



# Niagara Anglican

NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH • SEPTEMBER 2005

## CANTERBURY HILLS CAMP HAS RECIPE FOR SUCCESS

JOHN JANISSE

They came from near and far. As far as Kansas, Florida, and Calgary. Closer by, from Guelph, Fort Erie and Oakville. Lots of them came from Dundas and the Hamilton Mountain. They came from tawny areas of Ancaster, and from Hamilton's north end. By the end of August, some 525 children and 30 leaders will have experienced life as only Canterbury Hills Camp can offer.

*For a detailed, first hand account of camp life, read 'A letter from Canterbury...' on page 6*

Running at 100 percent capacity for the second year in a row, the camp seems to have found the recipe for success. The Reverend Stephen Murray, who retires this year, having been camp coordinator for the past five years, doesn't want to take much of the credit. He points to the camp leaders, and the leaders in training.

"They've been toughing it out in the heat, working hard to motivate and encourage the kids, while staying hydrated and safe. At 32 degrees Celsius, it's hard

to get campers to go for a two-hour hike."

Stephen also points to the unique philosophy and structure of the camp as key to its success. Unlike some church-based camps that rely on volunteers to work one or two weeks "for the love of Jesus, and with good intentions," Canterbury has paid its camp counselors since the 1970s. The counselors receive 10 days of training at the beginning of every season, and usually work at the camp for the whole summer. Some 75 per cent of them are from the Niagara Diocese, and many of these go back to their parishes, keen to take on leadership roles, and use skills that they've developed at Canterbury Hills.

Another key ingredient, Stephen says, is the way Canterbury Hills is run. While most camps in Ontario follow a program-based philosophy, where all campers follow the same schedule, Canterbury uses a unit-based model. For residential camp this means that each cabin plans its own program at the beginning. Guided by a



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## IT'S THE LAW OF THE LAND! SENIORS REFLECT ON THEIR CHURCH

On July 21st 2005 Bill C-38 received Senate Approval and Royal Assent. This bill proclaims that throughout Canada, civil marriage will be open to all people including those of the same gender.

It is understood that the blessing same sex marriages is a very difficult and divisive issue in the Anglican Church of Canada and in the Diocese of Niagara. What we have not known, as people have not spoken about this very much, is the pastoral reaction across the diocese to a situation where two members of a parish (same gender) choose to marry civilly. Two rectors have responded to us on this matter. The pastoral situation is that a gay couple shows up on Sunday morning and when the rector greets them, they announce that they were civilly married the next day. We gave the following questions as guidelines:

What would your pastoral response be to this couple? Do you want them as part of your parish or not? Would you announce their marriage to your congregation? Would you encourage or discourage them? Would you welcome them to the table of the Lord? Would you tell

them that you wished you could bless their marriage or not? Would you bless their marriage?

The following represents two different responses:

### Response from Rector 1:

I like the concept of "law of the land", because it immediately puts me in touch with the fact that I'm Canadian. I've travelled extensively outside of Canada, and I have always worn my nationality as a medal of honour. The country I come from is synonymous with values such as peace, friendship, tolerance, generosity, and a fundamental respect for human rights. The United Nations Universal Declaration of Human Rights was co-authored by a Canadian. The thing I put a far higher value on than being a Canadian is being an Anglican. It would be shameful to me if the virtues of my religion were lesser than the virtues of my country.

In a time when most of the world has walked away from the church, suddenly this gay couple has walked in. Who knows what they might be seeking? They might be seeking a home, a community, an opportunity to explore their giftedness, a chance to share

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### Surviving and/or embracing the changes of 40 years

CHARLES C. STIRLING AND RONALD W. COOPER

It has been a long while, a very long while since Bishop John Robinson told us God was dead. It has also been that long since Pierre Berton, at the invitation of the Church, wrote *The Comfortable Pew*. There was a rebuttal, of course and debate on all sorts of things, language, tradition, taboos and theology began and continues to the present. Nothing was sacred anymore. Everything could be discussed, debated and changed.

Over the years, some people left for never-never land, a place and a life without church, while others went, to what the English like to call the nonconformist churches. A few went to Rome. Inevitable and relentless change would follow them, as it has followed those who stayed in the Anglican fold.

Many younger people often want to dismiss the opinions of the older folks in their midst. However, the realities are: older people are in fact quite a diverse group. Men and women age differently. Both, when challenged with changes and developments in the church, are able to

process and contribute much to their families, communities, society, the Church and economies well into later life.

With this in mind, Niagara Anglican talked to some older folks who have stayed in the Church for the long haul and rode willingly, and sometimes unwillingly, the roller coaster of change. Participating in our discussions were: Douglas Bain and Bryan Stopps, retired teachers; Canon Katharine Greenfield, retired librarian and active archivist; and Seymour Wigle, retired chartered accountant and his wife Noreen, homemaker and former nurse. These people are active in and vital to parish life.

### Today's issues

The Niagara Anglican first asked: what was the biggest issue in the Church today. Clearly, it was same-sex marriage, unions or blessings, as it is variously interpreted or understood. Naturally, there was no unanimity among our panel, but all agreed we have to get beyond it. For Seymour and Noreen, who are very supportive on behalf of gay and lesbian people, arriving at their position was a gradual process, culminating in the desire to see equality and justice in the Church for everyone. They admit their three sons would be one for, one against

and one uncertain. Katharine, quite tired of the issue, felt the Church spends too much time on it and needs to concentrate on other pertinent matters.

### Faith and Spirituality

A great concern for Doug Bain was a lack of spirituality in the Church in general. He cites the lack of retreats which help to sustain a contemplative life among lay people, such as what one might find in the Orthodox Church. Indeed, there was an uncertainty about what spirituality and evangelism really means among our panel. For many the latter is tied to the image of the "no business like show business television evangelists," many of whom have proven they have feet of clay. In both areas the Church must bear responsibility for failing to teach, nurture and develop personal ownership in its membership in terms of being a spirit-filled people. In the case of evangelism, one rarely heard the word in times past. According to the Oxford Dictionary, evangelism simply means preaching the Gospel as a lay person and doing home ministry work. Seymour and Noreen would like to find a better word for evangelism that would more

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# PARISH NEWS

## ST. CHRISTOPHER'S CELEBRATES SEVENTEEN ANNIVERSARIES

When members of St. Christopher's Church in Burlington discovered that there were 17 couples celebrating their Golden Wedding Anniversaries in 2005, those couples decided to hold a special service of celebration followed by a reception at the church. Thirteen of the couples were able to participate and enjoyed a wonderful afternoon of worship, fellowship and refreshments (including wine and champagne!)

Archdeacon Fred Gosse and The Reverend Jean Archbell presided over the service and Mary Jane Price provided the musical accompaniment on the organ and piano. The celebrations were enhanced by a personalized CD of 1955's music for each couple, and running video display of pictures of each couple taken on their wedding day and on a recent occasion, and of their current family. It was universally agreed that "none of us have changed a bit!"



## FIRST WEDDING AT ST. PHILIP'S



Woon-Chung Lam and his wife, Kam-Fun Chow, paid a visit to St. Philip the Apostle, Burlington, on the occasion of their 40th wedding anniversary in May. They were married on May 7, 1965, the first wedding held at St. Philip's, with the Reverend Jack Bielby officiating. They are pictured here with their son, Yin-Man Lam, and the current rector of St. Philip's, the Reverend Sue Nicolls.

## KIDS GET "WILD" ABOUT GOD

This summer St. Andrew's Grimsby was crawling with excitement as children from ages 5 to 11 learned to be wild about God! They were on a Serengeti Trek, where they learned catchy songs led by our Rector, The Reverend Stuart Pike. A team of wonderful volunteers - 11 teenagers and 10 adults - led the 40 children in teamwork-building games, electrifying Bible adventures, exciting snacks at the water hole and creating unique critter crafts. Each morning wound up with the Mane Event where everyone learned what the Daily Challenge was, such as "Do as Mom & Dad say the first time." Thus by taking up the challenge they let God's love grow into their homes. We all learned to know God, talk to God, tell about God, love God and work for God. What a great way to live! Our wish is that Serengeti Trek left a little bit of God's love in our community.



## ST. GEORGE'S ACW CELEBRATES 120 YEARS

Winchester Cross ACW of St. George's Anglican Church in St. Catharines was organized in 1885, the second oldest organized Anglican Church Women in Canada. Our oldest member, Emma Stasiak (92), cut the cake at the anniversary!



## ST. JOHN'S CHEAPSIDE GETS REFURBISHED

*St. John's Anglican Church, Cheapside was literally lifted off its foundation for its 150th Anniversary*

JOANNE BARTLETT  
Parishioner

After many years of planning and fundraising, St. John's Anglican Church, Cheapside was finally able to hire contractors to lift and move the church in order to remove the old foundation and install a new basement complete with furnace room, storage room, washroom and meeting/Sunday school room. The five stained glass windows were removed by an Orangeville craftsman, refurbished and replaced. Bishop Ralph Spence dedicated these renovations on Sunday, October 3rd, 2004, our 150th Anniversary, including new Tiffany style light fixtures, wall to wall carpet, and newly painted white ceiling, with blue walls and white trim. Bishop Ralph was unable to dedicate the basement and do the first flush, as these were not completed until December. Our congregation now enjoys a very warm and refreshed church, after many, many hours of dedication and hard work. We have new round tables and padded armchairs for 40 people in our downstairs meeting room.



On May 29th, 2005, we held an Open House, exactly one year to the day we closed the church for our renovations. Over 125 people attended our 9:30 a.m. service with Canon Barry Randle, our rector from 10 years ago, celebrating the Eucharist and giving us a very heartfelt sermon. Our new cedar plank front doors, installed just days before, were dedicated in memory of a past parishioner. We served refreshments between this

service and the 1:00 p.m. service and had a cake cutting at 2:00 p.m. We look forward to starting a Sunday school this coming September.

We are busy planning our 151st Anniversary, for Sunday, October 2nd with Reverend Don Eustace as guest preacher at our 1:00 p.m. service. There will be a draw at this time for a handmade Dresden Plate quilt made by the ladies of the church.

We still have the little house out back, but really enjoy the new facilities downstairs and hope you will too!



## A SEASON OF CHANGES AT THE CATHEDRAL

Clergy departures and a change in the status of the organist and choirmaster will impact of the life and ministry of the cathedral parish this fall.

The Reverend Deacon Ann Turner transferred to the Diocese of New Westminster, in the late spring, while the Vicar, The Reverend Daniel Breton has returned to Trinity College, Toronto, for further studies this September.

Brent Fifield, organist and choirmaster has accepted a position at St John Kilmarnoch School, near Elora, also to begin in September. He will continue on a part time basis, taking the Thursday practice and the Sunday services. Arrangements will be made to cover other services, funerals and weddings.

The parish looks forward to the ministry of the Reverend Sue-Ann Ward as curate. The Reverend Canon Charles Stirling will continue to assist in the interim.

## GIANT BABY SHOWER AT GRACE CHURCH, ST. CATHARINE'S

Members of the ACW Dorcas group at Grace Church, St. Catharines, proudly display just a few of the many items they are donating to Community Care. Every year for 43 years the Dorcas group have spent all winter knitting, crocheting, sewing, and quilting in order to produce layettes. This May they held their annual "Baby Shower," during which they present the layettes to a representative of Community Care who will distribute all of the beautiful handmade items to every new baby born in the community. This is just one of the many ways Grace Church has been ministering to the community for 85 years.



# WHAT'S SO 'NATURAL' ABOUT CHURCH DEVELOPMENT?

CHRISTINE PRIESTMAN

It may sound like an oxymoron to some, but the people of All Saints in Erin have discovered just how natural it can be when you understand how it works.

"Natural Church Development" is a process which will help us release the natural growth potential in our church. Using the Natural Church Development process we can enhance the environment so the church can grow all by itself. This process will help us be co-creators with God so that the Lord can 'add to our numbers day by day'." (From sermon given April 17, 2005, by Rev. Amy Cousineau, Priest at All Saints, Erin).

Churches that are experiencing growth today are doing so because they have taken the time to discover where they need to improve so that people will want to come and join in their church community. Research shows there are eight quality characteristics of growing churches today. Empowering Leadership, Gift-Oriented Ministry, Passionate Spirituality, Functional Structures, Inspiring Worship Service, Holistic Small Groups, Need-Oriented Evangelism, and Loving

Relationships.

I am not going to explain what each of them mean as you can contact Canon Michael Patterson, Director of Evangelism, at the Diocesan Resource Centre and find out all about it.

At All Saints Anglican Church in Erin we decided that we would look into this opportunity being offered through our Diocese by Michael Patterson. After a visit, a pot luck lunch and a presentation by him we were soon launched into what was to become six very exciting Sundays!

There was a committee of eight formed, and even as we prayed and shared ways in which we could present the eight characteristics of Natural Church Development to our congregation, we began to experience the principles of this process starting to work.

Ideas and plans that reflected each of our personalities and gifts began to naturally shine through.



Members of All Saints, Erin fill out their surveys

A beautiful barrel was designed and constructed by a couple in our congregation. (You must contact Michael if you want to know how a barrel represents Natural Church Development.)

Parishioners were kept on their toes as a BINGO game using each of the eight characteristics was played each Sunday. Skits, songs, charades, verbal presentations and mind teasers were all utilized to explain the eight characteristics and the principles behind Natural Church Development. Each week it was prepared and presented as a natural part of our worship service.

The grand finale came when we had a 'working lunch' for all

who agreed to be part of a survey. The survey allowed each person to mark on a questionnaire what they believed to be the stronger to the weaker points of their church life experience. This survey is part of the Natural Church Development process and in turn will reveal to our congregation which is its lowest 'stave' of the eight characteristics of church growth.

It has been an exciting time for all who were on the committee and a most entertaining and informative time in the life of our church. What we will do for an encore remains to be seen! But for now, we at All Saints are waiting for the results to be returned to us from the survey.

I realize I have not explained in detail what Natural Church Development is all about nor, what are the principles that make the eight characteristics work to promote natural church growth. But that is Michael's job! Instead, I would like to challenge your church to check it out with Michael and find out for yourself the exciting and natural way in which you can discover where your church needs to improve in order to experience Natural Church Development in your community.

# BEQUIA MISSION



Bequia Mission was started by an Anglican priest from Thornhill Ontario, and his wife June. Fr. Ron, on a visit to Bequia, saw

the need for a helping hand, not only in Bequia but also the other small islands known as the 'Windward Islands.'

Fr. Ron and June lived in Bequia from November until the end of May for many years and with the help of many volunteers - many of whom came on a working holiday to help - repaired and painted churches, homes and got equipment for hospitals, food and clothing for those in need. Because of Ron and June's vision, 'Bequia Mission' was born and has continued to grow, serving the many needs of Bequia and the Windward Islands.

Sadly, Fr. Ron, his son-in-law and a priest who was coming to help, were killed when the small plane crashed and burst into flames on a return flight from St. Vincent. If I remember correctly, it was November 1995. Would the 'Bequia Mission' survive without its founder? Encouragement came from the Honourable James Mitchell, Prime Minister of St. Vincent, when he wrote to June Armstrong to say how pleased he was to know that the work of Bequia would carry on in spite of the death of its founder. June Armstrong, along with the many volunteers, carried on until her own death in 1998. Another blow to the people of Bequia, but thanks to God, and the many people from many denominations and other countries, the work continues and June's dream of the 'Sunshine School' for physically and mentally challenged children and adults became a reality.

The parish of St. Alban the Martyr in Hamilton, Ontario, became involved with the Bequia Mission when 'loonies' became a part of our coinage. We saved loonies and used them to sponsor a student, as schooling in Bequia is very expensive and there are a lot of young people whose parents cannot afford the fees. In all, we have sponsored three girls and one boy. There have been changes since then and students are no longer sponsored on the one-to-one basis, but helped from the general mission fund. We, at St. Alban's, now donate yearly to the Sunshine School. One of our parishioners made a wooden loon, and we try to encourage people to put in at least one loonie a month. Bequia is part of our outreach at St. Alban's along with St. Matthew's House, which is a weekly donation, and the Primate's World Relief and Development Fund. And of course, at Christmas, wherever we can as needs are made known to us.

The Mandate of the Bequia Mission is: For the advancement and support of Christianity, Education and Social Service.

# TRANSITIONAL MINISTRY IN TRANSITION

MARNI NANCEKIVELL

Transitional Ministry, as it is becoming known, is the evolving name for areas formerly known as Interim Ministry and the Fresh Start in the Diocese of Niagara.

Interim Ministry has been under the apt direction of Canon Bill Thomas for the past number of years. Not only has Bill deployed an excellent program in the diocese to assist parishes in transition from one rector to another, but he achieved advanced accreditation with the Interim Ministry Network. Bill also teaches internationally in the Interim Ministry Program. In our diocese and indeed nationally Bill has advanced the cause of this process and helped parishes and diocesan leaders to understand that this is a significant time of learning for the parish in transition. Undoubtedly, due to the efforts of Canon Thomas, Niagara has one of the most outstanding Interim Ministry programs in the Anglican Church of Canada.

The Fresh Start Program, which has been used to as new rectors have established relationships in new settings of ministry, has been under the direction of Deacon Ann Turner. Fresh Start had its beginning in the Episcopal Church of the United States ([www.episcopalfreshstart.org](http://www.episcopalfreshstart.org)). Ann and others have helped to bring this program into our Canadian Church and culture and have expanded upon the original concept. More details about our own program can be found at: [www.niagara.anglican.ca/freshstart](http://www.niagara.anglican.ca/freshstart).

Deacon Ann Turner recently moved to the Diocese of New Westminster, BC and Canon Bill Thomas will have finished his work with Interim Ministry at the end of August. I will now be serving as the Director of Transitional Ministry. The time of parish transition encompasses three phases: a) Leave Taking (on the part of the departing rector); b) the "between time" and c) the first eighteen months of settlement (which is the Fresh Start period). This entire time is a significant period in the life of a parish. It is a wonderful time when growth can. The Celtic Christians have a notion of "thin place", a permeable place or time where one experiences "the holy". The time of transition in parish life is a fruitful "learning moment" when we can experience God's hand at work with us in our community as we grow. The "thin place" of transition is a fertile time for learning and growth.

