Fresh Expressions: A mixed economy approach!

ANDY KALBFLEISCH
MISSION STRATEGY COMMITTEE

On Saturday May 9, over eighty people, clergy and lay from Niagara and Huron attended our first Fresh Expression Vision Day at St. James Dundas. Over twenty parishes were represented with some bringing teams of four or more. Presenters Nick Brotherwood and Ryan Sim led the group through a variety of video and PowerPoint presentations as well as interactive, hands on activities designed to help participants think about doing church in new and innovative ways to reach out to the unchurched and dechurched alike.

The day emphasized a mixed economy approach to mission, where fresh expressions of church and traditional forms of church as we know them appear together. We concluded with a question and answer session where Bishop Michael joined the panel and articulated his passion for the role Fresh Expressions will play in the Diocesan Vision.

New Hall, New Opportunities

In the spring of 2008 the people of St. James and St. Brendan were faced with both a challenge and an opportunity. The challenge was addressing the problems with the historic, but dilapidated Guild Hall. It was run down, inefficient, and across the street from the church which presented its own set of problems. But along with the challenge came a great opportunity: the opportunity to completely rethink our presence and ministry in our city of Port Colborne.

One to many: The power of community

CHRISTYN PERKONS
MINISTRY CONSULTANT

“You have the power to change the world,” said Caustan de Riggs, from the ‘Me to We Darfur Now’ speaking tour, as he addressed the delegates of Youth Synod 2009 on Friday, May 1st at St. Christopher’s Burlington. And indeed, those delegates were agents of change as they made strong commitments to advocating for the end of genocide in Darfur and educating people at their parishes and schools about the crisis in the Sudan. They sent postcards to Prime Minister Stephen Harper urging him to take a more proactive role in the crisis, and they called 1-800-GENOCIDE to leave voice mails about the same issue for the Prime Minister and their MPs.

These change agents, ranging in age from 13 to 21, emptied their pockets of change and sent $165 to Me to We for clean water projects in Darfur in addition to the $345 they had already donated at registration for Free the Children’s project liberating children from sweatshop labour. But they did far more than ask leaders to take action! They committed themselves to becoming mindful consumers; to donating saved money to their churches or other charities, and to becoming part of their parish stewardship teams. Delegates will be asking their local municipalities and schools to fly the rainbow flag on International Day against Homophobia, and they challenged themselves to offer support to those who have been hurt by homophobic language.

They vowed to take a stand against homophobia and bullying wherever they encounter either. At the successful passing of the Homophobia motion, delegates presented a rainbow flag to St. Christopher’s asking them to fly the flag every May 17. The delegates pledged to volunteer their time and energy to a youth ambassador program that connects parishes to diocesan youth ministry events, and is a presence at diocesan events.

And they didn’t stop at challenging themselves! They invited the church to use gender-neutral language in liturgy in diocesan worship services; asked the Diocesan Youth Ministry Committee and the Program Consultants to set up the Youth Ambassador Program, and to provide training to volunteer staff and Youth Ministry program participants about bullying. Finally, the delegates of Youth Synod 2009 affirmed the Diocesan vision and resolved to continue the leadership role of Youth Ministry as the vision unfolds and they invited Bishop Michael to affirm his commitment to living out the diocesan vision in partnership with them.

Youth Synod would not happen without the fabulous volunteers from our host parishes; this time, St. Christopher’s whose many volunteers were welcoming, interested in the delegates, and very engaged with the whole process. The time and talents of the small group leaders, the MCS, Steff Browning and Dean Sutton-Greenhalgh, the Chair, The Reverend Bill Mous, the Chancellor, The Venerable Dr. Steve Hopkins, and the Bishop are integral to the event’s success as are the ongoing support from The Reverend Matthew Griffin, Youth Synod Council Coordinator, and Mary Gordon, Youth Synod Coordinator. The minutes of Youth Synod 2009 can be found at www.zipsqueal.com along with photos of the event.
New hall, new opportunities

By faith, the parish undertook a sizeable renovation project that would ultimately see the Guild Hall become the new face of our parish to the community. It was no small undertaking for a parish of our size. We embarked upon a three year financial campaign, applied for financial grants, and dipped into our savings. But what was the purpose? To simply restore a beautiful old building, and continue on with ministry as we had before? No! Along with these renovations our parish re-launched our ministry into the community in fresh and new ways. Several intentional changes were included in the work that held the keys to new ministry.

