



Niagara Anglican

A section of the Anglican Journal

NEWS • PERSPECTIVE • REFLECTION • FORAGROWINGCHURCH • NOVEMBER 2010

2010 Bishop's Company Dinner



Trees and transition

MARNI NANCEKIVELL
DIRECTOR OF TRANSITIONAL MINISTRY

Autumn has clearly arrived. This year, I've been watching the trees on my street. Late in August, one of the maple trees in our neighbourhood heralded the arrival of autumn, as one branch on the otherwise green tree had turned flaming red. While walking the dog each night since then, I've been watching the other trees catch up with that pioneer. Slowly the other trees have turned colour too. The maples are all flaming red, the poplars have turned yellow. The mountain ash in our back yard is fading from green to yellow. Summer is over, and the next season begins.

» CONTINUED ON PAGE 3

We will remember them

ROBERT FEAD
RECTOR, ST. GEORGE'S ST. CATHARINES

The phone rings at 3:00 AM and I say a silent little prayer hoping that it is just the alarm company calling with another false alarm at St. George's. Instead it is Area Headquarters calling to inform me that there has been another Improvised Explosive Device (IED) attack in Afghanistan and there are dead and wounded. The immediate family of one of the soldiers killed lives in the Hamilton/Niagara area and I need to go and inform them of the tragic news right away. As I am putting on my green dress uniform my heart sinks at the prospect of having to deliver this awful, life changing news to yet another family. It never gets any easier.

» CONTINUED ON PAGE 7

The good God and the evil God

MICHAEL BURSLEM
ST. GEORGE'S, GUELPH

At Halloween we love to dress up, to disguise ourselves and for a brief period to pretend that we're someone, or something, that we're not. It's strange that so many costumes depict something evil, as if we wish to let our guard down and expose our true selves for just a few hours of fun. This reminds me of Khalil Gibran, who wrote in his very first book in English, *The Madman*, in 1918, a parable of the Good and Evil God.

» CONTINUED ON PAGE 8

Anticipation and interest boosted attendance

CHARLES STIRLING
RETIRED CANON, CHRIST'S CHURCH CATHEDRAL

FRANCEAN CAMPBELL-RICH
CHRIST'S CHURCH CATHEDRAL

Linden MacIntyre came to dinner. He is the co-host of *The Fifth Estate* and the winner of nine Gemini Awards for broadcast journalism. His most recent book is *The Bishop's Man*, winner of the Scotia Bank's Giller Prize. The well known personality began his presentation humorously with the questions, is he an atheist (he claims not to be smart enough), or is he a lapsed Roman Catholic? In fact, his religious tradition is well established historically in the Cape Breton area of Nova Scotia's history.

He noted in the days of his early education books were not readily available in the school system, or elsewhere. However, he was able to develop a relationship with books and was to discover the weird magic of stories.

Of course he was also to discover that journalism could produce cash flow problems and other tragedies, yet at the same time it could be the icing on the cake. In 1984 he offered a book with the many consequences of love and friendship, but somehow it ran off the rails. His first book was the work of 10 years. Even then it was deemed unacceptable. Linden said it was hardly worth the agony. Suggestions by teachers and others that he could not write were soon set aside by the winning of the Giller Prize.

Like most of us, it was not long before, he became increasingly aware of teenaged males being victims of sexual abuse which subsequently brought about the usual regrettable concealment, which was seen as a way to deal with the trauma, being seen as better and safer than accountability. And above all there was to be absolutely no discussion on the matter. The complete overview of this major trauma in our society today is indeed

skilfully handled by MacIntyre in his book *The Bishop's Man*. The situation remains critical in terms of abuse, fairness, trust and betrayal, concealment, raking up the past, reaction to guilt and betrayal of and by the Roman Church. The situation can hardly be worse.

MacIntyre claims sometimes concealment overcomes truth and justice. Even church organizations get in the way of the means to get a firm grip on this challenge. It is here that books such as *The Bishop's Man* can help raise awareness and even allow conversion. He maintains eloquently that books allow people a chance for conversion, as does credibility in journalism and indeed obedience to the Church.

Much of the success of *The Bishop's Man* is that it portrays a Roman priest, Duncan MacAskill, as narrator and like all clergy he carries his own gremlins. In his case, it is alcoholism and a woman in his past, but not forgotten relationship. Most of us, it seems, have gremlins since we

all are far from absolute perfection. The problem in the Roman Church is the expectation of perfection which celibacy or other serious rules cannot answer. We, in our lives, are not perfect at every job or ministry we attempt. Before his appointment to the Cape Breton parish MacAskill is portrayed as spending time in a Roman residential treatment centre, which in fact really exists here in Ontario and our diocese has used it.

The real hope for the future is the reform of the Roman Church and indeed the Anglican Church in a new age of understanding and openness together with the abolition of celibacy. This won't wholly answer all of our problems and will be by no means easy, but it will be the beginning of truth and justice in the church.

Bishop Bird's Reflection

Bishop Michael Bird after Linden MacIntyre's address added his own words: "Follow the truth wherever it leads."

PARISH NEWS



A celebration of new ministry at St. James, Fergus

On Wednesday, September 8th, the parish of St James Anglican Church celebrated the induction of Dr. Pauline Head as our rector. The celebration began with dinner in the Butterfly Garden behind the church. Even with the sides up on the marquis, guests were able to get glimpses of the beautiful flowers blooming in the garden. Although the weather was cool with a little drizzle, everyone stayed warm and dry under the heated marquis.

The Reverend Dr. Pauline Head comes to St. James in Fergus from

St. John's, Rockwood where she was Rector for 5 years. While Pauline was teaching at York University, she became involved at the Church of Redeemer in Toronto. Being inspired to learn more about scripture and the Anglican Church, Pauline enrolled in a Masters of Theology program at Trinity College. While continuing to teach part time, Pauline did a placement and curacy at the Church of St. David and St Patrick in Guelph under the leadership of Rev. David Howells. During the summers, Rev. Head did another placement on Manitoulin

Island under the guidance of Rev. Bain Peever. On the Feast of Epiphany in 2005, Pauline was ordained a priest right here at St. James. Pauline treasures the memory of this magical evening.

During the Induction Service in the church attended by parishioners, friends and clergy, the Right Reverend Michael Bird, Bishop of Niagara stated that Pauline had been chosen to be the rector and pastor of St. James and that he had appointed her to this ministry which is shared among himself, Pauline and the

people of the parish. This ministry continues the good work that has been done through the years and is a new beginning as Pauline brings her own special gifts. Several symbols of ministry were presented to our new rector: a bible (the story of God's love) by Anne Warner, a vessel of water (baptism) by Naomi Dinniwel, holy oil (healing) by Laura McCartney, the keys to the church (welcome) by Caroline MacDonald and Russell Halls, a hymn book (music) by Cathy Sweeney, a food basket (outreach) by Brian Dowling and Joan Cochrane

and bread and wine (Eucharist) by Ruth Sproul and Vivian Chadder. The service continued with the Celebration of the Eucharist shared by all.

Recently as Pauline and her husband and son were driving by St. James on the way home from Manitoulin Island, Pauline remarked how happy she was to be the Rector of St. James. The parishioners are also excited to be sharing ministry with their new rector.

If you are passing through Fergus, please drop by and enjoy a few moments in our Butterfly Garden.



Saturday Morning Breakfast

Members of St Cuthbert's in Oakville met to prepare breakfast for about 100 guests recently at the Kerr Street Market. The parish cooks and serves 8 dinners and 6 breakfasts annually at a community centre in Oakville which reaches the "hidden poor" of an otherwise affluent city. Over 30 volunteers are involved in this project from St Cuthbert's and together they serve over 1,000 of their neighbours in need. St Cuthbert's mission as a parish is "Spirituality in Action" and this kind of hands-on involvement flows out of their commitment to "Live Out Their Faith" in tangible ways in their community.

Choral Evensong and Recital

Evensong sung by the combined choirs of St. John's and Redeemer University College, followed by a short choral recital by the Redeemer Choir.

St. John's Anglican Church, Ancaster
Sunday, November 21, 2010
4:00 p.m.

www.ancasteranglican.org 905-648-2353

Herald the season by enjoying a dramatic reading of Charles Dickens'

A Christmas Carol

Church of the Ascension, 64 Forest Ave. at John St., Hamilton
Sunday, November 21, 2010, at 4:00 p.m.

Featuring well known members of our community
and the John Laing Singers

*A fundraiser for the Achievement Breakfast Club,
for students in our community.*

Tickets \$20.00. Call the church office at 905-527-3505.

Social assistance diet | Becoming an ally by acting in solidarity



COLLEEN SYM
GEORGETOWN ONTARIO



If you have come here to help me please go away. But if you have come because your liberation is bound up with mine, let us work together.

LILA WATSON

The week of October 4, 2010, saw community leaders taking part in the most recent action in the Put Food in the Budget campaign. Archbishop Colin Johnson participated in the challenge as part of the Provincial Challenge Team while in the Diocese of Niagara; Archdeacon Michael Patterson participated on the Hamilton Challenge Team.

Along with the Archdeacon, the Hamilton Challenge Team was made up of:

- Hussein Hamdani, Hamilton Spectator columnist.
- Yaser Haddar, McMaster University
- Carol Wood, Chaplain, McMaster University.
- Gary Warner, Hamilton Roundtable for Poverty Reduction, Recipient of Order of Canada.
- Terry Cooke, CEO Hamilton Community Foundation

The Do the Math Challenge asked participants to rely on a diet that a person on social assistance might receive from a food bank for three days to a week. It is the latest stage in the Put Food in the Budget campaign for an immediate increase of \$100 a month

for every adult in Ontario receiving social assistance so that they can afford more healthy food.

The objectives of the challenge were to:

- Increase empathy with experience of people who rely on social assistance.
- Raise awareness that charity is not enough—that the experience of people on social assistance is systemic not individual—and that policy change and social investments are required of the Ontario government.
- Translate public empathy into public action—for people to talk to their MPP's about supporting an immediate increase in social assistance of \$100 per month for every adult in Ontario on social assistance.