My own ministry in the area of transition will embrace working as an

Interim Pastor in parishes. It also will also involve directing Interim Ministry across the diocese as well as coordinating Fresh Start. My objective is to help blend these areas into one process of growth and new life for the parishes.

For those who are concerned, this is not a "new" expenditure for our diocese. It simply brings together two previously separate programs under one "umbrella". In fact, this initiative represents some cost savings. More importantly, bringing these areas together assists our parishes in a more complete and well coordinated experience of transition.

As we progress, time goes on we hope to use the "Fresh Start" model and tool kit at other junctures in parish life. In other words, not only when one rector leaves and a new one comes on board, but to arrive at positive outcomes to some of the challenges of parish life which are preventing growth and development of the community. We will also continue to work with the diocese of Huron and Toronto in "Canadianizing" the Fresh Start approach to transition.

A last word; in future articles, we hope to profile parishes who are in transition. We trust that they will be honest in sharing their struggles and hopes. We know that the process is difficult - but we also know that it is ultimately rewarding. We can all learn from each other. So "stay tuned" as we wait hear about some terrific growth experiences.

Canon Marni Nancekivell can be reached at the Diocesan Resource Centre - [marni.nancekivell@niagara.anglican.ca](mailto:marni.nancekivell@niagara.anglican.ca)

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Marni Nancekivell

## WORKING TOGETHER TO REBUILD WHAT'S HAPPENING WITH PWRDF TSUNAMI FUNDS?

WITH FILES FROM NABA GURUNG,  
PRESBYTERIAN WORLD SERVICE &  
DEVELOPMENT

"The PUMA Tsunami Project was signed today by Minister Eileen Carroll. Not only did she sign it but she added a note saying that this is a great project and that she wants to see more of these projects with tangible results." That was the e-mail that went out on May 31st to emergency and relief staff in the Presbyterian, United, Mennonite and Anglican churches (PUMA). The four Canadian churches pooled donations received for tsunami relief in southeast Asia, along with the Canadian International Development Agency (CIDA) matching funds, to submit a proposal to the Canadian government.

The PUMA Tsunami Project, implemented through Action by Churches Together (ACT) will help rebuild three villages near Cuddalore in Tamil Nadu, India. It includes rebuilding disaster resistant houses, restoring village infrastructures, and helping people restore their livelihoods. Assessment missions are underway, and coordination is taking place with government and other international non-governmental organizations. Collectively, the four PUMA churches have also contributed \$3 million dollars to ACT for efforts in Sri Lanka, India, Indonesia, Thailand and Somalia.

All PUMA money will be channeled through ACT's on-the-ground partners in tsunami-affected areas. ACT director Rev. White Rakuba reflected on the churches' emergency work as ACT neared its 10th anniversary in August: "The many crises we have responded to as an alliance have highlighted the growing challenges and increasing complexities we face in our responses to emergencies. The impact of HIV and AIDS on communities in emergencies, military involvement in the provision of humanitarian assistance and the threat of misuse of humanitarian aid for other gains are challenges confronting all humanitarian actors today.

We believe that God's love for humankind knows no boundaries. As a Christian alliance, we believe that there is no greater way of serving God than in unconditional Christian love, which serves all our neighbours in need. In particular, we need to strengthen one of ACT International's greatest assets - our strong local roots through all of our members."

It is for such strengthening of relationship that Naba Gurung, PWRDF Development Associate for Asia/Pacific, Global and Emergencies, visited PWRDF partners in Sri Lanka and India during August. PWRDF has approximately \$750,000

for distribution to its bi-lateral partners as they develop strategies for reconstruction and rehabilitation appropriate to their constituencies and regions. With renewed conflict in north east Sri Lanka where two PWRDF partners are based, the challenges of rebuilding together are many and complex.

### Summary of PWRDF Funds, as of July 25, 2005

- Total funds raised: \$1,801,493
- Funds raised by donors: \$1,282,289 (\$555,019.47 from 3997 individual donors and \$727,269.49 from 641 churches parishes across Canada)
- Funds raised in Niagara by Individuals: \$33,231.00; Churches: \$38,009.37
- Funds matched by CIDA: \$745,863
- PWRDF share of the \$9 million Canadian church contribution to Action by Churches Together (ACT): \$1,001,242
- Additional funds to bi-lateral partners: \$750,000



PWRDF's Sri Lankan partner distributes food to children in tsunami refugee camp

## HAVE YOU MADE A PLANNED GIFT?

JIM NEWMAN  
DIRECTOR OF STEWARDSHIP AND FINANCIAL  
DEVELOPMENT

As I begin my responsibilities as Director of Stewardship and Financial Development, I am grateful for the leadership and support of the Rev. David Ponting, who has begun a new chapter in his ministry, at Grace Church, Brantford, in the Diocese of Huron. Thank you, Dave, for your example and friendship. May God continue to bless your work.

For most of their lives, Anglicans give regularly from their income through weekly offerings and special appeals. We know that what we give through the church is a gift back to the Creator who is the source of life for each of us.

We also have a Christian responsibility to be good stewards of our assets. A Planned Gift is an ideal way of contributing to the mission and ministry of the church from your accumulated assets. It is a deferred gift — you decide now how you would like your assets to be used later.

The simplest form of Planned Giving is to remember the Church in your will — for example, your local parish, the Diocese of Niagara, the Primate's World Relief and Development Fund, etc.

Some people make a bequest that will ensure that their church continues to receive an amount in perpetuity equivalent to their annual gift. Others respond to the concept of "adopting" their parish as if it were an additional

child, and then make provisions to divide their estate accordingly.

There are other ways to plan your response to God's generosity in your life. Some planned gifts may provide tax benefits today; others can give you a guaranteed income for life; still others enable you to give a significant future gift at a modest present cost.

Decisions on these matters are a deeply personal but essential part of your financial planning. As a good steward, you will want to make sure any gift is well protected, well managed, and used for things you support. Endowment and trust funds are ways of meeting these goals and providing for growth and development of the wider church.

Of course you will want to involve your family and your lawyer or financial advisor in your estate planning process. To help you get started, the Diocese has developed a Legacy Planner — a manual — to assist you in putting your personal affairs in order. It includes documents needed to order your affairs, pointers on creating a will, suggested bequest writings, examples of planned gifts, and a removable section where you can record information about final arrangements.

For more information about the Legacy Planner, contact your Rector, your local Parish Planned Giving Representatives, the Stewardship and Financial Development Office at the Diocesan Resource Centre at (905) 527-1316 Ext. 360, or jim.newman@niagara.anglican.ca

### The Reverend D. Linda Corry

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

526 Guelph Line, Burlington  
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A safe place to become...

## Grace Church St. Catharines

Celebrating 85 Years of Ministry  
1920-2005

**Anniversary celebration highlights have included:**  
ACW Dorcas 43rd Annual Baby Shower in support of Community Care Special God Zone (our young people's program) on the lawn in commemoration of the first Sunday school meeting  
An Anniversary Tea for former and current members of Grace Church  
**We are refurbishing our Lower Hall** where many fond parish and community memories were formed and where much of our ministry and fellowship continues.

**We are establishing a Tribute Wall** to acknowledge: past clergy, wardens, friends of Grace Church, In Memoriam, and Grace Church's World War II veterans. (Plaques are available if you wish to acknowledge a special person or event - contact Joanne Atkinson (905) 646-8857)

**We invite you to attend the following events:**

**September 11** Evensong Service 7 p.m.  
**October 16** "O Canada Eh Dinner Theater" 6:30 p.m.  
Redevelopment Fundraiser in Niagara Falls  
(tickets available through September 1)  
**November 12** Christmas Bazaar  
**December 4** Wassail Party 2:00 - 3:30 p.m.

For further information on these and other activities at Grace Church call the office (905) 685-7412.

## MORE THAN WE CAN ASK OR IMAGINE

PETER WALL

*You will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, in Winnipeg, Montreal, Vancouver, and Toronto, on the farms in Saskatchewan, the ranches of Alberta, the foothills, the Rockies, at Niagara Falls, on the lakes, rivers, and forests of the North, in the arctic, the cities of the prairies, in Gaspé, on Vancouver Island, at the Bay of Fundy, in Halifax and throughout this land; to the south, across the Pacific and over the Atlantic, and even to the ends of the earth.'*

Those words rang out at St. Mary's Cathedral Basilica in Winnipeg in July as the Evangelical Lutheran Church in Canada gathered for its tenth biennial convention, under the theme: 'In Mission for others'. It is my enormous privilege to represent the Anglican Church of Canada on the National Church Council (executive) of the ELCIC, and therefore I was present for their convention. In three days of hard work, gentle listening, prayerful consideration, and abundant good humour, over 600 folks prayed, listened, debated, and resolved. It was all done

within an atmosphere of prayer

and worship, and I was, as I often am at Lutheran gatherings, deeply impressed and moved. From the care which was taken at the magnificent opening service to make it inclusive, multi-lingual, provocative, and moving through the short but impressive opening reflections at each morning and afternoon session, offered by the Convention Chaplain, a pastor from Winnipeg, through the spectacular array of religious and liturgical art which graced the chapel at St. John's (Anglican) College, where daily eucharist and night prayer took place - the worship life of this convention was both a wonderful experience for the participants, and provided a model of good liturgical planning and execution.

We share much with our Lutheran brothers and sisters, and nowhere are the similarities clearer than in our liturgies. Similar in shape and theology, identical in many of the words and actions, our liturgies both shape us and are a reflection of us. As in 'good' Anglican liturgies, good Lutheran liturgy is such because of good planning, creative energy, and the deep

devotion of its practitioners. As

the incumbent of a Cathedral parish, I know what it is to be concerned about good planning and careful attention to detail. Good liturgy doesn't just happen; it takes lots of time and care.

A Liturgy planning committee is an essential part of any parish, bringing together clergy, worship leaders, musicians, lay ministers, and others into a forum which enables a community's liturgy to be authentic to the community it serves, while being faithful to the authorized worship of the Anglican church. A liturgy committee can be a superb learning place for those who serve on it; through learning and working together, liturgies are shaped and formed which draw the parish together, mark its weekly time together, and honour both our faith as we have received it, and the traditions of the Church.

So, we enter a new 'year' this fall, do spend time in your own parishes and communities planning liturgies which are effective, moving, involving, and appropriate to your setting. I am happy to help in whatever ways I can. Have a great fall!



Peter Wall

## NIAGARA ANGLICAN TAKES A TURN...

CHRISTOPHER GRABIEC

A new look, a new font, new content and a new attitude. That's what we hope you'll see in the "new" Niagara Anglican Newspaper over the next few months. Listening to what many folks have said about the paper, we felt it was time open the windows and let in some fresh air.

The delivery of news as such, has changed dramatically over the past decade. It is now impossible to have a "newspaper" of interest that is only published once a month. We have television newscasts, daily newspapers, internet news, radio - all of these report the news instantly while it is happening. In order to avoid the issue of "stale news" in the Niagara Anglican, we are trying to fashion it as more of a journal. This means that we will open the doors to more commentary and discussion. We hope to present much more reflection and analysis of the issues that we face as an Anglican community in this diocese of Niagara.

We have come up with a few new ideas for the paper. Our intent is to have a Senior's focus every month. The section will be entitled "Wisdom in Years". We also intend to have a page that focuses on the young members of the church and it will be called "Young and Prophetic". The paper

will do everything it can to remain as balanced as possible on issues of church discipline. This means that you will be reading opinions on both sides of every controversial issue. What we do not want is to bury our heads in the sand. At the same time, we want to be fair to all positions in the diocese. We will not present vitriolic or hateful positions - but well thought out presentations will always be welcomed.

We will also be looking for as much support as possible throughout the diocese. This means we need writers and commentators. We need photographs and any new ideas that you may have. We need praise and constructive criticism, both of which will contribute to a better paper. We will also be asking parishes to clean up the mailing lists. We know that there are papers being distributed to folks who have been long gone from our church and that many new members do not receive the paper. We will be asking for your support again by offering a small subscription donation to keep this paper going.

Our goal is a paper that is reflective of the thoughts of the church of Niagara. Our diocese has a long tradition of "leading the way" in faith. We hope to honour and enhance this wonderful reputation through a "new" Niagara Anglican Newspaper!

# UPDATE ON RESIDENTIAL SCHOOLS SETTLEMENT FUND

ELLIE JOHNSON  
ACTING GENERAL SECRETARY  
JIM BOYLES  
CONSULTANT ON RESIDENTIAL SCHOOLS

On October 13th we will mark the half way point in our five year commitment to raise \$25M to compensate victims of abuse at Anglican run Indian Residential schools.

It was in March 2003 that the Anglican Church and Federal government signed the Residential Schools Settlement Agreement. That Agreement committed Anglicans to raise \$25M to compensate former students of the Indian Residential Schools whose claims of physical or sexual abuse had been validated.

The Fund has already received just over \$15M. Seven diocese have paid their commitment in full, and the other 23 are right on target. As of July 15th, the Diocese of Niagara had paid \$1,036,750, which is 55.0% of the total diocesan commitment of \$1,885,000. We want to express our thanks to all the faithful donors in the Diocese of Niagara and to every Anglican across our church who has offered support. This is truly an amazing accomplishment that has allowed us to pay out \$5.2M in compensation to approximately 200 victims of abuse. We are aware that efforts in your own and other diocese continue in fundraising, and we give thanks for all who provide leadership, and all who respond willingly and freely to the various appeals.

Meanwhile, as Anglicans do their part, and in fact, show leadership in this work, the government continues with its ADR (Alternative Dispute Resolution) program. There has been

heavy criticism in parliament and elsewhere about the costs of this program, but it is working, claimants are being heard, impartial adjudicators are making awards, and the government and churches are contributing. People's lives are being turned around as this formal process of acknowledgement lifts a heavy weight from their hearts. So far, hearings for claimants who attended Anglican-related schools have been held in several of our western diocese. In most cases the local diocese has been able to arrange to have a church representative attend in a supportive and listening role. These efforts too are much appreciated.

Now, the government and the Assembly of First Nations have agreed to work towards a lump sum payment to all former students of the schools, in recognition of the systemic damage done to their lives, particularly in the loss of language and culture. It is too soon yet to know the details of this program or how it might affect our Settlement Agreement. We are monitoring the negotiations being undertaken by Mr. Justice Frank Iacobucci who was appointed by the government to resolve the many issues that are faced. The government continues to struggle with over 12,000 lawsuits, and it is estimated that there are approximately 87,000 former students of the schools still alive.

And meanwhile too, the Anglican Church continues with its on-the-ground healing work, through its 225 indigenous parishes across the country, through a number of urban ministries, and through its national healing fund that last year made grants of just over \$350,000 to local groups for healing projects. This fund is supported by General Synod, while the rest of the church focuses on efforts to support the larger Settlement Fund.

**The Fund has  
Already Received Just  
Over Fifteen Million  
Dollars.**

## A CHANGE OF DIRECTION IN LIFE

BILL MOUS



Lately, I seem to be saying grace a lot more often than I ever have before; not that I mind it. It seems part and parcel with people finding out you're a divinity student. One priest even advised me that I should get used to it as some people think that's the reason why I'll be spending the next three years at Trinity University College.

Yes. That's right. Almost a year ago I made the decision to change my direction in life. While I still had an interest in biology, my undergraduate major, my heart simply wasn't into it, despite what my grades said. The Spirit was working in my life, and I felt I had much more to offer the Church than the field of molecular ecology or even medicine. My passion was for the work of the Church - youth ministry, outreach, creative and meaningful worship - these were the things that excited me. Despite my best efforts to brush it off as nothing (studying to be a priest isn't exactly the most popular career choice among the twenty-something crowd), 'it' persisted. That gentle nudge - pushing me forward, opening doors for me and encouraging me to try new things. There certainly weren't any lightning bolts... that would be too easy, merely a persistent feeling that I needed to do something more!

While I've been very active in the church in all sorts of ministry settings, at the tender age of 22, and after talking with a few people, I was left with the impression that theology was best studied with more life experience. I struggled with this - surely I had much to offer, yet how could I counsel a bereaved family, having only been to a handful of funerals myself? However, in a

sermon at St. Paul's, Westdale, this qualm was put to rest in the form of a quotation from C.S. Lewis: "If you yourself felt sufficient for your task, then surely you are not", and I decided that though I may be young, I still have much to bring to the church and that my age is an asset, not a liability.

So, after much prayer and deliberation, I took a leap of faith and decided to send out applications for enrollment in a Master of Divinity (M. Div.) program. Although I'm still not exactly sure what the "divinity" in M. Div. means, I am really looking forward to studying theology, exploring church history, creating liturgy and so on. With that in mind I have accepted an invitation to join Trinity's Master of Divinity program this fall. As you read this, I will have likely just finished my first week of classes (the image of a deer in the headlights comes to my mind), so please keep myself and all of our students in your prayers.

Over the course of the next three years, I hope to use this column to demystify the process of theological education, to provide students' perspectives about issues facing our church and to report about events pertaining to Niagara's divinity students from all of the area Anglican theological schools (Huron, Trinity & Wycliffe). It truly is an exciting time to be a divinity student for a diocese and Church with so much potential!

Let the adventure begin!

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## Bishop's Diploma Course

This program provides an opportunity for lay people to grow in their commitment to Christ and Christ's Church through a deepening of faith. This fall will feature an eight-week course on History. To register, contact the centre nearest you.