The first intentional change was the incorporation of a fully-functioning, storefront café where the old nursery used to be (who wants to leave their baby across the street when they come to church anyways?). The HUB was intentionally designed to be a “youth-friendly” but “all ages” café serving fairly traded coffee and tea, as well as standard café fare (sandwiches, soup, cookies, biscotti, nachos, pizza, etc.). A common refrain among Port Colborne’s youth is that there is “nothing to do” and “nowhere to go”. The HUB was created to intentionally address both of these concerns. To this end, Aaron Moore was recruited to be the café manager and through hard work and community connections The HUB is now open 40-50 hours a week, largely staffed by volunteers. Aaron states that “our goal is to become a cool, safe place for kids to connect in Port Colborne.” Since opening its doors in October 2008 The HUB has launched weekly after school programs, open mic nights, karaoke competitions, video game tournaments, as well as monthly band shows. And the first ever Church at the HUB was held on March 29th. This aims to be an inter-denominational, monthly youth service with live music, video and discussion.

The second adaptation of the renovation project to the new hall was the creation of a small-scale cinema that has become known as the Cinema at the Guild. There is no movie theatre in Port Colborne, the nearest ones being in Welland, Niagara Falls, or St. Catharine’s. We felt this was another way we could meet a need in our city that would enable us to build community at the same time. Therefore, the renovations included the installation of quality sound and video equipment, partitions, lights, and even a popcorn maker. Of course the necessary licenses were acquired that enable us to show first run movies (not yet on video) and even charge admissions! Bradley Shea jumped at the opportunity to manage the Cinema and has also been recruiting community volunteers to assist him. “As manager of the cinema I am proud of the opportunity we have to provide affordable entertainment for those within our community,” says Bradley. The Cinema at the Guild is catching on and presently three or four movies are shown per week. Included in this schedule of movies is a monthly event known as “Real-Faith”. On the last Wednesday of every month a high school class is taught out of the Guild Hall. Youth Dances run every two weeks (now through the summer with the inclusion of Air Conditioning), Out of the Cold serves meals every week, quarterly seniors dances are being run in conjunction with “Just for Seniors”, and the hall is now a much in demand building for rental by outside user groups.

The most exciting thing about these new ministries and initiatives is the way they feed into each other. For example, a woman visiting the Marketplace may also grab a coffee at The HUB and pick up a schedule of upcoming shows at the Cinema. Perhaps a week later she sends her daughter to a homework program at The HUB and the mother returns to participate in the monthly “Real-Faith” discussion forum. In this system, needs are being met, community is being built, and faith is being nurtured.

The people of St. James and St. Brendan have stepped out in faith by putting some exciting new spins on something as boring as a ‘parish hall’. What once was a boring as a ‘parish hall’. What once was boring as a ‘parish hall’. What once was a boring as a ‘parish hall’. What once was “nothing to do” and “nowhere to go” has become known as the Cinema at the Guild Hall, and The Marketplace is an artisan’s marketplace where you can renew, refresh, and replenish yourself.
Anglicans need their own Vatican II

We’re depending on a Vatican II theology which was never really ours to begin with and which is now showing signs of age. In the years to come we need to discern our distinctively theological grounded mission.

ALAN L. HAYES
THE THRIVING CHURCHGROWER

Fifty years ago the pope announced the Second Vatican Council. That changed Anglicanism forever. That’s my conclusion after completing a little historical project. I went through every issue of the Canadian Churchman (now called the Anglican Journal) between 1959 and 1967 and every General Synod journal between 1950 and 1969 to gauge the impact of Vatican II on Canadian Anglicans.

Stuffy anglophilia

Some readers may remember what the Church of England in Canada was like in the 1950s. Union jacks on church walls, toasts to the queen at church dinners, and loyal addresses to the queen at synods. On Sundays, sixteenth-century liturgy, sentimental Victorian hymns, and lots of prayers for the queen, culminating in an earnest “God save the Queen.” An English accent gave clergy an edge for the best pulpits and the best salaries. Anglicans had a reputation for being—how do I put this delicately? Kind of stuffy.

In most places, that ethos didn’t and couldn’t survive the 1960s. There were lots of reasons why stuffy quaint anglophilia could no longer serve as the defining characteristic of Canadian Anglicanism. Maybe the best time I’ll talk about those reasons. But for now, let me focus on how Anglicans tried to build a new identity for themselves.

Some advocated “secular theology”. Others liked Billy Graham. A charismatic renewal broke out in several parts of the Anglican world. Many gathered over interprovincial training groups. Several envisioned a non-institutional religion. (“People are leaving the church and going back to God,” said the comedian Shelby Ber- man. Some of these alternatives had friends and supporters in Very High Places. But none took hold.

