



DUCC NEWS



Diakonia
of The United
Church of Canada

Sharing news, stories and reflections about
Diaconal Ministers and Diaconal Ministry



MEN IN RELATIONSHIPS TO END VIOLENCE

I ♥
D.M.

By Joan Tuchlinsky

I recently had an “aha” moment as I compiled the report for the Astley Family Foundation, one of the funders of our Male Allies Against Sexual Violence (MAASV) program at the Sexual Assault Support Centre of Waterloo Region. The Barb Elliott Trust Fund for Innovative Ministries is the other funder. MAASV is part of our public education program and provides an opportunity for men to be allies with our agency in the work to end sexual violence against women and children. The men explore the subject of violence against women, consent, concepts of masculinity, how to educate other males, especially male youth, in our community, and more. My “aha” moment was this: The MAASV program is primarily about building relationships. First, relationships between our agency staff and fe-



Diaconal Minister Joan Tuchlinsky (left) accepts a cheque for the Male Allies Against Sexual Violence (MAASV) program from Jennifer Astley-Kinsey and Bob Astley from the Astley Family Foundation.

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ISSUE THEME: FORGING NEW RELATIONSHIPS

Courageous Engagement: Forging New Relationships will be the theme when we gather in Winnipeg, June 21-24 for the next National DUCC event. In this issue we explore courageous new relationships: two schools becoming one, a sabbatic experience, working with men to end violence. Let us know what you think of this issue. Your views are always welcome.

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The Editorial Team welcomes responses or ideas for future issues.

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RELATIONSHIP BUILDING A FOCUS

(Continued from page 1)

male volunteers and the men who have chosen to be allies with us in this work; second, relationships among the men who gather to share and discuss critical, and often challenging, topics; third, relationships between the male allies and young males they are educating in the community about topics such as consent and healthy relationships; and fourth, relationships with community partners (including faith communities) who can support the program in a multitude of ways.

The informal, social aspect of presentations and workshops such as meal times, often provide the best opportunities for learning or nurturing the trusting relationships and safe environment needed to have significant and intimate conversations. Emile, one of our young male allies, co-facilitated a workshop on healthy relationships at a conference we offered for Grade 7 and 8 males. This was his observation after the conference: “During the lunch break of the Boys Rock! Conference a table of boys called out for me to sit with them. I grabbed my food and joined them for their lunch break. They were all pretty eager to ask me questions and hear what I had to say. Outreach is a lot more than lecturing, it is about connecting. . . . the way those boys talked with me I knew they respected me and were taking what I had to say about ending violence seriously.”

I did not anticipate this to be my main learning when I was coordinating the program. It was only when I stopped to intentionally reflect on the first 6 months of the funding of the program that I had this insight. Yes, the spiral method of reflection is an important tool in the work that I do in public education! The work is often overwhelming in the immensity of what needs to be done. It would be easy to miss a foundational learning such as the importance of nurturing relationships unless the needed reflection and analysis is built in.

Once I was able to name this learning about the value of relationship-building the focus and tasks for the program are now shaped and informed by it. We must lessen the content (and there is so much great content to include!) in workshops so there is more time for connecting and discussion. We must have

more opportunities for the male allies to spend time with our agency staff and female volunteers, combining continuing education with social time (barbecue in June at my house!). We need to seek more informal contexts for male allies to explore complex topics with young males which may nurture trusting relationships. Emile and another male ally recently spoke with male youth at a rural skateboard park with much success. Finally, relationships with community partners deserve time and resources to expand the circle

of organizations and individuals involved in this work. The faith community is an important ally. Sharing about my work, and this particular program, with the faith community, is part of my calling as a diaconal minister.

Nurturing relationships in a congregational setting was crucial to me as a minister but I had not recognized the same need in my current context. It seems obvious to me now but it is easy to get caught up in all the tasks there are to do and focus on the desired change of attitudes and behaviours and miss an important part of the process. Building relationships is key to the success of our MAASV program and all the other public education work we do. Thankfully, I figured that out now and can be more intentional about making it happen.

