulting, Episcopal office staff, Bishop's Discretionary Fund,

administrative expenses and stewardship and financial development. Increases in funding in the

2005 budget included the Evangelism Officer, which moved into the budget as a result of the

withdrawal of private funding, the Louisa Park Pension commitment, See BUDGET / page 2



THE WATERLOO COUNTY CAROLLERS, in full medieval regalia, entertain at the Boar's Head Festival held Dec. 29 at St. James' Church, Dundas. St. James' presented its first Boar's

Head Festival – a concert that presents, in animation, a British Christmastide tradition that dates to the year 1340. For more photos and story, see page 7.

COMMENTARY

Is the tsunami catastrophe a sign? Of what?

"Everlasting covenants were made with him that all flesh should never again be blotted out by a flood." Sirach 44:18

In January's column I wrote: "All life is woven into a unified whole with the inanimate stuff of this planet... We humans are indeed part of the created order, not something apart from it. Everywhere we go, we reshape the natural world around us and reset the delicate balance and interaction of living and inanimate things in ways we are only beginning to glimpse dimly."

As I write this, the natural event that has dominated the media and the agenda of nations around the world for two weeks was the occurrence of a very large earthquake, the subsequent tsunami (formerly known as a tidal wave) and the impact on the people and nations who surround the Indian Ocean.

If ever anything in nature qualified as a sign, that event did – but a sign of what?

After the initial shock and the ensuing

outpouring of concern and aid, and the documenting and critiquing of how that aid was being delivered and whether it was appropriate, little comment appeared in the mass media about the real significance of the event.

Only in the second week did some comment begin to appear. I would hope by the time you are reading this, you would have heard from wiser voices than mine about what we are to make from all of this. But what follows are the kind of reactions that, after the initial waves of shock, compassion, and an irresistible desire to do something, occurred to me.

The first was triggered by a small little notation buried away at the end of an article describing the devastation and loss of human life in acute detail, that mysteriously, there seemed to be minimal to no loss of animal life – rare and endangered spec-



Signs & Wonders

– The Rev. Canon William C. Thomas

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ies, both aquatic and terrestrial, had weathered the sudden rise and departure of ocean water surprisingly well.

A few days later, another article noted that on some of the most remote and isolated islands, tribes living a hunter-collector existence with access to only very primitive technology (i.e. wooden bows, arrows and spears) had escaped with no loss of life.

Although nothing of this magnitude had happened within the lifetime of any of those present, both people and wildlife nevertheless read the environmental signs well enough to move quickly and safely to higher ground.

And a few days later, another small tag line appeared noting that in places where the natural pattern of coastal mangrove trees, with their complex tangle of roots, had not been bulldozed out of the way to make clear beaches for the tourist trade,

damage to inland structures was minimal to negligible.

Perhaps this event was a sign suggesting that, globally, we need to pay attention to the ways in which our use of technology detracts from, rather than enhances, our quality of life.

The second reflection was triggered by one of those "global village" news features from a Toronto radio station, that pointed out that, although 150 Canadian citizens were reported missing, more than 5,000 Toronto residents had lost family members in the tsunami, and that crisis counselors were being rushed into elementary and secondary schools to help the children who were struggling to find answers to "why" this happened. Crisis counselors? I'm sorry, when one asks questions of "why?" one is essentially seeking meaning, and that is essentially the purview of religion, or philosophy (which is, essentially, a humanist religion of its own, complete with improvable

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Budget passes with overwhelming support

Continued from page 1

current wage adjustments, personnel transition and severance and website support.

Beyond the communication aspects of website support, the addition of on-line services of communication and information gathering and reporting, between the Diocesan Resource Centre and the parishes, have resulted in a number of cost savings.

The second synod was held to address unfinished business of the diocese held over from the Annual Synod held in November.

The principal item on the agenda was the budget for 2005.

Youth initiatives

Youth initiatives continue to have a high priority in the budget. Although the additional staff person received measured support at the regional budget meetings, changes within the ministry and its programs will see staff responding to changing needs expressed by people, but within the constraints of the operating budget.

The motion to pass the budget was presented and accepted after only one person spoke to the motion. His concern reflected mainly on cash flow issues and the bank's reduction of the diocese's line of credit.

Synod dates

Motions held over from the November Synod included one to reduce DMM per-



MEMBERS OF THE Synod of the Diocese of Niagara study the 2005 budget before overwhelmingly passing it at a Jan. 8 budget synod.

centages in 2006. It was withdrawn by the mover and seconder.

Another motion proposed that Diocesan

Synod 2005 be held on a Saturday and Sunday to facilitate people and students who are working or in classes on Fridays.

Although the motion was defeated, Bishop Ralph Spence noted he was aware that Synod would have to look at different ways in future Synod planning, which would be more sensitive and inclusive to all members.

An amended proposal was passed which called for a task force to be struck to consider a wide exploration of how and when Synods could be held.

Earlier in the proceedings, Bishop Spence announced the appointment of The Reverend Paul Whitehouse as Diocesan Registrar, replacing the Rev. Canon Charles Stirling, who resigned the position at the end of 2004.

Bishop earns third honorary degree

The Very Reverend Peter Wall, dean of Niagara and rector of Christ's Church Cathedral also announced to Synod that the bishop is to receive an honorary Doctor of Divinity from Huron College, University of Western Ontario. Bishop Spence has been previously awarded DDs by both Wycliffe and Trinity Colleges, University of Toronto. He is the first bishop to be so honoured by the three historic Ontario institutions.

Bishop Spence led Synod members in two-minutes of silence in remembrance of those who lost their lives in the Dec. 26 tsunami in the Indian Ocean which claimed the lives of more than 150,000.

RCs won't renew baptismal vows with Anglicans, Lutherans

In a move that some predicted was inevitable, The Roman Catholic Diocese of Hamilton will not participate in the annual renewal of baptismal vows with the Eastern Synod Evangelical Lutheran Church in Canada and the Anglican Diocese of Niagara.

In a joint letter to the faithful, Bishop Ralph Spence and Bishop Michael Pryse expressed their regret of the move.

"After a frank and honest exchange of views (on Dec. 3) with the Roman Catholic Bishop of Hamilton (Anthony Tonnos) and the Auxiliary Bishop (Matthew Ustrzycki), it saddens us that we will not be able to share in the renewal of baptismal vows during the Week of Prayer for Christian Unity 2005.