Anglican Congress

A global Anglican Congress brought thousands of people to Toronto in 1963. The archbishop of Canterbury, Dr. Ramsey, gave one of the most brilliant Anglican sermons of the twentieth century. People for a few weeks felt a huge sense of renewal and a great enthusiasm for mission. But, afterwards, there lacked the leadership in Canada to be able to build on it. Within a year or two, all that was left of the Anglican Congress, so far as most people in the pew were concerned, was documents gathering dust on a shelf.

So many false starts! But then between 1962 and 1965, Vatican II happened. “Holy onto your hats!” said the first Anglican bishop of Huron, in the Canadian Churchman. He had gone to Rome, checked in on the Vatican Council, and secured an audience with the pope. He was blown away by the Roman Catholic Church’s new and totally unexpected spirit of self-criticism, its re-thinking of Christianity, its reorientation (its return to essential sources, especially Scripture), and its aggiornamento (its passion to come to faithful terms with the modern world). Luxton wanted Anglicans to follow suit, but he wasn’t the only one.

The main Canadian Anglican interpreters of the Council were George Wheeler, a Wycliffe graduate, and Eugene Faivre, a professor at Trinity College. Both had taken courses at St. Michael’s College, the Roman Catholic university in Toronto. Both went to the Vatican Council and were transformed by it. (You can read Faivre’s diaries in the Trinity archives.) They both wrote scores of articles and spoke at scores of church events.

The TST

The Toronto School of Theology was formed in 1969, and as a result, students at Trinity and Wycliffe, which trained most of the country’s Anglican clergy, began to take many of their courses at St. Michael’s and Regis Colleges, which happened to have some of the most brilliant Roman Catholic theologians in the English-speaking world. Anglicans and Roman Catholics started formal dialogue groups. Anglican leaders read and digested the Vatican II documents, which were passionate, intelligent, and persuasive. The fruits of Vatican II were ripening in the Anglican climate.

In the 1980s, under a kindly but weak primate, some Canadian Anglicans accomplished rather little that was good (but quite a bit that was bad). But between 1971 and 1986, when Archbishop Scott was primates, it was time to “hold onto your hats”. Vatican II blew in strongly.

It was most obvious in liturgy, where people of my generation have kindred and two of his students (William Crockett and David Holston) were among the dominant architects of the Book of Alternative Services. Indeed, the Eucharist in the BAS isn’t easily distinguishable from the Vatican II mass. But you could also see the influence of Vatican II elsewhere in Canadian Anglicanism: in the Church’s recommitment to social justice, in reforms of theological education, in huge new opportunities for lay ministry, in the reinvigoration of Anglican monasteries and convents, in the flourishing of ecumenical agencies, and in new ventures of inter-faith dialogue.

I think you could see it too in the ordination of women. Of course Vatican II didn’t endorse the ordination of women, but it opened the way for nuns and sisters to take higher theological education and assume more visible roles of ministry. One who did was Sister Anne Anderson, C.S.J. (Hamilton), who in January this year became the first woman president of St. Michael’s College.

Abrupt end

The excitement stopped pretty abruptly in 1986, among both Anglicans and Roman Catholics. The church historians talk to one another about the reasons. It may have to do with the explosion of clergy malpractice issues, church sexual abuse scandals, and then residential school revelations, all of which sapped the Church’s energy and damaged its credibility.

But by 1986 the Anglican Church of Canada had become, in its liturgical and missiological core, a Vatican II institution. To my mind, this was better than any alternative that was realistically open to us. But, as a downside, with the old markers gone and the new markers borrowed, it became very hard for people to figure out what it meant to be an Anglican.

A huge number of books came to be written about Anglican identity, starting with Stephen Sykes’ The Integrity of Anglicanism, but most were constructive and came to uncertain conclusions.

And now, in 2009, the Anglican Communion gives a very good impression of falling to pieces. Some talk of a “mish-mash” of Anglicanism, which is why Hooker is so relevant to the Church today. There are still those who will believe that the church should be in strict conformity to the Bible. Cano Carmen Stone, professor of Reformanda Church History at King’s College, Halifax, used to tell us that there were two visions of the church, the first that of the Puritans, who believed that the church should be a school of all, and for, ‘saints’ only; and the second that of the rest of us, who believe that the church is a hospital for sick sinners. The church may look rather messy with ordinary folks in it, who mess up, but it is nevertheless holy, because its holiness depends, not upon the ‘holiness’ of its saints, but upon the shed blood of Jesus Christ at Calvary.

The Word of God or the Holy Bible?

In Anglicanism we have neither an infallible pope nor an infallible Bible.

