

Tapestry

Summer 2009

Proclaiming and celebrating the work of the CCS community through the stories of those who are involved in the ministry of diakonia

Volunteers: A Vital Part of CCS

by Maureen McCartney, Former Student and Friend of CCS

Recently, here in Winnipeg, sandbags and students; people from every walk of life worked side by side in dismal cold to protect the homes of total strangers from the rising flood waters. An excellent example of volunteering at its finest!

Anthropologist, Margaret Mead said "Never doubt that a small group of committed people can change the world. Indeed, it is the only thing that ever has." Volunteers often go about their tasks steadily and quietly, never looking for reward or verbal bouquets; When complemented or rewarded for their volunteer efforts, many say, "It was nothing". Volunteering is more than "nothing;" it is a very significant something. Such has been the commitment and contribution of Barbara Barnett to CCS for the past seven years.

Barbara's association with the Centre began in the 1980's when she agreed to serve on a joint Anglican/United Church youth ministry advisory group in Toronto. When CCS moved to Winnipeg, Barbara was prevailed upon to join Central Council. Since then, she has worked tirelessly on an assortment of committees and task forces. These include Central Council member; Anglican Co-Chair; VR&S; Development Committee; an Anglican task group which looked at the ways CCS could more appropriately serve the needs of the Anglican Church and Anglican students; the Governance Task Group; and a Development Group. Attending DOTAC (Diakonia of the Americas and the Caribbean) and serving as a resource person in a learning circle were two highlights for Barbara from her time with CCS.

When asked what kept her going, Barbara responded that it was the people, the students and staff. Working on the Development Committee she learned that when you believe in something the work is easy. The relationship model of community development draws on people's generosity of time, resources and gifts. She found strength in nationwide committees held by tele-conference. Even if, at first, it is hard not being face to face, one soon learns how to engage and the work gets done!



Barbara Barnett (centre) "...the benefit of building relationships..."

It was during her year as acting Co-Chair with Ken Delisle she realized that this was a job she could handle and handle well. After all Barbara was no stranger to hard work. There was also fun during that year when the duo became known as "The Ken and Barbie show!" After Ken's term was completed Barbara flew solo for one year, a time not without its challenges and hard work. Barbara reflects on the strength and the importance of having a co-chair, another person with whom to de-brief, bounce ideas off and of course to share the load.

Other learnings she experienced during her time with CCS include how to worship on the phone, much about consensus decision making, and allowing space in which conflicting ideas can unfold and be fleshed out before rushing into decisions.

When asked if CCS was relevant to the Anglican Church, Barbara beamed and gave a resounding "YES.". Barbara envisions seeds planted and bearing fruit in past, present and even in future Anglican students attending the LDM. It is commitment like Barbara's and many other volunteers that has kept, and will keep this vibrant place of education alive and meaningful in the years to come. We owe a debt of gratitude to this woman whose enthusiasm and hard work are so much appreciated.

The update on sandbags and volunteers is that the river is receding and all of Winnipeg is breathing a sigh of relief. In every walk of life is it not true that trouble and beauty, joy and sorrow walk hand in hand? Over the years the spirit of community has been apparent at the Centre for Christian Studies, a spirit that seeps into ones pores and is difficult to shake. Volunteers bring hope in the midst of trouble, a word in season and an outstretched helping hand. CCS volunteers strive to uphold the mandate of living a theology of justice; and do so with purpose and passion, commitment and faith.

Maureen McCartney is a former student – living in Winnipeg. She is also a committed CCS volunteer and offers her gifts and skills to the Volunteer, Recruitment and Selection Committee. Beware! She may be calling on you someday soon!

Centre for Christian Studies

a theological school committed to educational, pastoral and social ministry

Class of 2009



(L-R) back row Annette, Annika, Barbara, Maureen;
middle row Debbie, Jen, Betty Anne, Brenda; front row
Carey, Leanne, Richard.

Debbie Stockdale's last four years at CCS have been full of challenge and joy. Debbie can still remember the fear she felt when she was coaxed into participating in a skit at the LDM! Today she is embracing her identity as a diaconal minister, carrying the interwoven strands of hope, lament and witness forward to whatever mystery life holds next. Debbie has been settled to Stettler United Church in Stettler, Alberta.

Leanne Benoit is grateful to CCS for encouraging her as she explores creative, spiritual practices, inclusive language and theology, and her place in a justice seeking ministry. Leanne names her time at CCS as transformational. When she broke her wrist this winter, the self-proclaimed theology geek even considered getting a purple cast for Lent! Leanne has chosen to defer settlement this year but is hoping to be in the 'pool' next year.

Jen Dresser arrived at CCS four years ago feeling fearful and powerless. Now, she's excited and confident about continuing her journey as a diaconal minister. She feels a strong call to rural ministry with an emphasis on justice work within that context. Jen has been settled to Kapuskasing, O in a full-time, single point charge and is very excited. The house is full of boxes, goodbyes are happening and life is chaos as new things begin!

Barbara Lieurance

Deep appreciation for this community of co-learners

Immeasurable, joyous gratitude for Lann, Kim, Karen, and Inga. Her family is an

Awesome gift

Called to a diaconal ministry

Of compassionate presence

Named as one moving towards the heart of God, giving thanks for the

Amazing wonder of creation!

