



Niagara Anglican

A section of the Anglican Journal

NEWS • PERSPECTIVE • REFLECTION • FORAGROWINGCHURCH • SEPTEMBER 2010



Green isn't just for the environment

GRAHAME STAP
RECTOR, ST SIMON TEMAGAMI

Have you ever noticed, at this time of year everything seems to be green? Green trees, green grass, the spring flowers are gone, just the green is left. Even in church everything is green. Green frontals, green chasuble, green stoles, and some times it even seen as if our mood is green in these the lazy hazy days of summer when nothing much is going on. We know fall is coming and there will be lots to do especially "back to church Sunday" But what about now?

Perhaps now is the time to rethink our relationship to God and what the church is really about. As I write this I am also thinking about the coming Sunday's sermon.

» CONTINUED ON PAGE 5

Back to Church Sunday will be celebrated around the world on Sunday, September 26, 2010. At last count over 600 churches across Canada are participating in this exciting event in 2010.

Back to Church Sunday started in the UK some years ago and now churches in Canada, Brazil, New Zealand and Australia are engaged. The program is designed to encourage people to invite a friend, neighbour or relative to an "inviting church". And that's only the beginning! As we welcome new people on September 26, many will see what we do and want to journey with us as we strive to live out the Marks of Mission. Michael Harvey, founder of the Back To Church Sunday movement, has prepared a number of short videos talking about being an "inviting church" that can be viewed on our Diocesan website, www.niagara.anglican.ca.

Hair like Jesus

ELEANOR JOHNSTON
ST. THOMAS, ST. CATHARINES

"Give me a head with hair, long beautiful hair! Hair like Jesus wore it!" So sang the hippies, much to their parents' chagrin. The musical, *Hair*, rocked Toronto in 1970 and is now a popular revival on Broadway and on tour. How do hippy values work, 40 years later?

This childish, impractical and secular story celebrates the expectation of the 2000 dawning of the Age of Aquarius that was supposed to usher in a time of equality, peace and love. I remember watching the millennium celebrations on television, thinking, "The Age of Aquarius sure didn't happen."

» CONTINUED ON PAGE 6

Where I met a snowboarding, juggling priest



CAROL SUMMERS
ST. JOHN'S, YORK

It has been two months since the church gathered in Halifax and here I am, sitting at my desk at home, thinking about it all.

My first and strongest impression is of all the people I met from

across the country and far beyond. We had different opinions over most issues but we were all there because we are passionate about our faith, and striving to live lives according to that faith.

Judging from the constant hum of conversation between presentations and the loud buzz at other times, many people found the opportunity to talk with our fellow Christians as stimulating as I did. We talked about their churches, our churches, the Canadian church, the world-wide church, the church and government, the church

and the world... you get the point, we talked about the church.

At various times during the plenary sessions our Diocesan groups were divided into "Galley Groups" and I was dismayed at first that my group only had four people in it, when other tables had eight. One person was from Newfoundland, she was Prolocutor of the Province of Canada and certainly lived up to the reputation people from that province have of being outgoing, fun loving and a pleasure to be with. She was also the Honorary Lay Secretary of General Synod, so she had to go and do her

job, leaving us an even smaller group of three. Another of our group was a Lutheran priest in charge of an Anglican parish; you can probably imagine the interesting viewpoints he had on the things we were discussing. The last of the three other members at our table was a priest, who has great juggling skills (literally, he won a juggling competition at Synod) which no doubt comes in handy as he manages his parish! He had come to Canada for the snowboarding and never wants to leave.

» CONTINUED ON PAGE 4

The death of a Christian

CHRISTOPHER GRABIEC
EDITOR

Dean Peter Wall's letter to the editor has certainly raised some very good points (see Letter to the Editor, PAGE 6). He makes the point that funeral liturgies are important time for family, friends and those who gather to remember and give thanks. This issue that he raises has to do with "preaching" at funerals and "eulogies".

Like any rite of passage, there are different ways that people want to celebrate. If we look through the obituaries, it's not hard to see that more and more people are opting for secular-style funerals that do not involve the church and many of those funerals do not even involve a minister of church.

» CONTINUED ON PAGE 7

Company is coming to the Bishop's Dinner



FRANCEAN CAMPBELL-RICH
CHRIST'S CHURCH CATHEDRAL

Surprise! Linden MacIntyre, the Giller's man, has been invited to speak at the annual dinner of the four hundred or more members and guests of the

Bishop's Company in October.

MacIntyre's hugely successful *The Bishop's Man* blew away even the author when it won the Giller prize over heavyweight Canadian competition last winter. It shocked a number of us to learn he will appear before us, not as a journalist, not in TV credits (*The Fifth Estate* et al) but in person. We are used to distinguished clerical collars, missionary heroes, theological elites and the like—nor would most of us pass up any one of them, at this, our annual wine and

dine, talk and catch-up. But a writer? What could a writer have to say to a ballroom full of clergy accustomed to grinding out sermons and church words 52 times a year and holding his hearers' attention, or perish?

More to a point, will he talk about the subject of *The Bishop's Man*? Will he talk off the cuff, between the lines about the abuse scandals of the Roman Catholic church—then and now, there and here, from Cape Breton to the Vatican and back?

I doubt it. The book has been widely reviewed and read and the author feted and celebrated and interviewed. Nothing to add to what is between the covers. Surely he will choose something removed from all that. It reminds me of the time Sir Thomas Beecham, in town to conduct the Toronto Symphony, spoke to the Canadian Club, didn't even mention music or musicians but talked about world affairs.

» CONTINUED ON PAGE 6

PARISH NEWS



50th Anniversary Celebrations at St. Elizabeth's Anglican Church

JEAN ARCHBELL
RECTOR, ST. ELIZABETH'S BURLINGTON

On Trinity Sunday, June 12, 1960 the first service of the newly formed Parish of St. Elizabeth's was held in the gymnasium of Elizabeth Gardens Public School in East Burlington. The Cornerstone for a new church was laid on November 5, 1961 and construction completed in December with the first service being held on Christmas Eve 1961. Now, fifty years later, the church is marking the milestone 50th Anniversary with a full year of celebrations.

