



Niagara Anglican

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NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH • SEPTEMBER 2009

Sustainability

ANDY KALBFLEISCH
MISSION STRATEGY COMMITTEE

A day doesn't go by that we don't hear about sustainability; sustainable forests, sustainable environmental practices, sustainable aquaculture. The other day I was in a restaurant that advertised wines produced with sustainable winegrowing methods. The fact is, talk of sustainability is everywhere and as a result many of us are becoming increasingly anxious and are wondering if it is already too late to save the forests, the environment, the oceans and of course the noble grape. But do we have the same anxiety when it comes to our faith and more specifically our faith communities that we so often call 'our church'?

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Utterly humbled by mystery

MICHAEL BURSLEM
ST. GEORGES, GUELPH

Now that the Anglican Church of North America is a fact on the ground it may be an appropriate time to access what, or whom, we have lost, and what led to the schism between them and us.

The one person whom I miss the most in our diocese is my former pastor and friend, Charlie Masters. Charlie proved his friendship recently at a church supper at an independent church, not Anglican, by inviting my wife and myself at which we were sitting at a table alone, and just about to leave to eat at home, to go to sit with him and Judy. This was after I had been a thorough thorn in his side.

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Ice cream for breakfast

ELEANOR JOHNSTON
ST. THOMAS'S CHURCH, ST. CATHARINES

While my husband and I focused on the arrival of our second child, my mother came to our home to take care of our firstborn. We expected efficiency and got what looked like chaos. As a parent she had seemed strict and inevitably right; as a grandmother she seemed simply indulgent. We knew she wouldn't stoop to bribing our two-year-old or undercutting us, but when my husband reported that our daughter expected ice cream for breakfast and that my mother had casually said that, yes, they had each enjoyed a cone the morning before, we were totally confused.

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■ A new day-lily "Niagara's Vision" was developed and permanently named by the Potting Shed nursery in Dunnville at the request of St. Paul's parish.



PHOTO: ALEXANDER DARLING

Diocese moves into the future

CHRISTOPHER M. GRABIEC
EDITOR

Many Anglicans have had heavy hearts during the past year or two, as we watch a number of parishes close and a number of parishes depart from our diocesan family over ideological disagreements. In many ways, it feels like we can put all that in the past. The future is ahead and the future is bright.

For many years now the diocese of Niagara has been in the forefront of the battle for justice in our society. In 1976 in one of the most important moments in the life of our church, John Bothwell, then Bishop of Niagara, ordained the first women to the priesthood. Generations before could never have imagined this happening. It was a great moment in our history and a great moment for the cause of justice in our society and in our church.

On September 26th we are reminded

of another important movement in which Niagara has been deeply involved. We will be celebrating 50 years of changing lives, changing communities and changing the world through the work of the Primate's World Relief and Development Fund (PWRDF). In this issue of the Niagara Anglican Archbishop Bothwell points out that historically the Church was guilty of missionary activity that was driven by white supremacy. In the past 50 years our attitudes have changed. Through PWRDF, the church presents itself in our world filled with serious needs as compassionate, understanding, accepting and generous. We are available as brothers and sisters who care for those who find themselves in a position of being less fortunate than we are. This diocesan celebration will take place at St. John's Church in Ancaster on Saturday September 26th at 1:30 pm. More details are available on the diocesan website.

Bishop Michael Bird, not unlike Bishop Bothwell in 1976 has taken another huge step in justice. Effective September 1st 2009 he will give permission for the blessing of civilly married persons, regardless of gender. This rite is a means for the church to extend affirmation, support and commitment to those who present themselves seeking a sign of God's love in response to the love and commitment they express for each other and have already affirmed in a civil ceremony. Obviously, this continues to be a contentious issue in the world-wide communion of Anglicans. We are reminded though that historically, every move toward justice has always been contentious (think back to the ordination of women priests!). Our bishop has courage and conviction in this matter and is exhibiting strong and much needed leadership.

In addition to the above, Bishop Bird

has set aside a good deal of time this fall to meet with parishes or local clusters of parishes for the specific purpose of discussing our Diocesan Vision which will shape our common ministry in the years ahead. The vision is to pursue excellence in ministry together. It's one thing to have a vision; it's another to live it. The bishop as chief pastor in the diocese is asking parishes to invite him to come and discuss how they can live the vision and push the church into a relevant future.

We have experienced much suffering and death, but we know from our faith that death is the gateway to life. As we pass through those gates, we see the light of hope, following in the footsteps of the Risen Christ. We are all being called to an ever-deepening faith that will enable us to move forward in justice, in love and in excellence in ministry. Our Church, in the Diocese of Niagara is alive and well!

Influences on Christian faith today



JOHN BOTHWELL
RETIRED ARCHBISHOP OF NIAGARA

In the last two or three centuries, five major developments have changed our understanding of the Christian Faith:

- the world
- The Ecumenical movement
- The Enlightenment in 18th C Europe
- The growth of fundamentalism
- The emergence of 'New Age' faiths

Missionary Expansion and the Ecumenical Movement developed in tandem

In the 17th Century, before the wars of religion which followed the Reformation were over, the Roman Catholic Church renewed itself,

reaffirmed its conservative theology and began to expand overseas. In so doing, it became the first institution of any kind to operate on an international scale.

Roman Catholics from France, Spain and Portugal launched missions into North and South America, Africa and Asia—while Protestants and Anglicans were still consolidating themselves in Europe; and only in the 18th Century did the non-Roman Churches begin to catch up. Missionaries from

both England and the Netherlands began to follow businessmen into the colonies, although the Pilgrim Fathers and Mothers who came to North America were in a sense, refugees. Later in the 19th C, Protestant expansion gained enormous momentum though the work of William Carey in India until 1834, David Livingstone in Africa until 1873 and still later Albert Schweitzer early in the 20th C.

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100-plus years at Church of the Epiphany in Oakville



In the early 1900s in the Village of Bronte, Trafalgar Township, many families longed for the familiar services of the Church of England which they had left behind in their quest to seek better fortunes. However, any

Anglican Churches to be found were either to the east at St. Jude's in Oakville or to the north at St. Luke's in Palermo. Many travelled the uneven roads, while others stayed closer to home, especially during severe winter

weather, to participate in the already established local Baptist and Methodist churches.

One man, John Wilson, became an inspirational trailblazer for his neighbours. Born in 1856 in England's Lake District, Mr. Wilson immigrated to Oakville with his young bride, Martha and younger brother, Isaac in 1884. John and Isaac were greatly influenced by their mother who exemplified a life of service in the home and in the church and school communities. While elected as a member of the Advisory Council at St. Jude's (as well as contributing substantially to the purchase of the Memorial Chimes), John Wilson was, nevertheless, keenly aware of the strong sense of community building in Bronte. Around 1904, he invited the Reverend T. G. Wallace, Rector of St. Jude's, to hold services, and even baptisms, at his farmhouse on Fri-

day evenings. The Bronte Anglican Mission was then established under the mother church of St. Jude's and later of St. Luke's, Palermo. Once again, Mr. Wilson's generosity and leadership knew no bounds. In 1929, he donated the land at the corner of Trafalgar and Sovereign Roads to the Niagara Synod. Much planning went into the meetings taken in turns at members' homes where they drew upon one another's strengths and talents. Frank Sullivan, for one, was the local carpenter hired to build the church, while another, Harold Ells was the local banker who offered to handle the finances. Clara Bray, Millie Patterson and Nettie Wilkinson, when not sewing choir gowns, held Strawberry Teas to raise capital for the Building Fund. By 1931, in spite of the Great Depression, a Gothic style clapboard church, named Epiphany for the date of its concep-

tion, opened its door to a committed Anglican community.