Loves to play the recorder and see the vibrant yellow of dandelions

B-A-R-B-A-R-A has been settled to Fort Nelson, B.C. and is hoping folks planning a drive up the Alaska Highway will stop in for a visit!

Betty Anne Dempsey has continued to "make a joyful noise" with laughter and sharing stories. She lives out her pastoral care passion by being a listening presence and offering her nursing skills to those who need advice...or a bath! Betty Anne has been settled into team ministry at St. Aidan's United Church in Saanich (Victoria). The island has always been a "dream" place for her.

Carey Wagner was called to ministry in the year 2000, and became an intentional seeker. Life at/with CCS has been one of struggles and blessings. Carey has enjoyed the learning, journeying with other students, and the many new relationships he has developed. It has been hard work but so rewarding and he is amazed to witness the transformation in other students and in himself. Carey is looking forward to further education prior to being settled after retirement.

Annika Sangster has taken the term, "lifelong learning" to heart and spent the majority of her life in school. While at CCS, she has discovered not only the wonder of music from the '60s and '70s, but also that she is a passionate feminist and an advocate for people with learning disabilities through her own journey of self-discovery. Annika continues to see God in the love and care people show each other and is looking forward to exploring transformational ministry. She has been settled to Middle Musquodoboit Pastoral Charge, Nova Scotia – a two point, solo rural ministry.

Brenda Miller is a tender but strong spirit whose presence graced the halls of CCS during her time of study. Brenda is a learner/leader whose gentle presence lends an air of calm and stability to all she encounters. She has been settled to Cariboo Presbytery (Northern BC) a solo ministry, two point charge with Vanderhoof and Fort Fraser.

Richard Manley Tannis seems to have travelled the globe during his final year at CCS. For his Global Perspective Experience he joined a Christian Peacemaker Team in Palestine/Israel. Richard has been settled to The United Church in Meadowood in Winnipeg, where he has been in team with his partner, Shelley for the last two years. They are currently vacationing in 'the land of Guinness and potatoes.'

Annette Hoare has travelled the country during her course of studies at CCS. She came to us first from Nova Scotia then moved to Ontario part way through the program. Annette has a lively sense of humour and is committed to life-long learning. Following graduation, Annette and her partner, David, will be devoting their energy and 'green thumbs' to establishing their own vineyard.



CCS – “a subversive presence”

By Lesley Harrison

“Jesus shares a Passover meal (celebrating deliverance) with the twelve, the representatives of Israel undergoing renewal, in anticipation of eating again in the kingdom of God, no longer subject to the rulers about to kill him.” (‘Jesus and Empire’ by Richard A. Horsley)

This quote by Horsley drew me into a vivid image of subversive presence, being present in the world as agents of the Kingdom of God rather than unwitting participants in Empire. This is where my interview with Megan McKenzie, new principal at the Centre for Christian Studies, began. As we sat together at a round table looking out over the streets of Winnipeg I was renewed in the knowledge that the Centre for Christian Studies is setting about being this subversive presence.

What have you been reading these days?

Megan: Hmm, mostly meeting minutes and budget statements... over Christmas I was captured by a number of essays edited by Horsley in the book, *In the Shadow of Empire: Reclaiming the Bible as a History of Faithful Resistance*. An interesting interpretation of the Christmas story caught my imagination with the idea of Jesus’ followers scripting the various birth texts as a challenge; a challenge to ensure that Jesus life and calling were understood as politically, economically and socially subversive. A story of resistance.

Lesley: How does this inform your ministry here at CCS?

Megan: It is important for me to make the political, economic and social connections as we do ministry together. When students engage in an education that shapes them as individuals and as members of a community called to peace and justice in the world I believe they become a part of that story of resistance.

Lesley: In this first year, as you come to understand the vision of CCS, how do you see your own part in continuing to shape this vision?

Megan: There are a number of areas that have drawn my attention and that I believe are foundational to CCS. Firstly, awareness and understanding of diaconal ministry/ ministry of deacons in our churches and faith communities. Diakonia is still very marginalised as a calling and as a part of our overall ministry and mission in the church. Further to this is our need to put energy into student recruitment. We need to increase awareness of the different streams of ministry and we need to encourage people with gifts for ministry to explore where and how those gifts might be lived out. I recently read an article that asked the question, “If you were reading headlines about your organization five years down the road what would you like them to say?” I would hope a CCS headline might begin, “Vibrant, justice-seeking organization partners in the education and training of amazing leaders for our world today.”

Lesley: What challenges are you encountering as you enter into this ministry?