By accepting the challenge the participants were engaging in a public act of solidarity with people on social assistance to raise awareness about this issue in their communities and helping to send a message to Premier McGuinty and his government that:

- Social assistance rates are dangerously low; they lead to food insecurity and are clearly insufficient for human health and dignity.
- Food insecurity harms health and shortens life expectancy.
- The harm and poor health outcomes of food insecurity disproportionately impact groups of people already dealing with other forms of discrimination
- Investment in healthy food for people on social assistance will result in cost savings to our health care system and ultimately will improve overall prosperity

To make the experience of the challenge as real as possible for the participants, 25 in 5 Hamilton teamed up with St. Matthew's House to help figure out a five-day allotment of food. Participants were expected to go to St. Matthew's on Monday, Oct. 4 to pick up their box of food. It was hoped that they would

agree to take public transit to get to St. Matthew's from at least downtown, to give them an even more real experience about food bank use. The food in the box is what they had to eat for the week of the challenge. They were given some pointer notes about use of condiments and other food stuffs they may already have at home. For example, if they got a bag of rice and think, "I have a great mango chutney for that!" the reality for people in poverty is that they will not have a 'fridge' filled with those kinds of condiments—maybe a plastic pack or 2 of soya sauce.

I wonder if by truly walking in the footsteps of those who daily experience poverty, will there be the beginning of a realization that we should come to the work of prophetic social justice making not as advocates, but as allies seeking to collaborate with those of lived experience acting together to eradicate poverty. Our role isn't to speak for them. It's about moving from being an advocate to being an ally. You don't seek to eradicate poverty for those living it but *with* them. We need the collective cooperation of all persons and groups to solve this.

(Both Carol Wood and Archdeacon Patterson blogged their "living the math", describing and reflecting on their experience.)

Carol Wood's final reflection
Saturday October 09, 2010 - Day 5

I read Deuteronomy 26 yesterday morning and I re-read it today after enjoying an egg on rye toast. My eyes and my stomach have been satisfied by a nutritious breakfast, and by being able to choose what I wanted from my refrigerator. The five-day food bank challenge has been met and I am glad to regain my freedom. As of today, I can choose the food I eat and if I need something that is not in my pantry, I can easily go to the grocery store. People who rely on social assistance don't have this choice.

I am relieved to begin this day knowing that I met the challenge during a very busy week. I lost a couple of pounds, and I have a few blemishes on my face, but I gained a profound bodily understanding of what happens in just five days without a balanced diet. I say this knowing that I was one of the fortunate ones to go to a food bank on a day when there were fresh fruits and vegetables.

The Deuteronomy passage is often read for a Thanksgiving worship service. It talks about the themes of giving of the first fruits of the harvest and remembering an ancestry of bondage in a foreign land. It seems to me that this is an amazing passage on which to conclude the "Do the Math Week".

At the beginning of the week, St. Matthew's House gave me a box of food that was given to them. My bag was colorful and reflected the green of a slightly limp broccoli, the bright orange of carrots and the red hues of tomatoes and apples. These colors gave life to a bag of "no name" yellow tins. They may not have been the first fruits of the harvest, but they were a beautiful offering. In Deuteronomy, during the festival of first fruits, the people of God are told to bring a portion of their harvest to the priests and it is to be shared with widows, orphans and aliens. There are many biblical passages about sharing, including Ruth gleaning in Boaz' field, or the young boy who shares his lunch of loaves and fish. Most of us are aware that sharing of our resources is something that God calls Christians and people of all faiths and moral persuasions to do. But, what is important in this occasion is the offering of first fruits—the best of the harvest.

How can we think that the most vulnerable people in the province deserve only the leftovers—the least desirable—the least nutritious food? This is not the fault of food banks. They share what they are given and can afford to provide on the monetary donations they receive. Food banks provide a valuable safety net and

must be supported. BUT, food banks are not meant to be a grocery store. Everyone deserves a right to choose from the first fruits of the harvest.

Providing an additional \$100 per month to individuals who receive social assistance is not a handout, it is a lifeline. Good nutrition is cost effective. Filling people's bellies with salt and preservatives will only lead to preventable diseases and conditions that will cost tax payers more money. A steady diet of bland food without the regular benefit of fresh fruits and vegetables also leads to a kind of malaise that stifles creativity and productivity. How does a parent look after their children if they have not been properly nourished? How do children learn about a balanced diet if they have not experienced that at home?

If we lost our job and all our resources, could we survive on \$585 a month? After a few months of visiting soup kitchens and food bank and stops at churches to ask for a grocery gift certificate, would our self-esteem be high enough to look for a job? I can't begin to imagine how weary I would feel after weeks and months of this kind of struggle. But, after only a week of living with only one limitation, I know that we are expecting the impossible from a vulnerable group of people. This is a justice issue. This is a community issue and one that calls us to advocate for our brothers and sisters who are struggling daily—just to survive.

If our province can find the money to cover health care costs which are clearly on the rise, why not seek a longer term strategy of helping people to live more healthy lives, and reducing medical costs through good nutrition? I know it is not a simple equation, but our politicians need to "Do the Math" and find a better solution.

.....
Carol is the Ecumenical Chaplain at McMaster University and an ordained Presbyterian Minister.

Trees and transition

» CONTINUED FROM PAGE 1

I am aware that so much of life is full of transition from one stage to the next. I have watched my nephew, Mitchell, change from boy to man, in the three years that he has been at university at Trent in Peterborough. I watch other family members change—some gaining in strength, while others in their twilight years have become more vulnerable. The pattern of death and resurrection, usually the subject of Easter sermons is close to my mind as we move into the season of All Saints' and All Souls.

If this pattern of ebb and flow is part of human life, it is surely part of our institutional life as well. In the five years in which I have been engaged in the task of walking with churches in transition, I have seen significant change evolve in patterns of congregational life. What 'used to be' was that a congregation could expect the appointment of an Interim Pastor in the time

between incumbents. Often the Interim arrived, having to do significant education with the community, as so many people assumed that the "Interim" was there as a supply priest, to do "Sunday duty" and little else. The assumption was that "having someone at the helm" would keep things feeling stable and safe. But Interim Ministry was and is about significant work above and beyond dealing with pastoral emergencies and Sundays. Interim Ministry is about congregational health. To quote the Interim Ministry Network website: "The wellness of churches is influenced by three kinds of learned leadership skills—prevention of unhealthy practices before they take root, maintenance of congregational health during times of stress or change and restorative care where it is required." The Interim is trained to walk with the congregation in a variety of ways, but frequently uses the structure of five developmental tasks in Interim Ministry:

- Coming to terms with history
- Discovering a New Identity
- Shifts in Power and Leadership
- Rethinking Denominational Linkages
- Commitment to a New Leadership and a New Future

As I grow more experienced in ministry in transition, I am aware that this is anything but a "cookie cutter" formula. Times are challenging for churches and their leaders. And the "new leadership and new future" may well be something very different than what has "always been" in a congregation's life. Recently, I concluded a six month interim relationship with the parish of St. Paul's in Norval. Within the past five years, what "has always been" has changed for them. For many years, they had a parish priest who worked part time in that congregation, and on a part time basis in other pursuits. More recently, their priest was an assistant curate in Georgetown, while being priest-in-charge at St. Paul's. Now, they have entered into a cluster ministry rela-

tionship with St. John's, Stewarttown and St. Stephen's, Hornby and have a 1.5 full-time equivalent clerical team as together, lay people and clergy, focus on mission beyond their church doors.

There are times when financial health plays a significant role in shaping the future of a congregation. But there are other issues that impact the transition as well. A changing awareness of the mission field surrounding a congregation is yet another factor in how the congregational leadership, in partnership with the Bishop, determines what the future might look like. One of Bishop Bird's frequently quoted statements is: "The status quo is no longer enough." In the pursuit of excellence in ministry, we are aware of this truth in new ways, as increasingly in the Diocese of Niagara we are "thinking outside the box" about what it means to be the church in the world.

My neighbourhood trees remind me not only of stages and phases, but they remind me of growth as well. As I look

out my living room window, I see one neighbour's pine tree that used to be small enough for the owner of that home to decorate it with Christmas lights when we moved here some sixteen years ago. Now, the top of the tree towers over the two story home with which it shares the lot. What was once possible is now impossible, and so my neighbour now is challenged to do Christmas decorations in a whole new way.

So it is for the church. Assumptions that used to hold true do not reflect the current realities in which we find ourselves. And so, in partnership with God, we grow in new directions. As that famous pundit 'Anonymous' has written: "Do not be afraid to go out in a limb for that is where the fruit is."

.....
Canon Marni Nancekivell is the Director of Transitional Ministry in the Diocese of Niagara. She can be reached at 905-527-1316 (ext 390).

Key faith experiences

CHRISTOPHER GRABIEC
EDITOR

As we enter into the month of November and begin to reflect on eschatological realities that are much bigger than ourselves, that deal with death, dying, the establishment of the Reign of God, eternal life, our departed loved ones and more, I cannot help but reflect upon the whole issue of what I have always called "key faith experience".

Life goes on for most of us, and we worry ourselves about all of the immanent details in our lives, but every once in a while, if we are vigilant and if we take advantage, we have a moment that some might call and "ah-ha" moment when some aspect of our inner being, or God's very being becomes clearer to us, even if it is just for a moment.

Spiritual greats over the centuries, have said that these moments are few and far between, but they are gifts from God intended to sustain us in the journey of faith especially through the "dry" spiritual times in life or even worse, the potential "dark night of the soul," that a person of faith can experience. In my own life I have had a handful of such experiences. These very experiences do indeed carry me through many difficult times. When I find myself disillusioned with the human face of religiosity, I can and do recall and relive those moments that were given to me as gifts from the God in whom I believe.

When I was a student in theology, I used to visit a woman in the local hospital as part of my pastoral work. I visited many people, but throughout my entire life, this one has always been alive to me. She had a terrible form of cancer and

throughout my visits to her became progressively more ill. Her pain was great and beyond that which I could imagine. In the face of her dying process, there was a kind of miracle that occurred each time that I visited. I left her room, albeit saddened by her pain, but somehow filled with hope because of what she said and who she was. More than a quarter of a century has passed and I still know of her "aliveness". She did then and continues to give me hope in the face of my much smaller difficulties.

In the past while, my mother-in-law has been hospitalized at the Juravinski Hospital. As a side-bar, I need to say that the Doctors, Nurses and other staff at this hospital are unmatched. The competence, care, and hope that they exuded will not be forgotten by our family. But back to my intended point which was that in the bed next to her was a woman by the name of Margaret. Margaret had been through many illnesses and recently her leg had been broken in seven places. It would never heal. I believe her heart was ailing and that many other of her bodily functions were winding down. We spent many hours at my mother-in-law's bedside and in some ways, my introverted self was asking for privacy and quiet. However, Margaret wasn't about privacy but rather she was about engaging us in conversation.

For a few days, she told us her stories—many of them hilarious. Many of those stories were told at "her" expense and caused a great deal of laughter among us. We began to experience Margaret as woman who bore great pain, but never turned in on herself. We had our own burdens, but somehow she lifted them from our shoulders. Margaret was preparing to go home, and I thought to

myself that I should get her address and pay her a visit sometime. (Sounds like the transfiguration in a way—when Peter wanted to build the tent!) It turned out that it was not necessary to ask her address.

