



A section of the Anglican Journal



# Niagara Anglican

NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH • NOVEMBER 2007



## Unity and Joy

The consecration of Michael Bird



**FRANCEAN CAMPBELL-RICH**  
CHRIST'S CHURCH CATHEDRAL

*'Your city's built to music, We are the stones you seek'*—lines from the opening hymn of Michael Bird's consecration and ordination. Who could forget the splendour of Holst's music as the procession entered the cathedral? You were there, and you saw it. If not, then you heard about it. It was a very grand show.

It had started in the darkness,

from way down James Street, the sound of pipers advancing from the Armouries. Those who waited and watched saw the great cross, the banners and torches approaching—not slow and solemn, but purposeful and eager.

Who could forget the thunder of drums and gong as the bishops entered, and the brass of Copland's great Fanfare for the Common Man? For all this, there were the little images:

- The first view of the bishop-elect as he 'broke ranks' and waved wildly to family and friends.
- The dainty little Celtic dancers, tripping down the aisles; among them, a daughter of Michael's.

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## To the clergy and people of the Diocese of Niagara

Dear Friends,

I write this letter to you four days after the service of Ordination on September 30, in which I was consecrated to the office and work of a Bishop, and I can tell you that I continue to be moved and inspired by the events of that night.

I have heard from so many people who indicated that the service in the Cathedral was incredibly meaningful and uplifting and it will not surprise you to hear that I wholeheartedly agree! In fact, many people expressed the sentiment that our gathering on that evening made them proud to be a member of our Anglican church and our Primate Fred Hiltz echoed these words in his address at the Bishop's Company on the following evening. My prayer is that there will be countless occasions and instances, in the future, when this will again be the case.

In the course of the service I made a number of promises that in-

cluded the following:

- Will you boldly proclaim and interpret the gospel of Christ, enlightening the minds and stirring up the conscience of your people?
- As chief pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?
- Will you guard the faith, unity and discipline of the Church?
- Will you share with your fellow bishops in the government of the whole Church, will you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the Church?
- Will you be merciful to all, show compassion to the poor and the strangers, and defend those who have no helper?

As I answered affirmatively to

each of these questions, I was struck by the awesome privilege I have been given and by what a daunting responsibility I have ahead of me! Over the next several months I will be reflecting upon what those promises mean for me and for our diocese, in light of the many opportunities and challenges that face us as a church. I will also be seeking the guidance of God's Holy Spirit and will be asking for your insights and assistance as we walk this road together.

Finally I want to express, once again, my sincere thanks to all who made the service of Consecration such a profoundly moving event in my life and in the life of our church and I continue to ask for your prayers for my family and for me as I begin my work as your Bishop. God's richest blessing be upon you.

Yours faithfully,  
Bishop Michael

## A smaller ordination is equally engaging



**ALAN L. HAYES**  
THE ITINERANT CHURCHGOER

My big theme in this column over the last few years has been our rich diversity of worship styles across the diocese of Niagara on Sunday mornings. This month I'd like to point out that ordination services can be pretty diverse too.

Maybe you were at the ordination of our new bishop on September 30. It was a huge and exciting event with a packed cathedral, a long procession, really wonderful music from a massed choir, bagpipes and fanfare and the organ bellowing a hymn fashioned

from Gustav Holst's "Jupiter" (with its musical message "this is the biggest thing in the solar system"), a battalion of bishops, and two and a half hours of finely constructed, seamlessly flowing liturgy which must have taken Sue-Ann Ward, the master of ceremonies, and many other people about a month to put together.

Four days later I was at an ordination which was pretty much the opposite in style. Cheryl Barker was ordained deacon (that is, "servant") in a quiet and intimate eighty-minute service at St. Jude's, Oakville. I'd like to talk about the latter, since the chances are pretty good that it passed you by.

### Appealing things

The first impressive thing was the "title," as canon lawyers say, to which Cheryl was being ordained.

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## PARISH NEWS

### HOLY TRINITY, WELLAND » The Reverend Graham Thorpe Retires



After many years of service as Honorary Associate Priest to Holy Trinity Church, Welland, since his retirement from the active priesthood, the Reverend Graham Thorpe has decided on permanent retirement. He and his wife June are seen here cutting his retirement cake, accompanied by Reverend Dan Bennett, and Wardens Ann Cawthorn, Neitha Rose, and Tom Coring. We wish him well in this latest of many retirements.

### ST. PAUL'S, WESTDALE » Fresh Expression



**RICK JONES**  
RECTOR - ST. PAUL'S WESTDALE

St. Paul's, Westdale launches a new "fresh expression" ministry in partnership with the Synod, local churches, and student groups. Last Saturday night the Red Door opened for the first time with an eclectic evening of open stage performances, decadent desserts, and fair-trade beverages. Red Door is a new monthly coffeehouse that brings together McMaster students and community members around social justice and spiritual themes. Satur-

day's event was linked with Gandhi Peace Week and highlighted several McMaster based student groups, including Community Volunteer Action Group, Open Circle, SEED, and International Justice Mission. The event drew about 80 people.

Starting with a high-energy set by guest group NYC Band, the variety of open-mic performances ranged from poetry and singer-songwriters to East-coast step dancing, traditional Ghanaian folk songs and free improvisation. Audience members can choose to sign up and perform

or sit back and enjoy the show.

Organizers hope that Red Door becomes a community hub; a supportive space where people can explore creative expression, spirituality, social justice and meet in a fun, relaxed environment, all the while supporting worthwhile causes.

The next Red Door coffeehouse will be on October 27 at 7:00 PM at St. Paul's Church in Westdale, with proceeds supporting the McMaster chapter of War Child. For more information contact [red\\_door\\_coffeehouse@yahoo.ca](mailto:red_door_coffeehouse@yahoo.ca).



## St. Michael window re-dedicated



Jack and Marion Willis stand beneath the re-dedicated window

**SUE CRAWFORD**  
ST. MICHAEL'S CHURCH, HAMILTON

At the Youth Service held on Sunday June 24 the St. Michael stained glass window, which originally hung in a side window of the Church of St. James the Apostle on Ottawa street, was re-dedicated. The St. Michael window now hangs magnificently above the baptismal font on the east wall near the front of St. Michael's Anglican Church on Fennell Avenue East.

Thanks to the generosity of Jack and Marion Willis and their families the window has been restored and enclosed in a beautiful wooden lightbox. The Willis' have re-dedicated the "new" window to the memory of Walter and Gwen-

dolyn Willis and Sidney and Margaret Dycer, the parents of Jack and Marion Willis.

The window bears the original dedication to Joan and Bernice Smith who both died tragically on the same day, August 18, 1954. It was given in loving memory by their parents. The family attended St. James. While dedicating the window, Canon Lynda Kealey related the story of how the two sisters died on the same day. We are sure that the family of the young women would be very pleased to know that the window has been restored and removed to a safe place where people can continue to look up to it and now remember two families.

### ST. GEORGE'S, GUELPH » Celebrating 175 Years

The Nathaniel Dett Chorale is an award winning professional choral group. Their Afrocentric music includes all styles including classical, spiritual, gospel, jazz, folk and blues.

Brainerd Blyden-Taylor, founder and artistic director of the choral group began the Chorale in 1998 in response to a musical void in Canada. He chose the name, Nathaniel Dett, to honour Dett's contributions to composing and researching Negro music. The Dett family escaped slavery by arriving in Canada on the Underground Rail-

way settling in the community of Drummondville, Ontario in 1831. The community later became Niagara Falls where Nathaniel was born in 1882. While his post-secondary education and work were carried out largely in the United States, he maintained his musical ties to Canada which he always felt was home. He is buried in the family plot in Fairview Cemetery, Niagara Falls.

Blyden-Taylor claims that "Nathaniel Dett's music, particularly his choral music, has a recognized place on the concert platform and

in the church today."

This special concert on October 27 is presented in celebration of the 175th Anniversary of the founding of the St. George's Anglican congregation in Guelph and provides a unique opportunity to enjoy the many forms of Afrocentric music today.

General admission costs \$30.00 and student admission costs \$20.00. Tickets are available from the church.

For further information, contact St. George's Anglican Church by phone at 519-822-1366 or email at [office@saintgeorge.ca](mailto:office@saintgeorge.ca).

## Reverend Richard Moore inducted into Four Point Parish in Haldimand

The Anglican parishes of All Saint's, Hagersville and St. John's, Cheapside came together at All Saint's Church on Sunday, September 23 for the induction of Reverend Richard Moore with parishioners of his churches of St. Paul's, Jarvis and Christ Church, Nanticoke. Reverend Richard Moore was inducted as of July 1, 2007 by Archdeacon Jim Sandliands with official documents from Bishop Ralph Spence

read by Regional Dean Rev. Kathy Morgan. Reverend Moore has been serving Jarvis and Nanticoke for the past two years. With the retirement of Reverend Lynne Thackwray, All Saint's, Hagersville and St. John's, Cheapside have been joined with Jarvis and Nanticoke with three services every Sunday morning beginning at 8:45 AM at St. John's, 10:00 AM at All Saint's and 11:30 AM at St. Paul's.

# Telling difficult truths



**NISSA BASBAUM**  
RECTOR - TRANSFIGURATION, ST. CATHARINES

As much as most priests and many parishioners are reluctant to admit it, every so often people are unhappy in our pews.

Sometimes this unhappiness is fairly benign and has little obvious impact on either the people who

While it is painful when people leave, sometimes this is precisely what they need to do.

feel this way—or, for that matter on other members of the congregation—although, if we are honest, their minimal church attendance speaks volumes. Sometimes, however, the dissatisfaction people experience is so great that it cannot be overcome or ignored. It may be the theology of the parish; it may be the style of music; it may be a dislike of the particular prayer book that is used at worship; it may be a conflict in the community; and, perish the thought, it even may be the priest who leads the congregation! Whatever the problem, at times the difficulties are insurmountable, with the result that some parishioners feel

a strong need to search for a new worshipping community—a different church that will enable them, in a way that is more flourishing for all concerned, to get in touch with God and continue to travel their spiritual journeys.

I would bet my bottom dollar that, at one time or another in its history, not one Anglican church—or any church from any other denomination for that matter—has been immune to this kind of discontent. In fact, with tongue in cheek, one could say that Anglican churches grow sideways, cultivating dissatisfied customers from near and not-so-near pastures.

While it is painful when people leave, sometimes this is precisely what they need to do. Those of us who are left behind should allow this to happen, learn from it and then move on. However, there are better ways for this moment in a congregation's life to take place; healthier and more graceful actions on the part of both the person who is leaving and the priest (and parishioners) who deal with the loss. In order for this to be the case, the necessary ingredient is honesty.

I am not a Jim Carey fan. His particular brand of comedy does little for me. Nonetheless, I have never forgotten the premise behind one of his films, *Liar Liar*.

In that movie, Carey played a lawyer who constantly made commitments to his young son, commitments which he never fulfilled. Near the beginning of the film, this same son is seen blowing out the candles on his birthday cake and

making a wish, one that comes as no surprise to the viewer. Yet again, his dad has failed to fulfill a promise; this time, a promise to show up for his party. As his breath extinguishes the candles, the son closes his eyes and wishes that his father never again will tell him a lie. From thereon, the plot is predictable. His wish comes true, but in a far more profound way than this little boy might have imagined. The dad is not only never again able to lie to his son; he is unable to tell a lie to anyone, not even a "polite" one. The film becomes a series of embarrassing "Carey" moments as he finds himself saying out loud whatever he thinks in his head.

As shallow and absurd as this movie's comedy might be, the storyline reveals a much deeper truth. We live in a world in which few of us are able to be vocal and honest about our feelings. Because of this, we do harm in many of our relationships even as we fool ourselves into believing that our kindness in not saying negative things is all to the good. The bottom line in this "kind dishonesty" is much less noble than we would like to think. Truthfully, too often, it is not others whom we are protecting but only ourselves.

When it's time to go, make sure you say good-bye. If there were any one thing I would want people in church to hear, this might be it. After almost 24 years of ordained ministry, I still am unable to deal well with the emotional impact of parishioners who disappear without a word. One week, they're worship-

ping in the pew on Sunday morning and they're involved in a variety of activities throughout the week. Then, they are no longer present. Not surprisingly, the priest wonders what's happened to them—and because many priests are insecure, they usually assume they've done something wrong which has caused their parishioners to run away. Other members of the congregation begin to talk with one another about the people who are missing. Inevitably, the talk turns into gossip; human nature being what it is, the content of this gossip often is unfounded. All in all, the resulting picture is not a pretty one and the damage to a church's ego can be devastating (not to mention, the damage to a priest's ego, which often isn't particularly healthy in the first place). While in most cases, I have tried to contact people when they have fallen off the face of the earth, it is usually to no avail. "Call Display" is extremely unhelpful in these situations!

By no means do I think that any of us should, as Jim Carey does in the movie, *Liar Liar*, declare whatever is on our mind. Lord knows, there are many times when I verbalize way more than what I ought to. Nonetheless, in the particular circumstances which I have described, I'm certain that saying nothing is not the right answer. Jesus gave his disciples a whole lot of advance notice before he left them. While initially, they might not have done a very good job at processing or coming to terms with his leaving, it wasn't because he chose to hide it from them. He was honest with

them and, because of his honesty, they ultimately were able to learn from his departure and move on.

Over the years, there have been several ways that I have learned that members have left the parish, but my all-time "favourite" is when I get a note from the Envelope Secretary telling me that their pre-authorized payments have been cancelled. My first reaction is always anger; yet, if I'm honest, this reaction betrays what I'm really feeling. It's not anger I experience but hurt, and it's not hurt because people have tested the parish and found it (or me) wanting. It's hurt because they have not been honest about their intention to depart. I know this because I don't get angry when other people who leave see fit to write a note or speak to me about why they are doing this. It's not that this note or conversation makes their departure any easier; rather, when closure takes place and the truth is public information, there are no secrets, no false assumptions and no imaginary scenarios. While it may take some time to recover from the loss, honesty gives a parish half a chance for this recovery actually to happen.

Historically, our society has not encouraged us to reveal what our deepest truths really are. As a church—in this instance and in any other situations—we need to thwart this kind of behaviour. From the beginning and throughout his ministry, Jesus made certain that people knew who he was, where he was going and what he stood for. So ought we to.

# Living in Flatland: Are we up to this challenge?



**JOHN BOTHWELL**  
RETIRED ANGLICAN ARCHBISHOP

Over a hundred years ago, an English Math professor wrote a novel about an imaginary character called "Mr. Square" who lived in a two dimensional world called "Flatland". All objects and people in that land had only length and breadth, but no thickness and no depth; and unfortunately, the Flatlanders themselves were totally unaware of this limitation!

The central part of this story concerns the sudden discovery of the dimension of depth by Mr. Square. Through an unusual experience, he alone discovers what a cube is like in contrast to a square, and what a sphere is like in contrast to a circle. But explaining this discovery to his fellow Flatlanders proved to be impossible—the two-dimensional world was all that they knew, all they could imagine, and all that they wanted to know!

So they laughed at Mr. Square, scorned him, and finally locked him up in an institution.

One of the challenges facing Canadian Anglicans and indeed, all thoughtful Christians right now, is similar to the one for which Mr. A. Square was vilified. For many secular people hold views that virtually exclude all religious belief; fundamentalists insist that the Bible alone is the final test of all truth, scientific as well as religious; and many others couldn't care less one way or the other. Therefore getting the Christian Gospel understood and treated seriously, is a very difficult challenge. In my view, we Christians respond to this challenge in three different ways.

### Afflicting the comfortable

The first one is, "business as usual". In an old Peanuts Cartoon Linus announced to Snoopy—"I have a text from the prophet Amos—Woe to them that are at ease in Zion!" And Snoopy responds, "That sure ruins my day!" Like Snoopy, many of us Christians resist uncomfortable realities.

Sometimes this may be because so many people are struggling with personal or family problems and one of the church's main tasks is to provide comfort and support, so we don't want to "rock the boat". In one sense, this is reasonable, because providing comfort certainly is one important function of faith.

And yet, according to a wise old saying, "the purpose of faith is to comfort the afflicted and to afflict the comfortable"; and since this is a more complete expression of the Christian ideal, "business as usual" is a far too simplistic a response!

### A great deal of variety

The second way Christians may respond to our current challenges is to resist, retrench, and focus on protecting the traditions and customs we have inherited and treasure. And we Anglicans have a great variety of traditions because our church includes:

- High Church people who love smells, bells and exotic music.
- Low Church folks who prize simplicity and the Bible.
- Broad church folks who value flexibility of belief and practice.
- Others who are charismatics, social activists, etc.

The variety within Anglicanism is so great, that when one of our leaders was asked why we have two theological colleges right across the road from each other in Toronto, he replied; "Because we can't afford any more!"

He was joking of course, for our comprehensiveness often causes the kind of friction that we deplore. And yet, praying and acting together as we debate and accept

some positive changes and await the fulfillment of Christ's promise that God's Spirit will lead us into all truth, also challenges us "to love our neighbour as ourselves", as He commanded us to do.

### Walking by faith

The third and less frequent response to our modern challenge is openness and flexibility, even though it is difficult to develop and maintain. For as Fr. Charles Davis suggested some years ago, devout Christians often have "a lust for certitude", despite the fact that it is utterly futile. For as St Paul suggested, "we walk by faith, not sight" (II Cor.5:7), and for him, "sight" implied "certainty". He understood that in this life, "we see in a mirror dimly—and know only in part" (I Cor. 13: 12 & 13).

In our own time, Archbishop Michael Ramsay also emphasized the futility of seeking complete certainty when he wrote, "In the knowledge of God there is always a certain beyondness, for no image, no parable, no dogmatic definition, no words suffice to convey God's (full) reality." Final truth about the Divine Mysteries then, is "ineffable"—too great to be expressed in words alone; therefore every religious point of view needs others to challenge and balance it. We do indeed walk by faith, not certainty.

### Do something well...

I read a magazine article about a man who built an exact replica of the Eiffel Tower out of a million match-sticks. When he displayed it in public it was widely admired, but when he put it up for sale, nobody would buy it. To me, this is similar to the dilemma we Christians are experiencing these days, for we are still widely respected, but often are perceived as too tradition-bound and inflexible by secular people, and too open minded for conservative Christians. Therefore we need to strive for a balance between conviction and openness, a balance which is very difficult to achieve. However, we can take hope from some wise words from the great Roman Catholic Archbishop Oscar Romero, just before his assassination in 1980:

"We accomplish in our life-time only a tiny fraction of the magnificent enterprise which is God's Work... We cannot do everything, and there is a sense of liberation in realizing that. For it can enable us to do something, and to do it very well. It may be incomplete, but it is a beginning." In the spirit of Jesus Christ then, let's embrace the sacred messiness of life with serious commitment to do something, and leave the rest up to God!

## SOCIAL JUSTICE

# Brown versus green



**COLLEEN SYM**  
SOCIAL JUSTICE COORDINATOR

Resolution too often means someone is right and the other is wrong, there is a winner and a loser, a plaintiff and defendant, a prosecutor and an accused, and there is brown versus green.

My challenge is that I am "brown", learning about "green" trying to become "olive". There are others like me out there as there are those that are "green" that I would encourage to add some "brown" so they end up "olive" too.

It will make more sense, perhaps, if I explain that I have been mulling over how I would prioritize the work that needs to be done to build right relationships between ourselves and those in poverty and between ourselves and creation.

The green/brown dualism is a metaphor used by Steve de Gruchy in an article "An Olive Agenda: First thoughts on a metaphorical theology of development." Brown is concerned with poverty reduction, green with the environment. What de Gruchy states in his article "is that while both are fundamentally right, taken in isolation from the other, each is tragically wrong". It is an imperative to blend brown and green. "The choice between the brown and green agendas is thus not an either/or, but very definitely a both/and, and it is this blending of the two that we bring to the foreground when we speak of the need for an olive agenda." While I liked the olive metaphor and imagery:

- A colour that blends together the brown poverty agenda and the green environment agenda.
- A texture that draws us to our earthly context.
- Points us to issues of food sovereignty.
- The olive branch is a symbol of peace.
- Draws us into a plurality of cultures and religions.
- As a tree, the olive is pointer to life itself.
- The olive tree holds before us inter-generational sustainability.
- The olive is rooted in popular struggles.
- Olive oil contributes to health.
- The olive as a Biblical symbol. My internal conflict was not completely resolved. In September I had the chance to go to a community forum hosted by Community Development Halton in Burlington. The forum, billed as "Leaving Our Social Footprint; Poverty Reduction Strategy" featured as a speaker Professor Marvyn Novick. Professor Novick is a co-founder of Campaign 2000. Just days before the forum, Campaign 2000 released a report by Novick entitled "Summoned to Stewardship: Make Poverty Reduction a Collective Legacy". The release of the report marked the start of a campaign to make poverty reduction a priority

issue for government and communities across Ontario. Just the kind of event where you would expect to find a "brown" like me.