Megan: CCS, like many other organizations, is feeling the strain of the changing economic climate, and so one of the challenges is to create and sustain a balanced budget. I do believe, however, that in financially difficult times light does get shed on what parts of an organization need new life, new breath. It is an opportunity to strengthen or redesign policies, an opportunity to take care as God’s stewards. How we spend our money says a great deal about our organization or any organization for that matter, it is a very visible example of how we are living God’s mission whether it is our building, our programming or our



Megan McKenzie, CCS Principal, (centre) and students - “feasting on the conversation, the vision and the presence of a community that is a subversive presence...”

human resources. Another challenge for us at The Centre but also for the church in our current context is to strengthen our understanding of, and participation in, intercultural ministry and cultural diversity. I recently returned from Peace Camp where the question of cultural diversity was central to conversations. It was exciting. Cultural diversity is more and more prominent in our communities and I am becoming acutely aware of the potential challenge and the potential wonder in our growing diversity. The Centre needs to be intentional as we consider our own intercultural ministry in order that we might reflect the growing need and hope in our communities.

Lesley: Reflecting on the intersection of church and culture in the 21st Century what role do you see for The Centre for Christian Studies?

Megan: This is a fascinating area to consider as clearly people’s perception of the church and the role of clergy has changed and continues to change. I do believe that the role of diaconal ministry may find a new place in the transformation of church. People are very open to discussions and explorations of their spirituality and I believe that CCS is really an embodiment of mainstream denominations, different faith experiences, backgrounds and spirituality. Myself, I come from a very diverse theological and spiritual background and I have encountered many people who speak of God through their own mixed spiritual background. I believe that we, culturally, are at a place where there is the possibility to be receptive to more marginalised theologies and practices pushing the mainstream into a place of transformation. For me, this includes intercultural ministry, intentional diversity, being open to and searching for the next edge theologically, radical inclusivity and living out God’s mission of justice. I have experienced the power of this type of transformation and, in part, it is why I find myself entering passionately into the work and ministry here at CCS.

When we had finished the interview, we sat together for a moment in the fading light, feasting on the conversation, the vision and the presence of a community that is a subversive presence, an agent of the Kingdom of God rather than an unwitting participant in Empire.

Lesley Harrison, Friend of CCS, is The Coordinator for Welcoming Ministries of the Emerging Spirit program of The United Church of Canada. Lesley lives with her partner and children in Winnipeg, Manitoba.



A Journey into Ministry

by Edith Shore A58



Marion Magnusson Chaplaincy – “a job that gives satisfaction and is completely life-changing.”

Everyone wants a job that gives satisfaction and Marion Magnusson (Dewar) is amazed at how satisfying hers is. Marion is a graduate of the Leadership Development Module at CCS who knows more than most about end-of-life issues. She is now in the three unit CPE (Clinical Pastoral Education) Resident Chaplain Program at Riverview Health Centre in Winnipeg. As chaplain, she deals with elderly clients and their families. Her engagement with dying, death and bereavement brings her unexpected gifts and an openness to learning from it. She identifies her experience there as completely life-changing.

Perhaps some of her amazement comes from the fact that Marion's first career was in the garment industry. She visited European textile shows and sought out design ideas to bring home. It was a demanding career and part of her family tradition in design; her father's own business was in decorating. For Marion, moving to pastoral care was a big departure.

It was when she celebrated her 50th birthday that she began to think about a new beginning. A Bible study course confirmed that the future had to have a spiritual dimension. After two years of full time study her marriage failed. She spent some time in a L'Arche Community, and then continued working on her B.Th at the University of Winnipeg.

At one point Marion worked with a woman priest whose charisma and clear view of her work Marion admired. In contrast, she remembers that in interviews related to her own discernment for ministry some committee members felt she lacked clarity in her sense of ministry. Then, during a second stint in a L'Arche Community, she discovered CCS.

It was in the Centre's LDM program that she found new female and male role models for ministry and self-esteem. The program helped her to identify her gifts, become a stronger person and undo some of

the emotional restraints she had always felt. Marion was exhilarated to find new ways to express herself as she moved to ministry in palliative care.

Dealing with patients and families in end-of-life moments is deeply emotional for everyone. Marion says, "I've learned some important lessons even as I read to a patient from Tuesdays with Morrie. It is in being a presence even to one who cannot respond, that we find the truth of the maxim: When we learn how to die, we learn how to live."

She describes her work with a terminally ill patient at Riverview with whom she worked for six months. The patient wanted to decide when treatment should be withdrawn and her family supported her fully. When the day came, the family gathered with Marion as chaplain. The doctor disconnected the life support apparatus and Marion led a prayer service and anointed the patient as she died. Not surprisingly, the experience affected them all deeply.

"Ironically," says Marion, "the end of this woman's life was my late mother's birthday. Not only did I have the funeral for this patient but I also had one for another person who died the same day." In that week, she did two funerals, three room blessings (a ritual done following the death of the occupant), and relived the experience of her own mother's death. She was exhausted but in awe as she reviewed the experience. She says, "It was in that week, as I experienced the sense of being on holy ground (and being with the dying really is holy ground) that I found a new ability to be the pastor in a demanding situation. I experienced an understanding of my pastoral authority and it was earth-shakingly moving for me."

At present, as Marion continues to bring her many gifts to her work at the Health Centre, works on her Master of Sacred Theology, and continues on the path to ordained ministry in the Anglican Church, she intends to stay close to her father. He had always gone to his workplace in Selkirk six days a week despite his 96 years. Recently he was contracted to help strip and refinish an arena floor. He fell on an icy street on his way to this work and chipped a bone in his hip. His retirement was forced when he broke his arm as well. Marion has watched her father become the frail man that he had avoided so gallantly for so long, and she feels an anticipatory grief.