MICHAEL BURSELEM
ST. DAVID’S COLLEGE

Which is the final authority of the church, the Word of God or the Holy Bible? To answer this we should look at the life and work of Richard Hooker; but first, who was he, and why is he still so important in the church today?

Richard Hooker (ca 1554-1600) lived in the time of the Reformation. He was a scholar, an assistant professor of Hebrew at Oxford, and a priest of the Church of England from 1581. He was master of the Wycliffe (i.e. dean of the law school) from 1558 to 1591. He would probably not be so well known today if his assistant at the Temple had not been Walter Raleigh, the explorer of the New World.

The Puritans believed that the Reform- ulation in England had not gone far enough, and what was needed was a total reconstruction of the church, and society, on Biblical principles. (England should be governed by all the laws of the Old Testament, a Christianized Sharia law. On the other side were those who wished to return the Church of England to the Church of Rome.

It was in this climate that Richard Hooker and Walter Travers debated. Out of this came Hooker’s classical masterpiece Of the Laws of Ecclesiastical Polity. It’s a long work in eight books; the first four were published together in 1593, the fifth in 1597, and the rest appeared long after his death. What Hooker proposed was the Via Media, the middle way between Puritanism and Catholicism. He said that there was no God given discipline laid down, once and for all, in the Bible. Neither the church, nor the state, needed to return to the past, as God had guided both through their jour- ney, and would continue to do so, even though they were not in strict conform- ity with the Bible. What had developed was not necessarily all bad or evil.

This view has been drawn to us as the mish-mash of Anglicanism, which is why Hooker is so relevant to the church today. There are those who still believe that the church should be in strict conformity to the Bible. Cano Carmen Stone, professor of Reformanda Church History at King’s College, Halifax, used to tell us that there were two visions of the church, the first that of the Puritans, who believed that the church should be a school of all, and for, ‘saints’ only; and the second that of the rest of us, who believe that the church is a hospital for sick sinners. The church may look rather messy with ordinary folks in it, who mess up, but it is nevertheless holy, because its holiness depends, not upon the ‘holiness’ of its saints, but upon the shed blood of Jesus Christ at Calvary.

Contrary to what the Puritans say, Holy Scripture is not the church’s final authority; The Holy Bible is not the infallible word of God. However, since his Ascension he is no longer with us in person, but he did promise to send his Holy Spirit, who is the Logos in the world today. The Spirit certainly speaks through the Bible, but also through other means, such as our culture and traditions, other people, (especially our spouses) through visions, dreams, the Bible, in the church. The Bible has to be re-interpreted according to the culture of every age and every place. We can in no way lock people from the Southern Cone. Our culture alone was not the Supreme authority. We can in no way lock people from the Southern Cone. Our culture alone was not the Supreme authority.

What’s the way forward? If our Puri- tanism and Catholicism.

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In the final analysis, our Puritanism and Catholicism.

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The 175th anniversary committee of the Parish Church of St. Luke, Burlington invites all people of the diocese to

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The Garden Club of Burlington will decorate the church with floral displays

Choral evensong • Friday 7:30 pm

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Unearthing the vibrancy of St Cuthbert's, Oakville

**SUSANNE ROBINS**  
St Cuthbert's, Oakville

People everywhere dream of a better world where we are one and whole. St Cuthbert's is no different. We have always been a strong parish in many ways, but as of a few years ago seemed to have lost some of our vibrancy.

In an attempt to understand what was needed to turn this around, the parish had previously commissioned a survey to determine if changes or additions in programs should be considered. While this yielded some direction, it did not dig deep enough to uncover how we experienced God and the ways in which we could become stronger as a community in Christ.

So in 2007-08, we more deeply examined the spiritual health and vitality of St Cuthbert's by introducing Natural Church Development (NCD). Through research with thousands of churches around the world, NCD has identified eight quality characteristics that are critical components of the life of healthy, growing churches. They are Empowering Leadership, Gift-based Ministry, Passionate Spirituality, Effective (Functional) Structures, Inspiring Worship Service, Holistic Small Groups, Need-oriented Evangelism and Loving Relationships.

The NCD process involves identifying the barriers hindering “all by itself” growth and then taking steps to remove them.

Throughout 2007-08, the NCD committee raised awareness of the 8 quality characteristics and the NCD process. More than 30 involved St Cuthbert's members completed the first NCD survey to help us determine our strengths and areas for improvement. While strong in several areas, the survey revealed our weakest characteristic was “Passionate Spirituality”—a not uncommon weakness for Anglican churches.