Needless to say, many changes have occurred since then. In 1962, Bronte and Oakville amalgamated to become the Town of Oakville, Trafalgar Road was renamed Bronte Road and a new Church of the Epiphany was constructed in 1956 to accommodate a growing congregation with further additions being built in 1969 and 1993. But no matter how many changes occur in the life of the Church of the Epiphany, one thing remains constant: the spirit in and of our community! 2009 was the year we thought we would be celebrating 100 years of worship beginning with the gatherings at John Wilson's farmhouse, but recent research has shown us that we are over the century mark! All former parishioners are invited to special anniversary services on Sunday, October 25th at 8:30 and 10:30 a.m. Hope to see you there!

Hope in hard times

'Life seem hard for you these day? Well, there is hope' and St. George's Church, Guelph, wants to show you where and how you can find hope in hard times.

The Church has scheduled a series of seminars based on the booklet 'Finding Hope in Hard Times', published by the Episcopal Church in the United States. Your free copy can be obtained from St. George's Church office.

Each seminar will centre around themes such as, counting your blessings, choosing simpler life styles, rebuilding generous communities and learning to be content. Following a presentation, participants will be encouraged to discuss and offer their messages and suggestions for finding of hope in our difficult world situation.

St. George's is pleased to announce that three prominent residents of Guelph have agreed to be our presenters. They bring a wealth of experience and knowledge to stimulate and enrich the lives of those attending the seminars.

Sister Christine kicks off the series on Saturday, September 19, 2009. As founder and director of the Guelph Drop In Centre, she has been described as a 'beacon of hope for those marginalized in our society'. Her network

of facilities provide food, shelter and social services to people in need.

Morris Twist, retired Executive Director of the United Way of Guelph-Wellington, will be our presenter at the seminar on Saturday, October 17, 2009. As a social activist, he is well known and very involved in the community life of Guelph. Presently he serves with Sister Christine at the Guelph Drop In Centre.

The Reverend John Butters wraps up the series with his perspective on finding hope in hard times on Saturday, November 7, 2009. He served for thirty years as the Minister at Harcourt United Church in Guelph, and is presently active with Chalmers Community Services, a corporation committed to serving the poor and marginalized in the wider community.

Each three hour seminar will begin at 9:00 am, and is opened to the general public. The organizing committee is excited about the series and extends a warm welcome to all who wish to attend. There is no registration as people at St. George's want this to be their gift to Guelph.

Further information is available by contacting St. George's Church in Guelph by phone at 519-822-1366 or on the web at www.saintgeorge.ca.

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Sustainable

We talk about leaving a healthy planet for our children and their children and so on. Are we having the same conversations about our Christian faith and the long-term survival of our churches? We worry, and the media certainly encourages us to worry, that we will wake up one morning and find that the worst environmental scenario that has been opined by the experts has actually been realized. Are we having the same nightmares about the sustainability of our churches and whether they, in whatever form that they eventually become, will be there for our children and their children?

Michael Frost and Alan Hirsch in their book *The Shape of Things To Come For the 21st-Century Church* suggest that Marshall McLuhan's popular 60's phrase "The medium is the message" can be aptly applied to Christians. We, as Christians, are the medium and how we, as Christians, are seen to act to one another and to those in the world around us is the very message that we broadcast to those outside our faith communities. In other words, our Christian message is who we are and how we are seen.

God calls us to act out our faith. Too often we think that just because Grace is freely given from God and that there

are no preconditions attached we don't have to do anything in return. And that is true, but are we truly followers of Christ if we are not prepared to walk in His footsteps? So often we think that if we turn up at a weekly worship gathering, then get on with our lives for the rest of the week, we are true followers. Frost and Hirsch go as far as to suggest that Action is a Sacrament—living a Christ like life, not just on Sundays, but 24/7!

Many parishes are busy evaluating how they and their parishioners are contributing to a sustainable environmental future with thought provoking questionnaires, presentations and conversations during coffee hour. The sustainability of the church is our responsibly and it is in our hands. Are we being as diligent in our pursuit of the sustainability of our faith and our churches? Perhaps we might want to ask ourselves some questions like:

- Are we comfortable inviting friends to our worship gatherings?
- Are we comfortable discussing our Christian faith with others—believers and non-believers?
- Do we get irritated or annoyed when babies cry and kids are, well, a little too boisterous during worship?
- Do we discuss, and encourage, the

importance of daily prayer with our family members?

■ Are you open to be challenged by new and innovative forms of worship that might be more inviting to the unchurched and de-churched than the traditions that we cherish?

■ Do we fully support our worship community and its mission in the wider world with generous financial contributions or do we let 'others' do it?

■ Are we doing enough to help others in our parish, the community around us and the world beyond?

Often it is all too easy to grasp at the tangible, because that is what everybody else is doing. But faith is more a matter of the intangible therefore often overlooked in our daily lives. We have been conditioned by laws and peer pressure not to litter—a tangible act. We have been taught to love one another and to be Christ-like in our humility and forgiveness of others, yet it seems that these more intangible acts get shuffled to the back of the bus, so to speak, as we live out our lives in pursuit of, well, our lives.

Perhaps now is the time to start thinking long term, not just about the environment, but of the sustainability of our Christian faith for our children and their children.



■ Long time parishioners of St. George's Lowville, Duane and Diane (Walsh) Slack celebrated their 50th wedding anniversary on June 27. Family members joined The Reverend Susan Wells in a blessing of Diane and Duane's marriage and a prayer for continued love and life together.

Refugee Sponsorship in Niagara

CAROLYN VANDERLIP
REFUGEE SPONSORSHIP COORDINATOR

If your parish has ever considered refugee sponsorship, but hesitated because of the financial obligation, now is the time to think again! For its 50th anniversary, The Primate's World Relief and Development Fund (PWRDF) is facilitating the sponsorship of 50 refugee families by Anglican parishes and dioceses across the

country. Sponsoring parishes can receive funding from PWRDF and Citizenship and Immigration Canada equivalent to about three months of income support for a refugee family!

The refugee families sponsored under this program have been referred by the United Nations High Commissioner for Refugees and have already been accepted by Canada for resettlement, and so there are no long wait-

ing times or potential refusals. So far refugees have arrived in Canada from Colombia, Eritrea, Burma, Sri Lanka and Iraq.

Help change the life of a refugee family! For more information, go to www.pwrdf50.org/refugee-sponsorship, or contact Carolyn Vanderlip, Diocesan refugee coordinator and PWRDF 50th Anniversary Facilitator, at 905-648-5656.

