



Niagara Anglican

A section of the Anglican Journal

NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH • APRIL 2011



■ ARCHDEACON LYNNE MARCHANT releases a dove of peace on the Peace Bridge in honour of International Women's Day

Being Anglican

STEPHEN MURRAY

RECTOR, CHURCH OF THE RESURRECTION HAMILTON

When someone asks, "What does it mean to be Anglican?" I usually joke, "It's like Catholic Light—all of the pomp and circumstance, but none of the guilt." While that's more humorous than saying, "We're Catholic, yet Protestant," both answers show that it's difficult to find a concise definition for being Anglican. But then again...

» CONTINUED ON PAGE 3

It is past time for meaningful change in liturgy

CHARLES STIRLING

RETIRED CANON, CHRIST'S CHURCH CATHEDRAL

Perhaps my age is catching up to me. I am now more reflective, who knows! Almost now 75, it seems increasingly clear to my observation that many folk would welcome something in a newer and more meaningful liturgy for Holy Eucharist. And it is also important to say here, there is no other service more suitable for praise, celebration and building of faith in public worship.

» CONTINUED ON PAGE 10

400 years and no birthday party?

FRANCEAN CAMPBELL-RICH

CHRIST'S CHURCH CATHEDRAL

It had seemed like a good idea at the time. There had been that full page in The Globe and Mail—the first edition of the 'King James', open at the palmes—on display at the Thomas Fisher Rare Book Library in Toronto—in time to 'make preparation', as Paul Gibson would put it, for Lent, for Easter, for Pentecost... perhaps agitate for it to replace the New Revised Standard Version, the NRSV, for readings at Evensong, along with the Book of Common Prayer, the BCP.

» CONTINUED ON PAGE 10

The Lenten journey...

LYNNE MARCHANT

ARCHDEACON, RECTOR, ST. JOHN'S NIAGARA FALLS

People who I know really well, and people that I run into once in a while will often open up a conversation by asking me 'so where is your next adventure?' or 'do you have a new trip planned?' That might give you a clue that I i) like to travel and ii) particularly like adventure travel.

The question is a fair one as since about 2003 I have been to some pretty exciting places. In 2003 I travelled to Tanzania to climb Mount Kilimanjaro and go on safari in Lake Manyara, the Serengeti and the Ngorongoro Crater. After the climb a few of us also spent a week on the beautiful island paradise of Zanzibar. How exotic is that?! Being a huge fan of the movie 'Out of Africa' I just had to make a weekend stop in Nairobi and visit the farm—after all I might never pass that way again!

2004 saw my oldest daughter and I making our way via London to Madrid, then on to San Sebastian in Northern Spain. Our destination was St. Jean-Pied-de-Port which is the traditional starting point for the Camino de Santiago. It is a quaint old town, and normally fairly busy with excited yet nervous peregrinos (pilgrims) who are about to embark on a life changing journey. Nicola and I spent a month walking and talking our way across 800 km to Santiago—ok I did most of the talking. We laughed and laughed and looked after each other as we faced the challenges of a gruelling yet very rewarding pilgrimage. After Nicola went on her way from Santiago to Madrid I walked another 3 days, 100 km alone to reach Finisterre, Galicia on the west coast of Northern Spain. It was tough to go it alone after almost a month with my travelling companion.

Two daughters' weddings and a move took up 2005 and 2006, hold-

ing enough adventure on their own without a physical journey. In 2007 I went on a pilgrimage to Israel, Egypt (climbed Mount Sinai) and Greece at some point in there—leading UP to May 2007 which held an ultimate adventure! Along with 8 other adventurous trekkers I travelled to Kathmandu to begin a 12 day trek to Base Camp Everest. Leaving Toronto we flew to London, waited eight hours and then took our next flight to the Sultanate of Oman. After a four hour escape from the airport to look around Oman, it was on to Kathmandu. After a two day sightseeing and acclimatization stop we began the next leg of our journey which was the reason for the trip. One of the biggest obstacles for me to overcome on this trip was the flight into Lukla. A 9100 feet is one of the world's most dangerous airports on the side of a mountain in the Sagarmatha Zone of the Himalayas in Nepal. Sirens inform folks for miles when a plane is landing here, and as

you would suspect, only helicopters and Twin Otter type planes can handle the 2,000 foot, uphill runway that is fenced off at the end, to protect you from the edge of a mountain cliff. From here our slow but sure climb to base camp began with yaks and suspension bridges in abundance!

After saying 'never again' (never say never!) in 2008 a dear friend asked me to walk the Camino with her. Even though six weeks after finishing the Camino in 2004 I knew I would walk it again, I didn't think it would be so soon. 2009 I decided to stay home and be a Grannie—little did I know that I would fall off a bike, break a collar bone requiring surgery! That is one adventure that I could have lived without. That September, six weeks after the surgery, I took one of the most challenging walks of my life, covering 50 kilometres in a non-stop nine hour one day walk, with one arm in a sling.

» CONTINUED ON PAGE 7



WET/LEAKY or DAMP BASEMENT and / or Foundation Structural Problems!

Free Written Estimates 905-777-8484

Interior and exterior waterproofing drainage solutions. Weeping tiles, crack repair, injections, sump pumps/battery back-up, window well drains, bowed walls, house leveling, underpinning. Licenced & Insured For Your Protection!



**Call Now!
24 Hour
Answering!**



For more information check out our website at www.pioneerwaterproofing.ca

Niagara Cursillo

www.niagaracursillo.org

An Enrichment Course in
Christian Living and Discipleship

Upcoming Weekend
Mount Mary, Ancaster
March 31st-April 3rd 2011



Canterbury Hills Camp

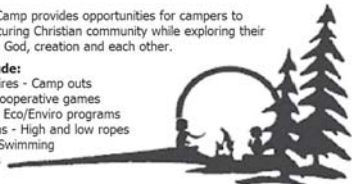
Residential and Day Camping in the Dundas Valley



Canterbury Hills Camp provides opportunities for campers to experience a nurturing Christian community while exploring their relationships with God, creation and each other.

Activities Include:

Archery - Campfires - Camp outs
Climbing wall - Cooperative games
Crafts - Drama - Eco/Enviro programs
Evening Programs - High and low ropes
Hiking - Music - Swimming
Worship - Sports



Contact the office for session dates, rates, and registration:
908.648.2712 - ch@niagara.anglican.ca - www.canterburyhills.ca

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



You are invited to celebrate
"60 Years On The Bench"
with organist Murray Rathbone



at a choral evensong and organ recital
St. John's Anglican Church,
272 Wilson St. E., Ancaster

Sunday, May 15th, 2011, 4:00 p.m.

A reception in Murray's honour will follow

For more information call 905-648-2353
or go to www.ancasteranglican.org



Pottery and possibility

SUE-ANN WARD

VICAR, CHRIST'S CHURCH CATHEDRAL
EXECUTIVE DIRECTOR OF HARRRP

Over the past weeks, I have spent many hours listening to jazz and meditating while painting the walls and ceilings at St. Peter's HARRRP. I like to think of painting as time dedicated to strategic planning. For me, painting, like prayer, leaves space for a fuller experience of God's presence and an opportunity to be open to God's plan for me. It is a time when blessedly little information is bombarding my brain. Covering a wall with paint is like creating a clean canvas in my mind on which God can paint.

Rolling pure white or ethereal blue over drab green or worn out sandy brown is cathartic. With every brush stroke, the space becomes cleaner, brighter, and more like a vast expanse of blue sky. The HARRRP logo, a smiling sunshine, radiates warmth and happiness from this indoor sky. Even on the greyest of days, the sky is clear and the sun shines down in St. Peter's HARRRP. It is a place of unlimited horizons and incredible possibility.

Possibility... This is the word that for me captures the marvel that is the pottery class at St. Peter's HARRRP. Each Saturday afternoon neophyte potters, old and young, sit at tables and pottery wheels caressing and moulding clay in a studio with a twenty foot ceiling and five magnificent stained glass windows. The majesty of the space is heightened by the music of the Steel Town Symphony that rehearses in the next room. The indescribable splendour of the space ignites the imagination and feeds the soul with possibility. In this environment of great richness, with so many physical senses engaged, our potters produce beauty, form, function, and, I believe, strengthen their sense of purpose and self. In the space of this column, I can only introduce you to a few

of the members of our eclectic and wonderful group.

Jan is a single father of two boys aged three and five. They are busy little fellows who in many situations experience difficulty staying focused. This patient and attentive father works hard to find engaging activities for his sons. He has his hands full and seems to have little support. During our pottery sessions there are many adults to encourage the boys, who stay remarkably attentive to what they craft out of the clay. The younger of the two has been slow developing speech yet he has so much to say about what he is making. A great many skills can be cultivated in this setting: fine motor, listening, language, geometry, physics.

Bruna is particularly supportive of the little boys. She is an accomplished sculptor who currently has some of her work on display at the Burlington Arts Centre. She has lived on the street for fifty years and has a sculpting studio on the third floor of her home, but each Saturday she comes to nurture budding artists and to get to know her neighbours better. Brunna says that she really enjoys her time interacting with the boys because her grandchildren live so far away that she does not get to spend much play time with them.

Ingrid, originally from Bogotá Columbia walks to St. Peter's pushing her one year old son in his stroller. Once he has been lulled to sleep by the rhythmic bump bump of the wheels going over the lines in the sidewalk she arrives eager to explore new ways of fashioning something personal and beautiful out of a lump of clay. It is the only time during the week that she does something for herself. Most of her time is spent caring for others. Ingrid works with adults with developmental disabilities at L'Arche and has facilitated a partnership between HARRRP and L'Arche that promotes the development of computer skills.

Cathy is warm and thoughtful woman who works at the daycare on site. She has been taking pottery classes for a few years and has

developed considerable skill throwing pots on the wheel. There is so much skill required in just getting the clay centred on the wheel so that it does not fly off or flop over like an exhausted dancer. Watching Cathy as she focuses on getting the shape, thickness, height, texture and other elements of form the way she wants is quite awesome. Her small hands seem to know just where to touch and how much pressure to apply to form the clay into the vessel she holds in her mind's eye.

Christian is a young man of twenty who works for HARRRP cleaning and maintaining the St. Peter's HARRRP building. I encourage HARRRP staff to participate in programs of interest to them during their scheduled hours of employment because I think that happy well-rounded people are more passionate and productive. I believe that it also gives our staff a chance to really get to know the people we serve. Christian has been participating in both the drumming circle and the pottery program at St. Peter's. He told me over a coffee one day that he gets so into what he is making out of the clay that he sometimes forgets to breathe. It warms my heart that in this high-tech world of video games and Facebook, it is the simple earthy act working with clay that takes this young man's breath away.