Edith Shore is an Anglican lay person, a former member of the Tapestry Editorial Committee, and a frequent contributor.

CCS is working, through education and social integration, for the welcoming of and inclusion of gay, lesbian, bisexual and transgender persons in the life and work of the church.



One Rite...

excerpts from Ted Dodd's (CCS03) reflection offered during a panel discussion at a gathering of the DUCC in Paris, ON in April 2009.

"I love being diaconal; and I want the rest of the church to know about this blessing."

I understand diaconia to be fundamental, integral, and essential to the gospel. Throughout two thousand years of assorted, and sordid, church history diaconia has fought, often unsuccessfully, to stay alive. It has been disappeared and restored more times than Cher. We are not, by nature, in the centre. It is, then, perhaps foolish to expect those in the centre to acknowledge, or understand or value us.

Throughout our history in the United Church diaconal ministry has suffered various and sundry indignities, including:

- the fight for presbytery membership,
- exploitative pay scales,
- no job security,
- disjoining.

I "get" that our work entails:

- advocating for rightful compensation,
- upholding just employment practices,
- honouring the contributions of dedicated workers.

I understand that we need

- to articulate our vision and our passion,
- to communicate who we are,
- to promote our rightful place in the church.

I want humbly, cautiously, and respectfully to suggest that we need to be careful not to make our decisions about one rite based on:

- a desire for recognition,
- a need for ego validation or
- a longing to have our status elevated.

I for one do not want

- to support clericalism, or
- to undermine lay ministries, or
- to support ministerial pedestals.

I hope we will not be hooked by

- the hierarchy,
- the power-over or
- the patriarchy

that our culture and church marinates in.

Different words have been and are employed.

In the past, United Church deaconesses were designated.

Ecumenically, Lutheran deaconesses are consecrated.

Anglican deacons are ordained.

In the Uniting Church of Australia ministers of diaconia are ordained.

Different understandings have been highlighted

- Roman Catholics reserve the diaconate for married men.
- Anglicans have transitional and vocational diaconates.
- Methodists have opened the doors broadly recognizing all kinds of community involvements, including, but beyond, deaconesses and diaconal ministers.
- Lutherans have rostered diaconal ministers, and two deaconess communities.

I like this diversity.

Something in the variety speaks to me about the abundance of life.

Our vocation in many ways defies easy categorization; the very ambiguity reflects for me the profound mystery

and that delights me.

In my mind, and in many of our minds,
the temptation to accept one rite carries with it
the danger of homogenization.

The distinctness of the diaconate,
and the uniqueness, the flavour can be lost.

I do not want the pungent, spicy, vibrant taste of the diaconate
to get lost in some ordinary oatmeal.

The legacy of servanthood has had unfortunate and unfair
consequences of self abasement and subservience.

So any action that asks us to hide our talents under bushels of
compliance, needs to call forth our hermeneutic of suspicion.

We should not walk away from opportunities to advocate for
our vocation.

There is no denying that

our rights our vision our hopes - can be eroded

by tiny, unrelenting details
by plodding, policy nuances
by seemingly minor changes like commissioned to ordained.

However, I am also suspicious that this conversation diverts
our energy.

While Rome is burning,
this matter might be considered fiddling.

While the Titanic is going down,
the issue of one rite, in the scale of things, in my mind,
falls in the category of deck chair shuffling.

How do we stand firmly grounded in our priorities for
building community, doing justice and empowering others.
when we are being absorbed in these conversations?

I believe we have to emphasize our joy.

I love being diaconal;

and I want the rest of the church to know about this blessing.

I propose that our attitude has to
be confidence:

- feet firmly planted knowing
what we are about
- souls deeply grounded in
believing our vocation is good
- hearts profoundly assured that
God blesses us in this work.

Not to minimize that there is a lot
to lament;

but I believe we have to stress
our hopefulness
our sense of blessing
our joy in this incredible vocation.

*Note: for the complete text, visit
www.ducc.ca and do a site search
for "one rite."

Ted Dodd has been on staff at CCS since 1998. Ted was the
first UCC Ordained Minister to change his designation from
Ordained to Diaconal.



2005



2009 Companions of the Centre



**Elizabeth
Bain
CCS93**

When Elizabeth first became acquainted with CCS she was working as Medical Editor and Director of Learning Resources in the Program for Educational Development at McMaster University Health Sciences

School. Already a physician, she was attracted by CCS principles and educational methodology, and in 1989 she began studies at CCS, graduating in 1993. She then served for a time as a hospital chaplain in Burlington, Ontario, before moving to Calgary, where she is still an active Lay Pastoral Minister. She has recently served on the Diocesan Committee to support the Diaconate and its successor, the Candidates Committee.

During the Centre's move from Toronto to Winnipeg, Elizabeth was a member of the Transitional Central Council. Her vision and willingness to move forward despite obstacles enabled her to play a vital role in getting appropriate supports in place. Elizabeth has been an invaluable member of the Communications, Development, Volunteer Recruitment and Support Committees, and of the Endowment Working Group. She has served as Co-Chair of Central Council, and in September, agreed to go on the newly formed Development Task Group.