Community Justice

SANDRA MACKAY
ST SIMON OAKVILLE

"Live the Change You Want to See" is the theme of the 2010 Community Justice Camp being hosted by the Diocese of Niagara from May 9-14, 2010. It promises to be an experience which offers those involved the chance to immerse in the prevailing issues of injustice including poverty in our communities while acquiring the tools needed to be agents of change and social transformation.

On June 16, the camp coordinating committee met at Myler Hall at the Cathedral. The committee includes Anglican clergy and laity from across the Diocese as well as ecumenical and community justice partners and most importantly those with lived experience of social injustice. Deacon Canon Maylanne Maybee, Coordinator of Ecojustice, Partnerships, Anglican Church of Canada led the opening prayer.

Bishop Michael Bird sent greetings to the committee, and added that next year's Justice Camp initiative is a "critical piece of work under the umbrella of 'Prophetic Social Justice-making', a corner of our New Diocesan Vision. It is also a vital part of our Christian mandate that I have a great deal of personal interest in and passion for, and I am pleased to share in partnership with you in this exciting ministry."

Throughout the course of this meeting, the committee members

were honoured to have Peggy Wilmot present. Ms Wilmot is a member of the Anglican Church of Canada's Partners in Mission and Eco-Justice Committee and was the Environmental Justice Camp (2007) Co-Chair. She joined the meeting to share her planning experience of Justice Camp 2007 and brought forth some wonderful ideas on immersion experiences including:

- Breaking down Social Justice into different themes such as poverty, housing, food/security and community empowerment.
- Requiring immersion leaders to come up with a curriculum, the experience and debriefing of the camper.
- Number of people within the group not being more than 10 to 12 with two leaders per group with clear cut goals.
- The importance of Group leader and facilitator training.
- Group leaders setting the curriculum.
- And working with people who can provide the experience.

Ms Wilmot noted that when recruiting leaders for the workshops, the group must look for people who are passionate about justice with strong knowledge of the subject matter or who can bring those in who can educate the campers on the issues. The key part in immersing campers is creating experiences which engage people on many different levels. Well crafted experiences change people's hearts, minds and lives.

After Ms Wilmot's presentation, the committee discussed possible immersion themes for the 2010 camp including the intersection of environmental and social justice, aboriginal justice, food security, affordable housing, welcoming the stranger—newcomers and the deinstitutionalized, building neighbourhoods, coalition building, and empowering communities. The importance of discovering the thread that ties themes together during the course of the five-day camp was highlighted. In addition, there was discussion about possible plenary sessions for the camp including a workshop on the difference between charity and justice.

Bishop Michael Bird has issued a challenge to Anglicans in the Diocese to reclaim the prophetic voice and lead the fight against poverty and the social injustice that continues to pervade our communities. The vision of the diocese seeks to get back to the essence of what Christ called us to do - feed the hungry, clothe the naked, and love our neighbour. The Church, as community, is called to respond to the needs in their neighbourhoods.

Community Justice Camp takes aim with this vision

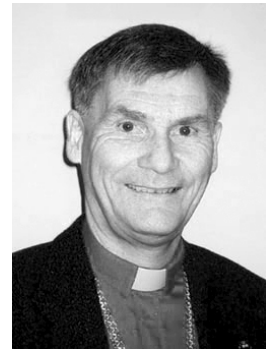
To find out more about the camp or to become involved contact Christyn Perkons, Consultant, Children, Youth and Family Ministries, Congregational Support and Development, Diocese of Niagara, 905-527-1316 X460.

Become a partner in the work of the Bishop's Company

Bishop Bird is pleased to announce that the guest speaker for the Bishop's Company Annual Dinner is Archbishop Caleb Lawrence, Archbishop of Moosonee and 17th Metropolitan of the Ecclesiastical Province of Ontario.

The Bishop of Moosonee since 1980, Archbishop Lawrence began work as assistant curate of St. Donard's Parish in Belfast, Northern Ireland in 1964. From 1965 to 1979 he was missionary, incumbent and rector of St. Edmund's Parish in Great Whale River, Quebec, Diocese of the Arctic. From 1974 to 1975 he was Canon of St. Jude's Cathedral, Iqaluit in the Diocese of the Arctic.

Archbishop Lawrence is an active member of many committees of the Anglican Church at the National and Provincial levels including: The Council of the North, the National and Provincial Houses of Bishops, the Council of General Synod, and Provincial Synod. He is a member of the National Eco-Justice Committee and the National Anglican/Roman Catholic Bishops Dialogue. He is the longest serving Bishop in the Canadian Church and is also one of a very small number of bishops to have attended three Lambeth Conferences as bishop.



Archbishop Lawrence will be retiring January 6, 2010 and this will give us the opportunity to celebrate his ministry and express our appreciation for his work as our Metropolitan. He and his wife, Maureen, have three children.

Become a partner in the work of the Bishop's Company. Join online: www.niagara.anglican.ca/bc or contact Karen Nowicki at 905.527.1316 ext 380. The Bishops Company Dinner will be held at the Burlington Convention Centre on Monday October 5 at 6:15 pm.

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Utterly humbled by mystery

Long ago when we were at Wycliffe College on a visit by Archbishop George Carey, I asked him if the stand taken by Essentials was not pharisaic. I've gone public in a letter in the Anglican Journal stating I no longer thought that the Way Forward taken by Essentials was the Lord's way. I've pestered him with emails about the Biblical authority in going to court, and other matters. I've written articles in the *Niagara Anglican* stating why I think schism was not the way to go. But in spite of all that, he's still my friend. I may fault Charlie for putting the Holy Bible on a higher pedestal than the Holy Spirit, but I can never say enough about his love for people, literally everybody, and his genuine humility. He's a totally unpretentious guy, even though he is now a Venerable. He wears that title lightly. He's still the same old Charlie.

Sadly, such humility and unpretentiousness is a rare find in our church. Those who say that any who disagree with them have parked their minds outside the church door, reveal a hubris all too common. There's an intellectual snobbishness among Anglicans that alienates those outside the church, and many within. Many sadly have left for other churches where they don't feel put down.

A common complaint among Anglicans is that there is poor communication between the church council and members of the congregation and between members of the congregation themselves. This is no wonder if one half of the congregation think themselves intellectually superior to the other half, and the other half think themselves intellectually inferior. Modern means of communication will never bridge this gap.

Recently I read in *The New York Times* online, on the Opinion page, a column "Weekend Competition: Define Faith," which led me to an essay by Fr. Richard Rohr, a Franciscan priest, who wrote an essay, "Utterly Humbled by Mystery" (thisibelieve.org/essay/21932). I quote from his essay, the title of which I've taken for my own:

"People who have really met the Holy are always humble. It's the people who don't know who usually pretend that they do. People who've had any genuine spiritual experience always know they don't know. They are utterly humbled before mystery. They are in awe before the abyss of it all, in wonder at eternity and depth, and a Love, which is incomprehensible to the mind. It is a litmus test for authentic God experience, and

is—quite sadly—absent from much of our religious conversation today. My belief and comfort is in the depths of Mystery, which should be the very task of religion."

What he says is, I think, very pertinent to the malaise in our Anglican Church. Have we experienced the Holy? And, if we have, perhaps we should be more humble about it. This applies to all who call themselves Anglican.