To kick off the celebrations we were privileged and delighted to have Bishop Michael Bird join us at the 10:00 am service on May 30 2010 to preach and celebrate Holy Eucharist. The Bishop also joined us for a scrumptious Pot Luck Lunch in the Parish Hall.

Throughout the year other events are being planned to commemorate the Anniversary, including Welcome Back Sunday on September 26th when former Rectors Rev. Fred Etherden, Rev. Gerald Holmes and Rev. David Thomas will join in worship, with a BBQ and family fun activities following the service. Former parishioners will also be invited to attend.

Also planned for 2011 are a tour of the Cathedral in February and a Car Rally in May. Invitations will be extended to former Parishioners to attend all of these events. The parish will culminate the celebrations with a Dinner Dance held at the Burlington Holiday Inn on June 18, 2011; and on the final Sunday, June 19th former parishioners will be invited to join current members in worship, led again by Bishop Michael.

This significant milestone in the history of St. Elizabeth's will

be a time of fellowship, renewing old friendships, and will bring the members closer together as a faith community of brothers and sisters in Christ. Everyone is invited to support the celebrations by participating in these activities, specific details of which will be provided throughout the year. The church is looking for old photographs and other memorabilia pertaining to the parish along with contact information/addresses for past parishioners, including children now grown. These may be brought or forwarded to the church. As always, volunteers are invited to help with some or all of these activities. For further information or if you are interested in volunteering, please visit www.stelizabeths.net or contact the church office by calling 905-637-6335.

How far to go home?

WAYNE FRASER
ST THOMAS' ST CATHARINES

Guenter Schemeit, a devout Lutheran, evaded conscription into Hitler's army and survived the Russians' 1945 genocide of the East Prussians. With the help of Eleanor Johnston, his son-in-law's mother, he wrote his memoirs of this remarkable time.

When *Niagara This Week* printed excerpts, many people contacted him, told their stories and sug-

gested that his should have a larger audience.

St. Thomas' Players will present his story as a powerful multimedia show, directed by Marg Newby, on the last two weekends of September.

The focus is Guenter, acted by Justin Baird, surviving the firebombing of Tilsit, working on a hospital ship in Copenhagen, and begging for pigs' food as he searched for his refugee family. Some had starved or been shot to death.

His young uncle, having refused to kill Jews in Warsaw, was sent to the Lenin-grad front "where he found his death."

The show will feature East Prussian folk songs and pictures taken by the Schemeits of pre-war Koenigsberg.

All proceeds will be donated to St. Thomas' local outreach programs. Tickets will be available, at \$15, from the church office (905-684-2339) or at the door, for the 7:30 introduction to the 8:00 show.



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

Bishop's Diploma Course

This program provides an opportunity for lay people to grow in their commitment to Christ and Christ's Church through a deepening of faith. This fall will feature an eight-week course on World Religions. Registration is held on first evening; dates indicated below. Attend the parish centre of your choice. Registration fee: \$35 (includes sessions plus text)

Area	Parish Centre	Start Date
Burlington	St. Luke 1382 Ontario St.	September 13 7:30 PM
Flamborough	Christ Church 92 Hwy #8	September 29 7:00 PM
Grimsby	St. Andrew 7 St. Andrew's Ave.	September 20 7:00 PM
St. Catharines	St. Columba 7 St. Columba Dr.	September 15 7:00 PM

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

Christ's Church Cathedral 175th Anniversary

GLORIA!

**A Glorious Celebration with Floral Carpet,
Wedding Gowns, Liturgical Robes, Art Display,
Lunch Room**

**Opening Evensong
September 17 at 7 pm**

**Open House
September 18, 10 am - 4 pm
September 19, 12 - 4 pm**

Thanks to: Royal Botanical Gardens, Garden Clubs of Hamilton, Burlington, Ancaster, Niagara, Dundas, Altar Guilds of Christ's Church Cathedral and St. Luke's, Burlington.

Free Admission. Donations gratefully accepted. For more information contact: cathedral@niagara.anglican.ca.

**Christ's Church Cathedral
252 James St N Hamilton ON L8R 2L3**

Kairos Palestine | A report and personal reflections



MICHAEL BURSLEM
ST GEORGE'S GUELPH

Recently I received an email that included a link to *Kairos Palestine A moment of truth: A word of faith, hope and love from the heart of Palestinian suffering* (www.kairospalestine.ps/sites/default/Documents/English.pdf) This is a document written in December 2009 by Palestinian church leaders (for a list of the authors see www.kairos-palestine.ps/?q=node/2). It's directed, not just to members of their own churches, but also to the wider church and even to the world.

They wrote it because they feel desperate. It's a cry for help. But it's also to encourage those suffering.

The document lists their grievances, the most severe being that they're perceived as terrorists, rather than legal resistance fighters. However, if there were no occupation, there would be no resistance. Therefore, they call on the Israelis to end the occupation. They would then see a new world in which there would be no fear, no threat but rather security, justice and peace.

In the face of all this, they proclaim a Christian message of faith, hope and love.

A word of faith

They believe in one God, a good and just God, Creator of the universe and humanity, who loves us all; that every human being is created in God's image

and likeness and that every one's dignity is derived from the dignity of God. His dignity is one and the same in each and all of us.

They also believe in God's eternal Word, His only Son, the Lord Jesus Christ, whom God sent as the Savior of the world.

They further believe in the Holy Spirit, who helps us to understand Holy Scripture, showing the revelation of God to humanity, past, present and future.

The Lord Jesus Christ came to proclaim the Kingdom of God was near. His message was for all humanity. This was a revolutionary new teaching (Mk 1:27) that cast new light on the Old Testament, such as the promises, the election, the people of God and the land.