Elizabeth has a passion for the work of CCS, seeing it as a place on the margins of the Canadian ecclesiastical world. She believes it performs a central role in the development of competent, justice oriented ministers. Undergirding her passion is a sense of the tremendously important and sadly latent opportunities for diaconal ministry within both Anglican and United Churches.

**Dorothy
Naylor
CCS59**



Dorothy's volunteer work with CCS began in 1994 when she organized a reception for the visit of then Principal, Trudy Lebas. Since that time she has been a part of the Communications Committee and the Tapestry Editorial Committee. For six years she was also the editor of Tapestry.

She has mentored four students, been part of interview teams, acted as a resource person for CCS and recently co-lead a CCS Global Study Tour to Ireland with her partner, Garth. Consistent with her unflinching support of CCS, Dorothy has strategized with others to promote a higher visibility for diaconal ministry within the United Church, including the formation of DUCC.

Dorothy has contributed to life in the United Church in many other ways as well. She chaired a committee of the Division of Mission in Canada, served as President of Alberta and Northwest Conference and worked on the Sexual Harassment Committee for that Conference. She has worked in new church development in North Edmonton and been a part of fifteen different team ministries.

Dorothy's commitment to justice has led her to work on behalf of the marginalized in community and church. She has the vision and courage to recognize our power to change systems and the way things are done. She is a mentor and source of wisdom, encouraging us to move from fear to transformation. To sum it all up, Dorothy "walks the talk."

Celebrate the Ministry

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Mentoring: An Important Diaconal Ministry

by Brenda Curtis CCS00



Among the many unique qualities of Diaconal Ministry, mentoring is a most important one. Especially in a world (and church) where people still wonder “what is diagonal ministry?” (and that’s not a typo), it is crucial for us to continue to mentor and companion others as they discern a call to the diakonia. Among the nominees for the Companion of the Center, Dorothy Naylor, has over the years encouraged, mentored and companioned many people in their discernment towards the diaconate. One of those people was Sharon McRann, graduate of the 2000 Field Based Diaconal Program.

In Sharon’s letter of support for Dorothy’s nomination, she tells the story of how Dorothy listened, encouraged and affirmed her as a person and as a ministry candidate. “Dorothy encouraged me, and many others to become life-long learners. When I showed an interest in taking more theology courses, she encouraged me and pointed me towards St. Stephens College. And later, when I was trying to see how I could become a Diaconal Minister, she listened, encouraged and affirmed me for who I was.” For Sharon, who names herself as a shy and introverted person, this was very important, as her letter continues, “Dorothy became someone with whom I was able to share my story. She listened with compassion and caring and I grew to trust, not only her, but others as well. Because of Dorothy’s caring, my sense of self was enhanced and I felt empowered to move beyond fear to transformation.”

Dorothy enabled Sharon to step out of her comfort zone and supported Sharon in her journey towards ministry. As Sharon noted in a recent telephone interview, “Dorothy was there to hear me out and hear my longing. Because of this, it has become integral for Sharon, in her ministry, to also listen to people as they tell their truths. We lead by example and Dorothy’s example has had a lasting effect on Sharon and her ministry.

Sharon’s first experience of Dorothy was as a minister in Sharon’s home congregation. As she thinks back on those early days, Sharon notes that Dorothy was a very progressive church leader and her teachings intrigued Sharon and heightened her desire to know more. As she recalls, “Dorothy encouraged those around her to strive for justice. She was always willing to share information and challenged people to think deeply about ministry and spirituality and justice.” Reflecting on her journey today, Sharon readily acknowledges that “the person Dorothy was and how she lived her life was a model of diaconal ministry.” In this, she credits Dorothy for planting the seeds in those days which eventually led Sharon herself into training for Diaconal Ministry at the Center for Christian Studies.

Sharon’s story is significant to understanding the ongoing work of the diaconal network. When we live authentically and with passion into this ministry to which we are called, we do empower others and provide a framework for the future. Bishop Oscar Romero alludes to this broader vision of ministry in a prayer, which says,

It helps, now and then, to step back and take a long view. The kingdom is not only beyond our efforts, it is even beyond our vision. We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God’s work. Nothing we do is complete, which is a way of saying that the kingdom always lies beyond us. No statement says all that could be said. No prayer fully expresses our faith. No confession brings perfection. No pastoral visit brings wholeness. No program accomplishes the church’s mission. No set of goals and objectives includes everything. This is what we are about. We plant the seeds that one day will grow. We water seeds already planted, knowing that they hold future promise. We lay foundations that will need further development. We provide yeast that produces far beyond our capabilities. We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Spirit to enter and do the rest. We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own.

Yes, it is good to step back and see ourselves as a sometimes unknown, but integral part of a larger story of faith. Thanks to Sharon’s story, and Dorothy’s example, my hope is that we may be inspired to renew our personal commitment as prophets and seed planters for the future of Diaconal Ministry, wherever we are.