Registration fee: \$35 (includes sessions plus text)

Area	Parish Centre	Start Date
Dunnville	St. Paul's	Tues. Sept 20
Flamborough	Christ Church	Wed. Sept. 21
Grimsby	St. Andrew's	Mon. Sept. 12
Hamilton	St. Peter's	Mon. Sept. 26
Milton	Grace Church	Tues. Oct. 11
St. Catharines	St. Columba	Mon. Sept. 12

For further information contact:  
Jane Stewart - 905-527-1316 x 420 or  
jane.stewart@niagara.anglican.ca

# A REFRESHER IN EVANGELISM!

MICHAEL PATTERSON

Within our parishes, within our Diocese of Niagara, within the Anglican Church of Canada we are confronted by challenges that are as great as we have ever known. Many are at a loss to understand how to address and respond to the sometimes daunting task of identifying and knowing what to do first and how to respond to the challenges we all face. The ministry of evangelism is a ministry, if understood properly, that can assist us in identifying a strategy for recognizing these challenges, engaging the resources necessary to address them and moving us forward to ensure healthy, vibrant communities of faith. There are many resources available to help us with this and below is a framework offered by our Presbyterian friends that is a very good starting point in creating a strategic plan for evangelism. Let's begin with some definitions.

**Evangelism** comes from a Greek word found in the New Testament, and means sharing good news. Most of us enjoy sharing good news stories, whether of a child's birth, a job promotion or a marriage. Likewise, many of us enjoy telling others of our positive experiences. We like to tell others about a good restaurant, a good movie or a terrific book we have read. Why do we find it difficult to share how our faith in God sustains us?

The Good News is centered around the salvation which is found

in Jesus Christ. In the Great Commission Christians are called by Jesus to "go and make disciples of all people. (Matthew 28:19) We are called to share our faith and the good news of God's love for us in Jesus. This happens both inside and outside the church.

**Evangelism** is meeting people in situations where the Gospel is given the opportunity to change them. Our working definition of will be "welcoming the stranger." Evangelism is sharing the hope and hospitality of the Gospel of Jesus Christ.

**Church Growth** is the increase in worship attendance that happens when people hear the good news and respond with acts of discipleship to Christ and his church.

**Mission** involves all aspects of the work of Christ's church. It is everything that the church does in his name. Our church's mission is to carry on the ministry that Jesus began two thousand years ago. Another name for mission, and often refers to just one aspect or program.

**Faith Sharing** is a three way conversation between a faith seeker, a faith sharer and God, where personal experiences of God are shared.

**Witnessing** is sharing your own faith story.

**Conversion** happens when someone comes to faith in Jesus Christ. It is the activity of the Holy Spirit.

**Relational Evangelism** is sharing the good news of God with another person, or with a small group of people. This can happen when we share our faith with friends, relatives, neighbours and business associates. It is witnessing

in word and action to the transforming love of God in Christ with integrity and compassion in personal, church and public realms.

## Where do we start?

The first step in planning your evangelism strategy is to look at your congregation. Ask these questions:

- What will new people find when they visit our church?
- Are we experiencing conflict?
- Do we have healthy self-esteem? Are we vibrant and alive?
- Do we have a clear vision of where we are going?
- Are we a warm and welcoming community of Christ?
- What would our community miss most if our church ceased to exist?
- What's needed for church growth?

The second step is to prepare the field for growth. This is the time to look at making your leadership more effective. Your responsibilities are to tend God's vision for your congregation, to plan how this vision will be achieved, and to set high and achievable expectations for you and your church.

## What are the challenges facing us?

- Moving from maintenance to mission. The congregation must move beyond a survival mentality to the openness of ministry and community outreach.
- Developing a strategic plan for the future
- Resolving power conflicts, whether between individuals or cliques.
- Increasing money and resources and improving stewardship of those already

committed to the church.

- Overcoming poor self esteem and apathy.
- Expanding our circle of concern and friendship to include outsiders.

## How do we initiate change in a congregation?

Your congregational climate can be changed. Your church can be more open to new people and new ideas, congregational self-esteem can be improved, and fear of change and of risk-taking can be overcome.

Each congregation is unique and presents different challenges. Every church has its own particular culture (who they are), congregational system (how they do things) and community context (where they are.) The potential for evangelism in every congregation depends on the grace of God and the gifts, faith, and co-operation of its members. It also depends on the health of the culture and systems and the possibilities presented by the community.

## What's next?

- Are you aware of the needs of your community and neighbourhood? What are the demographics? What are the immediate concerns?
- Can you answer "What do we have to offer visitors and newcomers?"
- Is your parish committed to evangelism and outreach?
- Do you have a plan?
- Utilize the Evangelism Tool Box that is available in every parish. (if you need one contact the evangelism office or you can find it on the website)

## What is Coming?

The Magnetic Church Conference the 23rd and 24th of this month at St. John's in Ancaster. This conference

will include:

1. Introduction to Evangelism as Ministry of Lay Persons.
2. Presenting Your Church to the Public: Signs, Property and Media.
3. The Ministry of Greeting: Developing Skills and Teams.
4. Developing Effective Internal Communications Tools.
5. Tracking and Involving Visitors and Newcomers.
6. Structuring Groups and Organization for Growth.

Are we prepared to meet and greet our newcomers and visitors? Hospitality workshops to further enhance and strengthen this ministry are available throughout the diocese. Statistics show that we lose 85% of our visitors and newcomers after their fourth or fifth visit. As greeters and hosts we tend to make assumptions about how people integrate and 'join' our communities. These workshops create a structure and offer a system that will walk with our new friends until such time as they make an intentional decision to remain part of our communities.

We do not work and minister in isolation; evangelism is the commission of all Christian people. To get started, we must begin the conversation and the evangelism office can provide the resources, vision and plan to get you talking. It is my prayer that God will continue to inspire more and more parishes of our diocese to embrace the challenge and commission of evangelism. For more information contact me at michael.patterson@niagara.anglican.ca or 905 527-1316 x257.

In our next issue you'll read more about the Dec. release of the 'Chronicals of Narnia' and about Bruce Kuhn coming to our diocese



## IN THE MEANTIME

MICHAEL THOMPSON  
RECTOR ST. JUDE'S OAKVILLE

There are obviously routes from Egypt to the Jordan that don't take 40 years. At the back of your bible, you may find a map that sets out – as best one can – the actual route that the Hebrew people took. A person might wonder why they made the choices they made, took the directions they took. There were obviously military and geopolitical reasons for some of the detours, but 40 years is a long time, even with adventures included.

Those 40 years are a long threshold that Israel must cross. On that long threshold, their story is filled with the presence and activity of God in their midst, God acting for them and through them for the sake of the world. Later there will be a temple and kings, but now there is the ark and the journey. Later, the prophets will leave little doubt as to which is more fertile ground for faithfulness. With kings and a temple, the people will settle into the same old "business-as-usual" that they left behind in



Egypt, only this time the Hebrew people will play both roles – the beneficiaries of "just the way things are" will entrench themselves, while the vulnerable will vanish into the margins. Another threshold will come – the Babylonian exile will renew a sense of God's presence and activity for and through this people. And in the its last days, Jesus will stand in the shadow of the temple and proclaim its demise. Not the demise of God, not the end of God's presence and activity – God's mission – in history, but the end of this temple's capacity to participate in that mission, to contribute to it, nurture it, serve it.

What happens in the wilderness is that a nation of slaves becomes a free people. The transformation takes a long time – the curriculum of freedom is demanding, and involves at least as much loss as it offers new life.

I wonder what it was like being enslaved. After a few generations, did people get used to it? Did it start to feel like "just the way things are"? Did mothers hand over their baby

boys with a weary sense of inevitability? Did some people have access to the black market in fleshpots and pomegranates while others had to make do with the rations? If you knew the right people, could you find a source of straw for your bricks while others struggled to make bricks without it? Did the horizons of possibility shrink to these small advantages while the horizon of freedom grew increasingly distant? How does the hunger for freedom go dormant, and what can awaken it?

I don't suppose there's anything wrong with having a bit of money in the bank, something laid up for retirement, a warm place in the cold, a dry place in the rain. I don't think these stories of our ancestors are meant to warn us against a good meal, a fine wine, something beautiful in the living room. I think they are asking us about what price we're willing to pay to have these things, about what dream we displace by dreaming about them instead, about how far we will go to avoid the dream that drives us into the wilderness.

Being driven into the wilderness is not an easy thing, but time and again our ancestors speak to us of the vital things that take place there. Elijah goes to the wilderness to hear the life-giving still, small voice. Jesus goes to

the wilderness to test his baptism against the stuff, status and power on offer from the competition. The first monastics took to the wilderness to clarify their sense of God and of God's kingdom, to find the empty reaches into which God can utter new life, the very empty reaches we seem,

almost instinctively, to avoid.

What is the nature of the wilderness in which we find ourselves these days (or still hope to avoid)? What can we learn of God's presence and activity in this wilderness? What free-

Continued on the back page

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# EDITORIAL:

## AND THE LION AND THE LAMB SHALL LIE DOWN TOGETHER...

Since the last publication of this Spaper, our world has been through some terrifying moments. The word terrorism seems to be written across the banners of most papers, and etched into the fearful portions of our hearts as a human family.

Whether the bombs explode in London England or in the Middle East or somewhere on our own continent or within our own city, the problem remains the same. Human beings of one extremist persuasion or another seem to feel that the only way that they can forward their so-called religious cause is by instilling fear in our societies and by taking innocent lives while they are at it. Our reaction, or at

least that of our law enforcement agencies, is to arrest the perpetrators, imprison them and hopefully to instill fear within anyone else who aspires to try to commit an act of terrorism. It seems to us that although constraining and punishing are necessary, they only serve to aggravate the problem. Much more needs to be done.

Religious and political extremism are pathologies that have infected humanity for generations - perhaps since the beginning of known history. Acts of aggression and hatred, war and devastation have been with us as long as history has been recorded. It is interesting that none of our mainline religious systems has ever officially

advocated such acts or the living of one's life on the extreme fringes. Even though this is the case, we Christians have our history of inquisition, crusades, colonialism, slavery and the destruction of cultures. This is not the time to point our judgmental fingers at any one political or religious group in the world outside of ourselves. That time is over.

The finger-pointing needs to be within our own ranks and in our own hearts. How is it that we expect others in the world to lay down their bombs and their arms, to put aside their disagreements and live in peace, when we ourselves in our religious community cannot do the same? For years in

our own Anglican church we have been battling (and sometimes it is an ugly battle) about women in ministry, homosexuals in marriage, wordings in our liturgies, BCP and BAS, music styles within our worship and much more. Our teeth are bared as we threaten one another with schism, division and isolation. In some cases, preachers can stand up in the pulpit entrusted to them by the Lord and preach words of division and hatred toward one group or another. Can we not see that the problems that our world faces begin here with our own actions and attitudes?

In our view, extremism, whether it is on the world-wide stage or within

our own community, is nothing more than an attitude that is born of the great sin of pride within our own hearts. None of us has the definitive answer. The only thing we can do is dialogue with one another, in peace and in love, until we feel that unity takes hold. That's our job in the world - that's what it is to build God's reign.

The editorial board walks with Dr. Martin Luther King - in his dream for the unjustly treated American black community. We too dream that the Lion will lie down with the lamb - in our world, in our nation, in our church, in our diocese and in our own families.

## LETTERS

### CONVERSATION WITHOUT CONDESCENSION: A RESPONSE TO BISHOP BOTHWELL

JOHN BOWEN  
Wycliffe College

One of the characteristics of the debate over Same Sex Unions is the tendency to demonize those with whom we disagree. We put nasty labels on people. You know the kind of thing. Conservatives are "fundamentalists" and "literalists." Liberals are "revisionists" and "heretics." The advantage of this approach is that once you label opponents with an unflattering label, you can stop taking them seriously. Their views are obviously unworthy of our attention. It is a simple and effective strategy.

One particularly subtle form of demonizing is paternalism - those who disagree with you are not so much evil as childish. This is the approach that implies, "You are only a child, so you can't be expected to understand. You are not as educated or sophisticated as we are, so it is difficult to discuss this with you right now. In time, you will come to have the kind of wisdom we enjoy. We will be patient with you." (Actually, most parents have learned that this is not a particularly fruitful approach to use with their children.)

The problem is that this attitude, just like labeling people, short-circuits discussion. You can see why. Anything you say in reply will be dismissed as the opinion of a child. Nothing you say will be respected, because you cannot be expected to have a mature opinion yet. This is often the weapon of the powerful against those who cannot fight back.

### A LOVING FAREWELL

MAUREEN WESTOLL

On receiving my Niagara Anglican, the first page/article I turn to used to be "Canterbury Tales" and is now "Signs and Wonders." Thank you Bill Thomas for so many years of wonderful tales full of your own spiritual growth that in turn helped me to more fully recognize my own journey. Your appreciation of nature was truly wonderful. Having just retired myself I can fully appreciate all the plans you are now focusing on. Good luck with them. I shall miss reading about your experiences, your thoughts, your journey. Have a wonderful retirement.

After all, a child can hardly use that argument against a parent, nor a student against a teacher.

Unfortunately, Bishop Bothwell in his article "A Brief History of Christian Views about Sex" (April 2005) appears both to label and to patronise those who disagree with him.

Consider, for example, his phrase, "the sincere convictions of Biblical literalists." It sounds innocent enough, but in fact both labels and patronises. For example, there is that useful label "literalists." People who are "literalists" do not need to be taken seriously. Yet the case is actually not as black and white as this term implies. After all, all Christians are literalistic in some respects (every time we celebrate Eucharist, we take Jesus' words, "Do this in remembrance of me" pretty literally). On the other hand, no Christians are totally literalists (otherwise the world would be full of Christians who had cut off their hands and gouged out their eyes, as Jesus commanded). Nor do those who take the conservative side in this issue rely on a literal reading of scripture. Some do, to be sure, but by no means all. The approach of Oliver O'Donovan, Regius Professor of Moral Theology at Oxford, to take but one significant scholar, can hardly be dismissed as "literalistic."

Even the word "sincere" is a double-edged sword. If I say, "She makes a compelling case for her point of view, and she is very sincere," the word "sincere" merely underscores my admiration. On the other hand, if I say an opponent who is ignorant and

unsophisticated is also "sincere," then the compliment becomes a subtle put-down, a form of damning with faint praise: "He doesn't know what he is talking about, but he is certainly sincere." That is the case here.

There is worse to come. What is to become of these "sincere... literalists"? The article explains that these people "are slow for conscientious reasons." The word "slow" is an interesting choice. Presumably this means that these people are simply slow learners. Of course, the question is: slow compared with what? The answer would seem to be: in comparison to us in the West, who are quick learners. There is a self-congratulatory tone about such an attitude that is quite distasteful.

Apparently, however, those who are "slow" will catch up in time. The article explains that our differences are due to "the normal inevitable 'culture lag'." This implies that we Western liberals are in the forefront on cultural issues. Our self-image is one of enlightenment and sophistication. The rest of the world will take a little time to catch up and be as mature as we are. It is difficult not to conclude that those who disagree with us are being portrayed as culturally handicapped. This too is condescending.

The article tells us further that "most doubters are... without post-secondary education." Since it is referring to the global South, this is of course true. Most of the world is indeed without post-secondary education. But let us be careful what conclusions we draw from such an

observation. The implication seems to be that anyone who has a university degree (in physics? in geography?) will understand the Bible and theology better, and will inevitably find themselves agreeing with the bishop's stand on same-sex unions. This only needs to be stated for its unreasonableness to be obvious.

Apart from anything else, many "doubters" do in fact have post-secondary education, in the global South and elsewhere. Many who have written about the issue from a "conservative" point of view are quite well educated. For Canadian content, one need look no further than Dr. Edith Humphrey (Ph.D., McGill), a former member of the Primate's Theological Commission, and Dr. Stephen Andrew (Ph.D., Cambridge), a current member of the Commission. Indeed, it was until recently the "well-educated" conservatives of the west who were in the forefront of this controversy. It is only relatively recently that the global South has joined the fray.

Having said that, if one looks to the global South, there are more earned Ph.D.'s among bishops there than in North America, most from "respectable" universities. Archbishop Josiah Iduwo-Fearon of Nigeria, for example, has a Ph.D. from Cambridge. It is worth adding that most of those degrees were earned in the bishops' second, if not third, language.

Bishop Bothwell's contention that only the "slow" and uneducated in the global South take a different view from his simply does not

stand up to scrutiny.

All these things considered, it is hardly any wonder that churches in the South sometimes regard us in the West as cultural and theological bullies. When we began to rethink our attitude to missions in the mid-20th century, we began to treat "younger" churches with dignity. We began to treat their cultures with respect. We encouraged them to work out their own theology and to have their own voice. Now, when they come to us and say, "We think you are deeply wrong on this issue," we turn round and tell them to mind their own business. (Or, worse, we treat them as children.) To them, our attitude smells suspiciously like old-time colonialism rearing its ugly head once again.

There are good ways and bad ways to disagree with people. But we will not maintain unity in the church unless we repent of name-calling, demonizing and patronizing those who disagree with us. Imagine if I said, "Of course, we must be patient with Bishop Bothwell. He is rather slow. He is somewhat unsophisticated in his theology. He does not have a Ph.D. We must expect that there will be a time lag before he comes to see things as maturely as we do. But he is very sincere. So, in the meantime, let us be tolerant." He would hardly appreciate it. And rightly so. It would be patronising, indicating a failure to take his views as seriously as they deserve.

Is there not a place for treating others as we ourselves wish to be treated?

### THANKS TO DIANA HUTTON

The Publishers Advisory Board, along with the staff of the Diocesan Resource Centre, wish to thank Diana Hutton for her service to the diocese for almost three years as the editor of the Niagara Anglican. Diana has a newspaper background as a former employee of Brabant News. We wish Diana the very best in all her new endeavours.

# PRAYERLINE

ANNETTE HARRIS

Anglican Fellowship of Prayer

In Him was life; and the life was the Light of Men. John 1 v 4.