Diaconal Minister Joan Tuchlinsky is the Public Education Manager at the Sexual Assault Centre of Waterloo Region in Ontario.



“Yes, the spiral method of reflection is an important tool”

FORGING NEW RELATIONSHIPS THROUGH DOTAC

Come with me as I gather with the DOTAC community.

My name is Deaconess Lisa Polito. I currently serve as the President of DOTAC, following your own Linda Ervin.



Sharilynn Upsdell

I grew up on the White Earth Nation, Minnesota's largest reservation. My father is a registered member of the White Earth Band of Ojibwe,

mixed with German and Norwegian. My mother is proudly all Danish. I have served with adults with developmental disabilities while leading congregations in out-reach to people with disabilities. Now, I serve at the Lutheran Deaconess Association.

Imagine gathering with:

- * a deaconess from the United Methodist Church who serves as a musician in residence in a teaching hospital in Florida, — playing music in public areas of the hospital and at patient's bedsides. She has a music studio where military veterans being treated for substance abuse can learn guitar or piano as an alternative stress reducer.
- * a deacon from the Igreja Evangelica de Confissão Luterana no Brasil who serves in the inner-city using hip hop music to reach young people. The music creates community and non-violent opportunities for interaction.
- * a diaconal/ordained minister who belongs to the Order of Diaconal Ministries of The Presbyterian Church in Canada. She serves two congregations in rural Ontario and, is on the Board of Huronia Transition Homes, the board for a nearby women's shelter, a sexual assault centre and a program for children who have or do live in violent situ-

ations.

- * a deaconess from the Lutheran Deaconess Association who serves as the Assistant Director at the Institute for Central American Development Studies in Costa Rica. Her ministry includes educating American college students about the current social, political and economic realities and their effects on the environment and society.
- * an Anglican deacon who is a retired Mountie and provides pastoral care to patients in assisted care centers, shut-ins in other senior residences. He is the Chaplain for the RCMP Vets Division and available for grief counseling with Veterans Affairs - Canada.
- * a deacon from the Wesley Diaconal Community in the Caribbean. She serves as librarian and Coordinator of the Institute of Continuing Studies at the United Theological College of the West Indies.
- * a diaconal minister of the Evangelical Lutheran Church in America who lives in Seattle. She serves as the Ecumenical Liturgical Coordinator at the School of Theology and Ministry. She contributes to fostering learning that roots students in their own Christian faith tradition while engaging them in vibrant dialogue with other faith traditions.

So, where is this place that you can gather with this variety of diaconal people? It's at DOTAC -- DIAKONIA of the Americas and Caribbean. Forging new relationships is one of our goals.

As people following God's call to live lives of diakonia, coming together to support one another is vital for encouraging and supporting each other, learning from one another and worshipping the God who calls us all. That is what DOTAC is about.

This summer, we will gather together in Oklahoma City. The theme, Chairs at the Feet of God, comes from the Oklahoma City National Memorial, a field of chairs erected for the 168 people killed in the bombing of the federal building on April 19, 1995. One of the days of our program will incorporate First Person Stories of Hope from survivors of the bombing. We will spend a day visiting ministry sites throughout the Oklahoma City area. One day will focus on self-care. Throughout the conference we will sit in small groups, learning and sharing with others from the



DOTAC meetings enable relationships to form among ecumenical and global expressions of diakonia. DUCC members at DOTAC meeting in Trinidad: Russell Mitchell-Walker, Linda Ervin, Sharilynn Upsdell.

region. Member groups will provide worship, enriching our time as we pray and praise God from different Christian faith traditions. You can find more information about DOTAC and the conference at www.dotac.diakonia-world.org/

It seems like a foretaste of the feast to come with women and men from different church bodies, coming together to support one another, to care for one another and to lift up the diakonia that each of us does. Come and join us!