Brenda Curtis works in the areas of youth ministry, social justice and outreach, small group ministries and global service with the congregations of Westminster and Brithdir United Churches in Humboldt, Sask. She enjoys creative writing.



Our Readers Read

by Kay Dean, CCS'97

Rambam's Ladder: A Meditation on Generosity and Why It Is Necessary to Give by Julie Salamon.
Workman Publishing, New York, 2003 (\$28.95)

Reviewed by Kay Dean CCS

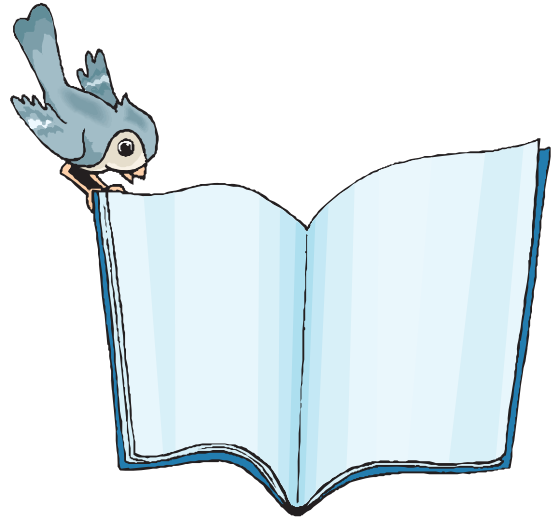
Following the 9/11 disaster, author Julie Salamon became intrigued as to why some people were motivated to be more generous than they ever had been before. Her research on charity and giving turned up writings by a twelfth-century physician, philosopher, and scholar, Rabbi Moses ben Maimon, also known as Rambam.

Rambam used his eight step ladder to discuss the relationship between righteousness and reason in the context of alms giving. Salamon uses it to examine the underlying motivation for giving by individuals, groups and organizations.

As a minister in a congregation frequently concerned about budgets, and givings, I found Salamon's small book a helpful analysis of motivation for giving. She examined her own responses as she referred to her relationship with a street person. She talked with staff persons from social agencies to very rich foundations. After examining many situations, she fitted them onto a step on the ladder.

Here is a brief outline of the eight steps in Rambam's Ladder, starting at the bottom and working to the top. The framework is expressed in individual terms, but Salamon applies it to groups and organizations.

1. Reluctance – to give begrudgingly, such as giving to a beggar on the street.
2. Proportion – to give less to the poor than is proper, but to do so cheerfully.
3. Solicitation – to give to the poor after being asked.
4. Shame – to hand money to the poor before being asked, but risk making the recipient feel shame.
5. Boundaries – to give money to someone you don't know, but allow your name to be known.
6. Corruption – to give to someone you know, but who doesn't know from whom he (or she) is receiving help.
7. Anonymity – to give to someone you don't know, and to do so anonymously.
8. Responsibility – to hand someone a gift or a loan, or to enter into a partnership with him, or to find work for him, so that he will never have to beg again. ("Teach a man to fish. . ." is an example)



Salamon says that those who are aware of their reasons for giving are on a journey from one step to another. She concludes, "...the building material for every step of Rambam's Ladder is conscientiousness and consciousness. Anonymity, self-sufficiency, absence of reluctance, not inflicting shame: all of these ideas mandate an awareness of our common humanity. They remind us that in the end we are not measured by what we have, but by what we give to one another."

I was uncomfortable with the underlying framework of "moving up the ladder", but the ladder can be laid on its side as a spectrum and be a useful tool for analysis.

One of the helpful aspects of this book was to remind me that members of any group are at many different points in their understanding of why they give. Some need to know to whom their gifts are given. Others are quite satisfied with giving anonymously to a fund administered by those they do not know and for unknown recipients.

This realization enables me to accept where many folks are on the spectrum and not to be so frustrated because I want them a bit further along! The question now becomes, how might we encourage giving that reflects their motivation? And... how might we move people along the spectrum to become more aware of others and to generously and cheerfully respond to what God is calling us to be as church?

Kay Dean is a recently retired diaconal minister living in Truro, Nova Scotia.



Passages



Imre Deak

Imre Deak, former custodian at CCS in Toronto for several years during the 1980's died in the fall of 2008.

Marion Lois (Daniels) Shorten

Marion Lois (Daniels) Shorten U49 died on December 11 in Belleville, ON at the age of 93. She had been in hospital and nursing home since mid-September. Following graduation from the United Church Training School, she served for many years as a deaconess and diaconal minister, most of them in shared ministry with her husband, the Rev. Lloyd Shorten. Throughout, she remained interested in the Centre for Christian Studies. Her family and friends are grateful for the wonderful blessing of her long Christian life, which was celebrated in a memorial service at Eastminster United Church in Belleville.



Edna Irene Meader U58

In her 82nd year, **Edna Irene Meader U58** passed away peacefully on Sunday, December 21 at the St. Joseph's Life Care Centre, Brantford, ON. Edna served at United Church Mission Hospitals in Coldlake, Alberta and Eriksdale, Manitoba from 1958 to 1965. In 1966 she received her Bsc.N from the University of Western Ontario in London and then worked as a staff nurse at the Brant County Health Unit. Those who knew her will remember her loyalty to CCS and diaconal ministry. The CCS/DUCC community was very important to her. She is survived by brother, Kenneth; sister, Dorothy and nephews, Rick and Dave.