After our last lovely evening of conversation between Margaret and our family, the next day she took an awful turn for the worse. The following day Margaret was in such pain that she could only pray: "God please take me" over and over again. Shortly after, Margaret gave up her spirit and went home to the God who she was invoking.

We knew her only for a few days, but her memory is burned into our hearts. In fact, somewhat like the disciples on the way to Emmaus, I think back: "were our hearts not burning as he explained the prophets to us?" I look back now and know that Margaret had a purpose in her own existence and among her own family and friends, but in her last days, she had the purpose of bringing us (me) hope and teaching us about how we can live for others rather than ourselves.

This was another key faith experience and it won't go away for the rest of my life.

These kinds of things can pass us by and perhaps we don't even notice. At the heart of developing a spiritual existence on this earthly pilgrimage is the opening of our eyes and ears to see the moments like this that God so generously gives to us.

To Margaret I say "have a safe journey home and live now in God's world where there is no pain and no suffering—only the love and peace for which we all long". And I say further, "thank you from the bottom of my heart for the moments which have deepened my faith in the God who loves us all".

Playing with fire



ELEANOR JOHNSTON
ST. THOMAS' CHURCH

Stieg Larsson's *The Girl who Played with Fire* is his second novel in this year's hottest murder mystery series. I was persuaded to give it a try and, after the first four pages, threw it down in disgust. The Prologue describes an unnamed female's experience of lying helpless, tied by leather straps to the bedposts, at the mercy of a hateful man, in "the forty-third day of her imprisonment." She fantasizes the revenge of setting him aflame in his car, and the chapter ends, "It was her thirteenth birthday."

I made a lot of very critical comments about what our society is coming to that so many people enjoy such pornographic violence, and was told that I should read the whole book before pronouncing moral indignation based on the violent grabber of the opening pages. I did so and found some intriguing insights into the lack of values in contemporary secular society.

The setting of some chapters in the middle of the book was Easter, and yet there was no reference to God or church (unless I dozed off—I can only focus briefly on gross violence). Easter in Larsson's Sweden was merely a secular holiday. So what was the motivation for the heroine, the victim of the violence in the Pro-

logue, to hunt down and destroy the forces of evil? Our tough, cigarette-dragging, cynical, wounded, smart, computer hacker wanted revenge, for a start, and didn't want the rapist in the Prologue to hurt other young girls. In the clichéd prose typical of the novel's 724 pages, Section 2 ends with "She was so enraged that she tasted blood in her mouth. Now she was going to have to punish him." One can only pity Lisbeth Salander her lonely, painful quest for revenge-based justice. There is very little, if any, sense of God's presence in her post-Christian Easter.

What motivates the publisher of this secular novel? The sale of imaginary violence, violence, and more violence. Oh yes, and the development of a conspiracy theory that men in high places in Swedish government condone the undercover business of kidnapping children for the sex trade. What's unique to Larsson's series is that, according to the brief biography in the opening pages, he was "a leading expert on antidemocratic, right-wing extremists, and Nazi organizations. He died in 2004 after delivering the manuscripts of the three novels to the publisher. The fourth manuscript remains hidden." Larsson's disappearance from the world of Swedish literati may have been caused by a heart attack but still it seems overly coincidental that his death happened at the same time as these stories of child-abuse surfaced. No wonder his publisher and heirs are rich.

» CONTINUED ON PAGE 8



Meets 2nd Thursday of every month

King's Christian College
Burnhamthorpe and
Neyagawa Roads
Oakville, Ontario 7:30 pm

*In Essentials, Unity; In Non-Essentials, Liberty;
In All Things, Charity*

EVERYONE WELCOME

D L Corry Coaching

Rev. Linda Corry
Life & Leadership Coach

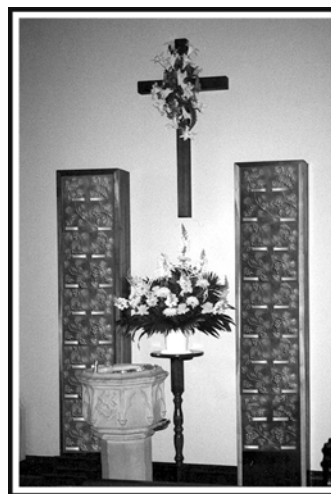
www.corrycoach.com
linda@corrycoach.com
905-634-7858

3017 St. Clair Ave, Suite 166
Burlington, ON L7N 3P5

Meet by telephone or in person.

A Columbarium for Your Church

Church burial removes the separation between life and death by reuniting the church family with those that have touched their lives.



ARMENTO
Columbariums

BLENDING
ARTISTRY & CRAFTSMANSHIP
SINCE 1946

An Armento Columbarium is in harmony with your church's responsibilities and makes church burial an affordable alternative. Let us assist you in establishing a columbarium at your church.

SEND FOR OUR FREE INFORMATION KIT & DVD

1011 Military Road, P.O. Box 39, Buffalo, NY 14217; Toll Free 1-866-276-3686,
e-mail: Info@armento.net Visit us at www.Armento-Columbarium.com

CANTERBURY HILLS CAMP

SPECIAL APPEAL

Letter from the Bishop

Dear Friends,

I am writing this letter to you to solicit your support for our Diocesan Summer Camp Program.

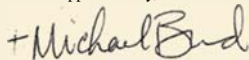
Fifty years ago this past summer, when the Diocese of Niagara bought the property in the Dundas Valley that became Canterbury Hills, we continued the tradition of operating a children's summer camp on the site that was begun by the Hamilton Lions Club in the early 1930's. Over the years, we have offered a unique and exceptional camp experience for families from all across our diocese, an experience that has touched the lives of thousands of children and provided invaluable leadership training for hundreds of young adults, many of whom have become leaders in our parishes and diocese.

In recent years, as we've had to re-examine and tighten diocesan budgets, it became clear that funding for the Summer Camp Program would be affected. We are grateful that in 2009 the Canterbury Hills Board of Directors voluntarily proposed a three year phase out of diocesan funding for the Summer Camp Program, and undertook the challenge to secure alternative funding to ensure the future of this important ministry. At the time, we pledged our support to Canterbury Hills in securing alternative funding. The time has come to act on that pledge. To that end, I would like to ask you to do three things:

- Read about our Summer Camping Program in this special insert.
- Reflect prayerfully on this urgent request for support of this vital ministry.
- Respond generously, as you are able, joining Susan and I in becoming Sustaining Sponsors of our Summer Camp Ministry.

Canterbury Hills needs our support now, before the end of the year, so that the Board of Directors can make a responsible decision about the future of the Summer Camp Program. My hope and prayer is that you can help secure the next fifty years of our Summer Camp Ministry by responding positively, in a timely manner, by becoming a Sustaining Sponsor today.

Yours appreciatively,



Bishop of Niagara



Securing the future of our Summer Camp Program

THE REV. CANON DAVID R. LINN
EXECUTIVE DIRECTOR, CANTERBURY HILLS

The Diocese of Niagara, through the Summer Camping Program operated by Canterbury Hills, has a camp model unique in the Province of Ontario and a camp program that is inferior to none. We've been 'doing Camp' and doing it well for 50 years. We have a growing camper market (we added one residential and one day camp group last summer), a high percentage of returning campers and staff, and more applicants to our Leader-in-Training program than we can handle. We have a superb senior staff team and have just been re-accredited with the Ontario Camps Association for another 5 years. But we urgently need your help!

For most of the last decade, the Diocese has been able to support the Summer Camping Program with an annual grant of \$95,000. Given the thousands of campers and hundreds of camp staff that have benefited from this ministry, that has been a solid investment. But due to shrinking resources at the diocesan level, that grant reduced to \$60,000

in 2010, will reduce to \$30,000 in 2011, and will be gone by 2012. The Canterbury Hills Board of Directors negotiated this with the Diocese in 2009, so it hasn't be 'done to us', but nevertheless, it has placed before the Board the daunting task of securing \$95,000 of alternative funding for

this vital, proven, life-changing ministry. You will read about this as you peruse the four pages of this special insert.

By expanding the Summer Camp Program, we have actually been able to cut cost by economy of scale. As we speak, the Board of Directors is actively pursuing corporate sponsors for the Summer Camp Program. But the third component of the Board's alternative funding plan involves you, members of the Diocese of Niagara who have in one way or another come

to appreciate the incredible ministry Canterbury Hills Camp provides. Last summer alone, over 650 campers and 40+ staff didn't just learn about Christian community, they lived it! They didn't just hear about life-altering worship, they planned it and experienced it. They didn't read about the

love of Christ, they, and many of them for the first time, felt what that feels like in tangible terms. We are absolutely committed to continuing this ministry for the next 50 years. But we urgently need your help!

We know that there are several thousand families across our Diocese who have sent campers to Canterbury Hills Camp, whose daughter and sons have been on staff at Canterbury Hills Camp, or who have seen the impact young people who have attended Canterbury Hills

Camp have had on parishes across the Diocese and even to the life of the Diocese itself. For 50 years families, parishes and the Diocese have benefited from this ministry. Now it's time to give to this ministry to ensure it can continue to minister to children and youth in the name of

Christ and on behalf of our Diocese. We know we can count on you!

But we urgently need your help now, because we don't have the luxury or the resources to run an extended fund-raising campaign. We need to make an informed decision this month about the Summer Camping Program in 2011. And to do that, we need to know that we have enough Individual Sustaining Sponsors to move ahead responsibly. So please, read this special insert carefully, and act immediately.

You can become an Individual Sustaining Sponsor by:

- Going to the Canterbury Hills website at www.canterburyhills.ca and following the "Become a Camp Sustaining Sponsor" link.
- Sending a cheque in the amount of \$300 to Canterbury Hills Conference Centre (PO Box 81089, Fid. Grn., Ancaster ON L9G 4X1) marked Camp Sustaining Sponsor.
- Completing the PAP Form on the back of this special insert, requesting that \$25/month be directed to Canterbury Hills.

Thank you very much for considering this request and for supporting our Summer Camp Program. Thank you for joining the two dozen Board members, staff and Bishop who have already become Sustaining Sponsors. Thank you for helping to secure the future of Camp Canterbury Hills. Thank you for acting today.