They believe that the Word of God is a living Word. It is unacceptable to transform the Word of God into letters of stone that pervert the love of God and His providence in the life of both peoples and individuals. This, they say, is precisely the error in fundamentalist Biblical interpretation that brings to them death and destruction. When the word of God is so petrified and transmitted as a dead letter, it is used as a weapon to deprive them of their legal rights in their own land.

This mission is universal. They declare that any use of the Bible to legitimize or support political injustice, transforms religion into a human ideology and strips the Word of God of its holiness, its universality and its truth.

A word of Hope

Despite this, their hope remains firm, because it is from God. God alone is good, almighty and loving and His

goodness will one day be victorious over the evil in which they see themselves.

Hope is the capacity to see God in the midst of trouble, and to be co-workers with the Holy Spirit.

Hope means not giving in to evil, but rather to stand up and to resist it, even if they see nothing in the present or future except ruin and destruction.

The mission of the church is hope. This is, first, to pray and to serve; second, to be prophetic, to speak the Word of God courageously, honestly and lovingly in the local context. If she does take sides, the church is with the oppressed, to stand alongside, just as Christ their Lord stood by the side of each poor person and each sinner. Third, it's to proclaim the Kingdom of God, a kingdom of justice, peace and dignity. Their vocation as a living Church is to bear witness to the goodness of God and the dignity of all human beings.

The Resurrection is the source of their hope. They say they will remain a witnessing, steadfast and active Church in the land of the Resurrection.

A word of Love

The commandment to love both friends and enemies is from Christ, so how should they resist evil?

Love is seeing the face of God in every human being. However, this doesn't mean accepting evil or aggression on their part. Rather, this love seeks to correct the evil and to stop the aggression. Christian love invites all to resist.

They recognize that all peoples must find a new way in their relations with each other to resolve conflicts. The ways of force must give way to the ways of justice. This applies above all to the peoples that are militarily

strong, mighty enough to impose their injustice on the weaker.

Christ has left an example we must imitate. We must resist evil, but we must do so not by resorting to evil. This is difficult to follow.

They suggest passive resistance and disinvestment in the occupation. They say, "let us resist evil together, the evil of occupation and the infernal cycle of violence."

Their word to us, the worldwide church, is firstly one of gratitude for the solidarity we have shown them in the past. However, their question today is: "Are you still able to help us?" and "Come and see."

They condemn all forms of racism, whether religious or ethnic, including anti-Semitism and Islamophobia. They call on us to condemn it also and to oppose it in all its forms. They appeal to Jewish and Muslim leaders to see every human created by God with equal dignity.

Concluding word

Finally they put their hope and faith in God. They believe in a good, loving and just God, who will finally triumph over evil. Then we shall see "a new land" and "a new human being", capable of rising up in the spirit to love.

Some personal reflections

Wrapped in their own suffering, the Palestinian church leaders do not, I think, really appreciate the suffering of the Jews, who for centuries have undergone the pain and trauma of anti-semitism. They are in Palestine because of the pogroms and the holocaust in Europe. They are just as much a suffering people. However, the

document does point the way to the solution of both their sufferings; love. With God's love old enemies become friends.

This is a challenge to all of us who call ourselves Christians to take the words of Jesus more seriously, and to follow his example, even if it leads to the cross. They're bearing our cross for us. It is time to take it upon ourselves.

It's also an example of God's choosing the weak things of this world to put to shame the things that are mighty (1 Cor 1:27). The Palestinian church has no clout in Christendom. Yet these leaders remind us that God's love is for all, and that God does not, and will never, tolerate injustice. God is with the oppressed, never the oppressor. He shows us the power of love, never the love of power, our first love in the West.

This is a wholesome, and healing, document not only for Palestinians and Israelis, but for us all. It appears that they do understand the teaching of Jesus, to turn the other cheek, to love their enemies. The test will be whether they're like the rest of us, who pay only lip service to Jesus' teaching. Jews (and Muslims too) have had enough of that.

I believe that one hundred years from now, Western Christianity will have significantly changed. Miracle of miracles, we may be speaking, not only to one another, but with one voice; our past dis-unities history; Christendom long since dead and buried; and Christianity resurrected. This document may well be an instrument for such a major paradigm shift; greater, perhaps, than anything previously written, bar only the Holy Scriptures.



This event should not be missed!

Bishop's Company Dinner
Monday October 4th
Burlington Convention Centre



Guest Speaker
Mr Linden MacIntyre
Canadian Journalist, Broadcaster, Novelist

Register Soon!
www.niagara.anglican.ca/bc
For more information contact Karen Nowicki
at 905-527-1316 (ext 380)



Where I met a snowboarding, juggling priest

» CONTINUED FROM PAGE 1

Interesting as they were, as groups go we were rather minimal so we were pleased as other people arrived at our table, people who were not members of General Synod but were there for perhaps only a day or two.

The Bishop of the Diocese of Jerusalem, Suheil Dawani and his wife Shafeeqa came and joined us for the "team building" exercises. The Moderator of the United Church, Mardi Tindal, was at our table one day and others came and went. They were all interesting, vibrant, people

who had stories to tell and experiences to share.

One of the functions of General Synod is to elect people to committees to address various issues important to the church. We spent a great deal of time listening to people making presentations about these issues, telling us what work had been done over the past three years. There was, of course, always the opportunity to ask questions and have more conversation after their talks.

I felt a change in attitude at this General Synod; communication in the past two had been very difficult,

painful in fact, while we struggled with issues of sexuality. We seemed to divide ourselves into two camps. Speakers in plenary were defensive, angry, and I'm not convinced we could hear each other. This time it was quite different. The issue was still there, we were still working on it, still passionate, still discussing it but in a less confrontational way.