Ruth Pogson

The Rev. **Ruth Pogson A52**, formerly of Sidney, BC and Kincardine, ON died peacefully at St. Jude's Anglican Home in Vancouver on December 30 at the age of 84. At one time Ruth was one of only three ordained women in the Anglican Diocese of Rupert's Land. Following her time as a student at the Anglican Women's Training Centre, she earned an MA in Christian Education. In 1984 she received an STM in spiritual direction, a ministry she continued into retirement. She is survived by her spouse, the Rev. Beth Aime; her daughters Cathy, Mildred, Jean and Margaret; her cousin, Jim Peacock; several cousins and her Anglican Church family across Canada.



Audrey Alice Forster

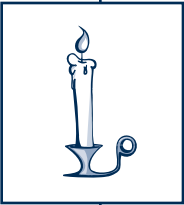
Audrey Alice Forster A38 passed away peacefully with her family by her side at Trillium Manor, Orillia, ON on October 20. In her 94th year when she died, Audrey had served as deaconess at St. James Anglican Cathedral, Orillia; the Church of the Epiphany, West Toronto and Nathaniel Church, Toronto. She was ordained to the diaconate in 1985 in reaffirmation of her deaconess ministry since 1944. In 1992 she was named an honorary canon of St. James. She is survived by many nieces and nephews; great nieces and great nephews. A celebration of her life was held on October 24, with interment at St. Andrew's-St. James Cemetery, Orillia.



Mary Opal Smith

Mary Opal Smith U38 passed away on December 17 in Steinbach, Manitoba at the age of 105. She was born in Rocklake County, Manitoba and spent her early years in Mather and Killarney, where she finished high school. Upon completion of her program at the United Church Training School she worked with the Relief Department and the Children's Aid Departments of Winnipeg. Later she held a position with the United Church Girl's Orphanage in St. John's, Newfoundland before being hired by the Federal Department of Indian Affairs to the job of her dreams, teaching on reserves in Manitoba and British Columbia. Opal was a devout member St. Andrews River Heights United Church in Steinbach, where she worshipped regularly as long as she was able.



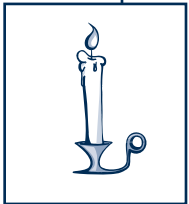


Marjorie (Marnie) Alice Tunbridge

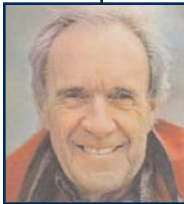
Marjorie (Marnie) Alice Tunbridge U47 died on December 28 with family members and a devoted care giver present. She was born in Winnipeg and spent her early years in Vancouver where she graduated with a BA from the University of British Columbia. A year at the United Church Training School prepared her to become a deaconess and led to a lifetime of work in Japan where she started a small church in the mountains, opened her home to a Saturday afternoon "Sunday School" and taught Bible classes in both English and Japanese. In 1986, she retired to Vancouver, becoming active at St. Andrews Wesley United, from where a memorial service was held on January 14.

Dency Ruth McCalla

Dency Ruth McCalla U47, a retired diaconal minister died in Kamloops, B.C. on February 16 at age 91. The youngest of eight children, she was born in Edmonton in 1917, and spent her early years on the family farm in Bremner, Alberta. For a short time she worked as a school teacher in rural Alberta before being called into ministry within the church. After graduating from the University of Alberta, Dency began her church work in 1948 in Winnipeg, subsequently ministering in Toronto and Saskatoon before being called to ministry at Kamloops United Church in 1973. She retired in 1982 and was recognized as a minister emeritus. Dency touched many lives and will be dearly missed.



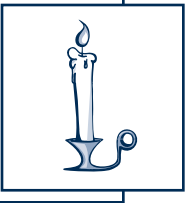
Gordon MacDermid



Gordon MacDermid, Friend of the Centre and member of the CCS Human Resources Committee, died peacefully at Health Sciences Centre Winnipeg on March 3. Gordon grew up in the Sydney area of Cape Breton. In 1967 he joined the faculty of Pine Hill Divinity Hall (later part of the Atlantic School of Theology) and, over a period of 33 years, took on many roles and challenges there. In 2000 he became Dean of Theology at the University of Winnipeg, retiring in 2005. In retirement he remained active, with a particular passion for the peace movement. His obituary reads in part, "Gordon possessed a rare intellect, abundant compassion, extraordinary humour, and sesquipedalian vocabulary, gifts he readily shared with all who cared to receive them."

Mary MacDougall

Mary MacDougall, U45 died on January 29. Mary served as a nurse in Angola for 28 years, returning to Canada in 1975 and then served in Baie Verte NL for about 5. She was very active until the last few weeks. A celebration of her life was held at First United in Truro, NS.