St. Peter's HARRRP is a place where strangers become neighbours, neighbours create community, and the community defeats poverty. Pottery class is taught by Keith Hamilton from 2 to 3:30 p.m. every Saturday. The studio space is available for potters to use from 10 a.m. to 9 p.m. Tuesday through Friday and from 9 a.m. to 1 p.m. on Saturday. There is no charge for any program or activity offered through HARRRP.

Donations can be made by going to www.harrp.ca and clicking on To Donate, or by sending a cheque payable to HARRRP to 252 James Street North, Hamilton, L8R 2L3. Charitable receipts are provided for donations of \$20 or more.

If we look we can see the face of God



GRAHAME STAP
RECTOR, ST SIMON, TEMAGAMI

Sometime as we go through life we encounter situations that seem to beg the question "Where is God?" We seem to forget that the problems of life are largely our fault because we allow, throughout the world, greed and hate to get in the way. We don't see the good that surrounds us and I guess for most of us when we see wonderful caring situations we don't say "There is the face of God."

I was thinking of this the other day and wondering why it is that we see good things and don't always thank God and at the same time nearly always blame God when we see or hear of tragedy occurring in the world "Why does God, if there is a God, let these things happen? Why doesn't God put right the ills of the world?"

My thoughts took me back to the time I was training to be a Chaplain at Chedoke Hospital on Hamilton Mountain working in the long-term care ward. Some patients had been there all their lives. One had been born there and was at the time twenty-seven years old. Some had

loving caring families that came every day, others never had anyone come to see them. If it weren't for the wonderful caring staff their lives would have been filled with day after day of wretched loneliness just waiting to die.

I remember it was a Wednesday; a man fifty-three years old was brought in. He had fallen in his kitchen and his spine had violently come in contact with a corner of a kitchen cabinet and he was paralyzed from the neck down. He had just retired from the navy and was looking forward to traveling with his wife of thirty-three years. They had not seen much of each other during their life together as the navy had kept them apart, some times for years at a time. They were just starting to get to know each other again when this terrible tragedy occurred.

His name was Ken and I had a great deal of difficulty going to see him. I could not imagine how anyone could live with not being able to move again. Not being able to do anything even so simple a task as scratching your nose. Perhaps the biggest problem I had was that at the time I also was fifty-three years old and just starting a new career. Things seemed so right in my life and so wrong in his. In the end I did get to know him quite well and was always surprised by his calm acceptance of the circumstances of his life.

He ministered to me far more than I ministered to him.

One beautiful Sunday morning with the sun shining and not a cloud in the sky I was walking towards the long-term care ward when I saw a sight that will stay with me all my life. I saw the face of God. With the sun shining from behind him, strapped into a wheel chair was Ken and on his lap was his three-year-old grandson. As I stood there spell-bound I saw his grandson feed him. As they looked at each other you could see so clearly the love they had for each other.

Ken's disability meant nothing; it was as if it was not there at all. I felt tears come to the corners of my eyes and I knew the very real presence of God. I also knew I would never look at a disabled person the same way again. I knew, that in a very real way we are all disabled. For most of us it is in the way we see and judge each other and not see that the presence of God is in us all no matter who we are. My problem in going to see Ken was not my age it was my disability in not being able to see in him the face of God. This Lent I going to try and see the face of God in all people and perhaps if I do this I will not stop when Lent ends but go on to see only the good in people and recognize my own disability.

As always it is only my opinion.

In transit



MARNI NANCEKIVELL
SECRETARY OF SYNOD

I wish that I could quote American story teller Garrison Keillor and say: "It has been a quiet week in Lake Wobegone", but it has been anything but.

Much is changing in my life. On the home front, we're in the midst of moving my Mother from the retirement home in which she has lived for the past ten years, into our own home. So at both ends, the "leaving" end, and the point of arrival, much is happening. My cousin, Jen, has been appointed Project Manager for packing Mom up. (We thought that a fancy title might compensate for something that she is doing as a labour of love.) At our house, my friend Mel is helping to make the home "Betty ready", as we make changes to the bathroom, install a stair lift, and do other things that will make life easier for someone in their late '80s. There is still a big "to do list" as yet undone. I need to help my Mother reconnect with the CCAC, she needs to have a first appointment with the new family doctor that I've secured for her, and the list goes on...

As if one life altering change was not enough, my work is changing too. I am relinquishing my work with the Interims of the Diocese of Niagara, handing that piece of work back to Bishop Bird. That is happening, in part, so I can take on the work of Secretary of Synod. In my memory, there are a number of people who have worked in recent years as Secretary of Synod: Judy Dodman, Steve Hopkins and Rick Jones. Each one of these people has brought their own specific

gifts to this job, and for different reasons, I stand in awe of them. My transition into this new work will be made easier by the great experience of Karen Nowicki, in the Synod Office, and by the able assistance of our Diocesan Chancellor, Rob Welch who has already been a great resource for me.

I would not have chosen two major life changes to take place in the same month, but life is rather like that, isn't it? We don't get to "choose" what comes our way. I am deeply aware that if I were to attempt to negotiate these personal and professional changes all on my own, I would have fallen apart into a million tiny pieces weeks ago.

One of the most profound lessons that I learned in my years in Transitional Ministry is that "we are not alone", that there are many people, and many resources to support us, both as individuals and as church communities. Not very long ago, I was working with a congregation in a matter related to another part of my portfolio. While we were having a conversation about the subject at hand, someone said to me: "Perhaps you can tell me who we need to speak to at the Synod Office about a different matter". Indeed, the conversation took a turn, and I was able to supply them with the information that they required. All they needed to do was ask.

The reality is that the church IS a community of communities, and that your Diocesan Synod Office is there to serve you in whatever needs your parish might have. Our situations do change, and therefore our needs change—but we're all in this together. (Thanks be to God!)

.....
Canon Marni Nancekivell is Secretary of Synod, and is still involved with Fresh Start, Volunteer Management and Screening and Safe Church. You can contact her at: 905-527-1316.

Being Anglican

» CONTINUED FROM PAGE 1

On the morning of February 19th I attended a Requiem Mass in memory of Father David Blackwood at St. Barnabas, St. Catherine's. In attendance were six bishops, a small army of priests, deacons, sub-deacons, even a sub-sub-deacon. A sense of 'holy mystery' pervaded as the choir chanted the Introit and Psalm, as the incense billowed towards the congregation, and as Bishop Michael Bird celebrated the Eucharist facing Eastward and using the language of the Book of Common Prayer. It was a veritable fashion show of liturgical vestments and a glorious display of the Anglican High Church tradition. As beautiful as the service was, it is not the total definition of what it means to be Anglican.

Later that evening, Church of the Resurrection played host to the travelling diocesan youth service known as "The Gathering." The congregation was a collection of young and old from across the diocese. One gracious granny from St. George's, Guelph brought a carload of teens. You could practically

smell the sense of joy and community filling the church. It's hard to describe the spiritual affects of the NYC Band but if we're called to worship God with all our senses we did it with singing, dancing and even a 'mosh pit' in the centre aisle (I did get a little nervous when I could feel the floor flexing up and down)! The meaning of the prayers and readings were enhanced by beautiful images that were projected onto a screen with PowerPoint and the intercessions were read from an iPhone.

A young woman offered a powerful testimonial about the challenges she's faced in her life and offered a message of enduring hope. Then we were invited to reflect further in small group discussions. As inspiring as the service was, it is not the total definition of what it means to be Anglican.

On the surface these services of worship couldn't have been more different and yet I found they had so many similarities. To begin with, the faith and friendship at The Gathering was nurtured by experiences at Canterbury Hills, which is a testament to the legacy of Father Blackwood's

ministry at the diocesan camp and conference centre.

I was also struck by how each generation is able to incorporate the latest technology to make worship of God more beautiful, holy and meaningful. At one time items such as pipe organs, vestments, incense and even the prayer book were considered "recent innovations." Yet the Anglican Church has found a way to utilise them to enhance our worship. So today we're learning to use PowerPoint, iPhones and wa-wa pedals.

Most importantly, at both services there was a buzz in the air, a tangible anticipation that we had gathered as God's people, to seek God's presence and to celebrate the power of God working in us. Being an Anglican means that there isn't *only* one way. High church, Low church; traditional, contemporary—our tent is so big that it can fit all these things and more!

All of this still doesn't make for a succinct definition of Anglicanism, but instead of cracking a joke next time that someone asks me that question I'd like to say, "Let me tell you about this one amazing day..."

Diocesan Vision	News and Views
Parish Information and News	Parish and Diocesan Events
Anglican Resources	Employment Opportunities

Everything you ever wanted to know about your Church!

Visit the Niagara Anglican website regularly
www.niagara.anglican.ca



■ The Diocese of Niagara joyfully celebrated three ordinations to the priesthood on March 6. Pictured from left to right: The Reverend Joan Dunn, The Reverend Jonathan Massimi, The Reverend Michelle Stanford

CELEBRATION OF TEN YEARS OF FULL COMMUNION!

The Joint Anglican Lutheran Commission (Canada)
— and —
The Lutheran Episcopal Coordinating Committee (USA)

Announce

A Special Eucharist to Celebrate 10 Years of Full Communion between
North American Lutherans and Anglicans!

with the special participation of:

Bishop Mark Hanson, Presiding Bishop, The Evangelical Lutheran Church in America
Archbishop Fred Hiltz, Primate, The Anglican Church of Canada
Bishop Katharine Jefferts Schori, Presiding Bishop, The Episcopal Church, USA
Bishop Susan Johnson, National Bishop, The Evangelical Lutheran Church in Canada

Sunday, May 1, 2011 - The Second Sunday of Easter
3:00 p.m., EDT

St. Paul's Anglican Church, Fort Erie, Ontario
Holy Trinity Lutheran Church, Buffalo, New York

All Are Welcome

Your prayers and presence are requested. For those unable to be present for these special celebrations, the liturgical rite will be available and local communities are invited and encouraged to host their own celebrations in their own churches!

Both **'The Waterloo Declaration'** (the Canadian expression of full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada) and **'Called to Common Mission'**, the similar agreement in the USA between the Episcopal Church and the Evangelical Lutheran Church in America, were proclaimed in 2001

For more information contact:

Bishop Michael Pryse, The Eastern Synod, ELCIC
The Very Rev. Peter Wall, Diocese of Niagara
CO-Chairs, JALC

Given that not everyone can be in either Fort Erie or Buffalo, we are also including an outline for liturgy for that day, as well as the text of a special litany. It is our hope that services will be held throughout the diocese on this date either at the same time, or in the subsequent week, or in the anniversary year.

Please make every effort to participate in this endeavour. We are keen that the whole country know about this and participate.

