



# Niagara Anglican

A section of the Anglican Journal

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



Photo courtesy of Mohawk and Simon Wilson.

■ **Francean Campbell Rich, a member of Christ's Church Cathedral and a regular writer in our newspaper, in her 91st year, was the 'oldest ever' graduate from Mohawk College. She is pictured at her graduation with Bishop Spence, Vice President Academic Cheryl Jensen and President Rob Maclsaac.**

## Our neighbour An epiphany of God?

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

Some years ago I wrote an essay in the Niagara Anglican entitled "Building Bridges." It was inspired by seeing a sign in a local pharmacy, still there, though slightly more tattered, "Boycott Islam Bashers." The pharmacist still wears her Muslim head dress; but what we didn't know then, but know now, was that she was born in Canada.

» CONTINUED ON PAGE 3

## The elephant in the room

**JIM NEWMAN**  
STEWARDSHIP CONSULTANT

This year the elephant arrived early at Synod, and stayed all day. If you were there you heard him. He was present in the room just as he was last year, the year before that, and back as far as memory serves. He doesn't need to register as a delegate, many will speak for him. And he gets around—everywhere that Anglicans gather—at Synod Council, financial committees, parish council meetings and more. His primary targets are financial matters and he specializes in spreading anxiety. His name is Scarcity.

» CONTINUED ON PAGE 4

## Citizens: Not taxpayers!

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

My father, who was born in 1915 in rural southwestern Ontario, clearly thought of himself as a citizen. Not a consumer. Not a taxpayer. A citizen. And as a citizen he accepted responsibilities—obligations that he undertook without resentment. He was a good neighbour, and contributed voluntarily as well as through his taxes to the common good. Being a citizen, a Canadian, implied an ethic of fairness, industry, generosity, and responsible participation in community life.

» CONTINUED ON PAGE 5

## A good place to start | Halton donated diet challenge

Over the past two and a half years, Bishop Bird has been involved in various poverty reduction events/initiatives. One which had a profound impact on him personally was the ISARC Social Audit Hearings in Halton. The Halton

Social Audit was a key event in moving a poverty reduction agenda forward in the Halton Region. At a recent visit with Mr. Ted Arnott, MPP, Wellington/Halton Hills, to follow up with the audit findings, the Bishop and Mr. Arnott

both agreed to take the Donated Diet Challenge in Halton at the invitation of Colleen Sym, Executive Director of Halton Community Legal Services. They were joined by ten other community leaders taking the challenge

during the week of November 22.

The Challengers ate a food bank diet as a public act of solidarity with the low income community in Halton who cannot afford a nutritious diet.

**COLLEEN SYM**



**MICHAEL BIRD**  
BISHOP OF THE ANGLICAN DIOCESE OF NIAGARA

I have to say that I was quite nervous about going through this exercise and in the days leading up to the start date, I couldn't recall a time that I worried about providing a meal for myself. Of course there are the usual thoughts that come to my mind as I exit off the highway: "What will I make for din-

ner tonight?" but that kind of question in my life is never about what food I have available but rather it is about the choices I will make from a long list of possibilities. I am always able to choose from a full refrigerator and well stocked cupboards. To be holding the sum total of my selection of food for the next three days in a small cardboard box was an experience I am not sure I have ever had to face before in my life!

As I looked through the box scanning each and every item it became clear very quickly that my diet in the coming days would be very different. I try to have a bowl of high fiber cereal each morning and yes, there was cereal included in the box but the fiber

count was quite low and there would be no fresh blueberries or yoghurt to go on top. My lunch for two of the three days was a peanut butter sandwich and in fact I had more peanut butter in these three days than I have eaten in the last ten years!

On the first night my wife made me a spaghetti casserole adding the tin of no-name chicken flakes and the tin of tomato paste—nothing like the homemade pasta sauce my wife makes with whole tomatoes that we freeze having picked them fresh from our garden. No parmesan cheese or a fresh salad that might have rescued the dinner a little bit. I did make a half decent desert by breaking digestives cookies into crumbs, lay-

ing vanilla pudding mix and tinned mandarin orange sections on top.

At the end of the evening I was no longer hungry but I was still left empty in some way. I think that part of reason I was feeling this way was because this meal and the ones I would eat for two more days would be the result of what others had chosen for me. Eating is a comfort or a pleasure when you are able to choose something that you enjoy or something that has a special memory attached to it and it would seem to me that all of this is stripped away when we no longer have the power to choose for ourselves.

» CONTINUED ON PAGE 6



## WET & LEAKY BASEMENT?

### Don't let it dampen your spirits!

*Call today for a free estimate and protect your valuable home investment and your family's health; enjoy a comfortable and dry basement this winter.*



23 years of experience, thousands of leaks fixed. Our best advertisers are our clients!