In our house we have a Thomas Kincaid print. It is called 'Sunrise' (you may have seen the one I refer to). It shows a glorious sunrise over a misty rocky outcrop, and there rising above, is the cross of our Lord Jesus Christ, firmly established upon solid rock

I looked again at Genesis 1.... Then God commanded, let lights appear in the sky to separate day from night and to show the time when days and years and religious festivals begin, they will shine in the sky to give light to the earth, 'and it was done', (v 16). 'So God made the two larger lights, the sun to rule the day, and the moon to rule the night. He also made the stars (v 17). He placed the lights in the sky to shine on the earth (v 18) to rule over the day and the night, and to separate light from darkness. God was pleased with what He saw (v 19). Evening passed and morning came.

That was the fourth day.

An ancient sunrise, a beginning, a reminder that our Lord was at the beginning of time (John 1 v 1). Before the world was created the WORD already existed. He was with God and He was the same as God (v 2). From the very beginning the WORD was with God (v 3), and through Him God made all things, not one thing in all creation was made without Him (v 4). The WORD was the source of life, and this life brought light to mankind.

Total emphasis: the word was with God, nothing that was or is was made without Him, the right arm of God, the holy arm of God. How many times do we hear that in the Sunday readings..... part of God..... one with God.

God sent a messenger, a man called John who came to tell us about the LIGHT, so that we may hear and believe. He John, was not the LIGHT, he came to tell us about a real LIGHT, the Gospel of John tells us....., the LIGHT that shines on all mankind.

The WORD was in the world, and though God made the world through Him, the world did not recognize Him (some did receive Him and believe in Him, so He gave them the right to become God's children (v 14). The WORD became a human being full of grace and truth. 'He lived amongst us and we saw his glory', say's John, 'and out of the fullness of His grace, He has blessed us all, giving one blessing after another (v 17). God gave the law through Moses, but grace and truth came through Jesus Christ (v 18). No one has ever seen God. The only Son who is the same as God, and is at the Fathers side, He has made Him known'.

The dawn of christianity - a parallel if you like, or a reminder - for every new morning for us, to give our thanks and praise early, to acknowledge and accept again our very beginnings, and 'who' made it possible by His sacrifice of an only Son, and the Son who accepted that sacrifice as necessary to redeem a people. We accept this happened for us, must recognize the gift it was, by living justly, to love mercy, and to walk humbly before our God.

The print that I spoke of earlier is a measure of things seen, that gives inspiration to the heart and mind. The colour's, the outlines, (so basic to an artists palette). It is the whole that strikes however, and keeps one looking at it again and again. It is in the clear message of the cross that arrests the attention of the one who looks, the grace and strength and purpose of that sublime message. Here I was, here I am still, and will I be. Amen.

# GETTING TO KNOW JUDY CONNING

FRAN DARLINGTON

Judy Conning has been the treasurer of St. Mark's Church, Orangeville, for so many years that, smiling just a bit ruefully, she says: "I have no idea how long." Judy brings the expertise and commitment of all those years to her service as co-chair of the Finance Budget Sub-Committee (FBSC) of the Diocese of Niagara.

Elected eight years ago as a regional representative to Synod Council, Judy realized that most Council members also get involved in the various committees that support the work of Synod between annual meetings. Judy chose to join the Budget Committee. A few years ago, the Finance Budget Sub-Committee was formed by merging the Finance Committee and the Budget Committee to provide "better understanding of how things were working..." and to streamline annual budget planning for the Diocese.

In April, the Committee "started working on the budget for 2006 after receiving audited statements for 2004 and first-quarter results, including a comparison of budget and actual figures (expenses), so we have a sense of how things are going. We did our normal reviews of (those figures) and of the receivables (parish assessment amounts received by and owed to the Diocese), to see how parishes are doing at the beginning of the year." Judy understands only too well that "It's always a little dry from January to Easter, especially with the insurance bills, but this gives us a sense of 'where parishes are at'."

The January 2005 Synod, held "strictly on the budget after the November Synod discussions," naturally influenced the process. Also, Judy explains, "We waited for the results of the DM&M (Diocesan Mission and Maintenance) Task Force."

As a member of the DM&M Task Force, Judy attended all four regional meetings. "I heard what people are saying. I want to respond to it in the best possible way, but it's a real challenge to do so."

Responding to information gathered around the Diocese by the DM&M Task Force, the Finance Sub-Committee developed a brochure providing basic information about the work of the Committee, the formula applied in developing the budget, a pie chart showing how funds are spent, and a list of contacts for further information. Its clear, compact, and straightforward format answers many questions in uncomplicated language. Updated and redistributed to all parishes in August, 2005, the brochure is available in your church office - Judy encourages Niagara Anglicans to "just ask for it!"

The second issue arising from the DM&M Task Force and affecting the FBSC, indeed all Diocesan financial mat-

ters, is a recognition of the need to seriously re-examine and adjust the DM&M assessment process, how money is applied across the Diocese, and resources provided through the Diocesan Resource Centre.

As Judy carefully explains, "There is so much change in the church. The money is not always coming in, though it's probably there. We just can't keep asking in the same way, doing stewardship in the same way. We are struggling with the philosophical ideas about how we're doing ministry, where the big ideas come from." Judy is aware of a "feeling from a lot of parishes that they'd like to see a cut in the DM&M, but the FBSC doesn't have the direction or mandate to decide where those cuts need to be. ... There just isn't enough money to do a cut without losing some ministry, some resource ... so I'm struggling with what I'm hearing people would like to do and the way they'd like it done or to do it."

Judy recognizes that "the Diocese is dealing with the same things as the parishes, but I do believe that the Diocese has a role to help parishes in some way, but I'm not sure how that's going to work out at the moment. (Niagara's Executive Archdeacon) Marion Vincett feels this very strongly." Judy continues, "I think that's definitely what they're trying to do as it all evolves. It takes a lot of time to determine and make changes."

With the New Niagara program's emphasis on communication around our Diocese, the FBSC's brochure will be partnered with a survey this Fall, asking about services provided by the Diocesan Resource Centre: how much are they used, how helpful are they, what have people's experiences been? Judy says, "This will help with line items (in the budget). It won't impact the 2006 budget because of the timeline, but it will influence things." She grins, "It's nice to know there's movement."

Explaining some details of the Committee's work, Judy says, "I know where we'd like to go, but there are challenges getting there. We've assumed \$52,000 from the Louisa Park Estate into the 2006 budget to meet commitments already made. At this point we're very close to a balanced budget... even though new things are added in, there are sufficient controls in other areas that we can allow it to happen as things stand now."

Affirming Diocesan staff, Judy emphasizes, "The Finance Department does a fantastic job!... We can now look at audited statements (for the previous

year) in spring, rather than late fall. Receivables are up-to-date monthly, which helps us to have better understanding of (all) parish situations. Also, quarterly reports (are provided), which simply weren't available eight years ago. They're doing an excellent job!"

Judy explains, "We have to show that we are responsible with what we have,

where it's going, how it's being spent. The brochure and survey are a big part of that. Communication is key!"

A "born and bred" Anglican, Judy grew up at All Saints Church, Kings-way, in Etobicoke, and taught Sunday School there. After studying psychology at the University of Western Ontario in London, Judy went to Lakeshore Teacher's College, in its last year before becoming part of York University.

Judy taught Grade 1 classes in Malton and near Square One.

Staying at All Saints for four years after marriage to Bill Conning in 1973, Judy "did a lot of church stuff, especially pre-marriage courses, Bible Study, — I was very involved." Bill is now division sales manager for Chlorox (previously Union Carbide and First Brands), in Atlantic Canada, and nationally for Sobey's, a proudly Canadian food store chain.

Judy and Bill moved to Orangeville when Bill was transferred there, and Judy "stayed home with the kids." Their three children off on their own in successful careers, the Conning home is now shared with two miniature long-haired dachshunds, Woodstock and Bailey, and a cat named Miata, so named because he purrs like a car.

Currently, Judy is enjoying golf lessons, and belongs to a book club where she "reads all sorts of stuff. Right now it's Harry Potter." She has also participated in book studies led by St. Mark's Assistant Curate, the Reverend Patricia Lucy.

Now Deputy Rector's Warden at St. Mark's, as well as Treasurer, Judy has prepared a helpful "Welcome to Visitors" booklet available in every pew at St. Mark's. "The church stuff I do, both locally and for the Diocese, feeds me," Judy smiles.

Judy's quiet, unassuming manner hides a quick and thoughtful mind, strong commitment and active faith. Her leadership skills, offered in so many ways, enable the work of our Diocese, helping to lead Niagara Anglicans into a 'hopeful' future.



Judy addresses the 2004 Diocesan Synod

## ANGLICAN DIOCESE OF NIAGARA FOURTH ANNUAL ANGLICAN "FRIENDS FOR FUN & FELLOWSHIP" GOLF TOURNAMENT & STEAK DINNER

Friday, September 30, 2005  
Chippewa Creek Golf Club  
9639 Chippewa Creek Road West, Mount  
Hope

COST: \$100.00 - includes; 18 holes of golf, cart, steak dinner, golfer's gift & \$30.00 tax receipt. Net proceeds will go towards the Bishop's Company

Best Ball format with a shotgun start, so be there by 11:30 a.m. to register

Please fill out the form below for your foursome as early as possible to guarantee a spot! Payments are due by **September 12, 2005** - Thanks

Putting Contest - \$5.00 for 3 balls

Hole sponsorship is available for \$150.00 with sponsors name advertised on the respective hole. Tax receipt will be issued



# Young and Prophetic

## Ask and I imagine

JUDY STEERS  
DIRECTOR

It's not camp, it's not a youth conference, it's Ask & Imagine - where faith meets real life, real issues and transforms our image of ourselves, our faith community and God.

Through 10 days in May, 19 participants between the ages of 18 and 25 from 11 diocese across Canada met at Huron University College for the new Ask & Imagine Pilgrimage Program. The program includes theology, how to plan and lead liturgy, contemporary issues (faith and film, science and theology, ethics, social justice), personal growth and awareness, skill development, outdoor adventure and community learning and living.

The highlight of the program is the four-day Pilgrimage journey, where we traveled through Southern Ontario to a day on high ropes at Canterbury Hills, a retreat and reflection day with the Primate, an overnight at the convent of the Sisters of St. John the Divine, and two days in Toronto experiencing urban outreach ministries such as Romero House and

the Catholic Worker Community and other ministries such as hospital chaplaincy and L'Arche.

*Editors Note: The following four articles (continued on the last page) are by participants at the Ask & Imagine Youth Conference*

KATHERINE KERLEY

Why would I choose to go to Ask & Imagine? Why take nearly two weeks out of spring - as a working university student, my only chance to half-relax from the stresses that come with post-secondary education - to explore my faith?

I was drawn to A&I out of a feeling of being out of touch with my faith. I had spent two years having not gone to church and having not attended any youth events and needed a spiritual jump-start . . . a soul-revival, perhaps. A&I seemed to be the answer, offering the opportunity to explore faith, world issues, leadership, theology, social justice, and much more that isn't even advertised in the brochure.

It was harder than I had expected, challenging my view of the church down to its very foundations and challenging me person-

ally to go beyond what I considered my physical, mental and emotional panic zones. The pilgrimage to Toronto, involving putting the participants' faith in action in an urban ministry environment, frightened me at first and pushed me to my limits, but in all was the most enriching experience I had.

While at Ask & Imagine, I laughed the hardest I have ever laughed in my life, cried with an incredible amount of pain for others and for myself, met some of the most soulfully beautiful people I have ever known, and learned so much that I haven't even now begun to process the events and information of those ten days.

Ask & Imagine reminded me of how important a faith community is in my life and how much I miss it when it is no longer present. As a Niagara Anglican displaced to Halifax, Nova Scotia, I have learned to appreciate what a dynamic and life-giving diocese we are and how grateful we should be for the multitude of gifted and loving individuals we have in our church doing infinitely more than we can ask or imagine.

Continued on page 17



Just off the bus - the group returns to Huron after the 4 day pilgrimage. Participants represented 10 different diocese from across Canada, including five participants from the diocese of Niagara



(L to R): Russ Nicolls (Ancaster), Jason Antonio (Regina, Sask.) Megan Peach (Guelph) and Sabrina MacLean (Kelowna, BC) with their group leader, The Reverend Dan Brereton race to beat the clock in one of the small group challenges.

## Two Simple Requests

JAMES BEATTIE

A fellow youth delegate to Synod and myself (with the assistance of our Rector) went in search of a headquarters for the youth of our church. The service had just finished, and I was still thinking on the powerful words of the homily. When we found this new space, we sat and talked about our minister's words during the service. The conversation left me with some time to think, and eventually led me to these words.



James Beattie

I have two requests to make. They are both fairly simple and uncomplicated, but if combined may start something interesting.

The first: I would like to ask all the youth of this diocese (or any) to engage the ministry teams available to them. Hunt them down, and ask questions. When a rector gives a sermon on a Sunday morning, sometimes things will go over my head. There are things that I won't quite understand, or that I will need clarification on. It hadn't

occurred to me until a few weeks ago that if you find that rector later and ask for that clarification or seek further ideas, they are quite happy to oblige.

Also, bring others with you when you ask these questions. Important discussions often follow. Another benefit of a small group is that there are often those who are simply too timid to ask the questions themselves. If nobody asks, then

we're never heard. Please remember, however, that some people disagree. Therefore, seek further questions rather than answers. Answers lead to endings; questions bring adventures.

I've discovered that our ministry teams are often more than willing to discuss these sermons, so I urge anyone and everyone to go to church, listen, then respond.

The second request is to the clergy and other ministers: be patient with us. We're young, and we're certain that we're on to something. Keep us searching, and keep us asking questions. Thank you.

BREANNA GORDON

Dear Mom and Dad: I am writing to you to tell you what it's like to be a camper this year at Canterbury Hills Camp.

IT IS AWESOME!!! I am meeting new people, trying lots of cool things and making new friends.

On the first night we sat down with our leaders, Susie, Elyse and Christie, and the rest of the girls to plan the week. It's neat how we all get a chance to plan what we do while we are at camp. We also make up our cabin norms. Norms are like rules we need to follow. One of the norms is to respect each person's space and stuff. We played a name game to get to know each other better. It was fun.

On the second day we had a fashion show and Willow Idol - you know, like Canadian Idol. It was funny. We got to go to the watchtower to play a game. We also got to learn archery. The archery site is down by the creek in the woods, behind Lions Hall. (That's where we eat our meals - Lions Hall, that is.)

Every night there is an EP (which is evening program) and a campfire. I really like both of these things. We learn new games

and songs and each night a different cabin hosts EP and campfire. Not always on the same night.

I got a chance to try rock climbing and high ropes. It's hard but at least I tried it and had a good time with my cabin. Each year I come I am going to try to get higher.

On the third full day of camp our cabin planned chapel time for before dinner and all the cabins were invited. We did a food show from around the world. You are probably wondering how does that fit in with God. Well, God created all things that are beautiful and we were celebrating the food part of that. We had it in Lions Hall and the tables were set up a special way for us. We did the foods from our own cultural background. So dad, I did Jamaica and talked about fried dumplings, my favourite.

We also went on campout one night. We had fun sleeping in tents and eating outside. We camped at the site called L.A. (lower artaban, not Los Angeles).

Another day we did archaeology/palaeontology at the camp craft site. That's where we get to dig up old stuff like bones. We also took a hike to Fairy Falls and had an out lunch there. Mom, do you remember that place? You said you went there as a camper and when you

were on staff.

Some other cool stuff we did was go to crafts and we made pinecone people.

On the last day there we did so much stuff. First we went to photography. Yes, there really is a darkroom at camp and we made black and white pictures with objects. It was very interesting.

We also went on a creek walk. We also went on a creek walk. We got to gather up lots of clay to bring home to make cool stuff with, so get ready to get dirty. We played water games right after the creek walk. I think that was a fun way to start to clean up. We had time to pack and clean up our cabin.

Last but not least, to finish off the day we celebrated the Eucharist in the outdoor chapel (in the woods). That place is so awesome! You can really feel God is with you when you are there.

Oh ya, did I tell you that somewhere in all that fun we did have meals and snacks. We also went swimming a couple of times. See you soon!

**Lots of Love  
Breanna**

PS It was so great, can I go for two sessions next year???? PLEEEASE!!!!!!

## A Letter from Canterbury ... Hills that is!

# Children Claim Responsibility for Spring Flooding

## Children's Festive 2005 - Undermount / Mohawk Regions



SUSAN A. LITTLE  
Co-chair

Do you remember those three rainy Saturdays in a row last spring? Don't blame it on the weather station. Just blame it on Children's Festival. That's right! Children's Festival! The theme for 2005 was 'The Water connection' so, God's sense of humour kicked in and delivered perfect weather... perfect, that is, for such a theme.

The series of rainy Saturdays began on Saturday, April 23 when it poured buckets for the Hamilton event. Gardeners gasped and threw up their hands at any hopes to work outside. Many environmentalists retreated to dry ground for their Earth day activities and garage sales shut down early, opting for an advertised rain date. Rain, rain and more rain continued all day, but it didn't rain on the Children's Festival 'parade'.

With just over 200 children, adults and planners, the theme of The Water Connection displayed God's sense of humour. At singing, the theme song 'Diving In' picked up the tempo and dared children to risk a deeper relationship with God. Favourite songs with lots of action and water (of course) refreshed and rejuvenated adults and children alike. For many smaller Sunday schools, the Children's Festival is a way to infuse enthusiasm into their programs and to celebrate a year of learning and growing together.



The singing activity often fuels their repertoire for the coming year!

At crafts, one of the favourites was a personal garden, created inside a two litre plastic pop bottle. Water globes likewise sparked imagination especially when children could enclose in it a growing sponge sea-creature. Foam shaped fish with the name of Jesus glued inside made wonderful door hangers for all.

