



# Niagara Anglican

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

## The Evolution of Pre-Authorized Payments

PETER SWIRE

When the Pre-Authorized Payments system (PAP) was developed a number of years ago, it was designed as a convenient way for parishioners to make regular gifts to their parish church. Initially, the plan allowed donations to be made on the 15th of each month which coincided with the parish payroll remittances. After a short while, the system was expanded to allow donations on the 1st, 8th, 15th, 22nd and 29th of each month. This cycle was established to meet the needs of people who would want to make weekly gifts and for those who were paid either monthly or bi-monthly when the 15th of the month just didn't quite fit.

### Flexibility

The results of this flexibility were very pronounced. Firstly, the number of PAP gifts now totals 36000 transactions per year with an approximate value of \$ 3.3 Million annually. Said another way, this means that one dollar of every six that comes into all of the parishes whether it be by PAP, regular pay-per-view envelopes, rents, endowments and fundraising events comes from PAP gifts. This is truly something to celebrate.

However, it does come at a cost. In order to facilitate the PAP system, the Diocese incurs nearly \$ 9,000 per year in added bank service charges the cost of which is buried in your monthly DM & M levies. But is this the only cost? Unless you have a special banking package, there is an added cost to your own personal banking charges. I do not think it would be difficult to assume that the direct personal cost

would be in the neighbourhood of \$27,000 per year diocesan wide. That works out to about 1.1% of the amount raised.

### Occasional Donations

The newly announced PAP system offered through the diocesan website presents an additional way to make gifts to the diocesan and parish church. Yes, it can do regular PAP gifts but much more as well. The new service is designed to act as attractive tool to promote donations from sporadic donors which could be helpful supporting your parish ministries. How many more "In Memorium" donations might you receive from people who have no attachment to the church but only the deceased? How many more Christmas and Easter donations might you receive from lapsed parishioners?

### Guaranteed Income

Now what about other sources of income? How many times has you heard of people attending a fundraising auction or yard sale and asked if you take Visa or MasterCard? How many times has a hall rental cheque or fees for a wedding come in late or (Heaven forbid) bounced? How much added security would it give you if you know that through the web site, your funds would be assured? I do not pretend to know the amount potentially available, but I were to say that it was an added 1% on parish incomes, that would total nearly \$ 195,000 annually after the minor 2.9% transaction fee. Remember, more than likely that this is new money from persons who are not or rarely contributors to your parish church. The Diocesan Resource Centre has offered this service in the hope that our parishes will benefit and will see and increase in their income.



## It's a Bird, It's a Plane, It's...NYC 2005

CHRISTYN PERKONS

A cloud of witnesses descends upon Canterbury Hills Conference Centre.

Who are they? To what are they witnessing?

The last week of August finds young people from across the Diocese wending their way to the Niagara Youth Conference, fondly known as NYC. Returning delegates come leaping and bounding; excited to greet friends and staff, impatient for the program to begin and the community to meld. Anxious queries and bewildered looks quickly become history as new delegates bond with cabin mates and base group members, immersing themselves in the NYC experience.

A team of 24 volunteer staff

spends months creating a safe, supportive, engaging, and challenging environment where youth will feel invited, even tempted, to stretch themselves emotionally and spiritually. "Marvel at Yourself", a week of exploring the parallels between the Superman and Jesus stories, of being and owning one's own sense of "superhero", was the framework for the experience which included intense small group work, individual "white room" meditation time in the new St. Clare Cottage, twice-daily delegate and staff-created worship, plenaries and lots of contemporary music provided by the very talented NYC Band.

Wednesday's Superhero focus was the use of power, and NYC welcomed

*Continued on page 5*

## A Troubled Day in London

MICHAEL BIRD

Thursday, July 7th began like most days in the course of my life; well structured, well thought out and extremely well planned. I had been staying in the City of Winchester in Southern England and I was due that evening to arrive at a residential library in the sleepy village of Hawarden, in the north of Wales, to begin a week of study and retreat. The journey meant arriving at a train station in the south of London and departing from Euston Station in the north.

My wife Susan has often said that I enjoy planning a trip even more than I enjoy experiencing it

and on this day I proved true to form. In my travel diary I had written a choice of three possible trains I could take for each journey, including departure and arrival times and I had mapped out in detail the tube or subway routes I would need to take to make the connections.

The first part of the journey to London was accomplished on schedule and at 9:04 a.m. (I still have the ticket) I entered the tube station completely

unaware of the events that were unfolding in the part of the city I was heading toward. Just seven minutes before, three bombs had been detonated in the subway system but when we stopped at

*Continued on page 19*



Michael Bird

## Synod Office Becomes Diocesan Resource Centre

CHRISTOPHER GRABIEC

During the past year, the Synod Office has been making a number of changes both to its image and to its structure. In fact, one might say that there has been a concerted effort to align the two and to present a clear picture of the services offered. The office is now known as the Diocesan Resource Centre or the DRC.

It's no secret that over the years, there has been distrust on the part of some parishes and some clergy of the work done by this office. Part of this has to do with the assessments that the parishes pay to the diocese. Some have wondered whether or not

they were "getting their money's worth" out of the synod office.

The question is legitimate, but on the other hand we can assume that there have been misunderstandings and break-downs in communications over the years. To that end, the staff of the DRC would like to help everyone in the diocese to understand what their service is to the diocese and how they are assisting the parishes by their work.

### Staffing

Before we introduce some of our staff to you, it is important for us to acknowledge staff that is no longer with us. Unfortunately, due to budgetary constraints over the years, the DRC has been

forced to reduce the number of people who are in service to our parishes. You will see that this means that the remaining staff has had to take on larger responsibilities. As there are only so many hours in the day - sometimes things are not done too quickly, but as you will see the work goes on. In each of the areas of the DRC, there is overlap. That is you will find that people who work primarily in the program area, also offer support to the Episcopal offices and vice versa.

*To Meet the diocesan Resource Centre Staff and Learn about their ministry to the diocese go to page 9*

# PARISH NEWS



## Friends of St. Luke's Day August 31, 2005 at St. Christopher's, Burlington

ANNE CRAWFORD

St. Luke's in Burlington has a church but no Parish Hall. It is in the midst of being reconstructed. This means that at the present moment there is no building. So where could St. Luke's hold their annual Friends of St. Luke's Day - an event unbroken since its inauguration over thirty years ago? The relationship between the two parishes has remained close over many years, and so it was natural that St. Christopher's Church offered to make their space available for this year's celebration.

It is entirely appropriate that Mrs. Blackwell was in attendance as it was partly due to her husband, Canon Robert Blackwell that things got rolling all those years ago.

### The Friendship Group

Parishioners needed to get to church and to get to doctor's appointments, and Bob Blackwell asked a group of volunteer parishioners to help out. They became known as The Friendship Group and in the first year they decided to hold a special service for those who were unable to get to church on a regular basis.

It was Lillian Lomas, O.N. and the late Trixie Galloway who headed up the first Friends of St. Luke's Day in the early 1970s. Five tables were set up in the Ladies Parlour and Canon and Mrs. Heathcote were invited as honoured guests.

Lillian Lomas recalls that when Canon Heathcote was invited for the second year, he was most upset that some of the previous year's guests had departed. Not from St. Luke's but from this mortal life. A deeply spiritual and philosophical Mrs. Lomas reflected that this has been the way ever since. After all, when those attending reach ages of up to one hundred (this year's oldest guest

was long time St. Luke's parishioner Helen Heming clocking in at 97 years closely followed by 96 year old Eileen Gilchrist) it is recognised that some will no longer be there.

Lillian passed the baton to Sydney Walkinshaw two years ago which seems apt as it was a young Sydney who helped out with the original Friendship Group and who only took time off in those years to bring up her family. Now she is heading up this wonderful day for the second year and Lillian attends as a revered guest.

### Tea Time

Following the service there is a splendid tea, with sandwiches, cakes and blackship and this has been the domain of Phyllis Brandon from the beginning. Carnations are given to one and all, beginning with the youngsters of seventy and continuing upwards with those over ninety receiving two carnations and two kisses on the cheek from one of the many wonderful volunteers.

This year's Friends of St. Luke's Day was attended by almost one hundred people. David Davis and the St. Luke's choir lead everyone in the singing of some of the old beloved hymns. Canon Michael Bird reflected in his homily on the precariousness of this life and of the strength which comes from knowing that we are not alone, that God is with us every step of the way.

### Much Thanks

There was most certainly a sense of God being present at the Friends of St. Luke's Day. With those who came, those who brought them and with those who offered their hospitality in many other ways. Baking, serving, greeting and being there with their family and their loved ones. Thank you and thank you to the people of St. Christopher's who opened their doors for us this year when we had no home of our own.

## 140th Anniversary & Year of the Veteran Celebrated at Christ Church, Niagara Falls

Christ Church, Niagara Falls is celebrating its 140th Anniversary, and as a special project to commemorate this event, along with honouring the Year of the Veteran, a "Memorial Garden" is being constructed just outside the church entrance, with phase one commencing in September, with completion planned my mid October. Dedication will take place in November. Phase two will be the planting of flowers and shrubs next spring.

This is a parish effort involving everyone - their ideas, input and contributions, both physically and financially, where possible. "Memorial bricks" are being sold at \$140.00 each up to Sept.

30, 2005 and \$150.00 thereafter, for anyone wishing to remember a loved one in this manner. Three lines of engraving are allowed (twenty letters, including spaces and punctuation per line). They will be tastefully installed in the garden, and a special book will be compiled and displayed at the back of the church, as a permanent record, listing those in whose memory the bricks have been given, and the names of all the donors, whether for a brick, or any other donation of their choice. (Receipts for a minimum of ten dollars will, of course, be issued for income tax purposes.)

The interlocking walkway will be in the form of a cross, through a gated arch. The pres-

ent Lincoln & Welland monument will be relocated and elevated to a more prominent spot, with flagpoles, raised gardens and comfortable benches for quiet time and reflection. All veterans are welcome to participate in and enjoy the garden. Anyone with affiliation to Christ Church (perhaps parents attended there, or were married there, or some grew up there and have moved away etc.) are encouraged to take part in this personal, meaningful endeavour. Information and forms are available at the Church Office, 4750 Zimmerman Avenue, Niagara Falls, ON L2E 3M9 (905) 358-9712, Fax: (905) 354-2650, Email: christnf@vaxxine.co

## Gallery 252 Mounts First Show of the 2005-06 Season

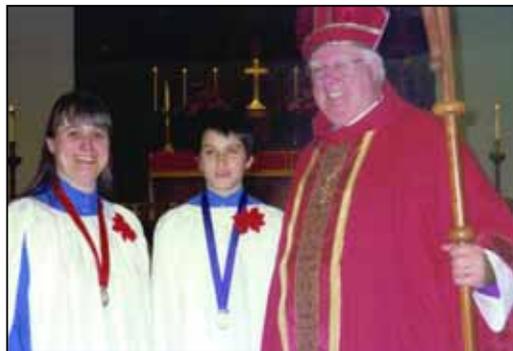


Gallery 252 at Christ's Church Cathedral will open its new season with a multi medium exhibition of the work of John M. Stirling. Entitled **Natural Expressions**, the show will showcase life-like bird carvings, wood carvings, marquetry and a selection of the paintings and drawings of the Hamilton born artist.

Since his first oil painting at the age of 10, John Stirling has always expressed himself artistically in one

form or another. He has had several exhibitions of his paintings and drawings and has won awards for his carvings. John is the present holder of the Advanced Trophy, presented by the Marquetry Society of Canada.

**Natural Expressions** will open with a wine and cheese reception on Friday evening, October 28, at 8 p.m. in Myler Hall, at the Cathedral, 252 James Street, North, and will run for a month.



## First Bishop's Chorister in Niagara

On Sunday, May 15, Bishop Ralph Spence awarded the first Bishop's Chorister Medal in the Diocese of Niagara to James Renwick. The 13-year-old is a member of Saint John the Evangelist in Hamilton, where he has trained in the Junior Choir under Susan McKay and in the Intermediate Choir under his mother, Islay-May Renwick, for the past eight years. James is the Lead Chorister in the Intermediate Choir. His father, William Renwick is the Organist and Director of the Senior Choir at St. John's, which was the first church in Hamilton to join the Royal School of Church Music.

In order to achieve this award, James prepared solo and choral pieces, hymns, scales, intervals and sight-reading, as well as detailed knowledge of important passages of the gospels. James was examined by Angus Sinclair, who has travelled to Hamilton each year to adjudicate the exams. Mr. Sinclair is known to many as the accompanist for the Three Cantors.

## Something New at Church of the Resurrection

For the past couple of years The Book Club at Resurrection has been reading very interesting books. To complement this interest we will be sponsoring a series of Lectures here at Res to which all are invited. They are "The Portrayal of Mary Magdalene in the Da Vinci Code by Dr. Nancy Kozyis, 7 pm Sept. 27; "A Totally Human Hope: The Restoration of the Image of God in Creation, by Archdeacon Richard Berryman, 7 pm Oct. 18 and Celtic Christianity: "The Roots of Anglicanism, presented by the Rev. Fran Darlington, 7 pm Nov 15.. There will be no charge, just a good will offering. Please call the church office, 905-389-1942 for more info.

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# God First, Undermount Second, Parishes Third!

## Discerning God's Future for Undermount...

RUTH ANNE MARTIN

*Ruth Anne Martin is a member of Church of the Redeemer in Stony Creek and assists part-time at the DRC.*

The Region of Undermount is the smallest of the six regions in the Diocese of Niagara, but has the greatest population density. Undermount Region now consists of twelve parishes as far west as St. John, Hamilton, east to St. John's Winona, south to the lake and north to the escarpment.

In the past there were many more Anglican parishes in Hamilton, but due to changes in demographics, in society, in culture, parishes have closed their doors. For the most part, over the past dozen years or so, the Anglican Church in Undermount has not been able to make strategic decisions which would enable it to address the ministry needs rather than purely financial ones.

### Mission and Ministry

In the fall of 2004, Archdeacon Bob Leckey received a mandate from the Bishop to oversee the development of a mission and ministry plan for the region that addresses the following concerns:

1. A vision for the Anglican community in evangelism, pastoral care, and social service in the lower city
2. The number and location of ministry centres in Undermount required to implement the vision (including recommendations regarding each of the existing parishes and their buildings)
3. A description of the ministry personnel (both clergy and laity) required to implement the vision (including job descriptions, costs, salary-paying sources, and working relationships)
4. A timeline for implementation including estimated costs and sources of income
5. A summary of the outcomes to be achieved in the first three years that the plan is implemented

The fear in creating a document of this type is that it sits on a shelf and is of benefit to no one. Archdeacon Leckey was determined not to let that happen. He set up an initial meeting with the clergy, wardens and regional council members last fall at St. Peter's asking us to share information about our parishes. We were asked to give our parish a personality - anything from a rebellious teen, to an aging loved one. Some of the personalities described were quite ingenious. The Cathedral referred to themselves as "Sybil" with many personalities, from the founding fathers and fur coats of Hamilton, to the lowliest street person. Another parish described themselves as

Wylie Coyote, falling off cliffs but getting right back up to try again, or as Marilyn Bell, struggling to complete the swim of Lake Ontario being hit with one wave after another. Most parishes worry about budgets and think they have good music. All twelve parishes were represented, and some awareness was created, but the next step was not realized.

### Demographics

In January, the Archdeacon formed an advisory board/support group with a wide variety of perspectives. We studied the demographics and finances of the parishes, invited Archdeacon Rick Jones to tell the story of the Mountain Ministry journey and how the six parishes became four with a greater Anglican presence.

In the spring of 2005 we initiated a series of 3 meetings. The first meeting started off with the airing of the Monty Python skit of the "Dead Parrot", which got right to the heart of the matter. In those cases where the parrot may not be dead, the analogy of the canary in the mine shaft, gasping for breath seemed appropriate. All parishes were asked to complete a survey on April 10th, to give a clear picture of membership statistics. Each parish was given an information kit consisting of historical data, charts and graphs of present day demographics, and outreach material. We identified the challenges facing the parishes of Undermount and tried to be realistic about those challenges and opportunities.

### Don Posterski

At a second meeting of clergy, churchwardens, and lay leaders, Don Posterski presented the group with some models of a healthy parish.

The purpose of the last of the three meetings was to develop conversation amongst the parishes and to demonstrate that much more can be accomplished when we work as a team rather than as individuals. We focused on mission and ministry, that is, 'what God seeks to do and how God invites us to participate' by small group discussions around pieces of scripture.

All the time Undermount had the support and help of the Bishop and the Archdeacon of Niagara, Marion Vincett. Marion met with us several times offering assistance and advice.

All of this led us to September 10th, - 'Discerning God's Future for Undermount' -, a day of Open Space held at Christ Church Cathedral.

# The Niagara Anglican

## A Real Value

One of the best bargains around these days in the Diocese of Niagara is The Niagara Anglican. Together with the Diocesan Web Site it seeks to bring the Diocesan community together through the communication of news, thought, different perspectives and dialogue. To do this, The Niagara Anglican is funded by a subsidy from the Diocese, limited advertising revenue, a grant from the Anglican Journal and through its annual appeal to you, its readers.

Due to financial restraints, the Diocese is seeking to reduce its annual subsidy. Advertising revenue has never been strong because of the physical geographical shape of the Diocese. However, we are still in the business of offering advertisers our market. Realistically, it is a long way from Lake Erie to Orangeville and beyond for many community based advertisers to find a market.