The parish held focus groups to identify barriers to improving Passionate Spirituality and ways for all members to grow or help others grow in this aspect of their faith. At the start some people found “spirituality” a difficult concept to define and we admitted that we may be a bit scared of it and not sure how to express ourselves. But overwhelmingly, the parish discovered that the discussion process was a good exercise that helped them examine their own spirituality.

As the recommendations took root, we have grown both inwardly and outwardly. We are closer to each other and more open about sharing our thoughts and faith. A recent study series (pictured here) explored Henri Nouwen’s book, “The Return of the Prodigal Son”. Our parish retreats have also been well attended and, more importantly, have helped us become more spirit-directed. There is most definitely a renewed energy in the parish.

We are now embarking on a follow-up survey later this year. If the follow-up survey indicates we have grown exponentially in our Passionate Spirituality, we will take time to celebrate this achievement as a parish. But then it will be time to get to work on the next stepping stone to our continued health and growth, whatever the next NCD survey indicates that may be.

For St Cuthbert’s, the process of Natural Church Development has been a supremely worthwhile and rewarding endeavor.
Michael Howard, Kevin Murray, Robert Warten, Juliana Rock, Luis Juezrez, Amanda Hudson and Isabelle Harrington, along with St. Jude's current Fr. Aaron Omer and adult chaperones Julie Dawson, Janice Ilines and Allan Smith arrived mid-afternoon in Havana, Cuba. We were met by Mother Griselda Delgado del Carpio, the rector of Santa Maria Virgen, in Itabo, and transported in a hippie-looking van for an extended bus ride that included several stops to drop off medical supplies. We arrived at our final destination, Itabo, around 11:00 p.m. and found our living arrangements—interesting. The guys were in one room at the back of the church and we had to squat to use the toilet; the girls had much better arrangements.

Day 2 - Sunday, March 15
I woke up a bit early to see a frog on our closet door-frame. I went to get it but it jumped towards our clothes—I never found the little critter. After breakfast, we toured the town and went to church; it was conducted in Spanish but we were able to worship and follow along. We went to the beach for lunch and our “bus” was a truck with a tarp covering—the beach was beautiful but the recent hurricane left it with a lot of scattered rock and debris. There were multiple ruins of abandoned property.

Day 3 - Monday, March 16
Our first day of work started off for me with a short run through Itabo. Getting back to the church a bit later I left me scrambling to get to breakfast. The hospitality of the Cubans had us eating like kings. Shortly after we started working in the garden beside the church. The long term plan was to prepare a small patch of patch of land for planting corn and beans. First, we picked all the ripened tomatoes off the existing vines and then uprooted the plants for compost. There was a huge composting pit at the site. We dug up the ground and emptied everything into the pit—and I had to go into the composting pit to even out the plants. We then worked on preserving the vegetables—cutting them thin, boiling them, putting them into a water-vinegar solution and then boiling them for canning or bottling. In Itabo, the people have very little supplies for canning so we would use anything—including beer bottles collected on the side of the road. The hard work resulted in us falling asleep earlier than usual.

Day 4 - Tuesday, March 17
Day four started much like day three except Isabelle joined me for a run and we ran past the city limits. Breakfast was at 8:30 a.m. and it was great—eggs, fruit, butter, jam and bread. There were a few Cuban grandmothers looking after our meals so not only did they insist on giving us the best of everything, but they did it with love as well. This was a day of hard work. We had rotating teams and different jobs. One was to shovel mortar and sift it so it is soft and thin. Another job was to prepare soil; one person shovelled the fertilizer into wheel barrows and wheeled it to the patch of land; then soil was put on top of that. The last job was to sort large and small rocks and line the patch of land with them. After that, the mortar was mixed with concrete and water to create a solution to hold the rocks together to form a wall. This method has been used since the time of the Conquistadors.

Day 5 - Wednesday, March 18
Day 5 was a mission trip in the true sense of the word—sharing hospitality and community while providing skills and resources to assist the Cubans with sustainable agriculture. The following diary, kept by 14-year-old high school student and youth group member Michael Howard, relays the caring and sharing that the youth will remember for a lifetime.

Day 6, Thursday, March 19
Today we took part in a symbolic tree planting. Each of us was given a fruit tree sapling to plant in the yard of the church—so we planted seven in all. It felt nice knowing that something that was part of us would be remaining at the church for years to come—and hopefully, we can get back to see how our trees have grown. Mother Griselda said there were three things you had to do in Cuba to become a man: plant a tree (check), write a book (check if you consider this diary) and found a family (that’s later!). We had a thank you celebration in the church and a final good-bye to Cuba. This trip will be one of the things that I do in Cuba to become a man: plant a tree (check), write a book (check if you consider this diary) and found a family (that’s later!).
Can green become too green?