*Pioneer is a proud supporter of local community newspapers and periodicals.*

Call 905-777-8484 Toll Free: 1-866-460-5438

Check out our website at [www.pioneerwaterproofing.ca](http://www.pioneerwaterproofing.ca)

# What ancient sheep herders and stargazers can teach us today

**HOLLIS HISCOCK**  
INTERIM RECTOR, ST. JOHN'S ROCKWOOD

The CHRISTMAS shepherds and EPIPHANY astrologers (wise men/magi/kings) triggered in me an ADVENT experience.

They probably never met, they came from totally dissimilar backgrounds and they represent the extremities and commonalities of humanity. Perhaps that is what piqued my curiosity, nearly twenty centuries after the event was rolled out on history's 3D HD sky jumbotron.

My eureka moment posed these sizing questions: 'what can the modern church learn from these folks of yore?', and 'how can we apply their practices to our contemporary situations?'.

Every query deserves exploration, so my quest began. While rambling and stumbling through the Biblical landscape, I steered myself for either a 'desert treat', or 'still waters reception'. I may have received both.

## Getting noticed

God employed appropriate methods of attention-getting to attract the shepherds and astrologers. What worked for one would have been disastrous for the other. They each required 'the message' to be delivered in the medium specific to their experiences and understanding.

The shepherds would have ignored a twinkling or beckoning star hanging around their pastures during the middle of the midnight shift. They were probably more concerned about catch-

ing a few minutes of sleep before their boss caught them with their eyes shut, while on duty.

The astrologers, those of a more academic mindset, in all probability would have regarded the extraterrestrial creatures being projected against the night sky, combined with the amplification of the 'sounds of the season', as a holiday prank designed and executed perfectly by the weirdos in the technology and music departments of their centre for higher education.

Yet, viewing the present and future from the safety of my rear view mirror, I believe there is value in adopting both approaches to target modern people, especially since most of us have become somewhat immune to the constant bombardment of advertising stimuli in our 21st century.

Some people, similar to the shepherds, would respond to the visuals, the catchy music and the emotional appeal; others would get turned on by the quiet, intellectual, problem solving appeal of an unknown, inexplicable phenomenon. Still many of us require a mixture of both to be get our attention.

## What can I bring?

The shepherds and astrologers demonstrated the essence of Christian Stewardship by employing their time, talents and treasure.

Each donated their time. The astrologers had spent about two years chasing a star across the wide expanses of interstellar deserts and mountains. They

could also factor in the hundreds of research hours investigating the star's origin, and plotting its location, appearance and prospects. Compared to the astrologers, the shepherds' contribution was minuscule. They locked up their sheep and ran the short distance to Bethlehem, probably their home town.

Talents, too, were employed differently. The shepherds employed few of their talents, except maybe their fear and curiosity as they reacted to the breaking news from the angels. The astrologers, in addition to the employment of their academic talents, also needed to brush up on their navigational acuity, as well as their survival skills for their long journey. And we can only speculate on what inner strength and political savvy they had to rely upon to survive their encounter with the cunning King Herod.

In the treasure department, the shepherds were so unprepared. They did not even bring a hostess gift; they had no time to get ready. In contrast, the astrologers, because of their daunting research and detailed preparations, probably had an inkling that they were into something big. Wisely, they went shopping before journeying into the unknown, since they had no idea where they were going or what stores would be available when they arrived there. Since these men bought such appropriate gifts, they must have taken advice from their wives. They brought gifts of symbolic and eternal meaning, namely, gold (a gift for a king), frankincense (a gift for

a priest) and myrrh (a gift for someone who is going to die). Imagine their utter surprise when their priceless presents were given to a newborn baby sleeping in a stall in a messy old smelly stable.

Both the shepherds and astrologers donated the best gift they could give—themselves.

## How do I go from here?

The shepherds' leaving was much more upbeat and boisterous than the astrologers.

Visualize them leaving the stable in the moonlit night, heading towards the fields on the outskirts of town. They are as high as kites, singing at the top of their tuneless lungs, dancing and whooping it up as they celebrate their new found prominence. Imagine a lonely figure standing on a quiet street corner, wondering aloud if they would make it back to their sheep or if they would be picked up by the RIDE program.

Unlike the shepherds' jubilation, the scholarly, wise, dignified astrologers debated, in whispered seclusion, options to return home. They became troubled as their colleague described the frightening nightmare he had dreamed the previous night. They decided to take the threat seriously, and silently slipped out of Bethlehem during the wee hours before dawn. They circumnavigated the holy city of Jerusalem to avoid another danger filled encounter with a hostile and angry King. Perhaps some townsfolk, partially hidden in a darkened alley, watched three colourfully

dressed seniors sneaking out of Bethlehem in the middle of the night. They figured that they must be up to no good, and pondered notifying the authorities, but changed their minds when the trio disappeared into the darkness.

When people leave worship, I would prefer that they leave with the enthusiasm and excitement of the shepherds, rather than the cautiousness of the astrologers. Yet history records many instances where the followers of the newborn saviour had to model the behaviour of the astrologers, while waiting patiently for the days when they could whoop it up like the shepherds.


## What does it mean today?

My ADVENT experience with the CHRISTMAS shepherds and EPIPHANY astrologers points to at least three suggestions for us, the church of the modern era.