Again we divided into smaller groups for the discussion. My group was led by Dean Peter Wall, who, I have to say, did an excellent job of facilitating the discussion. I saw people carefully open up and grad-

ually say what they really thought, not needing to leap to positions of defense, with swords drawn, portculis raised, and battle strategies brought to the floor of Synod.

The same could be said of the issues particularly affecting the Aboriginal members of Synod. The barriers were lowered and we could hear each other. We still have work to do but it gave me hope.

I feel privileged to have been sent to General Synod; where else could I go to sit with a juggling, snowboarding priest, the Bishop of Jerusalem, the Moderator of the United Church,

a Lutheran pastor of an Anglican parish and a wonderful Prolocutor from Newfoundland.

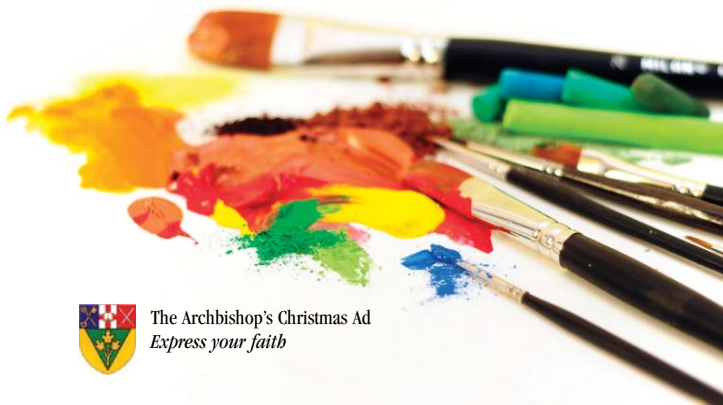
I could tell you about all the issues but that would fill the paper and you could read about them on the website www.anglican.ca. If you link to General Synod 2010 you will see a long list of resolutions. They look rather dry on the page but behind each resolution was much discussion, laughter, sadness, a vast range of experiences, sharing of skills, ideas and opinions and more than that, a genuine desire to influence the church and the world for good.

IS THERE A YOUNG ARTIST IN YOUR CHURCH?

Archbishop Colin R. Johnson, Metropolitan of the Ecclesiastical Province of Ontario, is holding an art contest for all young Anglicans and Lutherans (ages 13-19) who live in the Province. The purpose of the competition is to celebrate the birth of our Lord and Saviour Jesus Christ. The top three entries will be published in a full-page ad in *The Toronto Star* on Dec. 22, 2010. The top 50 entries will be posted online. All participants will receive a letter of thanks and encouragement from the Archbishop.

The deadline for artwork is Nov. 1, 2010.

For full details about how to enter, visit www.toronto.anglican.ca/christmasad.



The Archbishop's Christmas Ad
Express your faith

When is never enough too much?



ANDY KALBFLEISCH
MISSION STRATEGY COMMITTEE

This is the time of the year when we start thinking about next year's parish budget while at the same time appealing to our members to help top up the finances that have been depleted over the summer. As we experience membership decline and the reality of a growing number of alternate Christian worship communities, including Fresh Expressions, this seems to be a never-ending story—searching for money, talking about money, fundraising and so on. In fact it seems that we often spend more time thinking and talking about money than we do thinking or talking about how to be missional in the world around us, both near and far. I've often wondered what it would be like if this were not so...

St. Barnabas is a church with no worries about money. Not because there is plenty of money, but in fact, because there is no money at all. No offering, no fundraising, no investments, no bank deposits, no bills to pay, no money, no worries! That's because St. Barnabas is a vibrant Christian worshipping and serving community totally populated with volunteers. What about their priest you might be wondering? St. Barnabas' rector, Peter Donegal who is non-stipendiary, is a real estate agent by day and the parish priest at every other opportunity. Incidental expenses are paid directly by members with no concern for reimbursement or tax receipt.

St. Barnabas is organized differently from most other churches since they have no paid staff, no building and no permanent worship facility. Instead they have a network of house church cells each with a specific ministry specialty or interest responding to human

need by loving service and seeking to transform unjust structures of society. Like most of society today the primary means of communication among cells and with Peter is by email, texting, Twitter, Facebook, video conferencing and telephone. Some cells minister to inner city issues—the homelessness, sex trade workers, and abject poverty. Some cells help the unemployed write resumes and search for jobs. Some cells help people who have problems managing their money to develop a budget so they can become debt free. Some cells provide support and comfort for bereaved families. There is no end to opportunities for cells to help others. However, whenever an opportunity presents itself, members of St. Barnabas share a brief scriptural passage and a relevant prayer with those they help as part of their discipline—to proclaim the Good News of the Kingdom.

Each house cell is limited to 24 adults and their children. When a cell grows beyond 24 adults it is divided in half with each half continuing with the ministry initiative of the 'mother' cell as they grow and divide. New cells are 'birthed' often as more and more people in the wider community who want to follow in Christ's footsteps by helping others engage with St. Barnabas' style of hands-on ministry. Each cell celebrates its own weekly worship on a day and at a time and place that best suits them. All the cells come together for corporate worship as often as possible when the Eucharist and, more times than not, baptisms are celebrated. Peter's flexible hours allow him the opportunity to engage with individual cells on a regular basis and help them to coordinate and provide guidance and support for their ministries.

In many ways St. Barnabas has more in common with the early first century Christian Church and yet, as change sweeps across the Church, it may in fact be a window into the future—no money, no worries but lots of time for loving service in the name of Jesus Christ.



Outreach next door

HOLLIS HISCOCK
INTERIM RECTOR, ST. JOHN'S ROCKWOOD

Members of St. John's Rockwood do not have to travel far to one of their outreach projects. It is at the end of the Church's driveway.

EWCS (East Wellington Community Services), formerly called EWAG, has a strong partnership with the Parish, including using the Church

Hall and property for some weekly programs.

On Father's Day, people brought food items to help replenish the summer pantry at EWCS.