October is appeal month. Elsewhere in this edition there is some promotion for The Niagara Anglican, along with an envelope for your contribution. We are ask-

ing you to help us in the particular ministry of communication.

Our last edition was spectacular, and it will get better, as we have reinvented ourselves, yet again, in order to bring you the finest and most exciting diocesan paper in the Canadian Church. A basic gift of just \$15 will continue to bring the paper to your door in company with the Anglican Journal, the National Church's publication.

It is easy! Just put your Niagara Anglican envelope gift on the collection plate and your parish will forward your gift to the Diocesan treasury. We need your support to continue to offer this ministry of communication to you. At the same time we are asking parishes to update their mailing lists, so there are no lost or wasted copies. We want to publish a paper that every household in the diocese will read - but we need to make sure that every household is on the mailing list!

We thank you for the support and encouragement you have given the Niagara Anglican over the years.

There were two main themes that came from the day:

1. God first, Undermount second, and Parishes third! If we work as a group, not individuals, if we join forces we have the ability to create something absolutely awesome! Our diverse styles of ministry allow us to reach further and touch more people's lives.

2. Let's take an inventory of ministries of gifts of all parishes, in order to aid our working together. We are anxious not to lose valuable people, ministries and resources.

There were some very positive conversations around property development, and dealing with emotions of change, even talk of an Undermount newsletter to aid in communication.

There was also some gnashing of teeth, and pulling of hair but that is all part of a healthy family learning to work together to benefit God.

The talking will continue, as we begin to focus on area ministries and possibilities while maintaining the broader conversation and perspective of this unique Region in our diocese.

## St. George's Church, Guelph presents THE THREE CANTORS



### In Concert

Tuesday, October 18, 7:30 pm

Tickets cost \$20 and are available from:  
 St. George's Church Office  
 99 Woolwich Street  
 Guelph, ON N1H 3V1  
 519-822-1366 Fax 519-822-7906  
 E-mail: office@saintgeorge.ca

Proceeds to  
 The Primate's World Relief and Development Fund  
 St. George's Outreach Ministries

## Niagara Anglican

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## Learn, Pray, Act, Give

### The Primate's World Relief and Development Fund launches a new Web site

SUSIE HENDERSON  
PWRDF WEB TENDER

Same address, <http://www.pwrdf.org>, new approach.

PWRDF is the work of Canadian Anglicans who learn, pray, act and give for the realization of a world where there is enough for all. That's what we wanted to embody as we undertook a new design for our Web site.

We began by sketching a few portraits of the people we intend to serve. We envisioned: a retired life-long donor committed to emergency response; an over-worked rural bishop looking for good news stories from the wider church; a young woman who has not been to church since Sunday School but has a keen interest in social justice; a community-based refugee advocate looking to connect with the big picture; an over-extended church volunteer who agreed to be a PWRDF Parish Representative on top of everything else and needs a place to start.

We agreed we wanted the site to be relevant and easy to use. More significantly we wanted it

to be compelling and inspirational, a place for Canadian Anglicans to visit and feel a part of meaningful and life-giving work that is an expression of our faith in action.

Visit the new site for current news, interpretive photos and stories, opportunities for on-line giving, descriptions and ideas about using resources; up to date information on current campaigns; inspirational prayers and worship; and information on staying informed, getting involved and spreading the word.

As the site grows we hope to build in more opportunities for people to exchange with each other, to share ideas and to give and receive encouragement. It will also be a place where the richness of PWRDF partner relationships, in Canada and internationally, can come alive and be shared with Anglicans across the country who make PWRDF possible.

Come and learn about the work of PWRDF and the underlying issues of development, relief and justice. Come and pray with us, with our partners and with all who actively seek peace with justice. Come and act in partnership and solidarity. Come and give to sustain this far-reaching and meaningful ministry.

## Morrow's Project: Out of this World!



*Bob Morrow, member of St. James Dundas, recipient of the Order of Niagara and a retired Educator. Bob is currently Director of the Tomatosphere project. He is the author of Canadian Atlases and Educational Consultant to governments of Chile and Paraguay.*

The return of the space vehicle Discovery last month had more than a general interest for Margaret Sawatzky. Margaret and her parents, David and Alison, are parishioners at St. James', Dundas; Margaret, a student at Dundas Central Public School, has been involved in a science program called Tomatosphere for the past four years, and her mother Alison, a teacher, has also been involved in the program.

### Seeds in Space

When Discovery touched down at Edwards Air Force Base in California, it represented the first American flight to the International Space Station since the Columbia disaster more than two years previous. Discovery had been launched to take up needed supplies and new materials for the International Space Station; when it returned it brought down redundant materials (and garbage!) ... and several valuable packages including 500 000 tomato seeds. The tomato seeds had been housed at the ISS, having been taken up on board an unmanned Russian Progress flight in January of 2004. The seeds were stored on board the ISS to determine the effects of long-term space travel on the physical and chemical properties of the seeds and their ability to germinate and grow. Micro-gravity and increased levels of radiation found in space may have effects on the seeds - and scientists want to find out the nature of these effects.

### Classroom Input

As part of the scientific experiment, students in

Margaret's class and 6000 other classrooms across Canada (and some in the United States) will be germinating these seeds - and a control group - to statistically analyze the effects of space on the seeds. They will also report on the "growth and vigour" of the tomato plants. Many will take the plants home for replanting into gardens. Some schools even make "space salsa" from the fruit.

The Tomatosphere Project began in 2000 and has engaged more than 300 000 students over



Bob Morrow

four years. The first seeds were taken into space by Marc Garneau; later versions of the project involved seeds that had a variety of preparations including wintering on Devon Island in Canada's north, being exposed to a simulated Martian environment and a simulated space environment. However, the seeds brought back on Discovery will have special significance for teachers like Nancy Wands of Hillfield-Strathallan School. Nancy has been involved in the program since its inception; every year, her students germinate the seeds as part of their grade six science program. Tomatosphere is geared specifically to the science curriculum across the country. In grade 3, eight-year olds study plants; in grades 6 the emphasis is on space, and in grades 8 - 10, teenagers look at the environmental implications associated with the growing of plants in a closed environment.

### Important to Space Travel

The results of this science experiment are very important to the future of space travel, according to Dr. Michael Dixon, University of Guelph. "Space travel depends on our ability to provide future astronauts with a fresh supply of food for the 2 ½ year journey to

Mars. Tomatoes are excellent fruits from a nutritional perspective and the plants help to remove carbon dioxide and return oxygen to the closed environment of the space vehicle."

Bob Thirsk, Canadian Space Agency astronaut has spent 17 days in space (STS 97) and he knows the importance of project like Tomatosphere for the development of future scientists. "Not only will the students in our schools today be the astronauts who go to Mars," says Thirsk,

"but these same students will be the support system scientists who will provide the needed technology for long-term space travel. Canadian leadership in projects like the Canadarm and Closed Environment Systems need enthusiastic and dedicated scientists and technicians. Students in our school system today will be the scientists of all aspects of the space program."

### Sign up now

Next spring will be the final component in the five-year study. It is expected that the number of classrooms will grow to almost 10 000! "This is a unique opportunity for students to be involved in a real science experiment", indicates Robert Morrow, Project Manager for Tomatosphere. "Teachers can sign up on the web site - [www.tomatosphere.org](http://www.tomatosphere.org) - and everything is provided for them, except the peat pots for the germination. Student activities, teacher background material, even assessment suggestions are provided to make the process classroom-friendly. Tomatosphere makes it possible for schools, homeschoolers, and church-based groups to be involved in an exciting, meaningful - and fun - activity which will have implications for the future of life and the environment on Earth."



## Calling all Anglicans

Across Canada, Anglicans just like you are making a difference by providing assistance to children and families affected by the HIV/AIDS epidemic in Africa.

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# Young and Prophetic

## Right In Your Own Backyard

We have been handed a golden opportunity in Niagara, now it's up to YOU to jump all over it!!! Niagara is hosting the 1st tri-diocesan Youth Leaders Training Weekend right in our own backyard at Canterbury Hills October 28-30. The dioceses of Toronto, Ottawa and Niagara have been working together on this event over the past few months. Our goal is to bring together 40 leaders from across the province; would you like to be one of them?

### David Overholt

Our keynote speaker is the Rev'd Dr. David Overholt. David is well known across Canada as an author and advocate of youth ministry and leadership in the new millennium. David is also well

know as the head pastor of "Church on the Rock" which offers services geared for young people at Mohawk College and gathers hundreds of young people from across the region to his amazing ministry experience. David may not be Anglican, but we have lots to learn from him about what it means to understand teenagers and how we can make a difference in their lives. This weekend event will also offer energizing workshops, contemporary worship you can replicate back at home, awesome music provided by The Niagara Youth Ministry Band (and your own CD of the music) and ample time to network and share with other participants about what works in youth ministry these days.

### Learning and Sharing

It promises to be a wonderful learning, sharing and networking opportunity for youth leaders of all shapes and sizes, ages and experience, ordained or lay to learn more about working with youth people. How can I sign up, you ask? You can register online at [www.zipsqueal.com](http://www.zipsqueal.com) or contact Simon Chambers, Diocese of Toronto at [schambers@toronto.anglican.ca](mailto:schambers@toronto.anglican.ca) or call 1-888-668-8932 x 220. Joyce Wilton, Program Consultant from Niagara, is also part of the planning team and can be contacted for information as well at the Diocesan Resource Centre at [joyce.wilton@niagara.anglican.ca](mailto:joyce.wilton@niagara.anglican.ca) or call 905-527-1316 ext 430.



Reverend Dr. David Overholt



## Niagara Youth Conference 2005

Continued from page 1

some of the "powerful" of the church. The Right Reverend Ralph Spence, the Venerable Paul Feheley, Principal Secretary to the Primate, Regional Archdeacons: Ven. Bob Leckey (Undermount) and Ven. Bruce McPetrie (Lincoln), and Regional Deans: Rev. Stuart Pike (Lincoln), Canon David Howells (Greater Wellington) and Rev. Kathy Morgan (Mohawk) shared their perceptions of their power (not surprisingly focused on servant leadership), and joined the community for dinner and a Eucharist for which Bishop Ralph was the celebrant and Paul was the homilist.

### Not All Work and No Play

Of course, it's not all work and no play; line dancing instruction at the Monday night hoe down, delegates and staff in costume for the Superhero Ball, the NYC Amazing Race, and Variety Night provided lots of exhilaration and good times.

For many of the delegates, NYC is the highlight of their year; 51 weeks of hopeful, eager waiting for a week of joyful transformation, deep friendships, profoundly meaningful worship, supportive exploration of the Spirit connection and hours and hours of love! Check out the photos at [www.zipsqueal.com](http://www.zipsqueal.com).

Carrie Charters (St. Michael's, Hamilton), a member of this year's Leadership Development Program (leadership training) says: "After attending NYC for 4 years as a delegate, NYC '05 is my first year on the Conference Staff team. From this experience, I have learned that no matter how I change or how my role at NYC

changes, the community remains the same; a spiritually charged environment full of unique yet uniformly compassionate people driven to explore our faith, our church, our world and ourselves. No matter where my life takes me, a part of my heart will always reside with the NYC community."

### NYC - Incredible

From Mac Armstrong (St. John's, Cayuga): "It's very hard to pick a specific part of NYC to write about because it's all so incredible. One of the most memorable pieces for me was the Superheroes' Ball. The creative costumes, the music and refreshments were great. Every superhero has an archenemy so, of course, we were "attacked" by our own villain, Archdemon also known as Padre Vehemence (Rev. Dan Bennett). And, as with all villains, he was defeated by our champion, Michelangelo (Donny Hollowell). It was a great end to a challenging day of talking about "the Birth of a Hero".

Barbara Jean Lick (St. Thomas', St Catharines) comments: "I was really nervous about coming to NYC because I didn't know anyone. The staff and the delegates were so awesome. The best part of NYC was the worship. Worshipping with all these new friends was an awesome feeling. I cried because the worship moved me so much. I was part of a group that planned one of the complines (the NYC

### Potential Heroes

Band helped us out) which everyone loved. And my base group was so cool. But the best thing is the NYC staff!"

Writes Josh Morrison (Holy Trinity, Hamilton): "As the week

progressed, we discovered that a hero is anyone who helps another through a difficult time or place without wanting anything in return. This week has shown me that, through God's love and Jesus' teachings, everyone has the potential to be a hero to someone else. This has given me a new perspective on humanity, and I'm ecstatic that I can take this newfound knowledge with me into the next adventure in my life."

### Place of Expression

Elyse Ellis (Christ Church, Woodburn) observes: "NYC is not just the Niagara Youth Conference; it's the place where you can express who you are and what you are feeling on the inside. Everyone accepts you as you are, and you build a very strong bond with them all, new and returning delegates and the staff. Together you create strengths whether it's mentally, emotionally or spiritually, and you do not return home the same person as when you left. NYC has had a huge impact on my life and, because of it, I'm a better person. I come to NYC to have fun and a positive experience but I leave with so much more. The discussions, the music, the worship, the location and the people are all a part of this indescribable clarity and peace that I feel. I am proud to be a delegate of NYC, and hope to become staff in the years to come. NYC is my home! This is where I belong!"

This cloud of witnesses, delegates and staff ranging in age from young teens to mid-fifties, is a living agape community witnessing to the joy-filled power of God's transforming love; a loving experience that each of them is bringing home to you!

## Youth Connections Lands in Hamilton



This traveling regional **junior youth and leaders training** event will land at St. John the Evangelist Hamilton on Friday, October 14th from 7:00 to 9:00 p.m.

All junior youth (10 - 13 years of age) and their leaders (all ages)

are welcome to join the fun, meet other parish youth and leaders, play games, eat yummy food and worship together to close the evening.

There will be a dual track program - fun and frolicking for the

youth, leadership training and resource sharing for the adults. We will all join together at the end of the evening for worship and celebration. This is a wonderful opportunity for junior youth and their leaders to meet other groups in their area and beyond. Each leader will go home with useful resources to help them in their ministry.

The participant fee is \$4.00 per person and we ask all participants to bring along a personal hygiene product that we will donate to a local food bank.

If you would like further information about this program, please contact Joyce Wilton at the Diocesan Resource Centre at 905-527-1316 ext 430 or by email at joyce.wilton@niagara.anglican.ca



## The Garden Project

Feeding Hearts, Souls and Bodies through the Fruit of our Labour

JUDY STEERS  
CHURCH OF THE TRANSFIGURATION

Like good trees, good crops and beautiful flowers, it all starts with a seed. The seed is small and simple yet full of possibilities. The seed, given the right conditions and care, will grow, produce fruit and feed many. In this story, the seed is an idea that started with a bunch of teenagers and their teacher. In this story, the seed is also a real thing, a small grain, put into the dirt and cared for by a hundred hands.

### Where it Began

One year ago we started this project. We had had a parish vegetable garden before and a valiant but small volunteer crew of adults tended it. Disheartened by a lack of participation from the wider community, and a few people doing most of the work, the garden crew let it go fallow; it was just too hard to keep it going on their own. As an educator always on the lookout for new learning opportunities and faith formation possibilities, I often looked out my office window at that garden and wondered. There is so much potential in dirt.

In October, the teens and I were sitting in my office one Sunday morning. We had just done an activity that increased our awareness about food, poverty, economic justice and land use. But what could we do about hunger? Discussion led to a fundraising project to raise money for chickens and farm equipment for Africa. It was fun to do, and gratifying to raise enough for that. But it all seemed rather remote. What about hungry people here? Could we feed them too? How? Short of spending a lot of money at a grocery store for canned foods (which nobody wants to eat all the time!). We looked out the

window at the tangle of weeds, bent fence and cold late - autumn rain. Could something so barren and forlorn become something rich and abundant?

### The Hard Labour

We started next week. It was NOT fun. We were cold and damp, then later - sweaty, tired and stabbed by thorns. Five teenagers and one adult leader hauled four huge bags of weeds out of that garden over the next two weeks. We rearranged paving stones to make four beds, turned over soil and when all was said and done, we stood in a circle in the cold on an early December morning and prayed for abundance. We prayed for the hungry.



We prayed for the resolve to keep working, though it was not fun and not easy. But we had a wider vision than just the cold barren dirt in front of us.

Snow covered our garden until late spring. Late April and early May, Sunday School classes involved old clothes, rubber boots, trowels, shovels and bags of manure. And weeds. Lots of weeds. Divided in four teams of five children of all ages, each led by one teen (the original crew) teams were given a quadrant to

weed. And weed. And weed. As if that wasn't 'gross' enough, when the weeds were out and the soil turned over (soil? clay was more the word) the children put in 10 bags of manure. All of this was so that we could raise fruit and vegetables, not for our own consumption, but to give away to Community Care, if we could stay committed to the garden and have it last through the summer, and not succumb to drought.

### Along Came Help

It was right around that time that we were joined by Farmer Art. He wouldn't have the nickname until months later at summer day camp at the church, but Art Johnson came out every week in spring,

with tools, enthusiasm and know-how to help us get the garden really going. Art's years of farming experience were invaluable, his love of the land infectious and the strength of his old back a wonder! Though Ruby had a few things to say about the state of his shoes and trousers one of those weeks when he came out to garden in his 'Sunday best'. Karen brought us tomato plants. One family donated some zucchini and watermelon. Later on we planted bean and corn seeds - the folks at Stokes

seeds excited about our project and its purpose - hands-on learning in both growing well and giving generously.