A priestly journey to Canterbury Hills Camp

THE VEN. JIM SANDILANDS
ARCHDEACON OF MOHAWK

This past summer David Linn, of Canterbury Hills fame and an honorary assistant at our parish of Saint James, Dundas, called in a favor and asked if I would celebrate the Eucharist at the conclusion of one of the summer camp sessions. Thinking there are no free lunches, I agreed and prepared to do the priestly thing in the woods. "He owes me a lunch" I grumbled, dragging myself out of bed on a Saturday... Arriving early I met the young staff person (I know... everyone is younger than me) who was gracious, keen, and helpful and somewhat uninformed as to what would be needed. I asked for chalice... bread... wine... and after a puzzled look his

face lit up and he went off up the hill to bring me the "communion stuff". The "stuff" came in a Tupperware hamper along with some bread: some Pita wrapped in saran wrap accompanied by the invocation, "We forgot to thaw the bread so we nuked it in the microwave, I hope that's ok?" The bread was thawed to the near consistency of communion wafers, somewhat defeating the point of pita I thought but graciously said 'sure... thanks'. The hamper contained crockery chalices, a paten, a mini bottle of screw cap vintage, and one purificator. Thinking myself adaptable but having some standards I said "I'll need another cloth". Taking this in he shot back up the hill. I sat, waited, and watched the campers arrive; projecting what I thought was lov-

ing, priestly aura of flexibility while inwardly rehearsing my planned homily on the subject of inclusion.

It had been a brutally hot week but the campers arrived in good spirits in their groups, prepared to lead the singing, the readings, and the prayers and so on. I noted the arrival of one camper in a wheelchair who had motor and mobility problems and one or two others who, in another setting, may have been set apart by irregular verbal outbursts, or constant movement or the like. While I was taking this in the staff member arrived with the cloth. A J Cloth in fact. "This is all I could find", he said, "I hope it is OK?" The J Cloth had been lovingly torn to replicate the size of the purificator. Have you ever attempted to tear a J Cloth? Saying "thanks", somewhat

bemusedly, and possibly a little unctuously, I began the Eucharist

The groups had each prepared their own parts, including the singing of some songs; one of these I dimly recognized from a recent Disney 3D movie. The words were printed in small letters on Bristol board, illegible from more than three feet away. "This will be interesting", I pondered as the group surprised me by singing with such spirit that I was transported to Salt Lake City by the energy and feeling in the woodland setting. I watched as everyone, and I mean everyone, entered into the song in their own way, unselfconsciously joyous and enthusiastic.

It was awesome.

I watched as the groups seamlessly integrated everyone in the group into

common worship, collectively accommodating to the gifts and challenges of everyone present. And so, that day, I preached, as they say, to the choir. I watched as the bread was shared. "The body of Christ"... Responses included, "I'm Jewish", "Thanks be to God", "Is this Gluten free?" and so on. They, having lived a week of inclusion, gave a meaning to my words which made my heart ring with the doxology... Glory to God, whose power working in us...

Stuffing the J Cloth into the chalice and the chalice into the communion box, I gave a fleeting thought to the Altar Guild back home and the next celebrant at camp. Leaving with joy in my heart I drove home. "Drat", I thought, "now I owe David a lunch."

The values of a summer camp experience

If you went to camp as a child, or worked at a camp as a young adult, you probably don't need to be convinced about the benefits of summer camp. Having experienced life at camp yourself, you know the profound positive effects that still matter to you as an adult, and you also know that, if you have children or grandchildren, you want the same thing for them.

But if you didn't go to camp as a child, you may not realize just how good the experience is for children and young adults. You may not know why so many parents are committed to sending their kids to camp, and why the Diocese of Niagara has been so committed to its summer camping ministry for the past fifty years. So... here it is:

Top Ten most important reasons to send your kids to camp*

- 10 SPEND THEIR DAY BEING PHYSICALLY ACTIVE** As children spend so much time these days inside and mostly sitting down, camp provides a wonderful opportunity to move. Running, swimming, jumping, hiking, climbing! Camp is action!
- 9 EXPERIENCE SUCCESS AND BECOME MORE CONFIDENT** Camp helps children build self-confidence and self-esteem by removing the kind of academic, athletic and social competition that shapes their lives at school. With its non-competitive activities and diverse opportunities to succeed, camp life is a real boost for young people. There's accomplishment every day. Camp teaches kids that they can.
- 8 GAIN RESILIENCY** The kind of encouragement and nurture kids receive at camp makes it a great environment to endure setbacks, try new (and thereby maybe a little frightening) things, and see that improvement comes when you give something another try. Camp helps conquer fears.
- 7 UNPLUG FROM TECHNOLOGY** When kids take a break from TV, cell phones, and the Internet, they rediscover their creative powers and engage the real world—real people, real activities, and real emotions. They realize, there's always plenty to do. Camp is real!
- 6 DEVELOP LIFE-LONG SKILLS** Camps provide the right instruction, equipment and facilities for kids to enhance their sports abilities, their artistic talents, and their adventure skills. The sheer variety of activities offered at camp, makes it easy for kids to discover and develop what they like to do. Camp expands every child's abilities.
- 5 GROW MORE INDEPENDENT** Camp is the perfect place for kids to practice making decisions for themselves without parents and teachers guiding every move. Managing their daily choices in the safe, caring environment of camp, children welcome this as a freedom to blossom in new directions. Camp helps kids develop who they are.
- 4 HAVE FREE TIME FOR UNSTRUCTURED PLAY** Free from the overly-structured, overly-scheduled routines of home and school, life at camp gives children much needed free time to just play. Camp is a slice of carefree living where kids can relax, laugh, and be silly all day long. At camp we play!
- 3 LEARN SOCIAL SKILLS** Coming to camp means joining a close-knit community where everyone must agree to cooperate and respect each other. When they live in a cabin with others, kids share chores, resolve disagreements, and see firsthand the importance of sincere communication. Camp builds teamwork.
- 2 RECONNECT WITH NATURE** Camp is a wonderful antidote to "nature deficit disorder," to the narrow experience of modern indoor life. Outdoor experience enriches kid's perception of the world and supports healthy child development. Camp gets kids back outside.
- 1 MAKE TRUE FRIENDS** Camp is the place where kids make their very best friends. Free from the social expectations pressuring them at school, camp encourages kids to relax and make friends easily. All the fun at camp draws everyone together—singing, laughing, talking, playing, doing almost everything together. Everyday, camp creates friendships.

* With thanks to Jeff



"Our son went into the LIT program a shy, introverted teenager. He finished the summer a different person. Before the program he did not have much to say regarding his day-to-day experiences. He was a quiet, go-with-the-flow guy, not often taking the lead. When we picked him up after the pre-camp training week in 2009, he did not stop talking about all the new experiences he'd had. Over the next few weeks of that first summer we watched his confidence grow and mature with each camp session. He shared more and later in the year started to volunteer to lead activities at school, church and with his scout group. He would not have readily done this before. He looked forward to applying for the second year of the LIT program, and with confidence he wrote the letter reflecting on learnings from his first summer and outlining his personal goals for the 2010 camp season. Again as a family we watched him mature and further grow in confidence this past summer. I am sure this would not have happened without the guidance of the staff and Summer Camp Program at Canterbury. My husband and I are most grateful!"

MOTHER OF A LEADER-IN-TRAINING (LIT)

Canterbury Hills Camp played an incredibly meaningful role in my childhood and youth. As a child, I cherished my summer week at camp and dreamed all year of campfires, crafts, and seeing dear friends. As a youth and young adult, my experiences as a staff member and eventually camp coordinator were instrumental in the development of my values, relationships and spirituality. The people I met in those years remain some of the most important friendships in my life today. As an adult, when I began exploring various career possibilities, I knew I wanted to build on some of the ministry I loved most about camp: working in groups, service to others, being in a leadership role, and the opportunity to contribute to the growth of young people. Today, I'm an educator in the School of Nursing at McMaster University; it's incredibly rewarding work, and I love the opportunity to make a positive impact in the lives of patients and students. My experiences at Canterbury continue to weave themselves into my ministry today—in my interactions with nursing students, in my teaching strategies in small group settings, and in my desire to contribute to our community in a positive way.

COURTNEY EVERS

ASSISTANT PROFESSOR, SCHOOL OF NURSING, MCMASTER UNIVERSITY

"If it wasn't for Canterbury Hills, you wouldn't be the person that you are today."

I have heard that statement from my parents for years, and I agree with them. My time at Canterbury Hills Camp—6 years as a camper, 5 years on staff, and 3 years on the Resource Team—has significantly shaped my personality, and provided me with countless skills that have influenced the way I think about and see the world.

I am currently completing my Ph.D. at McMaster University, and during my time as a graduate student I have participated in, and spearheaded, many committees. Skills that I acquired at Canterbury, such as team building, conflict resolution, and facilitation techniques, have allowed me to succeed as both a participant and facilitator of these committees. Additionally, goal setting and personal reflection—two skills that are emphasized at Canterbury—have allowed me to set and achieve numerous academic and personal goals.

On a much more personal level, I am an only child. I grew up with my own room, my own things, and—although I hate to admit it—I like things to be "my way". Through living at camp, in a community that emphasizes sharing, team building, consensus, and reflection, I am able to see the perspectives of others, compromise with them, and work to have things "our way". This has helped me in many situations throughout my life, including my marriage!

Although I haven't worked at Canterbury since 2004, it is still such a significant part of my life. My best friend is a Canterbury alumna—we met as campers in Poplar Cabin when we were ten years old. Courses that I teach at McMaster always begin with name games that I learned at Canterbury. And, whether I am facilitating a meeting at McMaster, or figuring out what to have for dinner with my husband, skills and techniques that I have acquired through my time at Canterbury always come into play. As my parents often say, if it wasn't for Canterbury, I wouldn't be the person that I am today.

STEPH SHIPTON (FORMERLY HOWELLS)

To say that Canterbury Hills Camp (CHC) influenced my life would be a massive understatement! The experiences, relationships and the confidence I gained 25 years ago at CHC, are a huge part of my leadership that I rely on every week. For many years, I ran my own camp and for the past 19 years I have been involved in education, working closely with the leaders of tomorrow. By financially supporting the experience that CHC offers, you will be providing young people with the confidence that is generated through the camp's environment of unconditional acceptance and adventure. The old adage of, "You may never get to sit in the shade of the tree that you plant" applies to fundraising of this nature, but like the supporters of CHC before my time, I am so thankful for their generosity and for the life I enjoy today.

ANDY RODFORD

HEAD OF SCHOOL, KEMPENFELT BAY SCHOOL
FORMER DIRECTOR, ONONDAGA CAMP
FORMER CANTERBURY HILLS CAMP STAFF MEMBER

Both of our children began their camp experience at Canterbury Hills as day campers at the earliest age. Once they were old enough they began to attend the residential program. Our oldest who is now 14 has just completed his final summer as a camper. Our daughter can't wait to return.

Both of our children experienced the camping program to be a place where they were welcomed and accepted. The small group atmosphere which is central to the program has created opportunities for them to build close relationships with other campers. They have enjoyed the support, encouragement, and creativity provided by the camp staff. Our children are always reluctant to leave at the end of the session.