On the day they were hosting a Strawberry Luncheon for 25 seniors from Eden House, five women took the time from their busy preparations to bring the bags of food from the Church

to their next door neighbour, EWCS.

St. John's parishioners also donated school supplies to help children get ready for their next step in the education process.

Darci Burgess, Coordinator of Community Supports- Rockwood Office, said, "The congregation at St. John's has really stepped up to the plate in support of EWCS—we can't thank you enough!"

Green isn't just for the environment

» CONTINUED FROM PAGE 1

It's all about our understanding what it means to be a Christian (Luke 12: 32-40). If we really trust that Jesus speaks the word of God and we believe in what Jesus teaches, then perhaps we should sell all we have and give to the poor.

But of course we live in a different time and bills must be paid and food put on the table and as we live in a different climate to Israel we need a roof over our heads and I don't think Jesus ever wanted us to be dependant on others. But Jesus did want us to share what we have with others.

In the past we had a one-dollar bill and it was green. The colour allowed us to tell the difference between other bills but more than that it seemed somehow more comforting than a coin making holes in our pockets or

purses and we seemed to know the value of a dollar. But at the same time we seemed to be more generous, we seemed to understand the need for the church to have money so that the church could fulfill its purpose.

To day we are more skeptical. With all the problems the church faces—sexual abuse, same sex union, prayer book or B.A.S.—we wonder does the church have a place in today's society?

I guess if we think about it we know the church does and must have a place because it is the only place where we can learn about our relationship to God.

So what do we do? Well I suggest we think green and start to rebuild our flawed, confused but wonderful church. There are some among us that truly understand this and give more than we should expect and thank God these are the majority and the church

is starting to reemerge as an integral part of society.

However there are others to whom God has given a lot and they give a lot but as a percentage of all the gifts of God it is small and it is to these that the job of rebuilding the church has fallen. So I implore you think green even as you think green about the environment think green about your church and even if you are the biggest giver to your church give more. Do not be afraid, little flock, for your Father has been pleased to give you the Kingdom (Luke 12:32). If God has given us the Kingdom the least we can do is give all people a place to come and understand it is a Kingdom for all. So let us rebuild the church and thank God that we have received the necessary gifts that allow us to do this.

But as always it is only my opinion.

It's okay to talk about money in the Church!



JIM NEWMAN
STEWARDSHIP CONSULTANT

Did you know that Jesus talked more about money than anything else except the Kingdom? That question forms a sharp contrast to two readily observable facts in our Anglican Churches. One is how uncomfortable the discussion of money makes some of us feel. The other is the tendency for many parishes to look everywhere but within when it comes to balancing their budgets, carrying out their mission or getting ahead financially.

Ideally, our churches should never have to ask for money. Giving is not about keeping the church afloat; it is about our own relationship with God. And because we are made in the image of God—the greatest most generous giver ever—then clearly we are to give generously too. The Most Reverend Douglas Hambidge, Retired Archbishop of British Columbia says that means even if your parish \$1 million in the bank, it does not diminish in the slightest your need to give.

So while parishes in Niagara have lots of potential for abundance, in reality their parishioners are giving at below average levels when compared

to the Anglican Church in Canada. That's one of the major reasons why so many of our parishes struggle with scarcity and deficits. At the same time their supporters are missing out on the many benefits of generous giving.

As responsible Christians we have a duty to ensure that our ministries at all levels, from parishes to the National Church, are adequately and fairly resourced. So how we can get on the path to having enough?

Kennon Callahan, a noted church consultant and speaker says: "The churches that do the best in church finances have a rich, full, abiding passion for mission. They are motivated by a theology of service, not a theology of survival."

At a recent workshop Canon Harold Percy, the Rector of All Saints in Streetsville said we all think money will bring us significance, security, and satisfaction. We all think "Just a little more and then I will be happy. But it's never enough." He said, "if you want to grow your spiritual maturity, give generously; if you want to break the power of money, give generously!"

Focus on mission and service, and give generously. Seems simple, doesn't it?

And how does one give generously? Canon Percy says, "Give willingly, cheerfully, proportionally, off the top, and expectantly."

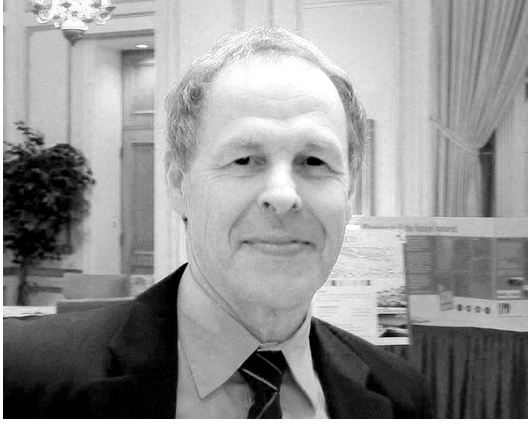
And by the way, it's okay to talk about money in the church!

Diocesan Vision	News and Views
Parish Information and News	Parish and Diocesan Events
Breaking Synod News	Employment Opportunities

Everything you ever wanted to know about your Church!

Visit the Niagara Website regularly
www.niagara.anglican.ca

P.S. WATCH FOR OUR **NEW** PARISHES SECTION – COMING SOON!



Company is coming to the Bishop's Dinner

» CONTINUED FROM PAGE 1

MacIntyre might have a comment or two on the state of broadcasting in Canada now, amid current turmoil at CBC radio.

He could talk about writers in Canada now. It was Robertson Davies, I think, who pointed out that it is our writers, not our politicians, who represent us to the world. He might even suggest that there ought to be some form of subsidy to writers—both promising ones and established ones. Young writers today still have to have a 'day job' to pay the bills, especially if there are kids at home. It's the same with composers and painters. I don't know how they figure that out in countries like the Netherlands where artists are supported. MacIntyre might have some ideas. A grant for midnight oil? Air Miles points? An allowance for booze?