In games, the best activity was the Banana boat race, where teams pushed a banana (box) boat with a passenger, equipped with life jacket and oars, through a course. Next to that was the fishing relay where children had to carry all sorts of fishing gear, life jacket and oars to a destination and then load up another child with the equipment. Children learned to share and to cooperate while having fun. The younger groups enjoyed the participatory story about Jesus calming the waves. All age groups of children loved the Ship-Shore running game.

In drama, the shimmering Fish-Person led the children through four different scenes where water was the connection. First, there was the Baptism of Jesus, followed by the Woman at the Well. Then they witnessed the Calming of the Sea when Jesus revealed his power over creation. The final scene in which the children participated was the dramatic fishing scene when Jesus had his disciples cast their nets on so-called empty waters only to discover over-

whelming results. In each scene, children saw water in its powerful ways of cleansing, quenching, affirming and renewing.

Throughout the day, children evidenced the Water connection - connecting them through Baptism to renewal and affirmation - to the god pouring water down upon them at Lock and Charlton in Hamilton. Their day of activities reminded them that God continues to pour water upon creation to sustain and refresh all creatures, including environmentalists and disappointed gardeners & garage sellers. The seas that the children 'sailed', even though imaginatively, were far more adventurous at Children's Festival in Hamilton that rainy Saturday last spring than any other sea they have since attempted or dreamt about.



# Canterbury Hills Camp

Continued from Page 1



leader, they learn to work together and build community right from the start.

The result is a camp experience that no adult could ever plan. This past summer, one group of boys had a 'manly spa' day, showing up for lunch in bath robes, make-up, hairdos, nail polish and tattoos. The day before, the same group were making shields and jousting with water noodles.

Stephen admits that at camp, 'wackiness' is a virtue. And it fits comfortably in with campfire and chapel. At the end of every residential camp the campers celebrate Eucharist. Stephen invites younger clergy

from the diocese to come and celebrate, but it is the campers who do much of the planning.

"Eucharist is a great way for the kids to have some closure, to celebrate all that they've done during camp. They really get into it. It's also great for the younger clergy to get to know about the camp."

"The camp embodies Anglican ideals. We build community, we stay together through conflicts, we work at relationships, we're open and inclusive," Stephen asserts. Campers learn about the lives of their cabin mates. The well-to-do camper from the suburbs and the camper sponsored by Hamilton's St. Matthias's House get to see life through each other's eyes. Though they come from different lives, for the week they are at camp, they are equals.

Another Anglican element, "through it all we recognize the ritual in all that we do. At the end of every campfire we sing a song called 'Taps'. We don't have to



sing that song every time, but when we don't it just doesn't feel right."

It is certain that much of the success of Canterbury Hills Camp is due to the hard work of its co-ordinator, who has been part of the camp for 13 seasons. Such a legacy may be a hard act to follow, as Courtney Evers (a member of St. Matthias, Guelph and the Order of Niagara) who takes

over the position in September will find. But Stephen insists it won't be the case.

"Camp has no memory from year to year. Every season is as different as the campers who come." With plans to expand the day program from three groups to four per day next year, Canterbury will open its arms ever wider, welcoming those who will come, from near and far.



# REACHING OUT TO NIAGARA AND BEYOND

September 2005

11



## WHAT IS OUTREACH?

### THE DIOCESAN OUTREACH COMMITTEE

Look it up in a dictionary and you will find a rather obvious and simple definition of outreach: "the act of reaching out".

Yet, if you look across our diocese the word 'outreach' takes on a much more vibrant significance with a great deal of local variation. From breakfast programs to literary programs, from after-school drop-in centres to youth dances, from Amnesty International groups to Habitat for Humanity groups, parish outreach is alive and well in Niagara!

Many parishes have outreach groups or committees that help keep the parish aware of possible outreach opportunities in the community, or within the parish itself. Could parents with young families use a babysitting break on Saturday mornings? Could seniors use a cup of tea and a place to meet on Wednesday

afternoons? Could five or six of you go help out once a month at a nearby volunteer program? Often outreach ministry revolves around specific times of the year or events such as Thanksgiving dinners, Christmas clothes drives and summer camp sponsorships.

Looking beyond the parish level, diocesan-wide outreach initiatives include three University chaplaincies, The Bridge prison ministries, The Refugee working group, St. Matthew's house, Bethlehem Place, and the Mission to Seafarers. These ministries receive direct support from our diocese to carry out their outreach initiatives. Our diocese also supports national initiatives such as KAIROS, the Primate's World Relief and Development Fund (PWRDF), and the Companion Diocese program with our two partner-ships in Cuba & Keewatin.

In Matthew's gospel, Jesus tells us that "whoever gives even a cup of cold water" will be

rewarded (Matthew 10:42). This form of reaching out seems much more tangible than something as large as starting a breakfast program and reminds us that something as simple as giving a cup of water to someone in need is outreach.

How can we apply this concept to our lives and in our parishes? Throughout this supplement, we hope that you will find opportunities and new ideas to animate and reinvigorate your parish outreach ministries. You'll find tips on how to start up certain outreach ministries, contact people for other ministries and links to useful websites. We challenge you to reflect upon the vision of outreach found in the gospels, and ask yourself how you can reach out to others in your church, in your community and further abroad in our global community.

The Diocesan Outreach Committee hopes that this supplement will help you in that reflection and subsequent journey.

## OUR SOCIAL JUSTICE IMPERATIVE

BILL MOUS

Imagine for a moment what Hell would be like.

Now, imagine what it must be like for the millions of people on

our planet who live out their own personal Hell every single day of their lives. For some, Hell is living on the street in extreme heat or cold because affordable housing cannot be found. While for others, Hell is suffering from intestinal parasites causing severe diarrhea to the point



Bill Mous

of death because clean drinking water is not available. Hell may be the plight of living in a debt-ridden impoverished country that can't feed its people or afford medicines for diseases like HIV/AIDS or malaria. Or, it may be living in a stark two-metre by two metre cell, imprisoned without charges, alone and forgotten for years.

As Christians and truly blessed Canadians, we are exceptionally fortunate for all that we have been given in life. Along with this privilege, however, we carry a heavy responsibility; a responsibility which we have not always accepted whole heartedly, if at all. Greed, power, religion

and race, have clouded our judgement, and we have not treated our fellow human beings with the respect that every person deserves.

We have a duty to stand up and make our voices heard, and 'be' the voice of change, instead of supporting the status quo and being content with the problems being in 'someone else's backyard'. In our baptismal covenant we commit to "strive for justice and peace among all people, and respect the dignity of every human being." Why aren't we living out this most basic element of our faith?

Social justice is clearly a fundamental responsibility for all baptized Christians. It is not simply the responsibility of committees, charities and government agencies and the 'higher ups'. As a famous quotation from Gandhi reminds us, "you must be the change you wish to see in the world." Whether it be the HIV/AIDS crisis, Global Poverty, Human Rights, Fair Trade or an equally important local issue such as affordable housing or aboriginal rights, corporate responsibility or ecologi-

cal justice we all have an obligation to make our voices heard. Otherwise we, the church, are nothing more than a book club specializing in ancient historical texts of oral traditions that just happens to meet weekly on Sunday mornings.

In Luke's gospel, we find the following passage: "Jesus stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll, he found the place where it is written:

The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to see the down trodden free, to proclaim the Lord's year of favour!

The passion and the mission, which we witness in this gospel account, should be a source of our passion and mission in the area of outreach and social justice in our diocese, in our parish, and for ourselves as Christians. Although many of these gospel imperatives are addressed in many of the ministries highlighted throughout this supplement, more needs to be done and many more issues need to be addressed!

In Micah, we find out what the



Lord requires of us - nothing more than: "to do justice, and to love kindness, and to walk humbly with your God?" I challenge you to DO justice!

Among other things, doing justice may look like:

- Writing to your Member of Parliament about the HIV/AIDS crisis
- Logging on to [www.makepovertyhistory.ca](http://www.makepovertyhistory.ca) and lend your voice to the plight of impoverished countries throughout the world;
- Checking out the KAIROS web-

site ([www.kairosCanada.org](http://www.kairosCanada.org)) to be educated in the many social justice issues that are affecting our world today.

- Making a telephone call to a local community organization and find out what the needs and issues are in your community and how your parish can help better address those needs.

Make a difference. Follow Jesus' teachings. Act today.

## OPEN DOORS: CHURCH AND COMMUNITY PARTNERSHIP IN BURLINGTON

CHRISTYN PERKONS

Open Doors is an outreach project (operating at St. Christopher's, Burlington) that provides free clothing to self-identified people in need, particularly those who are homeless or at risk of homelessness. Clothing, footwear, and some linens are available for men, women, children and teens on Tuesday afternoons from four to six and on Saturday mornings from ten to noon. The project serves refugees, new immigrants, women and children who have left abusive relationships, teenagers living on their own, young adults, single parent families living on social assistance, seniors, people on disability pensions, and the working poor.

Our goal in providing seasonally-appropriate clothing is to clothe people well, which increases their self confidence, and assists them by freeing up money for rent and food. We also provide work-appropriate clothing, which assists people to secure employment.

As we came to better understand our guests' needs, we now facilitate a community meeting space, providing paid and volunteer staff who encourage guests to share their stories, broadening the donor base from the St. Christopher's community to the

whole of Burlington. By publicizing the services provided by Open Doors through social service

Doors, to staff Kids' Club, and to dine in community with whoever shows up (usually 50 - 60 for din-

a door to allow guests direct access to the Open Doors room. St. Christopher's provides clothing storage area (floor to ceiling, wall to wall cupboards), clothing display area, an office with computer, phone and photocopying as well as oversight of the coordinator and the funding.

The coordinator is the key constant for guests and donors, and is present to welcome regular guests, orient newcomers, train volunteers and supervise high school interns. Volunteer recruitment, training and scheduling, clothing solicitation and public speaking about the project and the contributions of the donors are other key responsibilities.

Open Doors has an abundance of success stories. Women, outfitted by us, who have successfully interviewed for employment and later return for work clothing. The man who needed a suit for his father's funeral back East who conscientiously returned it afterwards saying he would never need one again. The mother who felt doomed to miss her son's wedding until we outfitted her from head to toe in appropriate attire. A young woman who came to us for something to wear to her son's baptism, because she only had enough money to buy the baby something to wear. An overweight teenager who was sent home from school because her shirt and pants didn't meet at the

waist and successfully returned to school with a teen-appropriate plus-size wardrobe. A mother who found winter boots, coats and mittens for her five children and then had to be pressed to take a coat for herself. These kinds of stories are endless and incredibly rewarding!

Most rewarding of all are the guests who donate clothing back to the project, and those who become Open Doors volunteers. Each small step a guest makes towards stability and independence is exciting but those who become part of our ministry become part of the family. Open Doors volunteers come back week after week because they know they profoundly impact the lives of people all over Burlington; they come back to minister to the Christ in each guest, and to be ministered to in turn. For more information about how to set up similar programs or how to access community funding, please contact Christyn Perkons, Open Doors Coordinator at 905-633-7048.



agencies and other churches, we have also broadened our guests' nutritional experiences and providing them with a regular hot, nutritious meal in the company of welcoming parishioners, creating opportunities for guests' children to experience child-friendly, supervised social activities and expanding the referral base across Halton. About 20 volunteers come together each Tuesday to provide a community dinner, to staff Open

ner weekly). Our outreach relationship with the broader community just continues to grow!

The project is a joint venture between St. Christopher's and Halton Anti-Poverty Coalition, and the 12-hour/week coordinator's salary has been funded with grants received from United Way and Halton Healthy Community Fund. As well, capitol funds were received from Burlington Community Foundation to install



## St. Matthew's House

Helping People Most in Need Across Hamilton

WENDY ROY

St. Matthew's House, a charitable, non-profit multi-service agency and outreach of the Diocese of Niagara, has served families, children, youth, seniors and individuals living in poverty and with limited incomes across Hamilton for over 40 years as well as children with special needs and their families.

Today, St Matthew's House is located in a part of Hamilton which has the highest poverty rates in the whole of Ontario. Together with others we are working to find ways to reduce poverty in our community. Guided by our Mission and by the grace of God, St. Matthew's House is a place of hope, where families, children and individuals most in need receive help to improve their

lives and build their capacities to participate in the community. This is accomplished through programs and services providing: basic needs and practical assistance including food, meals, clothing, information, referrals, advocacy, basic counseling; supportive housing; mental health outreach; a senior's drop-in, outreach, in home and health supports to seniors at risk of home-

lessness; a senior's centre for those with low incomes; in home support for families in crisis; child care for families with high needs, family resource centres, and special needs resourcing for pre-school children; summer camp for kids, Christmas Adopt-a-family program, no charge legal aid and income tax clinics, and supportive groups for parents, kids and adults. All of this is accomplished thanks to the generosity and

support of our donors, funders, dedicated Board of Directors, remarkable volunteers and staff as well as community partners and others. To volunteer, make donations, provide support or for inquiries, call (905) 523-5546. Thank you to parishes, individuals and the Diocese for your support.

414 Barton St. East  
Hamilton, ON L8L 2Y3



The extraordinary volunteers at St. Matthew's House

Division of Outreach  
Anglican Diocese of Niagara

### Contact Us!

The Diocesan Outreach committee is here to serve you! Our mission is to create and strengthen responsible relationships which promote peace, justice, and the stewardship of creation.

If you need help getting an outreach initiative off the ground, or have questions about any of the articles found within this supplement, drop us a line! We'd also love to hear your feedback about this supplement! You can also check us out online at: <http://www.niagara.anglican.ca/outreach>

#### By Mail:

The Diocesan Outreach Committee  
Cathedral Place  
252 James Street North  
Hamilton ON L8R 2L3

By Phone: 905-527-1316 ext.380

By E-mail: [karen.nowicki@niagara.anglican.ca](mailto:karen.nowicki@niagara.anglican.ca)

#### The members of the diocesan outreach committee are:

Judy Connor, Chair  
Reverend Lynne Thackway  
Carolyn Vanderlip  
Reverend Cheryl Fricker  
Bill Mous  
Archdeacon Marion Vincett, Staff Support  
Karen Nowicki, Staff Support

# CHURCH AND SCHOOL TOGETHER TUTORING PROGRAM

SUE-ANN WARD

What outreach can a faith community undertake when it has little in the way of financial resources? What type of ministry can an aging congregation provide for its community? Who in our neighbourhood needs us to reach out to them? These are the kinds of questions that St. Aidan's Church Oakville pondered in the winter of 2004.

Meetings, held in the spring of 2004, with leaders from community support agencies evidenced the need for academic support for children of low income families. There are many excellent organizations in Oakville that provide tutoring services, but the costs are prohibitive for many families. St. Aidan's realized that this was a situation they could work to improve. Planning began for the develop-

ment and implementation of a no cost tutoring program to be run by parishioners out of the church hall.

The local elementary school advertised the program and referred children to St. Aidan's during parent teacher interviews. Tutoring sessions began in January of 2005, two afternoons and evenings each week. Most tutors volunteered for either one or two of the forty-five minute sessions each week. Teens who were interested in being tutors were paired with adult tutors. This collaborative approach worked well because each of the tutors brought with him or her different knowledge, skills, and experience.

A typical session had up to six tables spread out around the perimeter of the church hall with an adult tutor, a teenaged tutor, and a six to ten year old pupil at each table. The team approach to tutoring also provided the program with continuity

when one of the tutors was unable to be present for a session.

A coordinator moved about the area to make certain that parents and children were greeted when they arrived, and reconnected at the conclusion of each session. The program coordinator ensured that people had all of the materials that they needed and that no adult was ever alone with a child. Parents and siblings of tutees were encouraged to wait in the parlour where magazines and toys were available.

Pupils were asked to bring homework with them. Other grade appropriate resources were collected and kept on hand for when homework was not present or did not require the entire session to be completed. Tutors stretched and elaborated upon the learning opportunities provided by the school as required.

Educational games were part of every session. Learning should be fun. That is one of the main things that St. Aidan's tried to teach the children.

There were many benefits for pupils, parents, tutors, and the parish. Pupils enjoyed positive attention from caring adults and learned numeracy and literacy skills in the process. One student brought in her report card to show her tutors that she had improved her marks in every subject area. Parents enjoyed some relief from trying to instruct their own children. It is amazing how many children hate to cooperate on homework with the people that brought them into the world. The tutors experienced the joy of knowing that they made a difference in a child's life. The parish became more involved in the community and realized that it has

much ministry to offer.

Every tutor that was part of this year's adventure has volunteered to take part again next year, and some new instructors have stepped forward. St. Aidan's will do some training and advertising in September, and then open their doors to students for the first Tuesday in October.

For more information, please contact Sue-Ann through St. Aidan's parish office,  
905-845-6111



## THE BREAKFAST PROGRAM

JANET VEALE

In 1996, St. George's Anglican Church, St. Catharines, opened its doors two days per week for free breakfasts. The breakfasts were served, with no questions asked, to anyone who came. Other churches, Anglican, United, Roman Catholic and Salvation Army, offered their assistance and we were soon able to serve breakfasts daily to the 50 to 100 people who come each day.

Thirty teams of volunteers (five to seven persons each) each attend early one morning per month to prepare and serve the breakfasts. Donations of food and money come from many organizations and individuals. St. George's donates their kitchen and hall facilities.

The claim of helping others appears justified for several reasons. The quiet 'thank-yous' come regularly. The attendance continues, ranging from 50 to 100 per day. Some who come have apparent problems of physical or mental disabilities. The modest levels of social assistance coupled with the high

costs of housing mean that food supplies run low at the end of the month and the breakfast attendance increases. We ask no questions, but occasional comments show that many have modest or irregular jobs, most have accommodation somewhere and that few are actually "homeless". There is considerable turnover in attendance.

The loyalty, perseverance and generosity of the many volunteers and the many contributors are heartening. It appears that participation in

the Breakfast Program has given the contributors and volunteers an opportunity:

- to see the people who need some assistance,
- to notice the quiet appreciation by the recipients,
- to contribute directly, through work or finances, within their means
- to meet people out-

side their own normal social circle.