While they enjoy the activities that are offered at camp, they are most animated when talking about the creative programming that has been uniquely developed by and for their cabin group. Skits, evening programs, camp fires, and simple hikes through the woods are all part of this. The opportunity to lead a song at campfire, contribute to the planning of their camp schedule, and to live in community with others have helped our children develop a sense of leadership, confidence, and concern for others.

The camping program at Canterbury Hills has been an important part of our children's development. It is a place that they consider to be a second home.

BRIAN AND TRACY LISSON

2010 CAMPER PARENTS



Pre-Authorized Payment Plan | Authorization Form

Please choose one:

- NEW
- INCREASE
- DECREASE
- CHANGE BANK INFO
- CANCEL

Ministry: CANTERBURY HILLS CAMP, ANCASTER

Sponsor's Name:

Address:

City:

Postal Code:

Please attach a voided CHEQUE if you're creating a NEW account or CHANGING BANK INFO.

Payments can be taken on any numerical day of the month. Please indicate which day(s) you prefer.

I/we hereby authorize you to debit my/our account each month on the in the amount of \$, payable to the Diocese of Niagara forCANTERBURY HILLS..... (Parish Code).

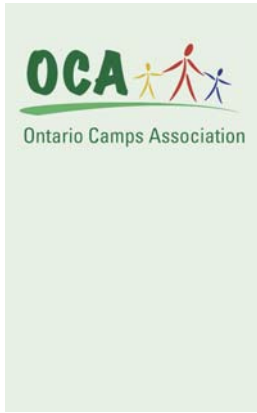
Your treatment of each payment shall be the same as if I/we had personally issued a cheque authorizing you to pay as indicated and to debit my/our account accordingly.

This authorization may be cancelled upon written notice. Please note that we must receive the change by the 18th of the month in order for it to take effect for the following month.

Date: **Signature:**

Please mail to:
The Diocese of Niagara
Attn: Kim Waltmann
252 James Street, North
Hamilton, ON L8R 2L3

Or fax to:
905-527-0963:
Attn: Kim Waltmann



While there were only a small number of children's camps in the Province of Ontario in the 1930s, a small group of camp visionaries took it upon themselves to start meeting regularly to discuss issues of common concern, such as the importance of offering a well-balanced program, providing a good diet, properly maintained tents, cabins and docks, developing an appreciation for the environment (i.e. lakes and forests) and building character. Issues that still have relevance in today's camping world. From the outset, although most camps were privately owned, the owners had in common a camp experience through the YMCA, YWCA and/or the Scouting movement or CGIT.

Agencies and churches that operated children's camps were also included from the early years. As this group of camp professionals grew so did their vision, and as such, in 1932, the Ontario Camping Association (OCA) was formed.

Today, there are over 300 member camps in the OCA, representing a wide diversity of program focuses and camper populations. OCA camps are large and small, coed or single gender, located in remote settings or downtown buildings, use rustic or modern facilities, offer specialized or general programs, and serve a broad spectrum of special needs.

Canterbury Hills Residential Camp became an OCA member camp in

1983. Canterbury Hills Day Camp became an OCA member in 1999.

Why should it matter that Canterbury Hills Camps (residential and day) are OCA accredited?

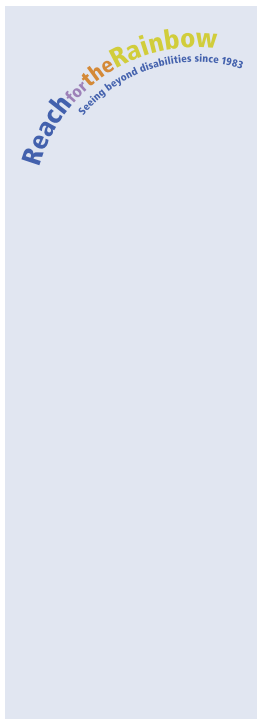
When parents choose to send their children to an OCA accredited camp, they can be assured that they have chosen:

- A camp that is committed to the best interests of their children;
- A camp at which their children will have fun;
- A camp at which their children will make new friends;
- A camp that provides a safe and caring environment for their children, and is committed to being inspected at least every four-five years to ensure

that is the case.

In 1937, shortly after its inception, the OCA established a set of Standards for its member camps which have served as a benchmark for sound camp operation ever since. Throughout the years, OCA members have reviewed and revised the standards to ensure that they adequately cover virtually every aspect of a modern camp operation. Today, OCA camps voluntarily adhere to over 400 separate standards dealing with all aspects of their program and administration, to ensure the camp's safe, efficient and professional operation.

.....
Canterbury Hills Camps (residential and day) were successfully re-accredited in the summer of 2010.



Reach for the Rainbow (RFTR) is a registered charity serving children and young adults with developmental and physical disabilities in Ontario. Since 1983, RFTR has pioneered the integration of children and youth with disabilities into the mainstream of society through summer camp programs throughout the province. The RFTR program selects environments of inclusion for kids and youth while offering much needed respite for parents.

Canterbury Hills Camp is proud of our long-standing partnership with RFTR.

Each RFTR camper is able to attend camp with 1:1 counsellor support, and the goal is to have the camper be included in all camp activities while the 1:1 support staff responds to any specific requirements associated with the disability. Older RFTR campers, in their late teens and early twenties, campers who have attended Canterbury Hills Camp for several years, choose to come as 'volunteer site staff', still with 1:1 support, and often experience having their first job!

"Julie* went to several camps this

summer, but Canterbury Hills was her favorite by far."

MOTHER OF 2010 RFTR CAMPER
[*NAME CHANGED]

"Dan* attended the longest residential session. The staff was attentive, caring and clearly love working with kids. Lots of activities he otherwise wouldn't experience. The daily log was a wonderful way for us to track what happened. I wouldn't want to take him to another camp as this one is the best!"

PARENT OF 2010 RFTR CAMPER
[*NAME CHANGED]

It has been said that "it takes a village to raise a child." This adage holds particularly true when referring to children with disabilities. But it doesn't just flow one way. Over the years, many of the Canterbury Hills Camp staff have reflected that their involvement with RFTR campers were some of the most profound, rewarding and life-changing moments of their summer camp experience.

"In 2010 our daughter was hired as a Day Camp unit leader at Canterbury Hills. This was a new experience for her, not having attended camp before.



Her future goal was to one day teach in a school Music Program. Her role at camp working with the children gave her skills in problem solving and leadership, important skills for teaching. The experience that touched her most was her work with the Reach for the Rainbow campers. The special campers with special needs touched her in a profound way. She found herself doing things she didn't know

she was capable of doing, giving her personal confidence and a sense of accomplishment. It wasn't just what she did for these children, but what they did for her. As a result, her future career focus has changed. She is now pursuing a career in Music therapy, where she will work with individuals with special needs."

MOTHER OF A 2010 CAMP STAFF MEMBER



St. Matthew's House is an inner-city agency that ministers, in various ways, to individuals and families in need throughout the Greater Hamilton community. For several decades, Canterbury Hills Camp has reserved spaces in each camp session for campers being sponsored by St. Matthew's House Send-a-Kid-to-Camp Program. Every effort is made to integrate these

children anonymously into cabin or day camp groups, and, when necessary, camp clothing, sleeping bags and other essentials are provided from our rather extensive and freshly laundered 'lost and found stash' from previous summers.

In recent years, St. James Anglican Church in Dundas has worked directly with St. Matthew's House and Canter-

bury Hills to sponsor some additional children to camp.

Canterbury Hills Camp is proud of our nearly 30 year partnership with St. Matthew's House.

"Loved the nature walks, camping out, swimming, archery, and the friendships. Leaders are great, friendly and helpful. Just loved every-

thing about camp."

KRISTA, 2010 ST. MATTHEW'S HOUSE CAMPER

"Camp was good. It was so cool. I got to swim every day, do archery and make choices of what I wanted to do. I loved it."

MATT, 2010 ST. MATTHEW'S HOUSE CAMPER



Angel Tree Ministry is a program of Prison Fellowship Canada that reaches out to the children of inmates and their families with the love of Christ. This unique program helps to meet the physical, emotional and spiritual needs of the families of prisoners. Specifically, Angel Tree arranges for prisoners' children to attend a Christian summer camp. Angel Tree recognizes that "camp can be one of the most life-changing experiences that children of incarcerated parents can have. Camp gives the child an opportunity to have fun, fellowship with their peers, build

relationships with caring camp staff, and to experience the love of God in the great outdoors."

Canterbury Hills Camp is proud of our growing partnership with Angel Tree.

Did you know that:

- Children of prisoners may be up to seven times for likely than other children to go to prison themselves one day.
- There are over 75,000 children in Canada who have to deal with the

abandonment, loneliness and shame that comes from having a mom or dad in prison.

- A disproportionate number of children of offenders have special needs physically, mentally or socially.

"Theo* has been attending Canterbury Hills since his dad went to jail three years ago. Every summer, he anticipates seeing kids from previous sessions and meeting his new cohort. He really looks forward to reuniting with staff, as they have made a lasting impression on him. Although he goes

to church regularly, Theo has learned some pretty important lessons while at Canterbury Hills. He has learned that everyone is made in God's image as a unique individual, and that everyone has a story to share. He has also learned to appreciate, and wait for, the communion service at the end of the session. As Theo enters his 'tween years, we trust that Canterbury Hills Camp will continue to be that safe place of love, care and growth for him."