"The recent vote by the Synod of the Diocese of Niagara on the subject of blessing same-sex unions has caused concern with our Roman Catholic colleagues."

No policy change

Despite the synod vote, Niagara's policy regarding blessings did not change since Bishop Ralph Spence did not endorse the vote.

The group, known as LARC (Lutheran-Anglican-Roman Catholic), has for the last four years held a common baptism celebration during the Week of Prayer for Christian Unity. The week is scheduled for Jan. 18-25.

During Lent 2003, the participation in Christ's Church Cathedral of Bishop Tonnos and Bishop Ustrzycki in the renewal of baptismal vows alongside Bishop Spence and Bishop Pryse was considered historic. Huron Bishop Bruce Howe also participated in the celebration.

In a joint letter at that time, the bishops wrote: "We write to you with great joy as we celebrate this day the unity we share in baptism. As proclaimed in the Letter to the Ephesians (4: 4-6), 'There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.' Together we give thanks for the working of the Holy Spirit in and among our churches and for the steps that our churches have taken towards unity. We are blessed by the gifts that we bring to one another."

Bishop Spence said the Roman Catholic decision "has saddened us to say the least." But he said Bishop Tonnos was "very firm in his decision and we respect where he's coming from." Roman Catholics see the blessing of same-sex couples as "an attack on marriage."

Study day is on

The annual LARC study day will go forward, Bishop Spence said, adding "the friendship between the four bishops continues as a sign of our respect for each other's ministries."

Bishop Spence said he does not believe the dialogue will end or that it has taken a step backward. "I think we're just standing still," he said.

A day after Niagara's vote on Nov. 13, a group of Canadian, Anglican, Roman Catholic and Eastern Rite Catholic bishops met in Ottawa for a dialogue that discussed a wide range of issues including the Anglican Communion's Windsor Report.



EIGHT NEW CANONS of the Diocese of Niagara smile joyfully after the installation service held during an Evensong Jan. 2 at Christ's Church Cathedral. The installation was followed by the Bishop's Levee. Welcomed as canons of the Cathedral were The Reverend Canon Mark Tiller, The Rev. Canon Stephen Witcher, The Rev. Canon Graves, The Rev. Canon Bob Hudson, The Rev. Canon David Pickett, Bishop Ralph Spence, The Rev. Canon Kristine Swire, The Very Rev. Peter Wall, dean of Niagara, The Rev. Fran Darlington and The Rev. David Howells

Lutherans extend invitation to Anglicans

Anglicans in the Diocese of Niagara have been invited to a lay spiritual retreat hosted by the Eastern Synod of the Lutheran Church in Canada.

In a letter to Anglicans, Bishop Michael Pryse offers details of the retreat, which is planned for April 8-10 at Mount Carmel Spiritual Centre, in Niagara Falls.

Spiritual director of the retreat is The Reverend Dr. Timothy Hegedus, professor of New Testament at Waterloo Lutheran Seminary. He will help explore the theme "Opening the Bible".

For more information, call Prijma Gingrich at (519) 886-9967 or email ging@golden.net. The cost is \$165.

Valerie Tryon celebrates with recital in St. James

Pianist Valerie Tryon will be the guest at an Inaugural Piano Recital at St. James' Church, Dundas.

The concert is being held Feb. 20 at 2 p.m. The recital is free but there will be a free-will collection. A reception follows the recital.

The Inaugural Piano Recital is being held to celebrate the generous gift that St. James recently received, a new Kawai grand piano.

For more information, call Douglas Brownlee, director of music at St. James, at (905) 333-9757.

'Ask and Imagine'

Popular youth leadership program expands its reach

Have you heard about the new national youth leadership development program called "Ask & Imagine" (A&I)?

Some of you might be asking, "New? I thought it had been around since 1999."

That's true. For the past six years, Huron University College Faculty of Theology has offered a two-week summer program for youth.

Ask & Imagine provides leadership formation, theological exploration, ministry skills development – and an amazingly fun and life-changing experience!

Ninety-three youth from across Canada have participated in this program since it began, 13 of them from the Diocese of Niagara.

This year, 2005, however, marks a whole new chapter in this exciting program for youth and young adults.

Wider age range

More young people want to be able to attend, so there are now two 10-day programs offered.

The dates are May 4-14 for young adults, ages 18 to 24 (those in college, university or employed) and Aug. 17-27 for youth in high school (currently in grades 9-12).

Ask & Imagine started out as a program for youth in Ontario. The program now welcomes youth from across Canada and from the Episcopal Church in the U.S.A.

One of the exciting aspects of participating in the program is the opportunity to meet and make friends with other Anglican youth from across the continent.

A & I is partnered with (but not funded by) the National Anglican Church. Primate, The Most Reverend Andrew Hutchison will join the A & I participants for worship, fellowship and in-depth conversation at both 2005 programs.

So impressed were the folks at Huron with Niagara's site that they engaged The Dunham Group, Niagara's website managers, to totally redesign the A & I website. Take a look – the results are eye-popping and engaging – and you'll find some helpful resources for youth ministry as well. Visit the site at: www.askandimagine.org

There is a strong commitment to youth ministry in Niagara and many opportunities for young people to grow in faith and develop their skills through various pro-



grams. So, why should youth be encouraged to participate in Ask & Imagine?

The Reverend Stephen Murray, assistant curate at St James, Dundas and camp co-ordinator at Canterbury Hills, has been a staff member at the A & I program.

"Take YLTP (Niagara's youth leadership training program) and multiply it by 10 in terms of time, friendships, intensity, learning, fun and awesome experiences ...and you'll get Ask & Imagine," Rev. Murray said. "A & I is a wonderful 'next step' for youth who have done YLTP, or who have begun to get involved in leadership in their parish (Sunday School, youth group, server's guild, etc). It's also a great opportunity for parish clergy to encourage and foster young people's emerging vocations and desire to integrate their faith with their life-choices."

What else makes it different? Ask & Imagine includes fun, adventure, friends, new skills and new experiences but it also engages young people in academic theological enquiry. Faculty members lead workshops and sessions on Biblical Exegesis, Theological

Reflection, and Church Story. The theological subjects are a favourite aspect of the program for the participants.