I find Rohr speaking directly to me for my thinking, as Lord Melbourne is purported to have said to Queen Victoria, that there may be other roads to heaven than the Church of England, but no gentleman would take one. Certainly, in the realm of church music I'm an absolute snob. I find it hard to worship to the accompaniment of a guitar.

I believe that such a lack of humility before God, both in our leaders and in the pews, has led to this schism, which I find so pathetically sad, since I bear some responsibility for it. This is my diagnosis (being a retired physician) Unless we all begin to treat this dis-ease, many more will leave the Anglican Church for the Network, or other churches, or, God forbid, we may yet face another schism.

Your Cathedral's 175th Anniversary

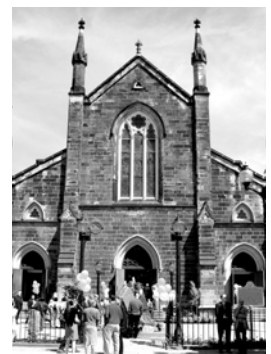
PETER WALL
DEAN AND RECTOR, CHRIST'S CHURCH CATHEDRAL

2010 marks the 175th anniversary of the first parish in Hamilton, out of which grew your cathedral—Christ's Church Cathedral. Our vision for this year of celebration is:

Together, as a diverse open and caring community of faith, we will celebrate our anniversary by welcoming everybody into joyful thanksgiving: honouring our rich past, embracing our dynamic present, and creating an abundant future.

The planning committee has been thinking carefully about how the anniversary should be celebrated, and how such a celebration should reflect the special nature of a place that is home for a parish, but a home for so much more. Cathedral Place houses the leadership of the Diocese of Niagara, and offices that provide program and administrative support to parishes. It is also the place where we come together as members of a broader communion for some of our most important sacraments—confirmations, ordinations and consecrations. We have also developed fruitful relationships with other special partners in our outreach activities and by providing a home for the expression of the arts.

The anniversary year will include many special events, designed for the Cathedral congregation, the community in north Hamilton which the Cathedral serves, the larger community beyond the Cathedral, and, in particular, the Diocese as a whole.



Guest preachers and liturgical guests, special concerts and exhibits, recognition of the historic role of this place in this city, and specific outreach projects are all part of our planning process. We want to invite you to be part of it all!

As we welcome "everybody into joyful celebration", we invite each of you to celebrate this significant anniversary of your cathedral. We plan to invite each parish to be recognized, and join us if they wish, on a selected Sunday that is meaningful for the parish. There will be opportunities for choirs to sing in the wonderful space, and for visitors to preach. If you have suggestions on how we might achieve our vision in a manner that is welcoming and inclusive, we welcome your suggestions. Stay tuned for more information—we hope you will join the joyful thanksgiving.

PARISH NEWS



St Andrew's Grimsby Family Services

'You gotta sing when the spirit says sing' and sing they do, thanks to Kathy Garber, Children's Choir Director who accompanies with guitar. The Children's Choir are a very special part of our monthly Family Services. Music speaks to all of us and when The Reverend Canon Dr Brian Ruttan brings out his guitar to have the children join with him in a Hymn during Focus, for me the purity of Prayer is evident. Each month the children of our Future Church, take part by being Sides Persons reading the Lessons, leading the Prayers and bringing forward the Bread and Wine. May 17 was our last Family Service until Fall. Such participation by the children makes them truly feel a part of our Church and brings joy to the adult congregants. Matthew 19, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs'.



St Jude's Choir on Broadway

ROSS CONNELL
ST JUDE'S OAKVILLE

Well, actually just off-Broadway: at Saint Thomas Church Fifth Avenue.

As one chorister said after the service, "I got so choked up while processing down that long aisle of that beautiful church to the soaring organ that I couldn't even sing. It was such a thrill." Indeed. It was a most uplifting experience for all the members of St. Jude's choir, and some accompanying spouses, to take part in the main service on Sunday, June 28.

St. Jude's Oakville has a strong musical tradition, strengthened by many people and programs, not the least of which is the current Director of Music, Tom Bell and his brilliant assistant organist Andrei Streliaev. Saint Thomas Church Fifth Avenue is home to the Saint Thomas Choir School and regularly invites choirs from other churches in North America and Europe to contribute to its own powerful music tradition.

The contingent from Oakville was awed by more than the majesty of the

nave. The church organ was built in 1913 by the Ernest M. Skinner Organ Company of Boston and installed when the present building was first used for services that year. It has been extensively revised and rebuilt a couple of times since. The church vestry has approved a plan to replace this organ in time for the church's centenary in 2013, as it concluded that it is no longer suitable or rebuildable. To the visitors, however, it sounded magnificent. And there's even another organ in the choir room—which is also equipped with a grand piano and a harpsichord!

The current organ includes tonal designs which are characteristic of the organs of Bach's time. In addition, it is especially notable for its French Romantic colors. Consisting of six divisions, the instrument features a Trompette-en-Chamade under the rose window over the Fifth Avenue entrance. There are four manuals, 138 ranks, and some 9050 pipes. The organ console is hidden from view at the left of the Chancel.

St. Jude's Andrei Streliaev played the prelude (Prélude, Fugue et Variation by

César Franck) and the postlude Voluntary (Pièce héroïque by César Franck). The St. Jude's choir sang the Choral Eucharist in E by Harold Darke, and two anthems: Antiphon: Let all the world in Every Corner Sing, by Ralph Vaughan Williams, and Love by Thomas Bell (of St. Jude's). Both anthems are settings of poetry by George Herbert (1593-1633).

St. Thomas's style of worship may be categorized as "magnificently elegant, formal and traditional English "high" church with careful attention to ceremonial details. The church, which is as large as many cathedrals, was almost full, and the visitors were warmly welcomed by greeters in matching seersucker suits, and the Rector and other parishioners. After the service the congregation was invited for coffee and champagne(!) in one of the warm and comfortable reception rooms in a corner of this large church property.

If your church choir is invited to sing at Saint Thomas, accept with joy, but start saving now if you plan to stay in a Manhattan hotel room.

Fair well to The Reverend Joanne Beacon



■ Joanne and June Robinson

JOY RUSSELL
ALL SAINTS CHURCH, RIDGEWAY

The parishioners of All Saints' Anglican, St. John's Anglican and St. Luke's Evangelical Lutheran churches had a pot luck luncheon on May 19 to bid farewell to The Reverend Joanne Beacon, who was their Minister/Pastor for the past year and a half.

Joanne came to Ridgeway from Saskatchewan, to minister to all three churches and to initiate the joining of shared services with the Evangelical Lutheran Church in Ridgeway, Ontario. This was a very challenging endeavour and was met by Rev. Beacon with great anticipation and prayers for success. She arrived in Ridgeway Ontario, after driving from Saskatchewan through extreme weather conditions which did not slow her down, and she brought with her great ideas, plans and energy. The position she was selected for by the three churches was a new concept, and it meant having to deal with three sets of parishes with definite ideas on how they wanted their parish to operate. It meant she had to be a Lutheran Pastor using the Lutheran vernacular and service, and also the duties of an Anglican Priest to meet the needs of three parishes and 2 denominations. It also meant driving back and forth from church to church on country roads for services, in all sorts of storms, and attending the functions of each. She never missed a sale, a dinner or any other event scheduled at

any of the churches. She attended the sick, counseled those needing guidance and comforted the bereaved on a minute's notice, without question. She was always there for her parishioners, in her spirit, her prayers and in her daily life.