MOTHER OF AN ANGEL TREE CAMPER [*NAME CHANGED]

PARISH EVENTS

Experiencing God

Holy Trinity, Fonthill
The purpose of life is to be with God and live with God forever. But what does this mean, and how to we do it? Let us gather for four Tuesday evenings, beginning November 2. Topics include Union (experiencing God's love), Separation (sin: its weapons and how they hook us), Redemption (what Jesus' cross means), and Reconciliation (what this means for continuing in God's love).
November 2, 7:30 PM

Christmas Bazaar

St. George's, Georgetown
Come and enjoy a day with friends! The warmth of handmade mittens, a new decoration for the tree, or the joy on the face of a child with a new toy. There will be something for everyone. Lots of baking, a country kitchen table, new and used books, white elephant, penny sale, silent auction and lunch from the kitchen. Our 'piece de resistance' is our Christmas cookie trays; over two dozen homemade fancy cookies to serve or give as a wonderful gift.
November 6, 10:00 AM - 2:00 PM

Christmas Penny Sale

St. Alban the Martyr, Hamilton
Doors will be open from 12 Noon until 3:30 PM for our biannual craft, bake and penny sale. Join us for an afternoon of fun, you may even get lucky or find an unusual gift.
November 6, 12:00 PM - 3:30 PM

Christmas Bazaar

St. Alban the Martyr, Acton
Lunch, bake table, penny table, money tree draw and Christmas basket draw are among the many events.
November 6, 12:00 - 3:00 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, loonie bin, grocery hamper, draws and many other items. A visit to our warm and friendly tea room is a must.
November 6, 1:30 PM - 3:30 PM

Annual Pub Night

Church of the Resurrection, Hamilton
Fun, prizes and surprises! DJ with music of the Big Band Era and more. Come out for a

great night. To order tickets please contact the church office by calling 905-389-1942. Tickets will not be available at the door.
Cost: \$12:00 per person
November 6, 6:00 PM - 6:30 PM

Holly Lane Christmas Bazaar

St. Andrew, Grimsby
Beautiful knitting, sewing, treasures from the attic, preserves, baked goods and a raffle. Lunch will be available.
November 6, 9:00 AM - 1:00 PM

Christmas Market

Grace, Waterdown
Celebrating our 150th Anniversary, our Christmas Market promises a wide variety of Christmas crafts and baked goods for sale, a penny sale, raffles and a tea room.
November 6, 9:00 AM - 3:00 PM

Hollyberry Fair

The Church of the Epiphany, Oakville
The Christmas Bazaar of Bronte with deli, baked goods, book room, attic treasures, barbecue, crafts, tea room and much more! Bring your friends and enjoy the day.
November 6, 9:00 AM - 2:00 PM

Annual Bazaar

Grace Church, St. Catharines
Bake Table including squares, cookies and tarts. Deli table with jams, chili sauce and more. Book table for good used books. Other features include a bottle draw, craft corner and lunch room.
November 6, 9:00 AM - 1:00 AM

140th Reunion Service

All Saints Church, Hagersville
Anniversary celebration on Sunday November 7 with Bishop of Niagara Michael A. Bird as guest. Lunch follows the service. Come and celebrate with us!
November 7, 10:00 AM

All Souls Sunday

St. Cuthbert's, Oakville
Memorial candle lighting and prayers for those whom we love but see no longer.
November 7, 8:00 AM and 10:00 AM

Remembrance Day Evensong

St. Cuthbert's, Oakville
Traditional Choral Evensong honouring Remembrance Day. Wreath laying ceremony, prayers for peace and the names of Canadian soldiers who have died in the Afghan mission will be read.
November 11, 7:30 PM

Foot Care Clinic

The Church of Our Saviour The Redeemer, Stoney Creek
Our church provides space for Step Ahead, Advanced Nursing Foot Care to provide foot care for those who need it including nail care, corn management, massage and more. The clinic is available every six weeks on Thursdays. The entry is through the parking lot door.
Cost: \$18.00 per person
November 11, 9:30 AM

Christmas Trade Show

Grace, Waterdown
A wide variety of vendors will offer Christmas items for sale.
November 13, 10:00 AM - 4:00 PM

St. John's Christmas Bazaar

St. John's, Ancaster
White elephant sale, bake table, frozen foods, homemade crafts, vendor tables, treasures table, luncheon area with homemade soup and sandwiches
November 13, 10:00 AM

Christmas Bazaar

St. John's, Stewarttown
Our Annual Christmas Bazaar will feature baking, crafts, gently used treasures, silent auction and a gift draw table. A delicious lunch will also be available. Quilt draw will take place at 1:30 PM. Join us on this day for your early Christmas shopping.
Cost: \$6.00 for lunch
November 13, 11:00 AM - 1:30 PM

Christmas Bazaar

St. Columba, St. Catharines
Our largest fund raiser that we are very proud to offer. Famous St. Columba meat pies, homemade preserves, hand crafted items, candy table, collectibles, penny sale, raffle, and of course our bake table and tea room where you can enjoy a delicious lunch. A children's corner provides fun for the kids and allows them to buy a special gift for mom or dad! A special raffle is being held this year on a 'gently used' beautiful cherry wood Curio Cabinet. Tickets for the raffle are \$2.00 each or three for \$5.00.
November 13, 11:00 AM - 3:00 PM

Heavy Metal Show and Dance

St. James and St. Brendan, Port Colborne
Teens will enjoy this event in the Guild Hall. Find us at 72 Charlotte Street, Port Colborne. Fully supervised.
November 13, 7:00 PM

Christmas Market

St. Christopher, Burlington
Join us for breakfast from 8:30 AM until 10:30 AM, lunch from 11:30 AM until 1:00 PM and browse our Market for wonderful gift baskets, food items, penny sale items and more.
November 13, 8:30 AM

Christmas Market

Church of the Incarnation, Oakville
Large selection of quality items. Home baking, silent auction, vendor tables, tea room, bake table, trinkets and treasures, crafts and children's corner. Join us for fun, food and fellowship.
November 13, 9:00 AM - 2:00 PM

Beaux and Belles Bazaar

St. Elizabeth's, Burlington
Christmas baking, crafts, silent auction, tea and lunch room, treasure trove table, books, frozen food and a children's room.
November 13, 9:00 AM - 2:00 PM

Winter Wonderland Bazaar

St. Stephen on the Mount, Hamilton
Crafts for everyone, luncheon, bakery, preserves, and a raffle (quilt, multi gifts, Tabitha-Cambodia crafts and much more).
November 20, 10:00 AM - 2:30 PM

Novemberfest

Holy Trinity (Chippawa), Niagara Falls
Luncheon including roast beef on a bun, soup, pie and beverage in combination with a bazaar.
Cost: \$8.00 for lunch
November 20-21, 11:30 AM

The Silent Night Project

St. Cuthbert's, Oakville
As a follow-up to the Amazing Grace Project, join us as we sing "Silent Night". All ages and abilities of singers and musicians welcome. Song is taped as part of a cross-Canada compilation. Loonie and toonie donations for Canada's military chaplaincy programmes.
November 21, 11:15 AM

Dickens: A Christmas Carol

The Church of the Ascension, Hamilton
Join Ascension parishioners for the annual reading of *A Christmas Carol*, with the John Laing Singers and guest readers to be announced.
Cost: TBA
November 21, 4:00 PM

150th Anniversary Dinner

Grace, Waterdown
Bishop Bird and his wife will attend this special formal event.
Cost: TBA
November 26, 6:30 PM

Tree Unloading and Family Party

St. Cuthbert's, Oakville
Annual tree unloading and parish family party. Trees arrive at 7:00 PM. Movie for young children (older kids and youth can help unload) with pizza and refreshments for everyone at the end of the evening.
November 26, 7:00 PM

Annual Holiday Bazaar

Church of the Resurrection, Hamilton
Handcrafted jewelry, delicious baked goods, great Christmas gift ideas, hand knit children's wear and much more! If you would like to have your own table they are \$25.00 each or two for \$40.00. Please call the church office at 905-389-1942 to order.
November 27, 10:00 AM - 2:00 PM

Dickens' Dinner

St. John's, Ancaster
The dinner will be interspersed with readings from Dicken's *A Christmas Carol*. Menu includes hot apple cider, homemade tourtière, coleslaw, beef tenderloin with gravy, mashed potatoes and veggies, rolls and butter, and plum pudding with hot rum sauce.
Cost: \$35.00 per person
November 27, 4:00 PM

Santa Claus Parade

Grace, Waterdown
Come participate with us as we celebrate our 150th Anniversary. Our float will be entered in the annual Waterdown Santa Claus Parade.
November 27, 6:00 PM

Social Night

St. Columba, St. Catharines
Another night of cards, fun, laughter, snacks and prizes with a Christmas theme.
Cost: \$2.00 per person
November 27, 7:00 PM

Christmas Bazaar

St. Luke, Burlington
Beautiful handmade items, bake table, deli table, knitted and sewed items, candles, attic treasures, poinsettias and personalized ornaments.
November 27, 9:00 AM - 1:00 PM

There is never enough time to say goodbye



GRAHAM STAP
RECTOR, ST SIMONS TEMAGAMI

During my life I have many friends and relatives die. My first recollection of death happened when I was about 14 years old. A friend committed suicide. He was an only child of a single mother and wanted a bicycle for his birthday.

A present his mother could not afford. To force his mother to buy a bicycle he went into his bedroom locked the door behind him and turned on the gas fireplace. I don't think he wanted to die he just wanted to frighten his mother into buying a bicycle but he left it too late.

I had never been to a funeral before and I did not know what to do. I felt that I should cry as he was a good friend but I could not. I just sort of sat there. His mother hugged me and even then I felt no emotion. It was not until many years later that I realized that I had been in shock and it had not regis-

tered that I would never see him again.

His death seemed so final there was no chance to say goodbye. I wanted desperately to let him know he could have my bicycle, just come back.

Part of my problem was I felt very guilty. I had a bicycle and I hated it, all the hills in the village in which I lived were beyond my ability to overcome and I ended up walking and pushing the bike. He could have had mine with pleasure but he was gone.

Unfortunately I have known nine people that have taken their own lives and many others that have died natural

deaths including my father and mother.

It was not until the death of my mother that I realized two things: there is never enough time to say goodbye and we will always want to do and say more. There is no right time to die; even if the person who died was over one hundred, they are still mother or dad or brother or sister or friend.

I also realized that death is not the end we will meet again. I know this is a hard concept and for some impossible to accept but I am totally convinced that Jesus rose from the dead and showed us the way. I don't think

we rise in body but in spirit, life-force if you like, but we do continue. I am convinced by many things not the least of which is the fact that our minds do not age as our bodies do. We still think we can do the things we used to do—at least our minds tell us we can. But most of all I believe because the Son of God came into our lives and told us that a place is prepared for us. I have no idea what 'heaven' is like but I know it is just as real as the air we breathe and my friend and I will ride our bikes together and best of all there will be no hills.

But as always it is only my opinion.

The Niagara Anglican

The official publication of the Anglican Diocese of Niagara is published ten times a year from September to June by The Dunham Group Inc in Hamilton, Ontario.

Editor: Christopher Grabiec

Phone: 905-628-6010 (ext 101)

Advertising: Colin Jacobs

Phone: 905-526-0154

Publishers Advisory Board

Pam Claridge
Phone: 519-941-6804

Geoffrey Purdell-Lewis
Phone: 905-628-4176

Charles Stirling
Phone: 905-383-1088

Carol Summers
Phone: 905-772-5641

Staff

Design/layout: Kayn Leduc
Proofreading: Bryan Stopps

Submissions

We welcome letters from our readers. All submissions must include the full name and contact information of the author. The newspaper reserves the right to edit submissions. Submissions must be received one month prior to the newspaper's publication date.