We must be prepared to use every creative and attention getting innovation available to catch people's attention.

We should be ready to apply our God-given gifts of time, talent and treasure to alleviate the needs of a world calling out for help.

And whenever we leave the safe confines of our worship centres to venture out into the realities of the situations where we find ourselves, we must go prepared for the best, but ready for the worst. For these are the places where God is calling us to 'go in peace to love and serve the Lord'.



**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

# Taking a different route



**GRAHAME STAP**  
RECTOR, ST SIMON TEMAGAMI

An epiphany is the sudden realization or comprehension of the whole meaning of something. Finding the last piece of the puzzle and now seeing the whole picture. Of course it also means the 6th of January when the Magi found what they were looking for but I am quite sure even then

they did not have the whole picture.

I hope that I never see the whole picture. I hope I will continue to search for the rest of my life. I suppose that when I turned over in bed one morning and told Ina that I wanted to quit the world of business and start on the path to ordination that I had an epiphany of a kind, I knew I was not going to win the battle I had been fighting with God for most of my life.

But I know I have a long way to go in even beginning to understand what our relationship is to God and perhaps even more difficult is understanding what God's relationship is to us.

We say we are conceived in love but when I look at the turmoil in Haiti for example I wonder how this can be true. I suppose it all boils down to, "A new commandment I give unto you that you love one another as I have loved you."

A small epiphany, I believe, is when we realize it our responsibility to reach out to others in need. God has given the direction it is our choice as to whether accept direction or not.

The three wise men made a choice: they did not go back to Herod but went home by a different route. Perhaps our epiphany can be that in 2011 we will take a different route. Instead

of clinging to our past and remaining in our comfortable pew, why don't we step out and boldly do things we have not done before? Why do we not take direction from God and do the things God wants us to do and not worry about the small things that bother us.

For so many in this world dignity is out of reach. We all want dignity; we all want to hold our heads up high but when you are bowed by searching through garbage trying to find something to eat, or holding a child who has just died of cholera, it is hard to have dignity, it's hard to have anything but despair. Mother Teresa must have had an epiphany at some time in her life;

she not only gave of her small wealth, she gave herself. Most of us can't do that but we can, one step at a time change the world if we chose to.

In 2011 let us all have an epiphany and come to understand that God truly loves us and all things God created. Let us understand that all we have comes from God and the more we have the more the responsibility to use our wealth as God intended us to do when God gave it to us. Let us not bury our talent in some bank account but reach out to others and give them the same dignity we give ourselves.

But as always it is only my opinion.

# Veiled in flesh the Godhead see

**PAUL SHERWOOD**  
RECTOR, ST PAUL'S DUNNVILLE AND THE DUNN ANGLICAN PARISH

Those wonderfully poetic words, from a classic Christmas carol, really spell out in vivid linguistic imagery part of the mystery and significance of the Incarnation.

As Christians, we are blessed that our understanding of the theological significance of what happened in Bethlehem has been enlightened by the historic Councils of the Church.

When we confess belief that Jesus Christ was 'incarnate by the Holy Ghost of the Virgin Mary, and was made man', we are expressing, in a few words, the momentous import-

ance of the Incarnation to our understanding of God and his relationship with us and the world.

Firstly, I say *momentous* because the Incarnation was an historic event, where God entered into our time and space and 'dwelt among us'. It is one of the many ways in which the New Testament asserts that the Son of God came into history; he did not come out of it (St. John 1:1-4).

In entering into our history, through the miracle of the Incarnation, God chose to reveal himself to us in a unique way. This revelation in Jesus Christ is compelling and exclusive because what is revealed is God himself. *Veiled in flesh*, in the person of Jesus, we see something of God.

Scripture and tradition reinforce the fact that Jesus is not just another prophet or messenger but His only begotten Son, God in the flesh (Hebrews 1:1-12).

What a truly amazing demonstration of God's love and concern for us his children. That he *so loved the world* that he sent his Son to be with us (Emmanuel). Through this wonderful gift of grace we are enabled to glimpse the living God in the person of Jesus. The record of his teaching, life and ministry in the Gospels are a witness to the very nature of God himself.

How this unity of divine and human *natures* works is part of the mystery of this miracle and many

over the centuries have tried to describe or explain it. I'm sure even today some might relish a deep Christological debate on the subject. However, as with so much of our Christian teaching, we have to approach these mysteries in faith focusing on the *Why* rather than the *How*.

The importance of the Incarnation to our understanding of God and his relationship with us is made clear by the way in which this doctrine is inextricably linked to other foundational teachings: The Holy Trinity (relationship), Atonement (why Jesus came), Creation (understanding of our humanity).

The revelation of God through the

Incarnation speaks strongly of unity between God and humankind, the Unity of divine and human natures in Christ and unity with humanity by entering into our human experience. How wonderful to know that God is not some remote or distant deity; but a God who truly dwelt among us and understands our human situation.