Leadership skill development

Dave Rundle, from Hamilton, came to Ask & Imagine in 2000. He was excited by the prospect of leadership skill development and community-based learning, but was not at all sure about what studying theology might look like.

"When I saw 'Biblical studies' on the schedule, I was all set for it to be boring. I was so wrong! I have never heard anyone talk about Scripture that way! It was really exciting and interesting ... the time just flew by. I couldn't believe the session was over; I wanted to hear more."

Dave has completed his BA at McMaster University. He has been on the senior staff at Canterbury Hills Camp for the past two summers and shares his gifts pursuing a career in theatre arts.

Alison Lorimer, parishioner from Holy Trinity, Fonthill, went to Ask & Imagine in 2002. Alison was tentative about going to the program, figuring it was for those "hard core religious types."



ASK AND IMAGINE, the popular national youth leadership development program, will offer two sessions in 2005. One in May for young adults, ages 18 to 24 and one in August for youth in Grades 9-12.

But, she says, something about the words of the doxology 'Glory to God, whose power working in us...' intrigued her whenever she was in worship. What Alison discovered at A & I was an opportunity to deeply question and explore all aspects of her faith and the Church, and valued the accompaniment of adult mentors in her spiritual journey.

"You know what I appreciated? At A & I, (the mentors and workshop leaders) are not afraid to talk about tough stuff: Native issues, global justice, interpreting the Bible, creation/evolution stuff, sexuality, faith and belief. We could talk about or ask questions about anything. I liked being treated as an adult."

Alison is now in her second year at Western University. She is a youth leader in her new parish in London, sharing this ministry with another alumnus of Ask & Imagine. It was another Western student whom she met by chance.

The Rev. Martha Tatarnic, assistant curate at St Jude's Oakville, has been a member of the teaching staff at the program for two years.

Rev. Martha leads an

Exploratory Group – a small group that does in-depth learning on a particular world issue from a faith perspective. Martha's passion for media awareness comes through in her very popular exploratory group "Is our News 'Good News'?: Contemporary Media and the Gospel Voice."

The group explores questions such as how reliable is media information? Who decides what we do and don't see? Where is the connection with faith in the news media? How is religion portrayed? What's the power and importance of our gospel voice in our increasingly multi-media, globalized world?

Other exploratory groups include Science and Theology, Multi-Faith Awareness and Eco-Justice.

Applications are now being accepted for both programs in 2005. The program descriptions for May and August, application information, Frequently Asked Questions (FAQ) and more are available on the website – www.askandimagine.org.

Look for the ad in this month's Anglican Journal.

St. Michael's nostalgia benefits residential schools settlement

By SUE CRAWFORD

It was entitled "Remembering When..." and did we remember!

St. Michael's, Hamilton, presented on Nov. 6, a nostalgic evening of instrumental music, singing, and an extremely comedic look at fashion back when.

The evening began with a delicious catered roast beef dinner. Following the dinner, entertainment by the Sackville Hill Ukulele Band followed.

George Foster, a parishioner is a member of this talented group.

Their program was filled with tunes from the past.

Following right behind came the fashion show. Caroline Astle filled the position of the posh moderator with an outstanding performance. The creations demonstrated the fashions of bygone eras in a literal sense.

Boxed pleats were made from actual boxes. A zipper was made from actual flies (plastic). A ten carat gold outfit displayed some wonderful elongated orange fresh vegetables and a "train" followed behind another model.

There were some interesting models who tried out and were



MODELS SHOW OFF the fashions of yesteryear at St. Michael's Remembering When fundraiser which benefitted the residential school settlement fund.

selected. In the picture accompanying this article can be seen from

left to right – Caroline Astle, moderator, Bev Marzoli as Miss Toots

Elderbox; Marilyn Greenway as Sarah Sucker; Vito Marzoli as Flossie Bell Snap; Al Olsen as Miss Olive Martini; Sue Crawford as Polly Pumphandle; Anne young as Lottie Rocks; Dorothy McBride as Hattie Twinkletoes; John McBride as Uncanadian "77; Lil Pettit as Prissy Pott and Gerry Wase as Penelope Van Krinkle.

Following the laughter and fun of the fashion show, the Choir, under the direction of Nicholas Tsuluca performed some other nostalgic tunes.

The evening was well attended and a successful fundraiser for the residential schools settlement fund.

Editorial

The reality of ecumenism

For those who have hankered after some sort of Anglican reunion with Rome and ascribe to Rome a primacy it never legally or morally can rightly claim, the recent glitch in relationships will cause sadness.

Some will want to blame Anglicanism's openness to love and justice for all people of God in this case, with respect to same sex unions, for the damage inflicted on the ecumenical relationship.

The reality is there has never been any hope for serious unity with the Roman Church. One has only to consider the agreements, statements and accords we have witnessed over the years. None have been brought to fruition. They never could be. Rome has stated and continues to state its version of Ecumenism means submission.

Anglican Orders remain invalid and the hope of salvation is dependent on membership.

The present Roman leadership has steadily eroded the changes and spirit of Vatican II.

Nonetheless, the loss or curtailment of the Lutheran-Anglican-Roman Catholic (LARC) baptismal initiative is sad.

Good things witnessed

In spite of the always present and implied we/they status, there have been good things witnessed and done over the years and some wonderful people encountered.

Lutherans and Anglicans seemed to have held a secret hope, however faint, that by exposing Rome to the concept

of women priests and our democratic processes of governance, some sort of opportunity for change and enlightenment might occur.

However change is what official Rome does not want, because the power and control it exercises would vanish.

Change

Many Roman Catholics are chaffing under their church's pronouncements, having experienced and enjoyed their contacts with other catholic churches and their people.

Yet, it well may be that the Church which has brought us altered Scripture, book burnings and burnings, the Inquisition, the relegation of women to minor roles of service, the poor handling of abuse issues and the denial of God's encompassing love, will awake one morning to find much of its membership has discovered God's gifts of memory, reason and skill are given directly to them and not by way of the Bishop of Rome. Those folks will have moved on.

Lutherans and Anglicans are in a good position theologically and sacramentally to welcome Roman Catholics in love. The more the Roman Church tries to hang on to its power, the greater chance it will utterly fail and both curiously and sadly the repercussion of that could impair the Universal Church.

Imagine this scenario; the Bishop of Rome is awakened one morning by an excited aide who has both good news and bad news. The good news is that our Lord has returned. It is at last the Second Coming. The bad news is that he is in Canterbury and plans to stop at Augsburg as well.