The Reverend Beacon is a teacher of the Bible and a true believer in Jesus Christ. She lives her life to teach and be a Christian in the true sense of the word. Those who attended her large Confirmation classes, the young and the mature, love her and learned more in those months than many of us have learned in a lifetime. Her classes were an inspiration to all that attended and will be remembered vividly as a high point, not only in their church life, but in their every day life. She brought the Christian faith to the children and they loved her unconditionally. Her large class must have been noticed by all, at the Cathedral when they were confirmed.

At her luncheon Joanne thanked everyone that was there, and spoke, not of herself and her plans for the future, but of what she learned from each and every one of us in the three churches, directly and indirectly. She was very positive and a true Lady in every sense of the word. She will be missed in Ridgeway as she gave much more than she received.

You are missed Joanne and we wish you well in your future in Saskatchewan. They will benefit by your return.

Primate to visit St. Luke's Burlington

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada will be the guest speaker at St. Luke's 175th Anniversary Dinner to be held on Saturday October 17. The primate will also be preaching at a special 9:00 am

service on Sunday October 18 as the parish celebrates St. Luke's day. There will be a reception in the great hall following the service. This weekend will be the final celebrations of the parish's Terquascentennial year.

We walked on water



SUE CRAWFORD
ST. MICHAEL'S ANGLICAN CHURCH

The Pentecost Eight gospel reading could not have been more appropriate for the church of St. Michael, East Hamilton; at least the latter half of the gospel.

Our interim Rector, Canon Paddy Doran talked briefly on the gospel regarding the signs of Jesus and the feeding of the multitudes. He then went on to discuss Jesus' walking on the water and that in this gospel we do not hear about Peter's attempt. I am not going to expound the gospel at this time as to whether Peter did actually walk on the water. Instead I want to share with you a modern day story of walking on water. A story about the people in a parish who banded together to save their church from the torrential rains and flooding that were experienced that Sunday following the services.

As warden on duty for the week, I had locked the church and was ready

to make the deposit when I was summoned to the kitchen. Water was pouring in through the door and ceiling faster than it could be mopped. It was then discovered that water was flowing through a door in the hall just opposite the sacristy.

In an attempt to prevent damage to our "Memorial Room" we rushed with mop and pail to that area. To our amazement the water was flowing under the door from the outside. Unfortunately, someone thought to open this door and "white water rapids" gushed in. This meant that water now flowed freely down the vents and into the basement. The basement – had anyone checked the basement? Down we all rushed to witness water lapping at the bottom of the stairs. Having just returned from Guide Camp, I had my rubber boots in the car and donned them quickly. Organizing a bucket brigade came next. When I stepped into the basement the water was above my ankles. A fruitless effort you say to prevent water damage—not when you have the dedicated parishioners of St. Michael's! Three more joined us from home to help, and with tremendous team work, we bailed the basement



to a level that we could then use the shop-vac that someone had brought from home. Of course it did not help that the "rains kept a comin'!" We discovered the reason the water flowed in over the kitchen door and quickly remedied that problem. It was only the

rains easing that helped us deal with the hallway.

All told we worked for over two and half hours to drain the basement and mop up. We were grateful in one way that the rains came before locking up. At the end, we felt that we had all

"walked on water".

Many thanks to the following for their faith and dedication to the church and for helping me finally get home that day—Matt Farrell, George and Carol Foster, Al and Barb Olsen, Charlie and Carline Astle.

The Baby Book



CHARLES STIRLING
RETIRED CANON, CHRIST'S CHURCH CATHEDRAL

I was running through some old stuff the other day. I do that now and again to help the move I would like to make one of these days. I know many people have these kind of Baby Books hidden away somewhere. Effectively they tell the story of a new born over a few years with much of the history centred on the birth. In this case me! It is a revelation of historic data, the then economy in the midst of the great depression, and more.

The eventful day for my parents was May 26, 1936, the Feast of St Augustine of Canterbury and Queen Mary's birthday, and I was baptised on the 28th day of June, 1936 at the Church of St Peter in Hamilton. Twenty two years to that day was my own wedding. Such was my entry into a world of unemployment, men on the road looking for work, and of course the friendly society of some of my mother's friends. The last of these died last month and was buried from St Peter's. I had offered ministry to her as a priest over the last 20 years. In fact there were quite a few to whom I was to offer ministry over the years. These moments were very much cherished by me.

I arrived at Casa Maria, St Joseph's Hospital, a house on Charlton Avenue,

long since gone and went home to 77 Wexford South. By the first year I had a head of golden yellow curls and bright blue eyes.

There are two things which have led me to this tale. One is the reflection on the gifts of money that came my way. There were nine gifts of \$1.00, one of two dollars and one each of .50 cents and 25 cents, plus a christening gown and a silver brush and comb set. These gifts were essentially generous, and I am most grateful for the generosity of the donors. As I said before, this was the era of the great depression and there was much a dollar could buy.

The second items that led me to share this tale were poems written by Annie M Adams, a Scottish friend of my mother's, who lived modestly with her son Alexander and daughter Dora, just off King near Sherman in Hamilton. Dora was to marry the Reverend James Hinchliffe; the Curate at St Peter's a couple of years after my birth. Jim served in Niagara and then moved to Algoma Diocese.

Annie was a treasure who had a very soft voice and to whom my mother communicated with a kind of sign language. We had to learn to communicate in this way and we adored her. She was my sister's Godmother. Unfortunately she was killed while crossing the road to grocery shop when we were quite young and was dearly missed.

These poems deserve to be read again and I hope you will enjoy them as much as I have; One was read publicly on the radio.

A Mother's Thoughts

Oh, Baby dear, when in slumber sweet
The white lids droop o'er your stary eyes,

Does your sinless soul return once more
To realms of light beyond the skies?

Do you hear the songs the angels sing
As they stand around Our Saviour's throne?

Do innocent eyes the glory view
Unseen by us, who are worldly grown?
O Baby dear, as the years go by
And your tiny form to manhood grows

God keep you aye, in heart and soul,
As pure and clear as untrodden snows
And oh, my child if your restless feet
Should stray o're paths to me unknown,
God keep the aye in ways that lead
To the ransomed band around His throne.

Peter Noddy

Peter Noddy comes at night,
Down the chimney, so they say,
Sews our eye lids fast and tight
Till the break o'day.

Often have I set my chair
By the fire to watch him,
But he took me unaware
In the shadows dim.

But his fingers are so deft
And his needle is so keen
Not a scar or mark is left
To show where it has been.

So he comes and so he goes:
Whence or whither no one knows;
For never yet has anybody
Caught a glimpse of Peter Noddy.



What Shall I Get For His Birthday

What shall I get for his birthday
For Charles the best of Boys—
Something to read, or ride or wear,
Or something that makes a noise.

There are stories of soldiers or sailors,
And lions and tigers and whales;
Books of adventure by land and sea
And wonderful fairy tales.