Kathleen Mabel McIntosh



Kathleen Mabel McIntosh, U41 passed away on March 12 at the age of 93. Kathleen dedicated her working life to the United Church of Canada, working as Director of Christian Education for Cedar Park United Church in Montreal and Program Coordinator at Cedar Glenn Conference Centre in Toronto. She was a great teacher and communicator who loved to perform and could captivate both adults and children with her expression and dramatic flair. Kathleen was a vibrant woman, fully engaged with life to the very end. All who knew her were touched by her intense and intentional enjoyment of life, and we will all miss her positive attitude - and especially her hearty laugh.

Editor's Note...

This issue completes my third year as volunteer editor. My role in our overall production has been a modest one, and a privilege. As one who came to diaconal ministry other than through the CCS program, I have admired the witness and integrity of the CCS community and welcomed this opportunity to support it. As I pass the editorship of Tapestry on, I look forward to reading many more issues. - *Gail Golding*



Sabbatical Leave - the "care and feeding" of ministry personnel.

by Aileen Urquhart, WFBP

Last April, I began a three month sabbatical. Cambrian Presbytery asks ministry personnel to provide a proposal at least six months in advance of requesting sabbatical leave, along with a plan from the pastoral charge which outlines how they will function while their clergy is away. Cambrian Presbytery is, shall we say, a bit "thin on the ground" as far as paid ministry is concerned and so this request allows the Presbytery to ensure that sabbatical leaves are spread out. The Presbytery is also encouraging clergy who are eligible for leave to actually plan to take a sabbatical.

The Presbytery MPE Committee suggests that sabbatical should be one third personal rest and relaxation, one third a project for one's own spiritual growth or renewal, and one third a project that will benefit the pastoral charge or wider church. With that in mind I planned to spend part of my leave exploring what others are doing in the area of inter-generational or multi-generational worship. I read, looked at videos, and visited a number of other places to see or hear what they were doing. My interest in this stemmed from our attempts here, in Sioux Lookout, to support and include a number of families with young children beyond the "typical" involvement in the first part of worship then off to Sunday School and the occasional inter-generational service. I had experimented during the summer months for the previous two years with some different formats. I had met with mixed success - mostly affirmative from the younger families, but with some fairly vehement protest from a few (usually older and long term members who I suspect just don't like it when things change). I was becoming very tired of the criticism and quite jaundiced about the whole worship enterprise. Spending a good 2 months studying multi-generational education and worship helped me gain perspective and encouraged me to realize that what we had tried was creative and progressive. I heard from other congregations who were enthusiastic about their work with children and youth. I heard longing from many people about the difficulties in introducing new or alternative forms of worship. I returned to ministry convinced that the needs of children, youth and younger members must be honoured.

My sabbatical leave began in Scotland with a great group of participants in the Centre for Christian



Renewed, revitalized and encouraged about ministry with children and youth

Studies Iona Pilgrimage co-led by Juanita MacKinnon-Smith and myself. I continued this "study leave" with family time in Scotland. I met with a few clergy to discuss intergenerational worship and attended Holy City - an amazing monthly educational / worship event in Glasgow, sponsored by the Iona Community.

The personal aspect of my sabbatical leave was to explore the relationship between Art and Spirituality. So, I indulged myself learning some new quilting techniques and learning how to felt

wool. My sister, Morag, and I spent a day at the Loch Lomond Quilt Show and drooled over the designs and colours and creative ideas represented there. When I returned to Canada at the end of May, I worked with a member of our congregation and folks at a local Art Gallery to plan and lead a week-long worship for children called Nature Art and Spirit. We felted (both wet and needle felting) wool. Dyed wool with natural dyes. We dabbled with fabric dyes. The central image of the week was "The Tree" and along with learning art techniques, we sang and told stories on the theme. The children created a 4 x 4 foot needle-felted panel of a Tree of Life, and they collaborated to produce a work of art on a beach using stones, twigs, flowers and other found objects. They had an art show for their parents at the end of the week.

I returned to work in August, renewed and revitalized, feeling encouraged about ministry with children and youth, and (I suspect) quite a bit less grumpy. I am totally convinced that, as far as the "care and feeding" of ministry personnel is concerned, the provision of sabbatical leave is one of the best things the UCC has initiated. I wish they add been available sooner. Sadly my age means that this was the only one I will have. But I found every minute thoroughly satisfying.

Aileen Urquhart, graduate of the Western Field Based Program for Diaconal Ministry, serves at St. Andrew's United Church in Sioux Lookout, ON. She is a lively and engaging educator with the capacity to make leading and learning - fun!

Contributors to this issue:

Brenda Curtis

Kay Dean

Ted Dodd

Lesley Harrison

Maureen McCartney

Aileen Urquhart

Edith Shore

Aileen Urquhart

We want to hear from you.

Publications Mail Agreement No.

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Return Undeliverable Canadian Addresses to:

Woodsworth House
60 Maryland Street
Winnipeg, MB
R3G 1K7

Email: info@ccsonline.ca

Phone: 204.783.4490

Fax: 204.786.3012

www.ccsonline.ca

Editor:

Gail Golding

Editorial Committee:

Michelle Owens
and Marguerite Watson

Staff:

Juanita Mackinnon-Smith

Production:

BW Imaging



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Winnipeg, MB R3G 1K7