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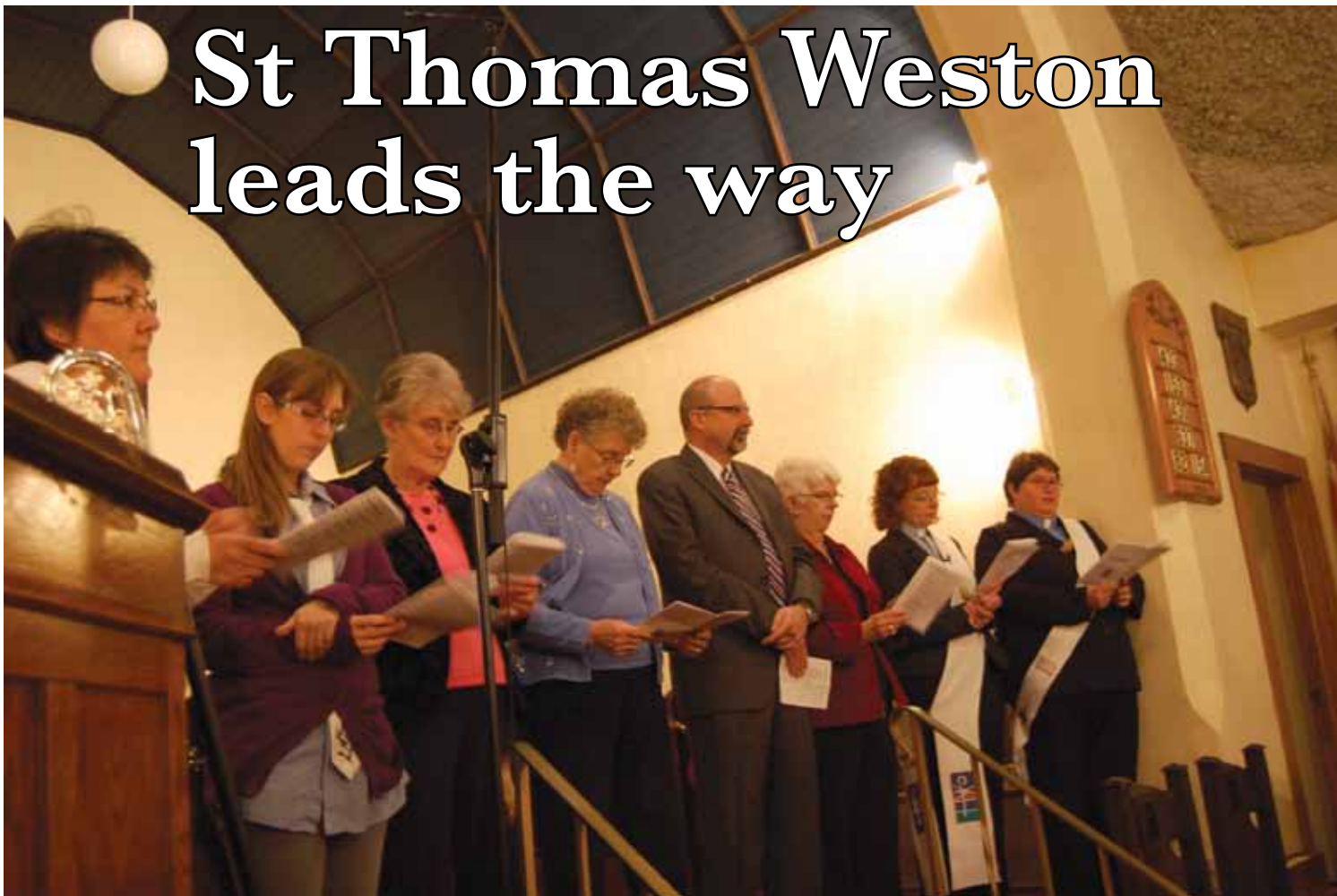
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RUPERT'S LAND *News*

FEBRUARY 2010

PUBLISHED BY THE DIOCESE OF RUPERT'S LAND – A SECTION OF THE ANGLICAN JOURNAL



St Thomas Weston leads the way

St Thomas parish in Weston commissioned its ministry support team on Dec 30. With three other Rupert's Land parishes on the same path, St Thomas is the first to reach that point in developing Local Collaborative Ministry.