This Christmas as we sing the classic time-honoured carols, many of which are laden with deep incarnational theology, let us thank God that through this miracle he has revealed himself to us and that he '*has blessed us in Christ with every spiritual blessing*' (Eph 1:3).

Word of the Father, Now in flesh appearing... O come let us adore him!

# Our neighbour | An epiphany of God?

» CONTINUED FROM PAGE 1

High up on the wall of the shop are a number of photographs, taken by her father, an amateur photographer. One was of a little girl, about four, in a snow suit, arms outstretched, struggling to walk in snow over her knees. She said that was her. Naturally we asked why they had returned to Egypt where she grew up. She replied it was because her parents felt unwelcome in Canada. That was long before 9/11. Since 9/11 many of our Muslim friends have felt uneasy in Canada, but have decided to stay for better or worse.

A year ago we attended a meeting at All Saints' Cathedral, Cairo, at which the speakers were the Rt. Rev'd and Rt. Hon. Dr. Richard Chartres, the Lord Bishop of London, His Excellency Dr. Ali Gomaa, the Grand Mufti of Egypt and the Most Rev'd Dr. Mouneer Hanna Anis, Bishop of Egypt. The audience was mixed, of both Muslims and Christians, both Egyptian and Western. I can't summarize the whole meeting, but the theme was Neighbourliness, and, of course, both Christian speakers based their remarks on the Parable

of the Good Samaritan, (Luke 10:25-37). Bishop Chartres spoke convincingly, but I was more impressed by the two Arabic speakers, who were interpreted and an English summary of their talks was published by the cathedral.

Dr. Ali Gomaa said that on October 13th, 2007 138 Muslim scholars and intellectuals addressed a letter to Christian leaders around the world, including Pope Benedict XVI, entitled *A Common Word between You and Us*. He thought that it would help to discover the common grounds in Muslim-Christian relations. The letter affirmed that verses of both the Quran and the Bible emphasized similar values, the love of God and the love of neighbor. He said that we should build on this common ground and called for peace and love between Christians and Muslims throughout the world.

He then went into the Quran to show that loving the neighbor is an essential and integral part of faith in God, and love of God. He stressed that words were insufficient without deeds, sometimes costly deeds, and backed this up with many quotations from the Qur'an. He gave examples

from the prophet's life of not only the kind things he did for others, but his teaching that his disciples should follow his example. To him neighbor didn't only include fellow Muslims, but all people in need.

He ended by pleading that in the world in which communication, transportation and new technologies were bringing us all closer together in one global village, Christians and Muslims could be real neighbours. There remained no place or possibility of isolation. There's no choice but to live together in the world. We should therefore engage in dialogue. But, more than that, we should work together to raise the level of human life; health, education, breaking the cycle of poverty. He said there was a need for practical cooperation, but he acknowledged that the task before us was immense. He asked God to bless our efforts and to grant us the strength and courage to enjoy the peace for which we all strive.

Dr. Anis spoke on the Arab Christian perspective of loving one's neighbor. He asked, "Who is my neighbor?" He answered it by saying his neighbor was not only one who follows his religion; not only a member of his family;

not only a friend; but someone he might consider an enemy, a stranger; a person, like himself, who had been created by God, and in the image of God.

He then asked, "How can I love my neighbor?" He said that this was difficult, especially a neighbor he didn't know. The key, however, was in the first part of the lawyer's statement, loving God. Truly loving God must be reflected in love and ministry to others. This was risky—the Samaritan could also have been easily attacked by his fellow Samaritans. It was also costly, as demonstrated by his paying for the care of the wounded traveller.

He then asked himself, "How can I live this commandment to love in a practical way, as an Arab Christian, living in the midst of Muslims who are brothers in humanity? Most of those present were familiar with Dr. Anis' work as medical director of Harper Hospital in Manouf and knew that he had already answered his own question by living it. However, he said that if he really loved God with all his heart, all his soul, all his strength and all his mind, he had to love his Muslim brother, those whom

he knew and those he didn't, even if he thought they didn't love him back. It was his love for them that urged him to meet their needs. Christ had taught him to serve without discrimination. Who was he, Dr. Anis, to discriminate? Accepting diversity prevents dehumanizing others and gives space for religious freedom, which is also affirmed in the Qur'an that says, "There is no compulsion in religion."

All this begs the question, "How can we be neighbor to anyone different from us, not only Muslims, so that no one feels unaccepted or unwelcome, as did our pharmacist's family?" Here are some starters. Let's first acknowledge that they are our brothers and sisters, made in the image of God, an epiphany of God. Then, let's get to know them. Invite them in for a meal, and accept their invitation as usual. Let's not be afraid to learn as much as we can about their religion, but in a much less judgmental way than we usually do; as meekly and gently as Jesus would. After all, it's not by religion that we're saved, but only by Him, Jesus Christ. We prove our love for Him by being a neighbour to all others.