It was all in by late June, and the heat of the early summer gave both growth and threatened to shrivel the young plants. Each family who had been involved in the planting signed up to care for the garden for one week each during the summer. Seniors and those 'green thumbs' among us filled in the weeks when no one was available.

In July it was time for Summer Spirit Day Camp (known as VBS in some circles) and our theme "On the Farm: Growing with God", with a program we wrote ourselves took us into the garden in a big way. Each day, teams of campers (under the watchful eye of the newly dubbed "Farmer Art") watered, weeded and cultivated alongside their regular camp activities of games, drama, crafts and music led by an enthusiastic team of teen and adult leaders. The tiny plants were getting a little bigger each day, but they still had a long way to go. Our parish musician, Dorothy Brown composed a song especially for the camp:

*I took this seed I found  
And put it in the ground  
Will it stretch up tall, or will it  
grow at all?*

*I'll have to weed, water and wait.  
Weed, water and wait.  
Rake, hoe, seeds grow - weed,  
water and wait!*

Parishioners Karen and Joanne had the kids out to their hobby farm for a field trip ("look Mom, a REAL egg!!" exclaimed the camper who had collected it from the hens on the field trip that morning). Iris had the campers

making butter, bread, jam and home-made ice cream. Where do all those things come from that we eat each day?

The Gospels taught us that the kingdom is like a tiny seed (yes, we've seen how much that can grow - our corn is now knee-high!). Ecclesiastes taught us to wait for things in their season - planting, watering, growing, harvesting. Paul's letters reminded us that we all have to work together - to plant, to water - and God empowers all our efforts and gives growth and life to creation. Verse two of the song:

*God's love is in my heart  
It's been there from the start  
Will I let it show? or will it  
ever grow?  
I'll have to weed, water and wait.  
Weed, water and wait  
God knows, love grows - weed,  
water and wait!*

### The Produce

Camp ended, families went on holiday and the sunshine and rain kept pouring down in their turn on the garden. By late July, families and parish seniors were gathering armloads of produce and stocking the shelves of Community Care once or twice a week. We lost track of how many people had been directly or indirectly involved in the care of this garden. In the heat of the summer, the cold days of the November weeding seemed far away. But not forgotten. Twelve months. That's probably one of the longest "Sunday School" classes we've ever done, but none have been as rich, as inclusive of the whole community or as profound a learning for us all.

Community Care heard where

Continued on page 13

# Wisdom in Years



Ann Jeans is a retired registered nurse and a practitioner of Therapeutic Touch.

## Exploring Therapeutic Touch in Healing "Mum, I need your help right away!"

**CHARLES STIRLING**

*I am happy to offer a brief introduction to this article as a result of a first-hand experience. In April of this year, I underwent cervical surgery to relieve the central nervous system, which was being choked off by a growth. All went well and my hospital stay was short. In the recovery stage there was a fair bit of pain, not so much to do with the trauma of surgery, but rather the aspects of regeneration. I had previously met Mrs. Anne Jeans through mutual friends and was delighted when she offered to visit me daily, at my home, for a series of Therapeutic Touch healing sessions. There is no question my mind, these sessions and the wonderfully refreshing sleep that followed, offered ease of pain and speeded my recovery*

**ANN JEANS**

It was a cold Sunday afternoon in March and I was relaxing in the living room and chatting on the telephone. My daughter Rose informed me she had just slipped down the snowy steps at the back door and injured her right ankle. She wanted me to treat her with Therapeutic Touch immediately.

I had Rose lay down on the couch and examined her ankle. In the few short minutes since her fall, she had already developed a discrete swelling on the side of her foot near the ankle bone. I took a deep breath and allowed my mind to become still. I held my hands cupped around the injury, a couple of inches away from the skin, and sent healing energy into my daughter's ankle.

Then I passed my hands over her leg and foot in a sweeping motion, again without actually touching, to move any energy blockages. I alternated between these two actions for several minutes until the swelling went down. Rose spent the rest of the day with her ankle elevated but was comfortable, requiring no pain medications. I gave her repeat treatments at bedtime and in the morning.

The next day she hobbled into work at the hospital. She was sent for an x-ray which showed a fracture of the fibula at the level of the ankle. The x-ray appearance was severe enough that the Orthopedic team was considering surgery but Rose's ankle was only mildly swollen and bruised so they agreed to treat with a cast only. They insisted on repeating the x-ray a few days later to be sure that the fragments of bone were not becoming more displaced. Rose missed only a day and a half of work and recovered from the fracture in record time.

**Pioneered in the 1970's**

Therapeutic Touch or TT is a healing modality that was pioneered in the 1970s by Dora Kunz, a natural healer, and Delores Krieger, PhD, a professor of nursing at New York University. Dr. Krieger had initially studied the responses of sick patients to an individual who was experienced at laying-on-of-hands healing. She was able to show significant elevations in haemoglobin, the laboratory marker for anaemia, in treated patients compared to controls. The treated patients also reported subjective improvement or resolution of their symptoms. These people suffered from a variety of

conditions including congestive heart failure, emphysema, arthritis, and tumours. Dr. Krieger was convinced of the scientific validity of the patients' response to one talented individual but questioned whether this was a skill that could be taught to others.

Dora Kunz was certain that anyone could learn to heal with

energy. She held a workshop to train Dr. Krieger and others. As the two women saw the positive results of this workshop, they developed a formal program for teaching health professionals laying-on-of-hands healing while studying the results with scientific rigour. Dr. Krieger named the technique Therapeutic Touch so as to avoid any negative associations with psychic phenomena. Therapeutic Touch was introduced to the curriculum at NYU in 1972. It gradually spread across North America and around the world through nursing conferences and seminars. I have been a TT practitioner for fifteen years and a registered nurse for fifty-three!

TT is based on the premise that our bodies are composed of energy. Disease states are associated with blockages or deficiencies in energy flow that can be improved, resulting in a return to health.

**It is a Matter of Energy**

This idea is not the leap of faith that some people might imagine. If you look in any biology textbook you will see that our bodies are composed of organs and tissues that are, in turn, composed of millions of cells. Cells are composed of molecules which

are three-dimensional aggregates of atoms. Each atom is like a minute solar system with planet-like electrons orbiting around a nucleus. Quantum physics tells us that if we look closely enough at the particles that make up atoms, we cannot differentiate whether they are particulate like tiny pieces of matter, or waves of energy, that is, not solid at all. Furthermore, if you compare the size of the components of an atom with the size of the whole atom, it turns out that the components of the atom are so tiny in comparison to the size of the whole atom that the majority of the atom is made up of empty space. Imagine that! Our bodies that we perceive as being so solid are ultimately composed of a lot of empty space and infinitesimally small particles that act like waves of energy.

Dr. Krieger found that as she gained experience, she could sense energy from the client as well as sending healing energy to the client. She would start a treatment by sweeping her hands from head to toe over the client. Where she felt a sense of coolness, she would imagine sending warming energy. Where she felt a sense of unhealthy warmth, such as might

*Continued on page 8*



## Spiritual Spa

**A Nurturing, Networking and Nourishing Event!**

**Sunday November 13, 2005 – 3 p.m. to 7 p.m.**

St Christopher's Church, 662 Guelph Line, Burlington

**An invitation to all**

*especially for volunteers and layworkers in children, family and youth ministries*

*Enjoy the Spa sessions*

Batiking Meditation, Music for the Musically Challenged, Creating your Inner Sanctuary, Sacred Circle Dancing, Tai Chi and more...

<p><i>Take time to</i></p> <p>Network and browse the resource table</p>	<p><i>Relax and enjoy</i></p> <p>Dinner and our guest speaker (to be announced)</p>
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Pre-register by November 1<sup>st</sup> for \$10/person (\$15 thereafter)  
Price includes dinner, two spa sessions, guest speaker and gift give-aways

For information or to register:

<p>Jane Stewart Diocesan Administrative Assistant 905-527-1316 ext 420 jane.stewart@niagara.anglican.ca</p>	<p>Christyn Perkons Youth Ministry Consultant 905-527-1316 ext 460 christyn.perkons@niagara.anglican.ca</p>
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Please include with your registration: (Please make cheque payable to "Diocese of Niagara")

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

E-mail: \_\_\_\_\_ Parish: \_\_\_\_\_

\* Registration confirmed with payment. Mail to: Diocese of Niagara, 252 James St. N., Hamilton, ON L8R 2L3

# Developing a Ministry Partnership: St. Aidan's in Transition

TERRY DEFOREST

A parish in transition to a new ministry partnership is a community filled with questions. The departure of clergy leadership raises all sorts of questions about what we will do now. Trading the known for the unknown makes for anxieties that might be rather paralyzing or might equally be rather productive.

It helps in reducing the paralyzing effect of these anxieties if we begin to sort out what can be expected in a time of transition. I remember as our first child was being born it helped me immensely to know that we were in the time of labour called 'transition'. During this time things were expected to be more intense, painful, disorienting and urgent. Somehow knowing that this was normal made the living through it more bearable for me. (Of course, as the father in this vignette I need to be careful not to pretend that I had anything like direct experience of these realities.)

## Questions, Grief Take Time

It helps also if we can begin to sort out the different kinds of questions that arise. When it is announced that a cleric is leaving a ministry partnership, quite a few questions grow out of our mourning for what was. Why is she leaving us? What will we do without him? Will it ever be the same without her? How quickly can he be replaced? Even for those who disagreed with the departing cleric on significant matters, I have a hunch that grief is still in play. Questions like "How will the next clergy leader correct the (perceived) deficiencies of the last one?" may lead parishes to seize upon a candidate whose major points of attraction are that s/he is not like the former incumbent. Unresolved grief is still calling the shots, only in this case the grief is for what might have been. We need to know that grief is natural in these circumstances. As a natural reaction, it can be treated. Anxieties about questions that grow out of our grief, can be soothed with knowledge of the process ahead, good leave-taking, self-

care, remembering, letting go, giving thanks to God for what was, and renewing hope in the future of our ministry as Christ's disciples. All of these take time. As does the process of transition to new clergy leadership.

## What will Happen Next?

Then there are practical questions like, "What will happen next?" In many cases of transition, the Bishop appoints an Interim Pastor trained in the dynamics of interim ministry to assist the parish as it asks its questions. It is difficult to state what is normal for these 'in-between' times. Just as in labour and delivery, there are too many 'normal' individual variations. Yet this hasn't stopped people from writing books on childbirth. Let me speak of my current experience in interim ministry. I was appointed to serve as Interim Pastor at St. Aidan's on May 1st at the untenable fraction of 1/4 time. (The constraint on my time was imposed at least until September by my full-time job as a graduate student at Trinity College) I sought help, and got it in the person of the Rev'd Sue-Ann Ward who had been in the parish as a ministry intern and stayed. Sue-Ann took up half time responsibilities as the Interim Assistant Curate and together with the parish's lay leaders and part-time staff, we all (over-)worked to help the congregation address two more sets of questions: "How will the essential ministries of St. Aidan's be continued or revived during the interim?" and, "How will the things unique to a time of transition be pursued?"



Terry DeFrost

With the departure of the former Rector and the impending departure of our Interim Assistant Curate, we have tried to ensure that ministries that relied on the leadership of these gifted people would be sustained after they left. Church School, and two significant outreach initiatives - a noon Celtic Praise service and a tutoring programme for neighbourhood children - were particularly vulnerable to the change of clergy leadership. Happily, the people of the parish stepped up (Also happily, the



arm-twisting to which they were subjected doesn't appear to have left any visible wounds.) and took various new responsibilities for the conduct and coordination of each of these important ministries. Sustaining the usual business of a parish is demanding at the best of times. The concern that we avoid leadership burnout leads us to ask "How can responsibilities be shared?" and "To whom can we turn for help?" St. Aidan's has been graced by the help we have received from our sisters and brothers in the diocese: reviewing our finances and financial reporting, obtaining guidance and assistance about major furnace repair and maintenance difficulties, receiving advice about Licensing Agreements, completing a diocesan year-end financial report, offering inservice education for Church School teachers and much more.

## Tools, Resources Assist Transition

As for questions about the transition itself, the Interim Ministry Network draws attention to five parish developmental tasks:

- coming to terms with the parish's history,
- seeking a new identity,
- facilitating shifts in power and leadership,
- rethinking denominational and wider church linkages, and,
- committing to new leadership and the future.

- facilitating shifts in power and leadership,
- rethinking denominational and wider church linkages, and,
- committing to new leadership and the future.

A wide range of tools and resource people might be marshaled to assist a parish in transition with these tasks, but once again, it takes time to do this work. At St. Aidan's, we made use of several "cottage meetings", group parish visits, where we looked back on our history with the parish and began to name some of our hopes for the future. Facing considerable accumulated debt, a growing operating deficit, and an aging congregation questions about viability, vitality and vision inevitably arise. The parish has worked diligently and creatively to grow spiritually, financially, and numerically in recent years. The Celtic service and tutoring programme have been hopeful expressions of this plan for growth. As an interim period gives us a chance to do a reality-check about our progress on our goals and vision, more questions bubble forth under a general umbrella I would call "Future? What future?" These include: "Is there a future for the parish?"

*Continued on page 13*

# Exploring Therapeutic Touch in Healing *Continued from page 7*

be found with inflammation, she would imagine sending cooling energy. As her experience grew, she confirmed her findings with laboratory results and controlled studies.

The primary response to TT is a profound relaxation. This summer I had the pleasure of assisting a 72 year old woman who was undergoing hip replacement surgery. I treated her pre-operatively and visited her in hospital once or twice daily post-operatively. On the third day in hospital, she told me that she had slept so well the previous night that she had woken up in the same position she'd fallen asleep in, with her hand still on her book, and that she had slept through the racket produced by a delirious patient who'd been shouting out all night. The other patients in the ward asked me to treat them as well at bedtime so they could

finally get a good night's sleep. My friend sailed through her surgery and is looking forward to getting her other hip done as soon as possible.

## Ontario Network established in 1994

The Therapeutic Network of Ontario was established in 1994 and the name Therapeutic Touch was trademarked in order to keep it "pure". This was to prevent any person who might develop a style that is not in keeping with the original method from calling it TT. They called it Therapeutic Touch although many people say there is not much touch in TT.

This technique has much in common with other therapies such as Touch For Health, Reiki and Shiatsu. Some believe that there are distinct paths of energy running through the body and that they can be manipulated in

various ways. In TT, the practitioner does not use their own energy, it is the energy of the universe that is used. The practitioner is not the healer. The client has the choice of whether to accept the healing energy; healing may be delayed if the client is not ready to let go of the condition. It is also important to note that a TT practitioner would never advise a client to discontinue medications and would encourage a client to seek medical attention when necessary. Indeed, TT is complementary with medical therapy.

Many people who practise TT may also practise another healing modality such as Reiki or Reflexology. They may develop their own styles and use combinations of therapies. Combining therapies is not a problem as long as it is recognised that the treatment is not pure TT which can be just as effective on its own.

Many critics of the method have claimed "it is only someone waving their hands about". This is not so; in the first place, the practitioner centres herself. This is what a person would do before sitting in meditation. Then the hands are moved over the client about two inches away from the body. Subtle changes may be detected and will influence how the treatment will be carried out.

## Discovering Your Physical Field

It was found that the practitioners did not have to be exclusive nurses. Anyone can learn to do it but like anything else, some are more interested than others and some have more patience to learn than others. It takes a little time and practice to recognise what one is feeling through the hands. Here is a little exercise that will give you an idea of

what I am talking about. Take a deep breath and concentrate on letting yourself relax as you exhale. Then bring your hands up in front of you and hold them with the palms facing each other about six inches apart. Slowly bring your hands together until they are about 3 inches apart; pause and move them back to six inches apart. Repeat this and gradually you will feel a sense of resistance when you bring your hands together. This is the edge of your physical field.

TT has now been accepted as a nursing intervention in a number of Ontario hospitals. If there is no one there to do a treatment, the family may wish to arrange to have a practitioner come in to do the treatment. The TT Network in Toronto may be reached at 416 65 TOUCH to be put in contact with a practitioner in your area.

# Meet the Diocesan Resource Team

*Continued from page 1*

**LETTER FROM THE BISHOP**

Dear Friends in Niagara, In this edition of the paper you will find a substantial section which describes the work of the Diocesan Resource Centre (DRC) which was formerly the synod office. We felt that this rather lengthy section was important so that people across the diocese get a sense of the work that various folks on staff do for the diocese. As I look around our office, and realize how many positions have been cut due to budget constraints, I am aware of the fact that people are doing extra duties in order to



Bishop Ralph Spence

make up for the work of those who are no longer here.

The DRC is truly at the service of the diocese. Our purpose is to assist parishes and I know that the people who work here do so joyfully. We hope that in reading this article you'll gain a sense of some of the services available to your parish and that you will get to know the staff just a little better.

As I speak of the DRC, I would like to remind you of my vision of the contemporary 3 legged stool that supports who we are as a diocesan family. The following is an excerpt from my charge to

Synod in 2004:

"I might suggest to you tonight that along with the traditional Anglican three-legged stool, here is another stool that is incredibly important for us as well. It has three other supports, one is leadership. We are greatly blessed in Niagara because of the leadership of our clergy and lay people. As I have observed right across Canada some of the brightest and best are here in our pews and in our leadership roles. We must make sure that they are used and not ignored; that the gifts that they have are put to work so that the Church may be led into a new age and a new time.