Anglicans and Lutherans are in a good position theologically to welcome Rome

Letter to the Editor

'That they may be one'

I cannot express the depths of my profound shock and dismay at the announcement that the Roman Catholic Bishop of Hamilton is canceling the ongoing celebration of the common Baptism amongst Lutherans, Anglicans and Roman Catholics in Southwestern Ontario.

As a former Lutheran member of the Lutheran-Anglican-Roman Catholic Interchurch Committee (LARC) in Southern Ontario, the action of Bishop Anthony Tonnos baffles me even further. I know that group to have made great strides since 1996 in bringing together clergy from our various traditions and then to a larger celebration of our common Baptism in subsequent years.

I took great personal and professional pride in the work of the LARC group and hope that Bishop Tonnos' actions now, do not reflect or rein in the work of that group and its individual members. We relied heavily on the movement of the Spirit among us in planning our common clergy gathering and then the celebration of our common Baptism. We believed that what we were doing was in keeping with Jesus' high priestly prayer "...that they may be one." (John 17).

To be 'one' doesn't mean that we have to 'cookie cutter' patterns of one another. To be 'one' means to make a common witness to those who do not believe. To be 'one' means to find common ground in what we share and then to journey together in what we don't yet agree on or understand.

The work of the LARC group during my six years as a member, was guided by the premise that what we were doing, planning, praying about and studying together was truly 'of God' and therefore was good and right for the building up of the whole body of Christ.

To take any steps backward at this stage of

our ecumenical journey flies in the face of what John Paul II said on Good Friday 1994, "...believers in Christ, united in following in the footsteps of the martyrs, cannot remain divided." In that vein then, how can the Bishop of Hamilton take such drastic action in canceling/withdrawing from a simple act of prayer that has profound implications for the Christian community?

I cannot fathom the bishop's actions were taken in light of the Anglicans' struggle with issues of human sexuality. We have so many differences - the presence and role of female clergy, married clergy, our approach to various social and societal issues - and these have not proved to be our undoing or necessitated the cessation of a long and positive step toward Christian unity.

I believe we ought to be reminded of what John Paul II's words might have to say about where we find ourselves...

Christians cannot underestimate the burden of long-standing misgivings inherited from the past, and of mutual misunderstandings and prejudices. Complacency, indifference and insufficient knowledge of one another often make this situation worse. Consequently, the commitment to ecumenism must be based upon the conversion of hearts and upon prayer, which will also lead to the necessary purification of past memories. With the grace of the Holy Spirit, the Lord's disciples, inspired by love, by the power of the truth and by a sincere desire for mutual forgiveness and reconciliation, are called to re-examine together their painful past and the hurt which that past regrettably continues to provoke even today. Ut Unum Sint Encyclical of Pope John Paul II promulgated on May 25, 1995.

I also believe that future relations between Lutherans, Anglicans and Roman Catholics

will be affected by Bishop Tonnos' decision. How we approach each other and how we deal with other's traditions in future will be clouded by the 2005 Baptismal celebration that wasn't. We share so much, it is a shame that we cannot pray together. We share so much, it is a shame that we cannot gather within the boundaries of the Roman Catholic Diocese of Hamilton.

On that note, I do pray that LARC groups in Niagara and London and elsewhere in our country will continue to gather, pray and celebrate our common Baptism whether it be in January or anytime. I have spoken to many Roman clergy and laity of the Hamilton Diocese who are incensed at their bishop's actions and so I call on Bishop Tonnos to reconsider his decision and to gather all of us at Christ the King Cathedral on the Sunday before Ash Wednesday to celebrate our common Baptism then.

I conclude with some more words from Pope John Paul II. As he concludes his encyclical "Ut Unum Sint"; John Paul writes "...I am reminded of the words of Saint Cyprian's commentary on the Lord's Prayer, the prayer of every Christian: "God does not accept the sacrifice of a sower of disunion, but commands that he depart from the altar so that he may first be reconciled with his brother. For God can be appeased only by prayers that make peace. To God, the better offering is peace, brotherly concord and a people made one in the unity of the Father, Son and Holy Spirit." I pray with many of you sisters and brothers, that unity might go forward!

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Viewpoints

Anglo-catholic worship evokes tradition, mystery

Each worship style I've experienced in the diocese of Niagara has had its own special appeal. For a reverential worship that dramatically evokes the holiness of God, I've deeply appreciated the kind of high ceremonial sometimes called anglo-catholic.

I've visited three churches that identify themselves with this tradition: St. James, Guelph; St. Luke, Hamilton; and St. Barnabas, St. Catharines.



The Itinerant Churchgoer
— The Rev.
Dr. Alan L. Hayes

What makes worship "anglo-catholic"? The term doesn't really have a standard usage, and these three churches differ in various ways. But personally I expect an anglo-catholic high

mass to feel pre-modern. Pre-Reformation decoration and ceremonial, plain chant, rich vestments, and medieval liturgical texts for the anthems and antiphons, are brought together in a gothic church.

Thus anglo-catholic worship sends the message that the Church shouldn't too readily adapt to modernity, but that it should honour the sanctified authority of long tradition.

This is often distinguished from "liberal catholic" worship, which typically employs a less medieval, more modern idiom. Moreover, anglo-catholic liturgy incorporates a great many symbols, engaging all the senses, sometimes in subliminal ways. Symbolism mystically evokes (rather than prosaically declares) the hidden glory of God, the mystery of redemption, the nature of the Church, and the power of sacramental grace. And it touches us more deeply than prosaic statements can do.

Untraditional tradition?

Tradition is a funny word. At first it seems to mean "doing things the way they've always been done," but actually, tradition evolves. In fact, I've found that much has changed since I first visited anglo-catholic churches in Montreal as a divinity student at McGill University 35 years ago.

For instance, I found that our three anglo-catholic churches in Niagara had women in the choir and in two cases even in the sanctuary, an historical evolution which I gather didn't always come easily. The intercessions had contemporary references and lay participation. And almost all the members of the congregation took communion, which wasn't always the way. (Formerly, many anglo-catholics would take communion only on those relatively rare occasions when they had prepared by private confession and fasting.)

From the street, St. Luke particularly struck me. It's an elegantly compact gothic building in clean red brick that somehow seemed wonderfully serene and inviting.