Photo: Terence Moore

Dean retires

Bob Osborne steps down at St John's Cathedral



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The late Douglas Gregory leaves \$90,000 to diocese



SEE PAGE 6

RUPERT'S LAND COMMISSIONS TEAM FOR ST THOMAS, WESTON PARISH

On Wednesday, December 30, the parish of St Thomas, Weston celebrated the commissioning of its ministry support team, which included the ordination of our locally affirmed priest. We were overjoyed to have this dream become a reality. This celebration was witnessed by approximately 100 people including many members of the wider Anglican community.

Each member of the ministry support team had been feeling the breathlessness of anticipation for this moment. All the work, doubts, fears and at times tears were allayed as they stood before the congregation who has placed their trust and confidence in them to ensure that ministry and mission continues at St Thomas. These ministries include altar guild, Sunday school, hospitality, outreach/evangelism,

building and grounds, administrator, diaconal ministry and worship/sacramental ministry. This was truly a time for the whole parish to rejoice.

The evening began with a lovely supper prepared by parish members under the guidance of our hospitality team leader. We are very thankful for this ministry as it was a huge task to undertake. Thank you to all involved. After supper, the formal commissioning and ordination service began. The liturgy began with the renewal of baptismal vows to emphasize the ministry of all God's people. We were graced by a beautiful sermon delivered by the Rev. Diane Guilford, her words and joy inspired and reminded us all of our gifts from God. The whole service was blessed with the music ministry of our music director, Mr. David Schmidt.

The commissioning of

the ministry support team denotes a transition in the ministry journey of our team and parish. While the ministry support team will continue to require support from a ministry developer, the level of support will be reduced as the formal discernment, training and education process has been completed. The ministry support team has been equipped for ministry within our local context.

It seemed appropriate this event took place on the eve of the New Year as it marked the beginning of a new chapter in our continuous journey into local collaborative ministry (LCM). While the commissioning was the last step in formalizing LCM at St. Thomas, the work and development continues to take place. The ministry support team members will continue to develop their skills and education



At the St Thomas Weston commissioning service Dec 30, Bishop Don Phillips questions Altar Guild leader Frances Ouskun, Sunday school leader Courtney Robinson and hospitality leader Marion Normand, before the congregation, on their loyalty to Anglican doctrine, discipline and worship.

for their ministries, as well as continuing to enable the ministry of others.

This has been a challenging journey for our parish and ministry support team. But the joy and benefits that we have reaped were well worth the effort. We truly feel that we all are engaging in our full baptised ministry and have deepened our relationship with God, each

other and our community.

We must thank God that we were blessed with two very skilled and spiritual ministry developers. Both the Rt. Rev. Tom Collings and Rev. Julie Collings were passionate in their work in making this journey a reality for us. We will always be thankful for the guidance, support and training they provided for us. We would also like to thank the diocesan local collaborative ministry committee and Bishop Don Phillips for all their on-going support of our journey.

God has given us a great commission, we will embrace this commission, with God's help. Amen.



Bishop Don Phillips questions evangelism/outreach leader Geraldine Nobiss, buildings and grounds leader Leonard Terlinski, parish administrator Diane Bradshaw, diaconal ministry co-ordinator Karen Terlinski and worship team leader Rev Alice Williams before the St Thomas Weston congregation.

Discerning Direction, Discerning Leadership: The Parish Annual Meeting



The Right Reverend
DONALD PHILLIPS
Bishop of Rupert's Land

Every Sunday (or other principal day of worship) we gather as congregations – as local Christian communities – to worship God and to open ourselves to God's grace received in prayer, through the proclamation of the Word and through the sacraments. The experience of participating in the weekly liturgy is usually uplifting and productive because it reminds us who and whose we are; it helps us grow in and apply the love and truth of God to our lives; and it helps to put us in right relationships with God and each other.

Perhaps because we have experience with community

associations and service clubs, we often think that when we approach the Parish Annual Meeting, it needs to imitate the annual general meetings of those other groups. But why should it? We're still the same Anglican Christians who gather together for worship, Bible studies or project planning meetings throughout the year. What if we approached the Annual Parish Meeting as we do weekly worship? Perhaps we could have an opening hymn to gather the community together. And it might be appropriate to have a piece of Scripture read that has a theme of community discernment and decision-making.

Like the weekly liturgy, everyone needs to know why we're gathered, the order in which pieces of Agenda will be dealt with, and who will be taking leadership for each piece.