TWO SCHOOLS FORGING NEW RELATIONSHIP AS ONE

By Kim Uyede-Kai

Wabung Tomorrow

In June 2010 the Sub-Executive of the General Council of The United Church of Canada passed a motion directing the two United Church

BACKGROUNDER

By the end of 2011, neither school will be financially sustainable due to projected large deficits and depletion of trust funds.

The United Church is not reducing its financial support for Aboriginal theological education. The level of financial support will be equal to the current support.

Based on the number of graduates in recent years, a single school will be able to comfortably accommodate the combined number of students.

Costs for staffing and infrastructure will be reduced by approximately \$300,000 annually increasing support for bursaries, recruitment, field staff, in-community learning circles, facility improvements and equipment.

Native ministry schools to begin consolidation talks.

The Dr. Jessie Saulteaux Resource Centre, in Beausejour, Manitoba is named for an Assiniboine elder from Carry-the-Kettle, Saskatchewan. She and a number of church elders in the prairies had a dream of indigenous leadership rising up in the church and “giving the people’s voice to the gospel.” The Francis Sandy Theological Centre, in Paris, Ontario, is named for the late Francis Sandy, an Ojibwa elder and lay pastoral minister from the Christian Island community in Ontario. He and a number of elders from Ontario and western Quebec also had a dream that all of the Native congregations in their area would be served by Native ministers.

In 1984 the Dr. Jessie Saulteaux Resource Centre was incorporated and in 1987 the Francis Sandy Native Ministries Training Centre (now Francis Sandy Theological Centre) was formed. Both schools are community-based and model learning circles. Both schools honour life experience and the spiritual wholeness of Aboriginal peoples, “the gospel incarnated in the people’s own cultural identity.” (Janet Silman, *The First Nations: A Canadian Experience of Gospel-Culture Encounter*, p. 31)

At the General Council level a “commission” has been established to carry out the task of bringing these two free standing institutions together: eight members plus an alternate, two elders, and three General Council Office staff members for support.

A “commission”, as defined in the United

Church of Canada Basis of Union, has the power to consult and make decisions about the consolidation. However, the members named to the commission chose to call their commission, “Wabung,” an Ojibwa word meaning “tomorrow.” “Wabung,” tomorrow, keeps the vision of Dr. Jessie Saulteaux and Francis Sandy and their communities in mind and heart.

“Wabung” recognizes that it must honour both schools’ legacies and move forward in a gentle way and in the spirit of ministry. There are implications to be considered in the need to consolidate the two schools and that there will be grief and loss. The schools will formally amalgamate on September 30, 2011. The resulting new school will have a new name and will reside on the land alongside the Brokenhead River near Beausejour, Manitoba, the site of Dr. Jessie Saulteaux Resource Centre.

In 1993 Elder Roy McDonald of White Dog Reserve, in northern Ontario, was invited by the Second National Native Convocation “Dancing the Dream,” to offer prayers in traditional Aboriginal style using a drum. He shared that in his own life he had many disappointments, many hurts. Rejected by his parents, he was raised by grandparents. A return to his Traditional roots brought balance and hope in his life. He prayed at the convocation that the children of the future would be helped:

I am searching for my life. We must remember that in our times of struggle we are making a path for our children. There is a teaching of seven stars in our tradition. Three stars in a row represent the past; a middle one represents the present; three stars in a row represent the future. The path we are trying to find now is a road for our youngsters. As we find the path upon which to walk, we will be able to look back and know where we have come from.

(Continued on page 5)



Francis Sandy and Dr. Jessie Saulteaux students participated in a joint learning circle held at the Dr. Jessie site. When the two schools are consolidated the new school will be located in Manitoba but offer program off site and across the country.