Some of you may remember when Loblaws first introduced the Insider’s Report. I have to admit it but I was an avid “insider” gobbling up the magazine that came out twice a year, along with many of those elegantly-packaged products that were advertised in that same magazine. I like to fool myself into thinking that I am committed to good food but I cannot deny that this is only half the truth. The other half is that I am easily swayed by “natural” packaging. As I walk down the supermarket aisles, for example, I have to be careful not to stay too long in the drugstore section where I might be tempted by soap and hand cream that looks good enough to eat, things like Goat’s Milk Soap and Olive Oil Hand Moisturizer.

Knowing so well my penchant for being seduced by all things natural, organic and green, I cannot help being somewhat suspicious nowadays of just how mainstream these things are quickly becoming. I find myself wondering who is really being converted to what. Are people’s attitudes about the environment actually changing or has our corporately-minded society begun to recognize environmental concerns as big business, therefore making these issues just another thing to sell in a seller’s market? I don’t think my attraction to scrumptious packaging is unique. Most everyone is seduced by good advertising; if this weren’t so, companies would not bother doing the advertising in the first place.

Are not issues like organic produce and fair trade products about more than just making these products available for purchase? Should they not also be about a shift in how we live our lives—particularly in western society—a shift that forces us to reconsider what is important to us, to reassess what seems to be a presumption of deserving the biggest, the best and the most beautiful no matter what impact this has on the rest of the world?

This current malaise was provoked by an article in a recent issue of Canadian Living. Naturally, I read this magazine primarily for the recipes and, of course, for the pictures that make these recipes look so tantalizing. While doing the reading, I came across an article about handbags made from recycled materials. It was a fashion statement, a way of demonstrating that maintains this lifestyle, the latter seeming to encourage the exchange of one thing for another while allowing for the preservation of the same overall structure. It is a little like Mary “holding on” to the old Jesus rather than moving forward with the resurrected Christ.

Way back when the environment was a new issue, the tagline read “reduce, reuse, recycle.” I don’t regard it as an accident that years later we seem to have forgotten the order of this same tagline. “Reduce, recycle,” I don’t regard it as an accident that years later we seem to have forgotten the order of this same tagline.

Some issues like organic produce and fair trade products are about more than just making these products available for purchase; they should not be about a shift in how we live our lives—particularly in western society—a shift that forces us to reconsider what is important to us, to reassess what seems to be a presumption of deserving the biggest, the best and the most beautiful no matter what impact this has on the rest of the world.

To all friends, former rectors and former parishioners of ST. JOHN’S CHURCH, PORT DALHOUSIE

On June 21, 2009
The Feast of St. John the Baptist (transferred)
We shall celebrate our 175th Anniversary as a parish!
Come and join us for the day.
Service time: 10:00 am
Festivities begin: 9:30 am
FOR INFORMATION CONTACT:
Kathy Penton 905 935-2525 (kartee@sympatico.ca)
Canon Gordon Kinkley 905 934-1020 (kinkley@sympatico.ca)
PEOPLE IN THE NEWS

Susan Westall | A life of dedication

CHRISTOPHER GRABIEC

On Friday April 17, 2009, Susan Westall gave up her earthly spirit to return to her maker for all eternity. Susan’s rite of Christian burial was conducted by All Saints Parish Community and celebrated in Christ’s Church Cathedral. Her remains are entombed in the Cathedral Columbarium.

Susan was a regular writer in the Niagara Anglican. In her last articles (Why on earth are we here, February 2009 and Our God is too small, April 2009 she mused about the ultimate realities in life. “Is it possible that the conscience is an echo of some purpose that we were given before we left the ‘heavenly home’ to which we are destined to return”. In both of these articles she wonders about whether God has given us a specific purpose to fulfill on this earth – a mission to which we are born. Susan’s life was dominated by and devoted to her church. She was/is a faithful Christian and Anglican. Her journey and her thoughts were shared with us through her many writings which will remain on the Diocese of Niagara (Newspaper) website.

As a church we are thankful to Susan for her strong faith, her pioneering spirit, her courage and above all her willingness to share and teach from the very depths of her being. Undoubtedly she has fulfilled her purpose and the Lord has welcomed her home.

The Reverend Paul Maynard has submitted his resignation as Assistant Curate at St. John’s, Ancaster, effective July 31.