What would interest me is how MacIntyre developed his novel-writing skills. Writing for television documentaries alone cannot have fashioned dia-

logue to evoke thoughts and feelings. MacIntyre can do it with a few words, or no words. "Show, not tell," as college courses teach. MacIntyre is a master of it—but he probably knew how anyway.

Local opinion of *The Bishop's Man* seems to be agreed on the superb writing itself, though there have been some comments on the confusion of 'backward reflections', and, as the Rev. Canon Charles Stirling puts it, the frustration of the protagonist 'not getting on with it'. Bishop Ralph Spence has a more ominous view of exposing the subject of clergy abuse: the "dangerous reality" of it. Will Linden MacIntyre touch on it—or leave it where he flung it?

There is one reference that left me wondering—with a local significance. It is the Escarpment. Out of context, it seemed to me, on that first reading. I must look it up again, page 393 (before the Bishop's Company dinner). The Escarpment? A spiritual mystery?

A very warm welcome, Mr. MacIntyre.

Letter to the Editor

From time to time, I attend funerals—not funerals which I 'take' (such an interesting expression, that) but funerals which I attend as a friend or colleague.

I notice how frequently the request of families to refrain from including a 'eulogy' means that there is no preaching! Since when did 'eulogy' and 'homily' become synonymous?

I am aware of the tensions around eulogizing the dead in a funeral liturgy. Unlike some of the purists I know who absolutely forbid any form of eulogy, I find them sometimes helpful and most appropriate—not six or seven eulogies; not endless memories which can be too personal or unhelpful to the gathered community—but, rather, sensitive and well-prepared remarks from a family member and friend, about the deceased, can be of enormous benefit to the service.

But it is the issue of *preaching* that most concerns me. Funeral liturgies are important time for family, friends, and for those who gather to remem-

ber and to give thanks. Often they are attended by many who no longer attend church, if they ever have. Many of these people are those whom we would describe as having 'no faith' (a rather presumptuous assessment, if ever there was one!). What is true is that many have not heard the good news of the resurrection and find the ultimate finality of death incomprehensible and find themselves ultimately inconsolable in their grief.

The gift of preaching at a funeral is to help place so much of this in context. To refrain from doing that is, in my opinion, wrong! Family members may well ask for no eulogy; giving them no preaching is a different matter entirely. I urge my clergy colleagues, who are in charge of funerals (even though it may not feel like it much of the time) to reclaim and rejoice in this important—I would say crucial—part of funeral liturgies.

PETER WALL
Dean and Rector

Hair like Jesus

» CONTINUED FROM PAGE 1



God is in the slums, in the cardboard boxes where the poor play house. God is in the silence of a mother who has infected her child with a virus that will end both their lives. God is in the cries heard under the rubble of war. God is in the debris of wasted opportunity and lives, and God is with us if we are with them.

Bono, U2

What we got instead were fireworks in capital cities, foiled terrorist attacks and still-functional computers.

I had two basic problems with the Broadway revival of *Hair*: the sex and the plot. The former was consistently ambivalent: youthful lust led inevitably to a pregnant girl's plaintive song: "How can people be so cruel?" These were early days for the pill. And the nude scene seemed simply pointless.

Then there's the plot. Northrop Frye, the devout Christian and brilliant University of Toronto literary analyst and professor, was fascinated by the Bible as literature. He explained how comedy has a plot structure distinct from tragedy; both typically start with the status quo but comedy has ups and downs that resolve themselves in a recreated society and the marriage of the main characters, while tragedy is downhill all the way until a lot of people, including the hero, die.

The overall plot of the Christian Bible is profoundly positive and hope-

ful—comic, in Frye's terms (This is not comedy as humour but rather as plot structure). It begins in the perfect Eden, tells the many trials and joys of the chosen people, and ends in the new Jerusalem. The Hebrew Bible, however, begins in Eden and ends with the Roman occupation of the Holy Land, the suicidal heroism at Massada, and the repeated destruction of the temple in Jerusalem; their book is tragic, without the powerfully positive Messiah of the Christian story.

Back to *Hair*, the Broadway revival. The first half was upbeat, fun. Boy meets girl, boy loses girl, intermission. What we expected in the second half was that the entertaining plot would continue until wrapped up in a grand finale of marriage, the classic "happy ever after" ending of comic musicals. What happened, instead, was that one of the main characters, Claude, joined the American army, went off to Vietnam and, while his friends protested the war, was killed. The end of the story saw the characters grieving over his coffin and then drifting away from their short-lived tribe. Comedy had shifted into tragedy.

As a friend said, "We must have only listened to one side of the record." Our memory of the production we had seen in Toronto years ago was of the happy-go-lucky songs. We had forgotten the show's profoundly sad and true message, that in real life the anti-Vietnam protests had not succeeded, that many soldiers and civilians had been killed in Vietnam, and that the idealistic tribes of hippie communities did not last long.

The show's powerful indictment of

war and social breakdown was undercut, however, by the cast's invitation to the audience to dance their way onto the stage and join in singing "Aquarius" for the encore. As if, in the 21st century, the audience could persist in forgetting that wars are still being fought. As if they were still happy hippies. This show, *Hair*, made sense in the early 1970's as a comment on its time. Its revival doesn't make sense here and now. Its finale feels like cheap grace.

So, what is a better story? Our experience of the Bible's plot, thankfully, is ultimately optimistic. It tells of life, death, and resurrection to new life, the triumph of love, forgiveness, faith and hope. The Biblical narrative, telling its long story of the people and the three faces of one God, is much more positive and coherent than the short story of the American hippie movement.

How do we tell the Bible story today? We can become discouraged and reluctant, in our lives, to even try to sing a new song, or we can take courage in knowing that the best anyone can do is interpret the Bible in a spirit of humility and as an act of worship.