THE VISION HASN'T CHANGED

(Continued from page 4)

"Then, our children can also look back to know where they are from. When they know where they are from they can look forward and see where they are going. I give thanks for the opportunity to share, to speak about the purpose of everything. I sing a song of vision, a dream about my search for life."

The vision hasn't changed. Native community church elders still dream the dream of Native leadership with traditional values. Creator still moves among learning circles "where everyone has a voice and everyone is respected and included." (Stan McKay, *ibid.* p. 37) The new school will continue the vision of the elders and learning circles will continue to honour Creator in their midst. As we look forward to where Creator is calling us, we will know where we are going by looking back from where we have come.

Kim Uyede-Kai is the Vision Keeper at the Francis Sandy Theological Centre.

Commitments for the Consolidation

These are some of the commitments developed by the Wabung. For further information on Spiritual Truths and Concerns guiding the process see fstc.ca.

- * The histories, elders, significant relationships, and social justice commitments that each school currently honours will be recognized in the new school.
- * The curriculum will honour the cultural distinctiveness of our peoples even while we work and learn together in common purpose.
- * While the new school will be located on what has been the DJSRC property, equity will be a key part of it's character and practices. Some learning circles will be held in the east and intentional relationships with FSTC's constituency will be maintained and reflected in the development of curriculum and programs.
- * Both the traditional and Christian paths will be honoured in the new school.
- * The program of the new school will address the needs of rural and urban Aboriginal populations and equip students to effectively respond to the needs of both.
- * The new school will offer a de-colonized model of education, church and ministry.

NEW RELATIONSHIPS IN SABBATICAL DOWNUNDER

By Margaret Lange

In 2010 I went on a four month sabbatical in Tasmania, Australia. I wanted to rest but I also want to have a spiritual and educational component. My ministry is in a small town so to have the rest I needed to be away. Out of the country seemed wise so there was no question of coming back to do a funeral!

I am not the academic type who likes to go to school and read lots of books but I did want to learn about a different church and their context. To meet that goal, I needed to be with folk in their community of faith. I wrote to every Synod in the Uniting Church in Australia offering to come and work. I did not ask for a stipend only a place to live and a car. I did not get a huge response but after communication with the Personnel

Minister in Tasmania I was offered a volunteer position with St. Andrew's Uniting Church, Deloraine in Tasmania. With the position came two different homes to live in and two cars over the time we were there.

I learned about ecumenism: The Uniting Church in Australia is only 33 years old and experiencing some growing pains. They recognize themselves as continuing to unite Christians in Australia -- this is why they use the word uniting and why they say *in* Australia as opposed to *of* Australia. The church in Deloraine worked very hard to have good relationships with the other denominations in the community. I was amazed to learn that all the Protestant denominations celebrate Easter Sunday as one faith community. There was a small number of youth at St. Andrew's and they attended the Baptist church for youth group and the Uniting Church on Sunday. The ministerial works together administrating the thrift store. The profits help community

members in need as well as to provide salaries for a chaplain at the nursing home and a chaplain in the public high school. These are just a few examples of the reaching out into the community.

I learned about lay leadership: St. Andrew's had no "minister". I learned how they had developed their own worship style. When I arrived I assumed I would be expected to lead worship but they had a worship leader for each service. I was only expected to deliver a sermon. The congregation had a Sacrament Elder who looked after communion. The Prayers of the People were led by the people. I knew I was totally accepted when my name appeared on the roster for the Prayers of the People. I was one of them. I also led two bible studies each week.

I learned about community: A couple who attended St. Andrew's lived in a small community just outside Deloraine. If I were to describe their religious views I would say they were very conservative, except when it came to community. They believed that community was the most important part of their life. They supported their neighbours in many ways. They had a large room in their home where they hosted a monthly pot luck where neighbours met and got to know each other. When you know your neighbours you take care of them. This couple believed it was more important to care for your neighbour than to try and sway them to your way of thinking. They truly lived out their Christian value of hospitality.