In his presentation and his report, Novick identified five national priorities that we face as Canadians. "The great challenges facing Canadians over the next decade are poverty reduction, extending opportunities for learning, rebuilding civic infrastructures, addressing climate change, and honouring commitments to Aboriginal peoples."

I nodded in agreement with that list. But how to set priorities? I was no further along. Then in questioning following the presentation, Novick addressed this and his metaphor and the imagery totally resonated with me. A parent doesn't decide which child to feed; a parent has to feed all their children!

To be able to fulfill our mission of living in right relation with each other and with creation, our vision, agenda and actions must be integrated. To meet this challenge, which we cannot accomplish on our own, we must engage as citizens in our civil society.

It is in fact our Christian duty to participate in the civil life of our communities (see Romans 13:1-7). As Novick puts it in his report: "Citizenship is more than claiming rights—the right to select and hold political leaders accountable, the right to dissent and free expression, the right to due process and equal treatment. Citizenship is also about stewardship, meeting social responsibilities to current members and future generations of Canadians. This is at the heart of the environmental agenda. It is central to the urgency of poverty reduction." According to Novick nodding our heads in agreement that taxes are too high is a political act and an abdication of our responsibilities as stewards.

At a time when there are billions in a federal surplus, there is an opportunity to set meaningful timetables and targets to move towards becoming a more just society. Major public investments and redirections of private spending are essential in meeting the brown and green challenges we need to address today as social stewards and stewards of creation. Let your next act of civic engagement be to shake your head to a tax cut.

The report "Summoned to Stewardship: Make Poverty Reduction a Collective Legacy" is available on the Campaign 2000 website, [www.campaign2000.ca](http://www.campaign2000.ca).

A link to the article "An Olive Agenda: First thoughts on a metaphorical theology of development" is found at the Environment Justice Camp website [www.justicecamp.org](http://www.justicecamp.org).

To learn more about poverty reduction, plan to attend the Interfaith Social Assistance Reform Coalition forum at Queen's Park on Thursday, November 8, from 9:00 AM to 3:00 PM. The keynote speaker is Professor Marvyn Novick. The forum fee of \$40.00 includes lunch. For information contact me at [socialjustice@niagara.anglican.ca](mailto:socialjustice@niagara.anglican.ca) or Murray MacAdam, the Toronto Diocese's Social Justice Consultant at 416-363-6021 (ext. 240) or 1-800-668-8932 (ext. 240).



## Neighbour to Neighbour

### Offering a variety of services to the poor

**MELANIE CUMMINGS**  
NEIGHBOUR TO NEIGHBOUR STAFF, HAMILTON

The statistics that tell the numerical story about poverty in the city are merely numbers without names.

But the volunteers and handful of staff at Neighbour to Neighbour Centre see these faces up close, hear their stories and help them achieve their goals.

It's been the charitable centre's mission to be a source of support for the city's disadvantaged population for the past 21 years. The faces seen, stories of hardships heard and resources provided have resulted in thousands of happier endings. These are the facts about poverty:

- Over 20 per cent of this city's population lives on insufficient income. Children make up 25 per cent of this group.

- Over 15,000 people, 40 per cent of them children, turn to food banks each month to ensure they eat daily.

- The 'working poor' are resorting to our Centre's services and programs in greater numbers because despite working fulltime, their minimum wage, at a paltry \$8 per hour, simply doesn't generate enough income to pay for rent, food, utilities and other basic expenses.

The people who come to Neighbour to Neighbour struggle daily for necessities such as: bus fare to get to and from work, clothes and shoes for their growing children, or money to keep the lights and heat on in the home.

With poor health or disability, comes an added burden of managing daily activities and covering the costs of medications and strict diet regimens.

As any good neighbour would do, Neighbour to Neighbour Centre listens to, provides for and connects people, helping them overcome their current circumstances with short-term and long-term solutions.

Neighbour to Neighbour was created in 1986 by representatives from several community groups and churches, in response to high unemployment at the time that put a financial strain on many local families' lives.

Since then it has evolved into a multi-faceted agency with programs and services aimed at providing family support and developing skills for adults and children.

As the holiday season approaches Neighbour to Neighbour is in the throes of preparing to make Christmas a merry one through the Centre's long-standing Christmas Hamper Program.

Last year 750 families who would not be able to buy anything special for themselves or their children, registered for the Neighbour to Neighbour program and received toys for children under age 12, a family gift and stocking stuffers, as well as ingredients for a full Christmas dinner.

As much as filling wish lists, hungry bellies and stockings is important for building happy childhood memories, Neighbour to Neighbour is equally intent on wrapping children and teens in warm winter coats through the winter.

Generous monetary donations to our Coats for Kids Program buy a new jacket for children from low-income households. This is the first year for our new pilot program. Schools will identify and distribute the coats to those children in need.

The Baby Layette program also has the practical needs of children in mind too. Through caring crews of donors, newborn babies get a great start in life with all the essentials: clothes, diapers, blankets, bottles, shampoo and soap. Last year the Centre distributed about 180 layettes.

In just three years, Neighbour to Neighbour's Children's Tu-

toring Program has grown from one school, three tutors and fifteen students.

As the name suggests, the program targets elementary school kids from low-income households, who need extra support with school work, but can't afford a private tutor.

Now, a total of 67 volunteer tutors, who have been trained through Neighbour to Neighbour, meet one-on-one with 174 children at seven schools on Hamilton's Mountain. They read with them for 20-minutes two to three times per week. This personal focus is helping students improve their reading and that helps them in so many other academic ways. A solid education gives people greater employment opportunities. Undoubtedly, with this effort, poverty statistics in the city will dwindle.

Neighbour to Neighbour Centre is most often referred to as 'that Foodbank up on the Mountain' and the connection is understandable. The Foodbank is often the first point of contact for many people. But once inside, there is a wide net of assistance on which they can land and methodically find a way out of their dire circumstances.

The Centre's Foodbank respects individual choice by allotting points to each household, and with those clients shop through the aisles picking out their preferred groceries as they relate to cultural and health needs, and more importantly to preserve their dignity.

Refrigeration and freezers installed in the Foodbank now provide fresh foods to clients, such as dairy products and meat. A newly built ramp now allows parents with strollers, and people with wheelchairs, walkers and canes, to more easily make their way into the Foodbank.

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# Put some justice in your coffee cup



**DOUG FIELD**  
ST. JUDE'S, OAKVILLE

It should be enough to say, "It's the right thing to do," but being right sometimes isn't enough. That's certainly true of the gallons of coffee many of us drink each month, at between two and three dollars a cup for ordinary coffee. Lattes, cappuccinos and other fancy coffees can often cost two or three times more. Coffee is the second most expensive legal commodity in the world, after oil.

## Receiving a fair price

We should be sensitive and more caring about where our food is sourced. Most of the time, what we're drinking at home or in our favourite coffee shop is being sold at many times the price paid to the grower of the coffee beans. The average cup of coffee bought at one of the coffee chains benefits the grower only a few cents—and, typically, that grower is either a poor farmer or a poorly paid laborer in an impoverished third world country. Much of the coffee produced by the big plantations is grown in sunlight on land which was a forest before it was clear-cut—and that's another issue. Small farmers typically produce shade-grown coffee at higher elevations. Simply put, Fair Trade ensures that the grower

of the product receives a fair price; a price which allows a family to live above the poverty line and beyond subsistence level.

Fair Trade products are only now beginning to show up on our consumer radar. In the UK and Europe, Fair Trade is right up there with the other purchasing options, and consumer pressure has forced major supermarkets to offer a full range of Fair Trade products.

The Primate's Fund (PWRDF) is taking the lead promoting the use of Fair Trade products in Canada, and coffee is a high profile product in making Fair Trade a viable option.

## Cooperating with churches

Within the boundaries of our diocese there are a number of retailers and suppliers of Fair Trade coffee. Most

of the familiar grocery chains offer the coffee, usually in their organic or health food sections. For those parishes who would like to introduce Fair Trade coffee to their coffee hour, there are several companies who will supply coffee wholesale. One is The Creemore Coffee Company ([www.creemorecoffee.com](http://www.creemorecoffee.com)) and another is The Ultimate Bean ([www.theultimatebean.com](http://www.theultimatebean.com)) Both will not only supply a number of different coffees, but will cooperate with churches in packaging coffee for fund-raising.

Of the major coffee shop chains, Starbucks has made the most noise about engaging in a form of fair trade with its suppliers, and does offer one or two Fair Trade coffees. They are not always displayed prominently and you might have to ask for them.

There's more information about

fair trade coffee outlets in the Niagara area at [www.niagara.anglican.ca/outreach](http://www.niagara.anglican.ca/outreach).

## The right thing to do

Sometimes it seems that individuals are powerless to make a difference when it comes to social justice, but we should not underestimate the power of the market place. Niagara Anglicans can make a difference if every parish in the diocese uses Fair Trade coffee for their coffee hour—and advertises the fact to their parishioners. It could promote something that could grow into more than a niche product, and find its place at the centre of the marketplace.

Using Fair Trade coffee is the right thing to do, and we can make a start on a Sunday morning soon.

## The Host Program

### Offering a world of friendship to newcomers in Canada

**CAROLYN VANDERLIP**  
REFUGEE SPONSORSHIP COORDINATOR

As the Refugee Sponsorship Coordinator for the Diocese of Niagara, I frequently encourage churches to sponsor refugees to begin a new life in Canada. I realize, though, that not every parish has the resources for such an undertaking. I'm happy to tell you, as an employee of Settlement and Integration Services Organization (SISO), that there are many other ways to become involved in helping refugees.

My own first involvement with refugees began through volunteering in SISO's Host Program. My family was matched with a refugee family from Kosovo. It was a wonderful experience to help them learn about our community, to learn about their culture and traditions and to share ours, and to realize how many things we take for granted in Canada. It was, for me, a life changing experience.

Fast forward seven years, and I am now working in the Host Program.

The Program is basically about helping newcomers adjust to life in Canada and learn about Canadian values and traditions. With the assistance and understanding of Host Program volunteers, newcomers to Canada feel more at home in their new country and community. It's a wonderful way for a family or an individual to provide hands-on support to a newcomer beginning a new life in Canada, and to learn about the experience of being a refugee or immigrant.

Volunteers in the Host Program have an opportunity to learn about another country and language, discover a new culture, forge new friendships, and experience their own community through the eyes of a newcomer. Opportunities in the HOST Program include:

- One-on-one Host matches between Canadian volunteers and newcomers, for friendship and morale support.
- Mentoring a newcomer from a similar profession.
- Participating in group activities,

such as conversation circles, group outings, youth activities, etc.

■ Participating in Welcome Circles or newcomer receptions, to welcome newly arrived refugees to the community.

■ Financially supporting an activity or outing for newcomers.

The Host Program is available in the Hamilton area through SISO (905-667-7476), in the Niagara Region through the Folk Arts Multicultural Centre (905-685-6589), in Peel Region through Inter-Cultural Neighbourhood Social Services (905-273-4884), and in Waterloo region through YMCA Cross Cultural and Community Services (519-579-9622). Please contact your local agency to learn more about the Host Program, or to arrange for a speaker to explain the Program to your parish.

.....  
Carolyn Vanderlip is the Refugee Sponsorship Coordinator for the Diocese of Niagara, and the Community Engagement and External Partnerships Coordinator at SISO.

## The limitations of labels



**LINDA MOORE**  
CENTRE FOR LEADERSHIP AND HUMAN VALUES

I was recently hit "smack dab" in the face, yet again with the limitations of labels. It has caused me to observe more closely the insidious prevalence of this prejudicial form of thinking and communicating. Even as I write this I already appreciate that I will fall into labels!

In June at a leadership conference I met two amazing individuals, Iman and Kalin. Their thoughts on leadership and contribution were articulate and enlightening. They were "selling" their insight at a silent auction and I made a decision that I wanted to buy some of it! I realize now that I had already labeled them. That discovery has humbled me deeply.

## Labels are assumptions

Iman and Kalin are young adults and university students. (Note the labels!) My thoughts in "buying" some of their time was to explore their perspectives further and to provide me with a better understanding of "young leaders" today. What I forgot was that first and foremost they are unique individuals. I was labeling them as "young leaders". As if that wasn't bad enough, I then asked them to speak on behalf of everyone that fell into their age group! Luckily my friend Brad, as well as Iman and Kalin themselves, quickly pointed out my limiting perspective. It was an eye-opener and I sheepishly apologized. We moved on to a lively and meaningful conversation and I watched closely for any more of my assumptions!

Labels are assumptions. The moment we say someone is old, young, gay, Christian, Muslim etc., we are unconsciously making many assumptions. We are attaching our own view to what that label means. We have already moved into our predetermined perspective. We have taken the individuality of

a human being and neatly placed it into a box of our own limited understanding.

Labels reduce our curiosity to explore the special qualities of each human being. The moment we label someone we assume many aspects of that person based on our own experience of the world. Along with that we also carry the prejudices we have learned over our life time. Have you ever heard any of the following? Young people today are disrespectful. Elderly people are forgetful. Christians are kind and loving. Muslims are aggressive. Gays are effeminate and dramatic. There are infinite examples of generalized views. Many assumptions hold underlying beliefs that are damning and dangerous to our individual and collective well-being.

## Infinite diversity in every human being

Creating categories for organizing thought and communication is unavoidable and necessary. It permits us to create some common concepts of understanding. And yet labeling carries with it all the unconscious prejudices that separate us from truly appreciating one another. Labels allow us to self-righteously pigeon hole another in a most unconscious way. If we are to use them at all, we need to be mindful of the limitations.

What makes this world so deeply sacred and astounding is the infinite diversity in every being, every experience and every moment. The individual uniqueness of each human being takes a lifetime and beyond to fully appreciate. Each of us has a contribution to make and a purpose to fulfill. Why then do we limit that possibility through intellectual rhetoric and closely held judgments related to the labels we attach?

I challenge all of us to step into full awareness of how often we are limiting ourselves and others simply by the demeaning practice of labeling. Let us all move beyond our assumptions. Let us look up into each other's eyes, in a greeting filled with tolerance, curiosity and compassion. Let us open ourselves to our individual and collective potential for possibility.

## CONTINUED FROM PAGE 1 » Unity and Joy

■ The sea of bishops, from Keewatin to New Hampshire, row on row, all alike in red and white, seated in the chancel. Among them, Philip Poole, who had graciously ceded unanimous victory to Michael Bird in the Episcopal election.

■ The presentation of the gifts, little and big ones: the ring from the Bird family, the cope from the Diocese, white and green chasubles and stoles, two mitres; and yes, a curling broom with a pinwheel on the top.

■ A beautiful crozier, which the new bishop shook in warning at the mass of clergy as he passed into the vestry.

■ The picture of Bishop Michael, resting comfortably in the sedilia south of the high altar with the servers during communion ministering,

perusing perhaps for the first time, a copy of the order of service.

■ The beauty of the Eucharistic Prayer, borrowed from the Evangelical Lutheran Church. Attention liturgists everywhere.

■ Two of the loveliest hymns with verses that included references to healing of division in the church. The Celtic musicians who included an interesting variation on the Welsh hymn *Slane*.

■ Thanks to an audio technologist, Ken Campbell, who had beamed himself down to the Cathedral sound desk, every single voice and tone being heard, at the correct volume level.

■ The double choir—St. Luke's and the Cathedral's—singing like angels, and singing, easily, the closing hymn, as they recessed

down the centre aisle to 'Go to the World... Alleluia!'

As a happy postscript to it all, the air of grace and joy carried over to the next evening, when hundreds of members and guests of the Bishop's Company gathered for their annual dinner. Here, among other treats, we came to know our new primate a little better as he convulsed himself in recounting stories of our retiring bishop, Ralph Spence, with a side story or two of Anne Tottenham's life. Clearly our primate enjoys his own jokes, and so do we.

And finally, before all that. Archbishop Fred announced that at a meeting of the House of Bishops that morning, in one or two difficult matters, a new sense of peace and reconciliation had prevailed. Thanks be to God.



## Some thoughts on war



**MICHAEL BURSLEM**  
ST. GEORGE'S, GUELPH

At this time of the year our minds turn to war, and this year, after four years of a war on terror, we have even greater concern. Will the West invade Iran, or won't they? Recently rummaging through some old papers I came across copies of letters my great uncle Ruff had sent from the battle field in Gallipoli to his mother in Barbados, so remote from the war. He wrote:

"Man alone could be vile in such surroundings and vile indeed was his handiwork. Slowly winding its way down the hill to my left came a stream of maimed and mangled humanity. Some are limping painfully with the assistance of a comrade, others supported by two comrades, others carried on stretchers in every agonized contortions of body, the stretchers steeped in blood so that you could see and smell it. At my feet, their

bodies kissed by little waves, lay the stiff bodies of men, gallant fellows who had fought their last fight and lay there, killed on their way to the boats. And with it all, not the sound of a groan.

"Behind, doctors plied a busy trade and as each man was bound up he was carried to the waiting boats on which the enemy could turn his shrapnel at will. My God, if only one half of the world could just see five minutes of war, there would never again be any war. Public opinion would stop it and the nations would make any sacrifice to dignity, I had almost said to honor, to avoid such horrible slaughter. My musing wasn't to last long. A screech and a flash and the beastly chorus began again! The rattle of musketry grew louder and I began once more my vile occupation of sending up little things of lead and nickel for my own side to inflict the same suffering which I had seen on a race of men which they had never seen..."

My great uncle, although in the British army, had the misfortune to be in Australia in 1914, and accompanied their troops to Gallipoli. Later he saw service in France, but he ended the war in Canada, hap-

pening to be in Halifax harbor on a British warship on December 6, 1917, as the Mont Blanc collided with the Imo. The resulting devastation left him more traumatized than the battlefronts. He retired to Victoria as a Brigadier General, and when I met him there in 1954 he was asking questions soldiers should never ask; what was the point of war, and was the sacrifice really worth it?

Years ago, Ellen, my wife, and I visited the memorials at el Alamein. It's still unsafe to walk in undesignated areas because of unexploded mines, but the memorials were safe. The one thing common to all three, the Italian, German and British, is the cross, the emblem of the real cross on which our Savior died. I wondered if only we had listened to Him all the carnage that has happened ever since would never have happened. Do we have the right to retaliate in self defense? There was a time when Christians would unanimously have said No. But then they were literally thrown to the lions. After Christianity became legalized Christians seemed to have said, Never again! And so they have taken up arms

to defend themselves, and have fought each other ever since, each nation thinking that they were fighting a 'just' war. What an example to Muslims in whose land we were fighting!

I know that this is not a perfect world; that there are Hitlers and Osama bin Ladens out there. But it is still a far more imperfect world if we react to their evil by committing evil ourselves. I realize that there has to be some restraint of evil, but never the taking of life. I've often thought of what would happen if my wife were attacked in the street. I think that my animal nature would rise to the surface to defend her. But if I were attacked I trust I would have the presence of mind to act as Leo Tolstoy's Maria Semenovna in *The Forged Coupon*. Her death was senseless, the culmination of a string of crimes that started with a family squabble over the son's allowance. She asked of Stepan, her assailant, "How can you! Have mercy on yourself. To destroy somebody's soul... and worse, your own!" These words saved Stepan and, through him, brought salvation to many others, ending in reconciliation between son and father. She had lived out

her life in such adverse circumstances, but always according to the Sermon on the Mount.

I know too that the comfortable life style we enjoy is because others have fought wars on our behalf. I do maintain, however, that to follow Jesus all the way we should be prepared to sacrifice our ease and comfort. This has begun to weigh upon my conscience. Also, the fact that grains are now being converted into fuel for our cars, driving up the price of bread for those who can least afford it. Will we go to war because we in the West want to drive our autos and live in life styles others can only dream of? This also weighs on my conscience. How can we say we've had enough wars fought in our name? My uncle Ruff said that if only one half of the world could just see five minutes of war, there would never again be any war. But we do see it every evening on our TVs, and yet wars continue. If the church were to determine to live out the Sermon on the Mount, would that stop war? Or would we be thrown to the lions?