Laughs from the past

Laughter, a weapon of 'mass production'

HOLLIS HISCOCK
INTERIM PASTOR, ST. JOHN'S ROCKWOOD

Laughter can relax the body, refresh the mind and energize the soul. One joke for the body, another for the mind, the third for the soul and one for me from you; so, read on 'joy of laughter person'.

One for the body

It was my first parish, and like all green Curates, I attempted to 'follow the Rector's leanings', but most times I toppled.

He said, 'We are going to a meeting this evening. After you lead the opening prayer, just sit, be quiet and observe'.

When I asked why such an admonition, he smiled and said, 'You're about to learn a valuable lesson they never teach in seminary'.

Following my powerful prayer, designed to soothe the fury of any savage beast, the Rector said, 'We all know why we are here... who wants to speak first?'

Silence begat more silence. Then from the uttermost corner of the school classroom, a whispered conversation could be detected. It amplified as rows of chairs turned to each other and people began to talk. It escalated to a climatic crescendo; even the walls seemed to vibrate from the sound made by some fifty tongues, all speaking simultaneously and to nobody in particular. The noise level equalled or surpassed that of a rock concert.

I checked my watch at the fifth minute bell. Glancing towards the front of the room, I witnessed the shocked, frozen, motionless face of our veteran Rector with three years of parish experience.

If the exchange of opinions was trotting at the 10 minute mark, it reached full gallop at 15 minutes. It seemed that nothing could slow, change or stop this runaway freight train of human vocal chords.

Suddenly, all voices ceased. The formal debate had ended. Once more silence reigned supreme.

Moments elapsed into a seeming eternity. An unwilling spokesman, coaxed by opponents and advocates alike, separated himself from his comfortable chair to propose their solution to the thorny problem that brought them together that wintery night.

He gingerly framed their thoughts into the wording of his motion. Everyone waited anxiously for the 'loyal opposition' to second the motion.

The Rector, schooled in the finery of Robert's Rules of Order for Ecclesiastical Unpredictable Situations, seized the golden opportunity and, in his best parliamentary monotone, enquired 'any questions or comments?'

Without hesitation or fanfare, a budding parliamentarian shouted from amidst the sitting masses, 'all those in favour raise your right leg'.

In unison, fifty right feet, including mine, lifted heavenwards and the

startled Rector declared, 'the motion is carried unanimously'.

Laughter and giggling replaced anger and frustration as people headed home from a very productive meeting.

One for the mind

Recently rummaging through a filing cabinet at my latest interim posting, I retrieved an email, sent to a previous rector nearly eight years ago.

No doubt, the sender wanted to clarify ecclesiastical jargon and terminology for the contemporary minds, and wrote:

'A church congregation decided to have four separate worship services each Sunday. There was one service for those people who were new to the faith; another for the regular members who preferred the more traditional worship service; the third worship service was for those who had lost their faith and wanted to get it back; and a separate service for those who had some unsuccessful experiences with other churches and had some complaints. The four worship services were nicknamed: finders, keepers, losers and weepers.'

Maybe this title would attract more people than the names we apply to worship services every Sunday.

One for the soul

During a mid February worship service, I predicted that the long, freezing, stormy, snowy winter had forsaken Ontario to reek havoc with more deserving folks. You guessed it, three days later we were blanketed with 15-20 centimetres of the white fluff.

This occurrence provided the perfect backdrop for me to present a sermon on the 'message of the snow'. My father, a lay reader in the Church, read this sermon every winter. When I became a preacher, I carried on the tradition, maybe not annually, by acknowledging the source and using my own delivery style. The message of the snow is inspiring and timeless.

This year we paired the sermon with a 1994 cartoon, which we printed on the front cover of our weekly bulletin.

It showed Noah and his son standing on the deck of 'The Ark'. The cloud storms swirl relentlessly in the darkened background, the winds churn the waters into mountainous oceans, and the driving rain has dampened the spirits of humans and animals alike. It's been a long and trying six week adventure. The haggard faces of the two men betray their ordeal and seem to be saying, 'We are tired of being penned up with all these stinky creatures... 'great and small'.

But Noah, always looking on the sunny side of life, bellows to his son above the roaring winds, the rolling thunder, and the deafening waves: 'It could have been worse. It could have been snow!'

Noah saw the glass as half full, not half empty.

One for me

If you have a humorous Church story and would like to share it with others, who would enjoy a good laugh, send it to me.

Time to start new churches



JOHN BOWEN
ST. JOHN THE EVANGELIST, HAMILTON

If church attendance is declining, what should be our response? Start new churches, of course!

If that seems counter-intuitive, consider the following:

- One reason churches decline is that populations move, and churches do not move with them. What about new churches for new population centres?
- There is clear evidence that there are more “new Christians” in new churches than in older churches. There is something that makes a new church more readily accessible to someone who is exploring faith.
- New churches are nimble—like young children—and able to adapt to newcomers, new cultures and new demands more readily than older churches which often suffer from structural and cultural arthritis.

But surely “starting a new church” is incredibly costly and difficult? One bishop talked to his major donors about church planting, and their first question was, “What does it cost to put up a new church building?” If that is the only model of church planting we have—the “if you build it, they will come” approach—then of course it will be costly. That is what Canadian Anglicans did last time we had a spate of church planting, in the 1950s—put up a building in a new subdivision,

assign a priest, and begin a full range of services—so of course that’s what we think it means. “That’s way we’ve always done it.”

A new kind of church planting

Church planting in a post-Christendom age however is a different animal. (This is one reason new church plants are often called “fresh expressions of church”—to distinguish them from the traditional kind.) A growing segment of the Canadian population has little or no exposure to church. They are (to use the current jargon) unchurched rather than dechurched. For them, to come to a traditional service in a traditional building is (to put it mildly) intimidating—as intimidating as it would be for many of us to attend a mosque or a synagogue for the first time. “Church” therefore has to start “further back,” with the full panoply that we call “church” coming at the end of a long—perhaps several years’ long—process.

This is turn raises many questions: What is the process by which one grows a church from scratch these days? Who is qualified to do it? It is not a criticism of our leaders that, as one senior clergyman told me, “I was trained for a church in a world that no longer exists.” What is the role of clergy, and bishops, and laity in what lies ahead? How can we possibly finance new things? And if we don’t know—and most of us confess we don’t—who is there who can help us?

Why another conference?

It was with these questions in mind that the Vital Church Planting con-

ference began in 2007. The Church Planting Working Group of the Diocese of Toronto (of which I was then a member) thought that an annual conference might help its efforts. The idea was that meeting every year would:

- Bring together like-minded people, who would grow as a community from year to year and stay in touch in between conferences
- Help participants develop a common language to describe new realities in church and culture
- Provide a forum where new ideas could be shared, success stories delighted in and disappointments grieved over—and learned from

■ Give a voice to those doing unconventional but fruitful things on the margins of the church

■ Be willing to learn from whoever might be able to help us, whether Canadian or not, whether Anglican or not

■ Represent the breadth of the Anglican Church, not just one segment. For this reason among others, it was (and still is) jointly sponsored by the Wycliffe College Institute of Evangelism, which I direct, and the Diocese of Toronto, under Archbishop Colin Johnson.

All these things have happened, and more. The conference began in 2007 with 65 or so attendees. By last year, attendance had grown to 170 from all over Canada. Anticipating last year’s numbers, a second conference was planned for Western Canada, to be held in Edmonton and co-sponsored by the Diocese of Edmonton and the Institute of Evangelism. The leaders there budgeted for 50—which seemed a reasonable esti-

mate for a first attempt—and ended up with attendance of 140, including five bishops and the Metropolitan. Increasingly the conference is becoming ecumenical, attracting Lutheran, United, Presbyterian, Orthodox, Mennonite and Salvation Army participation—which is wonderful. Last year theological students from Trinity, Wycliffe and Huron attended in strength, with financial assistance from their colleges.

Now plans are well under way for the fifth conference. The Edmonton conference will be from May 26 till 28, followed by the Toronto conference, May 31 till June 2. The same plenary speakers will address both conferences, invited in answer to the question: “Who has something to teach us?”

■ Bishop Steven Croft of Sheffield UK, is a theological educator who in 2004 was appointed by the Archbishop of Canterbury as first Team Leader of Fresh Expressions UK. Steve thus brings theological substance as well as a broad and sympathetic grasp of what works and what doesn’t work across the spectrum of new forms of church planting.

■ Beth Fellingner has planted churches for three denominations in urban, suburban and rural locales over her 30-year ministry. She is currently lead pastor at a new church plant in St. Thomas Ontario with the Christian Reformed Church. Her stories are powerful, down-to-earth and thought-provoking. (I have heard some of them!)

I believe Steve and Beth will make a wonderfully complementary

team to teach, encourage and challenge us. There will (of course) be a wide range of workshops where participants can work out specific strategies for their own situations. In particular, Bishop Croft will lead workshops for bishops and other diocesan leaders to discuss diocesan issues. The Primate, Fred Hiltz, has also promised to attend.

No magic bullets

Don’t get me wrong. Church planting is no magic bullet to “solve” the problems of the church, and neither is this conference. Such things do not exist. And there are all sorts of other strategies we can be pursuing. Natural Church Development continues to help many churches grow in significant ways. Clergy are increasingly seeking out coaches who can help them rethink their ministry. And the Alban Institute continues to be a source of inspiration for many.

But—if it doesn’t sound too presumptuous—there is a sense that maybe God is doing something new and significant through this conference, as well as through many other new things.

In the past, to be honest, the Diocese of Niagara has been under-represented at the conference; I’m not sure why. Perhaps this year that can change. Check out the website, vitalchurchplanting.com for details, and see what you think. You may not end up planting a new church as a result, but I can promise you will be encouraged and inspired. And these days that’s worth a lot.



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



www.corrycoach.com
linda@corrycoach.com
905-634-7858
1-877-778-3731


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


*Rev. Linda Corry
Life & Leadership Coach*

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.





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

Restoring Dignity: Charity, Justice or Kindness?



COLLEEN SYM

"I am not alone."

This quote, is attributable not to one but to many of the attendees at a recent town hall meeting for people with lived experience of poverty. The meeting was to mobilize people with lived experience of poverty to engage in activities directed towards poverty eradication in their community. The first half of the meeting was about change within the system. The second half was about how to change the system.

There was a beautiful moment to mark that transition—the moment where having come together in a safe place, a trusting relationship was formed between those present and the issue we together sought to address was named. The moment—when the 40+ people living in poverty connected with the half dozen of us who were there as allies and realized (and later wrote in their evaluations) "I am not alone".

That moment came when one of the speakers was describing how we

could work together in solidarity and read a quote from the ISARC book Persistent Poverty paraphrasing St. Vincent de Paul: "When you feed the poor, please ask for their forgiveness. You are giving them a bowl of soup but they give up their dignity."