"The second support is Stewardship, it's more than just the money, but we all know what the pressure of money is. I know exactly what it is as do you in your parishes. We have stewardship,

which is faithful people who give of their substance and their lives, and their time, and their goods for the mission of Jesus Christ. Stewardship means that we have to look at all our institutions even those buildings that we treasure...our churches. Those aren't easy words coming from me, because those of you who know me, know that I love our Anglican tradition, and I love what is the very bedrock of what we are and how we express our faith. I also know that a living church is not shackled by bricks and mortar.

The third leg on my other Anglican stool is one which I feel very passionately about: Evangelism. Evangelism must be at the very core of what we are all about. It was a year ago that Canon Michael Patterson and myself found ourselves in the

presence of Bishop Claude Paine. I still hear his words as he looked me straight in the eye and said, "Bishop, Evangelism isn't being intrusive, it's responsive." It isn't intrusive, it's responsive to the needs and the cries of a world which needs to know that Jesus is the Risen Lord, that He can bring about change. Our Evangelism Officer has been functioning in that role for a year now. With his support group, he can help you find ways to support, train, encourage evangelism ministers and offer you resources for your own parish."

Most of what we do at the DRC surrounds these areas - Leadership, Stewardship and Evangelism. Again, I hope you find this section informative, helpful and challenging as we move along into the future of our church.

## Episcopal Support Team

The Episcopal Support area of the DRC includes the staff that most directly support and enhance the work of the Bishop. We believe that the Bishop is the chief pastor of the diocese and we also understand that he must operate as the chief

executive officer. Undoubtedly each of these functions should constitute full-time responsibility. The Bishop works diligently at both, but requires the support of some staff to make certain that these responsibilities are met.

### Archdeacon Marion Vincett Executive Officer



Marion feels that the most satisfying piece of work that she does on a regular basis is meeting with and mentoring our prospective ordinands - even the ones to whom we feel we should say "no" for ordained ministry. She finds that listening to their stories, praying with their sense of call and helping them to find the courses and parish placements which will both fulfill their program needs and enable them to grow the best, is a ministry that is intensely satisfying. It is also thrilling to see

them mature in so many ways during their three or four years in our process and to be a part of that excitement.

"We are very blessed here in Niagara with some exceptional recent ordinands, and with more attending school now too, so that, as I meet with them, I have a real sense that God's work in this diocese will be in good hands in the future when Bishop Ralph and I have both retired."

As the chief operating officer, to facilitate and manage numerous facets of the Diocesan Resource Centre: human resources, program and leadership staff and resources, transitional ministries, Diocesan operations and liaise with other dioceses.

Marion's services to parishes include:

- Coordinating the selection, training and appointments of new ordinands; assist with the appointments process
- Supporting and responding to the needs of Diocesan Resource Centre staff
- Being present in the parishes through preaching, leading worship and workshops
- Working with the Bishop and Mission Strategy to provide the resources for parish groups and regions to achieve more effective area strategies

### Karen Nowicki Administrative Assistant to Episcopal Office



Karen says of her work: "Life is never dull. There are many different challenges that I face day to day within the diverse areas of ministry that I work in - they

are exciting, fulfilling, rewarding, demanding and sometimes exhausting - the only question is which hat do I put on now! Right now I'm in Synod mode! My colleagues at the Diocesan Resource Centre are a great support and a truly terrific bunch of people to work with. The parish volunteers, who I have the opportunity to work with on all the committees that I support, are absolutely remarkable and amazing. They have so many gifts to offer and their friendships are truly cherished. They are what make my day brighter! When I'm not juggling those hats, and it's time to take a much needed breather, I love CRUISING

### Alison D'Atri Administrative Assistant to the Bishop

Alison says of her job: "I think that the most interesting part of my job is that I am truly fortunate to have a lot of interaction with so many people from across the diocese, and the wider community, on a daily basis. The calls to the office vary so much -- when that phone rings, (and it does all day long ...) I don't know if it will be one of our clergy, a member of a parish community, sometimes happy, sometimes not so happy, one of the Bishops, the Primate, the Governor General's Office or the Queen of England! I am blessed to work for Bishop Ralph and with so many wonderful people. This job has given me the opportunity of meeting so many people. I am proud to be part of the team at the



Diocesan Resource Centre and encourage you to stop in if you are in the Hamilton area to meet the staff and to see the Cathedral. I might even make you a cup of coffee if you catch me on a good day! If our paths cross at some point, please take a minute to say hello.

Alison's responsibilities are: To provide administrative support to the Bishop by prioritizing visitation requests, issues and correspondence; to ensure continuing accuracy of clergy and parish files; and to assist clergy and laity through resource and information sharing.

Her services to our parishes include:

- Responding to information requests from clergy and parishes
- Responding to crises in parishes and lives of clergy and lay workers
- Maximizing and organizing the time of the Bishop so he can best serve the Diocese



### Rev. Dr. Stephen Hopkins Secretary to Synod

Steve is rector of St. John the Evangelist in Hamilton but continues to accept the responsibility of being Secretary to Synod which is to ensure the Synod fulfills its legal and canonical obligations.

His services to our parishes include:

- Providing assistance and advice regarding the interpretation of Canons, vestry meetings, Synod approvals for the purchase and sale of properties, etc.
- Enhancing transparency of Synod and Synod Council to parish leaders
- Creating meaningful and positive interactions of parish leaders at Synod

THE HIGH SEAS, with my family and friends!"

Her work is to provide administrative support to the Bishop, Executive Office, Secretary of Synod, Director of Stewardship and Financial Development, Director of Outreach and assisting parishes, clergy, volunteer parish consultants and laity in these areas.

Karen offers services to parishes in the following ways:

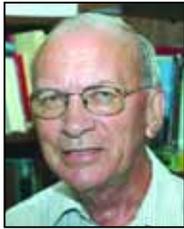
- By assisting parishes with aspects of Synod, Provincial Synod, Synod delegates, Canons, Synod Council; provide administrative support to the Secretary of

Synod; attend council meetings and record minutes; assist with the planning and coordinate annual Synod sessions

- Assisting parishes, clergy, laity and parish volunteer consultants in all areas; Synod, Stewardship & Financial Development, Outreach
- Bishop's Company Registrar, coordinate annual membership and dinner; administrative support to the Bishop's Advisory Committee on Church Buildings; Bishop's Decennial Inspection Committee; attend committee meetings and record minutes

*Executive Support Continued***Archdeacon John Rathbone**

Archivist



John spends a good deal of time making sure that "we don't forget!" The historical information in our diocese is valuable and abundant! John's job is to ensure all important documents, registers, histories, minutes of meetings, and blueprints of buildings are safely and securely preserved mainly at McMaster University. He also ensures access any document for Diocesan staff or persons inquiring about information from all around the world.

His services to parishes include:

- Ensuring parishes know Canon 2.6 regarding archives.
- Encouraging each parish to have an archivist who is knowledgeable about parish records and to organize workshops for parishes on how to keep a parish archives

• Assisting person seeking copies of baptism, marriage, confirmation or burial information

**Jane Stewart**

Diocesan Administrative Assistant

Jane's responsibilities are to provide administrative support to the Executive Officer in her work with divinity students and Mission Strategy. Her services include:

- Responding to ordination process inquiries; liaise with students; maintain student files insuring process is met; coordination of annual student conference - registration and on-site liaison; arrange Candidate Committee interviews; arrange Candidate Committee training events; coordinate candidate's ACPO applications
- Arranging and attending committee meetings and recording minutes

**Evangelism Mandated by our Bishop at Synod 2001**

Bishop Spence felt that Evangelism would be so important to our future that he instituted a support system for our parishes.

**Canon Michael Patterson**  
Director of Evangelism

Michael says:

"The most interesting component and the greatest privilege I hold in this job is visiting different parishes throughout the

diocese week after week. Meeting Anglicans of different theological and liturgical stripes, seeing the commitment and passion that people hold for their communities and seeing the gospel shared in a variety of ways is a thrill. Evangelism is not an easy ministry to claim as Anglicans, so to witness some parishes taking risks and challenging themselves to

share the Gospel creatively and do ministry differently is truly a gift. What is truly remarkable is that it is often the children and youth who 'get it' before anyone else; now why should that be a surprise?"

His responsibility to the diocese is to encourage, support, train, and educate parishes in their ministry of evangelism by providing assistance at the local level to better understand evangelism in the parish's context; and to create a strategic plan to facilitate that need.

Michael assists our parishes in the following ways:

- Provide resources and tools for evangelism
- Raise awareness and responsibility of what evangelism means for the Diocese of Niagara
- Train and mentor evangelism contacts at local level

**Financial Support Services keep the Diocese Running!****Bob McKinnell**

Treasurer and Chief Financial Officer of the Diocese



Bob spends much of his time meeting with various committees and task forces, all of whom struggle to be sure that our diocese can maintain its parishes and the levels of service that we feel called to provide. Bob's job is to account for all monies payable to or securities receivable by the Synod; make expenditures authorized by the Synod; keep all books of accounts and records of securities and property as approved by the auditors; and to assist with the preparation of the annual budget.

The services that Bob offers to our parishes include:

- Meeting with parish representatives to discuss financial challenges

- Overseeing the investment fund portfolio
- Coordinating banking arrangements for parishes seeking capital and operating loans

**Nancy Clause**

Accounts Payable and Receivable



Nancy has a strong connection to Resurrection parish in Hamilton so she says of her job: "Often, I am able to relate to the person on the other end of the line because of my parish involvement at Church of the Resurrection, Hamilton. In a recent phone conversation with The Rev. Amy Cousineau, Rector of All Saints, Erin over a parish financial matter, she connected my last name to my daughter's who just recently attended NYC at Canterbury Hills. Amy has served as Chaplain for NYC for the past three years. I told her what a life-changing experience NYC has been for my daughter and how very much I appreciate all the efforts of staff and volunteers who work on

this program. Amy was happy to get positive feedback from a parent since the leaders often do not know what parents think about the program. Conversations like this help me to feel connected to my Diocesan family while doing my job in the Finance Dept."

Her responsibility at the DRC includes processing parish and individual accounts receivable funds and processing accounts payable transactions on behalf of vendors, parishes and diocesan staff.

She is helpful to parishes in the following ways:

- Produce monthly statements
- Bank deposits and invoices paid
- Assistance to parish treasurers and wardens with their financial accounts owing to the Diocese

**Wendy Duncan**  
Controller

Wendy says of her job: "Since my five years here at The Diocese of Niagara I can honestly say that there is never a dull moment. Although some may say my job is boring working on figures all day, but the fun part is when a computer is not working properly, and of course it is always the computers fault (LOL), I am called upon to come and fix the problem and it is always amusing when I hit a few keys and low and behold the problem is gone. I consider my job very exciting and almost never boring and I must say I enjoy meeting and talking to everyone in The Diocese of Niagara."

Her responsibilities include overseeing the Diocesan accounting records for the external auditors; provide supervision and direction to the finance staff and produces monthly financial statements; also to provide technical computer support to the DRC.

Wendy offers numerous services to our parishes including:

- Receiving and responding to parish inquiries regarding financial services
- Assisting parishes with their accounting, computer and software related inquiries
- Administering a variety of parish loans

**Debbie Young**

Payroll, Pension and Benefits



Debbie who works diligently and quietly in her corner of the office says: "You can find me on the top floor, tucked away in the back corner. I will help you with any payroll, pension or benefit questions. Come on back and visit with me just watch out for the drips. Someone came in with some questions last week, after the big rain storm we had and as we were talking it started dripping on their paperwork. So as long as you don't mind getting a little damp you can come and see me with any of your concerns."

Her responsibility is to process payroll and administration of benefits for diocesan staff and parishes plus required ongoing government reports.

She assists parishes in the following ways:

- Payroll coordinated for parish and Diocesan staff
- Assistance in answering payroll, pension and benefit questions
- Monthly and yearly government reports filed for parishes and staff

**Kim Waltmann**

Assessments, Insurance and Investments

Kim tells an interesting story... "about a woman from the states, who was moving to the Hamilton area and wanted to know the location and phone numbers for all the Anglican cemeteries in the Hamilton area. She apparently wishes to move her husband who is buried somewhere in the states to her new location. It took quite a bit of talking to find out this information. We did manage to put her in contact with someone who could help her."



Kim's responsibilities include assisting parishes with their assessments, insurance and investment concerns. Also she provides assistance to

Diocesan Financial Services and serve on the insurance and investment sub-committees.

She assists parishes by:

- Helping in the calculation the yearly DM & M (Diocesan Ministry and Mission)
- Assisting in insurance billings, claims and inquiries
- Producing monthly statements

**The Reverend D. Linda Corry**

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

526 Guelph Line, Burlington  
905-634-7858

A safe place to become...

## Interim and Transitional Ministry

The process of transition for parishes from one rector to another is not an easy one, but can be very growthful and beneficial to the community. The Diocese of Niagara has pioneered a wonderful ministry which assists parishes in this part of their growth process.



**Canon Marni Nancekivell**  
Director of Transitional Ministry

Marni has recently accepted this position which was the work of Canon Bill Thomas for a number of years. Bill has moved on to teaching Transitional Ministry skills across the continent. Marni's position is to assist clergy and parishes in transition through the training support and deployment of FreshStart facilitators, interim pastors and volunteer consultants.

In her position she provides the following services to parishes:

- Provides trained clergy to facilitate parishes in the real work of transition
- Engages lay leaders and newly settled rectors in the 'FreshStart' process
- Provides trained and experienced facilitators and resources to help parishes to arrive at positive outcomes from critical moments

### Alison D'Atri

She assists the Director of Transitional Ministry with administrative details. In this capacity Alison provides the following services to parishes:

- Assists in arrangements for interim clergy i.e., contracts, announcements, etc.
- Responds to queries from parishes regarding interim ministry guidelines

## Outreach - Touching Lives Throughout our Diocese and Beyond!

Last months issue of this newspaper carried six pages describing the work of Outreach that is coordinated through the DRC. We are very proud of all the volunteers and coordinators who make this part of our ministry so vital. Currently this ministry is coordinated by the Diocesan Executive Officer

### Karen Nowicki

Karen provides a great deal of support in this area. She is the administrative assistant to the Director of Outreach and provides administrative support to the committee chair and parish consultants.

Karen provides the following services to parishes in this capacity:

- Assists in the planning and coordination of symposiums for Outreach, Primate's World Relief and Development Fund, Partner's in Mission and Refugee sponsorship; acts as registrar
- Attends committee meetings and records minutes
- Responds to queries from parishes, clergy, laity, parish volunteer consultants and beyond the diocese

### Archdeacon Marion Vincett

She ensures that the work of the Diocesan Outreach Committee is shared and coordinated in an appropriate manner. From the parish perspective she ensures that parishes are provided with the information, advice and educational tools, resources and opportunities for cooperative parish Outreach.

## Human Resources Covers Many Areas

### The Rev. David Long

Director of Human Resources,  
Ministry Support



David's work spans many areas of the Diocesan Resource Area. He says of his position: "An oft repeated item on a job description is

the words: "other duties as assigned". As much as I enjoy the regular bits of my work, it is often the other duties as assigned that I enjoy the most and secretly look forward to. A telephone call from a cleric or a churchwarden; an inquiry about ordination; a summons from the

bishop; all these and more suddenly make the day different, challenging and exciting. Someone once described ministry as the stuff that happens while you are planning what to do. Works for me."

David's official job description is to support the clergy and congregations in the areas of compensation, education, safe churches, vocational diaconate, disability issues and health and safety.

His contribution to parishes includes the following:

- Educate new ordinands, transitional and vocational deacons and coordinate the annual clergy/layworker's conference
- Help to ensure that the church remains a safe place for all people especially vulnerable persons
- Develop and implement policy regarding employment and sickness issues

### Jane Stewart

As well as providing administrative support to the Executive Officer, Jane assists the Director of Human Resources in the coordination of the annual clergy/layworker conference. Her services to parishes in this capacity include:

- Produces registration packages and acts as registrar
- Manages budget and arranges for purchase and payment of services and goods
- Acts as on-site liaison during conference

### Alison D'Atri

Alison also serves in Episcopal support as the Bishop's Administrative Assistant provides administrative assistance to the Director of Human Resources/Ministry Support and the Volunteer Management and Screening Consultant.

In this capacity her services to parishes include:

- Preparing contracts and coordinating the process from contract to announcement date
- Attending meetings and recording minutes of the Bishop's Task Force on Sexual Abuse and Ministry Support/Human Resources committees.

### Joyce Wilton

Volunteer Management and Screening

Joyce works on the Human Resources team as the Volunteer Management and Screening Consultant. It is her responsibility to work collaboratively with the Director of Human Resources and provide leadership and support to parishes in the volunteer management and screening in faith program and protocol outlined by the Diocese.

Her services to parishes in this area include:

- Provide assistance to parish volunteer management coordinators and clergy
- Assist in the process of setting standards and regulating parish maintenance of volunteer screening
- Educate clergy and laity in the area of volunteer management and screening

### Debbie Young

Debbie, who is also from Financial Services (Administrator of Payroll, Pension and Benefits) assists the Director of Human Resources in administering policies.