It appears that "helping others" also may be "helping ourselves" by sharing a little of our own generous resources and better understanding the circumstances of others in our community.

Questions /inquiries can be sent to St. George's Church at 905-682-9232 or to Janet Veale, Coordinator of the Breakfast Program, at 905-688-5232.



Volunteers help to serve 50 to 100 people breakfast every day!

## FARE SHARE FOOD RECOVERY & DISTRIBUTION PROGRAM

LESLEY EDWARDS

"Fare Share" is a food recovery program, operated using teams of dispatchers and drivers, and serving as a link between organizations, i.e. supermarkets, who donate surplus food, i.e. baked goods - food which would otherwise be wasted - and agencies which distribute food where there is need. During the summer, local farmers also donate produce to the program. Originally started for the Grimsby and Lincoln area, Fare Share has expanded to serve Niagara and parts of Hamilton too!

The dispatchers call the stores and ask for a description of the amount and type of food available. Typically, each store is called early in the morning and then one, (or more if necessary), agencies are called to see who can use the items which are available. Once pickup and delivery points have been established, the dispatcher

calls the driver for the day and passes along the information. Later that day, the dispatcher calls the dispatcher for the following day and informs them where the goods were distributed.

The drivers go to the stores, pickup the food and deliver it to the agencies as directed by the dispatcher. Drivers are supplied with nametags, which must be worn. Drivers may choose one or more specific days on which to drive or be placed on the "try anytime" list. This latter list just means that where there is no specified driver that day, the dispatcher has a list of people who may be available to drive.

Each month a calendar is issued to all members showing names and phone numbers of dispatchers and driver. For more information about Fare Share or for information about how to start a Fare Share program up in your area, please feel free to contact Lesley Edwards at 905-945-2389.

## HABITAT FOR HUMANITY: A CHRISTIAN MINISTRY

Habitat for Humanity is founded on the conviction that every man, woman and child should have a simple, decent, affordable place to live in dignity and safety. Habitat's ministry is based on the teachings of Jesus Christ - we must reflect Christ's love in our own lives by loving and caring for one another. Our love must not be words only - it must be true love, which shows itself in action.

There is more to Habitat for Humanity than houses. The house, as important as it is, consists of walls and floors and a roof but it is the people, the family that makes it a home, their home. It may be simple in design and not as spacious as some, but it is affordable and most importantly, permanent.

When Habitat for Humanity affiliates build, the house is but the vehicle for volunteers to reach out to those individuals in

our communities in need of decent shelter. The nineteen partner families of Habitat Niagara have witnessed the depth of concern of our volunteers as early as the completion and filing of the application. Every step of the way, caring individuals give of themselves to help guide partner families through the process.

Our 2005 build celebrates partnering with three very excited and deserving families. Their

new Habitat houses stand proud where once congregants of the Anglican Church of the Resurrection gathered to worship. It is fitting that these homes, and those yet to be built on the remaining land, will bear witness to His love, now and forever.



Visit the Habitat for Humanity Canada website at <http://www.habitat.ca/>

## YOUTH DANCES: SELF-SUPPORTING OUTREACH AND MINISTRY TO YOUTH

JOHN COURSE

The parishioners of St. David's, Welland expressed a strong desire to hire a part-time youth worker but lacked the funds to pay one. The most plausible and ideal plan seemed to be to host dances for the youth of Welland and beyond. That way we would be reaching out to the young people of the wider community while supporting our youth ministry with the proceeds.

After more than four years, we currently have well over three hundred young people turning out for a limited number of

spaces. To stop the pushing at the doors, we hand out tickets guaranteeing entry as soon as the young people begin to arrive. Imagine that! Young people crowding the doors panicked they might not get into a church.

Although we call it a 'dance,' the intent is to provide a safe, supervised place for students in grades 5-8 to go where their style of music is played. Some dance, others stand or sit in groups and talk while having a pop or water and a piece of pizza.

The parents as well as their children regularly thank us for providing this venue. For many

of these families, our church building is the only one they frequent. Over time, when the need arises, our hope is they will turn to us first. In a few years when some of these young people are contemplating marriage, the rector wouldn't be surprised to answer the phone and hear, "You may not remember me, but I used to go to your dances."

For more information about starting up youth dances in your own parish, please contact St. David Anglican Church in Welland at [stdavids@mergetel.com](mailto:stdavids@mergetel.com)



Currently St. David's, Welland currently has more than 300 young people attending their dances.

## UNIVERSITY CHAPLAINCIES CREATE OUTREACH TO INTERNATIONAL STUDENTS

CAROL WOOD

Since 1987, the McMaster Campus Ministries Council has eaten a lot of turkey, but not all by themselves! Each year, Saint Paul's Anglican in Westdale hosts approximately 200 international students for a traditional, family style dinner on the Thursday before Thanksgiving. Some students come with their families, but most are single students who want to experience this unique Canadian feast. A host of volunteers from the community churches, as well as the youth of St. Paul's serve more than 130 pounds of turkey with all the trimmings. We can attest to the fact that cranberry sauce is not a popular item for most non-north American palates.

The organization of the meal has evolved to a fine art, but still requires almost a hundred volunteers from set-up to food preparation, serving, hosting and cleanup. The International Students Advisor brings decorations, which transforms the gym into a fall panorama. Table hosts ensure that each guest has an opportunity to share in conversation. Games, skits and songs round out this amazing evening - with many cultural groups trying to out perform the other. There is a sense of national pride as traditional songs are shared, as well as fierce compe-

dition to earn the prizes that are given for remembering the name and country of each person at the table.

This outreach is not about attracting huge numbers to the parish, but more about sharing hospitality. Many of the people who have served as table hosts tell me how much fun they had. Some of hosts have made lasting connections and continued to see these students during their time at McMaster. A few do visit local churches as a result of having attended the dinner. An Asian MBA student found her way to St. Paul's on Thanksgiving Sunday. She said if this church was so willing to host such a wonderful meal, she thought she should find out more about them. She has continued to call St. Paul's her home during her time in Hamilton.

There are many programs of hospitality offered by the chaplains at universities across Canada. Whether it is cookies and coffee for exams - or weekly dinners - or Thanksgiving Dinner, hospitality is a ministry that is associated with our Christian tradition.

If you have a family member attending university, encourage them to check out the Anglican/Ecumenical Chaplaincy. If you live near a university, consider volunteering with the Chaplaincy.



## AMNESTY INTERNATIONAL IN YOUR PARISH

LOUISE BRIGGS

What if by writing a letter you could change a life - or even save one? By forming an Amnesty International Action Circle in your parish, you can!

Amnesty International (AI) is the world's largest and most respected human rights organization with about 2 million members worldwide and over 60 thousand here in Canada. Through letter-writing AI members pressure governments to

uphold the human rights standards as set out in the Universal Declaration of Human Rights. AI seeks the release of prisoners of conscience; person imprisoned for the non-violent exercise of their human rights. AI works to end torture and ill-treatment of prisoners, an end to "disappearances" and extra-judicial killings. AI also works for the abolition of the death penalty without exception.

The wonderful thing about this organization is that it's flexi-

ble. You do as little or much as your parish has energy for. As well, you choose what your parish wants to work on. You can pick and choose the 'actions' that best fit your needs.

As a fieldworker for AI Canada I am available to speak to your parish at any time and help you get an Action Circle started. You can contact me at [louise.briggs@cogeco.ca](mailto:louise.briggs@cogeco.ca).

"It is better to light a candle than to curse the darkness"



## AMNESTY INTERNATIONAL FOR YOUTH

SAMANTHA PONTING

I have been involved with Amnesty International for almost two years, and this has given me a greater understanding into the complexity of global injustice. More importantly, I have discovered that as a Canadian, I have a powerful voice that can truly make a difference. Governments will continue to hurt their own people if they believe no one is watching. Through learning about injustice and speaking out against it, we can save lives. But how?

I became involved in Amnesty International through joining one of their groups in my hometown of Burlington. There are groups all over Canada that are always look-

ing for new members. You can find a chapter near you by visiting the Amnesty website at [www.amnesty.ca](http://www.amnesty.ca). Click on the "get involved" option and it will provide you with a list of clubs in your community. Generally, groups meet on a monthly basis and organize events to help raise awareness and funds.

Another great way to become active in Amnesty International is to start up a new club at your school. By meeting on a regular basis with other youth, so much can be accomplished. Letter writing is a great way to speak out against human rights violations. There are templates available on the Amnesty website that outline specific issues in urgent need of attention. Address information is always provided. The Amnesty website is a great resource that really makes letter writing easy. Get together and write some letters! There are other projects your Amnesty

youth club can undertake. Have a documentary and discussion night at your school! There are many interesting videos at the library that deal with human rights. They're entertaining and enlightening! What else could you ask for? Organize a fair trade coffee house at your school to raise awareness regarding fair trade, whereby farmers receive just wages for their crops. Fair trade coffee can be purchased at stores such as Starbucks, Licks, and Timothy's. A human rights youth club can really make a difference in your community, but it begins with you.

Amnesty International is one of the many human rights organizations that you can get involved with. It's difficult to work alone, but through joining or organizing a club, you can gain valuable support from your peers to guide you in your activism. Working together, we inspire change.

Our diocese supports three chaplaincies at area universities. Check out their websites for more information about the services they offer!

**Brock University**  
<http://www.brocku.ca/campusministries/>

**The University of Guelph**  
<http://www.counselling.uoguelph.ca/spirituality/>

**McMaster University**  
<http://www.mcmaster.ca/chaplain/>

## KAIROS: CANADIAN ECUMENICAL JUSTICE INITIATIVES

DOROTHY WILSON

What can provide a ray of hope in today's world where the daily news besieges us with stories of violence and environmental degradation? For me, that ray of hope has emanated from an organization called Kairos - Canadian Ecumenical Justice Initiatives. Formed in July 2001, Kairos consolidated the work of ten inter-church coalitions. Kairos brings 11 Canadian churches and church organizations, including the Anglican Church of Canada and the Primate's World Relief and Development Fund (PWRDF), together to work on shared justice concerns. The fact that Kairos is responding to God's call for respect for the Earth, as well as, for justice for its people

ensures a comprehensive and thoughtful approach to any activities that are undertaken.

Kairos has just completed a two year action campaign, Cultivating Just Peace, which challenged the War on Terrorism's vision of how to build a safe and secure world and promoted the rights of refugees. The next campaign will focus on water.

Kairos enables individuals to work on justice issues on their own or in groups. Information and research are available on a variety of justice issues. Resources can be obtained to animate justice work. Urgent action requests are posted on the Kairos website. Local parish outreach groups would find this material especially useful for enabling their own members and the rest of their congregations to act out

## A BETHLEHEM PROJECTS STORY

Bethlehem Projects is a community based, non-profit organization serving women, men and children in the Niagara Region.

The purpose of The Bethlehem Projects of Niagara is to provide housing and support services to people in the Niagara Region who are disadvantaged and of low income, enabling people in co-operation with other community supports, to overcome obstacles and improve their quality of life. Below is one of the many stories that have come out of this ministry.

their faith.

One aspect of Kairos that has been particularly meaningful for me has been the opportunity to become involved in a local Kairos group, "kindred spirits" from a variety of denominations.

For more information go to <http://www.kairoscanada.org>

### Gini's Story

For eight years I was the victim of domestic violence and although I left on several occasions, like many women in these circumstances, I went back. I was afraid of him, but I was more afraid of being on my own with two children to support. I left for good when I realized that my life was in danger and my children were now witnessing the abuse and being affected by it. I did not want my children growing up and thinking that abuse was acceptable.

I was referred to Bethlehem Projects of Niagara and although nervous about my interview, the admissions committee made me feel very comfortable. I was accepted as a resident of Bethlehem Place and it gave me such a feeling of relief knowing that my children and I had a roof over our heads in a secure environment.

We've been at Bethlehem Place for six months now and every day

I am thankful. The classes and groups that are offered are very helpful and the support staff are always there to lend an ear. My children have settled well in school; have made new friends and love being part of the 'after school gang' at Bethlehem. They are enjoying just being kids and can play in their own home without fear of waking up to an angry father. For the first time, Christmas was a happy occasion for us with plenty of food and toys!

Now, as a member of the admissions committee at Bethlehem, I feel that my experience helps me relate to others and I can make a difference in someone's life.

Today I have my freedom from violence, thanks to Bethlehem Place and their supporters.

For more information, go to <http://www.bethlehemplace.ca>

## OUTREACH - A REFLECTION BY OUR BISHOP

It's a wonderful thing that a group of people in our diocese have gathered together to produce this section on Outreach and the Christian mission of our Diocese. I believe that we all know that Outreach is at the very heart of our faith community and without it - we have no reason to exist.

I cannot help but think about the story of the woman at the well (John 4:1-42). The woman was a Samaritan. Jesus had left Judea on his way to his native Galilee. On the way he passed through Samaria. The Samaritans were descendants of Jews who intermarried with the Assyrians who occupied the area around 725 BC. The Samaritans had not given up their faith in the God of Abraham, but did implement small changes in the practice of their faith. Over the years a great animosity grew up between the Samaritans and the Judeans. The Judeans would avoid traveling through Samaria and most certainly would have nothing to do with its citizens.

Jesus however was different. He went right through the area and there he met the woman. We know the rest of the story. Jesus in this story broke down many barriers. The first and

most recognizable was that of judgmentalism. She was a woman - and therefore not to be spoken to. It was particularly essential that rabbi's not speak to women. It was even more important to ostracize her because she had married five times. A second barrier that he broke down was one of fundamentalism or extremism. The Judeans had excommunicated the Samaritans. They would not eat or drink with them. Yet Jesus shared a cup with her - a heretic!

The important thing in this discussion is that Jesus was willing to exercise his outreach ministry at any expense. He broke all the rules; he stepped outside of what he was taught in order to care for the needs of this woman. And...he didn't even ask her to convert to Orthodox Judaism. He only wanted to reach out and affirm her as a child of God, as a human being who deserved to be treated with dignity.

This is our model for outreach. As a church and as members of that church we are called to step outside of ourselves and outside of our pre-conceived notions to ensure that all people live in the

dignity that is their gift from God.

We have a checkered history with the first nations people of Canada - and we all know it. Historically, we have looked down upon their way of living and their traditions - and yes, even their understanding of the Creator of this universe. We took their traditions away and imposed ours upon them. This created a situation that continues to divide us from our aboriginal sisters and brothers. Our historical judgmental and fundamental attitude toward these people has left them a broken and wandering people.

A year ago Carol and I were fortunate to experience ministry in the Diocese of Keewatin. How things have changed! One particular memory that I will remember is my time at Kingfisher Lake at the Theological College. To share worship and fellowship with indigenous peoples of that diocese is a memory I will always cherish. Our lives were truly enriched.

During our time there we had an opportunity to see how ministry was lived out in conditions very different from Niagara. The experience of sharing in their traditions, ministry and fellowship was beyond our expectations.

They are dedicated people and we returned to Niagara feeling richer from experiencing life with them.

Perhaps that's the core of it. We were enriched. Who ever expected that those who were the missionaries, the ones reaching out - would be enriched. It should be the other way around. You see, Outreach is a way of living. It isn't about "hand-outs" and about "imposing our ways" upon those in need. It is about sitting and listening. It's about taking the time to understand the perspectives and needs of the unfortunate and the oppressed. It is about mutual growth, understanding and love.

Read the story of the woman at the well often. You'll see how a relationship between her and Jesus developed. You'll see how he touched her life and she touched his. You'll see how he stepped outside of his conventions and rules so that he could engage in this life-giving outreach.

This section of our newspaper is filled with the outreach activities of our diocese. I am proud of how many of us step out of ourselves and our comfort levels in order to assist those in need. The challenge is for all of us

to grow as a result of the way we touch the inner spirit of those who so desperately need us. Without Outreach we are not a church. Jesus centred his life on caring for the sick, the ostracized, the sinners and everyone else that the established part of his society wished would simply go away. He listened, he challenged - but more importantly he left every person he touched with the knowledge that they were sons and daughters of the living God who loved each and every one of them unconditionally. We have a great model and a great leader - let us follow in his path.

+ D. Ralph Spence  
Bishop of Niagara



## OUTREACH ENDOWMENT FUNDS NOW AVAILABLE

DAVE PONTING

The Anglican Church Ministries Foundation has informed the Division of Outreach steering committee that funds from this endowment are now available. The "Outreach in the Name of Christ" endowment was established as part of the Survive & Thrive campaign to assist parishes in their mission to be healthy, vibrant, and more outward-looking faith communities. The funds from the endowment were ear-marked to be used to provide seed-money for



new parish outreach initiatives.

In 2005 the committee is prepared to fund nine outreach projects at a grant level of \$1,000 per parish. So, if you have an exciting new outreach venture you'd love to get off the ground if you only had a little funding to help you get started, now is your chance!

The creators of this endowment are convinced that strong outreach programming is an essential component of our call as communities of faith. Commitment to Outreach is also an excellent way to show potential new members of your

parish that your congregation is healthy, fresh and relevant to its local community. Youth, especially, view a solid outreach program as mandatory in living out their faith. We hope your parish will give some thought to how this outreach endowment can help you respond to the gospel in your area by delivering new programming to those in need in your community.

Out of the Cold programs operate in many cities within our diocese! Ask your parish priest or outreach committee for more information about how you or your parish could become involved in your local Out of the Cold program this fall!

## OUT OF THE COLD PROGRAM HELPS THE HOMELESS IN THE COMMUNITY

SISTER CAROLE ANNE GUAY C.S.J.

Out of the Cold programs strive to respond, in a meaningful way, to the needs of the most abandoned of a city's poor and homeless people -- basic physical needs of shelter and deeply human needs of compassion, dignity and feelings of self worth.

One Sabbath Jesus was at the house of a leader of the Pharisees to eat a meal. Jesus said to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or sisters or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid.