The approach was one of empowerment; our goal was to restore dignity. Once that's done, people can advocate for themselves.

If we accept that all of the great religions of the world believe that all of us are called upon to look out for those that cannot look after themselves, to support the poor, give shelter to the homeless and food to the hungry, how do we reconcile practical assistance to those in need to ameliorate their current situation with a vision of prophetic social justice making that emphasizes advocacy?

Our baptismal covenant calls on us to seek and serve Christ in all persons, loving our neighbours as ourselves and to strive for justice and respect the dignity of every human being. The Marks of Mission call on us to respond to human need by loving service and to seek to transform unjust structures of society.

Where's the charity?

What's the difference between "charity" and "loving service of those

in need"? What's the difference between a soup kitchen and a community meal? What's the difference between helping needy people and reaching out to a neighbour in the way we would like to be aided if in distress?

I know where there were 40-plus people that had the answers. The 402,000 people who used food banks in Ontario in March 2010 or consumed one of the 924,000 meals which were served by meal programs could weigh in on this too. We could ask them.

Some time ago a guy named Maimonides spent some time thinking about these questions. More recently a friend of mine did too and influenced a policy paper building on the work of Maimonides that states:

"Among Maimonides' writings was a small tract on charity. His dual vantage point as civil servant and community leader gave him a unique perspective on how best to meet the needs of those most vulnerable in the community. For Maimonides, there were eight levels of charitable giving, each level more preferable than the one below, moving from the lowest—to give begrudgingly—to the highest—to provide a person with the resources to become self-sufficient."

In descending order, the eight levels of giving are:

1. Providing a person with the resources to become self-sufficient.
2. Giving without knowing the recipient and without allowing the recipient to know you.
3. Giving with knowing the recipient but without allowing the recipient to know you.
4. Giving without knowing of the recipient but allowing the recipient to know you.
5. Giving before being asked.
6. Giving after being asked.
7. Giving happily but less than appropriate.
8. Giving begrudgingly.

In many ways, this highest level—ensuring a person's self-sufficiency—echoes the popular saying, "Give a man a fish and he's fed for a day; teach a man to fish and he's fed for a lifetime." Maimonides added to this wisdom in two ways. First, he recognized that not everyone approaches the responsibility of assisting those most in need in the same way—some people give only begrudgingly, while others embrace the opportunity to help. Second, by articulating a hierarchy of assistance, Maimonides clearly suggested that a progression in values is possible and that we as individuals and as a society

should embark on a journey, with the collective destination being that all members of our community have the resources to become self-sufficient ("Climbing the ladder of self-sufficiency: How Ontario can use local workforce development to transform social assistance, provide economic security, and create community prosperity", The Ontario Municipal Social Services Association Policy paper November 2010).

That destination sounds like a just society to me. And we can get started on that journey simply by being kind to one another.

José Saramago, who won the Nobel Prize for literature, wrote:

"Just as kindness should not be ashamed of being kindness, so justice should never forget that above all it is restitution, the restitution of rights. All of them, beginning with the basic right to live in dignity. If I were asked to put charity, kindness, and justice in order of precedence, I would give first place to kindness, second to justice and third to charity. Because kindness already dispenses justice and charity of its own accord, and because a fair system of justice already contains sufficient charity within it. Charity is what is left when there is neither kindness nor justice."

With kindness, serve the Lord.





CELEBRATING THE PAST
21 Years
DRIVING THE FUTURE

**Travel with Christ Church
Cathedral of Hamilton**

- St. John the Divine Tour & Service
- Trinity Church Wall Street Tour
- Visit Ellis & Liberty Island
- Go to the Top of the Rock

LOADED!

New York City 5 Days, 4 Nights
April 28 - May 2

4 breakfasts, 1 lunch, 2 dinners, Manhattan & Brooklyn Tours
First Class Accommodations • Free time for exploring and Broadway • Unbelievable Brooklyn Pizza Tour!!!

\$888 Dbl
(no tax)

Limited Space Available!

Tour Highlights

- 13 breakfasts, 3 lunches & 6 dinners
- Excellent accommodations throughout
- A kitchen party, cocktail cruise & lobster experience just to name a few
- Too many attractions to list. Visit our website for more information

Major stops include:
Ottawa - Quebec City - Riviere du Loup - Miramichi - PEI
Halifax - Cape Breton - Moncton - Edmundston - Montreal

The Maritimes - 14 Days

August 9th - 22nd



\$2679 Dbl
+ HST

**Bermuda Cruise including New York City
& the New Sands Casino Resort**

October 8 - 17
10 Days, 9 Nights



Holland America Lin
A Signature of Excellence

\$1999 Dbl (Outside Cabin)
\$1699 Dbl (Inside Cabin)
(no tax)

Put a \$100 deposit between March 14th - 28th and receive a coupon book (\$450 in savings) to be used on board.

For more information visit
www.maxima.net **905-561-5444** 

497 Main Street East, Hamilton, ON

PROVINCIAL SYNOD OF ONTARIO DIOCESE OF NIAGARA NOMINATIONS

The Synod of the Diocese of Niagara is calling for nominations to the Provincial Synod which will meet October 10 - 12, 2012 in Kingston.

Niagara is entitled to elect (4) clergy delegates, (4) four lay delegates, and (1) youth delegate. Youth Synod will be the nominations committee for securing the Youth Delegate names on the ballot. The Bishop will appoint the youth representing the Diocese of Niagara to Provincial Synod and the alternate.

Individuals must be members of the 2011 Diocesan Synod in order to be eligible for nomination. Members of Synod may self-nominate. The consent of a nominee must be given prior to his/her name being submitted.

Deadline for nominations is June 17, 2011, and must include Name, Parish and Location (city/town), Gender, Email address (if available), and Phone number(s).

The ballot will be presented to the November 2011 Diocesan Synod. Further information about this volunteer opportunity is available upon request.

Please send nominations to:

The Reverend Canon Marni Nancekivell
Secretary of Synod

Mrs. Karen Nowicki
Administrative Assistant to the Secretary of Synod

252 James Street North
Hamilton, ON L8R 2L3
Fax: 905-527-1281

Our Heads in the (Oil) Sands



ELEANOR JOHNSTON
ST. JOHN'S RIDGEMOUNT

Twenty years ago, an interfaith group of Niagara church-goers did their best to save the planet by inspiring fellow Christians to see God's creation as a precious gift. We lobbied for political change, developed environment-focused liturgies and encouraged individuals and churches to reduce, recycle etc. The 90s were "the turn-around decade"—hence our urgency. Before long, we lost momentum, and news reports on the environment grew still more terrifying. We stopped paying attention.

The March 2011 *Anglican Journal* has a front-page article entitled, "Lack of political will at heart of climate crisis." Yes, but what is at the "heart" of our faith? Does it inspire both a spiritual and a political will? What have we done for the environment and what have we left undone?

We have learned to expose the big lie that we must choose the economy over the environment. We now see that choosing short-term economic prosperity benefits the rich minority in rich countries but condemns every person and every species to greater hardships in the future. Likewise, arming ourselves in gated communities will not work indefinitely. And such behaviors that cut us off are surely wrong. If Jesus were among us here and now, which side of the gate would he be on? Which side is he on?

Second, high on the list of collective sins condemning the human race in our time is abuse—of individuals, of groups and of planet earth. Churches are beginning to realize that one reason people are leaving is our bullying. Finally we are taking steps to create "safe" churches for all members of our church communities. We have learned that when any abuse occurs, it involves everyone—we are either abusing or stopping abuse. We can't pretend to ignore it for that is to be complicit in the abuse. Our abuse of other species results in their actual extinction. And knowing the interconnections of every thing on earth, and believing that God creates and sustains it, we can no longer shrug, saying that other species are less important than ours and hence dispensable. As the crying child in the corner is the responsibility of every other person in the playground, so too is it the job of each human to protect each species and each habitat of the earth.

This is where we stop, overwhelmed again by the enormity of the stewardship required of us. We keep on polluting, desecrating the earth, even when we know that we are making the future less stable, less livable, for our children and grandchildren.

What stops us is, at one level, "a lack of political will." It is also a lack of faith that our work has real effect. We could take to the streets like the people of Tunisia, Egypt and Libya, gathering in non-violent protest until those whose power is abusive are replaced by those working for justice for all. What will it take to activate a comparable change of direction in terms of climate abuse? We need public, political action to persuade the silent majority that there is a crisis that we must and can tackle. While we repent our past complicity, our laziness, our hopelessness, we proclaim for the future our faith, hope and love in God our Creator and Sustainer.

As Christians we have motivating us a sense of responsibility for God's Creation that should make us leaders of the secular community. The fact that we aren't undermines our credibility. As followers of Christ who promised to be with us always, we know that to believe is to be brave and to have faith is to do good works. These spiritual resources are our contribution. We won't have to worry about whether the Church will survive if, in our environmental actions, we can use our ancient strengths as an act of worship. Surely God is with us, and we can do no other.

On a practical level, where do we start? Pray earnestly for wisdom, creativity and strength. Support church and secular environmental efforts. Make environmental action a top priority in decisions made by our families, parishes, workplaces and political constituencies. Make our actions affirmative, creative, incarnational, new.

Which scenario will motivate our contemporaries, meetings that drag on for hours, fueled by dry cookies, or singing "Hallelujah!" with Chorus Niagara at the Seaway Mall? We church types have experience of both extremes of group activities: repetitious, pointless talk and richly profound artistic expression. It is practical and essential that we use the latter.

People who take action simultaneously take heart; non-violent actions have the power to topple dictators and establish democracies. Surely we can make political candidates in the coming provincial election address climate change as our top priority.

For three years Bishop Michael has been trying to mobilize our collective energies to save the environment. As well, he is working to name and end both abusive economic structures in our society and abusive behaviors within our churches. If he has the "political will" to address these huge challenges, so can (and should) the rest of the diocese.

In Niagara parishes, where two or three are gathered in Christ's name, we have all we need to take action. "Yes, but," we say, fabricating a typically evasive response. The heart of the matter is that it is easier to keep our heads in the sands. But the oil is choking us.



The Lenten journey...

» CONTINUED FROM PAGE 1

If it had not been for the support of my daughters and a good friend who is my adventure trip trainer, I am not sure I could have finished.

July 2010, two dear friends and I joined a group who walked Wainwrights Coast to Coast walk in England. 192 miles in 13 days beginning in the beautiful Lake District, crossing the Dales and the Moors. It was challenging in places but pure fun! Haven't laughed so much on a walk ever before. It felt like I was living in a British sitcom. Laughter really is the best medicine for whatever ails you.