- Ordinations will take place at Christ’s Church Cathedral on Sunday June 7 at 4 p.m. with Bishop Michael Bird presiding. Ordained to the Diaconate: Susan Channef (Deacon in Charge of St. Philip’s, Grimsby), Brian Galligan (Deacon in Charge of St. Matthias, Guelph), and David Toth (Assistant Curate at St. Jude’s, Oakville). Ordained to the Priesthood: Wendy Phipps (Priest in Charge of St. John’s, Nassagaweya).

- Lori Bodner has resigned as Youth and Children’s Worker at St. James and St. Brendan’s, Port Colborne, effective May 17.

- Canon Mark Tiller has submitted his resignation as Rector of Acton and has accepted the position to be Rector of Grace Church, Waterdown, beginning May 10.

- The Venerable John David Ruthbone celebrated his 50th anniversary of Ordination to the Priesthood on May 6.

- The Reverend Canon Elaine Hooker, The Venerable Richard Jones, and The Reverend Canon Marni Nancekivell celebrated their 20th anniversaries of ordination to the priesthood on May 7.

- The Reverend Canon David Thomas celebrated his 50th anniversary of ordination to the priesthood on May 23.

- The Reverend Nissa Basbaum and The Right Reverend Michael Bird celebrate their 25th anniversaries of ordination to the Diocesan on June 10.

- Canon David Thomas and Mrs. Paula Thomas celebrate their 50th wedding anniversary on July 15.

- The Reverend Dr. Barbara Sykes has been appointed interim pastor at St. Alban’s, Acton.

- The Reverend Canon Dr. Margaret Murray has submitted her resignation as rector of St. Matthias, Guelph, and has accepted the appointment as the new rector of St. Stephen’s, Hornby, effective May 1. In addition to being the rector of St. Stephen’s, Margaret will also be appointed the Missioner of Halton Hills and Milton with responsibilities that will include developing a ministry plan for that area.

- The Reverend Joanne Beacon has concluded her ministry at the Ridge Parish of Ridgeway and Ridgmount and remains in good standing in the Diocese of Niagara.

- The Venerable Kenneth Cardwell has been appointed interim pastor of the Ridge Parish.

- The Reverend Paul Tinker has submitted his resignation as Assistant Curate at St. Luke’s Church, effective April 30. The Reverend Paul has accepted the call to minister at Farrington Independent Church in Bramford.

- Our thoughts and prayers go out to Canon Elaine Hooker and the bereaved family on the death of Elaine’s daughter, Edie, on April 26.

- Service of Remembrance was held at St. Andrew’s Anglican Church, last Friday, May 1.

- Our thoughts and prayers go to Anne Harvey and Dean Peter Wall, and family, on the death of Anne’s mother, Leah Ramsay, in Vancouver, on April 7. Memorial Service & Interment was held on Saturday, April 18, at Trinity Anglican Church, Barrie.

- Our thoughts and prayers are with Paula Thomas and Canon David Thomas, of Fort Erie, on the death of Paula’s father, Garnet Phillips, in Wales, on April 17.

- The Reverend Dr. Wayne Fraser has been issued a bishop’s permission to minister as Priest Associate, part time, at St. Thomas, St. Catharines, under the direction of the rector, effective April 1.

- Our thoughts and prayers are with Ralph Malashovsky and Canon Marni Nancekivell, and family, on the death of Ralph’s father, Walter, on March 19. Funeral service was held from his parish church of St. Alban’s, Hamilton, on March 23.

CALL FOR NOMINATIONS

General Synod 2010 Volunteer Opportunity!

The Synod of the Diocese of Niagara is calling for nominations to the General Synod which will be held at St. Mary’s University in Halifax, Nova Scotia, from June 3rd to 11th, 2010.

The Diocese of Niagara is entitled to elect five (5) lay delegates and five (5) clergy delegates. Those nominated that are not elected to General Synod as the delegates from Niagara will become the alternate delegates to General Synod 2010.

- Individuals must be members of the 2009 Diocesan Synod in order to be eligible for nomination and members of Synod may self-nominate. The consent of a nominee must be given prior to his/her name being submitted. A 60-word biographical sketch will be requested of each nominee after the deadline, in point form. Only biographies received by September 18th will appear in the Convening Circular.

Deadline for nominations is August 21st, 2009, and nominations must include name, parish and location (city/town), gender, email address if available, and phone number(s). The ballot will be presented to the November 2009 Diocesan Synod.

This is a terrific volunteer opportunity for members of Niagara’s Synod who wish to support the work and Ile of the Anglican Church of Canada. Further information about this volunteer opportunity is available upon request.

Please send nominations to:

Mrs. Karen Nowicki
Administrative Assistant to the Secretary of Synod
252 James Street North
Hamilton, ON L8R 2L3
karen.nowicki@niagara.anglican.ca
905-527-1316 ext. 380
905-527-1281 fax

Could you reach out to make a real difference in a child's life this summer?