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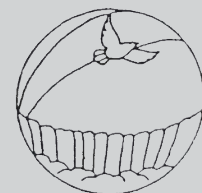
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# Living the parable of the Kingdom Day



**MICHAEL THOMPSON**  
RECTOR, ST. JUDE'S OAKVILLE

As we prepare for our diocesan Synod later this month, I think I share with many in Niagara a sense of apprehension. There is an issue in our midst—the shape of holy living for gay and lesbian disciples of Jesus is my preferred way of naming it—about which we are in conflict with one another. Last month I reflected on the question of authority—structural and personal—and made a case for our working through our conflict without the burden of incursions from other jurisdictions. The upcoming Synod is one of the opportunities we will have to exercise the local authority that is so much a part of our Anglican practice, especially in the Anglican Church of Canada. The first Primate of the Anglican Church of Canada, Robert Machray, reflected on the founding of General Synod in 1893 with these words: "This is a coming together not for harmony but for strength."

**Not for harmony but for strength**

At the General Synod in Winnipeg Archdeacon Larry Beardy of Keewatin spoke of the long-standing practice in that diocese of exercising local autonomy even within Keewa-

tin. Keewatin is divided into three regions, one in the southern part of the diocese and two in the north. He spoke of how those regions function with a great deal of autonomy, "but walk together for strength." For example, two of the regions of Keewatin do not provide for the remarriage of divorced persons in the church, and the third does. And though I am pretty sure that few of the members of General Synod from that diocese would want the blessing of same-sex relationships to occur in the churches of their diocese, most of them voted in favour of a "local option." Not for harmony, but for strength. I reflect on that, not because of the way they voted, but because of the spirit in which they approached and described their life together, and the spirit in which Larry commended their particular practice to the wider church.

A significant element in the same-sex debate in Niagara has been the language of "open to the Spirit". Those desiring change in our practices use that language—well—liberally. I wonder if we (for I am among that number), don't risk suggesting that those with whom we are in conflict are somehow "closed" to the Spirit. I don't think it is what we mostly mean, but all the same, it is a meaning one could easily infer.

**Learning again what it means to be Church**

Moreover, as I examine my own conscience, it is easy to identify moments in which I have believed that,



having been "open to the Spirit", I have learned all the Spirit yearns to teach us as we navigate these sharp-rocked rapids in our common life. But if Michael Thompson and his friend are both open to the Spirit, and still disagree on the shape of holy living for gay and lesbian disciples of Jesus, what then are we to do. Some say that others are "walking apart". Some declare of this or that part of the body, "I have no need of you." But we did not call each other into the Body of Christ. The triune God called us, and in baptism we were sealed by the power of the Spirit as members of that Body.

Not in any way to trivialize the

significance of the object of our disagreement, or any of the underlying values, hurts, betrayals, griefs and hopes that are so easy to lose sight of, I wonder if there is another teaching of the Spirit we are missing. Might the Spirit be asking us to learn again what it means for us to be the Church?

**Caring deeply about relationships**

At St. Jude's Church, we do not all agree about the shape of worship, and our discourse is sometimes difficult, even prickly. And though it would sometimes be convenient for others or for me to believe that "some people" in our parish "have a

problem", the reality is that we are all participants in a conversation that has not yet reached a resolution. And so we all "have a problem". We are doing what we can to learn about the shape, depth and dimensions of the problem we have, to receive it as a difficult gift and not simply endure it as a nuisance, and we will be at it for a while. Sometimes we are not as careful in a difficult conversation as we might be, and sometimes we avoid a difficult conversation, but often we find a way to have it with grace and courtesy.

» CONTINUED ON PAGE 22

# To bless or not to bless

**STEPHEN MURRAY**  
CHURCH OF THE RESURRECTION, HAMILTON

What is a blessing? What's a Christian perspective on sexuality? What's the place of marriage in our faith lives? Until we educate ourselves on these questions we're simply exchanging grenades from our ideological trenches.

There are lots of scriptural references about the nature, purpose and history of blessings in our faith. Genesis (1:1-2:3) begins with God blessing the earth, sea, sky, every living creature, humanity and the day of rest. Then there's the not-so-flattering story of Jacob tricking his blind, dying father into giving him the family blessing rather than his brother Esau. A blessing is more than just saying "good luck" it's about the wholeness that we find in creation and in relationship with God.

In Jesus time there was a blessing for nearly every part of life including waking, eating, drinking, and good weather. Blessings were used throughout the day in a fill-in-the-blank format, "Blessed are you, Lord God, King of the universe who..." followed by a statement about our experience of God's activity, such as, "source of our joy and end of our hope" (General Synod of the Anglican Church of Canada, "The Celebration and Blessing of Marriage," Book of Alternative Services, 1985, pp. 545). However, early Christians started to translate the

Hebrew word for 'blessing' into Greek as 'thanksgiving.' Unfortunately, this created a split understanding about the meaning of blessing.

**What is a blessing?**

We seem to treat blessings like we're downloading holiness into ordinary things, but the ancient roots of our faith look at it quite differently. Rabbi Lawrence Hoffman writes that a blessing, "does not add to its sanctity, but the reverse," the natural state of everything is holy: created, ordered and set-apart by God, and it's set apart through a blessing by recognizing God's holiness which is already present. (Lawrence Hoffman, "Blessings and Their Translation in Current Jewish Liturgies," Worship, March 1986, Vol. 60, No. 2, pp. 134-161).

It is hubris to think that we, as representatives of God's Church, can determine who or what gets blessed. The resource 'Occasional Celebrations' says, "Strictly speaking, Christians cannot separate blessing and thanksgiving. Every prayer of blessing is thanksgiving for creation and redemption, offered in petition for the fulfillment of the divine purpose in God's people and in all the world... prayers of blessing are the return of refracted light to its source." A blessing is simply saying thanks to God for enabling us to see holiness in a particular place and time.

**Who performs a blessing?**

Relatively recently (approx. the last 200 years), authority to bless rested exclusively with bishops and clergy. Since then, the wave of a clerical hand has been treated like a magic wand rather than as a symbolic act on behalf of the community to reveal the presence of God in our midst. Deacons and Lay Readers are sometimes permitted to bless as long as it's prefaced by the word, "May." The more traditional understanding is that it's appropriate for any person presiding over an event to share a blessing, such as a family elder at a special meal. The Anglican Church's official position is that the blessing is conferred by both those who preside and those who participate. So in order to have a "valid" blessing, it might require: the recipient(s) of the blessing, readers of Scripture, musicians, servers, a presider, and the members of the gathered community. If you're hoping that a holy-hand-wave over your golf clubs will help your game, think again - blessing is a communal act, not done in individual isolation, but together with the people and family of God.

**What can be blessed?**

The Book of Alternative Services contains blessings for: bread, wine, water, wedding rings, dying people, new homes, candles, fam-

ilies, meals, etc. Each blessing has three essential elements:

- A blessing of God.
  - Recognition of God's evidence in creation and salvation.
  - A reason for praise.
- Currently, there are no diocesan, provincial or national canons that limit what can or cannot be blessed. *None. Zero. Zip. Nada.*

Typical blessings include: people, animals, crosses, bibles, food, buildings—and my favourite, the bathroom blessing, "Creating breath of life, give health of body and wholeness of being" (Ibid., pp. 152). It's God's creation and God's holiness, the only thing we are able to choose is our perception of it. Just because I dislike the Boston Red Sox doesn't mean that they're not an instrument of God's holiness (even if it's really hard to see). However, in doing so, I must realize that it is I who am failing to see God, not a lack of God's presence.

You might be wondering, 'if anything can be blessed, what's to debate about?' Well, the House of Bishops agreed in 2005 that blessings of same-sex couples could not take place until after General Synod met in 2007. The vote at General Synod would suggest that even the House of Bishops is not in consensus on the matter. Clergy are bound by the vow of obedience to

their bishop, which is why they are not permitted to offer this type of blessing (although with some exceptions). Blessings are not meant to be individual acts, done in secret places, through cloak-and-dagger deception. It is essential that each parish and our diocese make this decision together as a community because blessings are an act of a community recognizing God's holy light shining in our world, and a way of revealing the coming of God's realm.

**Restricting and Controlling Blessings**

The question isn't, 'what is the theological rationale for blessing a civilly married couple of the same-sex?' The questions are: based on what theological grounds do we feel that we can restrict, control and legislate blessings and the presence of God? Why was the shared ability to bless taken away from the average Christian and placed exclusively in clerical hands? Are there other items on the 'no blessing' list? Our theology, sacraments and ecclesiology are like a body of water that becomes shallower when we restrict our ability to see God's presence in the world. The goal of faith is for a deeper relationship with God, which will not be achieved by withholding our blessings from anything. God bless us all... please!

# The table at the heart of faith



**MARTHA TATARNIC**  
ASSISTANT CURATE - ST. JUDE'S, OAKVILLE

This past weekend, I spent a lovely few days with The Squirrels—the nickname for my group of university girlfriends—at a cottage in Bobcageon. Among thousands of topics covered in our non-stop



So powerful is human hunger, and so deep is the joy that we can experience in addressing that hunger in a meal with one another, that we say that table is the key symbol of our redemption.

conversation spanning the entire weekend, one topic that got a great deal of air time was—surprise, surprise—babies.

"It's strange," one friend commented, "they experience such intense hunger that it makes them cry. It's hard to imagine being so hungry that it could make you cry. I don't even know what hunger particularly feels like. I can go the whole day and not realize I haven't eaten, and then when I do eat, it's purely just because I know I have to."

I thought about her words for a moment. *'Being so hungry that it makes you cry.'* How strange to experience the need for food as being so great that the only response is great, heaving, bone shattering, desperate crying, crying that sounds

as if the poor creature emitting the cries is being cruelly tortured.

As with most of the readers of this paper, I am fortunate to have enough to eat. To have more than enough to eat. I do not particularly know what it is to have hunger and not have the resources to address that hunger.

But even at that, there was almost nothing about my friend's statement to which I could relate.

Aside from the relationships in my life, food is my top priority. Planning meals, shopping for groceries, baking, cooking, preparing delicious things to eat, sitting down and enjoying these preparations in a meal with loved ones, imagining together what we might want to eat at the next meal, this is a routine that is always on my mind, this is a routine for which I always have time.

Let me outline a few examples of just how important food is to me:

I never forget to eat. All around me, I see people skipping meals, saying, 'I didn't even realize that I missed breakfast... I totally forgot to eat lunch... The night was over and I hadn't even had supper.' This never happens to me.

When I say to my husband, "I'm hungry," his response involves a grin, a rolling of eyes, and the words, "You're always hungry." It's true.

I am the only person I have ever known who couldn't wait for supper at my own wedding reception. Every other bride I've ever talked to was too nervous, too excited, too distracted at her wedding to be able to pay any attention to the meal. I was ravenous by the time of the reception and looked forward with eager delight for each course to be brought out. I considered it a great perk of being a bride that I got to be served first. I remember every

course, every drink, that I consumed that night.

I was even eagerly looking forward to going into labour because I had a decadent box of chocolates and a special bottle of wine carefully selected to open up and share with my husband as soon as the contractions started. On my "Birth Plan," I specified that I wanted to eat during labour (Admittedly, hard labour didn't turn out to be quite the pizza party I thought it would be, although I do attribute some of the smoothness of my baby's delivery to the "good feeling" endorphins gained from enjoying food and drink with my husband in the early stages).

I shared some of my feelings, some of these examples with The Squirrels.

"It's really surprising you don't have a weight problem," was the response. One friend told me about the weight loss program she joined last year and how that program began by addressing the participant's unhealthy attitudes toward food.

The implication, of course, was that my attitude toward food is unhealthy.

Now, as it turns out, I do know something about unhealthy attitudes toward food.

I have had my times when food became my enemy, when eating was a source of heavy guilt because my inability to control my appetite prevented me from having the type of body I was made to believe I should have.

I have lapsed into plenty of moments where food becomes something I use to address problems in my life: When I eat out of loneliness, boredom, anger, or sadness. When I scarf bags of chips and bowls of ice cream without a single

ounce of joy or mindfulness, when those chips and ice cream are used as a sort of emotion-numbing drug.

I have half-heartedly bought into my share of fad diets, of believing that if I just omit certain foods, or eat other foods in particular combinations, then the body I am made to believe I want will be in my grasp.

And as a person who tries to take my stewardship of God's creation seriously, I realize that there are much more serious areas in which my attitude toward food is not healthy. I would like to learn more about the 100 Mile Diet, a diet in which local, sustainable agriculture is supported because no food is consumed that is not grown within a hundred mile radius. I would like to be part of supporting solutions world-wide so that the gross inequalities between rich and poor, and the crippling realities of famine and poverty, might be alleviated.

But enjoying eating is not, in my opinion, an unhealthy attitude toward food.

In fact, I would argue that one of the heresies of our time, a heresy of great destructive power, is that we are somehow meant to overcome such basic instincts as love of food and joy of eating in order to create ourselves into meticulously crafted, blandly beautiful, and thoroughly controlled super bodies. That somehow there is some secret knowledge that we can access, some formula for eating, that will allow the dramatic weight loss that will inevitably bring us the utopian happiness that we so desire. We can so easily succumb to the endlessly guilt-inducing cycles of dissatisfaction with our bodies, crash dieting, junk food binging... dissatisfaction, dieting, binging... dissatisfaction, dieting, binging... that have become

the norm of our society's relationship with food. It is not surprising that these cycles are so lucrative—the diet industry and the fast food industry are hand in hand thriving as never before.

At the heart of our faith, however, stands a table. A table which holds the simple and good gifts of food and drink, bread and wine. So powerful is human hunger, and so deep is the joy that we can experience in addressing that hunger in a meal with one another, that we say that table is the key symbol of our redemption.

We say that table is an example of how God blesses this bodily existence and fills our actions of basic survival with joy and pleasure.

We say that table is a primary way in which we can share in God's mission of bringing humanity into proper and life-giving relationship with one another and with God.

We say that table embodies such bold possibilities as forgiveness, peace, justice, compassion, redemption, and love.

We say that table, of bread and wine blessed, broken, and shared, has the capacity to radically reorient our lives, to reveal ourselves to one another once again as creatures, made by the living God and formed in that living God's image, formed each and every one as having something to offer and something to receive in bringing about God's Kingdom.

Now, even for people who like to eat, my obsession with food might be a bit extreme.

However, as people of a Eucharistic faith, it is surely our calling to keep our hunger—our hunger for God's table, which is ultimately a reflection of God's hunger for us—at the centre of our lives.

## Niagara Children & Family Ministries Event

### Mark your Calendars!

#### Making Heart-Bread

February 8-10, 2008

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For registration and information, please contact:

Christyn Perkons, Consultant in Children's and Family Ministries  
905-527-1316 (ext. 460) or christyn.perkons@niagara.anglican.ca

## Soul Rhythms

A Nurturing, Networking and Nourishing Event!

**Sunday November 25, 2007**

3:00 PM - 7:00 PM

St. Christopher's Church, 662 Guelph Line, Burlington

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**Pre-register before November 16 for \$20/person** (\$30 thereafter)  
Price includes dinner, two workshops, guest speaker and gift draws.

For information or to register contact:

Christyn Perkons or Jane Wyse at 905-527-1316

jane.wyse@niagara.anglican.ca

christyn.perkons@niagara.anglican.ca



# Getting to know you

Carol Summers and the Reverend Ian Chadwick  
Honorary Secretaries of the Synod of the Diocese of Niagara



**FRAN DARLINGTON**  
HONORARY - ST. JAMES, GUELPH

Amid protests of "But we don't really do anything," the description of the work of the Honorary Secretaries of the Synod of the Diocese of Niagara emerges—and they certainly do something! Carol Summers, Licensed Lay Reader of St. John's Church, York, was elected to the position "in the 1990s, the last century!", and was joined recently by the Reverend Ian Chadwick, Rector of St. Alban's Church, Beamsville. Perhaps it is an indication of their commitment that neither remembers exactly when their service in this position actually began!

For the complete description of the Composition, Meetings and Organisation of Synod in Niagara, please access the Diocesan website, [www.niagara.anglican.ca](http://www.niagara.anglican.ca), click on *Synod of Niagara*, and follow the links to the *Book of Canons*. (*Canons* in this instance refers to the law or legislation of the Church, established at Diocesan and National levels to guide the Church in "matters of faith, morals and discipline." [The Oxford Dictionary of the Christian Church, 1985])

The duties of Synod's Honorary Secretaries are described in Diocesan Canons 1.12 and 1.13. There are to be two, one clergy, the other lay, both elected by their respective houses on the first day of Synod. They are to "keep regular minutes of all proceedings of the Synod to see that they are correctly recorded." (Canon 1.13)

**All the secretaries**

The Venerable Rick Jones, Rector of St. Paul's Church, Westdale, is the current Secretary of Synod. With other duties found in Canon 2.2.3, he is "to record, in a book provided for the purpose, the regular minutes of all proceedings of the Synod as

furnished by the Honorary Secretaries..." Carol and Ian emphasise that "Rick Jones does all the work!" With tongue firmly in cheek, Ian adds, "We have to keep Rick Jones and Karen Nowicki (Administrative Assistant to the Secretary of Synod, among many responsibilities) honest by making a back-up record of those who make motions."

Carol comments, "We don't 'minute' everything, but most of what goes on. Our main job is recording motions because they can be complicated." She smiles, "Sometimes, when we have long reports that are read, it's hard to stay alert, especially in the afternoon."

Carol says, "You can't get up and move around, just in case... I enjoy meeting people, (so) I'm sorry that I don't get to visit with people as much as I'd like, (or) to see the exhibits. You get chatting and then the bell goes" to summon everyone back to work.

**Four become two, and the work goes on**

Ian and Carol's friendship and humour bubbles up when Carol points out that, when she began this work, "There were four of us (two clergy, two lay people), then there were two—all because of the electronics!" With the advent of electronic recording of the proceedings of Synod, the process became considerably less demanding, requiring only two Honorary Secretaries. Chuckling, Ian chimes in "Yes, and you wouldn't let me touch the computer!"

The giant drop-down screen has also changed the work of the Honorary Secretaries: Carol says, "Now, if something comes up from the floor, it's on the screen in minutes."

Reflecting on change, Ian and Carol find that more motions are known before Synod than in the past. Ian says, "There used to be more motions and amendments from the floor; now we have fewer surprises. We used to record all that, (but) we deal with a few central issues, so there is much less debate... (There is) a subtext, an undercurrent that Synod 'ain't what it used to be.'" Thoughtfully, he adds, "We haven't replayed the

video, so we can't exactly say how much debate (happens), but it certainly seems less."

Grinning, they cheerfully admit, "We used to have a bell to cut off debate, but it was taken away from us!" Carol admits, "I'm glad not to have the bell—people are eloquent and enthusiastic, and it's hard to ring that bell to cut them off."

Carol and Ian are also responsible for counting votes when necessary: "It's easy to lose count as we change tables, but others are brought in to help." Carol adds, "Some people start counting aloud as soon as they see me. They may think it's funny, but it throws me off! Now I carry a pad and write it down."

Reflecting on his experience of Synod, Ian continues quietly, "The Bishop doesn't want surprises. He's good on his feet, and his sense of humour..."

They both honor those who have done this work before them, and Ian acknowledges their situation: "We recognise the privilege we have. We're invited each year to come again." His honesty is spoken gently but clearly: "I dread hearing speakers bad-mouth their colleagues. Some people are very good at being holier-than-thou."

During Synod, Ian and Carol share a table with others who report on the proceedings, including Chris Grabiec, Diocesan Webmaster and Editor of the *Niagara Anglican*; John Janisse, who also works for the *Niagara Anglican*, particularly on photography; the Reverend Mark Tiller, Synod's timekeeper, who has "invested a lot of time"; and others. "We're very supportive of each other," says Ian.

**Can we find a new vision?**

Carol offers a serious idea: "I would like to see Synod have a theme, someone get a vision and make Synod something more than a business meeting, (so) that we do something beyond ourselves." Ian adds, "Vision usually gets boiled down to money. What can we do that goes beyond money?"