Subscriptions

Yearly subscriptions cost \$15.00. For new subscriptions or to make changes to your existing subscription, please contact your parish.

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.

Bishop of Niagara: Michael A. Bird

Phone: 905-527-1316

Administrative Assistant: Alison D'Atri

Phone: 905-527-1316 (ext 310)

Executive Officer: Michael Patterson

Phone: 905-527-1316

Program Department

Christyn Perkons
Phone: 905-527-1316 (ext 460)

Contact the Diocese

Cathedral Place
252 James St. North
Hamilton, ON L8R 2L3
Phone: 905-527-1316
Website: www.niagara.anglican.ca

Is anything happening in the Diocese?



ANDY KALBFLEISCH
MISSION STRATEGY COMMITTEE

This is a question I have been asked a few times recently. Sue and I have had, and continue to have, opportunities to engage in worship and conversation with a number of parishes across the Diocese while producing video documentaries and promoting Fresh Expressions of Church. So my answer is a resounding yes. It's not happening everywhere, but it's certainly happening. As more and more people learn

about what others are doing they will want to experience it themselves. The problem is most of us never step outside the comfort zones of our own churches to learn and experience what is going on elsewhere. And this is perfectly OK since you can now experience what is going on by visiting the Diocesan website. The best portal is 'Living our Vision' which is found just below Parishes on the left side of the Home page. Then click 'Introduction' and on the right hand side of the page under 'Vision Resources' you will find a wealth of information that will inform you about what's happening in the Diocese of Niagara.

Remember last year when Bishop Michael spoke about his journey and our Vision and we invited members of our Diocesan family to share their

thoughts at a Speakers Corner? Well, many of your comments are captured in eight short videos. Why not check it out and see what others are saying? If you visit the 'Continuous Culture of Innovation' or 'Life Changing Worship' page you will hear Breanna discuss how she came to faith as a teenager. In a few weeks, Jamie Barnes (NYC Band) will share his story as well other members of our Diocesan family.

Then on the 'Prophetic Social Justice Making' page there is the story of how Doris and Randy Lampman with the support of St. Luke's Smithville welcomed Mike Burke into their home after his release from prison to help and support his integration into mainstream society.

Want to learn more? Then go to the

'Wall of Innovation' page where you will find many more stories of innovation in ministry both in our parishes and in our communities.

But there's more! Two new Messy Churches are scheduled to begin this fall—one in Milton and one in Thorold—providing families with young children creative opportunities to experience God in new and different ways. Then there is Contemplative Fire that Stuart Pike wrote about in the last issue. And this is just the beginning as we discern where God is in our lives, our parishes and our communities and think of new and creative ways to proclaim the Good News of Jesus Christ to those who have yet to hear it.

So are things happening in the Diocese of Niagara? Absolutely!

Signs of a generous culture of stewardship



JIM NEWMAN
STEWARDSHIP CONSULTANT

What is it that causes us stress when a conversation in the church turns to stewardship? The mere mention of that word conjures up visions of parish deficits, major appeals for money and reasons for dreading your parish's annual vestry meeting. But according to The Most Reverend Douglas Hambidge, a retired Anglican archbishop for the Lower Mainland area of British Columbia, "real stewardship has nothing to do with

a project or crisis, or with budgets or deficits. It's about our relationship with God!"

Take a good look at our new Vision for Niagara—it's based on our relationship with God. That's evident in our mission statement "Following Christ passionately we pursue excellence, practice justice, and grow". And among our Vision's building blocks is an all-encompassing one called a Generous Culture of Stewardship, so according to Hambidge, we're on the right track. But to build the capacity expressed in our Vision we'll need to progress deeper than ever into the Vision's foundational values of spiritual discipline, honesty, integrity, valuing diversity, passion, and hard work.

How will we know when a Generous

Culture of Stewardship becomes ingrained into the Church? We'll see these signs:

- A broad consensus among diocesan leaders, clergy, and laity that generosity is a leading indicator of spirituality
 - Ministries at all levels (parishes, Dioceses, and the National Church) that are adequately and fairly resourced.
 - People living out their Baptismal covenant.
 - Parish and Diocesan governance, committees, and processes that support our Vision.
 - Parish and Diocesan budgets that realistically reflect anticipated revenue and support investment in resources consistent with living our Vision.
- We're making progress but we're falling short of giving targets and mission plans at all levels from parishes

on up. The ripple effect means that the Anglican Church of Canada is unable to meet its mission targets too—such as supporting the Church in the North where most clergy (often First Nations clergy) work with little or no stipend at all. Is this what we want for God's church in the world? Is this how we want to be practicing the work of social justice?

Our parishes have toiled long enough in the land of scarcity, and for no good reason—Niagara is among the richest dioceses anywhere. It's time to establish a Generous Culture of Stewardship. We have a framework for the process, a picture of the future, tools for the journey, and the means to make it happen. Those signs will be welcome indeed.



ROYAL LEPAGE
Niagara Real Estate Centre
Real Estate Independently Owned & Operated

Serving the Niagara Region and Beyond!

Anglicans Helping Anglicans

Joe & Penny
"Extra Special Service"
1-800-771-4913
Fax: 905-688-3178

Penny Smith-Steinman, Broker
Joseph G. Steinman, B.A., Broker
joeandpenny@royallepage.ca
www.JoeAndPenny.com

MasterPaints

*Residential, Industrial,
Commercial & Maintenance
Coatings*

Free Computer Colour Matching
Complete line of painting supplies
Free Consultations

33 Princess Street
(At Birch Ave.)

Tel: 905-529-2205 or 905-529-2893

Come and visit our showroom **SICO**

**ST. LUKE'S PARISH CHURCH
CHRISTMAS MARKET**

**SATURDAY NOVEMBER 27TH
9:00am - 2:00pm**

1382 Ontario Street Burlington

Featuring
A Variety of Christmas Treats

Including

Beautifully Handcrafted Ornaments and Candles
Personalized Ornaments
Knitted and Hand Sewn Items, Movie Baskets
Christmas Cookies, Cakes & Puddings
Mincemeat Tarts, Gingerbread Churches
Yummy Jams, Jellies & Pickles
Soups, Delicious Tourtière
Poinsettias and Christmas Greenery
Attic Treasures
Raffle for numerous exciting items

The Tearoom and Pub will be serving delicious homemade meals accompanied by a choice of beverages

Check the website for more information
stlukesburlington.ca



We will remember them

» CONTINUED FROM PAGE 1

I meet up with another officer, grateful that I do not have to do this terrible task alone. Together we knock on the door. We wait in the dark, and the door finally opens. The reaction is always heart-wrenching. I know that the initial shock, anguish and grief on the faces of the fathers, mothers, wives and children will be etched in my memory forever.

As a chaplain in the Canadian Forces I have had the opportunity to journey through the grief process with a number of our military families as they have dealt with the tragedy of losing a loved one on the battlefield in Afghanistan. I have escorted a family to the military hospital at Landstuhl Airbase in Germany so that they could be by their son's bedside as the doctor informed him that the shrapnel wound to his neck severed his spine and that he would never walk again. I have seen young men and women go off to war with a sense of mission and adventure, some to return six months later suffering from Post Traumatic Stress Disorder. It is all a brutal reminder of the terrible human cost of war.

Yet I am constantly amazed by the courage and dedication in which the men and women of our Canadian Armed Forces serve our country and the world. There are long hours of training, long absences from home, moving from base to base, balancing the demands of family and military life,

and in the case of our reserve soldiers, balancing civilian and military careers. They are men and women committed to the Canadian Forces Mission to defend Canada, help defend North America and contribute to international peace and security. Not all our soldiers will be called upon to go to Afghanistan, or any number of places around the world where Canada has a military presence, but all of them are prepared to and they all play an essential role in contributing to Canada's mission at home and abroad. The CF is a relatively small military family and every soldier, whether they have been deployed or not, has been touched in no small way by the loss of a fallen or wounded comrade. In a growing secular society where more and more people seem to live only for themselves, the sacrifice and sense of service of these extraordinary men and women stands as a testament that "no one has greater love than this, to lay down one's life for one's friends" (John 15: 13).

On November 11 Canadians will pause to remember once again the heroic sacrifices of the men and women who have served, many of whom paid the ultimate sacrifice, in World Wars I and II, Korea and Afghanistan, as well as numerous peacekeeping missions around the world, such as, Bosnia, Cyprus, Somalia and Haiti. The act of remembering can imply "bringing to mind" things in the past but in recent years Remembrance Day has had the added meaning of "remembering" the

sacrifices being made by Canadians even today in various parts of our troubled world. It is a reminder that the human family still has a great deal of work to do in creating a world where we can all live in peace, love and unity.

The prophet Isaiah tells of a future world where "God shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4). May we long for the day when this vision becomes a reality and hatred, intolerance, violence and war will be no more. Until then, please remember the brave men and women who serve in our armed forces and their families. When you see a young soldier, or a seasoned veteran, take a moment to say "thank you". Remember our deployed men and women in uniform and pray for their safety, health and wellbeing. Above all remember those who have made the ultimate sacrifice so that we can live in freedom and security.

"They shall not grow old, as we that are left grow old. Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning we will remember them" (Laurence Binyon).

.....
Robert Fead is the Chaplain for the Argyll and Sutherland Highlanders of Canada in Hamilton

Contemplative fire is here!



STUART PIKE
RECTOR, ST. LUKE, BURLINGTON

Drum roll, please... Contemplative Fire begins this month with our first Gathering at St. Luke's Church Great Hall in Burlington at 7 P.M. on November 21st. We invite you to come and see what we are about, and to bring others who might be interested in this fresh expression of the Church.

The core team of Centering Prayer Niagara has been going through a process of learning and experiencing God through contemplative means in

community. We're ready to share this now and to launch the movement in Niagara. This is for people who are searching for deeper meaning, for those who are attracted to stillness and those who fear it, for church-goers or not. Contemplative Fire will help teach contemplative practices for those with no experience of it. Those who are already familiar with contemplative practices might have found it to be a solitary and lonely experience. Contemplative offers companionship on your spiritual journey.

.....
St. Luke's Great Hall is located at 1382 Ontario Street in Burlington, Ontario and for more information about Contemplative Fire, please check out the web site at contemplativefire.ca

All Souls Day | A feast for all



PETER WALL
DEAN, RECTOR OF CHRIST'S CHURCH CATHEDRAL

During the recent, magnificent 'Gloria' flower show and vestment exhibition at the Cathedral, many (of the very large crowds who saw the show) admired and asked questions about the 'black' Eucharistic vestments which formed part of the vestment display. A stunning creation of Fr. David Blackwood, the black set from St. Luke's in Hamilton is gorgeous—black, silver and gold, with red lining—cope, chasuble, dalmatic; even a mitre! A beautiful set of altar vesture—burse and veil, along with stoles and maniple, complete the array. People who had never seen black vestments before were awe-struck and wanted to know when they were worn.