## 50% Camp Appeal response equals at least a 50% Summer Camp!

**DAVID LINN**  
EXECUTIVE DIRECTOR, CANTERBURY HILLS

The Canterbury Hills Board of Directors would like to thank the 95+ individuals who have responded to the Special Summer Camp Appeal launched last November by becoming Individual Sustaining Sponsors! Their timely response and generosity have allowed the CH Board to make an informed and responsible decision to offer at least a 50% Summer Camping Program in 2011. This means that the Summer Camp will run next summer, our 51st year of offering a summer camp program at Canterbury Hills with at least half the number of Residential Camp cabins and just over half the number of Day Camp spaces available. Hopefully, as more Individual Sustaining Sponsors come forward in the very near future, and as registration levels are monitored, the camping program in 2011 could move closer to 100% operation. Many of the notes that came in to the Canterbury Hills office attached to donation cheques expressed in a variety of ways and for a variety of reasons why so many people

across the diocese felt very strongly that this historic and vital youth ministry ought not to be maintained.

The CH Board is convinced that there are just as many others 'out there' who feel just as strongly about the value of the Summer Camping Program and are just as committed to contributing to the special appeal to ensure that a full camping program can be reinstated at Canterbury Hills beyond 2011. For that reason, the Summer Camp Appeal is continuing into the new year, and we would respectfully call upon you, members of the Diocese of Niagara, who through your parishes DM&M have supported the Summer Camping Program for its first 50 years, to become Individual Sustaining Sponsors to support this ministry as it begins another 50 years!

Perhaps you didn't see the Special Camp Appeal insert in the November issue of the Niagara Anglican. (If so, you can look it up in the archival section of the diocesan website.) Perhaps you were thinking of responding but set the paper aside and got busy with other Advent activities and pre-Christmas tasks. Perhaps you were waiting to see how the

appeal was going before you made your commitment. Well, as you can see, the first one hundred of our targeted two hundred Individual Sustaining Sponsors have responded. This has been tremendously encouraging. If you are one of those first hundred, perhaps you could speak to one other person in your parish and invite them to join you as a Camp Sponsor (\$300 gift, \$25.00/month on PAP, or a gift of their choosing). This would be the easiest and most timely way to identify the next hundred Camp Sponsors. As indicated above, if enough responses come into the Canterbury Hills office early in 2011, it could mean that we are able to offer a more complete Summer Camp Program this summer. As before, you can go to the Canterbury Hills website ([www.canterburyhills.ca](http://www.canterburyhills.ca)) and select the Summer Camp Appeal button to make your donation.

On behalf of the hundreds of children and young people who are part of the summer camp each year, thank you once again to all those who have contributed and to those who will contribute to the future of the Canterbury Hills Summer Camp ministry.

## All good news



...The Christian life is not primarily about believing the right things or even being good. The Christian life is about being in relationship with God which transforms us into more and more compassionate beings, 'into the likeness of Christ'.

MARCUS BORG, *Meeting Jesus Again for the First Time*

**ELEANOR JOHNSTON AND WAYNE FRASER**

ST. THOMAS' CHURCH, ST. CATHARINES

As the final session of our "Living the Questions" study group concluded, one participant of the 21 Tuesday meetings said, "I started life as a Roman Catholic, became an atheist and then an agnostic, and now, after taking this course, I can, for the first time since I was a child, call myself a Christian."

Other common responses from the 12 to 16 regulars of our study of progressive theology included: "Our Tuesday group has enabled me to keep coming to church." "It has provided a safe place where I can express my doubts." "It's such a relief to know that I'm not alone in my thoughts." "My model of a good contemporary Christian is Borg." "If this theology could be explained to all the people who have left the church, they'd come back." "I think Spang is the most honest Christian living today."

A more painful reaction, however, was one participant's greater doubt: "I've been a devout Anglican all my life but now, after thinking about these questions, I can't say the traditional creeds, I'm not sure if that means I'm no longer a real Anglican, or even a real Christian." This person was told that the spiritual journey seems to require, for many, such a "dark night of the soul" and also that this stage is temporary, that even when apparently lost, the pilgrim is still loved and guided by God to renewed faith. God is not an old man living above the sky, controlling us with rewards and punishments. The flat earth worldview of the Bishops of Nicaea led them to articulate their faith using words and images appropriate to their time. Modern theologians are heirs to the faith of the apostles and the church fathers in their insistence on rearticulating that faith using words and images appropriate to our time.

Another worry is of being labeled "heretic." This happens, typically, when a conservative person presumes to judge and condemn another's new and not fully articulated faith. For these modern 'heretics' to fail, spiritually, would be to refuse to welcome and explore new ideas in their thoughts, prayers and church life, because to do so would risk rejection of God's continuing incarnation.

Indeed, being called "heretic" is, ironically, now a badge of honor for such people who persist in an honest quest to discover and do God's will.

A third and very poignant obstacle is this: "What can I do? My parents are very devout conservatives who go ballistic at the mention of the kinds of ideas we're talking about here." This difficult problem is a microcosm of every liberal's relationship to the more conservative church as a whole. We must persist in loving our friends and family members despite their angry comments on our faith, and pray that they will come to appreciate our new ideas. What we share with them is a loving relationship with God and each other—surely the basis for exploring new ideas and surely more important than any theological difference.