Like the weekly liturgy, everyone needs to know why we're gathered, the order in which pieces of Agenda will be dealt with, and who will be taking leadership for each piece. At worship we use bulletins and prayer books to assist us. For the Parish Annual Meeting, everyone needs to become familiar (in advance) with what will take place – just as they are in worship.

There are many reports that are received at Annual

Meetings. These need to be listened to attentively – as we might listen to a reading or sermon in Church. And just like those parts of the liturgy, reports of the ministry, mission, community life and stewardship of the parish help us to understand where we have come from so we can discern the direction that God is calling us to move into the future.

When we come to choosing leadership for the coming year, we need to consider three things as we reflect prayerfully about our own roles and those of others – *heart, skill* and *capacity*. A person needs to have the right *heart* for a particular ministry or role. They need to have a genuine interest in, and care for, the work that needs to be done. A person needs to have the necessary skills (or an opportunity to gain them) in order to be effective and to feel good about what they're

doing. And, perhaps most importantly, a person needs to have the *capacity* for the work – meaning they have to be able to fit the demands of the role into their present, and often busy, life.

Because much of their ministry is focussed beyond the parish, congregations often do not pay particular attention to the selection of their lay delegates to diocesan Synod. When this is the case, it affects all of us. Only delegates can become members of Synod and, by voting, make decisions which affect every

parish in the diocese. Only delegates can be elected to Diocesan Council – the top legislative body of our diocese in between Synods. And only delegates can be elected from Diocesan Council onto the Executive Committee – the key management group on a month to month basis throughout the year. In a nutshell, these diocesan leadership groups will only be as effective as the leadership that Parishes discern and elect as their delegation to diocesan Synod.

When we come to choosing leadership for the coming year, we need to consider three things as we reflect prayerfully about our own roles and those of others – heart, skill and capacity.

What can you do to prepare yourself to participate as faithfully and effectively as you can in your Parish's Annual Meeting?

1 Prepare

Read the Annual Report, ask questions in advance if you can.

2 Pray

for the leadership, for the all of the members and for yourself, that all might contribute to your parish's ability to discern and carry out God's will.

3 Show up

Poor attendance greatly retards the parish's ability to mount the necessary conviction to carry out its purposes. It has the same impact as small turnouts at worship.

4 Listen

Listen carefully to what's being said. If you sense some misunderstanding that you can reconcile, do it.

5 Discern the whole body

All of the work of the meeting should be "for the good of all." Constantly pray for discernment about what God is trying to tell/show the community through what is happening.

6 When it's over – give it over – to God's grace working through all of the members. After all, it is God's Church!

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Rupert's Land News is
February 1, 2010

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1-204-992-4205

Moving with the times, Dean Osborne retires

By TERENCE MOORE

When Bob Osborne had been for 15 years rector of St Thomas parish in Sherwood Park, a growing ex-urban bedroom community on the eastern outskirts of Edmonton. He was an archdeacon in the Diocese of Edmonton. By 1996, he had shepherded St Thomas as it grew from 100 households to more than 300. It was time for him to move on or to decide that he was spending the rest of his career in Sherwood Park.

The diocese of Rupert's Land announced that it was looking for a new dean for St John's Cathedral in Winnipeg. Bob Osborne was immediately interested. As curate at the cathedral in Kamloops, early in his career, he had led the search for a new dean and in that capacity he had met Patrick Lee, who applied for the post. The two priests had kept in touch over the years and Lee became Bishop of Rupert's Land in 1994. As dean, Osborne would be Lee's second-in-command. From his Kamloops experience, he had a good idea what the cathedral post would involve. He was appointed and took up his duties at St John's Cathedral in August 1996.

Patrick Lee retired in 2000, replaced by Don Phillips. The archdeacons who served under Bishop Lee have all retired. This year, Very Rev Bob Osborne, too, will step down. He will continue as dean through Lent and Resurrection Day and retire on

April 11, the second Sunday of Easter. He and his wife, Janice, will stay in Winnipeg.