Well, early this month we keep one of the Church's most interesting feasts, *All Souls*, on November 2—one of the times when one would wear these beautiful black vestments. Although the wearing of black vestments has gone somewhat out of fashion, since we now wear white at funerals and requiems, the wondrous solemnity of those black vestments still moves me deeply. The Feast of All Souls, one of my favorite days of the church year, also moves me deeply. It is a day of solemnity—not sadness nor mourning—but a day of solemn joy as the church remembers all those souls who have gone before. The Eucharistic readings for the day are wonderful and can be matched with fantastic hymns and service music.

The history of *All Souls* is also interesting. By mid-way through the eleventh century, the Church was beginning to celebrate the Feast of All Saints on November 1, and began the observance which we call *All Souls* as well. The souls of departed Saints, the church believed, were immedi-

ately taken into God's presence while other departed souls had to undergo a period of waiting and growth—hence the notion of 'purgatory'. When The Church of England reformed its doctrine in the sixteenth century, it rejected the "Romish Doctrine concerning purgatory... as a fond thing vainly invented" (Articles of Religion, XXII).

However, over the centuries we have continued to keep All Souls, as we have learned to believe what we pray in the burial office—that the good work which Almighty God began in the faithful departed may be perfected unto the day of Jesus Christ. As Fr. Stephen Reynolds puts it in his important Canadian book *For All the Saints*, "...growth in perfection must be infinite because our perfection is communion with the infinite God. So we magnify God's power confessing that the divine mercy continues to perfect the souls of the departed..."

At the Cathedral, All Souls Day is one of our most important celebrations: we invite families and friends of those interested in our columbarium to join with us; we read a long list of names—the list gets longer every year but is always cumulative—we don't drop any names, just add them—and we sing and hear magnificent music. The Cathedral choir has, over the last few years, added various movements of some of the great Requiems to the music at that service. (It is interesting to note that some of the greatest choral music ever written has been in the shape of a requiem—Mozart, Verdi, Brahms, Fauré, Duruflé, Rutter, even Andrew Lloyd Webber—and those magnificent pieces deserve to be heard within the context intended—an actual requiem mass. It is solemn, special, and, as we hear, deeply important and moving to those who attend. Given that *All Souls* follows *All Saints* by one day it also allows and encourages us to remember our own brothers and sisters, ancestors, and friends, just as we have remembered the 'greats' the day before.

Begin November in church! It's great!

Playing with fire

» CONTINUED FROM PAGE 4

What motivates the reader? The story uses the short sentences, short paragraphs and short chapters that have a high ratio of jolts per page in the style of *The Da Vinci Code*. In that much more sophisticated (and that's saying very little!) conspiracy theory novel in which the right-wing of the Roman Catholic Church was the villain, the setting provided a relatively harmless vicarious delight for the reader: the pleasure of visiting European tourist sites. Larsson's book offers the reader only vicarious violence.

What concerns me, beyond the book's lack of spiritual or religious reference, is the assumption of the reader's jaded appetite for violence. At the risk of referring nostalgically

to the good old days of television, in the 1950's news reports did not show a real person die. Lee Harvey Oswald, alleged murderer of US President Kennedy, was the first to be shot dead on 'live,' unscripted television coverage. Now it is routine to see 'real live' suffering and sometimes one senses that the news shows have become entertainment pandering to the bored with too much time and not enough excitement in their own lives.

In our media, Christianity does not speak of peace; indeed, the Church wears the mask of evil priests. Eternity is the domain of vampires in this year's other popular novel series. Is the best we can do to write love stories, the best we can do to explore eternal love, really a vampire series? And terrorism is

the outcry of religious extremists. To say that Christ's message is not heard is to understate the obvious. Perhaps Larsson makes a reference to the Resurrection story as Salander digs herself out of the grave where she was left to die by her father. If so, I don't see any meaningful connection between her and Jesus.

The only scene in this book that I enjoyed was the protagonist's complete furnishing of her huge new apartment during a single trip to IKEA, the only safe place in Salander's experience. This was refreshingly practical and for a few pages she seemed in a good mood and not suffering some grotesque pain. But if the happiest scene I could find in 700 plus pages was a shopping spree, this book doesn't really have much going for it.

The good God and the evil God

» CONTINUED FROM PAGE 1

The Good God and the Evil God met on the mountain top.

The Good God said, "Good day to you, brother."

The Evil God made no answer.

And the Good God said, "You are in a bad humor today."

"Yes," said the Evil God, "for of late I have been often mistaken for you, called by your name, and treated as if I were you, and it ill-pleases me."

And the Good God said, "But I too have been mistaken for you and called by your name."

The Evil God walked away cursing the stupidity of man.

This parable provides much food for thought. I think that being mistaken for the Good God didn't displease the Evil God as much as he claimed. He is, after all, the father of lies.

Firstly, the Evil God mistaken for the Good God. When we consider the history of the Church, more especially in the West, with its multiplicity of schisms from the 4th century till today, can we truly say that we worship the Good God? There's so much disharmony in the church. In our zeal for a more perfect and pure church, do we not serve the Evil God rather than the Good?

Does God punish sin with natural disasters, such as the Indonesian Tsunami of 2004 or the earthquake in Haiti? Is AIDS punishment for homosexual activity? Some say Yes, but have they not also mistaken the Evil for the Good God? Those who pursue a war of retribution for something as terrible as 9/11, are they not doing the same? Do we manipulate our world, and other people, to bargain from a position of strength? Both Jesus and Paul taught otherwise. We should bargain from a point of weakness; then we shall be really strong. These are questions we need to ask ourselves, as we're all capable of calling evil good

and good evil, either consciously or unconsciously.

Secondly, those who mistake the Good God for the Evil, have we not all maligned the Good God? Do we consider peacemaking a sign of weakness? I think many Muslims serve the Good God without knowing. When our young landlord, Mohammad, says, "Let me be a son to you when you need help," and proves his word by his deeds, is he not serving the good God, Allah? When I'm hot, sticky and tired, standing in the Cairo Metro, the subway, and someone gets up to give me his seat, is he not doing the same?

The problem is that we don't really know God, He/She is so ineffable and shrouded in mystery. However, we all think that we do. But we're really like blind persons feeling the hide of an elephant. We can only feel one part of God, and mistake that for the whole. Karen Armstrong says that God is only as large as our imagination. Some mystics, such as Paul, William Blake and Khalil Gibran, may have greater imaginations than most, and, thus, know God better. She says that we can't worship a god we don't know, and are not even sure that he/she is real. Rather, we worship a manifestation of God. She says that Jesus Christ is such a manifestation, but only a manifestation. She disputes with the Church Fathers at the Council of Nicea, in 325, who declared him to be God.

Whether they were right or not, is not the point of this essay. Would we in their shoes not have done the same? But those who affirm strongly the divinity of Christ would attest that those who don't are not Christian. There began the divisiveness in the church, only serving the Evil God rather than the Good. I do affirm that being a Christian is determined by following, not a creed, but Jesus.

We should study the Scriptures,

most especially the Gospels, to assess who this Jesus was, and what he was teaching his disciples, and us. He was a wandering Jewish teacher, but his teaching went far beyond any other Rabbinical teaching. He was a superb storyteller; his stories are still relevant today. He challenged his listeners to love their enemies, to turn the other cheek, rather than give knee-jerk retaliation. He loved sinners rather than the self righteous, especially the poor and down trodden. He made time for children. I believe he preferred the company of children to adults. He had a child-like attitude toward God. When he taught his followers to pray, he addressed God as "Our Father." God was not only his father, but theirs also. In effect he overturned the exclusive traditions of Judaism, to include everybody. This caused such consternation with the Jewish elders that they wanted him dead. If that were all he did and said, and, of course, there's a lot more, that's enough to start a revolution. If only his followers, then and today, would do what he taught, but we don't. We prefer to serve the Evil God rather than the Good one. In spite of all that Jesus taught us, we still don't know his ways.

But that's not all. There was a brief period after his death when his followers did follow his teaching, as recorded in the Acts of the Apostles and in the Epistles. When they did that, they had this strange feeling that he was still with them, that he had risen from the grave and was alive. I contend that if we make it our aim to follow his teaching literally we too will sense his continuing risen presence. But, if we don't, we won't.

Whether we see him as God, or not, our chief aim in life should be to get to know Jesus better; to make him our Lord and to follow his example. Then we won't be fooled by the Evil God masquerading as the Good one.



Requiem and Thanksgiving

... we need to change our priorities, budget and ministry style to attract people to Christ and thus grow.

GEOFFREY PURDELL-LEWIS
ST. JOHN THE EVANGELIST, HAMILTON

Requiem and Thanksgiving follows in the steps of earlier Niagara Anglican articles about my summer travels—the miracle and joy of seeing the Frauenkirche in Dresden, rebuilt in God's time, and the simple wooden cross looking down over the Eagle's Nest/Hitler's Lair at Berchtesgarden, a simple reminder that Jesus is still doing His work long after the Nazi era has gone.

This year was different yet again. We visited Bayeux which is close to the Normandy landing beaches of WWII. I visited the British War Cemetery in Bayeux—the resting place of some 4,000 British Servicemen. It was a simple, quiet cemetery with row on row of tombstones set in the grass, the great majority with a cross on them. I wondered whether we would have that witness to the risen Christ today. I would very much hope so. Many tombstones had the simple inscription 'Known only unto God'—a reminder that He knows and calls each one of us by name. I found it helpful to remember that my freedom today is very much

due to those who gave their lives in WWII and God's protection of that 'Island race'.

And God had a surprise for us on the weekend we were in Bayeux. We decided to go to Mass in the Cathedral—which was about the size of Notre Dame in Paris. Imagine our surprise when we found around a thousand people there—many dressed for the Medieval Festival, some sitting on chairs in one of the transepts and others, which we joined, standing in the nave. The congregation was welcomed by the Celebrant in both French and English, the service and good sermon were in French and the creed and Lord's Prayer sung in Latin. It was made clear that all were welcome to participate and we joined others for Communion. At the end of the service imagine our delight when the three Celebrants greeted and had a word with everyone at the West door as they left. And on either side of the doors were two very visible posters advertising an Alpha program!

Remembrance Day and Synod are soon to be upon us. We have much to be thankful for in our land and in our Anglican church. We also need to move on and get out into the market place and use tools such as Alpha to help grow God's church and stop our decline. Our church is one generation away from extinction and we need to change our priorities, budget and ministry style to attract people to Christ and thus grow.