I learned from the wildlife: The work at St. Andrew's proved to be very relaxing and we explored Tasmania. My favourite creature was the Wombat. They are very social and cannot live without community. At a wildlife centre I met a wombat named Lilly. Her mother had died and she was raised by a human family. Poor Lilly did not know she was a wombat. The man who ran the wildlife centre had to go out twice a day to give her a cuddle. I was able to cuddle her and it was a touching experience to feel her trust herself in my



Relationships with the people in Australia and with the wildlife contributed to Margaret's sabbatical learnings. Margaret with her partner, Bruce.

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arms as she snuggled in. Rescued wombats are able to live and forge on their own only returning back home if they are in distress. I found this behaviour similar to some folks in congregations I have served as they only return to the church when they are in distress or crisis. The most famous marsupials are Tasmanian Devils. These small, ferocious creatures are not social and will fight any other creature to get what they want – perhaps another similarity to folks in the church??

A sabbatical is not only for the minister but the congregation as well. The Innisfail congregation and I worked together before I left to ensure all the work was covered. Many of the worship services focused on those who we support as a congregation (Guides, Food bank, Women's Shelter etc). Each came and told about their work. We had worship leaders who planned the liturgy and did the whole service. The worship leaders grew in their confidence at providing meaningful worship services.

I kept in touch with the congregation by blogging once a week about my experiences.. When I returned I made a presentation about my time away to the congregation and to the Presbytery.

My Down Under Sabbatical met all my expectations I came back refreshed, energized and ready to work with the folks at Innisfail. I also made many friends and know I have another welcoming home in Deloraine.

Margaret Lange is a diaconal minister serving Innisfail, Alberta.

ORGANIC PROCESSES OPTIMAL

By Beatrix Schirner

As I prepare for my sabbatical I have some learnings.

The good intentions to read some of the books recommended in the *Understanding Sabbatical Policy* document didn't come to pass. My attempt to get people from the congregation to work with me fizzled. When we gathered, they just all looked at me and asked, "So, what do you want to do?" Left to my own devices! The theory on successful sabbaticals suggests the sabbatical should be tied in with a congregational vision and goal setting time, that some of the sabbatical should focus on these goals, and that no one should be appointed to replace the minister.

Instead, the lay leadership of the congregation needs to be drawn out, and, oh yes, when the minister returns, not everything that she or he let go of should be picked up again on his or her return.

But my congregation set goals in 2007 and weren't interested in doing that exercise again. I ran into the resistance of the congregation: "We have a big deficit budget right now; this is a bad time to be away. ...Do you have to take the three months and your vacation at the same time? That seems a bit much. ...We should have someone in your place at least half time. No one else gets a leave from work without the position being filled in some way.... I don't begrudge your sabbatical, but we should have financial assistance." On the other hand, younger, newer members think it's a great idea and the 6-member Sabbatical Coordinating Committee has taken the task of figuring out how to cover 18 Sundays to heart.

I have learned that planning my sabbatical time is an organic process. The pieces have come together slowly, with the support of colleagues. I am looking forward to the study, rest, spiritual retreat, and prayer that I have shaped into my sabbatical time.

By Sally Meyer

In the night of my birthday, I was awoken with the following Sabbatical plan. In my dream, God shared with me in a very clear manner that my spirit needed extended time to Pray, Play, Plant. and I wrote down the following:

My Spirit is tired, my Creativity is low

I am in need of reconnecting...

with God through Jesus, with loved ones and with Creation.

So I will be: praying in the footsteps of Jesus,

Playing and reconnecting with family and friends

and getting down & dirty with God as I build a prayer garden.

Sally is in Palestine-Israel on sabbatical from Hemmingford and Lacolle-Clarenceville Pastoral Charges in south-western Quebec.



Beatrix serves Ponoka United Church, Alberta.



NEW JOURNAL

Diaconia: Journal for the study of Christian Social Practice

This new international journal was published for the first time in 2010.