On his arrival in 1996, Osborne found St John's Cathedral maintaining the English Cathedral style of liturgy. He heard Rupert's Land Anglicans, lay and ordained, referring dismissively to their cathedral as "that place" when they were asked to attend diocesan occasions. Winnipeg was unusual, he found, in having several magnificent churches – All Saints, Holy Trinity, St George's Crescentwood and St Luke's – as though there were many Anglican cathedrals in one city. Anglicans in the southern half of Winnipeg hesitated to cross the barrier of the Canadian Pacific rail line and attend a cathedral in the North End. "My sense was that St John's did not have a long life expectancy," he recalled in a recent interview.

He had always imagined the cathedral providing liturgical and educational leadership to the diocese and he thought St John's should embrace a wider vision, should welcome the whole diocesan community, should take some risks, occasionally failing, and should relate to the wider community. To that end, he encouraged the St John's congregation to adopt the Book of Alternative Services and the new hymn books of the 1990s. He encouraged study of a 1996 report on the role of cathedrals commissioned by the Archbishop of



Very Rev Bob Osborne, Dean of St John's Cathedral. The clock in the dean's study at St John's was given in 1912 to Archbishop SP Matheson by Herbert Anderson, son of David Anderson, the first bishop. Matheson gave it to the diocese for use at Bishop's Court.

Canterbury. He travelled in England and visited numerous cathedrals to study their worship and their programs.

Some members of the St John's congregation could not accept the changes. They left, but more joined so that the congregation has grown and the cathedral has played the inclusive and welcoming role that Osborne had in mind for it.

As if shifting the worship style weren't enough, Osborne and the cathedral congregation started shifting the furniture. The cathedral pews were detached from the floor and fitted with non-slip rubber feet so that they could be re-arranged. In recent years the cathedral has tried eight different configurations during the weeks from Easter to Advent – anglewise, facing across, U-shaped and others – to bring worshippers into closer relation with each other and with the God they are worshipping. This

created a kind of intimacy that some members of the congregations liked – and others didn't.

"My worst problem was with brides who wanted a centre aisle. One of them threatened to sue me. I'll be glad when we get out of marrying people and get out of being agents of the state. People who are married by the justice of the peace have lots of integrity, too," Osborne said.

"My concern was that the world was changing and the Christian community needed – and still needs – to change. We've lost so many people and whole congregations, in the diocese and in the Anglican Church of Canada. It really hit me: The Anglican Church is an ethnic church for English people. It was supporting English culture and traditions. Winnipeg has many English ethnic cathedrals. When is the next boatload of

English people arriving? The Anglican Church has got to take stock."

Osborne and the Cathedral annually present the Trinity Institute conference by video hook-up. The conference is a forum where prominent speakers discuss religious dimensions of current public questions such as Islamic fundamentalism and economic crisis. He launched the cathedral's annual advent presentation Red River Celebration, which brings together stories of faith from the Bible with the history of people of faith in the Red River Settlement, showing the evolution of Winnipeg and Manitoba and the struggles people of faith have had in every century. The annual presentation combines the beauty of classical music with an account of the place where Rupert's Land Anglicans have been grounded and must remain grounded.

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The congregation of St Thomas Weston stood and applauded their newly-installed ministry team when the formalities were completed at the Dec 30 commissioning service.



Bishop Don Phillips presented a bible to each member of the ministry team as a symbol of their duty to proclaim the word.



Gregory leaves \$90,000 for youth ministry



Rupert's Land Diocese has received a gift of \$90,000 from the estate of the late Rev Canon Douglas Gregory and his wife Marian in support of youth ministry in the diocese. A previous bequest of \$50,000 for use by the bishop in support of active and retired clergy was paid to the diocese soon after Mr Gregory's death.

Douglas Gregory was born in Montreal in 1917 and died in Winnipeg in 2006 at the age of 89. He studied theology in Vancouver and was ordained there as deacon and as priest in 1950. He came to Rupert's Land as rector of St. Jude's in 1968, became rector of St. Stephen's in 1973 and retired from full-time stipendiary ministry in 1983. In his retirement years he served as Anglican chaplain at the University of Manitoba and worked as priest in charge at Holy Trinity, Winnipeg, St. Philip's, and Christ Church, Selkirk. He worked for three years in the victims' program of the Winnipeg police force. He was an honorary assistant at St. Bartholomew's at the time of his death.

Though he and his wife had no children, Mr Gregory always related well to young people and treasured them because they represented the future of the Church. His stint as university chaplain reflected his interest in young people. His quiet manner seemed like shyness, but he was known around St. Stephen's as the laughing priest because of his infectious good humour.