What is the theme of our story? That God is love. Who is our main character? Jesus. What is our plot? Exile from and return to the Garden, and the quest for faith, hope and charity. What is our setting? Here and now.

And when we realize that our lives are our stories, how do we act when we find ourselves losing our way in the middle, or losing our courage when we face the conclusion? Do justice, love mercy and walk humbly with our God. Thanks be to God.

A Columbarium for Your Church

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



The ageless elegance of bronze is combined with the beauty of granite in this new introduction by Armento.


ARMENTO
COLUMBARIUMS

BLENDING
ARTISTRY & CRAFTSMANSHIP
SINCE 1946

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

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 newspapers 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

PEOPLE IN THE NEWS

■ Our deepest sympathy to Elizabeth Scott (spouse of Archdeacon Peter Scott) and family on the death of Elizabeth's father, Noel Nuttall, on June 10 in Ottawa. Funeral service was held on June 14. Please keep the Scott and Nuttall families in your thoughts and prayers.

■ Congratulations to the Reverend Bill Mous and Ms. Courtney Evers on the birth of their first son, John Frederick Mous, born June 19. All are doing well and adjusting to family life!

■ Our deepest sympathy to the Thackway family on the passing of Ian Thackway on June 24. Funeral service was held on June 28 at St. Paul's Church, Port Dover. Please remember Canon Lynne Thackway and family in your thoughts and prayers.

■ Happy 70th Wedding Anniversary to Norma and Ross Zimmerman, faithful members of St. David's, Welland, who celebrated this significant anniversary on July 13.

■ Brent Fifield submitted his resignation as Cathedral Organist and Director of Music, effective September 1. Brent has accepted a new position as Organist at Trinity Church, Cambridge. Best wishes as you take up your new responsibilities.

■ Bryan Elliston licensed as lay reader at St. Paul's, Mount Forest, under the direction of the rector, effective July 1.

■ Bishop Bird is pleased to announce that Ms. Joanna Beck (Jody), B.A.,

CMA, has accepted the position of Diocesan Treasurer and Director of Finance, effective September 1. Jody and her family are members of St. James, Dundas, and we welcome Jody to the Diocesan Team. Please keep Jody in your thoughts and prayers as she prepares to move into this position on September 1.

■ The Reverend Sheila VanZandwyk has accepted the offer to be Rector of St. Michael's Church, Hamilton, beginning November 1.

The death of a Christian

"CONTINUED FROM PAGE 1

What happens is that a series of folks stand up and give eulogies, remembering the good things (sometimes the funny things) that the deceased accomplished in their lives. I attended one funeral recently in Mississauga that was presided over by a Master of Ceremonies who simply introduced all the speakers. There was no religion or faith involved at all, it was simply a remembrance of the life well-lived.

There are and should be no judgments made about this style of funeral—it is simply the choice of the deceased or the family of the deceased and that should be honoured. However, we do know that there is a different way of celebrating the death of a "Christian". The difficulty is that in this world of plurality, sometimes we make concessions in our celebrations that perhaps would be better not made. We observe "secular" funerals and then bring some of their understanding into the rite of burial for a Christian. I would suggest that for the Christian we have a much better and much more hopeful way of celebration.

So, this brings up the question, does a eulogy preempt a homily in the funeral liturgy or does a eulogy even belong in the funeral liturgy? Dean Wall says that it can be a part of the liturgy but it should not pre-empt the homily. I wholeheartedly agree and perhaps would take it a step further.

In my opinion, the time for eulogy is best at the funeral home the evening before the church celebration. I'm not talking necessarily about the "formal" sense of eulogy that we have seen over the past decades, but rather an honest attempt at "telling the story". Very often families gather at funeral homes with or without the body and they chatter with all kinds of friends that they see often, or have not seen in ages. The process of chatter often raises stories that are so very important. It would seem to me that each of us who honour the deceased should be aware of how important and healing it is to tell stories that we know to be true and wonderful. A service of eulogizing the beloved or deceased is also a good thing. People could stand up, remember the past and tell the stories. But then it is time to move on.

Gathering at the church has an entirely different purpose. Gathering at the church is about telling the story of the Resurrection of Christ. Remember the gospel story of Emmaus. The disciples were depressed and saddened because Jesus had been put to death. As they were walking along the road a stranger met them and began to discuss the prophets and what they had to say. The disciples were lifted by this and asked the stranger to join them for dinner. He did and at dinner he broke bread and their eyes were opened. They realized that it was the Risen One... that Christ was truly alive... that death had no power. They remarked that their hearts were burning as he explained the scriptures to them along the road. If you think about it, this is the first account of a post-resurrection Eucharist and perhaps the first account of a "funeral liturgy". We gather as community, we listen to the Word of God (prophets) and the presiding minister explains the scriptures to us. We break the bread and we then know that our "Lord is risen indeed". Our hearts can be filled with hope—a hope that then gets applied to the loved one or the deceased as we realize that

Christ's Resurrection had the purpose of giving us hope about our own resurrection to new life in death.

When Dean Wall speaks about the fact that the homily should not be replaced he is "dead on". This is the community's opportunity—like Jesus at Emmaus—to explain the scriptures and allow the hearts of those who are down-trodden to burn with hope. Breaking bread gives us the assurance of Christ's Resurrection and hence the hope that the one we love and for who we grieve also lives on in that new life. The funeral liturgy for the Christian community is not about the past, but the present and the future.

Can we do a eulogy at a funeral liturgy? Dean Wall says that it is helpful sometimes, and perhaps this is the case. In my opinion, it is better to talk about the past before we even begin the final funeral celebration. Let the celebration be about Christ, about God's Word burning our hearts, about the Resurrection and let those realities bring hope into our broken hearts and allow us to leave with a solemn joy, knowing with certainty that death is only an illusion and God has revealed to us that what lies beyond is life and life in abundance.