It aims to contribute to new research on Christian social practice with and among the marginalized, and to hear, interpret and communicate the voices of diaconal ministries.

Articles of biblical, ethical, dogmatic and contextual theologies, historical, socioscientific and practical aspects of diakonia and Christian social practice are welcomed.

To submit an article contact Kaia D. Schultz, Faculty of Theology, University of Oslo k.d.schultz@teologi.uio.no

WCC STUDY

The second consultation mandated by the World Council of Churches to explore diakonia was held in Utrecht in December 2010. Discussion was informed by presentations on "Prophetic Diakonia in the WCC", "Theological Reflection on Diakonia" and 'Practices and Training on Diakonia'. The prophetic nature of diakonia was reaffirmed: God sends us out in mission to bring the good news to the poor and oppressed, in word and in deed by comforting them and by addressing the root causes of their pain. This ministry of prophetic diakonia seeks to confront the powers of this world that lead to injustice.

Strategies for more effective administration and networking to make the best use of available ecumenical resources and a training strategy on prophetic diakonia resulted. Plans were made to follow up on the findings of the two consultations.

DUCC COORDINATING CLUSTER

The Coordinating Cluster has spent our last couple meetings working primarily on the business plans for this year's National Gathering in Winnipeg. We met in January during our annual overnight regional cluster retreat at Crieff Hills and then again in March on St. Paddy's Day! At our January meeting, we:

- * finalized the 2011 DUCC Budget;
- * began a review of the items to be brought forward from the 2009 National Gathering ;
- * started identifying the business pieces that we as the Coordinating Cluster need to address at the National Gathering.
- * noted \$1,000.00 available for student bursaries to attend the Gathering, based on 4 students @ \$250.00 each.

In March, we established the priorities and the order in which the various pieces would be addressed during the Gathering and identified the various groups that are expected to report. An invitation will be sent to each of the groups partly through the DUCC Communication Updates and partly through direct contact. And just to reinforce this request, if you have reported to a DUCC National Gathering in past years, you are expected to do so again. This includes the diaconal-training theological schools, the regional clusters, as well as the Clusters responsible for the various aspects of our DUCC structure.

Our next meeting in May we will work to ensure that those of our cluster who are going to the Gathering are well prepared to facilitate the various business sessions. We also plan to spend some time discussing the Draft Statement of Ministry.

Linda Clark, Secretary



Coordinating Cluster hard at work over a warm fire and wine.

HAVE YOU PURCHASED YOUR MEMBERSHIP? The Membership form is on the DUCC website (ducc.ca). Each membership price constitutes a full membership with the top benchmark being \$150.00 and anything over 150.00 is considered a donation.

2011 Membership fee: \$10; \$25; \$75; \$125; \$150. It is now possible to pay your membership monthly through PAR. DUCC Treasurer Margaret Collard, 90 Heatherside Drive Toronto, ON M1W 1T8 (w) 416-431-5054 matthew132@sympatico.ca

PARTNERING IN NEW SPACE: ST MATTHEW'S MARYLAND

By **Juanita MacKinnon-Smith**

In the heart of the city, in the heart of God reads the sign on the church where St. Matthew's-Maryland Community Ministry is housed. The "heart" of the building is about to undergo a massive make over. Relationships among the many groups which partner in the various ministries in the Neighbourhood Resource Centre along with the congregations who worship here and other groups which rent space will also shift as we adjust to the construction and the new space.

The Parish of St. Matthew's is located in an economically deprived area of the Winnipeg. The area is familiar to many in the diaconal community because the Centre for Christian Studies has held classes and special events here over the last decade. A sanctuary that once hosted one thousand worshippers and their children now sees fewer than 75 congregants on a weekly basis. A large Endowment Fund has helped sustain the church for the last decade or two but the writing has been on the wall for some time now.