A great milestone of 20th century and early 21st century Christianity is that we have begun to learn to communicate with and understand other world religions. Whereas in the past we labeled non-Christians "pagans" and sought to convert them, now we realize that no theology is superior. Theologians have long realized that, at the mystical level, all faiths are one. Even at the everyday level of belief, we can see that all religions are manifestations of the Creator and that all believers are called to worship God and to seek the well-being of all our neighbors, human and non-human. Only when the leaders of the world's religions work together, as political leaders are learning to do, will there be an end to war and environmental degradation. Both of these age-old activities hurt and destroy God's holy creation: planet earth and its species.

Our church is beginning to rethink and restate our beliefs in ways that our society can respect and accept. We cannot turn back, only forge ahead, holding to the teachings and example of Jesus and his way of love. Forgiveness, compassion and courage are needed as liberals learn to articulate our faith and invite conservatives to consider it.

According to Bishop Michael in his recent visit to St. Thomas', we are in the midst of theological and ecclesiastical turmoil of an order not seen since the Reformation. We have to get a handle on "Living the Questions" to help us reach out to those who have already asked such questions—those who long to return to the church and those who long to stay.

.....  
LtQ2 is an open-minded alternative to studies that attempt to give participants all the answers and instead strives to create an environment where participants can interact with one another in exploring what's next for Christianity. Featuring thirty acclaimed scholars, theologians and other experts, LtQ2 consists of 21 sessions in three independent units. The twenty minute video segments include conversations with leading voices of faith, digital stories illustrating aspects of an evolving faith, and concrete spiritual practices and disciplines. For more information visit the Living the Questions website at [www.livingthequestions.com](http://www.livingthequestions.com)

## The elephant in the room

» CONTINUED FROM PAGE 1

Wikipedia, the online free encyclopedia, defines "elephant in the room" as an obvious truth that is being ignored or goes unaddressed. The expression also applies to an obvious problem or risk no one wants to discuss. It is based on the idea that an elephant in a room would be impossible to overlook; thus, people in the room who pretend the elephant is not there have made a choice. They are choosing to concern themselves with tangential or small and irrelevant issues rather than deal with the looming big one.

So what should be done when a debilitating elephant such as scarcity comes along? Name and invalidate that elephant as quickly as possible by asking questions such as:

- Can we reframe this discussion to be more in line with our Christian faith?
- How are we being called to respond to God's wonderful generosity to us?
- Is this about a community that is experiencing real scarcity?
- Is this a call to action and an opportunity to help?

There is a parallel story making the rounds on the internet. It's about a Cherokee elder who was teaching

his grandchildren about life. He said to them, "A fight is going on inside me... it is a terrible fight between two wolves. One wolf represents fear, anger, envy, sorrow, regret, greed, arrogance, hatefulness, and lies. The other stands for joy, peace, love, hope, humbleness, kindness, friendship, generosity, faith, and truth. This same fight is going on inside of you, and inside every other person, too." The children thought about it for a minute. Then one child asked his grandfather, "Which wolf will win?" The Cherokee elder replied... The one you feed."



## St. Aidan's | It's just the beginning!



**MICHAEL PATTERSON**  
ARCHDEACON

In his book *The Missional Leader*, Alan Roxburgh talks about observing the communities around us to become more aware of how they might be better served by the mission of the church. The thing is, Jesus is already at work in our local parish neighbourhoods. We just need to figure out how we can find out what He is doing and how we can help Him serve others. Listening and loving service are two of the most powerful things we can

do to understand how we can best help those in our local communities. Incarnational living in the heart of the neighbourhood!

It was wonderful to watch the excitement on Cheryl Fricker's face on the evening of November 25, 2010 as St. Aidan's dream of becoming not just a place of worship, but a place of loving service to the local community began to take shape. With a redesigned, accessible and multi-use space, the church has literally turned itself inside out to serve their local community.

In 2005 under the leadership of Terry DeForest, St. Aidan's had come to the realization that they either had to change, or die. When the parish chose Cheryl Fricker to help lead them into change, they

had already discerned that God was calling them to open their hearts and doors to better serve the community around them. With the help of friends from St. Jude's and Cheryl's enthusiasm, courage, creativity and leadership, what had been a rather pale, uninformed idea became a blazing reality. St. Aidan's now celebrates partnerships with many local residents, social service agencies and family oriented service providers. It has become not only a community hub, but a vibrant and welcoming worship community—a place where all are welcome, accepted and loved; a place of spiritual nurture, education and care. It is an agent of grace, both within and without.