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## Program and Leadership Offers Resources Across the Diocese

We see the people who work in Program and Leadership as a team of consultants and resource persons for our parishes. This group receives support from the Executive Archdeacon Marion Vincett. In this capacity Marion offers the following services to our parishes:

- Coordinates performance appraisals
- Meets with staff to ensure effective communication
- Promotes and communicates the work of staff at senior staff meetings, synod council and on parish visits

### Joyce Wilton and Christyn Perkons Consultants in Youth Ministry



Joyce Wilton

Joyce and Christyn share this full-time position. Their responsibility is to encourage the spiritual growth of youth and young adults; to assist in the development of leadership skills of young people, lay leaders and clergy across the Diocese; and to facilitate parish connections regionally.

Christyn speaks of her work and says: "There are two "most interesting" things in my ministry. The most rewarding aspect of my ministry is the communication (phone calls, emails, conversations) from Diocesan Youth Ministry event participants and event leaders sharing the profound impact some part of the event has had on their faith walk. I am moved to joy and to tears by these powerful revelations about lives changed, faith grown and ministry enhanced. The most challenging part of the youth ministry work is the calls from parish youth leaders who feel overwhelmed and unsuccessful despite their best efforts. Affirming the significant influence their ministry has on young lives is as important in these consultations as collaborating over shared resources and techniques aimed at meeting the parish leaders' needs."



Christyn Perkons

In asking Joyce about her work, she says: "Something interesting that happened recently, well that one is easy. I have just returned from a week at NYC (Niagara Youth Conference) and after 20 years of being on staff, NYC is still the most amazing, uplifting, encouraging and spirit-filled experience of Christian community that I have ever seen. Watching over 100 youth and leaders pumping their arms in the air singing loudly with the NYC band "Everything's going to be alright. Be strong BELIEVE!" I could share many more amazing NYC stories but that one sums it up very well. We should all have the opportunity to experience this kind of community that is life-changing and life-giving. NYC has been around for 60 years, it is my prayer that it is around for another 60!"

Services offered to parishes from these consultants include:

- Providing annual youth events designed to meet the spiritual, relational and developmental needs of young people for church leadership across the Diocese
- Supporting and training parish youth ministry leaders through workshops, resources and individual consultations
- Responding to individual parish and parish cluster requests for support in youth ministry

### Jane Stewart Diocesan Administrative Assistant



Jane says of her work: "I enjoy my ministry immensely - dealing with people throughout the diocese, responding to inquiries from both clergy and laity and emails from around the world. Yes, I have had emails from across Canada, England, the United States and most recently from South Africa. We are well connected through the web. However, the most meaningful and personal to me is my work with youth and the divinity students. I'll never forget the feeling of attending Youth Synod and listening to the young debate with great passion and respect for one another. It is very powerful to watch their growth from year to year. Another moment was when my daughter came back from her first NYC event and said "Mummy, it is such a safe place, I can talk about anything here. It's different! I have learned so much about myself." This brought home how just important what we do here is. I also work with divinity students; this can be a vulnerable stage of life - a new journey. It is an honour and privilege to journey with them. In many ways I feel like a shepherd tending to her flock watching both youth and students grow and spread their wings on their faith journey.

Jane responsibilities are to provide administrative support to the consultants in children, family and youth ministries, as well as volunteer parish consultants. Her services to parishes in this area include:

- Producing marketing, advertising and other promotional materials, acting as registrar, facilitating queries and assisting with onsite coordination for events and workshops. Maintaining the youth ministry website - program information as well as picture galleries
- Coordinating the Bishop's Diploma Course; coordinate the biennial BDC retreat and graduation; coordinate volunteer consultant training events
- Responding to inquiries from within the diocese and beyond; respond to parish inquiries regarding online vestry forms; attends meetings and records minutes

## Stewardship and Financial Development

### Jim Newman Director of Stewardship & Financial Development



Jim has recently accepted this position which was the work of Rev. David Ponting for many years. Jim's position supports parishes by providing resources for stewardship, education, and development. Also to provide practical logistical tools for parish programs that are designed to develop funding to support ministry.

Although Jim is new to being on staff, he has been working with stewardship for years. He says: "The most interesting thing that I do in my ministry is help parishes with their stewardship programs, particularly when they feel their programs have become ineffective and uninspiring. It enables me to integrate my professional and spiritual gifts. This is profoundly personal work for me, as I have come to experience the strengthening of spirituality that comes from an understanding of true stewardship. Spiritual growth and giving are closely linked. Carrying this understanding into parish planning is deeply rewarding for me."

Jim serves parishes by:

- Providing workshops on stewardship, narrative budgeting and planned giving and train parish stewardship ministers
- Preaching on financial stewardship
- Providing resources for meetings with parish leaders

### Karen Nowicki

Karen provides a great deal of support in this area. She is the administrative assistant to the Director of Stewardship & Financial Development. Karen provides the following services to parishes in this capacity:

- Assists in the coordination of stewardship initiatives in the parish and respond to stewardship queries
- Assists with the planning and coordination of workshops; Planned Giving, Leave a Legacy, Year Round Stewardship and assist with the compiling, editing, and printing of educational resources and manuals
- Attends committee meetings and records minutes

## Property Management is not a Small Job

### David Murray Property Manager



In talking about his work, David says: "There has been a number of things that stand out as "unique" and "interesting" in my line of work, but the set up and organizing of the film shoot for "The Good Shepherd" has got to be the most memorable. I worked two days for 15 hours straight and had to stop the various motors around the premises for heating and cooling and exhaust fans from causing too much background noise and still get people into and out of the building with little or no problems while filming was going on. The biggest (and hardest) part of the day was keeping some of the women in the office away from the star Christian Slater; a lot of work but well worth the effort and everyone took away a special memory."

David accommodates the maintenance and cleaning needs of the Cathedral parish and DRC facilities; provide supervision of janitorial staff and volunteers; and manage an operating budget.

In his position David offers the following support to our parishes:

- He responds to Diocesan parish inquiries regarding building and property maintenance matters
- He ensures the property is a safe welcoming and comfortable for staff and all who visit from the Diocese and beyond

### Ana Maria Calero and Rose Hunter

Ana Maria and Rose assist in various capacities with the cleaning of offices, washrooms and other maintenance duties, including setup for various functions. In David's absence, Rose acts as the property manager.



### 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 *Ultreyas* 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 •

Diocesan Resource Team Continued from page 12

## Last but not Least, there is a Cathedral

### Dean Peter Wall

When asked about his ministry Peter says: "I suppose that the most interesting part of my ministry here is dealing with the unexpected and the unplanned. The moments of grace...of whimsy...of serendipity...which this place brings with it. The individual who drops in off the street to find a place of great beauty and serenity...the family which comes by to see the Church that an ancient relative worshipped in, and being deeply moved both by the place but also by the level of activity and the care which they perceive in our attending to them...the times when I am in the building alone (a rare occurrence) often on Saturdays or at nights, and someone - often an old friend of the Cathedral - drops in. An example was when Donald Kendrick, now living in California, but a former organist and conductor of the Bach Elgar Choir was here in the spring- came by with his partner, and had a wonderfully moving,



and often tear-filled walk with me through the place remembering significant events and people. I suppose the other, perhaps more obvious answer would be when we have the Cathedral filled with the Diocesan 'family' for diocesan services, and the sheer 'glory' of that - great music, lots of people,

Anglican 'pomp' at its best - usually a very emotional and thrilling time, and a great privilege to shepherd."

Dean Wall provides support and leadership to the congregation at Christ Church Cathedral as well as serving on the Management team with other diocesan leadership staff.

His services to parishes include:

- Ensuring that the Cathedral is 'home' to all of the Diocese and acts as the 'Mother' church
- Hosting Diocesan services: Confirmations, Ordinations, Order of Niagara, etc.
- As Diocesan Liturgical Officer, advising the Bishop and the Diocese on matters of doctrine and worship.

### Alison Meredith

Administrator and Executive Assistant

Alison assists the Dean and parishioners in the administration of the cathedral. Alison says of her job: "The most interesting part of my ministry is the diversity of the people that I am privileged to serve. We in the 'Church' are often a part of the most intimate moments of a person's life. The birth of a child, the death of a loved one, the illness of a friend and the day to day to day business of running a parish. It is in these moments that we embrace the ministry we have and celebrate God in our lives."

In her capacity and ministry Alison provides the following services to our parishes:

- Respond to inquiries
- Give technical and clerical support
- Produce information bulletins and provide information as needed

Finally, if anyone has thought that there's not much happening at the DRC, we hope that you've found some of this information helpful. It's an active office intent on providing services to our parishes across the diocese. There are many ways that we feel we contribute at this time, but we are constantly exploring new and more vital ways to assist our parish communities in their growth and ministry.

## The Garden Project

Continued from page 6

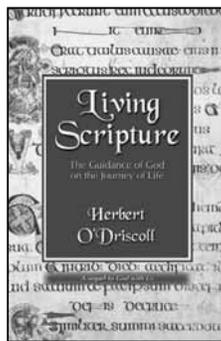
all this produce was coming from, that it was a parish project initiated by teens and children to give their time and hard work to grow food for others and look beyond themselves to the wider community. They wrote us a wonderful letter expressing their gratitude.

### Great Accomplishments

Sunday morning. Early September. "Look Farmer Art", exclaim Maggie and Emily "look how many beans we picked in the garden just now!" Art and Ruby smile and add the beans to the 3 litre basket of huge field

tomatoes they've just picked. Betty volunteers to take it down to Community Care the next day. "Hey Mum, there's a time to plant and a time to pull up what is planted" exclaims my daughter, recalling the Biblical lesson from summer day camp. She remembers the seeds she and her friends pushed below the surface of the warming soil of spring. She remembers the watering they all so patiently did. When we all harvest the last of the late corn, compost the tomato vines and dry the tall cornstalks to decorate the church for Thanksgiving, our gratitude will not be limited to

# BOOK REVIEW



### Living Scripture

*The Guidance of God on the Journey of Life*

Herbert O'Driscoll

Path Books

\$18.95

Cathedral Shoppe, Hamilton

Anglican Book Centre, Toronto

What would we ever do without Herbie? Herbert O'Driscoll has written many popular works on

the spiritual life, and Bible interpretation, including *The Word Today*, *Conversations in Time and God with Us*, of which *Living Scripture* is the sequel.

In his own words O'Driscoll says; "The plan of this book is simple. I have grouped together men and women whose lives show us certain truth about human experience...meeting them allows us to see that we have the guidance of God on our life's journey."

More specifically O'Driscoll has gathered together 29 well known Biblical characters in scriptural contexts, in which they figure and develops 29 short reflections in eight aspects of being, doing and discovering in the human condition and how God is ever with us.

In one example, drawn from Exodus 16; 1 - 12, in terms of facing the wildernesses that often impact on our lives, we see the Israelites complaining to Moses and Aaron about the shortage of food. They

are absorbed in self pity, blaming their leaders. We discover, in the reflection, by facing our wilderness challenges, as did Moses, we do have a hope of winning. Part of the facing of life's situations can be the recognition, in ourselves, of the need to seek and ask for God's help.

And again, in terms of a quest for healing drawn from Mark 5: 21 - 43, we have the story of the woman, suffering from a continuous hemorrhage. This reflection helps us to discover that often, as we face challenges, we are able to draw strength from an almost bottomless well. While we may, at times, dwell in moments of despair, they will never conquer us. In the earnestness of prayer or in silent reflection, and by the life giving Sacraments, we will find we have reached out and been touched by God and made whole.

*Living Scripture* is O'Driscoll at his best and with its 29 reflections, possibly affirmations is a better word. It could nicely fit into your daily Advent reading and meditation plans.

Herbert O'Driscoll is a well known Anglican priest, author, speaker, teacher, hymn writer and broadcaster.

## Living Within Our Means and Planning for Growth

Continued from page 8

What future is that? What is God calling us to now? Should we conclude our ministry as a parish here and join with other parishes as individuals? If we wish to continue ministry here, why? To do what in particular? What are the opportunities and challenges for ministry in this time and place? What would we need in the way of clergy staffing, lay leadership, financial givings, facilities, partnerships with other Anglicans or others, in order to pursue a particular vision of that future? How will we live within our means and still plan for growth? How will we plan for retirement of the accumulated debt? How will we facilitate the identification, equipping and sustaining of lay leadership for our ministries? When and how will we test our vision and plans against the reality with which we are living?"

### The Process

St. Aidan's is trying to ask such questions intentionally and faithfully. In doing so, the Parochial

Committee of the parish, consisting of the Wardens and Synod Lay Delegates will work with a diocesan volunteer, the Interim Consultant. The Interim Consultant, myself and lay leaders are planning a process through which St. Aidan's can ask and respond to its "What future?" questions. We will also meet with a Fresh Start Consultant this month to assist in saying farewell and welcome to our leaders thoughtfully and thoroughly. Thus begins a two year programme of building a strong ministry partnership with a new incumbent. The Interim Consultant will also assist the Parochial Committee in preparing and finalizing a parish profile and in training for interviewing candidates. The Parochial Committee will meet with the Bishop to discuss their sense of the parish's ministry direction and leadership needs, and to receive a list of one or more candidates the Bishop is recommending for consideration. Interviews of candidates (usually after a not-so covert visit to hear a candidate

preach in the ministry setting s/he is currently serving) take place until the Committee is prepared to unanimously recommend to the Bishop a particular candidate for the Bishop's appointment. The appointment is announced simultaneously in both parishes and the parish prepares to say farewell to the Interim Pastor and to welcome a new incumbent. Having been laboured over by many, a new ministry partnership is born.

Finally, it is the important to decide which questions need a response during the interim and which may be questions that will helpfully guide and challenge the new ministry team after a new incumbent is in place. At some point, the Interim Pastor needs to let go. That point in this essay is now. I was asked to share a snapshot of a parish in transition. Now that my snapshot has taken on feature film length, it is time to let go, sending these reflections off hoping they will help make the questions of those doing ministry in the meantime more productive.

### Christmas Marketplace & Craft Exhibition



Grace Anglican

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Saturday November 5, 9 am - 2 pm

Fresh Baking, Trinkets & Treasures, Penny Sale, Sweet Shoppe, Yuletide Café, Hand Crafted Items, Wine Raffle & Silent Auction

what we ourselves have received, but also for what we together have been able to accomplish and offer to others. The fruit of our garden is not merely measured in the relatively small amount of fruit and vegetables (about 250 pounds in all) but in the ripeness of relationships, the nourishment of working together, the satisfaction of seeing the seeds of ideas grow into abundance. The kingdom of God is a little bit like this.

# EDITORIAL

## Is there Anything for Which we can Give Thanks?

CHRISTOPHER M. GRABIEC  
BA, STB, MDiv, MA

During the writing of this editorial, chaos, death, looting and disease are ravaging the Gulf area of the United States of America. While all this was happening in the distance, the rest of us in the north continue to experience security in our homes, food on our tables, and of course the ability to complain about the rising price of gasoline. Time is passing, and soon we will be able to plunk our fat turkeys on our bounteous tables and give thanks to the God who has given us so much. Too bad about the folks in the south!

Perhaps this is an overstatement but it does seem odd, that so many of us will sail through Thanksgiving celebrations while so many of our sisters and brothers not only in the US, but also our poverty-stricken friends everywhere else throughout the world, continue to experience the pain and suffering that is associated with homelessness and hunger. Does God really favour us over them? Not at all!

Some of us will have difficulty this Thanksgiving as we are increasingly aware of the suffering of so many on this earth. Those of us who do some serious thinking about God and God's relationship to us will further understand that it is not God who

bles us with abundance and at the same time takes away from the "little ones" on the earth. It seems arrogant for us to thank God for all the "goods" and "food" he has given us - while we turn on our televisions and see destroyed cities, starving and disease ridden people elsewhere.

For what can we give thanks? We can give thanks for the fact that God has revealed God's will for the earth to us. As Christians and members of the Anglican Communion, we understand that it is our role to help alleviate suffering and pain on this planet. When faced with devastation, poverty and illness, it is not God who somehow jettisons into the midst of the problem and solves it. Rather, God leaves that work to us. It's all part of the gift of freedom which he has bestowed upon this universe from the moment of creation. We are enlightened people, people of faith and we do know what has to be done. We have come to understand that already we have destroyed the sacred environment of this earth. Storms and weather patterns will change and will continue to attack the earth with more ferocity than ever. We have also come to understand that our ancestors are responsible for the destruction of cultures that respected the earth and have forced our ways upon them, caus-

ing disease, poverty and dysfunction among the peoples. Our Anglican community in Canada has stood strongly repentant for the errors of our past, particularly with and among the indigenous peoples of Canada.

For what can we give thanks? We can give profound thanks to the God who has revealed to us that the divine will for creation is peace, prosperity and love - in a word: perfection. God does not will the pain that people on this earth are experiencing as we read this article. We do know that God wills the healing of all pain and the healing of this earth. We can give thanks that God has gifted us with profound faith, with hope for the world and with the ability to love our neighbour, even if we do not know them. We can be thankful that our God has revealed to us that it is our responsibility to continue the work of Christ on earth - healing, teaching, and reconciling one another to God. As such, our work must respect the earth - not destroy it, and we must have a love for our neighbours who suffer so much more than we. That love calls us to generosity and compassion - in our own circles and well-beyond. Indeed we can give thanks at our tables this thanksgiving - but that thanks comes with awareness and responsibility for the earth and for all of its inhabitants!