Carol is quick to respond: "The Bishop of the Arctic needs help build-



ing houses. Couldn't we do something about being church? I'd like to show that face to the world!" Ian's enthusiasm is real: "The front for it, the leadership, could be the Cathedral. We could send youth and others." Carol comments firmly: "We're so obsessed with the bottom line we've lost the vision of what we are meant to be, what we could be!"

They remember an important moment in our Church history, when "all Dioceses had to vote to support the Residential Schools. We were facing the people, the Bishop of Keewatin made an impassioned speech, the vote was called, and it was unanimous!" Ian encouraged Carol to tell the Bishop: "he turned and saw all the hands up."

The passion for action grows: "Synod is a gathering of three hundred people—all that energy!" Ian says, "We diminish ourselves with small talk!" Carol adds, "What could we be doing? Let's have that discussion!"

With Synod scheduled to gather again soon, both Carol and Ian look forward to "the community, friendships, each other!" Carol reports that she has signing power in the Diocese, but in response to Ian's "I didn't know about that!" she adds, "I'm at the bottom—if everyone else falls off the perch, I'm it!" Ian will be looking into that!

**New life in Canada, new commitment to the Church**

In 1975, with her husband Richard, a millwright and woodworker at Dofasco, Carol immigrated to Canada from the Wye Valley in Herefordshire, England. They are parents of Trish, a music teacher; Owen, studying electronics at Mohawk College; and Lloyd, following in his father's footsteps and studying to be a millwright. Though she loved to sing and dance as a child,

Carol's love of books brought work in libraries, cataloguing books: "It's hard work, but I loved it!" Carol still enjoys reading, and watching movies, "though I'm finding it more and more difficult to find good ones!" In Canada, Carol's warm personality has brought fulfilling work with geriatric patients, but when several friends died in close succession, she "took a break, and I've been busy with church work." Part of that work is service as a Licensed Lay Reader at St. John's Church, York. Smiling, Carol says, "God has given me satisfaction in the jobs I do for the Church. I've always relied on God—whatever God wants me to do, I do it!"

Ian, another English immigrant, came from Surrey in 1966, as a civil engineer. His work for the Ontario Department of Highways took him to many Ontario cities until he retired in 1994 and began theological studies at Trinity College, Toronto. As a youth, he lived in Canterbury, Kent, and "got tied into the Church there. I thought of theology but I didn't have the languages." After service at St. Christopher's Church, Burlington, in 2000 Ian was appointed as Rector of St. Alban's Church, Beamsville: "It's a happy parish; I like being there!" He enjoys life in wine country, sailing his twenty-four foot *Mirage*, and operating "really old, beat-up vehicles," currently a 1991 *Eagle*. "There's always something about resurrecting something old and making it work for the Church!"

Carol and Ian join many others in quiet, efficient service to our Synod. Their dedication, warmth and humour lighten what can be onerous work. Despite their protestations of not doing anything, their contribution is essential, part of the unfolding of God's will in the Diocese of Niagara.

**Caralei Peters** MSc, ND  
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# The imprisoned Bible



SUSAN C. HUXFORD-WESTALL  
ALL SAINTS, HAMILTON

A doctor of medicine has recently removed a bullet from the brain of a woman who was shot some years ago. The operation had been considered impossible until now because the foreign body was in a part of the brain which was unattainable without damage to other vital brain areas. How could a person continue to live a constructive life with such an intrusion into a vital part of the human anatomy?

The human body has a coping machinery to deal with such problems. When a foreign body penetrates the human system the body automatically reacts to reject the intrusion. If the matter cannot be rejected, our metabolism builds a resistant shield around it; it becomes *encapsulated*.

Many years ago I became aware of a young male-to-female transsexual whose fantasy level was so high that, having achieved sex reassignment surgery, she had breast augmentation. This is not uncommon among young women with Hollywood ambitions. The trouble was that she had been advised that a B-cup was the recommended size for her stature. She was not satisfied and found a surgeon who would give her a C-cup augmentation (some surgeons will do anything for money). Unfortunately for her, the human body reacted to this intrusion; the implants became encapsulated and the breasts became hard. They stood to attention and saluted you as you approached.

### Who or what is frozen?

A doctor of divinity has advised that the laity require instruction in the Scriptures at a university level regardless of the recipient's educational level. I refer to this as *brain washing*; others will call it *indoctrination*. The trouble is that the Scriptures have become inviolable—they are *encapsulated*. The human mind is limited in its powers of comprehension by the foundation upon which new knowledge is built. Great theology is not understood by the uninitiated. If an intrusion in the brain becomes encapsulated, it is of no use. If the intrusion is exhibited (as by some fundamentalists) it becomes offensive to the observer.

North American Christians were fairly recently referred to as "God's Frozen People". I suggest that it is not the *people* who are frozen; it is the *Scriptures*. The so-called *Holy Bible* is so sacred that it has become encapsulated; the words must not be changed. Amendment and editing is questioned and even rejected. The "Received Text" is inviolable.

It was not always so, but it has been for the best part of two millennia. The prophet Isaiah is a good example. For at least seventeen hundred years there was only one prophet by that name. Today there

are at least two, probably three, and we cannot claim that they were all named Isaiah. Not only that: we know that the writings have been edited and subjected to the "redactor", but once the "canon" had been set, the "holy" Scriptures became inviolable. Unfortunately, the same can be said for *all* "holy" scriptures, whether they be Jewish, Christian, Moslem, Hindu, Buddhist, Confucianist or any other. They are *traditional* and cannot be changed. The 21st. Century has arrived—it is time we woke up and let God speak to us again. Is that why someone has suggested that, were Jesus to come back a second time, he would look at the mess we've made of it and say "O God! must I do it all over again?" It seems that all faiths worship their scriptures and not God. *That's why we have wars.*

### We not you

I have been asking for more teaching and less sermonizing and I have been asked what I mean by that. As a lay reader I learned not to use the pronoun *you* in addressing the congregation in a sermon; I should instead use *we*. The difference is succinct: I was not to tell others what *they* should be doing. I was instead to tell people what *we* should be doing together. The trouble with the sermon is that it all too often comprises instruction based on a scriptural text or texts on what the congregation (or the world) ought to do. Since such texts tend to be brief (more easily committed to memory), they can also become divorced from the context in which they originated.

I believe that teaching should include setting the background for the subject being studied. If we really want to understand a Bible text, we need to know the circumstances under which it originated. It was a human personality who originally spoke, wrote or acted out the episode recorded in the text whether it was an Old Testament prophet or Jesus himself. Why did God choose to send Jesus at that particular juncture in history? Has the world wandered once again so far from the truth that the Second Coming is imminent (as some believers hooked on the Book of Revelation would claim), or has a gracious God refused to be beaten by human intransigence and said to Him/Herself "I gave them free-will so that they would not be puppets on my strings; I must continue to let them work it all out for themselves"?

I would suggest that Bible study might be divided into three levels, corresponding to the relative use made of the Bible by its owner. These levels are:

- The Novice (or Apprentice) who reads the Bible spasmodically as a duty.
- The Postulant (or Journeyman) who reads the Bible for inspiration and/or comfort.
- The Brother/Sister (or Master) who studies the Bible for knowledge of God.

I have used terms appropriate to Christian Orders and Trade Guilds. I believe that formal teaching of the Scriptures is a requisite in all congregations. There is no reason

why members of Christian congregations should be able to claim that they do not want Bible study because they do not know enough about it. They are afraid to call themselves "Christian" when they would have to expose their ignorance of the basic texts. The fact is that most people have a picture of Bible stories as being a sort of fairy-tale learned in childhood from some devout but simplistic Sunday School teacher.

If some branches of the Christian Church are in retreat it is time that we returned to the principles of the Primitive Church: one did not become a Christian until one had received *and personally accepted*

the principles that Jesus taught—the principles by which we believe God wants us to live. Only then can *Thy kingdom come.*

### How about three homilies instead of one?

We know that many people will not give more than an hour to God once each Sunday. Most will not return for "Bible Study". If our people are to become prepared as were those of the Primitive Church, then instruction must be given during the hour of service time on each Sunday. I suggest that we do away with the traditional sermon and substitute three short homilies, each placed immediately following the Bible readings (Old Testament, Acts and Epistles, and Gospels). In that way congregations will receive instruction that they will otherwise avoid and it will be relevant and appropriate. This need not eradicate the opportunity for the incumbent to give the congregation a short pep talk.

According to the rubric in the Book of Common Prayer the Gospel is read by a priest or deacon, although it may be read by a layperson according to the BAS. In small parishes it is the parish priest who usually reads the Gospel and then ascends the pulpit to deliver the sermon. However, there is an increasing feeling that the pulpit is not the appropriate place for instruction as it puts the preacher in a dominant position looking down on the subservient congregation. It would also seem that theological colleges are encouraging preachers to deliver addresses without a written text, *i.e.*, a sermon is not slavishly read to a congregation. It therefore follows that instruction would follow *in situ* immediately after the reading of the Gospel. Since the Gospel is frequently read by the parish priest, the opportunity for a brief "sermon" of encouragement in amplification of the Gospel reading would not be eliminated. I suggest that if explanation of the O.T. and Epistle readings is limited to no more than five minutes each and the Gospel dissertation to ten minutes, the Sunday service would be no longer than it is at present, unless preachers keep to the admonition that "If you can't get your message across in ten minutes, it's probably not worth preaching at all". With the increased speed of modern life and the shortening of attention spans many modern listeners are turned off by learned and wordy sermons.

# Process and Progress



**IAN DINGWALL**  
RETIRED EXECUTIVE ARCHDEACON

I returned a few days ago from a tour of England. Recovering from jetlag, there are many thoughts in mind as I reflect on the places visited. During the trip and since my return, two words keep coming to mind. The words are Process and Progress.

We visited many of England's fine Cathedrals and holy places (shrines of past faith and history, as well as centers of continuing spiritual experience). I will mention just two of them.

First, there is Canterbury Cathedral: not the original home of Christianity in Britain, for the Faith Community was there before Augustine's arrival in England in 597. Certainly Canterbury is a formidable and beautiful space filled

with Christian history. The most memorable piece in the Cathedral, for me, was the shrine of Thomas Becket who was murdered in that Cathedral by King Henry 2 on December 29, 1170, five hundred and seventy three years after Augustine's arrival in Canterbury. That murderous event dramatically expressed the hostile tension and struggle between the Church as it had developed as a political force and the place and authority of Monarchy. It was a struggle for Power and Control.

On our September Tour, however, before Canterbury, we visited Lindisfarne in the north.

Lindisfarne and its community sits on Holy Island on the north east coast of England—beside the cold North Sea and only about 20 miles or so from the Scottish border. Lindisfarne's history dates from the time when Aidan arrived there in 633 from Iona, Scotland which had been founded earlier by the missionary Columba from Ireland, which of course takes us right back to the roots of the Celtic Church and Patrick.

At Lindisfarne I was impressed by its simplicity: no huge cathedral building but only the remains of the old monastery and abbey and the small church where we worshipped on Sunday morning. Not only was there simplicity, but also one felt a strong sense of something holy. Cold and stark surroundings reminding us of Aidan and his twelve colleagues settling into a harsh life in order to plant Christianity in that early part of Britain. Not grand; not extraordinary; not about power and control, but all about worship and witness and service.

Now to those two words that were in my thoughts: Process and Progress. I identified Progress, in terms of Pilgrimage and Journey with the folk of Lindisfarne and their simple but profound life style; hundreds of years removed from the sophistication and technologies of our 21st century world but surely a reminder and invitation to rediscover our roots and realize that ecclesiastical paraphernalia of theology and liturgy are only outer garments. Underneath that outer veneer we ought to find a spiritual

reality that comes first and is foremost—the God dimension of life.

In Canterbury the word for me was Process. As David Jenkins (former bishop of Durham) said, "Process is one damned thing after another; Progress is one blessed thing." In the centuries between Lindisfarne and Beckett's Canterbury the Church had grown and developed into a powerful political institution that Aidan and his friends could not have imagined. And it was that political entity that found itself in conflict with the Crown.

Here we are 837 years from Beckett and Henry, perhaps even more in the grip of a history that is wonderful and rich while at the same time encrusted with "institutional stuff" that confines and stifles us as a Community of Faith.

In this year 2007 we might (should?) ask: what do we need, Process or Pilgrimage? Surely, we would argue, we need both. But let's get them in perspective and proper order. Indeed we still need the Process of systematic thinking, as well as discipline and control in

our church's polity. But let us be careful that this is not reduced to manipulation and exploitation of ourselves and others. Much of what we call "Process Management" often strikes me as simply fiddling with the integrity of individuals and of the church community.

That perspective, in my view, will come from a renewal of our Sense of Pilgrimage and Journey. For example, I took far too much baggage with me on my September trip—and had to lug it around from place to place and as I did, realized I had too much unnecessary stuff. So too we ought to be careful and critical of how much baggage we as Church need for our 21st century Pilgrimage. Lindisfarne's history tells us of the fundamentals of ordinary life, lived where we are, but steeped in an experience of the Joy and Love with which God provides and sustains us.

Remember the Process and its place. But surely prioritize Progress and Pilgrimage which take us to places and people we would never imagine without the prompting of the Spirit.

## CONTINUED FROM PAGE 1 » A smaller ordination is equally engaging

She's going to a small mission parish in the Magdalen Islands. For a lot of our new clergy, their sense of call to ministry weakens in direct proportion to their anticipated distance from the Queen Elizabeth Way. We need more who have the vision or courage or sense of adventure or willingness to take risks or maybe sheer lunacy that Cheryl has.

Something else that was nice was having the service in Cheryl's home church. St. Jude's has been her home for thirty years. There are lots of reasons why such a situation has to be pretty rare. But in early Christianity people were usually ordained in the congregation that raised them up, and when it happens, it feels fitting.

A third great thing was the ordination sermon, which was preached by the rector of St. Jude's, appropriately enough. It said very

good things about both Cheryl and diaconate, but it mainly made sure that we appreciated the essential context, which is the ministry of all the baptized. A deacon is a symbol, not a surrogate. She symbolizes the ministry of servanthood to which all the Church is called; she doesn't just do things for us or on our behalf.

The preacher told me later that he wished that when some are ordained, others could be baptized at the same service. What a good idea! In the meantime, it was great that at Cheryl's ordination, as at the bishop's a few days earlier, the congregation had the liturgical opportunity to reaffirm its baptismal faith.

I also really liked the choice of hymns, which emphasized grace, praise, simplicity, and commitment. "All creatures of our God and king," with its words by St. Francis;

"I bind unto myself today," with its words attributed to St. Patrick; and of course the ninth-century "Come holy ghost, our souls inspire," which is always sung at Anglican ordinations, reminded us of the great and holy panoply of saints through the ages who were encompassing us in our worship like a cloud of witnesses.

### Modest Style

Anglican tradition has generally favoured a modest style of ordination service, like Cheryl's. Our first bishops in British North America, including Charles Inglis, Jacob Mountain, and John Strachan, were ordained in the chapel at Lambeth Palace, which could accommodate only a few dozen people, and I suspect that most of the seats were unoccupied. Still, I don't deny that there are reasons why a grander style may feel appropriate today.

Some of them may be the same reasons why many prefer grander weddings than most people did a few decades ago.

There's one little thing that I wish we could fix in our ordination services, though I think it's a problem with the gothic form of our churches, not with our liturgical texts. The ordinands begin the service in the nave, the architectural room for the laity, and then, when they're ordained, they get spirited away into the nether reaches beyond the altar railing, among their brother and sister clergy. The symbolism is that clergy are being removed from the people they're called to serve.

Strangely, our theology and our pastoral reality since the 1960s have told us just the opposite. Vatican II in the 1960s proclaimed that "priests are not to be separated from the people of God," and "have been placed in the midst of the laity." Our

liturgical symbolism should get up to date with that.

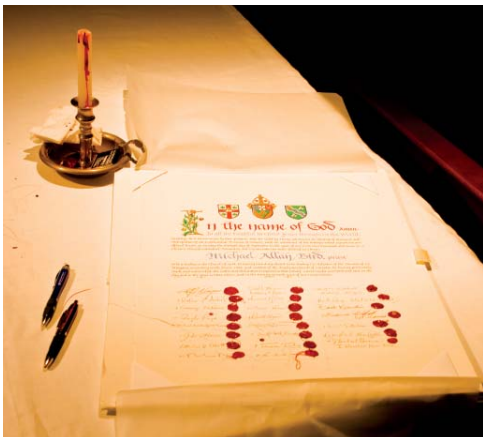
### A Good Evening

But the effect of that piece of choreography was hardly to be noticed at Cheryl's ordination. St. Jude's is small enough that the chancel doesn't feel at all remote from the nave, and with most people sitting in the first few rows of pews, it still felt as if we were all very much fellow householders in the family of God.

So it was a good evening. I think that the assistant curate, Aaron Orear, had a lot to do with organizing it, and he's to be commended.

And now, I hope that those of us who stood in St. Jude's and answered yes when the bishop asked us, "Will you uphold her in her ministry?," and perhaps many others of us who don't even know Cheryl, will add her name to those for whom we pray.

# EPISCOPAL ORDINATION OF MICHAEL BIRD



# BISHOP'S COMPANY DINNER



## YOUNG AND PROPHETIC

# A journey that makes a difference



**COURTNEY EVERS**  
CANTERBURY HILLS CAMP COORDINATOR

The 2007 Canterbury Hills Camp staff team celebrated the end of a truly outstanding summer by sharing in a closing Eucharist together. The celebration reflected our travels—those that bring us to camp, and those that lead us home. The image of the staff team as travellers was one that fit easily for me with camp. We were at the end of a journey together, a shared adventure.

Now, as I try to share that journey with you, I struggle to put the experience into words. It is hard to try and articulate what I felt like to be a part of a community that starts and ends each day together, united by a common mission to put children's needs ahead of our own and to create a truly amazing experience for each child. It is hard to put a label to our successes or voice the growth that came from the challenges we faced together. It is a feeling more than a word, a picture in my heart more than an article.

But... perhaps I just make it seem more difficult than it actually is. Of the over 530 campers that experienced

Canterbury this summer, I wonder if any of them were quiet in the car ride on the way home? Did they find it hard to share their experiences with their parents and loved ones? Or was the car (and dinner table, and bed time, and next morning) filled with stories of a week well spent? Did parents hear about exploring a creek, singing songs, roasting marshmallows, and climbing the ropes course? I imagine they did; along with countless other tales and memories that blend together to make a week. Or a feeling. It is my hope that parents also got a sense of that 'feeling'. The unsaid joy of being a part of a unit group that learns, plays, and bonds together. The experience of being a part of a warm, welcoming community that is grounded in faith and alive in God's love.

Another part of sharing this journey with you is sharing who we served along the way. With 538 camper spots filled, we were able to serve several hundred families in our diocese. I wish it were possible to actually list the campers for you. The little boy who stayed overnight for the first time. The child with

Down Syndrome who loves to sing and dance and get to know the other girls in her group. The other girls in her group who love to get to know her. The teenage boy struggling to fit in at the beginning of the week and wanting to leave. The same boy asking to return next summer at the end of his week. The group of girls who delivered messages of love and notes of inspiration to each group throughout their week. The young girl who stared, wide-eyed, at the deer she saw up close. The list is long and uplifting. Children who—with their silly giggles, genuine love and inquisitive nature—inspired and taught us all summer long.

Through our continued partnerships with several community agencies, we were able to help many of these remarkable children experience camp. Our partnerships with St. Matthews House and the Children's Aid Society continued to thrive as, together, we helped serve children in our community. Our relationship with R.E.A.C.H. for the Rainbow continued to grow as campers with special needs were integrated into camper units to ex-

perience the community and activities of camp. Further, our partnership with Angel Tree allowed us, for a second summer, to assist children of prison inmates in experiencing the friendship and faith of camp.

Many children would not have had the opportunity to experience the wonder of camp were it not for the abundant giving of many. Support from our outside community came with the generous contribution of The Spectator Summer Camp Fund of Hamilton Community Foundation, without which dozens of children would not have experienced camp. The warm feedback and consumption of many hamburgers at our fundraising BBQ at Electoral Synod (a joint effort with Diocesan Youth Ministry), along with many individual and parish donations revealed the on-going support within the Diocesan community. With gratitude, I would like to especially acknowledge St. James, Dundas, who worked to send six children to camp this summer.