November 25 was a day to celebrate this exciting ministry in the

heart of the West River and Kerr Street neighbourhood of West Oakville. Joining the celebration was Bishop Michael who commented that almost everything at St. Aidan's is now moveable—altar, seating, font and lectern. He said it was a wonderful symbol of a church that is on the move and a powerful image of our Vision. Along with our Bishop, generous donors and program partners, also joining the festivities were, Oakville MPP Kevin Flynn, Ontario Trillium Foundation volunteer Angelo Di Cintio, Ontario Trillium Foundation Representative Gilmar Militar, West River Residents Association representative Dee McAulay and many friends and neighbours. Of special note on the evenings agenda was an outstanding performance by The

Chorus of Voices, an ArtHouse after-school program serving the children from Oakwood School.

And just maybe a stranger walking by may stop and ask "Why are you doing this?"

"Because as followers of Jesus we are called to serve others."

"Can you tell me more about this Jesus of yours?"

And so, the journey begins...

Thank you Cheryl for leading by example and Living the Vision!

Don't take my word for it, visit St. Aidan's and see for yourself and then spread the word not just what St. Aidan's has done, but what you can do in your neighbourhood.

"Just as the Son of Man did not come to be served, but to serve..." Matt 20:28 NIV

## Citizens: Not taxpayers!

» CONTINUED FROM PAGE 1

In 2001, following the attacks on the World Trade Center and the Pentagon, and facing the very real possibility that the economies of the world would falter, our Prime Minister urged us, as Canadians, to get out there and buy stuff. It would be as faithful consumers, rather than as loyal citizens, that we would stave off a threat quickly redefined in terms of economic—as opposed to physical—security.

And before that, on a slippery slope that began God-knows-when and culminated with the so-called "Common Sense Revolution", a premier of this province invited us to understand ourselves not as citizens, but as taxpayers. And as taxpayers, he suggested, the only sane thing we could desire was to pay fewer taxes and keep more money for ourselves.

The ethic of fairness, industry,

generosity and responsible participation in community life that formed my father (and my mother, too—born into a farm family in rural Simcoe County and, like my father, a high school teacher) is disappearing. In its place our government and the market offer us an ethic of self-indulgent consumerism and a public affirmation of a political withdrawal into selfishness.

All of this is not to say that our governments ought to function without accountability. It is to say that we can better assert that accountability as citizens, concerned that common resources be marshaled effectively for the common good, than as taxpayers looking out for number one.

And it's not to say that we don't need some things, or even that wanting some things we don't need is wrong. It is to say that when we allow ourselves to be identified as "consumers" rather than as citizens, we participate in the

greatest fraud and folly imaginable. In 1955, American economist Victor Lebow drew back the curtain on this particular wizard when he stated,

*Our enormously productive economy demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction and our ego satisfaction in consumption. We need things consumed, burned up, worn out, replaced and discarded at an ever-increasing rate.*

That is to say, consumerism is spirituality, marketplace idolatry. But, as Bruce Cockburn sings in "You've Never Seen Everything", *the market has no brain. It doesn't love it's not God. All it knows is the price of lunch*

As Christians, and in common with other people of faith, we have an interest in citizenship. In particular, we are by our baptism citizens of

God's kingdom, disciples of Jesus, and fellow-servants with him in God's transforming mission. Not consumers of religious products and experiences produced and aggressively "marketed" by others. Not ecclesiastical taxpayers out to minimize our contribution to the church's kingdom work and witness. Citizens.

As citizens, we have a responsibility to contribute to and shape our common life. And we have a further responsibility to account to one another for the way our resources—of time and skill, of muscle and money—are deployed in the mission of God, in ministry that proclaims and enacts God's kingdom.

There was, perhaps, a time in which churches could function like clubs, with directors and staff engaged in finding out what members wanted, and members paying dues in return for having those wants

addressed. Perhaps. But if there was a time for religious consumerism in churches, that time is over. Asking what members want is, paradoxically, emptying our churches. Because what many people seem to want is to sleep in on Sunday and be left alone. Distorted by the taxpayer's aversion to obligation and the consumer's self-indulgence, our desire has been hijacked away from God's mission and the common good. It does no good at all simply to baptize that distortion to create self-indulgent religious consumers and obligation-averse ecclesiastical taxpayers when what God desires of us is that we take up our citizenship in his kingdom, allow the Holy Spirit to renew us in God's image and likeness, and embrace the redemption by which Jesus restores us to our rightful work as servants of God's transforming mission in and for the world.

# Epiphany | The season of light



**PETER WALL**  
DEAN AND RECTOR, CHRIST'S CHURCH  
CATHEDRAL

The church year always is one full of surprises and interesting twists. Through the undulations of the lunar cycle and the stretching and contracting of time, church seasons vary widely from year to year. Because Easter is so late this year (April 24—the stretching provided by cycles of the moon), the Epiphany season is extra-

ordinarily long, and, consequently, the Pentecost season will be later in its development, so that Pentecost is not until June 12—over three weeks later than in 2010.