## Breed Gangs or Mentor Kids We Must Choose

CAROL SUMMERS

I was thinking about the lives my children lived, probably just like the children in your family, busy with clubs, (computer, scouts, guides), lessons, (music, skating), sports (t-ball, soccer, gymnastics, hockey), and church activities. Through these activities they met mentors in our community; people who helped to guide them and took an interest in them and in many cases still do.

In contrast that picture with stories a friend of ours gave us of the bleak lives of the some of the children in the impoverished neighbourhoods of Toronto. She taught summer school in one such area to children who were in grades seven and eight. She told us these children had limited conflict resolution and communication skills. While many children in adverse situations do not get involved in gangs, others have little hope of a better life without the protection of gangs and the money they can earn from drugs and thefts. This is the breeding ground for the shooting sprees that have been going on in Toronto. Youths shooting each other without compassion for anyone, even young children, who might get caught by a stray bullet.

For years now we have been systematically dismantling our social system, despite repeated protests from those working in the

field. Closing school gyms to groups who would like to use them after school hours, for example, and cutting funding to programs, often involving the poor and the young. We have sent these people the message, loudly and clearly, that they have no value in our society.

During the years of involvement in extra-curricular activities children can learn to deal with conflict, problems, failure, success, and team work. They discover that determination and effort can yield good results.

While the most publicized cases are in Toronto, this disaffection is growing in other communities. We need to start helping these children when they are young, keeping them busy with positive activities, instilling values in them that they can use to build healthy lives. Our communities need to be mentoring these children, supporting them, and holding them accountable for their actions.

The main effort in Toronto seems to be going into putting more police on the streets. That may help to deal with the violence on a short term basis but we are raising other children to follow in the footsteps of these gang members. It seems they have found their own way of empowering themselves. They certainly have our attention. Now what are we going to do about it?

## LETTERS TO THE EDITOR

### It is Time for Moderates to step Forward and Declare Themselves!

SHERYL AND TOM PERRIE  
HAMILTON, ON

We are dismayed by the recent actions of the Diocese of the Arctic which has decided to discriminate in its hiring practices. Bishop Donald F. Harvey (retired) in his report about this Synod has written, "...such action came as breath of fresh air, and for the first time in many months, I felt that I did not want to apologize for being a Canadian Anglican". Well, good for him. Now it is our turn to feel deeply ashamed that there is a diocese in our Canadian church which has chosen a cunning way to get around the Human rights Act of Canada by creating Canon 18.

It is obvious to us and to many others that there will never be agreement on the issue of blessing same gender unions. However, while are disheartened by the sniping on both sides of this issue, we are able to look back on church history and see that we have had other occasions in which diverse viewpoints were held, and yet all parties chose to remain in the Anglican Communion. For example, "even today, about half of the provinces of the Anglican Communion do not consider women fit for ordination" (pg 270, Radical Compassion). The church has not split on the issue of women's ordination, nor should it split over this issue.

The only way to keep our national church together is to go forward with "local option", allowing each church to vote on whether or not it wishes to become a blessing community.

We want our Bishop Spence to know that he has our whole-hearted support to allow local option to take place in this Diocese of Niagara. It is time now for the moderates of our church to step forward and declare themselves to be in support of local option as a solution to this issue.

MEGAN STROHSCHNEIN  
HAMILTON, ON

I have just been looking through the Niagara Anglican for September (online!) and I just wanted to tell you that it is good to see so much content and photos and happenings. I love the Young and Prophetic section - it's about time! And the Wisdom in Years is a great idea as well. Congratulations on a job well done. I know that putting together a paper of that size can be daunting, but the result is terrific.

MARY DOWLING  
FERGUS, ON

Bravo! At last our diocesan paper has voided the platitudes and is facing the real issues with excellent articles on every page. The welcome change is true evangelism and comes as a much needed breath of fresh air. Congratulations to all concerned.

ETHEL PELL  
HAMILTON, ON

May I congratulate you on the September Issue of the Niagara Anglican. The articles in it were a pleasure to read, and made one feel that they really did belong to a lively Church. Also the fact that it arrived early was another bonus; as it gives one time to consider any events that may be taking place during the month of issue.

### Let Your Voice be Heard

The Niagara Anglican welcomes submissions from readers as Letters to the Editor. All submissions must include a name, telephone number, and e-mail or physical address of the author for verification purposes. The newspaper reserves the right to edit submissions.

### Niagara Anglican

The official, independently edited publication of the Anglican Diocese of Niagara. Published 10 times a year (no issue in July or August) by The Dunham Group in Hamilton, Ontario. Printed by Signal Star Publishing, Goderich, a division of Bowes Publishers Limited.

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Cathedral Place  
252 James St North  
Hamilton ON. L8R 2L3

Circulation: 16,175

Subscriptions: \$15 per year

Deadlines for Submissions:  
November 2005: Oct 3  
December 2005: Nov 1  
January 2006: Dec 1

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## Getting to Know You

**The Right Reverend David Ralph Spence - Bishop of Niagara**

Behind David Ralph Spence's ready smile and quick wit are the heart and soul of a man deeply committed to his family, his God and this Anglican Diocese of Niagara, a man intensely aware of the atmosphere in which he works, prays and travels each day.

With typical humility, Bishop Ralph tells a story on himself: "I used to phone my friend, Harold Thomasson, to ask him about the dirt in the Diocese. When I called the day after my election (as Bishop), Harold said, 'Remember, Ralph, now you're the dirt in the Diocese!'"

### Terrified

Bishop Ralph also recalls the day when his predecessor, Walter Asbil, said, "This is my last week, Ralph, and I'll be gone." Bishop Ralph's reaction? "I was terrified!"

Between Ralph Spence's election on June 6, 1997, as the tenth Bishop of Niagara, and Bishop Walter's year-end retirement, they shared duties as Co-adjutor and Diocesan respectively. Bishop Walter's guidance, and that of two previous Niagara Bishops, John Bothwell and Clarence Mitchell, were crucial: "They were exceptionally great supports. They always said 'Yes' and were always there." Affirming their different styles and gifts, each "right for the time," Bishop Ralph acknowledges, "In the first year of being Bishop, there's a lot of imprint. They've all been models for me... my bishops for a long time. I really respect them."

### Niagara Blessed

Yet another Bishop of Niagara, Walter Bagnall, confirmed and ordained Bishop Ralph: "I had a lot of interesting moments with him. When I think of Bishop Bagnall, John, Clarence and Walter, I know Niagara has been blessed in them all."

Ordained Deacon then Priest in 1968, Ralph Spence served as Curate at St. George's, Guelph. Appointed Rector of St. Bartholomew's (now the Church of the Resurrection), Hamilton, in 1970, he also worked at the Synod Office, "Church House" on Victoria Avenue. "I was the 'go-fer,' the 'Joe-boy,' doing whatever the Bishops (Bagnall and Wilkinson)

wanted. I did everything, from driving the Bishop to get groceries to taking other people places; there's no one like that now."

Chuckling, Bishop Ralph enthusiastically affirms those who are there now: "I am blessed in the people around me! (Niagara's Executive Archdeacon) Marion (Vincett) is exceptional, and Alison (D'Atri) - I don't know what I'd do without her! The challenges she's faced - Walter Asbil was very organised, and she's had to adjust to my style. She did it with grace and charm - always does!"

He adds: "It's a sad thing. There are now fewer staff in the Synod Office... doing even more work. How do we continue to serve the parishes?" He emphasises, "We're here to serve them, not them to serve us." For Bishop Ralph, "them" means "the people, clergy and parishes of this Diocese. There's not a day goes by when we're not helping people, clergy and lay folk under all sorts of circumstances."

### Common Day

What is a typical day for our Bishop? "It's a priority I've made, the clergy and parishes... Within a week, I've commonly seen ten clergy, certainly talked with twenty more. Wednesdays I'm at one parish morning and afternoon, Sundays at least two, sometimes three churches. It's not uncommon that I'm working Saturday mornings at (Diocesan Offices) or a parish function." Bishop Ralph admits "Friday is my day off, but I'm often asked to a parish dinner."

The Bishop's Diary, published monthly in this paper, reveals only a fraction of Bishop Ralph's activities. "Political, civic and ecumenical events fill up your calendar with all sorts of things... You're juggling a lot, not to mention family."

"I've always said that the best job in the world is being a parish priest! It's an incredible privilege and honour to be Bishop." Privilege and honour aside, Bishop Ralph admits that he does miss the particular work of his twenty-nine years as a parish priest. From St. Bartholomew's, he went to St. John's, Thorold, in 1974, then to St. Luke's, Burlington, in 1982.

### Distanced

As Bishop, "you are farther away from people. On Sunday mornings, I'm well aware that I'm the

stranger coming in, that people have to work at this, what to call you, how to approach you." Bishop Ralph deeply misses "planning Sunday services, choosing hymns, all that. You walk in, it's all done, and you do your best to follow local customs. I try to reach out with some concept of what 'Bishop' is, and their relationship to the family of the Diocese." These times of "meeting the people" give our Bishop great joy in his ministry, and he sees very real hope in people's willingness to "take a look at new ways of doing ministry, not sitting back, waiting for someone to do something."

### Servant of the People

Bishop Ralph reflects, "When you take over a job like this, you find yourself put in awful positions... It isn't easy; some days you sit here and wonder what else is going to come through that door... It's very hard when someone is screaming at you or writing strong letters... Closing parishes is a nightmare; I hate every aspect, especially when people accuse me of having a hit list... You've got to remind yourself that you are the servant of the people of God. I try very hard to be everybody's Bishop, and you can only do that as much as people will let you." Considering "the controversies the Church finds itself in now, I try to find a middle ground, so people can talk." Then, compassionately, Bishop Ralph recognises that "Deep down, people realise that we have to do something about it, try something else."

Like anyone else, Bishop Ralph has to work at nurturing his faith through difficulties. "It's really

hard to preserve your spiritual identity." He spends time regularly with a spiritual director, and goes on retreat each year. Also, "other Bishops help you maintain your spiritual anchor."

"A Hamilton boy," his Father a member of the Kirk and Mother a Scottish Episcopalian, Ralph Spence attended Hill Park High School and McMaster University before divinity studies at Wycliffe College, Toronto. Now, he and his wife, Carol, who celebrated thirty-six years of marriage this summer, "love living in Hamilton!"

### Gracious Support

Bishop Ralph is deeply appreciative of Carol's gracious support of his demanding ministry: "We have to adjust as a family... The role of Bishop's spouse is evolving... Carol loves to sing, she has a wonderful voice and is a member of the Cathedral choir. The Cathedral is my Church, but I'm never there, except for Christmas and Easter and special occasions. It's a long Sunday if she follows me around!"

Their three children, Sarah, Anne and Christopher, are adults carving out successful careers and relationships for themselves, but the family remains close.

Bishop Ralph and Carol love to entertain, and our Bishop is a gourmet cook, although "in this job, it's hard to free up time to do what you want to do."

### Vexillologists

Introduced to heraldry and flags by his Father, and now arguably one of Canada's foremost vexillologists (expert on flags), Bishop Ralph cheerfully admits "It's still one of my great joys and passions to spend an hour in my flag room.

I have 3000 full size flags, of which Carol is highly tolerant." Countless organisations request designs for flags, coats-of-arms and medals. Bishop Ralph's telephone doodles evolve as his next commission. A fellow of the Royal Heraldry Society of Canada, he has been awarded the Queen's Silver Jubilee Medal, Canada's 125th medal, the Queen's Golden Jubilee Medal, and honorary degrees from all three of Ontario's Anglican theological colleges. The Spence home is named "Flagstaff House."

### Canterbury

In 2002, the Archbishop of Canterbury invited Bishop Ralph to Partnership House at Lambeth Palace in London, England, to clarify current important documents. "Rowan Williams has one of the finest minds... (He's) certainly a man of prayer. When I was there again in February (2005), I said to myself, 'Ralphie, here you are in animated conversation with the Archbishop of Canterbury!' I couldn't have imagined it in 1968. Life does play funny things..."

"Funny things..." It's been said that a sense of humour is essential in this life. Add a sharp mind, a generous spirit, amazing energy, and a hopefulness that, in spite of the challenges of his work, brings our Bishop to proclaim, "Do I think the Church has a future? I think it has a wonderful future! I'm really proud of the clergy and parishes, how they live out the Gospel and struggle with the issues. They're not afraid to stand up and be counted for Jesus!" Neither is our Bishop, in whom the Church, especially the Diocese of Niagara, is richly blessed.

## Really, it's Okay to Ask Questions About Our Faith!

BILL MOUS

What's the weather like today? How much will the price of gas be in a year? What are my kids doing this evening? Everyday we ask hundreds of questions in just about every area of our lives which inform and help us to make our daily decisions.

Our spirituality, however, is one aspect of our lives about which I feel we often don't ask many questions. Frequently we fall into the model that children can ask questions, youth can ask some questions, but adults should not ask the questions. Instead, adults should play the role of 'answerers' and provide answers to questions rather than ask questions. Moreover, the respect afforded to questions posed by children and youth are often afforded less respect because of the age of the questioner. Which begs the question: If adults are supposed to know it all, and young people's questions are not given the respect they deserve, how do we learn about our faith, much less keep people engaged with it?

### Questioning Helps Faith

Interrogatory theology, as coined by the Lutheran Theological Seminary at Philadelphia, is a faith practice which challenges this notion. By definition, it is the practice of asking questions about one's belief in God. It challenges every person to have a faith which seeks understanding rather than one of blind obedience, and so questions are both encouraged and respected from children, youth and adults.

At the August Ask & Imagine program at Huron University College, participants were immersed in the practice of interrogatory theology. Throughout the ten-day program, participants were encouraged to pose questions - any question was game - to program mentors, to their small groups, during plenary sessions, and to Huron's chaplain, the Reverend Bill Cliff, who hosted a three hour Q&A session which could have likely gone on all night! In this session,

serious, thoughtful, imaginative and valid questions emerged, ranging from "Does my pet go to heaven" to "Why does God let the world suffer?", and from "Is sex before marriage acceptable?" to "Why does the order we light and extinguish candles matter?". This session led to wonderful and challenging discussions in small groups, which used a four-step process of examining each particular question:

1. What does the question mean? How are the words of the question interpreted by the questioner, and by those being asked the question?
2. What is motivating the question? No question exists in a vacuum, so it helpful to flush out the story or situation which leads to the question being asked.
3. What in our lives helps us respond to the question? What does scripture/our traditions/our experiences say about the question?
4. What are some answers to the question or what are the new questions that emerge from the discussion of this question?

### Not Having All the Answers

Recently, John Chapman, Dean of the Faculty of Theology at Huron University College told a group of young people that academia's role is not for their student's to leave their Faculty with all the answers, but rather to be able to begin to ask the questions that need to be asked of our Church, of our society and in our lives. I couldn't agree more, and given the number of questions facing our church at the present time, I think this model is also a very useful approach to be able to ask such questions in a respectful and thoughtful way.

I want to end with a challenge to you to ask more questions about your spiritual life. Whether it is about the way we do worship, about how the church ministers to those on the fringes of our society or something about how God is working in your life, ask! By asking questions, we take ownership of our faith and truly live out the commandment to love God with all our heart, soul, mind, and strength!

# In the Meantime

MICHAEL THOMPSON

For the month of October, our lectionary follows the Hebrew people from Sinai to the river Jordan, from the giving of the law to the giving of the land. The adventure we follow as we read these stories is the adventure of our ancestors in their "meantime", as their path intersects again and again with the presence and purpose of God.

In the very centre of the human side of this story is Moses - bringing the law down from Sinai, convincing the Lord not to destroy the people over the golden calf incident, catching a glimpse of God's glorious hinder-parts from a cleft in the rock. Chapter after chapter, it's all about Moses: Moses and God, Moses and Pharaoh, Moses and the Hebrew people.

## Moses all the Time

And then, suddenly, Moses is gone. Our ancestors tell us of his death and burial within sight of the land of promise. A story that has been "all Moses all the time" now becomes the story of a peo-

ple, of judges and kings, priests and prophets, of battles won and lost, of temples built and destroyed, of an exile endured, a city destroyed and then rebuilt. Moses, buried in an unmarked tomb in Moab, does not cross the river, does not enter into the hope that God founded in Israel through him.

## WWMD

I wonder if for a while the young people in the new land went around asking, "WWMD?" - "What would Moses do?" If they did, it probably didn't help much. The story of the Hebrew people after Moses becomes wonderfully complex and detailed, taking on a shape that none in the desert could have imagined. The simple, singular task of bringing the people through the wilderness to the edge of the land of promise accomplished, and the one who accomplished it buried, the Hebrew people set out into another, more ambiguous journey.

## Familiar World

As we continue to follow the story of our Hebrew ancestors, the story starts to change. For one

thing, there are more and more names to learn - kings foreign and domestic, prophets, heroes, warriors, and enemies - they all of a sudden begin to have names, and the tone of the story shifts from a foggy, mythical past to something like actual history. And in actual history, we catch a glimpse of people living in the

sort of world we inhabit - a world of contesting forces, competing visions, a world by turns of faithfulness and frailty, a complicated world in which the tide of God seems to ebb, almost to the vanishing point, and then return. Things aren't as singular and clear as they were before, when the whole adventure was focused on one thing - getting to the land of promise. As hard as that adventure was, now that they've arrived, they have to figure out how to live there. Now that they are free, they don't always use that freedom well. Which is harder, the long journey or the destination that turns into another long meantime?