The congregation has been discerning whether they continue to draw down the fund until they no longer exist or 'take a leap of faith.' This tiny yet faithful and social justice oriented parish has negotiated a deal with all three levels of government and private funders to transform their much beloved sanctuary into a twenty five unit housing complex that will offer affordable family housing to people living in this community. The congregation will retain the equivalent of two suites for a smaller sanctuary and a fifty year lease to secure their place in the newly configured space. They are literally giving the building, now called The WestEnd Commons, back to the community and becoming tenants in their own building.

The United-Anglican St. Matthew's-Maryland Community Ministry forms part of the Neighbourhood Resource Centre in the Lower Level of the building along with six other non-profit organizations. A large part of the deciding for the affordable family housing project was the knowledge that the Centre could continue to operate out of the building if they were successful in their negotiations with government and private partners.

The non-profit organizations that work out of this building are committed to continuing to offer programs during the construction with minimal impact and down time. The Community Ministry will soon relocate our offices from the Lower Level up into the two towers on the north side of the church. We'll remain there for the next four to

six months while contractors put in new pilings to support the upcoming construction and the other work needed to be done to prepare the building for its future tenants. The project officially begins in May and is expected to take twenty-four to thirty months to complete. There'll be an added layer of confusion and chaos; opportunities to cooperate and 'love thy neighbour' better and to exercise grace and kindness.



This ministry serving an inner city community is shared by the Anglican and United Churches. It began in 1972 when some United Church Women discerned a need for an after school program for latch key kids. Later, a partnership was forged with the Parish of St. Matthew's. Many congregations and parishes partner actively in the work of the ministry.

Where I sit, as I'm typing these words, is soon to become the elevator for the new housing project. As I've been sharing news of the Great Transformation, I've been saying, "I'm literally getting the shaft!" A temporary inconvenience for all of us means that twenty three inner city families will have a place they can call home in a city that is much in need of housing units. During worship on Sunday mornings in the sanctuary upstairs, the people of St. Matthew's Parish include the life and work of the ministry in their prayers saying, *"May the streets of our community be holy ground beneath our feet."* Amen

www.stmatthewsmaryland.ca

Juanita is the Community Minister at St. Matthew's Maryland Community Ministry.

CHANGE AT CCS MARKS A THEME

By Charlotte Caron, Acting Principal



Change is the theme of CSS—the transformative changes that happen to students during their education at CCS, changes in theological understandings that change the way we think and teach, changes in the social conditions in the world that affect who we need to be as we attempt to serve our broken world faithfully. Personnel at CCS also change, including the current search for a new Principal. Our governance model, and many of our office procedures have changed. Whether we relish it or detest it, change takes energy, courage and engagement.

This year's graduates Vicky Aldersley, Mary Elizabeth Piercy, Debra Kigar, (back row, left to right) Kimiko Karpoff and Mary Elliott spoke in the Service of Celebration about the challenging choice to come to CCS and to make a career choice that goes against the grain. These women all had

careers and were headed down one road when the call to transformation came. Moving from accounting or brain research toward ministry with the people of God, and especially with the vulnerable of society, demands courage!

Our Companion of the Centre for 2011, Mary Ellen Moore, (pictured far right with Charlotte) is known primarily as a pastor. She believes human relationships are a core way of knowing God. But Mary Ellen also works with the grandmothers group that supports the Stephen Lewis Foundation in trying to eradicate AIDS. Standing up for voiceless African grandmothers takes courage and invites relationship building.

CCS is proud of its graduates and Companions who embody values of adaptability to change. CCS is a tough little institution, a place that believes in justice and well-being and a place that lives in hope! We give thanks for the long legacy of graduates and institutions that show the tenacity and value of CCS's work. We hope that when you are in Winnipeg for DUCC meetings in June that you will add a visit to CCS to your agenda.



What is the Fund for?