Especially meaningful is the support of those who have been touched by Canterbury. I am grateful to the Alumni who continued to raise

money throughout the summer by hosting a weekly welcome BBQ, and the talented "Daley's Revenge" who gave all proceeds from their first live concert in memory of the late Dylan Daley who embodied the magical joy of camp for so many. All of these giftings allowed us to send campers through our partner organizations, and to help many families in need through the Canterbury Hills Camp Bursary Fund.

It was with tears falling at the closing staff Eucharist, that I stared at the remarkable staff team who positively impacted so many lives. I wonder, now, if the Eucharist theme was all wrong. We are travellers, yes, but we did not leave camp for home. Camp is home, and we carry it with us: to work, to school, to church, and to all who's lives we touch.

Please consider helping to send a child to camp by making the Canterbury Hills Camp bursary fund a part of your outreach ministry. For more information on how to donate to the bursary fund, please contact Canterbury Hills at 905 648 2712, or visit our website at [www.canterburyhills.ca](http://www.canterburyhills.ca).



## Mythbusters: Faith and School

**STEPHEN MURRAY & CAROL WOOD**  
MCMASTER CAMPUS MINISTRIES COUNCIL

There's a popular television show that debunks myths and urban legends by putting them to the test. This usually involves blowing something up. We got to thinking that there are some myths about God and the people of God that might need to be blown wide open.

*Myth: When teenagers finish High School and go away for Post-Secondary school they abandon their faith and church.*

It's not a scientific survey, but conversations with four McMaster students debunk the myth that university students abandon their faith and their church. We talked to students who have had a strong con-

nection to a local parish or church, but who struggle to make a connection while a student at McMaster. Each student's faith remains strong, but their ties to a home parish or to a local church are tenuous.

Jenny Harper, a recent Mac grad, and a member of St. Paul's Anglican in Westdale, summarises the bind that students encounter. "Every four months is a new semester, and many students need part-time jobs to pay for rent, tuition, books and food. All these demands make it difficult to commit to something long-term."

Most students are very enthusiastic at the beginning of the academic year. Club's Fest showcases hundreds of clubs and campus groups, including many faith-based groups. Some

students make a connection with a group that offers worship, retreats and small group studies. However, becoming part of a local church is a challenge for many students. A graduate student described a journey away from a home parish that "looked with suspicion" at her manner of dress, to a Pentecostal church that was the "most welcoming place" she had ever been. But, the "homophobic and supremacist views" chaffed to the point that she soon left the welcoming nest she found.

Another Protestant student talked about her aversion to an attitude of judgement that she encountered in her search for a local church. She described the attitude as follows: "We are the way Chris-

tians should be and everyone else should be like us."

For many students, university provides challenges on every level. They need to create new friends and establish a community. There is the constant awareness of papers, reports, quizzes and exams. For some, what they learn in class may not fit with the theology of their childhood. If their questions are not welcomed and openly engaged by their church, they sometimes drop-out temporarily.

Students from other cities talked about the "fear" of going to church alone. One student said, "churches should recognise just how hard it is for a young person to work up the courage to go into a church alone." Another student

said she "felt invisible most of the time."

The reality is that some students will participate in a campus group where they are among their peers. But, groups are not a panacea. One student described a large campus group as being "cliquish."

Jenny says that young adults are not looking to be entertained or have programs "done to them," they are looking for leadership opportunities to use all that they have learned and are learning. Jenny also says that churches do not offer much about topics of interest to students, and sees this as a place where the Ecumenical Chaplaincy is very

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# Growing up with the Niagara Youth Conference... What a ride!

**JOHN ATKINSON**  
NIAGARA YOUTH CONFERENCE CO-DEAN

I just completed my last of six years as a Dean of the Niagara Youth Conference (NYC). Prior to that, I spent five years as a base group staff member and one year as a delegate where the magic of NYC swept me off my feet, and where God let me know that God was here to stay in my life.

When asked to write an article about my experiences with NYC, the first thought that came to me was that the Diocese of Niagara should be proud. Proud to have created and nurtured a program that for over 60 years, has provided a sacred space for thousands of youth to find God, while being accepted and celebrated by those around them. It is sad to say, but young people do not find many spaces like this in their everyday lives.

To give you some insight into NYC, I would like to share a few memories from the first time went to NYC when I was 16 years old.

In March of 1996, before my first NYC, I ventured with a group of people I thought were "weird church kids" to the Dominican Republic to paint and repair a school. At that time, I did not believe in God nor did I want to. With that said, my life changed very quickly as I saw

and experienced things where the power of God working in people who had nothing, was more than I could imagine or understand.

A short five months later, I reluctantly prepared to go to the Niagara Youth Conference or "church camp" as I called it. I first arrived at NYC about 45 minutes late, because my mother insisted upon writing my name in all of my underwear and socks. I remember saying to her "Do you honestly think that of all of the clothes I have, that people are going to take or try on my underwear?" Anyway, with all of my labeled undergarments in hand, I waltzed into NYC for an experience of a lifetime.

Similar to the experience of many children, I was teased and bullied repeatedly at school before the age of 14. As a result, I withdrew; felt depressed and lived inside myself for fear of being judged by my peers. On my second day of NYC, I got up in the dining hall in front of 100 people and led everyone in a song called "the shark song." At that time there were very few places that I could be myself and be loved and cheered on. Although I am not the most graceful performer, I am grateful for the gifts that God has given me and the courage and strength that

I have found inside me to share those gifts with others.

What allowed me to break out of the shell was the presence of God in the people I met and shared relationships with in groups and communities such as NYC. NYC is a place where God is. NYC is the place where I found God.

There is a pretty amazing thing about the sacred space of NYC. I can share my gifts (and my weaknesses), my love, my humour, my faults, my blunders, my dancing (please forgive me) and my experiences of God. When at the conference, no one needs to look far to experience the spirit of God working in all of the youth and staff there. Our churches, communities and world have a lot to learn from the Niagara Youth Conference and the young people who go there. It is a place where God's love and peace exist in the morals, the powerful worship and the people. I give God thanks for the opportunity of being part of NYC. Although my time with the conference is over for now, I am leaving with my roots firmly planted.

This summer I turned 30 and although I have changed over the past 14 years, the essence of the Niagara Youth Conference has remained constant.



From left: NYC Chaplain and Worship Coordinator Lynne Corfield, Bishop Ralph Spence and NYC co-dean John Atkinson.

# Looking for a God encounter



**CHRISTYN PERKONS**  
DIOCESAN RESOURCE CENTRE

In several recent conversations, people have asked me for suggestions for children's activities for Sunday mornings. They are wondering if children must go to Sunday School during the service time as they have done for so many years? If there is to be separate programming, what, they ask, "can we be doing with children other than the classroom model we know so well?"

For some churches, the traditional Sunday morning programming is working well, and that's great. Some, (due to small numbers, a desire for a different model, a longing for a theology of childhood and religious education) are looking for something else. For those of you who are wondering if there are alternatives—absolutely! Here is one model to consider.

## Inclusion of children

Think about the possibility of not having children absent from the worshipping congregation. There are a number of churches that practice the full incorporation of children as members of the worshipping community. That is, children are not present merely for an opening hymn and children's sermon but are present for the entirety

of a liturgy whose space, language and movement have been adapted to allow for their full participation. The theology behind their inclusion rests on the baptismal covenant we make on behalf of children—they understand that to nurture our children "in the faith and life of the Christian community" means that children should be treated as fully participating members of the Eucharistic community. What might your worship service look like if you started with the premise that children have the same claim to the space, ritual, style and content of worship as adults do?

Here's what you might experience! Greeting you at the threshold is a father and his two daughters who welcome you to St. Swithin's and offer you an order of service. One of the girls greets your son and then she offers to show you to a seat. The young girl asks if you would like a prayer card, and your son, eyeing the markers, readily agrees. They spend several minutes talking, and then she leaves reminding him to bring the card back to her when he is finished.

## Hearing the voices of the young

As you wait for the service to begin, you notice that the walls are hung with artwork; some clearly the work of children, others done by adults—all apparently reflecting last Sunday's Gospel story of the ten lepers. Everyone is very chatty and you observe that the noise level is rapidly escalating. Just before your second hand hits ten am, you hear the deep gong of a brass prayer bowl and you

notice that everyone's conversations immediately stop. As the sound continues to reverberate, everyone, children and adults alike, maintains a deep silence. Then a teenage voice reads the words that proclaim the gathering of the faith community. Much of the service is familiar but you notice that you are frequently hearing children's or teenagers' voices where you would normally hear adult voices.

The Gospel story is narrated by a young woman with a powerful deep voice who pauses at significant moments in the story as the tableaux group of adults, teens and children rearrange their interpretive poses. The "sermon" is introduced as a Godly conversation by an older woman who is neither celebrant nor presider. She reminds you of a part of the narrated story and then poses a question to the congregation, "What do you find in dark places?" You hear children and adults call out responses to which the woman responds with more questions. At one point, many people are involved in a conversation to which everyone else is listening intently, including the leader. She wraps up the Godly conversation with a statement that draws in many of the comments and ties them into the gospel narrative.

## Prayers truly from the people

As the Prayers of the People begin, you hear some familiar prayers but you also hear prayers for rainbows, for family pets, for "Mummy who is in the hospital". You become aware that your son is listening with rapt

attention and then you hear "We pray for Grandma Hill who lives in a nursing home" and you realize that your son's concentration and beaming face are the result of the prayer card which he had given to the greeter at the beginning of the service.

As the Celebration of the Eucharist begins, you see that children and teens are moving towards the altar, and they surround it in a large circle. Every young child seems to be beside a teen and you notice that throughout the Eucharistic Prayer, the teens are kneeling beside or leaning over the younger children and pointing to the actions of the celebrant. The Eucharistic prayer seems shorter and the wording is simpler but the key words and actions are both familiar and potent. Among the communion ministers are a teenager and an older child, and the remainder of the children either return to their families for communion or gather with their friends to commune together.

## Young people are integrated

The service draws to a close with a blessing by the celebrant that the bulletin indicates was written by the confirmation class, and then the clarion voice of a young child sends everyone into the world rejoicing in and proclaiming the love of God. As you're leaving you notice that there are children and teens in the choir stalls with the adults, and you see older children coming into the sanctuary with the older Altar Guild members.

What are the cornerstones of a faith community that practices

full participation of its children and youth?

- Children belong in church with the rest of the worshipping community.

- A community's saltiness fades where it is missing the voices and participation of its children and youth; whether that's in the liturgy, the pews, the Altar Guild, the office, the stewardship committee or the kitchen.

- Liturgies that evolve to include the fullness of the community will deepen the community's spirituality and the commitment to gospel living (and that fullness includes the elderly, the marginalized, the various cultures and races).

John Westerhoff has said that the task of a congregation is to raise up dreamers and lovers and children of vision. Caroline Fairless writes in *Children in Worship: Congregations in Bloom* "Worshipping with the children and youth of a congregation will change—cannot help but change—congregations. It will break our hearts, widen our embrace, dissolve us in laughter and frustration, heal us, break down barriers of age, race, culture, economics, education, sexual orientation and religious history. Inclusion is catching. The active and participating presence of children in the worship life of a congregation is a conversion experience."

For more information about the theological underpinnings or the how-to of including children and youth in worship, you may borrow Caroline's book (and others) from the Children's and Family Ministry Resource Library.

# The fictional diary of an Interim Priest

**MARNI NANCEKIVELL**  
DIRECTOR OF INTERIM MINISTRY

## November 1, 2007

I have now arrived here at St. Swithin's Church. So far, I have been warmly welcomed—and I haven't even had my first Sunday with them. They are mourning Canon Ellis, whose retirement they marked last Sunday. Judging from the fine folk that I have met to date, my sense is that they are uncertain about my presence. Although I have reviewed a covenant with the Wardens, which talks both about the scope of my work and my time in the parish, there continues to be some sense that I am here "just for Sundays and any emergencies we might have". I hope to begin to dispel this myth with my first sermon on Sunday.

## November 5, 2007

Well, I negotiated my first Sunday in the parish, and discerned the special things that they do for All Saints' Day—but in my sermon I talked about my being present to journey with them through this wilderness time of transition. I had my walking stick, crafted by my cousin, Bill Nancekivell, which I will use each Sunday. However, I talked about the primary tasks of Interim Time:

- Coming to terms with history.
- Discovering a new identity.
- Shifts of power/leadership.
- Rethinking denominational linkages.
- Committing to a new leadership and a new future

In talking about those things, I had hoped to dispel the myth that I was "just there to take Sunday services, and do any funeral that might be

necessary". In all likelihood, I successfully created more questions than answers... and probably, a bit of confusion, but we'll have time to work those things through.

## December 27, 2007

Ah, time for a day spent in my pajamas and a day to admire the lights of the Christmas tree! We got through the first major feast of Transition Time at St. Swithin's. I have learned by now what to ask. We "kept" the traditions that meant a great deal to members of the parish—and there were some new things that we did that worked quite well. Now the "real work" will begin in the New Year.

## January 15, 2008

Today, after church, we had a Potluck Lunch, and spent time talking about the last 40 years of history of this parish. There was much laughter, as people shared stories, and a few times when people were misty-eyed too.

When we do this kind of an exercise in a parish, it always intrigues me to see who has been here "forever" and who think of themselves still as "newcomers" (even though they've been here for 25 years, over half of the lifespan of the parish. We'll have a bit of a break in working at Interim Tasks in terms of meetings, while we get ready for our Vestry Meeting, and then, we'll be back at it.

## February 2, 2008

Well, Vestry is done. Apparently, things were more relaxed than in previous years. I didn't get "gavel happy"—but we were well prepared, so things just flowed. Members of the

parish really are starting to realize the consequences of making certain decisions at a time of transition. Some folks are recognizing that paving the parking lot right now is unwise, as there are still some future decisions to be made about expanding the Program Wing of the Building. The ability of St. Swithin's to extend hospitality all on one level is seriously impaired by the current physical plant, so shortly, we're going to need to do more strategic planning. The "good news" from my perspective is that the members of the parish are starting to recognize that they need to make the decision about that. They don't have to wait for a new priest to make that decision for them. This parish really is beginning to own it's identity as an independent group, without Canon X's direction.

## February 6, 2008

The first crisis of my time here. Alan Cheevers died unexpectedly three days ago. He really was the parish patriarch. I think that they are more concerned about losing him and the piece of history that he represented than they were Canon X or her predecessor. Art's funeral was all that his family, and this parish, I think, needed it to be. I do things a bit differently, I think, than did Canon X, and whatever I did seemed to meet the needs of the mourners.

## March 20, 2008 (Maundy Thursday)

Well, Lent is almost at an end. We've had several folks here from the Diocesan Office, the Stewardship Officer and the Archdeacon. And so when I asked a few people to accompany me to the renewal of priestly vows, I

think that the people of St. Swithin's had a different sense of the Diocesan life. They could see how—and in whom—their Diocesan monies go to work. They were, I think, pleased to be there for the service.

## May 1, 2008

Today, it was time to do some good hard work at a Vision Statement, based on some of the Sunday by Sunday work that we've been doing with "stickies" around memories, expectations and hopes. It was a long meeting, and there was some fractiousness (Is that really a word?). But in the end, we were able to come up with a Vision Statement that people could all live with.

## June 12, 2008

I've been meeting with the Parochial Committee. All of this other work that we've been doing, along with demographics, questionnaires, etc. has been being sifted together. The good hard work of giving an honest, accurate "snapshot" is underway. No doubt, we'll be editing this document until the cows come home. We'll make sure to share it when it is complete, with members of the parish, if they want to see it. Folks in the parish want to be part of this process as much as possible, as this is "their" church. It is interesting, that some folks want to see a new Rector here by summer, and others are "going with the flow" of transition time, as they seem to recognize that important work is being done right now.

## July 19, 2008

Well, the Profile has been com-

pleted, and has been seen by Parish Council, and by anyone who wishes to see it in the parish. So now, it has been sent off to the Bishop. I have done what I could to support the Parochial Committee. As soon as they receive a list of names from the Bishop, their work reflections are up to them.

## September 3, 2008

An important day in the life of the Parish of St. Swithin's. The name of their new Incumbent has been announced. Now, it is time to put my "faster pastor" skills to work again. In order to do Interim work well, you have to be "faster" than a regular incumbent in entering the community, and faster to exit. Over the summer, I've been able to satisfy myself that things are in order. We've reorganized the filing system. The books are up to date. The Volunteer Screening and Management volunteer has everything there well in hand. Soon, it will be time to let go.

## October 15, 2008

My last day at St. Swithin's. We had a great party. Someone had taken pictures of everything that we have done in the past year, and you know, in hindsight, we accomplished a great deal. I think that now, they are ready to walk into their new future. They are excited, and I am satisfied that I've done a good job. What else could I ask for?

.....  
This fictional diary is a composite of parishes with which I've been involved on an Interim basis. However, it represents no one parish or point in time.

## Make a real difference - share your Christmas with a family in need...

Christmas is coming but it won't be an easy time for hundreds of families that will be registering with St. Matthew's House Christmas Adopt-a-family program early in November. If you, your family, parish or group are looking for a special way to share your Christmas with a family experiencing hard times, St. Matthew's House offers you an opportunity to make a real difference.

Last year St. Matthew's House Christmas program helped 4,584 family members and individuals. Based on the growing numbers of families suffering from the impact of poverty in Hamilton - at least one in five - unemployment, and financial hardships, we expect to help as many or more families to enjoy a happier Christmas. Too many of them are at risk of becoming homeless.

### Three ways you can sponsor a family:

- Provide the food for Christmas dinner for a family of two to five people or for a larger family.
- Provide new unwrapped toys for children or gifts for teenagers.
- Sponsor a large or small family by supplying Christmas dinner as well as one new gift for each child according to the size of family chosen. St. Matthew's House suggests gift certificates from A&P, The Bam, Fortino's or No Frills to cover the cost of meat (for the size of family chosen.) You can also supply potatoes, vegetables and dessert.

As a suggested guideline, you should be able to sponsor a family of four for \$150 - \$175. If it is not feasible to provide food or gifts, you can help sponsor a family by giving a donation to:

St. Matthew's House Christmas Adopt-a-family Program  
St. Matthew's House  
414 Barton Street East, Hamilton, L8L 2Y3  
Income tax receipts will be provided.

St. Matthew's House provides sponsors with first names of family members, plus ages and sizes of children. Sponsors will bring the gifts, gift certificates and food to the Christmas program site located at: Woolworth Campus, Mohawk College, 196 Woolworth St. North, Hamilton on December 10, 11 and 12 for distribution to families.

Families registered at St. Matthew's House are eligible for assistance from only one agency, thereby avoiding duplication.

Please call Debra House at St. Matthew's House (905) 523-5546 until November 2. After November 2, please call the Christmas Program (905) 522-4584 if you wish to sponsor a family or to obtain more information. Thank you for remembering children and families most in need at St. Matthew's House this Christmas. We send our best wishes for every blessing to you and yours this Christmas season.



**St. Matthew's House**  
Helping People Most in Need Across Hamilton





# Diocesan Golf Tournament



**BOB MCKINNEL**  
DIOCESAN TREASURER AND CFO

The 6th annual diocesan golf tournament was held on Friday September 21 at Chippewa Creek Golf and Country Club in Mount Hope. A group of 93 golfers gathered around 11:00 AM with a best ball format and a shotgun tee off at 12:00 PM. The weather was great and quite warm with a temperature of 25 degrees Celsius.

The tournament was a fund raiser for the Bishop's Company Endowment Fund. The fund itself is deposited with the Anglican Church Ministries Foundation, Niagara. As only the interest can be used each year, we are assured that future Bishop's will have a source of funds to assist clergy and their families in need.

After an exciting round of golf, we enjoyed a great steak dinner with wonderful fellowship. Following dinner prizes were awarded. Bishop Ralph Spence joined us for dinner and grace was said by Reverend Darcey Lazerte. A trophy,

for the lowest foursome score, was presented by Chancellor Rob Welch on behalf of his family in memory of their father Robert K. Welch a former Chancellor of this Diocese and Deputy Premier of Ontario. Bishop Ralph Spence dedicated the trophy and also participated in both the draw for the first team prize and closed with a word of thanks to the organizers and all the attendees.