## Post Moses

As long as the story was all about Moses - Moses and God, Moses and Pharaoh, Moses and the people - it was easy to follow, if a bit outlandish at times. Just follow Moses around, and you'll proba-

ble be near the action. But as Moses completes his work and lays down and dies in Moab, as prophets, priests, kings and rabbis, judges, warriors and sages take up a dizzying variety of roles

*God is waiting around the next corner of history, is bubbling up through the drain in history's basement...*

in the story, and as the story of this people is woven by commerce and conquest into the lives of surrounding peoples and nations, the story becomes tangled, twisted, impossible to straighten out into a single thing you could call "progress" or even, sometimes, "plot".

## Other Players

The "meantime" of the wilderness doesn't lead simply to a destination, but to a new meantime as well. And yet, in all these meantime, the presence and purpose of God somehow abides, and emerges to illuminate a moment or a choice, to announce that under all the mean-ness of all these times, there is a divine direction that invites a human response. It emerges in the loyalty of Ruth, the determined honesty of Job, in the grievously flawed leadership of David, in the courage of the beautiful Esther. It speaks quietly to a clinically depressed Elijah, and fills the widow's cruet; it works through

foreign kings as well - Cyrus and Nebuchadnezzar, and in the healing of an enemy soldier - Naaman. It travels in an ark, and dwells in a temple, but is contained by neither, this Presence, this Glory who fashions and frames the world.

Again and again, this God astonishes our ancestors. In the end, their witness adds up not to an all-inclusive catalogue of all the ways God acts or ever could act, but as a promise that those ways are not yet exhausted; God is waiting around the next corner of history, is bubbling up through the drain in history's basement, is breaking into history as dreams and dramas, to awaken human longing, hope, and love.

## Gods Purpose

Our ancestors, that is to say, bear witness to the presence and purpose of God in all the meantimes we inhabit, in all the times that feel like "one damn thing after another", in all the torrent of moments that seem to be going nowhere in particular. And so, by God, every moment has a centre, every moment counts, and in every moment God may be found. Not always predictable, not always easy, or comfortable, or calm. But, for all that, always.

## As Small Town Grows, Church Meets Challenge

ALAN L. HAYES  
THE ITINERANT CHURCHGOER

I've been finding that metropolitan churches, small-town churches, and rural churches have different styles. I think that's partly because churches are influenced by the communities they serve, and communities of different sizes have different social practices and attitudes.

Here are a few examples, drawn from recent Canadian research projects, of how a small town differs from a large city. Its residents are more likely to participate in civic activities. Its young people are less likely to want two university degrees. Its adults are more likely to make donations to health organizations. Its hospital emergency departments are more likely to communicate well with family physicians. And its mothers are somewhat less likely to breastfeed their babies.

One rector tells me that in a city church, members are readier to come out for worship on Sunday than to join a work party on Saturday, whereas in a small-town church it's the other way around.

And the techniques for church growth that work so well for Generation-Xers in Mississauga? Results aren't guaranteed for Belfountain or Fenwick.

Statistics Canada divides communities into four sizes: rural (less than 1000), small town (1000 to 10,000), "census agglomeration" (that means a big town or a small city, 10,000 to 100,000), and metropolitan area

(over 100,000). Each has its own social characteristics. Church life will be different from one to the other.

Ah, but what happens when a small town becomes a big town? The answer is, the churches will need to re-think their goals and strategies - or else. We've seen that scenario in the diocese of Niagara a great many times.



Alan L. Hayes

One of the places it's happening now is Smithville. In case you've forgotten where that is, it's on the top of the Niagara escarpment, above Beamsville. It sits on the peaceful banks of Twenty Mile Creek, which flows from Hamilton, down Ball's Falls, into Jordan Harbour. Smithville is the largest community in a township of about 12,500 people called West Lincoln (named after Lincolnshire in England).

## Smithville

A few weeks ago I drove to St. Luke's Anglican Church, Smithville, for Sunday morning worship. You approach the town along quiet country roads among vineyards and farms. When you see the loveliest railway station in Niagara, a restored gem now serving as a tourist office, you've arrived. I also took a look at the old mill on the Twenty, except that today it's an agricultural supply store.

As for the church, I was immediately charmed by its appearance. It was built in 1885 in a pioneer version of gothic revival. It's a small stuccoed wood-framed building with lancet windows, outside buttress-

es supporting proportionally high side walls, and a narrow nave leading the eye up to the altar at the east end.

A parish history was written in 1985 by Margaret Louise Elliott and her husband Richard Westgarth Haines. They tell us that for the first 80 years after the loyalists settled here, Anglican church life was little more than the occasional visit of a pastor on horseback from one of the communities below. A traveling mission was created around 1873, and a deacon-in-charge was appointed a decade later. Then the congregation built a church, rectory, and barn, and purchased land for a cemetery.

Having a new Anglican church testified that Smithville was becoming important. The Toronto, Hamilton, and Buffalo Railway (TH&B) was planning a route across the Niagara peninsula, which would efficiently connect the people and products of Smithville with the wider world.

## Women in Vital Roles

Incidentally, women played a vital role in the early years of St. Luke's. One was the first vestry clerk, who stayed at it for 27 years. Another was the first organist; she continued for 53 years. Women led some of the early fund-raising, and the women's auxiliary was prominent in parish life.

The service I attended in this historic and attractive church was wonderful. It was begun by a very capable lay reader, since the priest was delayed at his earlier service in Grimsby. (The OPP would find it lucrative to put radar cars on the roads between the points of Anglican parishes on Sundays.) The congregation participated fully in the music and liturgy. In his preaching, the rector combined a friendly

and informal manner, an engaging and articulate speaking style, and an encouraging evangelical message.

Afterwards I had interesting conversations with several folks, including Amber Sweet, a descendant of the Griffins who founded Smithville.

Well, I discovered from my visit that Smithville is changing again. Three sizable housing developments have been started in

recent years. People employed in the GTA are moving here. The industrial park has been expanded. And a major expressway is on its way. The late provincial government began

studies for a "mid-peninsula corridor" to be built by 2011 along the escarpment from Hamilton to south of Niagara Falls, and although the present government tries to look more environmentally concerned, it's heading towards the same goal.

Smithville's days as a small town look numbered.

## Facing the Future

St. Luke's is determined to meet the challenge. It's sending a group to the diocese's "magnetic church" conference this fall, to get ideas for attracting, welcoming, and integrating newcomers. It has moved out the oversized pulpit to give a roomier, more welcoming feeling to the worship space, while maintaining the historic values of the church building. It's cultivating healthy communication. It's running a four-week course in the fall on "Christianity 101". And the inviting liturgy, the gospel preaching, and the friendly congregation are bound to attract new friends.

Congratulations to St. Luke's for recognizing its changing social context, and addressing it with such vision, energy, and hope.

*...for the first 80 years after the loyalists settled here, Anglican church life was little more than the occasional visit of a pastor on horseback...*

## Refreshing Your Year-Round Stewardship Program

**JIM NEWMAN**  
DIRECTOR OF STEWARDSHIP AND FINANCIAL DEVELOPMENT

Recently it's been suggested that the year-round stewardship process adopted several years ago by the Diocese of Niagara, has become repetitive and uninspiring. The process was developed by David Gordon, Stewardship Officer for the Diocese of New York. He developed a system of information, planning, fellowship, and commitment of time, talent and treasure, and a large number of parishes in Niagara implemented most or all of the steps. I don't think there's anything wrong with David Gordon's process. The problem is likely rooted in the way it's used. Over time without regular attention even the most carefully crafted stewardship program can lose its effectiveness.

Terry Parsons, the Staff Officer for Stewardship for the Episcopal Church, is a strong proponent of the year-round process. Recently I attended her workshop called Seven Secrets to Amazing Stewardship, at the Ontario Stewardship Network Conference. She believes the following framework needs to be in place to make a parish stewardship program effective. She says parish leaders should:

- Pray about stewardship. Parish stewardship must always be prayer based!
- Engage the Gospel. That means much more than listening to the readings each week. It means taking part in real and ongoing discussions that ask, "What are you and I going to do about it?"
- Rebuke scarcity and claim abundance. For an excellent example see Mark 6 - feeding the 5000
- Say "thank you" every chance you get - to others and to God
- Teach & nurture "holy habits" such as praying and tithing rather than worry about the budget
- Set the example they want to see. (e.g. if you want people to tithe, then you need to tithe)

It's difficult to find any fault with this framework. Parish leaders should take Terry Parsons' recommendations seriously.

Parish leaders can also revitalize their year-round stewardship efforts by develop-

ing and sticking to a stewardship calendar. Even more important is a narrative budget. Why? Because the question always asked (verbally and non-verbally) about any fundraising cause, be it a church, a hospital foundation or a service club, is: "Why should I give my time, talent, and treasure to this?"

The answer is found in the story of your parish. That story should document parish impact in the community, descriptions of ministries, sources of funds, future plans, and contact information. The financial information should be displayed in easy to understand graphical form. Parishes often find it easier to create a draft narrative budget by using the previous years' data and Vestry Report. They can download sample narrative budget files and templates from the Diocesan website at [www.niagara.anglican.ca](http://www.niagara.anglican.ca). Or they can contact the Office of Stewardship and Financial Development for direct, free assistance.

When your narrative budget is completed you'll have lots of materials that tell your parish story. Your stewardship calendar should include dates for Sunday bulletin inserts and Sunday mornings when parishioners give 2-3 minute snapshots about their favourite ministries. The calendar concludes with Intention Sunday - the day when parishioners identify their intended giving for the coming year. Then the year round cycle continues with annual Vestry meetings and a new budget for the upcoming year.

Much more can be done to promote and energize your parish. The Office of Stewardship and Financial Development provides information and assistance on all of the above, plus advice on pre-authorized and proportional giving, help with long range planning, workshops on Planned Giving, and guidance on other ways to maintain a healthy parish. There's no charge. The service is covered by your Diocesan Mission and Maintenance Assessment. Contact Jim Newman, Director of Stewardship and Financial Development at (905) 527-1316 ex. 360, or [jim.newman@niagara.anglican.ca](mailto:jim.newman@niagara.anglican.ca)

The Question always asked is  
**"Why should I give my time, talent and treasure to this?"**

## Clearing out the Attic

**ROGER HARRIS**  
ANGLICAN FELLOWSHIP OF PRAYER

*"O thou great chief, light a candle in my heart, that I may see what is therein, and sweep the rubbish from thy dwelling place."* - An African schoolgirls prayer

I was clearing out the garage that gave me an insight into how much of the past had accumulated over the years, and how much of the present has been influenced by this. Then, with the amount of garbage bags that ended up at the curbside, the thought was given to me on how much of this has been excess baggage which has outlived its usefulness by not only taking up valuable space for the new, but has caused a deterioration of that which is of greater value, in having to leave the car outside to the elements.

It seemed like a natural progression to arrive at the expression 'Cleaning out the attic'. I expect that many of you do not have an attic, but most of us do have a place where we put things that are of value to us, so that we can be reminded of things that we treasure from the past. For some it may also be the garage, or for others it may be the basement, but wherever it is, the function is the same. It is a place to store and accumulate.

My thoughts wandered on to a comparison of our hearts and minds with that of the attic. Here are stored the connections with the past, the joy, the pain, and the record of all the things that have influenced us as we travel the path that God has set before us. The good things we gather in the heart, the bad things we tend to collect in the mind.

We need to visit our own personal 'attic' on a regular basis, so that we can give ourselves a self-appraisal on its condition. We need to remove all the stumbling blocks that we have gathered and are hindering our spiritual growth, to use the light of Jesus to see what is no longer required, and what is needed to continue the journey. We need to take the gifts that God has given to us in the past, and use them as building blocks cemented to the cornerstone of our faith. We need to maintain a clear space for what God wants to give us in the future, not so much as a cleansing action, as a creation of space for the new, a removal of that which hinders and a provision of an openness to

God and His benevolence.

Where time and circumstance has caused memory to dim, there is a need to embrace the new, and as we take each step on our journey our attic becomes a storehouse where all the important things that God gives us are kept, and provides the bonding agent for a stronger relationship with God.

*"God in heaven, you have helped my life to grow like a tree. Now something has happened. Satan, like a bird, has carried in one twig of his own choosing after another. Before I new it, he had built a dwelling place and was living in it. Tonight my Father, I am throwing out both the bird and the nest."* - Prayer of a Nigerian Christian.

The world has taught us that wherever we choose to place ourselves, or things of value, we can be sure that somehow or other it will feel pressure from adversity. This is true of our own personal 'attic', where the space that we put aside for God and our spiritual growth, is constantly being sought after by satan for his own ends.

We inadvertently leave the door open at times, and before we know it, we find that by reflection or inventory of what we have been given, a 'virus' has crept in and infected our growth, trying to sever the bond that we have with God and His Son Jesus. Our storehouse is constructed of the unassailable strength and protection of God, but we are the doorkeepers. If we keep watch, when the time comes for us to take inventory, only the gifts and blessings that God gives to us will be retained, and all the 'rubbish' and 'twigs' will be swept away.

So once more we move along the path, and each step fills another space in the 'attic', another piece of the tapestry that God weaves for each of us. As we grow, this place becomes more and more the center of our focus and dependence on God. A quiet place where the heart and mind are linked, and we can be at peace, contemplative of, or communicative with God in our prayer life.

To neglect our 'attic', and let negative elements spin cobwebs and cover the gifts that we have been given with dust, is only to neglect ourselves. The door needs to be opened to the light that is Jesus, so that His presence there is constant, and the gifts and the blessings that He brings from God will be our reward.

### Regional Stewardship Workshops Coming!

*Is your year-round Stewardship program flagging? Repetitive? Uninspiring?*

**Ours isn't!**

**Find out why, and what you can do about it!**

**Clergy and Parish Leaders are invited to attend one of two important**

**Regional Workshops to be held:**

**8:30am - Noon**

**on**

**November 5, 2005 in the St. Catharines area and again on**

**November 12, 2005 in the Guelph area**

**Mark your calendar and watch for more details!**

**You won't want to miss this one!**



### This Year, Send Christmas Greetings in the Niagara Anglican

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*sample ad*

Wishing everyone at St. George's the brightest and best Christmas, and a New Year filled with joy!

*Jim, Marge and Katie Smith*

# A Daunting Prospect of Evangelism

MICHAEL PATTERSON

As the second year of the Evangelism initiative draws to a close, these words of our Bishop resonate clearly as our diocese continues to explore what evangelism may mean for us. There are many parishes throughout the diocese that have embraced this initiative, yet there remain many who are reluctant or unable to determine where to begin. There have been cases of parishes expecting the immediate results after engaging in some evangelism project and giving up, and others that say that evangelism is just not for them.

The challenges we face, on an ongoing basis, are present every day throughout our diocese. As I travel from parish to parish, the issues and concerns remain predictable and consistent. We face challenges of reduced financial resources, aging and/or dwindling congregations and physical plants that are requiring greater and greater attention and expense. It often feels like a daunting circumstance and a great deal of spiritual, emotional and practical capital is being expended in attempting to deal with these symptomatic factors, often to no avail.

Before anything else, I believe that evangelism is the route we need to take to, once again, become the vibrant, healthy communities of faith we are called to be. To borrow from John Bowen's book, *Evangelism for Normal People*, John wrote that if our churches really want to embrace evangelism, there are three things that we must constantly keep in mind:

1. Evangelism is a slow process! This means we need a place where faith can grow, an incubator, if you like. Church should be a place where faith is not allowed to stagnate but also isn't forced to premature expression. (Italics Mine)

2. People moving toward faith need to be able to relate to Christians, so that they can 'study their faces,' see what faith looks like in practice, how it works in daily life.

3. Part of the evangelism process is having time to ask questions, to have them heard respectfully, and to reflect on thoughtful answers. Churches serious about helping people find faith need, as a priority, to provide safe places where that can happen.

## The Roadblocks

The evangelism working group has very worked diligently to put together resources, conferences, workshops and consultations to assist parishes in building some energy and commitment around evangelism. However, without a clear understanding of what evangelism may mean for your parish

and without broad ownership of this initiative, any number of conferences and/or resources is of little use. There are primarily two barriers that inhibit a parish from making evangelism a priority:

a. A misconception of what evangelism is. Many view evangelism as intrusive, forceful and overt calling on people to become 'street corner preachers'. This is not the biblical understanding of

**"If we ignore evangelism, we do so at our own peril!"**

- Bishop Ralph Spence,  
Synod 2004

evangelism - evangelism is a ministry that is created in the context of the community from which it comes, utilizing the gifts of the community and guided by the Spirit of God. Evangelism meets the seeker where they are at and provides an invitation for them to meet Christ in new ways or for the very first time.

b. Not knowing where to begin. To create a strategic plan for evangelism can be a daunting task. How do we build awareness and ownership? What skills and gifts may be required? How do we understand our 'target audience'? Who is our target audience? What do we have to offer as a parish? What things do we need to improve upon? These questions, coupled with the ongoing pressures and challenges of ministry in a parish, may deflect attention and resources away from an intentional evangelism plan.

## The Plan

As we work with parishes throughout the diocese, there is a general five step strategy that informs all parish based evangelism in creating an approach and action plan for this ministry. The Five Steps of Parish Based Evangelism are:

1. Praying: a parish must be faithful in its knowledge that this is not our ministry but the ministry we are called to by Jesus Christ. There is an ongoing and earnest commitment to prayer and intercession reminding and encouraging us to be faithful in this ministry. We pray for those who are called to this ministry of evangelism, for those that God is sending into our midst and for those we are called to go out and meet in Christ's name. Evangelism without prayer is destined to fail.