So now you know why people often ask me, "where is your next adventure?" "What have you planned?" This year I have been saying—nowhere—I am going nowhere in 2011—going to enjoy my grand babies and stay off anything that looks like a bicycle! I did venture to Las Vegas in January, and Reverend Val Kerr and I have planned a pilgrimage trip to Turkey for October if there are enough people who sign up for it. An adventure trip with a hike/pilgrimage is not on the horizon.

However, I have realized of late that this is not actually true is it? On March 9th we were all invited to meet at a local airport (church or chapel) to receive the symbol of the beginning of our Lenten adventure journey. That ash cross which is made from the remnants of our palm crosses is our ticket to the Lenten Journey. Not so many of us make the beginning of the trip these days. The good news is

that your journey can begin today—even if you missed picking up your ticket on the 9th.

Our Lenten journey can be an adventure trip if we have the courage to begin; if we show up with an intention of being present and participating along the way. Most faith communities offer special studies, labyrinth walks, discussion groups and even take home studies. All of these offerings are companions on a journey of discovery with the most exciting destination that you will ever move towards in your life time—a closer relationship with God.

The Lenten journey is one that we never have to take alone. Bidden or not, God is present. Bidden or not God is calling out to each of us to return, to repent, to refresh our faith, to return to God and be in relationship as we move through our lives. Just like a walk on a mountain side has its ups and downs; its challenges and its joys; so too does our Lenten journey. When I set out on an adventure trip packing my bag with the right equipment is an essential part of the prep. Training my body to ensure that I am physically up to the trip is a priority... listening to my trainer and trusting the program that is set up for me to follow—and actually doing the work is crucial to the outcome. Doing research so that I know I can trust the people who will organize the travel arrangements, where I will stay, what I should bring, and who will guide me day by day on the walk. Invariably when I follow this pattern I have a successful trip and achieve my goal.

Each trip holds its own nuggets of learning about myself, about relationships and challenges, and about God.

Is it a goal of yours to be in a closer relationship with God? Is now the time to make some moves towards that goal? Are you prepared to do the work? Your training program involves asking what is available by way of a Lenten study at your church. If that does not appeal to you or it's too late to join in, ask your cleric or a friend to recommend a book you might read and study during Lent. Walk a labyrinth; read the bible; say some daily prayers; find a place to be quiet; give something up and use the time to add something that helps you move towards your goal—God. The discipline of doing without something that you enjoy—watching TV; eating chocolate; or chips—or whatever you need to try and live without for 40 days, is a way of teaching your self to stay on track towards your goal—God. Minute by minute, hour by hour, day by day, step by step, prayer by prayer... inching towards God.

When I look at the effort I put into my adventure trips; time, talent and treasure—metaphorically speaking, by comparison, surely our relationship with God deserves equal or greater effort? Begin your Lenten journey now and take the most adventurous trip of your life. Lau Tzu said a journey of a thousand miles begins with a single step. Lynne's says "your journey to the heart of God begins with a simple ash cross, or a prayer." Enjoy the journey.

Making the Connection
TRNIncome Tax & Bookkeeping Services

Stay in the Comfort of Your Home. We Come To You.

Individual \$27.00. Pensioners & Students \$19.00
Family & Group Discounts Available

Telephone 905-335-8286
Unit 100 2301 Cavendish Drive, Burlington, Ont.

Quilters Dream

700 Guelph Line, Burlington ON L7R 3M8
Phone: 905-681-8164 www.quiltersdream.ca

HOURS: Monday thru Saturday 9:30 am - 5:00 pm
Always wanted to learn to sew or quilt? Let us teach you!
Looking for someone to sew with?
Enjoy our pizza parties or UFO days!
Need a new sewing project? Come & visit with us!

**PFAFF Sewing Machines & Repairs * Fabric * Classes *
Custom Quilting**



Your parish is invited to participate in this wonderful event for children – worship, storytelling, music, games, friendship, and more...

Saturday, April 9

Greater Wellington Regional Festival
St. Alban, Acton (19 St. Alban Dr.)
10:00 am - 3:00 pm - \$2 per participant
Contact: Judy-Anne Chapman – 519-579-2996

Saturday, April 30

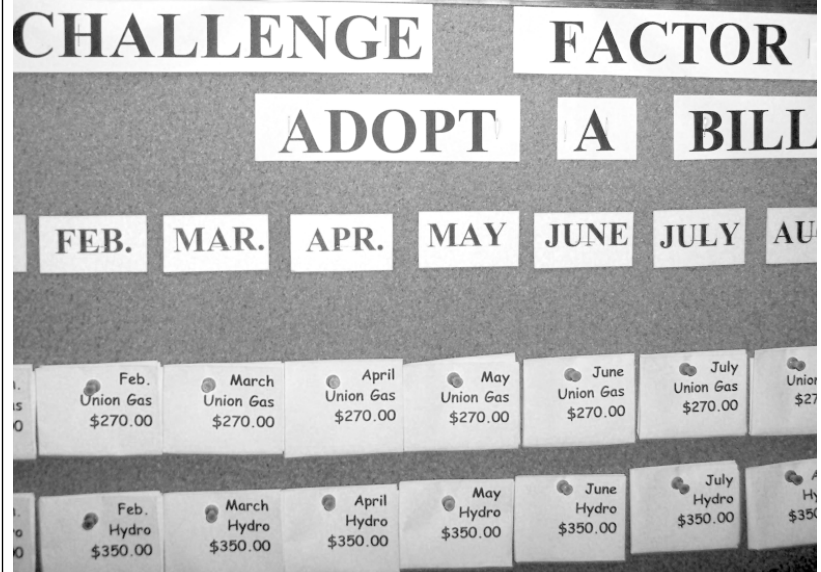
Mohawk & Undermount Regional Festival
St. John the Evangelist, Hamilton (320 Charlton Ave.)
10:00 am - 3:00 pm - \$2 per participant
Contact: Susan Little – 905-528-3326

Saturday, May 7

Trafalgar Regional Festival
St. Christopher, Burlington (662 Guelph Line)
9:30 am - 3:00 pm - \$5 per participant
Contact: Rev. Mike Deed – 905-634-1809

Saturday, October 15

Lincoln & Brock Regional Festival
St. John the Evangelist, Thorold (12 Carleton St. S.)
10:00 am - 3:00 pm - \$5 per participant
Contact: Beth Kerley – 905-685-1286



The challenge factor

Investing in our Church and in outreach in our community

LINDA AUSTIN
ST. JAMES FERGUS

At St. James the Apostle Church in Fergus, parishioners strive to be “good stewards.” Our commitment is “To be a loving, joyful, Christ-centered community serving God by serving others.” Jim Newman, Stewardship Consultant for the Diocese of Niagara, states, “Good stewards are the generous givers of time, talents and treasure, and want to ensure that any gift or resource is well protected, well managed, and used for the things they support.”

St. James has an active Outreach Committee who meets regularly and designates budget and other fundraising funds for the benefit of people in our local community and the world. Parishioners give generously of their time and talents to support the worship, education, pastoral care and parish life activities that occur in our church building, in our Butterfly Garden and in the local community.

As with many parishes in the diocese, St. James has an ongoing challenge meeting that increases in the everyday costs of running the church (heat, hydro, other utilities, maintenance of inside and outside properties).

In 2009, one of our parishioners, Wayne Orr, after having done a great deal of research on past budgets and shortfalls, proposed a new kind of budget with both a Fixed and Discretionary amount. The Fixed Budgeted Revenue included known amounts and a three year average for Offerings. The Fixed Budgeted Expenses were the bare bones cost of running the church. The Discretionary Expenses included items such

as Future Expense Reserve, Major Repairs, and Appreciation Gifts etc. The Challenge Factor became this Discretionary Amount and was the amount needed to balance the budget. The parishioners were asked to participate in a number of challenges in addition to their regular givings. The Challenges were: Adopt a Bill (members select a hydro, gas, phone, water, sewage, snow removal or garbage disposal bill for one or several months), Toonie Challenge (members were asked to increase their givings by a toonie each week) and How Much Time Will You Give God? (members were asked to donate time to God by paying for the cost it takes to run the church for a period of time e.g. 1 hour is \$18.96). At the end of the fiscal year, approximately one third of the revenue budgeted for the Challenge Factor had been raised. Unfortunately, Wayne and his family relocated to the Kingston area part way through the year and although the idea was successful, revisions and renewed emphasis needed to be implemented.

In 2010, the Finance Committee decided to focus on only one area—Adopt-a-Bill. The budget items that represented the bills were divided into 12 equal payments—one for each month. This included: Union Gas, Elevator Maintenance, Sewage and Water, Snow Removal, Telephone and Postage. Another item—Chip Wagon Fryer—was added as it was necessary to replace the fryer in our Jolly Fryer Chip Wagon. The averaged cost per month for each area varied from \$40.00 to \$350.00 allowing for a range of amounts to be paid by parishioners. This information was placed on a cork board with Challenge Factor Adopt a Bill and months of the year across the top, and the names of each of the bills to be paid, down the left hand side. For each amount a folded envelope (96 in total) with the month, bill and amount was pinned to the board. There was

also a spot on each envelope for each donor to put their name and church envelope number. When the envelopes were removed by a parishioner, a different coloured piece of paper which says “Adopted” was shown on the board. Once the envelope was returned (on the collection plate) with payment, the word “PAID” was stamped over “adopted”. The board was kept in a visible place for all to see on a regular basis. Parishioners were asked to submit payment for the bill(s) no later than the end of the month for the bill they took. Of course they could submit the payment earlier if they wished. Regular feedback was given to the congregation through announcements in the bulletin and on Sunday morning.

During this time, when the members of Parish Council were asked to complete the Parish Health Check List from Jim Newman, some of the areas of strength included: a strong sense of community, active outreach beyond the parish and parishioners being aware of the financial situation. Our parishioners met the challenge with the total amount of \$16,522.00 being received for the Challenge Factor and the amount received in the Offerings still meeting the budgeted amount. Parishioners were giving beyond what they gave on a regular basis.

The results emphasize what we already knew from previous years—The parishioners at St. James will give to a cause and they want to know where the money is going. With the two year success of the Challenge Factor, we are continuing the idea in 2011 with the addition of one new area: Outreach. We know that the bills of the church are being paid and we can work toward being stewards of God’s resources and increase our donations to Outreach in our community and beyond.

If you want more information about The Challenge Factor, contact Linda Austin or Rod Irving.



The sight and sound of children



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

There is something about the sight and sound of children on their way to school in the morning that can make even the most foreign place seem less forbidding. Travel can be overwhelming – language, currency, local norms and customs, getting around, figuring out what things cost and whether they're worth it – there's a lot of unfamiliar ground to cover in unfamiliar cities. But the sight and sound of children on their way to school never fails.