The lowest team score of 64 was achieved by Jeff Ward, Dan West, Don Hughes and Jim Newman. The club to the hole for men went to Rob Reid and the lady's winner was Ella Williams. This year we continued with a closest to the line contest. The men's winner was Fred Cousineau and the lady's was Doreen Carey. All participating golfers received a prize. A special thanks to the many corporate suppliers and service providers that donated prizes for golfers.

Many people contributed time and talents to make this tournament so successful. The co-organizers, Wendy Duncan our Controller and David Murray our Cathedral Place Property Manager did a great job in organizing the tournament and obtaining prizes and sponsors. Staff in the Diocesan Finance area were on hand to register golfers, hand out information packages and take team pictures, plus action shots. Others

joined in and helped as necessary. Thanks to all of you. Also a special thank you to my friend Barry Coe from Mission Services who successfully contacted the media for prizes and provided advice on hole sponsorship signs and Gerry Aggus who provided advice and prizes.

This year we encouraged both companies and parishes to sponsor holes for a contribution of \$150.00. The response was overwhelming with 18 corporate sponsors and one parish. There were also 9 corporate sponsors of golf carts who each contributed \$250.00. Included above were three major sponsors who contributed \$500.00 each and a major sponsor who provided the golf brochure. Next year, we hope more parishes will participate given the good cause this tournament is supporting. All 25 sponsors are listed below.

This year the golf tournament raised over \$8,000 and the three year total now exceeds \$20,000 that has been given to the Bishop Company Endowment Fund. The total in that fund is now over \$130,000.

We have already booked Chippewa Creek for next year. The 7th Annual Diocesan Golf Tournament will be held on Friday September 19, 2008 with the same format as this year. Mark it in your calendars now to make sure you don't miss it.

# Let's 'go out' together

**MERVYN RUSSELL**  
HONORARY ECUMENICAL ASSISTANT - ST. JUDE'S OAKVILLE

I hope I am right when I say that active Christians are becoming increasingly aware that they must be more intentional about sharing their faith if Christianity is to be an influential presence in our society. Those of us who are regularly involved in church life see the demographics and, unless we are blinded by familiarity, know that we need an influx of younger people if our congregations are to escape terminal decline. In many cases our own children show little if any interest in the church and this makes us personally aware of the much larger indifference amongst the young in general. We cannot depend, today, if we ever could, upon the younger generation having any desire or sense of obligation to take our place. I find myself noticing the building of new mosques rather than churches.

### Weakness of crusades

I don't think this is reason or a time for blaming this group or that. Taking into account the overwhelming impact of the commercialisation of our culture, with goals of possessiveness, riches and success, focussed particularly at the young through the ever more present media, it is perhaps surprising that the church has remained as strong as it has. And the church, in its different varieties, has not been totally passive in responding to this changing context. In the fifties, sixties and seventies many Christian denominations were prepared to put some faith in crusades, either organised by an inter-denominational para-church group, such as Billy Graham Crusades or by their own departments of evangelism. The two great weaknesses with these crusades was their overly commercialistic concern with numbers and the difficulty of integrating persons influenced by them with established Christian congregations.

More recently the small group movement has developed. The aim of these groups seems to be to have people explore the Christian faith together and for established Christians to invite persons who were not church attendees to explore the faith with them.

Any programme that intentionally attempts to get persons to explore the Christian faith together is commendable. What I consider the weakness of this approach to be is that it is focused on bringing people 'in' rather than sending people 'out' and it seems to assume there is a generic gospel that applies to people wherever they are and wherever they are.

### Sharing our Christian Faith

I am convinced that if we are going to effectively share our faith about the character and purpose of God made known in Jesus Christ, then, our emphasis must be on going out; going out to where people are in their actual social settings, and in personal, contextual and social ways.

All of us are in contact with a large number of people on an individual basis through our homes, extended families, friends, people we work with and recreate with. Going out in this setting means expressing caring towards them at special times of their lives through our prayers, conversation, telephone calls, emails, texting, cards, hugs, offers of practical help, and, where we think we sufficiently

have their confidence, sharing with them some understanding of our Christian faith that we think would be helpful. This kind of witnessing to our faith will be most effective if people know we offer this kind of caring to others on a regular basis. Many of us need help and encouragement in going out to other individuals in these ways and programmes to enable people to do this should be considered in congregations.

We must also go out into the society around us. We must try to communicate the caring character and peaceful purpose of God to those who are beyond the contacts that we have through family, work and recreation. To do this we need to recognise the context in which we want to witness. That will determine what we want to say and to do. We need to decide where we are going to focus our efforts; who are the most marginalised and vulnerable groups of people in that area; what other groups are at work there in caring capacities; what is the most appropriate and practical contribution we can make and how can we make it in the most personal manner.

### Addressing critical issues

Similarly we need to decide what are the most pressing developments in the world community; what insights can our Christian tradition give us about them; what are other Christian groups and non Christian groups saying and doing about them; how, if at all, are these developments impacting our local community and congregation? What should we be saying in sermons and what involvement should we be promoting within the congregation; to whom in government and business should we be directing our attention and attempting to influence? This is how the gospel is given contemporary, concrete expression.

Thirdly, our going out must be social. John Wesley said: There is no such thing as a solitary Christian.' Because Christianity is centered in a relationship of mutual caring between God and humankind, Christian worshippers belong in communities, that is, societies. Our going out should be based upon a community that is caring, nurturing and empowering to any who is interested in participating in it. These characteristics are developed through the worship, teaching and organisation of the church that should be celebratory, participatory and cooperative. When we go out into the larger society it should be as a community based activity which is ready to work in partnership with others who have similar concerns and with the intention of attempting to build more just, healthy, resourceful, cooperative communities. It should also be clear that we are not being involved to promote our own or the church's wealth, power or prestige but because we are moved by Christ's vision of God's kingdom of wholeness, harmony and happiness and his generosity in wanting to make it accessible to all.

These may not seem a very radical set of proposals. Indeed, I believe it would be a mistake to radically alter a great deal of our identity. Nevertheless, if we are to have a worthwhile witness to our society our orientation must be outward and we must be very intentional in our planning and organisation to make it so. If we are honest, that will be a big challenge for most of us.

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# Spiritual Warfare

**ROGER HARRIS**  
ANGLICAN FELLOWSHIP OF PRAYER

It was on a recent visit to Britain, that my wife and I decided to visit Glastonbury. We had been there several years ago, and found the experience of the Abbey grounds very tranquil and restful, and an ideal setting for reflection. Some of you may have also been there at some time or other, and had cause to marvel at the example of what man has been able to do in his desire to serve God over a millennia ago.

Over the centuries much has happened to decimate the structure of the Abbey, so that now there only stands the remains of what was once a majestic tribute to a Majestic God. It is no less a Holy place now than it was when complete, and to find this out there is no better place than in the town itself, where one can see examples of all that Christianity is not about, in the references to the occult, witchcraft and Satanism.

It was as we were walking through the town, that the thought came to mind of Christianity under siege. Of a Holy place, surrounded by the works of darkness. Now, some may find this fanciful, but to me good and evil are very real elements in my journey, and these examples of how God is being confronted, made a deep impression on me at the time.

## Removing Sinfulness

Contemplating this then and later, gave me cause to reflect on the seen and unseen. What I could see was mankind's desire to be open to the will of God, and on the other side his ability to let it become open to the forces of evil. What I could not see but was able to sense, was a confrontation between two opposing forces, one that upholds the integrity of God, and the other attempting to usurp it.

Spiritual warfare is not just about us in the physical, it is also for us in the spiritual. There are two wars being fought, one by us, and the other for us. Very little is talked about regarding evil, but it is very insidious and needs to be given the attention it deserves. We do acknowledge it in our desire to remove sinfulness from our lives, and in asking for forgiveness we move to correct our mistakes and continue in a proper relationship with God.

The war we fight is one in which we face the 'manifestation' of what is being done in the spirit. The war being fought is for us, and our adversary does not stop at confronting us, he also

uses our weaknesses at every opportunity. He draws us in to conflict and sin, and because we have free will, we end up quarreling and fighting, each generation a new field for him to sow and to reap. We do not seem to be able to learn from experience and wisdom; we just seem to stumble on leaving ourselves open to suggestion.

## By God's grace...

Our approach to sin creates constant turmoil, we fall into it, and by the grace of God we fall out again. We will never be able to reach perfection, and our sinful state will remain with us for life, but by this grace we are able to suppress it and create a defence against this undesirable intrusion into our relationship with God.

Since the time of division, when satan was cast down from the heavens, God has provided an angelic host. For it is in the realms of the spirit that the greater war is being waged, and it is for the protection of our own spirit that this warfare is taking place. We have Angels looking after our spiritual health, and as we grow stronger in faith and greater in threat to the enemy, the protection becomes stronger, and we are able to resist the spiritual assault that is trying to weaken our physical resolve.

## Constant in Prayer

When Jesus came amongst us, He told us that we would be facing an adversary whose sole intent was to draw us away from Him. When He left us He did not leave us unprotected—He sent us the Holy Spirit. It is the enablement that we receive from the Holy Spirit that provides the recognition and a shield against that which is set to destroy us. We ask and we are given, we are given and we act, confident that what has been given will negate any attempt to subvert the desire that God wants for us.

There will come the day when our journey here will end, and each of us will be called home. Our labors, trials and tribulations will have come to an end, and we shall be able to rest in peace, thanks to God and His provision. Before this day arrives, there is one thing that we need to be constant in, and that is prayer. To be in communication with our Father or our Lord Jesus, provides a solid foundation for repelling any physical or spiritual assault that may be made against us. For our needs will be known, and our protection guaranteed.

## SYNOD OFFICE POTLUCK » Fun and Awareness



**MARNI NANCEKIVELL**  
DIRECTOR OF INTERIM MINISTRY

On Friday October 5, the Synod Office staff contributed to a not-for-profit group of a different time. For a minimum contribution of \$5.00 each, they entered with full spirits into Breast Cancer Awareness Day, "dressing down", with many dressing in pink, the official colour of the breast cancer awareness movement.

At noon hour, there was a Potluck Lunch where favourite dishes were shared. Door prizes were contributed, with Diocesan Resource Center's Ruth Anne Martin claiming the socks "because her feet were cold". The highlight of the gathering was music by John Janisse. Close to \$150 was raised, and will be submitted to the national group.

Several times a year, the Synod Office staff has a potluck luncheon with proceeds benefiting a wide range of not for profit organizations, from St. Matthew's House through Breast Cancer Awareness. If you happen to be in the building one of those days, you are always welcome to join in. And, who knows? Eventually, there may be a Synod Office Cook Book!

# Commercials! Commercials!

**JERRY SALLOUM**  
RETIRED VICAR - ST. GEORGE'S, LOWVILLE

They're ubiquitous. They arrive via the TV, the radio, billboard ads, and now even accompany the main feature at the cinema. You might recall that popular radio commercial which advertised the ultimate in vacuum cleaners. Apparently, no home is complete without one of these products. According to the ad, this "sucker" is so powerful, it is capable of picking up a 16 pound bowling ball!

Now for the moment, forget the fact that bowling balls are probably not scattered randomly throughout your home. Stop imagining what would happen if the nozzle of this monster machine accidentally touched poor little Whiskers curled up on the rug in front of the fire, who happens to weigh only 3 pounds. The point of this commercial is clear. The weight of any unwanted dirt we might find in our homes is far less than the maximum weight this vacuum can recover. Conclusion? This machine is sufficient for any cleaning task we would ever assign it! The probability of me ever having to vacuum bowling balls HEAVIER than 16 pounds from under my bed is as great as me swimming feet-first to New Zealand—nonstop and back. Finally, a product whose performance exceeds my wildest dreams! I'm sold. Wrap up 5 of these suckers!

Products are often advertised with the claim that they are sufficient to handle the greatest challenges imaginable and are superior to all competition. We've all seen the ads: this soap will give you the cleanest clothes on the block; that

lotion will make you look 80 years younger; this "fat" pill is so fast and effective in removing excess weight that consuming it over a sewer grate is NOT recommended.

As consumers, we are all aware that products sometimes live up to expectations. For those times, we are all grateful. On numerous other occasions, however, they don't. In the marketplace, dissatisfaction abounds, even with money-back guarantees. We wonder, "What would it be like if something REALLY satisfied, if something not only met, but SURPASSED, our expectations and was able to perform this way on repeated occasions? Could such a product exist and be available to all, even to the poorest among us?"

In Isaiah 55, the prophet gives the reader a sales pitch. It is all about food for the hungry and wine and milk for the thirsty. He questions why anyone would pursue things that do not provide satisfying nourishment. Is it possible that we really don't know what's good for us? Then he startles us with a most strange invitation to come and buy what he is selling WITHOUT money. Is it possible that best things in life really ARE free? Finally, he describes as the "richest of fare" something that is available at no cost to the consumer and is something no one thought existed. Is it possible that we have been fed such second-class "food" for so long that the existence of an eternal splendid Banquet remains hidden amid the clutter of burgers, fries and soft drinks?

Last week in particular, my

home was inundated with a barrage of phone calls from telemarketers seeking to know what I like and what I dislike. Their job is made easy by the fact that civilization is so easily satisfied. They know that we are impressed with vacuums that pick up 16-pound bowling balls and with lotions that promise to reverse the aging process. They know that our problem is not that we demand so much out of life, but rather that we demand so little.

My attention is drawn to those incidents in Holy Scripture in which individuals come seeking little and are rewarded with far more than they could ever ask for or even imagine. Recall the prodigal son who requested to be accepted back into his father's house as a mere hired hand, but was reinstated as a son. Recall the thief on the cross who requested he be remembered in Heaven, but was promised membership in that place instead. Recall Mary at the tomb who requested the dead body of her Friend, and was given the Risen Lord. Recall the woman who came to the well for a drink and was offered "Living Water" whose benefits would last forever.

I like the Bible's "commercials". They are quiet, unobtrusive and non-manipulative. They identify my needs as much as they address my wants. They offer a "Product" whose benefits exceed my wildest dreams, benefits, in fact, that will last forever, and are available to all on request and free of charge. "How can that be?" you ask. Because the "Product" is God Himself! And he knows his market!

## CONTINUED FROM PAGE 14 » Mythbusters

effective. However, she does wish there was better awareness about Chaplaincy events. Finally, Jenny believes that it is always easier to join any community, "when you know other people that are going."

Now that we've shattered a myth, the real work begins. Our challenge is to create a welcoming atmosphere where young adults are accepted as they are, without judgement about their hair cut or colour, tattoos, body piercing or style of clothes. When we can engage in real conversation, we begin to create a community that might provide a short-term home for university and college students. They have

one kind of homework to worry about; our homework is to facilitate students making transitions from various faith communities so that their spiritual journey is enriching and life-long.

.....  
Stephen Murray is priest at Church of the Resurrection and the Anglican Representative to the McMaster Campus Ministries Council.

.....  
Carol Wood is the Ecumenical Chaplain, employed by the McMaster Campus Ministries Council (MCMC). The MCMC is jointly sponsored by the Diocese of Niagara, the United Church of Canada and the Presbyterian Church in Canada.

# A season of becoming



**PETER WALL**  
RECTOR - CHRIST'S CHURCH CATHEDRAL

November is always one of the most interesting months in Anglican worship life. We begin with All Saints and All Souls, and we move through the Reign of Christ into Advent. For us in this Diocese, it is also usually the month in which we hold our Diocesan Synod. From Saints through Synods into Advent. It is quite a journey.

The season of Advent, for which many of us will spend some time this month planning, is so much more than simply a preparation for Christmas. While the world around us is gearing up for the biggest and seemingly most important *economic* feast of the year, we are preparing—not just for the event we call The Nativity, but also for the annual observance of the Coming of God!

### Challenging texts

In the words which we will hear from Isaiah, and in the themes which surround Advent, we will be bathed in images of justice, of peace-making, of strengthening weakness. A new set of Collects for Sundays, prepared by the Consultation on Common Texts, holds an abundance of collect for each year of the three-year cycle and, in this coming Advent season, offers phrases like: *'your Advent alarms us... wake us from drowsy worship, from the sleep that neglects love, and the sedative of*

*'misdirected frenzy'. And, in another: 'Labouring God, with axe and winnowing fork you clear a holy space where hurt and destruction have no place...'* From Isaiah, we will hear famous utterances, such as beating swords into ploughshares and spears into pruning hooks; in describing the One who is to come, we hear: *'...he shall not judge by what his eyes see, or by what his ears hear, but with righteousness he shall judge... and decide with equity for the meek of the earth.'* Isaiah will remind us that the eyes of the blind will be made to see; that the arid desert will become abundant with blossoms; that water will break forth in the desert; and that a highway called the Holy Way shall be there in the midst of the redeemed desert. Finally, we will pray that Jesus will be *'more than just a dream in our hearts.'*

So, while the rest of the world is getting ready for Christmas, we are being challenged with justice-making, and peace-building. Maybe November gives us an opportunity to plan and prepare. How will our various and diverse communities pray authentically and meaningfully for these goals? What hymnody can we use (beyond the predictable Advent hymns) to *really* sing about justice. (Try Common Praise 597 on advent 2, for example). What symbols and signs can we incorporate into our worship which speak to our readiness to welcome the Son of Man who will come at an unexpected hour? Advent, after all, is about the overturning of the world, not about carols sung in the steady night.

**The world is watching**  
What of our Diocese at Synod this

month as we gather to govern ourselves? What will the world think? Will the world see and know that things which had grown old are being made new; that things which had been cast down are being raised up? Will we stand for the marginalized and isolated? Will we take the risk of faith which enables us to live into our baptismal covenant?

We will begin this month by praying that God will 'grant us grace to follow your saints in lives of faith and commitment'. (*Collect for All Saints' Day*). The very next day (*All Souls*) many of us will keep a requiem, remembering *all* souls—an incredible thing in itself. Many will remember those who have spoken out for justice, for peace, for bearing the cost of being a Christian! A few days later, people all over the world will keep *Remembrance Day* which, while not a church or religious observance, will find resonance in prayers offered in many churches on November 11 for peace and for reconciliation—prayers and sentiments which will pre-figure the muscular themes of Advent. At our Diocesan Synod in mid-November we will also, as a diocese, have a chance to express ourselves on a variety of issues, governance matters, and policy. Will we risk being bold and innovative? Will we truly stand with the marginalized, the alienated, those on whom we have turned our collective backs for so many centuries? I hope and pray so!

May our preparations for Advent—individually and corporately—drench us in those themes of justice making and kingdom building which loom before us and live within us. May November be a noble month!

# Do unto others as you would have them do unto you



**GRAHAME STAP**  
ST. ALBAN THE MARTYR, GLEN WILLIAMS

There has been a great deal of rhetoric regarding funding of all religious denominations by various politicians during the current political campaign. I find it very strange that, to my knowledge, the public in general has not been asked if they want to move away from the current funding structure to a more diverse structure.

Most polls are telling us that we do not want to segregate the people of Ontario by faith. The consensus of opinion seems to be that we need to integrate people of all faiths into society and the hope is, by doing this we will have tolerance and understanding and lessen the possibility of faith discrimination.

While it is certainly my hope, and most thinking people, that we will achieve religious harmony by

not funding all religious schools but by integrating all faiths into our public system there is a difficulty that we seem to have overlooked.

I am not sure when we discontinued prayer in public schools. I suspect we are now into our third or even fourth generation of children not starting the day by saying prayers. The reason I mention this is not because I feel we should return to prayer in schools, but because the inherent moral grounding taught in the saying of prayers and learning of our relationship to God by whatever name God is called in a particular faith, has been removed and not replaced by anything else.

I realize that schools do offer classes on world religions and other alternatives to the saying of prayers but these are not compulsory and most of the time those that need moral grounding the most do not attend it. I also realize that catholic schools also have problems with bullying and violence but perhaps not to the extent that it is a problem in the public school sector.

If we read the newspapers and watch the television, we seem to see an ever increasing trend to violence

among our young. Also the level of violence seems to be increasing with more guns cutting short the lives of our sons and daughters.

Perhaps it is time to reinstate a program of moral grounding in all our schools.

Society has lived by a form of moral code since time began and in 1750 BCE the first written code of moral ethics came into being; it was the code of Hammurabi. The Ten Commandments of Moses probably came from the code of Hammurabi.