Inside, all three churches are very lovely, with beautiful stained

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Sunday liturgy in times of disaster and crisis

I well remember the Labour Day weekend of 1997. That was the weekend of the untimely death of Princess Diana, and I remember waking to the early morning news on Sunday to hear about her death and realizing that, whatever else was going to happen in that Sunday morning's liturgy at the parish of which I was then rector, the liturgy was going to be different: it was going to note and mark that event, somehow.

That moment also made me realize that, arguably, the most important thing for clergy leading parish worship to do on a Sunday morning is to listen to the news, before going to church! I remember one friend, now retired from parish ministry, who used to say that the best thing he did to prepare for the liturgy was to read the Sunday Toronto Star.

As I write this column, it has been 11 days since the disaster of the earthquake and subsequent tsunami in Asia; I recall just barely hearing about it on the Sunday after Christmas, December 26, prior to leading worship, but having no sense, in those very early hours, that it was, in any way, going to be the significant global event which it has subsequently become.

Sept. 2001

Most of us dealt with a similar set of circumstances in September, 2001 when we assembled as worshipping communities on Sept. 16, following the tragedy of the attack on the World Trade Centre and the Pentagon.

Just as there is a certain set of expectation operating on us all on the Sunday closest to Nov. 11 each year, just like those parishes who keep observances of VE Day or the Battle of Britain Sunday, it is incumbent on those of us who plan and lead public worship to be sensitive, aware, and willing to honour, in our Sunday liturgies, events which have had a particular impact on our common lives, either immediately or even a long time in the past.

There are those who will advocate, with some defense, that the liturgy itself provides ample opportunity for remembering, for praying for specific issues and places, and that the act of the community gathered to reflect, repent, and to share the holy meal together will more than provide for the kind of respect, and attention, which these kinds of events demand. Others will argue, quite persuasively, that we need to set aside much of what we had planned and put together, in order to mark appropriately the events which have affected us so deeply on that day.

It would have been unthinkable, for example, for any community gathering on Sept. 16, 2001, not to be aware



The Very Reverend Peter Wall, Dean

of the events of the previous Tuesday, and to have a need for a way of expressing shared sadness, shock, concern, and fear for our world.

Similarly, each of us has been deeply affected by the news out of Indonesia, Sri Lanka, India, Africa, and other affected places in light

of the damage caused by the tsunami. Moreover, many will come to Church looking for comfort, solace, answers, and explanations. Nearly everyone will come needing a place to offer to God their own thoughts and prayers for the dead, the dying, the missing, and for all those who mourn.

Human family

There is also a sense in which cataclysmic events bring us closer together as the human family, sometimes feeling a particular kinship with people halfway round the world.

There are three areas in which the worship leader/planner might be prepared to change what has been planned, and to be particularly sensitive: the choice of hymns, the prayers offered by the community, and the content of the homily or sermon. Hymns which express hope and comfort without being maudlin are often the best; prayers which offer space for silence, prayers which include all those affected by world events; prayers which assiduously avoid either a sense of blame-laying or self-righteousness are always best.

For example, prayers which, even unintentionally, lay the whole responsibility for the tsunami at the feet of the God of Creation should always be avoided; prayers which acknowledge the power and even the wonder of Creation, and our awe-filled responses, are more helpful. Hymns which make the liturgy seem like a funeral are best left unsung; those which speak of the power and grace of God to comfort and to hold us are probably a better bet.

Preaching should make every attempt to name the issues, to speak honestly about the wide range of reactions, and to be candid about our need to express anger, sorrow, shock, and even outrage at what has happened.

Pap-filled sermons about the "will of God" or about "divine plans" will not help; indeed, they will simply reinforce an immature theology which does all of us a disservice, to say nothing of what it does to God.

Ultimately, events like the tsunami in Asia will challenge us in our lives as worshippers. We can, through careful planning and prayerful preparation, bring the love and comfort of our gracious God to communities reaching out for help and guidance.

Thanks be to God.

Much to learn from tsunami disaster

Continued from page 1
assumptions, and doctrines regulating behaviour).

Perhaps this event was a sign suggesting that, without access to a generations-deep faith which has seriously wrestled with finding meaning, hope, and strength in dealing with the human condition, every unplanned and devastating event becomes an immobilizing crisis.

"Counselors" can explain what is a "normal" sequence of reactions, but can ultimately provide no tools with which to direct the overwhelming complex energy of emotions, feelings, wonderings and questions into an awareness of hope, of love, of support, and of the power beyond oneself available to move us beyond the negative and into positive response.

Why?

Very few journalists dared to approach some religious leaders seeking an answer to "why?", but more often came from an unarticulated assumption that led to an angrily phrased "And where was your God in all of this?"

One of the best replies I came across was from Rabbi Michael Lerner

(<http://www.tikkun.org>) who wrote: "To put it bluntly (for the radio talk show audience): stop thinking of God as some big man up in heaven sitting there and making individual judgments about who shall live and who shall die, where He should put a tsunami and where He should put a beautiful sunset.

Force of healing

Instead, understand God as the force of healing and transformation in the universe, the aspect of the universe that is the source of love, kindness, generosity, social justice, peace and evolving consciousness, and that this aspect of the universe permeates every ounce of being, every cell, and unifies all being as it moves the being of the universe toward greater and greater levels of love and connection and consciousness, and makes possible the transcending of that which is toward that which ought to be....

Or, to put it another way, God is the part of Being (including the part of us) that is yearning for a world in which this kind of suffering will be diminished and in which those parts of the suffering that can't be stopped will be accompanied by responses of generosity and kindness.

"God is in need of human beings (and, per-

haps in other planets, other kinds of beings) to participate in this process of building more love, generosity, caring and compassion throughout the universe.

"Our task is to be God's partner in the healing and transformation of the world, and in the mourning for those aspects of suffering that cannot be overcome."

The third reflection was triggered by my increasing sense of outrage as western countries tried to outdo one another in providing aid and promises of aid to those whose lives had been so suddenly and drastically altered by the tsunami.