But when you give a banquet

invite the poor, the cripple, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous." (From the Christian tradition, Luke 14:12-14)

The above quote is the Hamilton Out of the Cold program's guide to our mission and ministry. We will endeavor to treat each guest with the same dignity and respect as we would treat God, thus enkindling their sense of self-worth.

We have over 450 volunteers from all walks of life and from all faiths. We operate in five churches from November to March end, every night except Sunday.

If you would like to volunteer or wish more information, please email [caguay@care2.com](mailto:caguay@care2.com).

## THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

The Primate's World Relief and Development fund is the Anglican agency for development, relief, refugees and justice. With the support of Anglican parishes across Canada, PWRDF makes financial and human resources available to support our partners' initiatives and promote knowledgeable actions of solidarity at home and around the world. One of the special initiatives that has captured the hearts of many in Niagara is the HIV/AIDS campaign.

The HIV/AIDS pandemic is taking a catastrophic toll on countries, communities and families around the world.

- More than 60 million people have been infected with HIV since the epidemic began two decades ago.
- Ninety-five percent of all infected people live in the developing world.
- Every minute of every day a child dies from the effects of AIDS.
- It is estimated that 6,000 young people contract the virus every day.
- Aids related deaths have resulted in over 14 million orphans worldwide.

The immensity of this crisis demands extraordinary measures from ordinary people around the world. PWRDF calls all Anglicans to work towards a generation without AIDS by making a contribution to the Partnership for Life HIV/AIDS Initiative.

-Join hands in hope with PWRDF and walk the road of partnership towards a generation without aids.

The Primate's World Relief and Development Fund

Diocesan Coordinator: Revrend Cheryl Lynn Fricker, Niagara

cherylfricker@cogeco.ca

Donate on line [www.pwrdf.org](http://www.pwrdf.org)



## PARTNERS IN MISSION WITH CUBA AND KEEWATIN

In Niagara, our outreach ministries take place not only within our own diocesan borders, but throughout the Anglican Church of Canada and the Anglican Communion through our partnerships with the Diocese of Keewatin and the Diocese of Cuba.

For several years now, we have enjoyed the benefits of a partnership with the Diocese of Cuba: mutual prayer support, culturally enriching visits, and the opportunity to help ministry on a parish level through

our parish twinnings. Our newest partnership, with the Diocese of Keewatin, has provided other unique experiences – from Keewatin youth attending our annual Niagara Youth Conference, to a group of seniors knitting various items to be distributed to local Keewatin charities.

Both of these partnerships remind us that we are members of a global church, and help us to look beyond our own parochial borders to the wider ministry of the church. For more information about our partner-

ships, please visit the diocesan website or contact Karen Nowicki at the Diocesan Resource Centre. 905-527-1316 ext.380



Chad Beardy from Keewatin along with other Niagara delegates at last year's NYC

## REFUGEE SPONSORSHIP



LIZ LAFFERTY AND JEAN ARCHBELL

In the spring of 2004 a refugee committee was formed at St. Christopher's Burlington after Carolyn Vanderlip the Refugee Co-ordinator of the Diocese came and spoke on the issue during worship one Sunday in January.

Our goal was to sponsor a refugee family. We met with Carolyn at our second meeting and she presented us with a list of families waiting to receive sponsorship to come to Canada. We chose a family consisting of a mother and two young boys from Eritrea in Africa. Our church applied for "Joint Assistance Sponsorship" and the journey began. Two members of the committee met with the Settlement and Integration Services Organization (SISO) in Hamilton to research what we could do to help the family in conjunction with SISO.

After months of waiting and praying, our family arrived safely in Canada on October 19, 2004. We could feel God's presence with us as we met Abeba and her two sons Milion (4yrs) and Amanuel (2yrs). The joy we felt in our hearts was overflowing as we welcomed them to their new country. By the end of October, Abeba, Milion and Amanuel moved into an apartment that we and SISO helped her to choose in Hamilton. Because ours is a joint

sponsorship with the federal government they provided basic furniture and we at St. Christopher's helped with linens, towels, kitchen items, clothes and much more to save them from spending what little money they have.

Abeba is enrolled in ESL classes and is already reading English at about a grade four level. We now communicate without an interpreter, as she and the boys are incredibly bright and have picked up English quickly. Milion will enter grade one in September and Amanuel will start Junior Kindergarten. One person from the committee looks after the business end of things; banking, immigration, leases, teaching Abeba to pay bills, etc. New people have joined the committee and the family receives at least two visits per week for support and encouragement.

Our entire community has truly been blessed by reaching out to these very special children of God. We receive from them so much more than we could ever give. And we encourage others to prayerfully consider this ministry.

Find out more about Refugee Sponsorship and how you or your parish can get involved!

[www.helprefugees.com](http://www.helprefugees.com)

## ADDITIONAL OUTREACH MINISTRIES TO CHECK OUT

### Canterbury Hills Children's Camp



Each summer hundreds of children from across our diocese experience the wonders of Canterbury Hills Camp. The camp, set on 72 acres of Carolinian forest, focuses on Christian spirituality, experiential learning and environmental awareness. Campers engage in a variety of activities designed to capture the imagination, build friendships and self-confidence. As an outreach initiative, our diocese provides a grant to support the camping program at Canterbury Hills. The camp also has a sponsorship program available to assist with camp fees for those families in need of assistance. Donations to the Bursary Fund are gratefully accepted and tax receipts are issued for contributions of \$10.00 or more, why not make this an outreach project of your own or of your parish? Contact Canterbury Hills for more information.

### Mission to Seafarers

The Reverend Bob Hudson, rector of St. Luke's Hamilton, also serves as chaplain to the Mission to Seafarers for the Port of Hamilton. The Mission offers a warm welcome, internet access, phone accessibility and hospitality to all who work in Great Lakes and International Shipping. The people we serve are far from home, for long periods of time. Our mission is part of the Ecumenical Ministry to seafarers offered jointly by the Mission to Seafarers and Apostleship of the Sea, working together.



### The Bridge

The Bridge ministry provides healing and support for all those affected by crime - victims, offenders, their families and the community. Its programs offer hope and restoration, often out of deep pain and desolation, transforming the lives and relationships of victims, offenders and the community. Volunteers create a safe haven for people to be open and real by facilitating four self-help meetings a week in Hamilton Detention Centre and offering consistent support in the community programs. The Bridge also provides discharge planning for all those returning from correctional facilities and prisons to the Hamilton area. As a ministry partner of the Division of Outreach, The Bridge receives annual financial support to help enable its ministries.



# ASK AND IMAGINE FROM PAGE 6

**CHARIS COPLAND**

How can 10 days seem like an eternity and pass in the blink of an eye? Ask an A&I Pilgrimage participant. I've known about A&I since the very first program in 1999, but timing, then my age prevented me from going. So this new version, the May Pilgrimage, designed for an older youth/young adult age (18-25) was an opportunity I was going to take.

How to sum up in a few short words? Impossible. Could I give you a glimpse in to the friendships formed? The conversations and ideas shared? The emotions explored? I doubt it. I can tell you that we took on everything our illustrious leaders threw at us head-on. We surprised even ourselves when some not-so-planned events shook us to the core and changed the dynamic of our community in an unfathomable way.

Through sessions in Biblical Studies (not Sunday school stories), ethics and theological reflection, small-group discussions and chances to put our learning and faith into action, A&I gave me a great opportunity to be something I haven't had the chance to be in a very long time - a participant. I wasn't alone. Most of us had taken on various leadership roles in our churches, diocese and schools for many years and shared a need/desire to once again be in a learning role. We wanted new ideas, perspectives and experiences to bring back to our homes. What I didn't expect was the small stuff - knowing that I have a place to visit in seven of our nation's provinces and can find someone on MSN or at the other end of a phone at any time, day or night, is reassuring beyond words. Knowing that I'm not alone with my thoughts, ideas and feelings about the church as a whole and where/what my place in it might be provides an indescribable peace of mind. It reminds me that the church as an institution will only survive if it responds and adapts to the needs of those within it.

Oh ya ... I got to see Bishop Ralph as he received his hon-

orary doctorate and meet and talk with the Primate ... this ain't no camp!

Although A&I Pilgrimage has ended, the feeling of loss and withdrawal that often accompanies such an intense experience is mixed with an incredible amount of hope and joy - hope of what's to come and joy in the knowledge that I, directly or indirectly, will have some part in it.

**RUSS NICOLLS**

I went to A&I not sure what I believed (if anything) or how my beliefs fit into the Christian community. It offered me a chance to explore my beliefs and challenge them in a safe and supporting environment. It gave me the opportunity to meet other young people around my age from across the country, all with different background and beliefs, all asking similar questions of themselves, their faith and the Anglican Church.

A&I allowed me the opportunity to grow through interacting with the staff and other participants, but also through learning by experience with hands on community involvement at Sanctuary and L'Arche.

A&I was an eye-opener which allowed me to ask the questions that always go me shunned from the Anglican community I had belonged to. In the end I came away with few answers, and many more questions, but I feel I came away with a much deeper understanding of myself and my faith.

**LILLIAN RUNDLE**

In many ways it is still too soon to fully define what affect A&I has had on me. There are some things like more self-confidence or a deeper set of questions. I went into Ask & Imagine with questions and the hope of having some of my questions answered but the truth is that there are some questions that can't be answered over a 10 day period. Ask & Imagine recognizes that. They realize that my faith is a journey, rather than a destination. They realize that everyone experiences faith in different ways and has different beliefs. They made

# LAW OF THE LAND CONTINUED FROM PAGE 1

their talents, an opportunity to bring to their own lives peace, warmth, light, prayer, and sacrament. In my limited understanding of the church and my place in it as a priest, that would seem to be what are here for.

Yes, I would welcome them. I would encourage them, I would joyfully announce their marriage if they wished it. I would welcome them to the table that is not mine, but Jesus' table, and from which I have no example of Him ever turning anyone away. Of course these days that seems to be considered pretty low-level compared to what's really "important" and on everyone's mind, the subject of same sex blessing.

Would I bless them? I can bless rings, and boats, and books, I can bless a huge variety of jewellery and different coloured bits of cloth. I can even bless Jimmy's pet tarantula!! But if two people love each other and want to be true to each other, want to cherish and protect and uphold and be a blessing in each other's lives, I'm not allowed to do that unless they also fall under a certain traditional configuration.

I want to bless them. Everything I believe and know and read and pray and feel in my deepest silences with God make me want to. I was among the 67% of this Diocese who voted for it. So now, to ask me whether I would bless a same-sex couple is to ask me whether I'd prefer to satisfy the commands of my Bishop or the commands of my God when I find those two, in my heart, to be in irreconcilable opposition. Why should I be put in the position of making that distinction? And why should anyone who is

it okay to still be searching. It is too soon to see all the multitudinous changes A&I has on its participants over the long term. It was an experience worth having.

opposed on the same grounds to same sex blessing be put in that position?

It is to ask me if I feel it is just and fair that I can give a blessing to an inanimate object, yet must by legislative edict - not from the secular government, let them just try to tell me whom to bless! By edict of my church, however, I am told to withhold blessing from the living, breathing child of God standing before me. It is to remind me that my church has fallen behind my country in the ability to extend and protect fundamental human rights and basic spiritual rights.

To ask me if I would bless a same-sex couples' legal marriage is to remind me of two things: first, that I have made a solemn vow to obey my Bishop; second, that if I died in that moment I could not stand before my God and justify my obedience.

I am still proud to be a Canadian.....

**Response from Rector 2:**

If one is coming into the church for Sunday Service they are most welcome, and I would talk to them and introduce them to members of the parish and invite them for coffee after service. In a number of cases people of gay orientation are openly accepted and considered members of the parish after a short period of time. If presented with the scenario as given, I would offer my congratulations to them

and treat them as any other parishioner. I would not announce their civil marriage to the congregation - it would be like 'outing' them to the congregation. They would not be rejected and would be seen as members of the parish. They would be offered the Eucharist and administered the Eucharist provided they are baptized Christians in the name of the Holy Trinity as that is the acceptable practice in the Anglican Communion and the Anglican Church of Canada.

I would be an open and approachable pastor to these people as I am to all whose souls are under my care. As far as encouraging or discouraging their relationship is concerned, I would have to say that this something that I will not judge right or wrong. Their life-style is not agreeable with my interpretation of the scripture nor my understanding of the tradition of the church. I would tell them that and leave it with them to think about.

I would not tell them I wish I could bless their marriage as theirs is a civil union not a marriage. Blessing their marriage in the church is not allowed. We have not changed our sacramental theology which declares this sacrament is between a man and woman. Therefore the granting or performing of the sacrament cannot take place between anyone other than a man and woman.

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## THE ITINERANT CHURCHGOER

TWO COUNTRY CHURCHES HAVE HIDDEN TREASURES

ALAN L. HAYES

I like to visit rural churches. They're easy to get to know, but they have lots of hidden complexities and treasures. They're full of character, and they're intimately tied into the local community. Members know the history of their church, because it's really their own history too, and they take pride in it. When members have disagreements, they're more likely to feud than to leave in a huff.

That's like family. And the church, after all, is God's family (Gal. 1:2).

I grew up in a suburban church with a sprawling physical plant that said "there's wealth here". It was teeming with people (this was the 1950s). It was efficiently managed and programmed by the professional class. It felt like a city-state.

When I was about 22 I worshiped for the first time in a rural church. This was in southwestern Quebec. I loved it. The whole building was about the size of a Sunday school room in my home church. It had a pump organ in one corner and a stove in another, and it showed signs of being kept in repair by frugally minded volunteers. During the hymns, you could distinguish every single voice, which was not an immediately appealing experience. People talked to me, because they knew I was a stranger, and hospitality was their second nature.

Today, of the 106 churches in the diocese of Niagara, maybe only half a dozen are way out in the countryside. In many cases, churches that used to be rural, like Palermo, now find themselves surrounded by suburban development.

Let me tell you about two very rural Anglican churches that I've visited, both on country roads, miles from the nearest retail business.

The older is St. John's, Ridgemount, near the Bowen Road exit from the QEW north of Fort Erie. There's still some farming in the area, but the land is largely clay and not very forgiving. There used to be a sawmill up the road, with a loading dock at the railway line, but it's long since closed.

In the 1840s, American slaves who escaped to freedom in Canada settled in Little Africa, just down Ridgemount Road. They sometimes arrived in pretty bad shape, and the good people at St. John's ministered to them. Josiah Henson, who claimed to have inspired the title character in Uncle Tom's Cabin, lived here for three years.

St. John's Church was built in 1840 as a clean, whitewashed, rectangular wood-frame church in neo-classical style, with tall

Continued on page 19

# WISDOM IN YEARS

## SENIORS REFLECT ON THEIR CHURCH

Continued from page 1 directly express the aim and reality of faith-filled membership growth.

### Remarriage after divorce

In the matter of the remarriage of divorced persons, which was a highly contentious issue more than 30 years ago, our panel fully supported the Church's initiative to welcome those of its members who had been divorced and wanted to begin anew with the blessing of the Church. Everyone has experienced this among family and friends and has always desired and encouraged the return of these people to full communion and participation in the life of their Church.

The ordination of women, which is still a divisive issue, brought full support from the panel, which recognized the wonderful gifts of ministry women are bringing to the Church. Katharine, as a professional woman in her own right, strongly felt some basic order of dress and general appearance was called for, noting some women clergy have the look of being somewhat thrown together. As a result of this, she felt their appearance hindered a wider and more general acceptance of their ministry, diminishing their true gifts and abilities.

### Liturgy

Concerning liturgy, there was some general agreement that often there were too many frills and additions, which lengthened the services without adding anything to the worship or religious and teaching experience. Katharine felt some of the services are 'off the wall' and that old-fashioned dignity and reverence are lacking.

There also was a general appreciation of traditional Anglican teaching that locates the source of true doctrine in Holy Scripture. Liturgy must reflect what is taught in Scripture and the Church must in turn witness to that truth to the world. But it must also come out of a culture, which constantly changes. Therefore change in the liturgy must be expected.

### Futures

In terms of low numbers, Doug believes this is credited to our secular society and the presence of self-actualization. Further, the role of science is not seen as compatible with religion. In addition, people have no time, because there are many calls upon them. Doug is not alone in being unsure as to how we

go about countering this.

As for the future, Noreen stated her concerns that not enough was being done to encourage children and youth to become full participants in the life of the Church. There was consensus that the corner-posts or foundations of an earlier time, in terms of society were the Church, the home, the community and the school. These do

not exist as they did. Two-income families, where parents are not always in the home, together with the demands of and by children for sports activities and consumer goods, which are being met rather than resisted, result in the fracturing of traditional family values.

The community has become indifferent to the task of collectively raising children, partly by being prohibited in its traditional

role, while schools have lost their authority and the ability to provide the affection desperately needed by some children. The Church has lost, to a large degree, its authority and the commitment of time, essential to attract, retain and motivate our youth. Parishes individually and collectively need to develop local programs. Our Primate recognizes the need for a parish-based, national youth strategy, perhaps somewhat based on A.Y.P.A. (Anglican Young Peoples Association), which some time ago was a major part of the life of the Church.

Bryan, who spent a number of



Bryan Stopps and Charles Stirling

years away from the Church, believes the Church must be contemporary without being the ser-

vant of a fickle society. His sense is that it is a matter of living where you have been grounded. We must be traditional and yet open as we have become in the procedure and organization of liturgy. He holds the hope for the future that someone or something will come along to wake or shake us up.

### Hope

Seymour, in more or less of a wrap-up, would like to see the return of some community building in the parish - things like cottage meetings, better welcoming and care of visitors and newcomers. He also wants a true Gospel message, and more clergy visits to the home. He would also like to see a well defined model of the clergy represented by parish priests to their people. Seymour asked what do people come to church for, a message or a sense of religious responsibility. We had better find out, so as to be able to gather them into our Christian communities.