2. Preparing: Before we can 'go into the world to make disciples', we must understand ourselves and our mission field. We must understand our gifts and our strengths; what do we have to offer, what will seekers and newcomers experience in our community, what are our opportunities for growth? We must understand the mission field and what the needs and character of the surrounding community may be. There must be commitment and ownership in the parish - all members understanding that evangelism is a priority. We must

understand the parish's unique size dynamics - what is practical, what resources are available, etc. We must, lastly, identify, train and equip those people who are called to employ their unique gifts in this ministry.

3. Welcoming: Are we really the warm, welcoming, inviting community that we believe ourselves to be? Do we have an intentional and structured process of meeting, greeting and integrating newcomers or do we just leave it to chance? Are our building and grounds inviting and lovingly maintained? Do we have a strategic and measured approach to advertising and marketing? Do we have user friendly bulletins and newsletters? Are our coffee hours a friendly and inclusive place to be? Do we make assumptions about what visitors and newcomers know about us and our practices?

4. Proclaiming: In our worship, our study groups, our bible studies and our preaching, we must strive to make the word of God and the celebration of our gatherings, vibrant, meaningful, accessible and relevant. The music, no matter the style and tradition, must be rich, well delivered and spirit filled. Too often we compromise and make concessions in our expectations of our music ministry that can have a negative influence upon spiritual growth.

5. Inviting Commitment: Through the sacraments of baptism and confirmation we can offer and

expect commitment and faithfulness to Christ's Church. Through special events, commemorations, recognitions, anniversaries we can publicly declare a person's membership and devotion to the faith and to the Church. And as the Church we are called to offer community, expect commitment and journey with those that have chosen the path of Christ.

## What's Coming?

• On December 9, 2005 the movie version of *The Lion, the Witch and the Wardrobe* will be released. Not only will this film be a blockbuster hit, but also it offers an outstanding evangelism opportunity for us here in Niagara. It is well known that C.S. Lewis intentionally created the "star" of *The Chronicles of Narnia*, Aslan the great lion, as an allegory for Christ. The Lion, the Witch and the Wardrobe contains a powerful, moving allegorical picture of the cross. Trailers for this film include lots of action not to mention astounding sets and graphic effects, so Narnia promises to draw large audiences of all ages. We must make sure our churches are ready to seize this opportunity to reach out to your neighbours and friends with the help of this movie. Resources will be made available for parish use this fall.

• In May 2006, the evangelism working group is bringing Broadway actor Bruce Kuhn to

Niagara who will present the "Gospel of Luke" as a one man play. This dramatic presentation will be performed four times throughout the diocese over a ten day period. As well, Bruce will be offering workshops and presentations throughout the diocese during his time with us. This will be a tremendous evangelism opportunity for us to invite our friends, families and neighbours to experience the Gospel in a new and creative way. Study guides are being developed to assist us with further faith discussions both before and after the event. Bruce Kuhn will be our guest at the synod dinner on November 18th to give us a sneak peek at what he will do and to promote the show in May.

• 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.

Please contact the evangelism office for more information.

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**London Attacks Remembered**

*Continued from page 1*

Charing Cross station and were told that there was a power outage, no one in the car that I was on seemed any the wiser. Even when we heard a few minutes later that the station was being evacuated, everything proceeded in a calm and orderly fashion.

**Not Amused**

Of course I was not amused! My timetable was now in dire jeopardy and I had to struggle with my two suitcases to make it to the street and then cram myself and my luggage onto a double-decker bus that would allow me to continue on my journey north. It wasn't until we approached Russell Square and a policeman stopped the bus and ordered everyone off immediately, that I came to the realization that I was in the middle of something very serious. Just moments before, two blocks ahead, another double-decker bus had blown up and the scene all around me was one of confusion, panic and disbelief.

One person had a portable radio and she told me that there were bombs going off everywhere and that all the train stations had been closed. As I began to leave the scene, dragging my two suitcases behind me, I suddenly realized I had nowhere to go, no place to stay in London, and no idea as to which direction to turn. All my timetables, my well thought-out plans, my well-ordered life was completely stripped away from me and when it seemed that things could not possibly get worse, it began to pour with rain. I have never felt so alone, so lost, and so vulnerable in my life!

**Control of Life**

Most of us in this part of the world operate under the illusion that we are completely in control of our lives. Our North American culture is one in which we regularly manipulate our environment to suit us and we let very little stand in the way of the things we want to have happen. Date books, diaries and busy schedules create for us a sense of power and independence that couldn't be any further from the truth.

On that day in London I was given a very rare glimpse into just how out of control this world and our lives can sometimes be for us. I remember thinking that it is this kind of fear and uncertainty that people in Iraq, in other parts of the Middle East and Africa, live with on a daily basis. For a few minutes, I took shelter under a large tree and as I paused for a moment there, I asked God to look down upon this scene and to reach out with compassion and love to the people of this devastated city. And of course, I asked God to walk with me as I continued on this difficult journey and to guide me every step of the way.

I wandered around like that for about two hours until I came upon a large building with a sign out front that read: "Quaker House. The Society of Friends." It was the London Headquarters of the Quakers and their doors were wide open. At the door someone greeted me and invited me in. One staff member found a safe place to store my bags and another person showed me where I could use a telephone and have a cup of tea. (Nothing is ever completely out of control when you can have a cup of tea!) They assured me that I could stay there for as long as I liked and that they would remain open until the crisis had ended.

**Small World**

If I had any doubts that God had led me to this place, they all disappeared when a woman walked across the room and asked me, if by any chance, I was a minister from Canada. "Aren't you the minister at St. Luke's Church in Burlington?" she inquired. The women went on to tell me that she had

# ORDER OF NIAGARA 2005



*The Order of Niagara Service was held at Christ's Church Cathedral on September 18, 2005 for recipients from the Greater Wellington, Lincoln and Mohawk regions, and again on September 25, 2005 for recipients from the regions of Brock, Trafalgar and Undermount.*

## Parish Appointments

Edith Austin, St. John's, Ancaster  
 Kenneth Beeby, St. Christopher's, Burlington  
 Tom Birchall, Incarnation, Oakville  
 Jason Blackwood, Youth Ministry  
 Cindy Blades, St. Alban's, Acton  
 Anne Blewett, St. Aidan's, Oakville  
 William Bohn, St. James, Guelph  
 Phyllis Brandon, St. Luke's, Burlington  
 George Brownlie, St. John the Divine, Cayuga  
 Sarah Cardwell, St. Paul's, Fort Erie  
 Ron Carter, Christ Church, Woodburn  
 Shirley Carter, St. George's, Guelph  
 Paul Clifford, St. Matthew's House  
 Irene Copeland, St. John's, Niagara Falls  
 Helen Cornell, St. George's, Lowville  
 Doris Cummings, St. John's, York  
 Bill Daniels, St. Paul's, Mount Forest  
 Mae Dennis, St. John's, Nassagaweya  
 Jean Dodd, Christ Church, Niagara Falls  
 Jack Dougherty, Christ's Church Cathedral, Hamilton  
 Dean Dunbar, St. James, Fergus  
 John Fleming, Ascension, Hamilton  
 Mary Flippance, St. Stephen's, Hornby  
 Nicky Forsyth, St. Paul's, Dunnville  
 Beryl Fraser, Christ Church, McNab

William Gaines, St. George's, Homer  
 Joan Hayes, St. John's, Stewarttown  
 Charles Hogben, St. Mark's, Orangeville  
 William Holman, St. George's, St. Catharines  
 Gladys Jackson, St. Philip's, Grimsby  
 Donald Jarrett, Epiphany, Oakville  
 Stan Johnson, St. Peter's, Hamilton  
 Eleanor Kerr, Holy Trinity, Niagara Falls  
 Frank Kubena, All Saints, Ridgeway  
 Beverley Lees, St. Mark's, Niagara-on-the-Lake  
 Irene MacDonald, St. Alban's, Hamilton  
 Amie MacFarlane, Holy Trinity, Hamilton  
 Florence Martin, St. Andrew's, Grimsby  
 Linda Mason, Good Shepherd, St. Catharines  
 Joyce Mauro, St. Alban's, Beamsville  
 Nancy McBride, St. Paul's, Caledonia  
 Jim Mills, Grace Church, St. Catharines  
 Hal Mowat, St. Elizabeth's, Burlington  
 Robert Morrow, St. James, Dundas/Canterbury Hills  
 Marian Murray, St. Saviour, Queenston

Margot Murray, St. Alban's, Glen Williams  
 Beatrice Pickett, Redeemer, Stony Creek  
 Audrey Ralph, St. John's, Thorold  
 Norm Read, St. John's, Burlington  
 Raymond Richardson, St. Michael's, Hamilton  
 Blanche Robertson, St. Mary's, Hamilton  
 Marg Roi, St. James, Dundas  
 Jack Roser, Resurrection, Hamilton  
 Gordon Ross, St. Jude's, Oakville  
 Phyllis Scott, St. Columba, St. Catharines  
 Helen Shannon, St. George's, Georgetown  
 Ron Siddall, St. James, Port Colborne  
 Judy Steibelt, St. Matthias, Guelph  
 John Stephens, St. Cuthbert's, Oakville  
 Myrtle Stout, St. David's, Welland  
 Esther Teal, St. John's, Ridgemount  
 James Tidball, Grace, Hamilton  
 Robert Tilbury, All Saints, Hamilton  
 Thomas Turton, St. John's, St. Catharines  
 Ruby Tylee, St. Luke's, Smithville  
 Wilma Wall, Holy Trinity, Welland  
 Ann Watson, Grace, Waterdown

Harold Wilkinson, St. Matthew's, Burlington  
 Judy Worsley, Youth Ministry  
 Nancy Wyatt, St. Brendan's, Port Colborne

Their only appearance this year in Hamilton!

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## Bishop's Appointments

Barbara Allemang  
 Gordon Askwith  
 Kevin Beattie  
 Christine Bernal-Twist  
 Glen Cawker  
 Ed Crighton  
 Gloria Ghetti  
 Roddie Gould-Perks  
 Marie Haldane  
 Stan Hatcher  
 John Layfield  
 Dorothy Lees  
 Christopher Loat  
 Kay Mighton  
 Isabel Mitchener  
 David Pady  
 Reg Pollard  
 Mark Skuse  
 (deceased July 2005)

moved to England a year ago and was now living in London but that prior to this she lived across the street from St. Luke's and that I had said hello to her many times as she sat on the bench in the cemetery. She gave me her number and said that I could stay with her if I was unable to resume my journey. I was completely blown away and we talked for a good hour!

It was six hours before Euston train station finally opened up and I quickly grabbed my bags and started on my way again. There were only two trains boarding at that particular time and one was headed in the direction I wanted to go, so I quickly went on board and found a seat. As I sat there, I thought about my next destination and how different my retreat was going to be, as a result of the day that I had just experienced. Interestingly enough, when the conductor came by to look at my ticket, it didn't occur to me to ask him what our departure and arrival times would be.

## BISHOP'S CALENDAR

October 2005

- 1st**, 11 a.m. - Sisters of the Church  
**2nd**, 8:30 a.m., 9:30 a.m., and 11:00 a.m. - St. George's Church, Guelph, Parish Visit  
**3rd**, 6:15 p.m. - Burlington Convention Centre, Dinner Meeting of the Bishop's Company  
**4th**, 5 p.m. - Cathedral Place, Meeting of Synod Council  
**5th**, 4:45 p.m. - Wycliffe College, Preach/Celebrate  
**6th** - Morning services, Appleby College, Oakville  
**11th**, Quint Diocesan Meeting - Diocese of Western New York, Buffalo  
**18th**, 9:30 a.m. to 3:00 p.m. - St. Matthew's, Burlington - Clergy/Licensed Layworkers Day  
**18th**, 5:30 p.m. - Canterbury Hills, Niagara Continuing Education  
**20th**, 9:30 a.m. to 3:00 p.m. - LARC Day of Prayer, Croatian Spirituality Centre, Norval  
**24th to 28th** - National House of Bishops  
**30th** - Morning, St. Alban's Church, Grand Valley, Anniversary Service



### 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 *Ultreyas* 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; or Lay Director: Brian Galligan 905-875-2800, 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

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

# PEOPLE IN THE NEWS

- **The Venerable Michael Bird**, rector of St. Luke's Church, Burlington, has been appointed Archdeacon of Trafalgar effective September 1
- **The Reverend Canon Robert Hulse** was appointed to the Order of Canada. Her Excellency Governor General Adrienne Clarkson announced the appointment on August 30
- **The Reverend Canon Elaine Hooker** was appointed honorary assistant at St. Andrew's, Grimsby, effective June 1
- Congratulations to **Archdeacon Marion Vincett** and **Dr. Paul Vincett** who celebrated their 40th Wedding Anniversary in August.
- **The Reverend Canon John Garrett**, retired priest from Ontario and Ottawa Dioceses, died on September 6. Canon Garrett was an honorary assistant at St. James, Guelph. The funeral was held on September 10. Our thoughts are with the bereaved family
- **Charles Easson** was Ordained to the Diaconate for the Diocese of Keewatin on August 26 at St. Luke's Church, Burlington. Bishop Ashdown was present for the ordination.
- **Ronda Ploughman** was Ordained to the Diaconate for the Diocese of Calgary on September 15 at St. Stephen on the Mount, Hamilton. Archdeacon Barry Foster was present for the ordination
- **The Reverend Kevin Block**, rector of Christ Church, Niagara Falls, has been appointed Domestic Chaplain to the Bishop, effective September 1. Kevin will share the duties of chaplain with the Reverend Sandy Copland
- **Mr. Thomas Phipps**, father of the Reverend William Phipps, died on August 11. The funeral service was held on August 15. Our thoughts are with the Phipps' Family.
- **Mr. Jim Costigan, O.N.**, long time and faithful member of this diocese, died suddenly on August 25. The funeral service was held on August 30. Our thoughts are with Joan and the bereaved family.
- **Mrs. Alice Browning**, mother of Canon David Browning, died August 9. Our thoughts and prayers are with the Browning family.
- Congratulations to the **Reverend Jack Cox**, rector of St. John's, Winona and Our Saviour, Stoney Creek, and Alison McDonald on their marriage which took place on October 1. The couple were married at St. John's, Winona and a reception was held at Our Saviour, Stoney Creek. Best wishes.
- Congratulations to **Dawn Lazerte**, who graduated from Brock University with a BPhed/ED, and has accepted a full time teaching position with the Halton Board of Education. Dawn has resigned from her position as Consultant in Children and Family Ministries, effective September 30th, after serving 9 years in the Diocese of Niagara.
- **Don Hains, O.N.**, passed away on September 5. Don was a long time and faithful member of Christ Church, Whitfield. He was instituted to the Order of Niagara in 2003. A memorial service will take place at Christ Church Whitfield on October 16. Our prayers are with his wife, Peggy, and the family
- Happy 50th Wedding Anniversary to **Ray and Margaret Collins!** Ray and Margaret were active members of Holy Trinity, Fonthill for 30 years. They have been members of St. Elizabeth's, Burlington since 2000. They were married on August 6, 1955 at Grace Church, Brantford.
- Happy 50th wedding anniversary wishes to **Reginald Norman Pollard ON** and **Carol Ann Pollard ON** who are faithful members of St. John's, Ancaster and past faithful members, for many years, at St. Luke's, Burlington. They celebrated this joyous and significant celebration with family and friends on September 17th!
- Congratulations to **Bill and Ruth Keating** on their 65th wedding anniversary which was on September 4th. Bill and Ruth are members of St. John the Evangelist in Niagara Falls.

## Cuban Seminarian Visits Hamilton



Andrei (with Ana Maria translating) meeting with Jane Stewart and Canon Michael Paterson.

Andrei Diaz, a second year seminary student from St. Mary, Hamilton's partner parish in Cuba. He was with us for a week in August, and spent a day at Canterbury Hills Camp.

Bishop Spence presented Andrei with a generous cheque. St. Mary's gave him an older laptop computer, a small translating computer, and a cheque, and numbers of individuals (including Ana Maria) sent him away with gifts of clothing for himself, and cosmetics for his mother.



Andrei (right) leading the food line at a reception at St. Mary's on Aug 7

er. While in Hamilton, he stayed with Tim and Eva Standish, and toured Niagara Falls and other scenic parts of the Diocese with Bill & Jette Thomas.

I do not know  
Why God gave his love to humans  
Why he will let us get lost  
And then find ourselves again.

I do not know  
Why it's us I find in Christ's eyes  
Young and old  
Seeking the truth and not lies.

We're bound as one  
In God's love  
As friends, as family  
The kin from above.

Each single thread  
In the tapestry God weaves  
Has a purpose or two  
It's in us that God believes.

We're a family of light  
Even if we say goodbye  
And through all eternity  
Our alliance will never die

- **Amanda Malashevsky**  
St. Aidan's, Oakville

### Call for Poets

- Have you got a poem you would like to share?
- The Niagara Anglican will be publishing a collection of diocesan poems in early 2006.
- Submissions (along with author's name) should be emailed before December 1st 2005 to [newspaper@niagaraanglican.ca](mailto:newspaper@niagaraanglican.ca)

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