The Kaufman Fund is to help with the cost of retreat, reflection, renewal and rest experiences and to make possible a grant or loan to persons who find themselves in a financial emergency. Any event or opportunity which meets these purposes will be considered.



The Kaufman Renewal and Emergency Fund

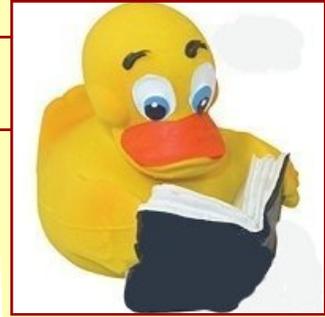
Am I eligible?

The Fund is available to all United Church diaconal ministers and all CCS graduates.

How do I apply?

You can request a grant by writing a letter. For more information visit ducc.ca and look under Resources, or contact Judith Astley (519) 884-8082 Jast574@rogers.com

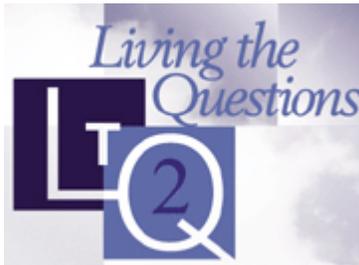
DUCC RESOURCE REVIEWS



Living the Questions Great Bible Study Resources

Review by Audrey Mitchell

Devon United is a small-town church, suburban in character. Many of its members have travelled extensively so, when I advertised *Eclipsing Empire, Paul, Rome and the Kingdom of God* in 2009, I

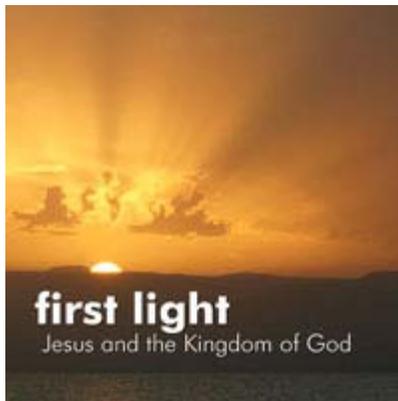


offered a free trip to Turkey to visit sites with Marcus Borg and John Dominic Crossan – all in the comfort of our own church. Eight women and men participated in the 12-session study beginning in January and ending just before Easter.

Living the Questions studies come with DVD's and a workbook downloaded from the website. Preparation for sessions begins

with reading an introduction at home. We watch the video together and answer the questions. The resulting discussion is wide-ranging and very informative.

At the first session we set norms for our time together and talk about our reasons for choosing to participate.



Eclipsing Empire was well received and the group was enthusiastic about studying *First Light, Jesus and the Kingdom of God* in 2010. There were repeat and new participants.

Currently we are doing the twelve-session *Living the Questions 2.0*. This series is different in style from the first two studies, featuring interviews with progressive Christian theologians such as Tex Sample, Marcus Borg, Dom Crossan, Nancy Ammerman and Rita Nakashima Brock. It does not have the attraction of visiting early Christian sites.

We might have begun with *Living the Questions* in 2009, but I think it has been better to build relationships before tack-

ling theology in a more traditional interview format. Seeing the delight and hearing the stories as people told of their visits to the sites shown in *Eclipsing Empire* and *First Light* has brought us closer together and opened us to sharing our questions and doubts. Now we are comfortable with one another and ready to examine and question previously held beliefs.

Living the Questions studies are available from AVEL, for those regions of the country which still have AVEL (MNWO east to NFLD and Labrador). With the demise of AVEL in SK and further west, churches with small budgets might choose to purchase them in cooperation with another congregation. I recommend *Living the Questions* as very useful and accessible teaching tools.

Audrey Mitchell serves the folks at Devon United Church, Alberta.

“Living the Questions ... resourcing progressive Christians is the response to the search for a practical tool to bring together, equip, and re-educate thinking Christians.”

livingthequestions.com



Devon United Church study group wrestling with questions of faith.

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