Motors and bikes and aeroplanes
Cost heaps of dollars to buy;
And as I am not quite a millionaire,
Think I must pass them by.

And a drum would give mother a

headache
And a cannon give daddy a scare.
For he'd thing the Germans were coming
Dropping bombs on him from the air.

There are caps and coats and slippers
and socks,
And shirts and sweaters and pants
And dozens of things that a boy may wear—
But how do I know what he wants.

Oh, what can I get for his birthday
I'm almost too tired to think,
My fingers are cramped and my head
is sore,
And I have used up a pen full of ink.

AGED RECEIVABLES AS OF JUNE 30, 2009							
	PAYROLL		DMM		INSURANCE	MISC	TOTAL
	2009	Prior Years	2009	Prior Years	Prior and/or Current Yr.		
St. Alban's, Acton			9,941.16			31.04	9,972.20
Canterbury Hills							-
Canterbury Hills Camp							-
St. John's, Ancaster							-
Grace Church, Arthur			5,683.92	19,102.84	4,935.25	441.69	30,163.70
St. Alban's, Beamsville	6,039.22		8,578.02		5,000.00	62.41	19,679.65
St. Christopher's Church						40.00	40.00
St. Elizabeth's, Burlington							-
St. John, Burlington							-
St. Luke's, Burlington			34,067.90			483.91	34,551.81
St. Matthew's Church						75.00	75.00
St. Philip, Burlington							-
St. Paul, Caledonia			7,980.42			75.00	8,055.42
St. John The Divine, Cayuga			1,239.22			470.00	1,709.22
St. John's, Cheapside							-
St. James Church, Dundas						355.60	355.60
Dunn Parish, Dunnville							-
St. Paul, Dunnville			4,574.78			12.39	4,587.17
St. John's Church, Elora	7,688.30		5,831.15			-	13,519.45
All Saints Church, Erin							-
St. James, Fergus						77.01	4,878.41
Christ Church, Flamborough		4,801.40				9.88	10,952.59
Holy Trinity, Fonthill			10,943			285.00	285.00
St. Paul's, Fort Erie						195.10	8,200.18
St. George's, Georgetown			8,005.08			189.26	4,253.75
St. Paul, Glanford	4,064.49						-
St. Alban's, Glen Williams							-
St. Alban's, Grand Valley	1,779.30		5,946.36			16.10	7,741.76
St. Andrew's Church, Grimsby							-
St. Philip, Grimsby			9,639.24	9,614.88		357.13	19,611.25
St. David's & St. Patrick's						285.00	285.00
St. George's, Guelph							-
St. James The Apostle, Guelph			30,441.12	56,299.65		193.70	86,934.47
St. Matthias, Guelph	1,382.75	46,289.99	9,539.39	27,527.52		759.76	85,499.41
All Saints, Hagersville			6,829.41			109.48	6,938.89
All Saints, Hamilton			11,751.60	44,847.72	36,036.40	7,298.29	99,934.01
Church Of The Ascension	123,216.81	17,784.29				157.45	141,158.55
Christ's Church Cathedral	23,088.33		21,085.14	64,719.70		63,935.02	172,828.19
Holy Trinity Church, Hamilton			11,436.20			15.10	11,451.30
Church of the Resurrection						1,330.84	1,330.84
St. Alban, Hamilton						(77.17)	(77.17)
St. John The Evangelist							-
St. Luke, Hamilton	9,999.98		2,650.70	97,041.84		864.49	110,557.01
The Church of The Nativity			6,187.96		7,842.65	107.76	14,138.37
St. Michael's, Hamilton						225.00	225.00
St. Paul, Hamilton						75.00	75.00
St. Peter's, Hamilton						70.00	70.00
St. Stephen, Hamilton	25,862.29		7,197.10	1,110.11		2,141.43	36,310.93
St. George's, Homer							-
St. Stephen, Hornby							-
St. Paul's, Jarvis	15,432.76	29,475.65	7,789.38	41,249.99		2,631.04	96,578.82
St. John's, Jordan					1,876.34		1,876.34
St. George's, Lowville		21,961.54		2,552.28	228.19	189.26	24,931.27
Christ Church, McNab	11,796.82					53.74	11,850.56
Grace Church, Milton			10,597.61			109.44	10,707.05
St. Paul's, Mount Forest			2,148.56				2,148.56
Christ Church, Nanticoke (Disestablished)				9,269.40		1,720.44	10,989.84
St. John, Nassagaweya						139.00	139.00
Christ Church, Niagara Falls							-
Holy Trinity, Niagara Falls							-
St. John's, Niagara Falls	821.38		13,141.12			307.91	14,270.41
St. Mark's, Niagara on the Lake			10,811.26		7,102.27	63.63	17,977.16
St. Paul's, Norval							-
Epiphany, Oakville			6,375.26			94.15	6,469.41
Church Of The Incarnation	19,943.66					393.73	20,337.39
St. Aidan's Church, Oakville	6,255.38		6,363.72			322.41	12,941.51
St. Cuthbert's Church						94.15	94.15
St. Hilda's, Oakville	5,894.55			27,539.06		325.47	33,759.08
St. Jude's Church, Oakville						94.15	94.15
St. Simon's, Oakville	34,881.90					322.41	35,204.31
St. Mark's, Orangeville							-
St. Luke's Church, Palermo	13,068.10	10,995.30	4,004.87	45,574.24		1,117.88	74,760.39
St. James, St. Brendans, Port Colborne	17,983.44		20,182.02	399.83	10,933.45	426.56	49,295.30
St. James, Port Colborne-Youth	1,090.60						1,090.60
St. Paul's, Port Robinson	4,087.77	33,515.00	1,489.82	3,717.48		993.72	43,803.79
St. Saviour's, Queenston			973.20				973.20
St. John's, Ridgemount							-
All Saints, Ridgeway	2,044.22	28,387.42	1,235.03	43,194.15		1,300.41	76,161.23
St. John's, Rockwood	25,463.25		10,745.47		5,116.23	313.87	41,638.82
Church Of The Good Shepherd			373.90			413.96	787.86
Grace Church, St. Catharines						555.81	555.81
St. Barnabas, St. Catharines			13,772.85	63,242.18	4,106.28	1,339.46	82,460.77
St. Columba, St. Catharines							-
St. George, St. Catharines						285.00	285.00
St. James, St. Cath. (Merriton)			2,000.45			175.00	2,175.45
St. John, St. Catharines							-
St. Thomas, St. Catharines			4,335.64				4,335.64
Transfiguration Church							-
St. Paul's, Shelburne			4,557.95		1,014.26	240.04	5,812.25
St. Luke's, Smithville			3,536.75			11.64	3,548.39
St. John's, Stewarttown	1,279.58		472.55			75.00	1,827.13
Our Saviour The Redeemer							-
St. John's, Thorold	(211.54)		16,969.56			76.20	16,834.22
Christ Church, Wainfleet							-
Grace Church, Waterdown							-
All Saints, Welland							-
Holy Trinity, Welland			8,699.19				8,699.19
St. David's, Welland			19,146.60	4,256.28		74.92	23,477.80
Christ Church, Whitfield	2,814.48		1,008.12				3,822.60
St. John's Church, Winona	(46.05)						(46.05)
Christ Church, Woodburn							-
St. John's, York	6,032.45		903.54			41.84	6,977.83
MISCELLANEOUS	17,425.28					75,363.70	92,788.98
SUB-TOTALS	389,179.50	193,210.59	391,183.00	561,259.15	84,191.32	170,333.61	1,789,357.17
TOTALS PER CATEGORIES		582,390.09		952,442.15	84,191.32	170,333.61	1,789,357.17

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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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CONTINUED FROM PAGE 1 »

Influences on Christian faith today

Still further momentum was added by missionary societies, the Student Volunteer Movement in universities, the YMCA and the individual evangelicals under the ambitious slogan "The World for Christ in our generation". Thus, churches were planted in the "Third World" although it was only after World War II that they experienced rapid growth and began to seek independence.