Maybe it's because when I travel, I can feel littler than usual, less competent and sure of myself. Maybe the sight and sound of little people making their way through the streets with a sense of well-being helps create a similar sense of well-being in me as well. The presence of children on the streets and sidewalks of any strange city makes the place seem trustworthy.

We rightly value the presence of children in our communities, neighbourhoods and cities. And the presence of healthy, safe and confident children in our midst is a very positive sign. Sadly, there is another side to the story.

Children are vulnerable. Harm comes easily across their paths, and they depend on grown-ups to deal with

that harm, to protect and nurture them. And sometimes we let them down. As parents, as churches, in schools and in the wider community, we forget the sacred task of caring for children.

So when a group of clergy and laity gathered recently to explore priorities in justice and servant ministries, anticipating the launch of our diocese's new annual appeal, "Hands Across Niagara", that sacred task was at the top of the list.

I wonder if in our church, we might make good use of Lent by paying attention to the needs and gifts of children in our midst. Some of those needs will have to do with the effects of poverty and injustice on children's lives. Some will have to do with their need for love and encouragement, especially in a world in which there are so many voices prompting fear. Some of us need help knowing how to be good parents, and others need to speak up for parents who are doing the best they can with not nearly enough support from the community.

Even when everything seems to be working well, the journey through childhood includes some pretty dark and uncertain places. The world of children includes fear and loss, loneliness and great sadness, but sometimes doesn't include any chance for children to talk about and explore such things.

As "Hands Across Niagara" begins to take shape, it will create an opportunity to imagine how new resources might strengthen our faithful response to children among us in local communities across the dio-

cese. For example, what if every parish council in our diocese asked their synod delegate(s) to take on the task of finding out who is doing effective work serving and advocating for children? What if Sunday School teachers invited a local educator to meet with them to talk about how children learn, grow, and develop, and how adults can help and support them?

"Hands Across Niagara" will also provide opportunities to learn about and celebrate good work already underway in our diocese, work that serves children among us and speaks up for their well-being. I'm convinced that we often underestimate the difference we are already making, and miss opportunities to support and enhance work already underway.

"Hands Across Niagara" will encourage us to forge partnerships with the people around us who care about children. Because God is at work in the world caring for children, and not just through the church. "Hands Across Niagara" will help us meet some of God's other friends who share in the transforming work of healing, nurture, justice and compassion in the lives of children.

Finally, "Hands Across Niagara" may help to remind us that people (all of us) are most generous when we are confident that our generosity will make a difference. Maybe we'll start talking more about making a difference and less about "making the budget" when we invite people to support the local ministries of worship, learning, service and evangelism that are the heartbeat of our parishes.

PEOPLE IN THE NEWS

- Congratulations to Bishop Michael Bird who will be awarded a Doctor of Divinity (honoris causa) from Trinity College, Toronto, on September 7.
- The Reverend Canon Dr. Sharyn Hall has submitted her resignation from St. Luke's, Burlington, and will retire from full time ministry on June 30.
- The Reverend Canon Keith Whittingham has announced his retirement from full time ministry effective June 2. We wish Canon Whittingham well in his retirement years.
- Congratulations to Gladys and Ron Sainsbury, faithful members of St. James the Apostle, Guelph, who celebrated their 60th Wedding Anniversary on March 17.
- The Reverend Deacon Irene Walback issued a bishop's permission as Deacon in the parish of All Saints, Erin, effective March 6.
- Sympathy is extended to Canon David Linn and family on the death of his mother, Dorothy, on March 4. A memorial service is planned for a later date. Please keep David and family in your thoughts and prayers.
- Mr. Donald Hicks, O.N., passed away on March 4. Funeral service was held at his parish church of St. Christopher's, Burlington, on March 10. Our thoughts and prayers are with Helen Hicks and family.
- The Reverend Paul Sherwood,

Rector of St. Paul's, Dunnville and the Dunn Parish, was elected Regional Dean of Brock effective March 1.

- Congratulations to Archdeacon Marion Vincett and Dr. Paul Vincett on the birth of another granddaughter: Lauren Taylor Vincett was born March 2 to proud parents Darcey and Pete. Big sister Chloe can't wait to teach her the ropes!
- Our sympathy to the Reverend Max Woolaver, Rector of St. Andrew's, Grimsby, on the death of his father, Phillip, in Nova Scotia. Please remember Max's mother, Shirley, and the Woolaver Family, in your thoughts and prayers.
- The Reverend Elliott Siteman, issued a Bishop's Permission to perform the office of Director of Youth and Family Ministry at St. Luke's Church, Burlington.
- Our sympathy to Pam Rathbone and Archdeacon John Rathbone, and family, on the death of Pam's sister, Pat Whitfield. Funeral service was held on February 26.
- Christopher James Archie Bell and Douglas William Mercer licensed as lay readers at All Saints, Erin, effective March 6; Lynne Dole, Kathryn Dancy, Chuck Williamson and Steve Rossiter had their lay reader's licenses renewed at All Saints, Erin, effective March 6, under the direction of the Reverend Susan Wilson.

Leadership that changes lives

ANDREW GARLAND
AIDAN MALONEY
YLTP PARTICIPANTS

On the weekend of February 26th, a suicide alertness training event was organized by a group of teenagers who attend a program called Youth Leadership Training Program (YLTP). YLTP is a three year program run by the Anglican Diocese of Niagara. Our group decided to set up and organize safeTALK for their third year project. Our goal was to give people the opportunity to help out a family member, friend, or even a total stranger if they are potentially having thoughts of suicide.

The event was hosted at the Church of the Resurrection in Hamilton and was taught by trained safeTALK program facilitators. The main purpose was to work on making the communities surrounding, suicide free. SafeTALK is a program that focuses on what to look for and notice in order to recognize if somebody is having thoughts of suicide. It also teaches a person how to help to keep somebody safe until they are put in contact with somebody trained to prevent suicide.

The group decided to run a safeTALK session after hours of brainstorming ideas because suicide is something that is personal to each member, and in some way in every one of their lives they have encountered suicide. The YLTP group wanted to help make

the Niagara diocese a safer place for everyone. It took a lot of planning, but with the organization of splitting up the tasks, and promoting through Facebook, email, churches and posters the group was able to hold two three-hour sessions. Each session involved about 20 participants. The trainers expressed their appreciation of the group by saying that they were some of the most enthusiastic, and positive people they've worked with. The appreciation carried through to all the participants who also thanked the group for hosting the event and helping to educate the community. After safeTALK was finished the group of twelve teenagers was able to breathe a sigh of relief because after months of planning the event turned out even better than they imagined, they also learned so much that day by taking part in safeTALK as well. However, most importantly they helped to save lives.

The program safeTALK does courses like this at many different areas and workplaces. They are known to work with police departments and many other agencies which are put into suicide related situations on a constant basis. SafeTALK has educated many people on preventing suicide, and the long term goal is to create a community where suicide is not hidden anymore and help is easy to find for those who need it. For more information on the program, please visit www.livingworks.net.

Stewardship | Best practices that get results!



JIM NEWMAN
STEWARDSHIP CONSULTANT

Society and technology change continually, and churches find themselves in competition with other organizations, not only for members but for mission and funding too. For example, there are more than 85,000 registered charities in Canada, and many are united together to reduce costs and to use modern social marketing methodologies. That's the application of marketing and advocacy to "doing good". It makes their goals and objectives appealing, and slogans like "working together for the benefit of the community" are catchy and almost church-like. They know how to build coalitions and

ensure your donations have a recognizable impact. It's no surprise that they raise millions upon millions of dollars annually. Yet no other organization or methodology has the profound impact of Christian stewardship, and no other form of giving exceeds regular church giving per capita except for exceptional philanthropic instances.

What we can do

There's much we can do to advance the mission of the church. For example, those same social marketing models are becoming our tools for evangelism and social justice. We're utilizing continuous improvement processes to refine our mission-driven budgets. We're learning that even in the church, quality comes first and then motivation follows. We're discovering the power of the internet, iPods and apps to reach children and youth, and that seniors are much more computer savvy than we ever imagined.

If you've attended the popular diocesan wide workshop "Ten Things You Can Do to Increase Your Parish Income" you'll be aware that there is a new collection of best practices that bring positive change to parish communities. And not just in terms of finances; they impact spiritual growth and discipleship, mission and ministry, welcoming and hospitality, our attitudes and parish stability; and illustrate how to build a strong foundation based on the themes of mission and service.

Church leadership is being redefined

Today's leaders understand that stewardship is about our relationship with God; it's not about paying the bills. They are passionate about mission and service and they frame parish stories in the contexts of community, compassion and hope. They maintain line item and narrative budgets, and they keep stewardship simmering all year long. They understand the importance of welcoming and

hospitality, homilies that reinforce the theology of stewardship, and that quality in music, preaching, and education brings and sustains growth.

We're discovering more about the relationship between pastoral care and stewardship too. Well-known church consultant Kennon Callahan uses the term shepherding, and says the more shepherding the more effective the preaching, the more giving, and the fewer problems. It's not in the programs or the glitz, he says; it's in the shepherding!

Want to find our more about best practices? Attend the next Workshop—it's for everyone!

Or go to www.niagara.anglican.ca and click on Programs, then Stewardship. The content is changing so check back again occasionally.

Or you can contact me directly at 905-527-1316 (ext 360).

I'll come to your parish!

400 years and no birthday party?

» CONTINUED FROM PAGE 1

How impressive it would be to hear our better readers, with due practice, render forth the musical rhythms of the King James Version, the curious expressions of Shakespeare's day, the theology of our forefathers as they may or may not have understood it; the culture and the language that gave birth to the great theatres and festivals, not to mention the fine performers past and present, unto our own day.

Our schoolchildren even now are herded off to Stratford on "students' days" at reduced rates to hear the best of Shakespeare (when it's not Broadway musicals). I know of at least one girl who, in the company of her mother, her brother, and myself, saw *A Midsummer Night's Dream* at Stratford and forthwith elected to study English literature in university. I like

to think that the language itself had something to do with it, and with the doctorate she is working on now.

Impressive, it might be—perhaps—in the hands of our common churchgoers—if, indeed everyone in a given congregation would recognize a reading as taken from the King James Version (or more accurately the Authorized Version, the AV) or from the now common NRSV. It's very doubtful that a King James would be found lying around the pews in most of our churches. But being impressive should hardly be regarded as a vital factor in proclaiming the scriptures in the first place; being heard and understood should count for something, if not all. Some churches go to the extent of dramatizing passages of the scriptures, especially from the Old Testament, with varying degrees of success.

No, impressive is out; my good idea at the time was just that, Even-song or not. A quick survey of the bibles among my own collection indicated that first, there have been many versions of the Holy Bible, serving different times and cultures, and that as for the old King James, every one of them, going back to my grandmother's copy of 1895, were in such small print that I was sent flying to the library to borrow or order a larger print one (it had to be ordered from the main library).