'Deep and ugly truths'

Again, Rabbi Lerner put concrete facts and words to my as then unarticulated rage, when he wrote: "Two weeks ago (end of December, 2004) the United Nations issued a report detailing the deaths of more than 29,000 children every single day as a result of avoidable diseases and malnutrition. Over 10 million children a year! The difference between the almost non-existent coverage of this on-going human-created disaster and the huge focus on the terrible tsunami-generated suffering in South East Asia reveals some deep and ugly truths about our collective self-

deceptions." And, "all this suffering was happening while the wealthiest people in the world enjoyed excesses of food, worried about how to lose weight because they eat too much, spent monies trying to convince farmers not to grow too much food for fear that doing so would drive down prices, and were cutting the taxes of their wealthiest rather than seeking to redistribute their excess millions of dollars of personal income."

Reflection

Perhaps, just perhaps, this event is a sign inviting us to truly reflect on how the way we live is affecting not only the people immediately around us, but the whole planet, and everyone who lives on it.

The \$5 billion raised in aid for victims of the tsunami pales in comparison to the hundreds of billions spent on weapons and war. Poverty breeds rebellion and terrorism.

The least expensive and most effective way to fight both is to generously provide food, shelter, dignified work, and respect.

Is that really so difficult?

"...what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah 6:*

Anglo-catholic worship

Continued from page 5

glass, stations of the cross, and, during worship, the warm light of many burning candles.

In all three I appreciated the reverent demeanour of the liturgical leaders, the fine music, and a solemnity which turned my heart towards the glory and greatness of God.

Differences among the churches

The three churches use different liturgical texts. St. Luke used the Canadian 1959 version of the Book of Common Prayer. St. Barnabas used its own local rite, an adaptation of the 1549 BCP plus parts of the Roman Catholic liturgy in English. St. James used the BCP when I visited, but some Sundays it uses the BAS or a Celtic liturgy. Each observed the tradition of ringing sanctus bells at particularly important parts of the service.

St. Barnabas opened the service with the asperges (the congregation is sprinkled with water, recalling baptism), and closed it with the angelus (an honouring of St. Mary).

The three churches placed the altar differently. At St. Barnabas it was flush against the east wall, which was the usual medieval practice. At St. James, it was pulled out from the wall so that the presider and assistants faced the congregation, basilica style. At St. Luke it was near the crossing, though the leaders faced east for the prayer of consecration.

At St. James, unlike the other two, the priests didn't wear chasubles, and there was no incense. In fact, when I visited there on the Feast of Christ the King, the service didn't seem any more "high" to me than I've found at some other churches in the diocese which don't call themselves anglo-catholic, such as St. Paul, Dunnville. But as I said earlier, the term "anglo-catholic" has no standard usage.

Anglo-catholic preaching

At two of the churches I heard some of the finest preaching I've heard in the diocese. Although one of the sermons was given by a visitor, a professor from Trinity College, I've heard from many that I would have been equally happy had I had the good fortune to hear the rector.

Now, let me muse out loud for a minute, hoping not to offend anyone too much. I find that many sermons are a little too full of advice. They tell people about being more loving, more forgiving, more open-minded, more faithful, more responsible, more socially concerned, more considerate of others, more self-affirming, etc., as Jesus was, or as Mary was, or as Peter was (or wasn't), etc.

None of this is exactly wrong, but by itself it can sound moralizing. In the anglo-catholic tradition, preaching primarily teaches truth about God. It presents the mystery of a sovereign Lord who at an historical moment took on our humanity and redeemed the world from darkness, quite without any help from us.

In other words, it focuses squarely on divine grace.

"The revealed dispensation of mercy," said John Henry Newman, one of the pioneers of the anglo-catholic revival, raises our wonder, awe, and thankfulness.

So I'm grateful for that preaching. And having been privileged to worship with these three congregations, I'm grateful for anglo-catholic liturgy, which enacts the mystery of faith so beautifully.

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'Music is who I am'

Brent Fifield, Cathedral organist, choir director

Getting to Know You

— The Rev. Fran Darlington

"Born and bred" in St. John's, Newfoundland, Brent Fifield, organist and director of music at Christ's Church Cathedral, has constantly been propelled by his love of and commitment to the music of the Church in all its forms.

Raised as a Seventh Day Adventist, Brent experienced "a great tradition of singing and strong evangelical tradition."

Piano lessons began when he was six. At 11, Brent began to play the organ, and loved it, having paid particular attention to the organ sound in his mother's choir recordings.

Brent is quick to affirm the great support of his parents and the arts community in St. John's, and "fantastic teachers and mentors through high school! I was really lucky; I grew up with some of the best instruments in the country!" — including "a very large four-manual Casavant organ" in St. John's.

In 1993, attracted to Professor John McIntosh who adjudicated St. John's Kiwanis Festival, Brent "transplanted all the way" to the University of Western Ontario in London, where his positive experiences continued with his professors and the then brand new three-manual Casavant at the University of Western Ontario. For seven years, Brent served as assistant organist at St. James Westminster in London.

Studies at the University of Toronto followed.

Brent's next stop was Truro, Nova Scotia, where he taught elementary music for a year in elementary schools and one big high school.

Though he admits that "Maritime life is more relaxed, slower;



BRENT FIFIELD

B.MUS., B.ED., M.MUS.

I do miss it," Brent is quick to say that "at least living here (in Hamilton) there's the lake, big water!"

Brent began his music ministry in Hamilton in October, 2001. His musicality, commitment and enthusiasm mean that life is never dull for him.

"I'm picky with the Cathedral choir, (because) I want them to be as fine as possible. (For the choir) it's a whole body experience; all my best teachers were wonderful with that! I'm always scrambling to get the job done! I'd like to take the choir out to other parishes, but it's just too busy."

For Brent, music in worship is "essential, what I do, who I am."

"Every bit of music is an act of worship... (in which) the congregation participates, not just making (music) but mindful listening. It's all planned with a great deal of care, not just 'I feel like playing this.'"

Brent tries to "end each service with something joyful. I'm very lucky at the Cathedral; the congregation is very supportive, and people sit and listen."

He can be surprised by what people like: "if I push tastes, they tell me! If I just do familiar music, everyone gets bored; just do new, and people get tired. So I do every style, not blended, but themes."

"People may think Christ's Church Cathedral is a snooty, stuffy place, but the bishop is trying to open it up," Brent said.

Brent too wants to "welcome people from anywhere, especially in the special program of Evensong services."