MANITOBA GIVERS LEAD THE NATION

By TERENCE MOORE

Manitoba was Canada's givingest province in 2008, as it has been consistently for the last dozen years. The enthusiasm for giving in this province was seen once again in a Statistics Canada report published in November from 2008 income tax returns.

The national statistics agency keeps track of the number of income tax returns from each province and the number in which charitable donations are reported. The agency found that 27 per cent of the taxfilers in Manitoba reported charitable donations on their 2008 income tax returns. The rates for other provinces ranged from 26 per cent in Saskatchewan and Ontario to 22 per cent in Quebec – much the same as in the preceding year.

Manitoba also ranked high for giving on another scale, calculated by the Fraser Institute, a Vancouver economic research agency interested in market solutions to public problems. The institute estimated, in a paper published in December, that the proportion of income given in donations in 2007 was greater for Manitoba than for any other province. Manitobans, by this estimate, gave 1.02 per cent of their income

to charities. The corresponding percentages for other provinces ranged from 0.86 per cent in Saskatchewan and Alberta to 0.33 per cent in Quebec.

Givers in Manitoba and other provinces gave much more than that to charities. The Fraser Institute estimate comes from relating the total of reported donations in a province to the total of personal income in the province. About three-quarters of taxfilers report no charitable donations at all. The 1.02 per cent figure for Manitoba, therefore, represents an average by which the efforts of givers are lumped in with all the zeroes racked up by the non-givers.

The Fraser Institute takes the analysis a step further by blending the extent of generosity (the percentage of givers) together with the depth of generosity (the percentage of aggregate income donated) to calculate a generosity index for each Canadian province and each state of the United States. In this way the institute attributes a generosity index of 9.0 to the state of Utah and an index of 1.2 to the state of West Virginia. On this scale, Manitoba is given a generosity index of 4.0, the highest

for any Canadian province and 33rd on a ranked list of 64 U.S. states and Canadian provinces and territories (50 states, District of Columbia, ten provinces, three territories).

Comparisons with the United States can be helpful up to a point. Charitable donations from alumni, organized around college football, are, however, a major source of higher education finance in the U.S. Canadian universities, by contrast, are financed primarily through provincial government grants. The Fraser Institute, which opposes government subsidies on principle, uses its generosity index as a way of chiding Canadians for financing universities through their taxes.

Nevertheless, the Fraser Institute study casts interesting light on charitable giving in Canada. It finds that the extent of charitable giving fell in almost every province in the ten years from 1997 to 2007. In Manitoba, for example, 29.5 per cent of taxfilers in 1997 reported charitable donations and this figure fell to 27.3 per cent in 2007. The depth of charitable giving, however, increased during those same years in all provinces

except Newfoundland. In Manitoba, for example, the percentage of income given to charity rose to 1.02 per cent in 2007 from 0.77 per cent in 1997.

To put it simply, fewer people give lately, but those who still give are giving a whole lot more so that the total of giving has risen.


This corresponds with the experience of the Anglican church. The national church's Vision 2019 Committee chaired by Dean Peter Elliott from Vancouver, published in November a draft strategic plan for the Anglican Church of Canada in which it reported briefly on church finance. The Vision committee's research showed that parish income in seven representative dioceses across the country rose by seven per cent in the period from 2002 to 2008 while the number of members dropped.

Anglican Church finance is not usually reported in this way. If, however, the Vision committee and the Fraser Institute are right, then the church need not fear that declining aggregate membership entails declining aggregate income. The difficulty lies in allocating and spending the income effectively.


Roger Watson
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Hope – as vital as oxygen



NANCY PHILLIPS

Some time ago a colleague at work e-mailed me a short piece on hope. It was a summary of some neurological research which suggested that hope was important to the brain. It turns out, when we are experiencing a sensation of hope, the brain pumps out neurochemicals (called endorphins and enkephalins) which mimic the effects of morphine. This infusion of neurochemicals into the brain allows us to overcome hurdles and moves us to a place of recovery by blocking pain and accelerating healing. Hope is essential to the healing process.

For those of us smack dab in the middle of a rather longish Canadian winter, it occurred to me that we

have ample opportunity to practice experiencing hope. We hope that Spring will come, although it is likely we are not, at present, seeing any evidence that this reality will make itself known. We hope based on our previous experience of Springs past.