Next, conversations with one or two clergy with particular knowledge and views quickly put me straight on several points—among them: King James was a brilliant person who took it upon himself in the first year of his reign to sort out confusions in the church, and in 1604 ordered a new bible to be based on both new and old

material, none of it translated, some of it from the earlier work of William Tyndale, who was executed for his foresight. With one unexplained delay, the work was recommenced in 1607 and completed in 1611; thus the present observation of 400 years.

The explicit purpose of the new bible was to be read aloud in church. James appointed Lancelot Andrews, an extraordinary theologian and preacher, to oversee the project. (There is a stained glass window commemorating Andrews in the ambulatory of Christ's Church Cathedral). Committees were formed to do the work, accounted now as "the sole masterpiece in the English language authored by a committee". Adam Nicolson, an English writer, gave the American edition of the making of the King James Bible the engaging title of *God's Secretaries*.

It is past time for meaningful change in liturgy

» CONTINUED FROM PAGE 1

I have been a lifelong Anglican, who preached for the first time at the age of 12 and have been through numbers of liturgical experiments. At the time some seemed to work and parts of them might still. I know for a clear fact that many people have trouble with the creeds and dutifully mumble them at Eucharistic services, not convinced they really matter. Some folk do not say either one, or barely manage the Apostles' Creed.

Long periods of time between revisions, sometimes hundreds of years, no longer attract people to the Liturgy. Gone are the days when we gattered absolutely sure of what we were saying and doing. Even the concept of music seemed once to attract us in what was then happening, but the big question here is what is it we are sing-

ing and has the singing become something we worship. Tedious hymns seem to be the norm and yet for me some of the old favourites have much to say in simple terms without an overview of death and despair. In short I believe we should never ever be worshipping music as a means of salvation. It may at times give satisfaction, but it can never give salvation I suppose, as well, I have no sense of a tradition of Jesus Christ moving in pomp and circumstance in full and expensive vestments, when in fact he wore a simple hand woven robe. Perhaps that can be arguable.

Church music was never very much a part of Anglican worship until the Wesley's used it to great advantage. We have just celebrated their contribution to the Church (March 3rd) and the fact that they never left the priesthood of the Anglican

Church, but rather stayed to bring new life to it. Yet in typical Anglican rejection we have lost that movement in the Anglican Church.

So what we sing should not be so much worshiped but sung with faith and witness and all voices. Happily and with gusto! Much of it can be taken personally to seriously model our lives. Yet among others, Anglicans have not followed change with vigour. As example, the Prayer Book is still with us and no new versions are in preparation. Perhaps some Episcopal caring with authority might work on this challenge. We should at this time be modeling change.

One of the other challenges of our era is same sex union. This has been aided, in many cases, by people who have come to face it in their own families and among their friends. There is appreciation among more of our people

for the efforts of our Bishop and others for this movement. But it has taken valuable time! We must proceed with our changes and bring some life again to our churches. There is no doubt it will require the passage of some familiar things and a new courage to follow God more directly where he will lead us. One such change might place the peace at the beginning of our liturgy. To this should be added words that can lead us into genuine relationships with others that are committed to peace and well being for all people. What a wonderful beginning to the Eucharist, followed then by The Grace on page 185.

So in hope and in faith I await new liturgical exploration that will change and will bring us into a new relationship with our God, not for all time, but rather until we are challenged to new thought and study again.

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: The Dunham Group Inc
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'Atti

Phone: 905-527-1316 (ext 310)

Executive Officer: Michael Patterson

Phone: 905-527-1316

Congregational Support and Development

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

PARISH EVENTS

The Marketplace

St. James and St. Brendan, Port Colborne
Featuring a excellent variety of vendors inside the Guild Hall to coincide with Port Colborne's Friday morning Farmer's Market.
April 1, 8:00 AM - 1:00 PM

Jacob Moon Concert

St. John the Evangelist, Hamilton
We are pleased to bring back to you again this year Jacob Moon in concert. Proceeds go to Youth Mission Trip.
Cost: \$20.00 per person
April 1, 8:00 PM

Spring Card Party

St. John's, Ancaster
Join us for lunch, card games and prizes
Cost: \$13.00 per person
April 1, 12:00 PM

English Song Recital

St. Aidan's, Oakville
Tenor James McLean and Pianist Michael Rose present selected songs of Vaughan Williams, A Young Man's Exhortation (Finzi) and On this Island (Britten). Call 905-845-6111 for tickets.
Cost: \$20.00 Adults, \$15.00 Seniors/Students
April 2, 7:30 PM

Flea Market and Rummage Sale

St. Columba, St. Catharines
Gently used items and clothing offered for sale. Now this is where you will find some real attic treasures at bargain prices!
April 2, 8:30 AM - 11:30 AM

Men's Breakfast

St. Stephen's, Hornby
Come and join us for breakfast and fellowship at the Symposium in Mississauga.
April 2, 9:30 AM

Building Communities of Justice and Faith

Christ's Church Cathedral, Hamilton
This Lent we are very excited to be welcoming special guests to the Cathedral to address us in the topic 'Building communities of Justice and Faith'. We will begin with worship from 10:30 AM to 11:30 AM followed by a presentation from our guest and a question and answer period. Our guest is Rabbi Dan Selsberg, Beth Jacob Synagogue.
April 3, 10:30 AM

Lenten Lunch

Christ Church, Flamborough
Join us for fellowship at our Potluck Lenten Lunch.
April 3, 12:00 PM

Fit, Faith, Fun and Tea!

St. John's, St. Catharines
Special interest classes, coffee/tea, and inspiration! Registration on Monday, April 4 at 9:30 AM. Childcare available for moms! Program begins on Monday, April 11 for 6 weeks. Some possible classes to choose from include Pilates, Scrapbooking, Knitting, Meditation, Yoga, Book Study and Beading. Meet new people, learn a new skill and be inspired! Great for new or stay-home moms, seniors and retirees. Speak to Sonya for more information.
Cost: \$25.00 per person
April 4, 9:30 AM - 11:00 AM

Grief Recovery Seminar

St. John the Evangelist, Winona
This Grief Recovery Seminar will address the experiences of loss by exploring old beliefs about dealing with loss, grieving styles, ways to navigate grief, and how to respond to another's grief. The seminar will be led by the Reverend Linda Corry, a Life Coach and Grief Recovery Specialist. Come and experience St. John's hospitality as we gain insight into coping with loss and supporting friends who grieve. Register by calling St. John's Winona at 905-643-3939 as space is limited to 20 persons.
April 6, 7:00 PM - 9:00 PM

Spring Bazaar

All Saints Church, Hagersville
All Saints' is celebrating spring with a raffle, crafts, treasure and penny tables and fresh baking. Lunch will be served from 11:30 AM. Come join us and bring a friend or two.
April 9, 11:00 AM - 2:00 PM

Children's Festival 2011 (Greater Wellington Region)

Children and Family Ministries, Hamilton
Mark your calendars for the Children's Festival for the Greater Wellington Region hosted by St. Alban the Martyr in Acton. The planning team is hard at work developing an exciting program focussing on the "Not Just Us". There will be worship, singing, games, crafts and drama for children ages 4 to 12. For more information or directions, contact Judy-Anne Chapman at 519-579-2996.
Cost: \$2.00 per person
April 9, 9:30 AM - 3:00 PM

Baking and Treasures Sale

Holy Trinity (Chippawa), Niagara Falls
Only here at Holy Trinity, Chippawa will you find the best baking and those 'treasures' that you have been looking for.
April 9, 9:00 AM - 1:00 PM

Building Communities of Justice and Faith

Christ's Church Cathedral, Hamilton
This Lent we are very excited to be welcoming special guests to the Cathedral to address us in the topic 'Building communities of Justice and Faith'. We will begin with worship from 10:30 AM to 11:30 AM followed by a presentation from our guest and a question and answer period. Our guest is Patrick Deane, President of McMaster University.
April 10, 10:30 AM

Antiques Road Show and Tea

The Church of the Ascension, Hamilton
Bring your antiques to be appraised at this event. Includes light lunch and refreshments while you wait your turn with appraiser Joe Zidanic of Century Estate Services. \$10.00 to have first item appraised and \$5.00 for the second (limit of two items per person). Help support Ascension while seeking wealth and good fortune with your antiques.
Cost: \$5.00 per person
April 10, 12:00 PM - 4:00 PM

Lenten Study

St. George's Anglican Church Lowville, Campbellville
During Lent we are studying different

aspects of our Anglican Faith. This week we are studying the Eucharist.
April 12, 7:00 PM

Cabbage Rolls and Perogies

St. John the Evangelist, Winona
Once again we are having our sale of cabbage rolls and perogies. Call 905-643-3939 to place your order by April 6. Pick up date is April 13.
April 13, 9:00 AM - 12:00 PM, 5:00 PM - 7:00 PM

Palm Saturday

Church of the Resurrection, Hamilton
Blessing of palm branches and first steps of Holy Week Journey.
April 16, 4:30 PM

Easter Bazaar

Holy Trinity, Welland
A fun filled exciting opportunity to enjoy our bake sale, deli table, silent auction, penny sale, children's puppet show and much more! Lunch is available for eat-in or take-out. Come out with your friends and make a day of it!
April 16, 9:00 AM - 1:00 PM

Palm Sunday Procession

St. Cuthbert's, Oakville
Join us for our annual procession into the church behind our friends Bob and Monte from the Donkey Sanctuary. Meet with the animals before the procession from 9:30 AM to 10:00 AM.
April 17, 10:00 AM

Community Potluck

St. Cuthbert's, Oakville
Potluck sandwiches, salads, fruit and veggie trays and deserts. Invite friends and family.
April 17, 11:15 AM

Cello Recital

St. Cuthbert's, Oakville
Ashley Green, a member of St Cuthbert's and student at the Glen Gould School of Music in Toronto, will offer a free recital. Come support Ashley and hear some beautiful music. He will be tested on this programme by a jury later in the week.
April 17, 12:00 PM

Palm Sunday

Church of the Resurrection, Hamilton
Blessing of palm branches and first steps of Holy Week Journey.
April 17, 8:30 AM - 10:30 AM

Maundy Thursday

Church of the Resurrection, Hamilton
Drive-thru foot washing. Car not required. Just bring your tootsies!
April 21, 2:00 PM - 4:00 PM

Authentic Sedar Meal

St. John's, St. Catharines
A wonderful authentic Sedar dinner followed by the Solemnity of the Lord's Supper, washing of feet and stripping of the Altar.
Cost: \$10.00 per person
April 21, 5:30 PM