"At big diocesan services, we mix contemporary and traditional music, and invite choirs to participate. I get to meet people I'd never otherwise meet. It's also an opportunity to teach. Often, it's people's first time in the Cathedral and chancel. They've often said they've enjoyed it, and I like doing that stuff."

Brent's contract at the

Cathedral is "for 20 to 25 hours a week, but (between Cathedral and diocesan events) it's usually a lot more."

The Cathedral "is not just a building employing me. Concerts and regular worship (have) to be as good as you can be, without appearing snobbish."

Brent counters this possibility by putting translations of music written in other languages in the bulletins. He's also pleased that the Cathedral is "very ecumenical in its use," especially as a concert venue for the greater Hamilton community.

Brent is developing a children's choir at the Cathedral. He is assistant conductor of the Hamilton Children's Choir, working with the new Conductor, Zimfira Poloz, who founded a choir school in St. Petersburg, Russia.

"She gave it all up to come here, but it was a shock to discover that the arts are not as well supported here as in Europe."

Brent directs the Pro Musica Chamber Choir in Burlington, and enjoys frequent invitations to coach choirs in local high schools.

A clinician in choral techniques, Brent is an examiner for the Royal Canadian College of Organists, an adjudicator, accompanist on organ and piano, and sings mainly with the Exultate Singers in Toronto, though he has sung with the Elora Festival Singers. He also enjoys performance, giving recitals "from Toronto to London and everywhere between!"

Managing so many responsibilities would be a challenge for most people, let alone someone barely into his 30s. Brent enjoys time with his girlfriend, and loves being outdoors. He also finds renewal in working out at a gym three times a week and "a lot of reading."

Perhaps surprisingly, "sometimes in my car I blast a rock station! Music is part of my life, but

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Psalm 65-2. 'O thou that hear prayer, unto thee shall all flesh come'

Most gracious God and Father, from whom all good gifts come, give to us we beseech thee, the gift we need above all else, thy great and Holy Spirit, without which we can do nothing. Let our lives be driven and cleansed and renewed by your power and mercy.

Let our prayer lives be renewed and nurtured with the same power. We do pray for this Lord of all, that our Lord Jesus Christ's directive to us to pray for others as we would pray for ourselves. But unless we come first to you, we shall not know how to pray.

Freed from selfishness

We would ask to be freed from selfishness in our prayers, and short-sightedness and the narrow vision we have on this side of life. Our love is not good enough or strong enough to separate the false from the true, the vain and shallow things. We need your great Spirit to direct and fashion our understanding, Lord of all. We need wisdom and strength of purpose for each day we are here. The best we do is nothing without the loving living presence of your saving grace, showing us how to live and pray daily.

We would live the prayer life, we would learn how we may pray with the power of the Spirit. Come and dwell in us, we ask it in The Name Above All Others. We would daily glorify our Holy God and thank Him and praise Him, magnifying His name to all. We would listen for

Anglican Fellowship of Prayer

— By Annette Harris

His word, await on His truth, hear His Holy word, and do as He says. Praying always in sincerity of heart and voice, giving all to Him in Jesus' name, and always to remember we cannot direct Him. Ours is the prayer, His is the answer.

Our prayers are at best limited, as our knowledge is limited. Prayers are for everyone. A young child can pray in all simplicity, and it is as meaningful and real to God as the prayer of someone whose whole lifetime has been spent in prayer.

Only when we have left this mortal world, shall we see and know these mysteries better.

Pray

Jesus directed us to pray, showed us a prayer form. The Father first in reverence and praise, acknowledgement, then others (as well as self). The two abiding realities – the first things first, no one comes before our Holy Father, least of all self, and self-wishes, no adoration of anyone or anything must intrude, or else that great and Holy Spirit of God would surely refuse to guide and direct us.

Come, great and Holy Spirit of God, and direct us, that one day we shall see you in glory, and to know that eternal things are more real than the fleeting things of now. Pray that 'thy kingdom shall come and thy will be done on earth as they are



ROB ROI CARRIES IN THE HEAD OF THE BOAR FOR THE FIRST BOAR'S HEAD FESTIVAL AT ST. JAMES', DUNDAS, ON DEC. 29.

Boar's Head Festival huge success

By ROBERT MORROW

Between Christmas and New Years, St. James' Anglican Church in Dundas, presented its first Boar's Head Festival – a concert that presents, in animation, a British Christmastide tradition that dates to the year 1340.

Director of Music, Douglas Brownlee said "the wild boar in England was a ferocious beast and legend has it that an Oxonian on his way to church choked an attacking boar with his only weapon – the metal-bound book he was carrying. Later that night, in the dining hall, the head of the beast, finely dressed, was carried in procession accompanied by carollers".

The "head" of a boar was carried into the church by Rob Roi, member emeritus. The concert involved the church choirs, The Waterloo County Carolers, Rosewood Consort, and guest organist, Kirkland Adsett.

This ancient tradition was imitated by a planning team, based on an inspired moment by the rector,

The Reverend Canon James Sandilands.

Four months of planning and work went into the production – research, costume making, publicity, building and acquiring props – and, in true Anglican convention, planning a dinner to follow.

Dinner

The dinner was designed to match the medieval setting. It consisted of stew, bread, chicken, bashed neeps, brussel sprouts, baked onions, noodles, cake, pie and honey and almond rice pudding.

Apple cider, mulled wine, and brown ale or mead was also available for a coin of gold or silver, said chief planner, Anne Washington.

The dinner was unique in that the only implement allowed was a wooden spoon. This made for some interesting attempts at eating the apple pie and trifle!

The success of the event was evident early on.

The dinner was sold out weeks in advance. The concert was free – although guests were asked to support the concert with a free-will collection in support of St. James' music program – and the dinner was on a cost-recovery basis at \$15.

'I found God at AWARE conference'

By CHARRISA SHINE

Anglican: well I grew up Baptist and it was my first year at an Anglican Church.

Women: I needed women in my life. I'd always had mentors and had somehow gotten disconnected through

life's transitions.

Alive: I had felt pretty dead and depressed in my walk with God. I needed help.

Renewed: It renewed my spirit. We prayed, sang, danced, meditated, waved flags and were silent before our God

Enriched: I was enriched through the excellent speaker. In the small groups I

met other women just like me on the journey. I was enriched by fellowship with God. God met me there and we connected in a deep way.

At AWARE I met God. I found God on the warm smiling faces and welcoming spirits.