Most of this early missionary activity was idealistically motivated, but in retrospect, we can see it was often flawed by the ideology of white supremacy. Many of the early missionaries showed very little respect either for aboriginal cultures (often regarding them as "primitive" and "pagan") or for aboriginal people (often considered almost sub-human). On the other side, missionaries brought medical and educational services, as well as faith, to people who were still living in under-developed circumstances. Thus they planted seeds that would mature as time passed, even if the missionaries were often heavy-handed. Further, many missionaries who worked in foreign cultures developed cooperation across denominational lines and thus laid foundations for the ecumenical movement, the World Council of Churches and inter-denominational dialogue. The Roman Catholic hierarchy remained "cautious", although local

communities of Roman Catholics were often as enthusiastic as other Christians.

The Enlightenment

(The 18th C movement which exalted reason and individualism over against religion and tradition)

Not all "Enlightenment thinkers" were hostile to Christianity. Sir Isaac Newton for example, upheld an alliance between science and religion. And to-day, a great many Christian theologians and scientists agree that religion, the scientific method and secular philosophy are partners in exploring the mysteries of life and death. Archbishop William Temple of Canterbury wrote in the 1940s: "The theologian who quarrels with science on its own grounds is but a presumptuous fool; and the scientist who quarrels with religion on its own grounds, is no better. If there is a mutual respect and common reverence for Truth in all its forms there still may be divergence, and even tensions, but there will be no quarrel."

Thus most Christians today accept scientific findings—even those from thinkers who are critical of religion. For example:

- We may regard Karl Marx's writings as erroneous in many respects; most of us admit he was correct in pointing out that religion can be used as "an opiate of the people".
- Most Christians who are not fun-

damentalist believe that Charles Darwin's teaching about evolution provides a more plausible theory of how God created the world than the Book of Genesis does. God could have used either method!

■ While Sigmund Freud's claim that religion was a delusion arising from the projection of human hopes into the heavens is far too sweeping, it helps explain why religious fanatics insist they are obeying God's commands, rather than responding to their own inner fears.

Fundamentalism

Dr Karen Armstrong has written: "There have always been people in every age who have fought the modernity of their day, but fundamentalism is essentially a 20th C development, a reaction against the dominant scientific and secular culture. Fifty years ago it was confidently predicted that secularism was unstoppable and that religion would never again play a major role in world events." How wrong that prediction has proven to be!

Main-line Christians still contend that there is a God-shaped void in the human heart; while fundamentalist believers motivated perhaps by their fear that "secular humanism" could annihilate true religion, have fought back particularly vigorously. And although there has been some erosion in attendance in most traditional

denominations, some of the sects seem to be flourishing, even though they have often capitulated to "the four temptations of religion" outlined by Father Charles Davis, many years ago:

■ A lust for certitude which insists on a simplistic literal understanding of the Bible and rejects those who insist myth and metaphor in which the divine mysteries are revealed

■ Cosmic Vanity: a claim to privileged knowledge of the origins and working of the universe, and an apocalyptic consummation of human history.

■ Pride of History: the assumption that only the fundamentalist faith is protected from error and possesses guaranteed insight into the divine mysteries.

■ The Anger of Morality: ignoring the ambiguities and vulnerability of human life in a manner that renders harsh, simplistic moral judgements.

New Age Faiths

A few years ago, Dr. David Barrett, editor of World Christian Encyclopedia, pointed out that religious change is proceeding at an enormous pace all across the world. He identified 9900 distinct religions that are active today and suggested that the number is increasing by 2 or 3 per day. No wonder someone has described our time as "the rush-hour of the gods".

Still some Western Christians are anxious to modernize traditional theology and worship and establish more inclusive membership standards, not in order to dilute our faith, but to make it better understood. For even though God does not change, we humans do, and the traditional formulas are often expressed in a manner that is not easily understood by modern, secular people.

Further, even though many of those who attend church right now are very traditional, an article in the *Atlantic Monthly* by Philip Jenkins a couple of years ago suggested that our present denominations could possibly reconfigure themselves in a "New Reformation". Fundamentalist and conservative Christians from our present denominations and sects, both the Third World and the West, could coalesce into one new Church. Open-minded Third World Christians could do the same thing joining reform-minded believers in the West, including many who are presently alienated.

How likely is this? What does the future hold? Only God knows! But because Christians believe that God invites everyone who cares to be Her partner in creating our own future, we bear a special responsibility to help that happen. Are we willing to accept this challenge?



In Faith Join Hands Inspire Hope

Saturday,
September 26

1:30-5:00 pm

St. John's Anglican
Church

272 Wilson St. East,
Ancaster

The Diocese of Niagara is celebrating
**50 years of changing lives, changing
communities and changing the world
through the work of The Primate's
World Relief and Development
Fund. Join us for this special diocesan
gathering as we give thanks to God for
PWRDF's work around the world**

*Come let us worship the Lord for
what He has enabled us to do!*

- **Worship Celebration 2.30 - 3.30 pm** led by the Rt. Rev. Michael Bird, Bishop of Niagara
- **Marketplace** with world arts & crafts for sale
- **Dialogue** with refugee families and their host parishes
- **Meet** PWRDF staff and volunteers
- **Sample** global foods
- **Hear** the new 50th anniversary "One Voice" CD
- **Musical** interludes
- **Activities** for children and youth



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CONTINUED FROM PAGE 1 »

Ice cream for breakfast

The strict rules, about a child's bedtime for example, that we were so determinedly imposing, were like the simple theology that most of us inherited as children. We believed that we were right and that those with what seemed to us to be overly casual attitudes were irresponsible and that those who were different were plainly wrong.

Most of us are uncomfortable discussing, let alone changing, our theology. Theology is our explanation of the beliefs that motivate us to worship together and to seek to do God's will. In times of trouble, they are God's light guiding us. They are, basically, our identity and we are sensibly leery of messing with them. Yet God has blessed us with reason; those of us who want to learn and think about our beliefs surely should bring what powers of understanding we possess to examining and refining them. But most of us hold fast to familiar beliefs until we are shaken out of them.

The first challenge to my faith actually came from my mother. Sitting at the kitchen table on a Saturday night, she was enjoying preparing her Sunday School lesson for the senior class. As we talked about it, my mother looked surprised and asked, "Do you really think that the story of Noah's ark describes an historical event?" I remember freezing, looking at the Bible and resource books surrounding her, afraid that she'd get in trouble with God, if not with the church leaders. I also felt a nostalgic reluctance to lose the mystery surrounding all those wonderful Bible stories I so comfortably believed.