Maundy Thursday Services

Church of the Resurrection, Hamilton
Potluck and Eucharist in the Mohawk Room of the church. Concludes with making the church bare.
April 21, 6:00 PM

Good Friday Walk-a-Thon

St. John's, St. Catharines
On this meaningful day, please join us for our annual walk for our loved ones and the Primate's World Relief and Development Fund (PWRDF). All proceeds will go to PWRDF for Haiti Relief. Father Gordon will lead us with a prayer for the PWRDF and we'll share the names of our loved ones for whom we are walking. We invite folks of all ages and stages, friends and family, parishioners and non, to walk, push strollers, pull wagons, or even go skate-boarding. Your four-footed friends are most welcome. Smile and wave to all as our route takes us down along the harbour, thru Lakeside Park, then back to the church where we'll savour sumptuous hot dogs and refreshments. If you can't walk the walk, please still plan to join us in the Lower Hall for fun and fellowship!
April 22, 1:00 PM

Good Friday

Church of the Resurrection, Hamilton
Meditation on the cross followed by Good Friday Walk.
April 22, 9:00 AM

Easter Vigil

Church of the Resurrection, Hamilton
Celebration of new life. Note that incense will be used during the service followed by Resurrection Wine and Cheese Party.
April 23, 8:30 PM

Weekly Spiritual Reading Club

Holy Trinity, Welland
Friday February 25, Father Will begins a weekly journey with all interested parishioners to explore our faith more deeply and profoundly. Join us for this exciting opportunity to learn more about the teachings of Christ and the foundations of our faith. We meet in the relaxed atmosphere of the Canterbury Room. Come out and try something new with your friends and neighbours.
April 25, 10:00 AM - 11:00 AM

Children's Festival 2011 (Undermount and Mohawk Regions)

Children and Family Ministries, Hamilton
The Children's Festival for the Undermount and Mohawk Regions will be held at St. John the Evangelist, Hamilton. Focussing on the theme "Not Just Us". There will be worship, singing, games, crafts and drama for children ages 5 and up. For more information contact Susan Little at 905-528-3326 or Susanne Adams at 905-575-1815.
Cost: \$2.00 per person
April 30, 10:00 AM - 3:00 PM

Murder/Mystery Fundraiser

Holy Trinity (Chippawa), Niagara Falls
Join us at 5:00 PM for a wonderful dinner expertly prepared by Hazel. The murder begins promptly at 5:30 PM. Call Sue Hicks at 905-374-6841 for ticket information.
Cost: \$25.00 per person
April 30, 5:00 PM

Annual Dinner and Silent Auction

St. Columba, St. Catharines
Tickets will be on sale in March! Please support our largest Spring Fund Raiser by inviting family and friends to enjoy turkey or beef on a bun with salad and

dessert. Be prepared to bid on some great gifts at the Silent Auction. Wine, beer and pop bar. Please call the church office for tickets at 905-935-4473.
Cost: \$15.00 per person
April 30, 6:00 PM

Huge Indoor Garage Sale

St. Matthew on-the-Plains, Burlington
Call Nancy Simpson at 905-637-0029 to rent a table. Various sizes and rates.
April 30, 8:30 AM - 1:30 PM

Indoor Garage Sale

The Church of the Ascension, Hamilton
A great way to unload your unwanted household items and clothing. Rent table space for \$20.00 (tables may be shared with another individual). You bring your own items and whatever is not sold, you must remove. Space provided only. All profits are retained by the participant. Light refreshments will be available for sale. Call Joy Carson at 905-627-4043 to book a space.
April 30, 9:00 AM - 12:00 PM

St. Alban's Day at Churchill

St. Alban the Martyr, Acton
Churchill Community Church will host St. Alban's for worship. Rev. Brian Galligan will preach and lunch will follow.
May 1, 10:30 AM

Spring Into Summer Fashion Show

St. David's Parish, Welland
Join us for a fun social evening with fashions and accessories by 270 West. Refreshments and door prizes.
Cost: \$8.00
May 4, 7:00 PM

Children's Festival 2011 (Trafalgar Region)

Children and Family Ministries, Hamilton
Mark your calendars for the Children's Festival for the Trafalgar Region hosted by St. Christopher's, Burlington. The planning committee is hard at work developing an exciting program focussing on the theme Not Just Us. There will be worship, singing, games, crafts and drama for children ages 4 to 11. For more information contact Reverend Mike Deed at 905-634-1809.
Cost: \$5.00 per person
May 7, 9:30 AM - 3:00 PM

Victorian Tea 2011

St. Paul's, Fort Erie
The Victorian Ladies host a Victorian Tea on May 7, 2011 with two settings, 11:30 AM and 1:30 PM. Tickets are \$15.00 and usual set out very quickly. Call St Paul's Fort Erie at 905-871-6704 for tickets.
Cost: 15.00 per person
May 7, 11:30 AM, 1:30 PM

ACW Card Party

St. Columba, St. Catharines
This popular card party will be held in both the Parish and Iona Halls.
May 11, 2:00 PM

Luncheon Card Party

Holy Trinity (Chippawa), Niagara Falls
For tickets call Doreen Mackey at 905-354-9278 or the church office at 905-295-3212. Sandwiches and desserts, lots of door prizes. In past years it has been a full house so book your table early.
Cost: \$9.00
May 11, 12:00 PM

The resurrection of Jesus, God's joyful news for all



MICHAEL BURSLEM
RETIRED PHYSICIAN, ST. GEORGE'S GUELPH

When I was younger, in fact not too many years ago, I used to bristle when I heard the Holy Qur'an being upheld over the Holy Bible. I would want to challenge the speaker. Both books are claimed to be inspired by God. But I've learned by living in Egypt to hold my tongue, and sometimes to bite it. I now view such arguments as childishness, which we so easily fall into when we try to discuss our faith with others.

Both books originate in the Middle East. When Middle Easterners tell a story they tend to exaggerate, sometimes to tell a good one. Lately, I've come to see both the Bible and the Qur'an to be folklore written, not to be appreciated by the mind, but, like a love song, in the heart. They both point to the message that our God is an awesome God. The Qur'an speaks of Jesus' virgin birth, but denies his resurrection. He is

nevertheless an awesome man, so awesome, in fact, that Christians call him the Son of God, and Muslims, though they can't equate him with God, are awed by his God-like character.

But my rector in Egypt, Paul-Gordon Chandler, who grew up in Senegal, has pointed out to me, that such generalizations about Muslims are not really valid; nor are they for Christians. There are Heinz 57 varieties of both religions, vastly different from each one.

He says that the culture of the Middle East takes religion very seriously. Both Muslims and Copts, Egyptian Christians, are very reverent before God. They're more aware of His awesomeness than perhaps we are. We barely give God a nod. At Friday prayer Muslim men sit in long rows, cross legged on the ground, rather than in a comfortable pew. The floor is an appropriate place when we come into his awesome presence. They also remove their shoes. When they pray they kneel on no soft kneeler, and as the imam chants, "Allah Achbar!"—God is the greatest—they prostrate themselves with their foreheads to the ground, some hitting it so hard

that they get a bruise in the center of their forehead, the mark of frequent fervent prayer. The floor is also a great equalizer. Muslims have bridged that gap between rich and poor. I'm impressed by the sight of one in a very posh business suit next to a man in a galabeya. There's a real unity in the Umma, the people of God.

I used to think that there was one thing—not mentioning the ladies—missing in Muslim worship; that was joy—the joy of Christmas, the assurance of God's constant presence—Emanuel—God with us; and the joy of Easter, that as he raised Jesus from the dead, he raises us up too. I wondered whether they had any sense of the assurance of salvation. Paul-Gordon's experience, however, among Muslims in the Arab world is that they focus their worship prayer experience on the transcendence of God, and then in the everyday life experiences rely more on the imminence of God, echoing that beautiful verse in the Qur'an: "The distance between man and God is not very far. God is closer to you than your jugular vein." Hence, Paul-Gordon has not found many Muslims to feel insecure about their salvation. They have a

tremendous sense of God's mercy and compassion—as in the opening lines of the Qur'an, "...God the merciful and compassionate..." He does find that evangelical Christians often assume Muslims don't have this "security of salvation;" but interestingly, in some ways, he has also found his Muslim brothers and sisters to actually seem to have more of a sense of God's everlasting love than many Christians. Even if they did lack it, would that mean that they're not saved? That's for God to judge, not us. Until he tells me otherwise I too shall count my Muslim friend as my brother or sister.

But what makes Christianity so different though from all other religions is the Resurrection of Jesus; and, because of it, of ourselves. We're not alone; God is with and along side us—as The Qur'an, says closer than our jugular vein. We have his spirit in us lifting us up again and again when we fail him. We don't have to pull ourselves up by our own bootstraps—a futile exercise anyway. Because of the evil in this world we need a saviour, whether we admit to it, or not. Christ has died for all.

Salvation is achieved, not just

by believing six impossible things before breakfast, as did the White Queen in Alice in Wonderland, but it's only through the death and resurrection of Jesus Christ. But for the grace of God, it truly is impossible for anyone, and needs real faith to believe it. The evidence of everyday life is so much to the contrary. Salvation isn't 'pie in the sky when we die' but a totally different quality of new life here on earth. It's not what we think of Jesus that saves us, but what he thought, and thinks of us, even now.

This is why I find Jesus so awesome. His resurrection may be a mystery I shall never be able to understand, still less to explain to others, but he did something no other man on earth has ever done. Because of his resurrection I know in my heart that he loves me, not because I've earned his love, but just because the Bible tells me so.

Thanks to the resurrection of Jesus I no longer bristle when I hear a Muslim speak about the Qur'an. It may sound like a tall story, but there really is God News for everyone, even for the deniers of Jesus' resurrection. The proclamation of this good news is the job of the church. May we all have a joy-full and an awesome Easter!

We make a *living* by what we get ...
but we make a *life* by what we give

— WINSTON CHURCHILL

Have you ever wondered how easy it can be to make a difference? Or how you may support your community? Maybe you want to support those around you who are the most vulnerable, or you may want to simply be remembered. Everyone wants to *do* or *give* more, but just don't know how easy it is to achieve.

For over 25 years we have helped maximize the *lasting gifts* that an individual or family would like to leave to a Church or Charity. Our Three Strategies illustrate how simple and easy it is to make small adjustments to your current plan & fully maximize both the **gift** and the **tax efficiency** of your generosity. They are...

- Charitable Life Insurance
- RRSP/RRIF Gifting
- The Legacy Protection Plan

Learn more by visiting www.dgfinancial.ca/charity
or by calling our office at 1-800-924-6385

deGraaf
financial services

Proud Supporters and Advisors to the Anglican Church of Canada's
Department of Philanthropy since 1982