Our panelists are people we see, not only on Sundays, but in fact are people who live out a commitment to the daily life, ministry and activity of their Church and parish. These are the people who are indeed in for the long haul. They are seniors and they are people of hope.



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# WORLD'S DEACONS GATHER AT ENGLAND'S HOLY PLACES

**DIAKONIA World Assembly 2005**  
**Anne Crawford**  
**Canada**  
**Hild Bede : BE 100**  
**St. Drithelm**

So read the nametag presented to me on my arrival in Durham. There were a bunch of us waiting outside the train station for our minivan pickup and after an overnight flight and a three-hour train ride, the half-hour wait seemed somewhat longer! After a brief welcome at St. Chad's College with the handout of the nametag, it was off again in the minivan. Fifteen minutes later we arrived at the college of Hild Bede and I found myself in room 100 - a small student room in the corner of the building adjacent to a noisy traffic roundabout and a pedestrian bridge. I unpacked, took a shower and, over a glass of wine, reflected both on the energy expended on travel and the unknown quantity of DIAKONIA.

A week to the day later I repacked my suitcase, reflecting on the change that a pilgrimage can make if we but take the time to make it and arrive empty in order to receive what it has to offer us.

First a word about DIAKONIA. This is the World Federation of Diaconal Associations and Communities, founded in the Netherlands in 1947 as a symbol of reconciliation after the Second World War. Today it has become a powerful ecumenical network comprised of three distinct regions. Canada belongs to that of the Americas and Caribbean - DOTAC. The World President is

from the United States whilst the President of DOTAC is a Canadian. The Canadian Association of Anglican Deacons hopes to become a member of DIAKONIA within the very near



There was a most splendid service of Opening Worship at the cathedral with a short address by The Right Reverend Tom Wright and a long procession of civic leaders, DIAKONIA leaders and church leaders. Dancers waving large banners were interspersed to represent the theme of 'Living Waters' and after the service everyone followed them through the narrow streets to the Gala Theatre waving smaller banners. I believe Bishop Ralph would have been quite impressed!

It was a time of pilgrimage in many ways, both in the journey to arrive and in the mini-journeys during the week. Three of these come immediately to mind.

A Labyrinth had been constructed in the grass centre of the cathedral cloisters in the classical design, using sand to make small demarcations. This was

future and I attended this assembly as a member of the North American Association of Deacons.

Five hundred deacons and deaconesses representing churches and orders from over twenty countries attended the 19th assembly in Durham. Translation of English and German was instantaneous at all World meetings, as the delegates understood one of these two languages. In smaller regional groups translators helped with Spanish, Portuguese and French whilst at social functions there was the geniality of snippets from many languages.

specially for the Assembly and we were encouraged to walk it early in the morning before the area became busy. A glass bead in the hand lead to the reflection of what the call of Jesus was to each of us. Dropping the bead into a large bowl of water at the centre of the labyrinth represented the power of renewal and refreshment for our lives and our ministry. Walking in the cool of the early morning within the cloisters of this great cathedral was a memorable experience, particularly as it lead me to think of St. Cuthbert and the seven year pilgrimage of those carrying his remains after his death. He was

finally put to rest at this very place when it was but a simple hillside.

A short distance from Durham lies Jarrow, home of that great chronicler, the Venerable Bede. As we sat in St. Paul's Church (the building which was once the monastery), I discovered I was in Bede's very own seat. Those hours of reading 'The Ecclesiastical History of the English People' for a university paper felt well spent at last!

Ten busloads of pilgrims set off for Lindisfarne one cold and rainy Monday morning. Spirits were high and in spite of the daunting weather over one hundred walked across the causeway to Holy Island. I was feeling sad that a newly broken toe prevented me from joining them until I learnt that my new coach friend was recovering from a broken ankle. We arrived first on the island and set off together at a

leisurely pace to explore the wildlife and beaches and spend time in silent meditation. By 1 p.m. the DIAKONIA community had gathered in the ruins of the Priory, the skies had cleared and Holy Communion was celebrated in what was perhaps for all of us the highlight of our time together. My new friend James, deacon for the homeless in all of London, sang the liturgy with clear and beautiful voice. Christopher Wren (yes that is his name), Vicar of Blackpool, was in tum serious and dancing after a fashion as appropriate, and at my station I received the bread in German and the wine in Spanish whilst the whole assembly sang 'Santo, santo, santo, Mi corazon te adora!' Indeed it was holy, holy, holy.

**Next month: The deacons I met and their stories. Plus, St. Drithelm!**

## THE ITINERANT CHURCHGOER CONTINUED FROM PAGE 18

clear-paned round-headed windows at the sides and a cupola-topped hexagonal steeple above the entrance. Its churchyard, a large historic cemetery, is immediately south.

Inside you find a simple room with uncarpeted wooden flooring, and walls with wooden wainscoting and white plaster. In the rear, a balcony is supported by handsome carved classical columns. A chancel, added in 1910, features a lovely stained glass in rich, melon whites, greens, and reds, showing Jesus the Good Shepherd.

The Sunday I visited, about 50 folks were out, more than I expected. That included about ten children. The minister of music chose that day to introduce a bright new Gloria, which we sang as a round, antiphonally. It was originally written for the Protestant religious community at Taizé in France. People seemed quite game for this lively experiment. The rector led the service of eucharist with a nice combination of prayerful solemnity and personal warmth.

On the other end of the diocese, as far northeast as you can get, is Whitfield. Most maps don't show it. It's nestled in a particularly scenic part of the Niagara escarpment in Dufferin County not far from Shelburne, on No. 10 Sideroad, which is county road 17.

After 1854, a sizable little village grew up here, with sawmills and a lime kiln, a post office and a general store, a smithy and a carpenter shop, and of course an Orange Hall. The main settlement road, Hurontario Street, went right through the middle. But later, the traffic was re-routed and the railway passed Whitfield by, and the village eventually turned into a ghost town.

For one author's view of

Whitfield in the 1930s, check out the novel Clara Callan, which won the Governor General's award in 2002.

Today in the area you'll find both local farmers and city folk who have country homes there. Both groups are represented in the Anglican congregation.

Christ Church was built by locals in 1874 on a little hill. By then gothic revival was the rage, so the church was built with arched windows and doors, and a pointed steeple — very different from St. John's, Ridgemoor!

The church closed in 1982, but the Galbraith and Raeburn families continued to tend it. In 1989 some vigorous lay leaders undertook an extensive restoration project, and the church was re-opened seasonally. You can visit from Palm Sunday to November.

It's a handsome warm-toned red brick building set on a stone foundation. Inside, you'll find pine panelling halfway up the walls and warm yellow plaster above, undecorated coloured side windows, a carpeted wooden floor, and a fine stained glass east window.

What there isn't, is plumbing. When I was there a year ago, the nearest facility was an outhouse down a lengthy path. A considerate parishioner advised me against visiting it. The current priest-in-charge tells me that a port-a-potty has been added since then.

The service I attended was Morning Prayer from the Prayer Book. A student intern delivered a finely crafted sermon. A truly excellent vocal solo which in a large church might have seemed like a performance felt here like a memorable sharing among friends.

Both churches are wonderfully friendly and colourful, and full of stories I haven't begun to learn.

## THE GOOD SHIP NIAGARA



The good ship Niagara a.k.a. Harbour Princess, captained by Bishop Ralph Spence and first mate Carol Spence along with purser Alison D'Atri, took to the waters of Hamilton harbour on Thursday June 30th for a luncheon cruise. A group of 85 retired clergy and Resource Centre staff, along with spouses and widows enjoyed a great lunch, washed down with a beverage or two, all with the compliments of the captain. The Bishop likes to hold annual events which serve to keep him in touch with retirees. It was a beautiful day for a couple of hours on the water. There was lots of time for visiting and catching up on the news of people who had not been together for some time.

Hamilton harbour sees many national flags during the shipping season, but no flag looked better, flapping against the clear blue sky, than the flag of the Diocese of Niagara. Did we hear someone ask, "What country is that boat from?"



## IN THE MEANTIME CONTINUED FROM PG. 6

dom have we traded for something less than freedom, and what stirrings towards freedom are rising among us? What dangerous dreams will not consent to being discarded on the margins of life? What business-as-usual is God calling us to leave behind, and what long threshold must we cross to reach the Land of Promise? What reluctant Moses will stand still long enough to notice the burning bush? What courageous midwives in our midst will guard his life? What sister will set him in the river, what daughter of power will find and cherish him, and the freedom he promises her as well?

Every once in a while, we pull out the big box of photographs that have accumulated in the nine years since I last put them into albums. Our middle child usually starts off by finding a photo that sparks a memory that takes us to the story of the vacations, first days of school, graduations, birthdays, feasts and festivals. We find Christmas pageant angels and sunning summer swimmers. As we riff through the pictures, we see patterns that we didn't notice at the time. We discern meanings and directions emerge that were not anything like clear to us as the photos were gathered, click by click, as we went about our lives. Many of the most eloquent moments were silent at the time, or at least their depths were silent while the surfaces chattered.

As God readied the Hebrew people for that first dangerous step into freedom, in the threshold before the threshold, I don't think Moses or Aaron or Miriam, Shiprah or Puah, Jethro or Zipporah or the nameless mother and father of Moses had any idea what was going on. Before the burning bush, before the voice, before those transforming words, "I am who I am", their memories were like our family photos. Then, crashing into the drama, needing nothing from Pharaoh, "I Am On My Own Holy Terms And Don't Answer To Yours" acts, finally acts. Breaking up the idolatrous cabal of "just the way things are" and seeking only the freedom of those in chains – in whatever chains they have submitted to, been forced into, or invented to keep the dangerous dream at bay – God tumbles into the story. Everything that has happened so far comes into focus, and everything that seemed to be just passing the time turns out to have been waiting. And the dismal chorus of inevitability, and the few weak notes of small advantages – a bit of meat, a pomegranate, somebody who knows somebody who can get straw – yield to a song whose notes God has been fashioning among the slaves for generations.

Not "business as usual" or just the way things are. A call, instead, into the long threshold where the scattered notes that haunt us are gathered into the Song. The song of Miriam. Our song. The noise of Egypt yielding to the silence of the desert, and like a rising whisper, we hear our freedom sung, whose notes God has been fashioning among the slaves for generations.

• **The Reverend Sue-Ann Ward** has accepted the appointment to be assistant curate at Christ's Church Cathedral in Hamilton, effective October 1

• **The Reverend Patricia Lucy** has submitted her resignation as Assistant Curate at St. Mark's, Orangeville, and has accepted the offer to be Rector of St. Paul's, Glanford, effective September 15

• **The Reverend Owen Ash** submitted his resignation as Assistant Curate at St. Simon's, Oakville, and has accepted the position to be Rector at Incarnation, Oakville, effective September 1

• **Mark Seuse, O.N.**, a faithful member of St. John the Evangelist, Hamilton passed away on June 30. Mark was very active in his parish community as well as on several diocesan committees. The service was held from his parish church on July 5

• **Happy 60th Wedding Anniversary to Ruth and Clyde** Cressell, faithful members of St. James the Apostle, Guelph, who celebrated on June 30

• **The Reverend Jean Archbell** has submitted her resignation as Priest Associate at St. Christopher's, Burlington, and has accepted the incumbency of St. Elizabeth's, Burlington, beginning September 1

• **The Reverend Susan Wilson** has submitted her resignation from St. Alban's, Grand Valley and has accepted the incumbency of Shelburne, Dundalk and Whitfield, effective September 1

• **The Reverend Richard Moore** began ministry as Rector of St. Paul's, Jarvis and Christ Church, Nanticoke, effective August 15

• **Eric Bergenstein, O.N.**, a faithful member of Holy Trinity, Fonthill, passed away on June 30. The service was held from Holy Trinity on July 5

• **Reverend Michael Calderwood** submitted his resignation as Associate Priest at Holy Trinity, Fonthill, effective August 31. Please keep Michael in your prayers as he explores other possibilities in his journey

• **Happy 50th Wedding Anniversary** to James and Claudia Barr, faithful members of Church of the Resurrection, Hamilton, who celebrated on June 18

• **The Reverend Tim Novis** submitted his resignation as rector of St. Stephen's, Hornby and St. John's, Stewarttown, effective August 31. Tim has accepted the appointment as Chaplain at Ridley College, St. Catharines. The Reverend Canon Mami

Nancekivell will begin as Interim Pastor at Hornby and Stewarttown on September 11

• **The Reverend Erin Marriott** submitted her resignation as Priest-in-Charge of St. Paul's, Jarvis and Christ Church, Nanticoke, effective August 7. Erin has accepted a position in the Diocese of Toronto as Chaplain at Haverger College

• **Sympathy is expressed to the bereaved family of Tom Tooke.** Mr. Tooke was a long time member of St. Paul's, Hamilton, and passed away on May 13

• **Happy 60th Wedding Anniversary wishes to Betty Smith, O.N., and Alf Smith, O.N.** They are faithful members of St. Luke's, Burlington, and celebrated this significant anniversary on August 29

• **The Reverend Sue Nicolls**, Rector of St. Philip's, Burlington, has been appointed Niagara's representative to OPCOTE (Ontario Provincial Coalition on Theological Education)

• **Happy 100th Birthday Wishes to Dora Hoyle**, a faithful member of All Saints Church, Hamilton. She celebrated this significant event in June; and to Irene Dean, faithful member of St. Stephen on the Mount, Hamilton, who celebrated her special day in June also

• **The Reverend Canon Elaine Hooker** has been appointed honorary assistant at St. Andrew's Church, Grimsby, effective June 1

• **Congratulations to Archdeacon Marion Vincett and Dr. Paul Vincett** on the birth of their granddaughter, Renee, in San Salvador, on July 11. Very proud first time parents are Matt and Eva

• **Permission to administer the chalice was issued to Keith Pidduck** at St. John the Evangelist, Thorold on June 22 under the direction of the rector

## BISHOP'S CALENDAR September 2005

- 6th, 5 p.m - Meeting of Diocesan Synod Council  
10th, 9 a.m - Cathedral Place, Meeting with Undermount Region  
11th, 9:30 a.m./11:15 a.m - St. George's Church, Georgetown, Parish Visit  
18th, 4 p.m - Christ's Church Cathedral, Order of Niagara Service: Wellington, Lincoln and Mohawk Region  
20th, 6:30 p.m - Cathedral Place, Meeting of the Sexual Abuse Task Force  
22nd, 10 a.m - Cathedral Place, Sexual Abuse Training Day  
22nd, 5:30 p.m - Candidates Committee Training Session  
25th, 10 a.m - St. Aidan's Church, Oakville, Parish Visit  
25th, 4 p.m - Christ's Church Cathedral, Order of Niagara Service: Trafalgar, Brock and Undermount  
30th, evening - University of Guelph, Guest Speaker



### Cursillo - Building up the Body of Christ

The **Cursillo Method** approaches lay ministry as a very natural act of being Christ-like within each of our daily activities. While most people would like to live their lives in a Christ-like manner, the pressures of the world often make this difficult. The Cursillo Method provides individuals with the tools, the strength, and the support to equip each one for the ministry of building up the body of Christ (Ephesians 4:7, 11-12).

The Cursillo journey typically starts with a 3-day weekend experience of living in Christian community, developing a deeper understanding of what it means to be Christian, and discovering your personal calling in the church. Weekends are held in the spring and fall each year.

If you would like more information on Cursillo:

visit our website – [www.niagaracursillo.org](http://www.niagaracursillo.org)

join us at one of our monthly gatherings (called an *Ultreya*) in your region, or attend one of our educational events. Dates and locations can be found on our website under *Ultreya*s and *Coming Events*, or on the Niagara Diocese website ([www.niagara.anglican.ca](http://www.niagara.anglican.ca)) under *Parishes – Events*

contact either our Spiritual Director: Rev. Susan Wells 905-547-8851, [Spiritual.Director@niagaracursillo.org](mailto:Spiritual.Director@niagaracursillo.org); or Lay Director: Brian Galligan 905-875-2800, [Lay.Director@niagaracursillo.org](mailto:Lay.Director@niagaracursillo.org)

If you would like to have a presentation on Cursillo at your church, please contact Ted Moore 905-875-0611; [pre-cursillo@niagaracursillo.org](mailto:pre-cursillo@niagaracursillo.org)

• The Cursillo Movement operates under the authority of the Diocesan Bishop •

## Bishop's Decennial Inspection Committee Needs Volunteers!

The Bishop's Decennial Inspection Committee is mandated to determine the Policy and Terms of Reference, schedule and monitor the Inspection and Reporting of the physical structure, fabric, systems, grounds and cemeteries of all Anglican Church Properties in the Diocese of Niagara, on a rotating 10 year cycle. The reports are distributed to the individual parish, with copies to the Bishop's office, the Regional Archdeacon, the Archivist and the Committee file.



The Bishop's Decennial Inspection Committee is looking for Volunteers to join the Committee to, among other things, evaluate Inspector's

Reports to Parishes and when requested to assist and advise Parishes on the preparation and development of their Plan of Action.

**Qualifications** - experience as an Architect, Engineer, General Contractor, Project Manager, Maintenance Supervisor, etc., with an interest in older buildings. Knowledge of Structural, Mechanical and Electrical systems would be an advantage.

We are also seeking individuals who have experience and are competent in the above areas, who are able to thoroughly do the Inspection of church properties, submit detailed reports complete with photographs and suggested remedies to correct deficiencies. All of the above are to be done in accordance with the Terms of Reference for the Inspection of Church Properties and the reporting thereof in the Diocese of Niagara. The inspections are awarded by tender, and paid for by the individual Parishes.

**Please submit a letter of interest and resume to:  
The Bishop's Decennial  
Inspection Committee  
c/o The Bishop's Office  
252 James Street North,  
Hamilton, ON L8R 2L3**

All applications will be acknowledged and further detailed information will be sent and interviews arranged for selected candidates.

This is very rewarding work and a vital part of maintaining healthy and vibrant Parishes in the Diocese.