Since then, I've seen a similar resistance to new ideas in the majority of our fellow Christians while many church leaders, priests and professors, progressive in their thinking, quietly, almost fearfully, ask us to rethink the beliefs

of our church's traditions. It's not just the seminarians and bishops calling us to task. Our society poses a much blunter assessment, that our traditional beliefs are at best quaint and at worst delusional. The mass evacuation of the churches over the past half-century pronounces a profound indifference.

Change will happen with or without our consent. As a girl I wore a hat to church. One Sunday, however, my sister, mother, grandmother and I were walking to the car as bareheaded as my father and brother. I asked my grandmother if we should go back for our hats and she said we weren't wearing hats to church anymore. She, worriedly, mumbled something about "this day and age." What was my mother up to now? St. Paul had said that women had to cover their hair in church. Imagine my relief when we arrived at church and saw that no woman or girl was wearing a hat and that nobody said anything about it! The time had passed for that tradition; it vanished without discussion.

Fast-forward to our typical Sunday service today. The time has passed for the tradition of weekly attendance. Regular attendance can mean once a month, not once a week. There are now other things to do on a Sunday morning: walk for a worthy fund-raiser, take the kids to sports practice, sleep in, shop. And we once worried about hats?

If these easy alternatives to church attendance aren't excuse enough, there are also the honest questions that we have trouble answering. "Do you really think that the story of Noah's ark describes an historical event?" If we answer yes, we are accused of parking our brains at the door. If we say no, why are we there? If we say yes and no, most of us can articulate at best a muddled explanation about different levels of interpretation. Our

theology is on the hot seat, accused of being irrelevant, of making no sense in the twenty-first century.

We're even less credible in answering modern society's mistrust of an institution that condoned the abuse of children in residential schools, that was reluctant to grant equality to people of other races and to women, and that has still not resolved the role of homosexuals. Jesus, preaching love and justice, chose the company of outcasts. Most of us don't.

The Way of Christ is obedience to the great commandment, and a Christian can follow him with a simple theology or a subtle belief system. Our works, ultimately, speak more clearly than our words. Problems arise when someone ignores the call to love God and fellow humans and instead argues theology, haranguing others with biblical quotations. Verbal attacks miss the point of Christ's message. Whether we hold to old beliefs or work to understand modern theology we must treat each other with life-affirming love. Otherwise our witness in society is rejected and meaningless.

Maybe feeding our daughter ice cream for breakfast was just spontaneous fun, but with my mother there was always more to any action or statement than the obvious. Thirty years, three children and two grandchildren later, we are coming to understand that as parents we were too strict in applying our set of rules. Likewise we have learned that our theology has to keep evolving; through prayer, study and discernment, we find a more viable faith. Ultimately, the measure of both Christians and parents is not the modernity or traditionalism of their theology or child-rearing theories but the loving kindness of their words and actions.

PEOPLE IN THE NEWS

- Happy 50th Wedding Anniversary (September 12) to Victor and Leota Kinghan, long time and faithful members of St. John's Church, Port Dalhousie (St. Catharines).
- The Reverend Canon Peter Scott, rector of St. Mark's Church, Orangeville, has been appointed Archdeacon of Greater Wellington, effective September 1.
- The Reverend Dr. Michael Thompson, Rector of St. Jude's Church, Oakville, has been appointed an Archdeacon (non-territorial) by Bishop Michael Bird, effective September 1.
- The Reverend Ralph Blackman, from Victoria, B.C., has accepted the appointment to be rector of St. George's Church, Guelph, effective September 1. We welcome Ralph and his wife, Marlena Tureski, to the Diocese of Niagara.
- Happy 40th Wedding Anniversary to Bishop Ralph Spence and Mrs. Carol Spence. The Spence's were married on August 9, 1969, at St. Jude's Church, Oakville.
- Congratulations to the Reverend Cheryl Barker, rector of St. Paul's Church, Caledonia, and Mr. Francois Doyle, who were married on Saturday, August 8.
- Deepest sympathy to Canon Sharyn Hall and family on the death of Sharyn's mother, Mary Hall, on July 31.
- Deepest sympathy to the Reverend Anne Crawford and family on the death of her husband, Arnie, on July 20. The service was held at St. Luke's, Burlington, on July 25.
- Deepest sympathy to Mrs. Arlene Long and Canon David Long, of Dundas, on the death of Arlene's mother, Leona Carey, on July 15.
- The Reverend Stephen Murray was elected Regional Dean of Mohawk, effective July 1.
- The Reverend Amy Cousineau submitted her resignation as Rector of All Saints, Erin, effective June 30, due to ill health. The Reverend Nigel Bunce has been appointed to minister as Interim Pastor at All Saints, Erin, beginning July 1.
- The Reverend Renee Desjardins has submitted her resignation as Assistant Curate at Grace Church, Milton, effective June 30. She will be on leave and accompanying her husband on his sabbatical to the UK.
- Congratulations to the Reverend Robert Gardner who celebrated his 60th Anniversary of Ordination to the Priesthood on June 19.
- Congratulations to Len Decker, O.N., who celebrated his 50th Anniversary as Server at All Saints Church, Hamilton. A celebration was held at the parish on May 31.
- Congratulations to Archdeacon Rick Jones and Mrs. Tish Jones on the birth of their granddaughter: Rowyn Elizabeth Reed-Jones, born May 29. Proud parents are James Reed-Jones and Becky Reed-Jones.
- The Reverend Kevin Bothwell was elected Regional Dean of Greater Wellington, effective May 12.
- Congratulations to Archdeacon Laughton Binns and Mrs. Marion Binns on the birth of their granddaughter: Eve Elyanna Binns, born May 12. Proud parents are Mike and Trish Binns.
- Canon Kristine Swire concluded full time stipendiary ministry at Church of the Ascension, Hamilton. Dean Alex Hewitt has been appointed to minister as Interim Pastor at Ascension.
- The Reverend Jody Medicoff, Director of Children, Youth and Family Ministry was licensed to this half time ministry at St. Paul's, Hamilton on May 1.

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Bishop's Diploma Course

Fall Session

This program provides an opportunity for lay people to grow in their commitment to Christ and Christ's Church through a deepening of faith. This fall will feature an eight-week course on History. To register, contact the centre nearest you. Registration fee: \$35 (includes sessions plus text)

Area	Parish Centre	Start Date
Burlington	St Luke	September 14, 7:30 PM
Grimsby	St Andrew	September 21, 7:00 PM

Retreat

Glimpses of God: Encouragement for Leadership

All are welcome to register for this biennial retreat facilitated by The Reverend Canon Chris McMaster.

Saturday, October 3, 2009

St. Christopher's, Burlington (662 Guelph Line)

Time: 9:30 AM - Arrival and Check-in

10:00 AM - 3:30 PM - Program

Cost: \$15/person (includes lunch)

Registration form available online.

Please pre-register for the retreat by September 11.

For further information contact Jane Wyse at 905-527-1316 x420

www.niagara.anglican.ca/adultEd/bdc.cfm

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