Please support St. Matthew's House Camp Fund for disadvantaged kids.

With your help St. Matthew’s House hopes to send at least 75 children who face daily challenges of living in poverty to camp this summer. The average cost is approximately $350 per child for one week residential camps. Individuals, parishes, groups and organizations can make summer camp a reality for kids whose families cannot afford camp fees. Campers’ families contribute what they can. If you wish to help sponsor a child, please send your donation to:

St. Matthew’s House Camp Fund
St. Matthew’s House
414 Barton St. East
Hamilton, Ontario L8L 2Y3

Every donation is greatly appreciated.

Thank you for reaching out and making a difference in a child’s life.

Tax receipts will be issued for donations of $10 or more.

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St. John's Port Dalhousie welcomes the Primate during its 175th anniversary

CANON GORDON KINKLEY
ST. JOHN'S PORT DALHOUSIE

The parish of St. John, St. Catharines (Port Dalhousie) is now celebrating her 175th Anniversary Year. It all began in 1834 when the Reverend James Clarke, rector of St. George's Church, St. Catharines, began taking services at a schoolhouse adjacent to where St. John's cemetery now stands in Port Dalhousie.

On Sunday April 19 as part of the anniversary celebrations, the people of St. John welcomed to the parish our Primate—the Most Reverend Fred Hiltz. It was a wonderful and celebratory day.

For many years outreach has been a very important part of the life of this parish and amongst our many outreach projects the Primate's World Relief and Development Fund has a special place.

Each year on Good Friday at the noon hour the congregation gathers in the church for the Stations of the Cross; then about 1 PM they assemble in the Lower Hall for hot cross buns and final instructions before our annual walk-a-thon begins. The walk takes us through the streets of Port Dalhousie and a handcrafted wooden cross, made by the late George Cook, leads our way. We begin the walk with a prayer for those who have died to this life recalling many of them by name and an addition of prayer is said for God’s blessing on the work of the PWRDF. In 2009, 75-80 people plus a number of pets made the walk and raised $1531 for the Primate’s Fund.

This very important event in the life of St. John’s Church began in 1995 and has been organized each year since by Barb Stone. In 1994 Barb & Jim Stone’s daughter Becky died at the age of 33. Becky was an amazing young woman who had been very active in the life of the parish. She also had particular interest in the work of the PWRDF. A friend of Becky, Doreen Haywood, suggested the idea of a walk-a-thon to Barb as a way of celebrating Becky’s life and raising funds for a cause dear to Becky’s heart. Barb grabbed the idea. Over a twelve-year period St. John’s Church has sent along to the Primate’s Fund from the annual walks and other donations in excess of $36,000.

When Archbishop Fred visited the parish on April 19, Barb Stone on behalf of the congregation presented the Primate with a cheque for $5700 for the work of the PWRDF.

A moto I am old enough to remember comes from the Anglican World Congress of 1963: “the church that lives to itself will die by itself.” Outreach has always been most important to this parish and it may well be an important part of the reason she is looking forward to the challenges of the next hundred and seventy-five years.

The silence

MARSHA LETMAN
SENIOR YOUTH GROUP ST. JOHN'S ANCASTER

Our youth at St. John’s Anglican church got together to join in 24 hours of silence to raise money for the people at Homestead and Mental Awareness. There are many words to say and I think silence is good for the soul and body to reflect on life.

We first got together to talk about how the day would work and what we might gain from this experience. We heard the rules for the day and were told we had 5 words without penalty. It would cost us $1.00 per word after our 5.

At first, I thought it was going to be easy, but then without thought I said my first word. I had to be careful. We stayed in the Gathering space at St. John’s and got settled into a routine. Some played cards, some watched Movies, or played video games. The evening moved along. The Dioceses lent us a labyrinth to walk and it was interesting.

Father David led a night prayer service for us in the evening. We had to write a prayer or message to God about our feelings and who we think raise awareness of mental illness. We all enjoyed being silent for voicing money we did for Homestead and to raise awareness of mental illness. We all enjoyed being silent for voicing our opinion and concern and to make a difference by helping out the people at Homestead, the very people we have been supporting all year with our youth groups.

The silence was a wonderful event and experience to do. We had lots of food to eat and drink. We were so excited that people stood behind us in support to raise the money we did for Homestead and to raise awareness of mental illness. We all enjoyed being silent for voicing our opinion and concern and to make a difference by helping out the people at Homestead, the very people we have been supporting all year with our youth groups.