I found God in the quiet reflective worship and in loud flag waving worship. I

found God in the prayers of the people. I found God in the small group discussions where tears and laughter flowed naturally.

I found God as I walked along the river and fellowshiped in the dining hall. At AWARE I met God.

Plan on attending this year's AWARE April 29-May 1. For further information or call Joan at (905) 825-9727.

Coming up in Niagara...

Pancake Supper

St. Columba, St. Catharines, Feb. 8, from 4:30 to 6 p.m. St. Columba, St. Catharines. Enjoy delicious pancakes and sausages with dessert. Cost is \$5 for adults, \$3 for children.

Men's Breakfast

At St. Philip the Apostle, Burlington, 8 a. m. Feb. 12 Valentine's Special! Come and join us!

Crafts and fellowship

St. Columba, St. Catharines, is the place to be Tuesdays 9 a.m. to noon for fellowship as we get a head start on preparations for the Annual Christmas Bazaar. No skills or experience necessary!

Join in every Tuesday, (except the second of each month). Sessions usually run until the end of April.

Young people's meeting

St. Luke's parish in Burlington is holding a Young People's Meeting on Feb. 20. The monthly meeting is taking place in the parish hall after the main service.

Parish Breakfast

St. Columba, St. Catharines, holds a parish breakfast on Feb. 27, from 9 to 10 a.m. This is a great opportunity to join fellow parishioners who attend other service times. There will be scrambled eggs, toast, muffins, and a fresh fruit bowl on the menu.

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Christmas play returns to St. Michael's

By SUSAN CRAWFORD

It has been many years since St. Michael's produced a Christmas pageant. This year the parish Kids Committee decided to resurrect this past practice.

Under the direction of Janine Charters and a group of keen parishioners, patterns and material were bought to make new outfits.

Another group of equally talented and enthusiastic parishioners designed the backdrops and scenery.

The pageant was held at a 7 p.m. service Christmas Eve which has been traditionally known as the family service.

In place of a homily by rector The Reverend Lynda Kealey, the children took over the service.

The procession to Bethlehem was led by Mary and Joseph and the donkey and followed by the entire cast of angels, shepherds and animals. It was a great hit.

All young members of the congregation, whether dressed for a part or not, were invited to take part or come to the front to see the pageant.

Everything went well despite the cancellation of the dress rehearsal because of the snow storm.

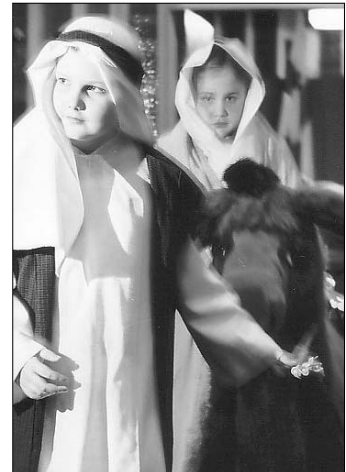
As an older member of the parish, I was more accustomed to the quieter later service on Christmas Eve. However, I was

thoroughly entertained and enjoyed being a part of this wild and wonderful production.

Janine was presented with a beautiful bouquet of flowers following the service for all her hard work.



The Shepherds mind their flocks (youngest members of the congregation wore head coverings of various animals).



JOSEPH, MARY AND the Donkey lead the procession through the church.

Primate appoints Graydon to U.N. Commission

Condolences Lawrence family

Please remember Archbishop Caleb Lawrence and family in your thoughts and prayers. Archbishop Lawrence's father died on Jan. 9th Nova Scotia.

Downey family

The Very Reverend Edward Downey died on Jan. 5 in Ottawa. Dean Downey was a former rector of St. George's Church, St. Catharines (Sept. 1963 to Aug. 1970). Our thoughts are with the bereaved family.

Stevens family

Our deepest sympathy is extended to the bereaved family of Peggy Stevens, O.N., a long time and faithful member of St. John's, Elora, who died Dec. 23.

Appointments

St. Alban, Hamilton

The Reverend Dianne Distler

People In The News

— Alison D'Atri

was appointed priest-in-charge of St. Alban the Martyr, Hamilton, effective Dec. 8.

St. John's, Rockwood

The Reverend Pauline Head has accepted the appointment to be rector of St. John's Church, Rockwood, half-time, effective Feb. 1.

St. John's, Elora

The Reverend Patrick Patterson, from the Diocese of Ontario, has accepted the offer to be rector of St. John's, Elora, effective June 1. The Reverend

Lincoln McKoen, curate, will assume the duties as priest-in-charge of St. John's, Elora until May 31.

Graydon to UN Commission

The Primate has appointed Annette Graydon, Canadian President of the Mothers' Union to represent the Anglican Church of Canada at the UN Commission on the Status of Women, March 2005 in New York City. Congratulations Annette on this appointment.

Resignations

Canon Charles Stirling

The Reverend Canon Charles Stirling, honorary assistant at Christ's Church Cathedral, submitted his resignation as Registrar effective Dec. 31. A sincere word of thanks to Canon Stirling for his ministry as Registrar of the Diocese of Niagara.

Reverend Elizabeth Loaring

The Reverend Elizabeth Loaring has submitted her resignation from Church of the

Resurrection as part time assistant curate, effective Jan. 30.

Canon Frances Darlington

The Reverend Frances Darlington has submitted her resignation as rector of St. Mary's, Hamilton, effective Jan. 31. After much prayerful thought, Fran Darlington has decided to retire at this time from full-time ministry. We wish both Fran and Jim Darlington all the best in the years ahead.

Bishop's Itinerary February 2005

Feb. 1 to 8 – England
Feb. 12, afternoon – Visit to Servers Fest
Feb. 13, 9:15 a.m./11 a.m., St. Philip's, Grimsby and St. Luke's, Smithville, Parish Visit
Feb. 15, Windsor, Bishop's Meeting
Feb. 17, 6:30 p.m., Bishop's Task Force on Sexual Abuse
Feb. 20, morning services, St. Thomas, St. Catharines, Parish Visit
Feb. 20, 3 p.m., Holy Trinity, Welland, Brock Confirmation
Feb. 20 to 23, Mount Carmel, Niagara Falls, Joint Retreat: Lutherans/Anglicans
Feb. 27, 8 a.m./10 a.m., St. Paul's Church, Caledonia, Parish Visit

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