*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





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
joepenny@royallepage.ca
www.JoeAndPenny.com



Niagara Cursillo

www.niagaracursillo.org



An Enrichment Course in
Christian Living and Discipleship

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.

EVENTS

Local Farmers Organic Market

Christ's Church Cathedral, Hamilton
September 3, 3:00 PM - 6:00 PM

Makers' Market

Christ's Church Cathedral, Hamilton
Handmade goods, local art, local farm-fresh foods and vintage items. Free admission and free parking off Hughson Street. Rain or shine!
September 4, 10:00 AM - 3:00 PM

Card Group

St. Elizabeth's, Burlington
Join us for a friendly game of cards. Your choice. Every Wednesday at 1:00 PM in the Fireside Room.
Cost: \$2.00 per person
September 9, 1:00 PM - 3:00 PM

Confirmation Classes

St. James, St. Catharines
Confirmation Classes take place on the 2nd and 4th Thursday of every month.
September 9, 7:00 PM

Local Farmers Organic Market

Christ's Church Cathedral, Hamilton
September 10, 3:00 PM - 6:00 PM

Welcome Back Barbecue

Holy Trinity (Chippawa), Niagara Falls
Barbecue following the 10:00 Eucharist. Please note there is only one service.
Cost: Free will offering
September 12, 10:00 AM

Backpack Blessing and Rally Sunday

St. Cuthbert's, Oakville
Celebrate the beginning of a new school year. Bring your backpacks and laptops in for a blessing. Cuthbert's K.I.D.S. registrations and breakfast. Breakfast will be served at 9:15 AM followed by Worship and Blessing at 10:00 AM.
September 12, 9:15 AM

Senior's Drop-In Centre

Holy Trinity (Chippawa), Niagara Falls
The Drop-In Centre resumes its activities. Everyone over 60 welcomed from all walks of life for a morning of cards, puzzles, dominos, or whatever floats your boat. Followed by a wonderful lunch.
Cost: Free will offering
September 14, 10:00 AM - 2:00 PM

Local Farmers Organic Market

Christ's Church Cathedral, Hamilton
September 17, 3:00 PM - 6:00 PM

Fundraising Dinner and Feature

The Church of the Ascension, Hamilton
Cost: 15.00 per person
September 17, 5:30 PM

Gloria!

Christ's Church Cathedral, Hamilton
175th Anniversary Flower Festival Opening Evensong
September 17, 7:00 PM

Taize Night Prayer

St. Aidan's, Oakville
A candle lit hour of quiet prayer using the songs and prayers of the Taize community. Third Friday of every month.
Cost: Free will offering
September 17, 7:30 PM

Makers' Market

Christ's Church Cathedral, Hamilton
Handmade goods, local art, local farm-fresh foods and vintage items. Free admission and free parking off Hughson Street. Rain or shine!
September 18, 10:00 AM - 3:00 PM

Gloria!

Christ's Church Cathedral, Hamilton
175th Anniversary Flower Festival including floral carpet, wedding gowns, liturgical robes, art show and sale, lunch room.
September 18, 10:00 AM - 4:00 PM

Benefit Concert for Haiti

St. Columba, St. Catharines
Grace Anglican Church and St. Columba Anglican Church have agreed to work together to sponsor this event to raise much needed funds for the Haitian people. While an enormous amount of aid reached Haiti in the days and months that followed the January 12 earthquake, the rebuilding of their country will take many more years. Come to St. Columba and enjoy an evening of con-

temporary music featuring road show, wine and cheese, and a silent auction. All proceeds will be directed to the continuing relief efforts in Haiti.
Cost: \$20.00 per person
September 18, 7:00 PM

Music at Grimsby Beach

St. Philip-by-the-Lake, Grimsby
Praise Unlimited will provide an evening of music and fun drawing on Grimsby Beach's roots as a Methodist Camp.
Cost: \$10.00 per person
September 18, 7:00 PM

Fall Ball

St. Andrew, Grimsby
Dancing as only St. Andrew's can! From ball room to line dancing. This dance is for those who want to have a good time. Wine and beer available for sale. DJ John De Jaeger. For tickets call the office at 905-945-8894.
Cost: \$10.00 in advance, \$12.00 at the door
September 18, 8:00 PM

Gloria!

Christ's Church Cathedral, Hamilton
175th Anniversary Flower Festival including floral carpet, wedding gowns, liturgical robes, art show and sale, lunch room.
September 19, 12:00 PM - 4:00 PM

Men's Group

St. Elizabeth's, Burlington
We meet at Ye Olde Squire on the 4th

Wednesday of each month at 6:30 PM.
September 23, 6:30 PM

Local Farmers Organic Market

Christ's Church Cathedral, Hamilton
September 24, 3:00 PM - 6:00 PM

Peter Appleyard and His Quartet

St. Matthew on-the-Plains, Burlington
Peter Appleyard and His Quartet with special surprise guests!
Cost: \$20 in advance, \$25 at the door
September 25, 7:00 PM

Parish Golf Tournament

Grace, Waterdown
Bring your clubs and enjoy a round with us. Open to all handicaps.
Cost: TBA
September 25, TBA

Doors Open, Bring a Friend Sunday

The Church of the Epiphany, Oakville
Remember to invite someone to church on Sunday at 8:30 AM or 10:30 AM. Come one come all to enjoy Epiphany worship with a reception following each service.
September 26, 8:30 AM and 10:30 AM

Mother and Daughter High Tea

St. James, St. Catharines
Come and enjoy fancy sandwiches and exotic teas.
Cost: \$5.00 per person
September 26, 2:00 PM

Back To Church Sunday   

We know that our Anglican Church in Niagara has something to offer to the wider community. Back to Church Sunday is an opportunity to invite friends and relatives to join us and to experience our gifts as a community. Be sure to invite at least one person to join you in your parish!

Sunday September 26th 2010

Supported by **TRADCRAFT**
Fighting poverty through trade