The point is in all of our history a code was taught to the young so that they could become part of the civilization in which they lived and through this teaching respect the needs of those around them. I believe we have negated our responsibility to our young in not giving them the same moral grounding that we, of my generation, received during our school days.

So perhaps we should be asking our politicians how they are going to move towards implementing the golden rule in all our schools, *"Do unto others as you would have them do unto you."*

# Preserve to Serve

**SANDY L. DARLING**  
CHRIST'S CHURCH CATHEDRAL

The first phase of the Preserve to Serve campaign for Cathedral Place is to solicit the Cathedral congregation, and most of this will occur in house meetings during November. Some preliminary visits have been made, and the response has been marvelous. The total of donations and commitments from the first thirteen responses is over \$729,000, plus an additional six future bequests where a proportion of the estate will be assigned for the support of Cathedral Place.

The most interesting feature of the commitments is the variety of methods being used, and these

could be encouraged by parishes that wish to take a long-term perspective and go beyond the usual weekly or monthly giving. Of the \$449,000 in cash and commitments, one quarter is in the form of transfers of shares. Changes in the 2006 Federal budget mean that donors receive both a tax receipt and exemption from any capital gains tax they would have had to pay. In ten cases there are future bequests, four of which total \$255,000 and the balance are for a proportion of the estate. A number of these are new, and a direct result of making requests. In addition, one insurance policy for \$25,000 names the Cathedral as the beneficiary.

## CONTINUED FROM PAGE 4 » Neighbour to Neighbour Offering a variety of services to the poor

Volunteer Resource Counsellors are located in this part of the Centre too, largely because a shortage of food is simply a symptom of larger problems.

Resource Counselling operates with the belief that information is power. These multi-lingual volunteers are especially adept, through training, at parlaying their wealth of knowledge about myriad agencies and other sources of help available in this community. By giving this vital information to clients and helping them address legal, financial, housing and education issues, clients can begin to alter their circumstances.

Lastly, Neighbour to Neighbour's Job Finding Club is a touchstone toward greater independence.

The hunt for decent employment is very competitive and requires all kinds of determination, skills and knowledge about the marketplace. Using technological resources, up-to-date information and expert feedback from staff, Job Finding Club participants walk away from the program with a polished resume, leads on employment prospects and

sage advice about how to conduct themselves in an interview.

Of course, none of these innovative efforts undertaken at Neighbour to Neighbour Centre would be possible without the ongoing support of donors and volunteers.

This is Neighbour to Neighbour Centre's outstanding feature. Volunteers are its primary resource. Dedicated crews make it tick daily—from stocking donated food on the warehouse shelves, to serving on our Board of Directors and a multitude of other vital tasks. And because of these masses of volunteers, more than 85 cents of every dollar is put to charitable good use.

Donors, fundraisers and grants keep our Centre's programs and services operating. There are four ways in which you can help us: donate food, money, time and expertise.

Neighbour to Neighbour is a very special place where lives change for the better. We are witness to this daily, when a client finds a better paying job, a personal problem is resolved, a family is fed, or a child becomes a book lover.

The Reverend  
**D. Linda Corry**  
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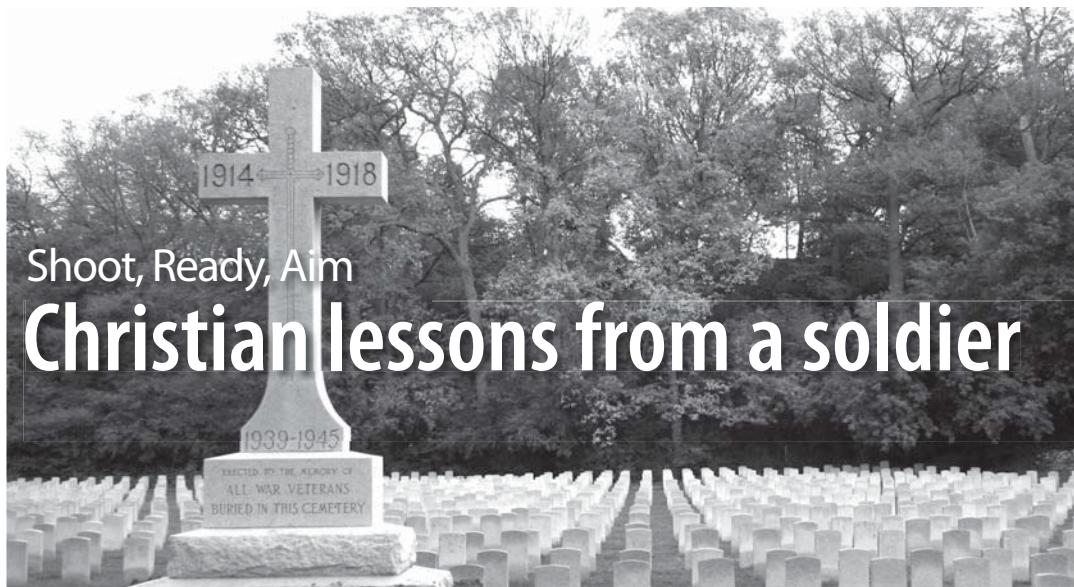
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Shoot, Ready, Aim

## Christian lessons from a soldier

**HOLLIS HISCOCK**  
RETIRED PRIEST - BURLINGTON

### SHOOT - The photograph

Recently I participated in 'One Day in the Life of Burlington'. This annual event enables amateur photographers to snap places and faces of the city during a specific twenty-four period.

My search took me to a west end cemetery, where I happened upon hundreds of soldiers' graves, all marked with identical headstones. Towering over the site was a huge marble cross emblazoned with a sword shaped cross insert, and dedicated as a memorial to 'all war veterans buried in this cemetery', especially those who served in the two World Wars of 1914-1918 and 1939-1945.

On Remembrance Day, as the pipers play the 'Last Post', the speakers recite 'In Flanders Fields' and everyone intones 'we shall remember them'. The soldiers of today, yesterday and tomorrow will stand as symbols of hope and peace as well as dedication and sacrifice.

Reflecting on that scene with its imposing cross and plain markers (see photo above), I thought about a letter Paul had written, while he was imprisoned in Rome, to the Christians in Ephesus (see chapter 6:10-18).

### READY - Words behind the photo

Like most speakers and preachers, Paul sought unique opportunities

and examples to make his message more clearly and more easily understood by his reading or listening audience.

On several occasions, Paul observed soldiers marching briskly in true military fashion bearing the heavy weight of their full armour. Fascinated by the scene, he began to compare the various parts of a soldier's protective and fighting readiness with the various components of the Christian Faith.

As Paul stared at the HELMET as a defensive covering for the soldier, he compared it with Christ's promise of SALVATION (deliverance from sin). He probably recalled that the accusers who stood at the foot of Jesus' cross acknowledged that, even though Jesus could not save Himself, 'He saved others' (Matthew 27:42).

The BREADPLATE reminded him of RIGHTEOUSNESS (being morally right) in all situations. When the leaders asked Jesus to stop His followers from proclaiming Him to be the Saviour (Messiah), He replied, 'if they keep quiet, the stones themselves will start shouting' (Luke 19:40).

Speaking the TRUTH regardless of the circumstances resonated in Paul's mind as he focused on the Christian interpretation of the BELT worn by the young soldiers. Jesus had told His followers to 'know the truth, and the truth will make you free' (John 8:32).

As the clapping noise of the

soldiers' bulky SHOES faded into the distance, Paul concluded that Christians must employ their feet to bring the GOOD NEWS OF GOD'S PEACE TO ALL PEOPLE IN EVERY NATION. Paul himself had responded to the commission to go 'to all people everywhere' (Matthew 28:18-20) and teach them the Gospel of Good News.

The soldier's SWORD, ready for action, reminded Paul of God's Spirit or power empowering people with the WORD or LOGOS (God). The WORD (God) became a human being (Jesus Christ) and lived among people (John 1:1-14).

And the enormous SHIELD sheltering most of a soldier's body served to protect him from the arrows and other projectiles fired towards him by the enemy. In a similar manner the FAITH (religious belief or spirituality) of a Christian extinguishes the BURNING ARROWS SHOT BY THE EVIL ONE. Paul remembered Jesus comparing His shield to the way a hen gathers her chicks under her wings to protect them (Luke 13:34).

Paul pondered about the warfare waged by soldiers against other people and nations, and resolved that Christian WARFARE was not really a fight against other human beings. Rather, in true Harry Potter style imagery, Paul sees Christians battling the 'wicked spiritual forces of the heavenly world', as well as the 'rulers, authorities and cosmic powers of this dark age'.

Therefore he recommended to the Christians in Ephesus, and to us living in the twentieth-first century, that we should don the 'WHOLE ARMOUR OF GOD' and wrap ourselves in PRAYER, as we prepare to 'stand up against the schemes of the evil one'.

In this way, we can build up our strength in union with Jesus Christ our Lord and stand our ground when evil attack us from every conceivable angle.

### AIM - Questions and actions for you

■ Try this exercise: Take a refreshing drink, sit comfortably in your favourite location and reflect on God's armour (protective or defensive covering) and its meaning for the various situations of your life and times. Begin and end your session with your own spontaneous prayer. Concentrate on each 'piece' of the armour and its Christian application as outlined above, and think of its place in the development of your relationship with God. Where necessary make a note of any question you need answered or any action you wish to take as a result of this exercise.

■ Hollis would appreciate your feedback on this series. Contact him at [hollisrn@hotmail.com](mailto:hollisrn@hotmail.com)

.....  
The Reverend Hollis Hiscock, a retired priest, lives in Burlington. He is available to do multimedia presentations on spirituality, the Bible and the Christian Faith.

## The Niagara Anglican

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## The Diocese of Niagara

The Diocese lies at the western end of Lake Ontario, and is defined roughly by the Niagara Escarpment from the Niagara River in the east to the Dundas Valley in the West and north to Shelburne, Mt. Forest and Orangeville.

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Contact the Diocese

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## PEOPLE IN THE NEWS

■ Cheryl Barker has accepted an appointment in the Diocese of Quebec working under the direction of Archbishop Bruce Stavert. She will be ordained to the diaconate at St. Jude's Church, Oakville, this Thursday at 7:00 PM for the Diocese of Quebec.

■ The Reverend Nancy Moffett has submitted her resignation as assistant at St. John's, Thorold.

■ Canon Laurie Duby was issued a bishop's permission as honorary assistant at Christ Church, Flamborough.

■ The Reverend Maria Nightingale, Chaplain at St. Mildred's, Oakville, issued permission to minister as honorary assistant at St. Elizabeth's, Burlington.

■ The Reverend Lyndon Hutchison-Hounsell transferred orders to the Diocese of Rupert's Land.

■ The Reverend Carole Langlotz issued a bishop's permission as honorary assistant at St. John's, Burlington, during the interim period.

■ Congratulations to Sarah Kink-

ley who successfully defended her Ph.D., thesis (Summa Cum Laude) in the Faculty of Biology in the Discipline of Medicine. Dr. Kinkley will continue her research at the Heinrick-Petty Institute in Germany. Very proud parents are Canon Gordon Kinley of St. John's, St. Catharines, and Diana Duncan-Fletcher of Carrying Place.

■ Reminder: Memorial Service planned for the Reverend Larry Reese on November 24 at 2:00 PM at Christ's Church Cathedral, Hamilton

■ Congratulations to Paul and Barbara Clifford who recently celebrated their 50th Wedding Anniversary

■ Congratulations to Archdeacon Loughton and Marion Binns who are grandparents again—TWICE! Nicholas was born July 25 to Rob and Holly Binns, and Samuel arrived on August 26 to Mike and Trish Binns.

■ Congratulations to Debbie Young, Administrator of Payroll and Pensions, who recently celebrated her 20th anniversary of employment with the Diocese of Niagara.

# LETTERS TO THE EDITOR

## A thank you to all the members of the former parish of St. Philips

The members of St. Elizabeth's Burlington would like to thank the members of St. Phillip's for the items we received. These gifts are very much appreciated and will be put to good use assisting in our ministry. St. Elizabeth's will be making a donation to PWRDF in thanksgiving for St. Philips Ministry. Thank you.  
**ST. ELIZABETH'S PARISHIONERS**  
 Burlington, Ontario

## Gays and lesbians do not exist

Thank you for bringing to my attention the article by I. Muthoni Wanyeki, the Executive Director of the Kenya Human Rights Commission. The article entitled "Unholy? Why not cockroaches?" was posted on the diocesan website. In the article, Mr. Wanyeki expresses his personal opinion regarding the Anglican Church hierarchy in Africa in particular regarding the African Anglican bishops stance on homosexuality:

"My personal opinion, for what it is worth, is that the African Anglican hierarchy itself has something to repent. It has proceeded as though African gay men and lesbians do not exist, even though some are also members of its flock. It has endorsed the prejudice and stereotypes about African gay men and lesbians—namely that they are both 'unAfrican' and 'unholy.'"

After I read the article, which is not reading for the faint of heart, I reflected on the recent highly publicized comments by the Iranian President Mahmoud Ahmadinejad in a question and answer session following his comments at Colombia University on September 24, 2007. In response to a question about Iran's denial of human rights to women and the draconian punishment of its citizens including the execution of homosexual, Mr. Ahmadinejad responded that "In Iran, we don't have homosexuals".

While the initial response to that statement is derisive laughter, we cannot be left in doubt that what was behind the comment was support for stereotypes and prejudices leading to open persecution of gays and lesbians.

This is exactly what Mr. Wanyeki describes as the outcome of the African Bishops "sanctioning" of

stereotypes and prejudices against gays and lesbians:

"Prejudice and stereotypes both cause and enable systemic discrimination. When they are 'sanctioned' by those considered to be authorities, the logical outcome is the kind of hate crimes now being witnessed in South Africa..."

What the African Anglican bishops have essentially said is that African citizens are "right" in their prejudices and stereotypes about African gay communities. It is thus the African Anglican hierarchy that should "repent." If we do not stop and check ourselves, we can rest assured that the damage ultimately caused will not just be to the Anglican family worldwide. The damage will be to our own.

You have to pause for reflection when the phrases "African Bishops" and "President of Iran" appear to be interchangeable in this context.

COLLEEN SYM  
 Social Justice Coordinator

## Misguided souls

It is with a heavy heart and great angst, I am moved to respond to some of the articles I have read in the Niagara Anglican. In these

articles defending same sex unions it is very evident the dialogue has moved past reasoned debate, and some content of these are almost rabid. The fact that I and many in the Anglican Community are being subjected to vitriol and veiled threats from ordained servants of God for wishing to follow what we see as 'divine' direction from the Apostles. They were close to our Lord and 'knew' and espoused his teachings and directions. I would not presume to judge their veracity. I must wonder at "Persons of the Cloth" Who do, and are at best, revisionists, who wish to sanctify their proclivities.

Some of these "people" attack with a vehemence which is meant to intimidate those of us with views opposing theirs, and to some degree have been quite successful in this. However, this is not the first time "Believers have faced the Lions."

The threats of "street fighting" as an answer, and cessation of polite dialogue as a threat, to end reasoned debate is reprehensible coming from one who is ordained. No doubt some of the revisionists can quote a thousand verses from the Holy Bible, but have failed miserably to see the truth in our Lord's directions to the "Holiest of Men".

The hysterics of these misguided souls has intimidated many of

our faith. However, I would say to the meek and the timid, draw near to our Lord with faith.

GORDON TURNER  
 St. Catharines, Ontario

## Alternatives to intinction

The Diocese of Niagara banned intinction. This ban was made "in order to protect the health of all our members" as stated in our church's weekly bulletin. To date you, Bishop Spence, have been very lax in providing an alternative to parishioners, who to protect their health do not drink from the chalice. Therefore this ban does not protect the health of all members of the church. In our little country parish we have 8-12 parishioners at service who are unable to partake in half of the communion sacrament because no alternative has been provided for them. Some Sundays this is approximately one quarter of our members present at that service!

We are hoping for an alternative to be announced SOON as we are concerned for ours and our fellow parishioner's health and well being.

KEN AND INA CROWE  
 St. Johns, Jordan



for the Holidays!

**Fun, fresh, eclectic and locally-made gifts for everyone on your list.**

- local artists & makers
- organic food & fair-trade coffee
- antiques & vintage stuff
- tours of the Cathedral
- live music & much more!

**Saturday, December 8th**

- 10am - 3pm
- free admission
- located indoors at historic Christ's Church Cathedral  
 252 James Street North

**Make your way to the Makers' Market!**



## Christmas Cards and Cathedral Calendar

Last year, in response to calls for "religious" Christmas cards, Christ's Church Cathedral used photos of three Nativity scenes from the stained glass to produce cards. The full printing of 1,200 sold out, and so this year cards have again been produced and six scenes have been featured. Individuals may purchase cards from the Cathedral, and parishes may purchase cards in bulk at a discount for sale as a fund-raiser.

In addition, the Cathedral produced a calendar featuring the stained glass and sold over 400 copies. The 2008 calendar features the wood and stone carvings, and some stained glass. The images are linked to a feast or saint's day for each month. These also may be purchased at the Cathedral or by parishes in bulk for resale.

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# You mean more here



**MICHAEL PATTERSON**  
DIRECTOR OF EVANGELISM

For most Anglican churches, when school starts and fall begins, the pews get a little fuller. There is that lull just after Thanksgiving and then there is often a surge of attendance again as we approach the Advent and Christmas seasons.

Newcomers often see this time of year as a period when they consider making room in their schedule to try out a church. Starting this month, once again, radio ads throughout our diocese will build on that momentum, by inviting people to the Anglican Church and helping to bolster your local evangelism effort.

## Building on last year's success

In 2006 the radio and newspaper campaign was very well received both within our Church and outside of it. The feedback from the campaign suggested that it was highly successful for a number of reasons. First, attendance at church services over the Advent/Christmas season was up in 97% of the parishes in the diocese. Second, people reported that they often heard others speaking about hearing the radio spots and how unusual it was to hear a church being advertised; people were talking! Lastly, people commented on how much easier it was to talk to friends and family about their church because of this advertising; it made us proud. What was very

important about the campaign last year was that it served to offer a healthy, even amusing, image of our church in a time when most of the press we had been receiving had been generally very negative. It is our hope that this year's campaign will build on that success and further assist in communicating to the world that within our Anglican communities, "you mean more here!"

The radio and newspaper ads for this year will follow a very specific theme stressing to people that "you mean more" than the frenzied, secular world too often leads them to believe. We will air radio ads throughout the diocese so our ads will be available to more than 670,000 households. That represents a total population of 1.8 million people. Of that population, 189,700 people declare themselves as Anglicans and yet there are fewer than 60,000 people who declare themselves as members of one of our congregations. Imagine what our churches would look like if just 1 percent of those households visited our churches. We could be welcoming more than 100,000 people into our midst this fall!

## Resources to support the campaign

We are sending copies of the ads to every congregation in the Diocese so please share these ads with your people. As well, we will post the ads on the diocesan website for people to hear. We will begin with three of the ads: 'avoid the Christmas rush', 'the lottery ticket' and 'reality TV'. Other seasonal ads will be aired at appropriate times closer to the Christmas season. As a way to further assist visitors and newcomers, we have developed a new website, [www.youmeanmore.ca](http://www.youmeanmore.ca). This

is a simple site that explains who we are and what as Anglicans we believe. It allows people to search for the nearest church and provides contact information and links to other Anglican sites that may be of interest.

In addition, people can request more information or link to our main diocesan site. Please consider how your congregation can use the diocesan advertising as a springboard for your own evangelism and marketing. Some possibilities include the direct mail postcards and door hangers made available to all parishes for customization. These are a very effective means of supporting the radio campaign while allowing you to advertise your specific parish, service times, programs etc.

## Believing that they mean more

Even if your congregation decides not to pursue additional marketing, it will be very important to discuss as a parish how to welcome visitors and how to incorporate people into the life and ministry of your church. You can find a hospitality checklist, 15 free (or almost free) things you can do to market your church, contact information and other resources and links on the evangelism website [www.niagara.anglican.ca/Evangelism](http://www.niagara.anglican.ca/Evangelism). In advertising, the single most important part of offering a campaign is delivering on that which you promise. Hence it is incumbent upon all of us to ensure that if someone believes that by stepping foot into our churches, they will *mean more*, they in fact actually do, to our community and to God. Best wishes this fall as you continue your work in building up the kingdom of God.