In recent years, my travels to developing countries has brought me into contact with people who live in the most difficult, poverty stricken situations. And yet, these same people carry joyfulness about them, born of a hope they carry that God will provide, that life will get better, that there will be food to eat and water to drink this day, and the next day, and the next. I've often wondered how they could live so joyfully in the midst of such difficult circumstances.

Hope is mentioned as the second of the three theological virtues (faith, hope and charity or love, 1Cor. 13:13). These virtues are directly concerned with one's relationship with God – God's gift to us and our own activity. In the New Dictionary of Catholic Spirituality, Monika Hellwig writes that the "attitude and

activity of hoping, is a focus of attention, affectivity, and commitment to action toward the future goal of fulfillment in God, the full realization of the reign of God.

The theme of hope, Hellwig suggests, is the dynamic element of the whole Bible, presented as hope for the people of God as a community, for the whole world as God's creation and as hope for the individual. Paul teaches much about hope. In Galatians (5:5), Paul writes that hope is the work of the Spirit, that hope permeates all creation as it struggles toward salvation (Romans 8:18-25), and that living by hope, which involves endurance of suffering, has a self-validating quality (Rom 5:4-5). This is so, Hellwig suggests, because Christian hope is grounded in the loving generosity of God, manifested to us constantly and most particularly in the sacrificial death of Christ (Rom 5:6-11).

Yet, Hellwig suggests, the promise of hope in contemporary society is shadowed by the twin temptations of despair and presumption: despair of finding meaning,

purpose and ultimate satisfaction in human existence. This is exemplified in suicide rates, drugs, street violence, growing demand for psychiatric help, a general lassitude among young people, the lyrics of rap and other popular music and many other manifestations.

The practice of the Christian virtue of hope requires that we cultivate creative imagination based on the vision of a transcendent future that is the gift and invitation of God. This creative imagination begins in our church communities, as we experience the grace of God in others, and as we develop a disciplined lifestyle focussed on the pursuit and hope of the Christian gospel. Much of modern society presumes that confidence in our own achievements of wealth, status and power will lead to our happiness. This way of thinking is contrary to Christian hope which emphasizes that human beings are essentially interdependent and therefore called to love and care for one another.

If we give way to despair that poverty and corruption are inevitable, we assume that

God has no further power in the world or that God is unconcerned with mass suffering. If we give way to presumption, we assume that we who now enjoy privileges and wealth at the expense of others may continue to do so indefinitely without consequences or accountability. Christian hope is focussed on the transformation of society to gain the real peace of experiencing the reign of God.

The challenge for us as Christians is to rediscover in depth the personal and community dimensions of the virtue of hope and to discern the interdependence of the personal and social dimensions of hope in order to welcome the reign of God coming among us.

Our neurological researcher suggests that hope is as vital to us as oxygen. Hope is vital to our walk as Christians. We cannot engage in hope without experiencing the grace of God in our lives. In these long winter days, may you experience a sense of hope for yourself, for our communities, for our world, as you embrace God's creative vision for our world.

Forts/Seine River – Deanery celebration

The Anglican churches of Fort Rouge, Fort Garry and the Seine River basin will hold an evening of food and music at St Luke's Church House, on Friday Feb 5.

People of Church of the Good Shepherd, St Bartholomew, St John's College, St Luke, St Mark, St Mary Magdalene, St Michael and All Angels, St Paul, Fort Garry and St Philip, Norwood will gather to feed and entertain each other. These parishes make up the Forts/Seine River deanery of the diocese of Rupert's Land.

Susan Roe-Finlay of St Luke's has been organizing the event through the contact network of the Primate's World Relief and Development Fund. A free-will offering will be collected in support of PWRDF.

Area Dean Geoff Woodcroft will be master of ceremonies for the evening's entertainment. Singers and musicians in the participating congregations will perform background music while the people enjoy the food contributed by the different parishes.

Prison retreat

A prison retreat and introduction to prison ministry will be held at Stony Mountain Institution March 27.

Registration deadline: February 26

Contact Ron Storozuk at 257-9636 or ronstorozuk@mts.net.