# Niagara Synod 2007



**RICK JONES**  
RECTOR - ST PAUL'S, WESTDALE

Many of you will remember that Synod passed a motion two years ago to have two kinds of Synods: The "one day" business synod to do essential work and the "two day" programme synod to deal with at least some issues in more depth. Subsequently, Synod decided that at least one issue at these longer Synods be a social justice theme.

## Environment

This year, at the suggestion of the youth of our diocese meeting at Youth Synod, our main theme will be the Environment. The concept of Eco—Justice will be explored by delegates with the facilitation of Dr. Christopher Lind, a theologian, ethicist, and environmental activist. Delegates will be able to return to their parishes with materials to be used for local Bible studies around environmental issues. There will also be books and other materials on display. Environment Hamilton will have a booth this year, and the Region of Undermount has been collecting resources for delegates to be shared with parishes at Synod.

This year's longer Synod will begin on Thursday evening, with worship in the Cathedral and the Bishop's Charge. The Synod will continue the next day at the Hamilton Convention Centre and end by noon on Saturday. This will avoid a conflict with Santa Clause, who is coming to town that very afternoon. Worship and music for the whole Synod will be tied to

the theme of creation, the environment, and our role as stewards of all creation. The liturgies will be creative and led by the youth of our diocese. The Friday night programme for delegates will be a humorous tribute to the ministry of Bishop Ralph at this his last Synod as diocesan Bishop.

## Synod's power and responsibility

The Saturday morning session will be devoted to a discussion of our diocesan response to the General Synod decisions regarding the blessing of same-sex unions. The House of Bishop's pastoral statement on this matter has been endorsed by our Bishop and with some minor changes is available for review on the diocesan web site. It is important to remember, however, that while we may be led by our Bishops we are governed by our Synods. This means that the Synod has the power and responsibility to discuss what they think should be our policy regarding this issue.

When this issue came before Synod in 2004, our Bishop chose to withhold his assent to a motion to go ahead with a local option in our diocese. He did this regretfully, to honour his promise to the House of Bishops, to wait for the outcome of General Synod 2007. It remains to be seen how this issue will work itself through our Synod in November.

So, as you can see, Synod this year will be packed with creative worship, topical education, serious discussion, and humour. It will demonstrate once again the importance of the diocesan family to gather to do the business of the church and to set policies that affect us all. Please pray for this Synod 2007, and your delegates as they meet November 15-17 in the Cathedral and at the Hamilton Convention Centre.

## CONTINUED FROM PAGE 7 » Living the parable of the Kingdom Day

People at St. Jude's care deeply about the shape of worship, but apparently we care more deeply still about relationships and the quality of our common life. It is not easy, but it is what we are called to in our baptism and in our attachment to this local ministry we share. We have a life in common.

And we have a heritage in common. On June 17, 1967, Stella and Eugene Ibe were married at St. Jude's Church. Stella had come from Nigeria to study in Canada under an overseas student assistance programme, and St. Jude's was her sponsor. Nobody I spoke to remembers anything about it, though it clearly happened when some of our current members were at St. Jude's. Eugene and Stella met in Canada, and went on to doctoral studies in biochemistry (Stella) and engineering (Eugene). They returned eventually to Nigeria, where they put their learning into service in that country. Along the way, in thanksgiving (and unbeknownst to anyone at St. Jude's) they founded micro-financing enterprise especially designed to help widows, and named it "St. Jude's Widows".

## True anamnesis

On June 17, 2007, the Hebrew Scripture of the day was the story

of the widow and Elijah, and the gospel was the widow of Nain. Having given us lots of notice, Stella and Eugene Ibe, and their children and friends, twenty people in all, showed up at St. Jude's. They came to say thank you for an act of kindness that nobody there even vaguely remembered. Stella proclaimed the gospel, and Eugene asked to "say a few words". When he was done, there was good reason to tuck my homily away for three years, because we had received a living illumination of the scriptures of the day. Eugene and Stella stayed for the picnic, ate hot dogs, talked with members of our congregation, and awakened in us a memory and a hope. As the outreach ministry of St. Jude's develops, it may well be that a forty-year-old kindness, long forgotten, will come to life again through an association with St. Jude's Widows. It was a true *anamnesis*, the kind of "unforgetting" that reminds us (as does that other *anamnesis*, "take, eat") who we are and what we are called to. It is the kind of remembering that can make us forget, for a minute, how frustrating liturgical renewal can be for lots of people on all sides, and remind us of what a fine, deep and holy thing it is to be taking our part

of the common life in our parish.

We have "forgotten memories" like that in this diocese—memories of ministry in common, of accomplishments shared, of grief embraced and held, of deep eternal truth emerging in surprising times and places. We have sat with each other and prayed for the world, and then we have stood up together and offered ourselves as part of God's answer to those same prayers. I wonder if being open to the Spirit at this time might call us to *anamnesis*—that is, to "un-forgetting" something true about our life together that is vitally important to the world around us. Perhaps what is so vitally important is that it is a life *together*.

## Woven into a common life

One of the things that I love about weddings is that the two who share vows become, at least for an instant, and often for a lifetime, a parable of communion in a sadly and dangerously fragmented world. The promise of lifelong faithfulness "come what may" will sooner or later be taken up against the realities of losses and illnesses, conflict, disappointment, confused and confusing children and the whole range of temptations that can draw one person away from another. Sooner or later, in the very best mar-

riage, the very worst thing will happen, and one of these two young (for the most part, but how much more poignantly true for a couple in their later years) people will stand at the grave of the other. It is both heart-breaking and beautiful, and nothing but God's Holy Spirit could put such a wild and loving dream in their hearts, even for an instant. And if there is a reason that I support same-sex marriage, it is because I believe (but cannot know) that the Spirit of God wants more such parables of the Kingdom, and not fewer. But you need not agree with me to find the beauty in the marriages sheltered in our churches on Saturday afternoons.

By the power of the Holy Spirit, the church is, like a wedding, a parable of communion in the face of our sadly and dangerously fragmented world. It is the place in which people who are in conflict, even the sort of conflict that can blaze at times into hostility, are bound together by the Spirit of God. Woven into a common life by the same Spirit who shaped Jesus' ministry as a ministry of embrace and communion. Called and empowered for a common witness by the same Spirit who can work with all the polyglot and poly-everything-else reality in Jerusalem on

the day of Pentecost, in Hamilton during the days of Synod, and in the common life and witness of this diocese. We are trustees of a communion purchased for us at great cost, with great courage, in deep love, and entrusted to us in our baptism for the sake of the world.

What a tragic and graceless irony it would be if our entanglements over one parable of communion that God offers this hurting world should lead to the unravelling of another parable of communion. And what a failure of our witness if the world, cannot find, even in the church, in the wounded Body of Christ, a parable of living communion in the face of its sad and dangerous fragmentation.

And so with my friend, with whom I cannot agree about the shape of holy living for gay and lesbian persons, and with my friend with whom I can, I long to pray that fierce and desperate prayer: "In the fullness of time, reconcile all things in Christ and make them new, and bring us to that city of light where you dwell with all your sons and daughters". And more fiercely still I want us to pray together that we might, by God's grace and our unforgetting, live together as a parable of that Kingdom day.

## GREENING NIAGARA



» For the latest information on Greening Niagara, visit [www.niagara.anglican.ca/green](http://www.niagara.anglican.ca/green)

# Undermount goes greener!

**RUSSELL KELK**  
ST. ALBAN, HAMILTON

Since the last issue of the *Niagara Anglican*, representatives of Undermount Region attended an all faith environmental presentation at Melrose United Church in Hamilton. Each of those groups present were given the opportunity to inform others of where we are doing Green and what we are trying to accomplish in our faith communities and our neighborhoods. Perhaps you are aware that the exit lights in our buildings are illuminated 24/7, but can be replaced with low energy consumption ones. Other lighting installations in our buildings and homes can be changed as well, and it will save money in hydro bills.

Jeff and Karen Mills, of Energy Efficient Lighting can do an ener-

gy lighting audit for our worship spaces. 905-315-0808 or e-mail them at [jmills4@cogeco.ca](mailto:jmills4@cogeco.ca).

Bob Tilbury's parish, All Saints, Hamilton, recently had lighting replaced in their worship place. Another suggestion made was to place the used paper towels from our washrooms into the recycle green bins, which also takes paper cups and serviettes. Encouragement is diligently need in using the blue and gray boxes by sorting our trash. Some churches have reduced the number of bags of garbage they put out significantly by doing just this simple action. If this message reaches our parishioners and neighbors, what a reduction could be made in landfills sites.

A number of churches have shown the Al Gore film, An In-

convenient Truth, to their own people and neighbours living around them.

Environment Hamilton is waiting for calls at 905-549-0900 from other parishes in the Diocese of Niagara to book this and other films for us. Hamilton Wentworth Green Venture is a non profit group working on sustainable transportation, ways to reduce energy usage, water conservation recycling and other environmental issues. They can help with information on Government grants available to our parishioners for their homes. The offer of tours of their base location Eco House in Hamilton can be arranged by calling 905-540-8787.

One way of reducing water consumption is to place a brick, if

feasible in the toilet tanks in washrooms. This then uses less water when flushing. Another idea is to plant flowers and shrubs that do not need as much watering.

Ersine Presbyterian has a group that recycles old bicycles. They repair them and either present them to needy youth and adults or sell them and use the money received in other projects. Another group collects used printer cartridges and recycles them. Consider ways that we as a Diocese can reduce the amount of paper we use. Some parishes are now using Projection Screens during the worship service. Cuts down on paper used to do bulletins up and others are emailing the newsletters or reports instead of printing them.

Parishes need to think of using

recycled paper for envelopes, copying, and this will sound strange, what about toilet paper rolls. Recycled paper saves trees. How many of us still use styrofoam cups for coffee and tea or juice and many buy plastic plates and cutlery for parish events.

We are running out of time to save our planet. We have but to look outside and see how low water levels are, to feel the temperature of the air and to see the browning of grass, trees and shrubs. It is a lot warmer and drier than it used to be isn't it. To do nothing invites disaster. Each individual, each parish, each community needs to work together on taking care of the Earth. God gave us a perfect world and made us lords of it. Look what we have done.

### Music Director Wanted for Upbeat Suburban Church

If the names Allen, Steinway, Martin, and Fender all mean something to you, if your taste in music covers the spectrum from Bach to Bono, if you sometimes can't decide whether to listen to Q107 or 94.1 FM, then you might be the music director we are seeking.

St. Simons Anglican Church in Oakville Ontario is an upbeat Suburban church that believes in praising God not only with the sound of trumpets, but with a piano, an organ, guitars, soloists, a choir, and small groups. If you have appropriate formal musical training and an informal attitude, and if you can think outside the (music) box in leading and building our music ministry, then please contact us at [admin.stsimons@bellnet.ca](mailto:admin.stsimons@bellnet.ca)

### Christmas Food Drive

At the Neighbour to Neighbour Centre in Hamilton, we are presently serving over 900 households a month with emergency and supplementary food. Both financial donations and items are required.

#### Most needed items

Cereal, jam, rice, mixed soups, juice, canned stew, canned meat, Kraft Dinner, powdered milk, baby formula, vegetable oil, lentils, flour, nutritional supplements (nutren, ressource, boost, ensure), diabetic non-perishable items.

#### Other items

Chick peas, cookies, canned pasta, cake mix, canned fish, canned fruit, Jello, flour, canned vegetables, tea, canned tomatoes, coffee, spaghetti sauce, dried beans, peanut butter, dried pasta, good clean grocery bags.

Donations may be dropped off between 9:00 AM and 3:30 PM, Monday through Thursday. Pick up is also available at your request between 9:00 AM and 12:30 PM, Monday through Thursday. If these times are inconvenient, alternative arrangements may be made.

Thank you for your continued support!

## EVENTS

### Supper and Auction

Transfiguration, St. Catharines  
Informal Harvest Oktoberfest Supper with Talent and Gift Auction.  
Cost: To be announced  
November 2, 6:15 PM

### Organ Crawl

Saint Luke's, Hamilton  
The Royal School of Church Music will be coming to see, hear and enjoy the famous Spencer Tracker organ at Saint Luke's. Thought to be the oldest tracker organ in constant use in Ontario the Spencer Tracker will be played by our organist Mr. Zachary Windus in a short recital. Tales of marauding raccoons, sticky stops and ghostly encounters of a musical variety will be whispered amongst the spectators as the RSCM checks out the darkest corners of our venerable musical antique.  
November 3

### Christmas Bazaar

St. George's, Georgetown  
Come and enjoy a day with friends! There will be something for everyone; lots of baking, a country kitchen table, new and used books, white elephant and penny sales, a silent auction and lunch from the kitchen. Our 'piece de resistance' is our Christmas cookie trays; over 2.5 dozen homemade fancy cookies to serve or give as a wonderful gift.  
November 3, 10:00 AM - 2:00 PM

### Holly and Ivy Bazaar

Christ Church, McNab  
Christmas theme featuring popular bake table, home-made cabbage rolls, knitted goods, small gift baskets, jams, crafts, attic treasures, candy table, and other items.  
November 3, 1:30 PM

### Christmas Market

St. Christopher, Burlington  
Breakfast is served from 8:30 - 11:00 am, followed by lunch starting at 11:30 am. Other highlights include: Penny Sale, Hostess Gifts, Food Galore, Crafts, Woodcarving, Sewing, Knitting, Preserves, and more.  
November 3, 8:30 AM - 2:00 PM

### Christmas Market

Grace, Waterdown  
Our Christmas market includes a silent auction, fresh baked goods, meat pies, candy and many more trinkets and treasures.  
November 3, 9:00 AM - 2:00 PM

### Hollyberry Fair

The Church of the Epiphany, Oakville  
The Christmas Bazaar of Bronte with deli-baked goods, a book room, attic treasures, barbecued food, crafts, tea and much more!  
November 3, 9:00 AM - 2:00 PM

### Christmas Bazaar

St. Paul's, Fort Erie  
A time to find those special items you may be

looking for. Coffee and sweets will also be available.  
November 3

### Bishop Spence to preach and preside.

All Saints, Erin  
The Right Reverend D. Ralph Spence, Bishop of Niagara, will be preaching and presiding. Presentation of the Order of Niagara to David Cronin and Linda Kucharczuk.  
November 4

### Great Fall Hymn Sing

St. Luke, Burlington  
The 2007 Great Fall Hymn Sing will celebrate the 300th anniversary of the birth of Charles Wesley. The audience participation hymns will be a selection from the over 7000 hymns written by this famous preacher. The choirs of West Plains United and St. Luke's Anglican Churches will support the audience singing as well as performing works by Bissell, Bach, Shaw and Rutter. Tickets are available from choir members or by calling 905-639-7643.  
Cost: \$10.00 per adult, \$8.00 per student or senior  
November 4, 3:00 PM

### Aftermath

St. Cuthbert's, Oakville  
Once per month, on Sunday evenings, our Senior Youth participate in Aftermath, an opportunity to socialize, listen to music, play games, sing Karaoke with other youth in Oakville.  
Cost: Non-perishable food item  
November 4, 6:30 PM

### Youth Dance

St. David's Parish, Welland  
Dances are held every other Friday for those in grades 5-8. Pizza and pop will be available.  
Cost: \$5.00 per person  
November 23, 7:00 PM - 10:00 PM

### We don't have a name for it yet

Grace Church, St. Catharines  
We're having a contest for a new name for our Bazaar, but we are definitely holding it on November 10. Great place to pick up small home-made gifts and goodies for Christmas.  
November 10, 10:00 AM - 2:00 PM

### Christmas Bazaar

St. Columba, St. Catharines  
Our largest fundraiser that we are very proud to offer. Famous St. Columba meat pies, home-made preserves, hand crafted items, candy, collectibles, penny sale items, a raffle, and of course our bake table and tea room where you can enjoy a delicious lunch. A children's corner provides some fun for the kids and allows them to buy a special gift for Mom or Dad!  
November 10, 11:00 AM - 3:00 PM

### Wine Tasting Event

All Saints Church, Hagersville  
Wine tasting, dinner, silent and live Auction at Hagersville Secondary School to celebrate the

ministry of Canon Lynne Thackwray. Proceeds go toward the New Furnace Fund.  
Cost: \$15.00 per adult  
November 10, 4:00 PM - 9:00 PM

### Silent Auction

St. Philip-by-the-Lake, Grimsby  
Come out and enjoy a lively evening of bidding, fun and fellowship!  
November 10, 7:00 PM

### Hospitality Workshop

Holy Trinity, Niagara Falls  
Led by Canon Michael Patterson in the Parish Hall  
November 10, 9:00 AM - 1:00 PM

### Remembrance Day

St. George's, St. Catharines  
Choirs from St. Barnabas and St. George's and other choristers will be presenting The Requiem by Eleanor Daley.  
November 11, 10:00 AM

### All Souls/Remembrance Sunday

St. Cuthbert's, Oakville  
Join us for our annual service remembering those whom we love, but see no longer. Candle lighting in memory of all of our departed loved ones with some additional prayers and ceremonies for Remembrance Day.  
November 11, 8:00 AM and 10:00 AM

### Eucharist and Parish lunch

St. John, Elora  
St. John's would like to extend a warm welcome to all to join us for Eucharist and then a parish lunch!  
November 15, 11:30 AM

### Pasta Supper

St. David's Parish, Welland  
Enjoy real Italian meatballs, pasta, salad, rolls, cookies, tea & coffee. Eat in or take-out available. All welcome on the third Thursday of every month.  
Cost: \$8.00 per adult, \$3.50 per child aged 3-10  
November 15, 5:00 PM - 7:00 PM

### Christmas Fantasy Bazaar

St. George's, St. Catharines  
Bake sale, foods of the world, attic treasures, gift baskets, knitting crocheting and sewing, book sale, cafe for a bite to eat and so much more!  
November 17, 10:00 AM - 12:00 PM

### Winter Wonderland Bazaar

St. Stephen on the Mount, Hamilton  
Crafts for everyone! Luncheon, bakery, preserves, raffle, quilt, gifts, crafts, and much more.  
November 17, 10:00 AM - 2:30 PM

### In Praise of the Seasons

St. Luke, Burlington  
Music at St. Luke's presents "In Praise of the Seasons" a concert with Praise Unlimited in the Great Hall of the Parish. Praise Unlimited is a Christian singing group, consisting of seven

harmonized voices, sharing a love of Christian music. The group had its inception more than fifteen years ago, and has been singing in churches, seniors' residences and similar venues since that time. Tickets can be reserved by calling 905-639-7643.  
Cost: \$20.00 per person  
November 17, 7:30 PM

### A Touch Of Red

St. Simon, Oakville  
Dinner, dance and auction at the Rattlesnake Point Golf and Country Club in Milton. Proceeds from this fun event go toward the ministries of St. Simon's. However you dress, semi-formal or formal, wear a touch of red!  
Cost: \$75.00 per person  
November 17, 6:30 PM

### Youth Dance

St. David's Parish, Welland  
Dances are held every other Friday for those in grades 5-8. Pizza and pop will be available.  
Cost: \$5.00 per person  
November 23, 7:00 PM - 10:00 PM

### Holly Rock Bazaar

St. John the Evangelist, Hamilton  
The Annual Christmas Bazaar featuring crafts, preserves, baking and much more.  
November 24, 10:00 AM - 3:00 PM

### A Taste of Italy

All Saints, Hamilton  
Spaghetti dinner. To reserve tickets call 905-527-5673.  
Cost: \$7.00 per adult, \$3.00 per child  
November 24, 6:30 PM

### Social Night

St. Columba, St. Catharines  
Another night of cards, fun, laughter, snacks and prizes with a Christmas theme. Both couples and singles welcome.  
Cost: \$2.00 per person  
November 24, 7:00 PM

### Annual Mistletoe Market, Bazaar & Luncheon

St. Matthew on-the-Plains, Burlington  
Includes a white elephant table, treasure's table, raffles, a bake table and lots more!  
November 24, 9:30 AM - 2:30 PM

### Advent Calendar

Transfiguration, St. Catharines  
There will be a table filled with homemade or purchased items for sale. Includes bake goods, gift items, Christmas decorations and parish cookbooks. Proceeds to go to Community Care. This event will run for 2 Sundays.  
November 25 and December 2

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