RUPERT'S LAND NEWS

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Holy Trinity, Winnipeg

Prayers at the Cross and Stations of the Cross

By REVEREND DONALD MCKENZIE
Assistant Curate, Holy Trinity Anglican Church

With the arrival of Lent soon upon us, Holy Trinity Parish in downtown Winnipeg will see the start up of two mid-week series focusing on the nature and meaning of the cross. The first of these is the Stations of the Cross which will run on Tuesday evenings during the course of Lent under the leadership of Rev Canon Henry Falconer, Priest Missioner. The stations used in this series are artworks created by a Holy Trinity Parishioner Violeta Moore.

In keeping with its place as a downtown parish, Holy Trinity has, over the last several years been increasing its visibility in its neighbourhood of office towers and retail shops. Holy Trinity seeks to be a place of good news, solace and comfort, to those people who may only be able to find a few minutes

at lunch to seek respite and spiritual relief from the demands of the day.

As a result of this, parishioners at Holy Trinity have created a second series, Prayers at the Cross, which will run at lunch hours on Tuesdays. This is a multi-sensory experience that will incorporate prayers, readings, classic art and a variety of musical expressions to allow people to take time out of their busy days to enter into a period of meditation, contemplation, and reflection on the meaning of the cross.

Musically, the series will feature the Whiteshell String Quartet along with songs from Heulwen Jones and



Larry Strachan. The music will be interwoven with readings from Scripture, prayers and visual images of the events leading up to the crucifixion as imagined by some of the greatest creative minds in the world of Western art.

A lunch of soup and bread will be served afterwards.

St George's Transcona

St George's Anglican Church, 321 Pandora Ave. W., gathers for BAS Eucharist service at 10:30 a.m., including Children's Sunday School. We also gather for a Contemplative Eucharistic Service on Monday evenings at 7:00 p.m. Home communion, hospital visits and prayers for healing are always available upon request. We hope you can join us at St George's. We thank you for respecting those with allergies by keeping our building scent-free.

- Our annual general meeting will be on Feb 7, following our Sunday service (starting about 12:30 pm); free lunch included.
- Our Sunday School will host a pancake breakfast on Sun., Feb. 14, at 9 am (silver collection).
- Our newsletter "The Bellringer" is now available on-line. You'll find the link on our website.
- Adult Ed is usually at 7 pm, Thursdays at the church; but please call the church to confirm details if you are planning to attend.
- Men's Fellowship: Usually held the last Saturday each month (Feb 27). The group meets at 8:30 am, followed by breakfast at 9 am downstairs at the church.
- The A.C.W. meets the 3rd Wednesday of each month at 1:15 pm in the church hall; Feb's meeting: Feb 17.

*Once again your support is appreciated.
For more information about our church or activities, please visit
<http://www.stgeorgesanglicantranscona.ca>
or call our church office 222-1942.*

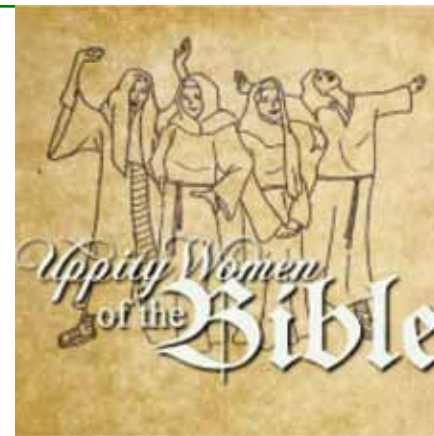
St John's Cathedral Adult Education Program

Looking Ahead ...

Six weeks of "Toonie Tuesdays" begins on February 16, 2010 at 6 pm in the John West Hall. This lenten study program "Uppity Women of the Bible" will explore the Song of Songs, Ruth, Judith and Ester. Sessions begin at 6 pm with a light supper followed by a DVD presentations by Dr. Lisa M. Wolfe, Hebrew bible professor.

Dr. Wolfe is an ordained pastor in the United Church of Christ and currently works as Assistant Professor of Hebrew Bible at Oklahoma City University.

To register contact St John's Cathedral 586-8385



"Refreshing, engaging, humorous, and substantive, Lisa Wolfe presents the book of Ruth in unforgettable ways. The six brief sessions of ten to fifteen minutes each will delight adult education venues. Wolfe's lively and candid presentations combine informed biblical scholarship with a capacity to draw people into the text. This is the kind of biblical study we need."

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of Church and Society, Saint Paul School of Theology

To view a sample presentation of Dr. Wolfe from the series:
<http://www.livingthequestions.com/xcart/home.php?cat=464>