Epiphany is the Feast day which the Church keeps on January 6—Twelfth Night, the beginning of the conclusion of Christmas, the day the Magi come to the cradle to worship the new born child, give him gifts, and proclaim him as the manifestation of the glory of God

Epiphany is also a season—running from January 6 through to Ash Wednesday, which in 2011 is not until March 9. It is the season in which we mark the Baptism of Jesus and commit ourselves to renewing our own

baptismal covenant at The Great Vigil of Easter. It is the season in which we mark The Week of Prayer for Christian Unity, enveloped by the Feasts of the Confession of St. Peter and the Conversion of St. Paul. It is the season in which we keep the third festival of the Incarnation—The Presentation of Jesus in the Temple (Candlemas), when we hear the moving story of Simeon and the recognition by Israel of Jesus as Messiah

Epiphany also has a personal dimension as well. Although not a word much in vogue anymore, it has been used for many years to refer to an insight, realization, or idea. 'I had an epiphany...' This gets us at one of the central themes of Epiphany—a

time of greater light, of the showing of the light. We celebrate the light shining in and through our lives—and we do it at a time of the year (for us in the northern hemisphere) when the light is so needed in our darkened, wintry world.

This is a time in which we hear about Jesus' own baptism; we hear Paul's exhortations to the Christians in Corinth through the first few chapters of his first letter to them; we hear the stirrings in Isaiah about Israel as God's servant and move on to the clarion call of Micah to do justice and to love mercy. We will hear the haunting story of Simeon and Anna and be reminded that Christ came to be a light. Finally, as we do each

Epiphany season we will approach the beginning of Lent by walking in the transfigured steps of Jesus on a mountaintop.

It is a season of strong images and symbols—incense and treasure, water and light, food and nourishment, blessings and encouragement for Kingdom building. Our liturgies should incorporate strong symbols—the profusion of light in the dark; the water of baptism splashing and drenching our lives, the hymnody and psalmody of the church lifting us up.

Get ready for many epiphanies—happening in our own lives, in our parish communities, and in the world we live to serve. Enjoy these nine Sundays of this wondrous season!

## A good place to start | Halton donated diet challenge

» CONTINUED FROM PAGE 1

On day two, after some toast in the morning and another peanut butter sandwich for lunch, I tried to make fish cakes for dinner with a pouch of instant potatoes and a tin of salmon. Usually, when I want to include potatoes in a meal, the task is easy—I just go to the cupboard, grab a few potatoes and peel them. Of course the only ingredient in these mashed potatoes is "potato." The pouch of instant potatoes that I was given did have real potato in it but also included the following ingredients: salt, maltodextrin, shortening powder (partially hydrogenated soybean oil, lactose, sodium caseinate, dipotassium phosphate) partially hydrogenated vegetable oil, (cottonseed, soybean), mono and diglycerides, artificial fla-

vor, artificial color, freshness preserved with sodium bisulfite and BHT. I made a decision not to look at any of the other lists of ingredients after that! I am afraid I didn't eat much of the fish cakes and ended up with another bowl of cereal.

On day three I had no time to use many of the tins and packages of the pasta items that were left in my box but I did have some tinned soup and some more toast and cereal, and that has seen me through my three day adventure. Had I had the time, I could have had beans on toast or the Tuna helper mix for my last supper but that would have required me to have access to a kitchen and my work schedule would not allow for that to happen.

I do want to say that there was a wonderful treat in my box in the form

of a homemade loaf of grain bread and I savored that small gift throughout the course of the three days. I am so very grateful that those food boxes continue to be filled by dedicated and faithful food bank workers and volunteers, and I understand that these boxes are there to supplement other sources of food but this experience heightened my awareness of the importance of nutrition and the challenge it is to get good food into the hands of those who live with poverty. It will change my thinking on the kinds of things I will be donating to food banks in the future. I will be looking for things that are well within the best before date and I would want to include items that are special, tasty and lower in salt content.

Our Diocesan Vision calls all people in the Diocese of Niagara

to approach our lives and our faith from a position of abundance rather than scarcity. I am wondering what that would mean for me in this situation. How can people who must rely on food banks ever have a sense of this in their life. At the Eucharist each week we recite the words of Jesus: "I am the bread of life, whoever comes to me will never be hungry; who ever believes in me will never thirst." I am left wondering, "what is my role in making these words live for everyone."

It also felt like I experienced a lack of focus in my work from time to time especially when anyone walked by with a Tim Horton's coffee or something good to eat! I want to thank the organizers for giving me the opportunity to take this Donated Diet Challenge

and I am even more motivated now to advocate for some real solutions to the root causes of poverty and to seek out new ways to get healthy, nutritional food into the hands of those who are unable to provide it for themselves or their families. Our Diocesan Vision also challenges us to move beyond the four walls of the church in love and humility to listen to and engage with the people of this generation. It seems to me that a good place to start would be to do some serious listening and engaging with those whose lives are touched by poverty and to stand with them and to add our voices to theirs as we strive as Christians to fulfill the sacred promise made at our baptisms to: "strive for justice and peace among all people, and respect the dignity of every human being."

**This winter...**

**Please remember to donate to your local Food Banks.**



**There are many cold and hungry people very close to each and every one of us!**

**Here are some of the items (please be sure they are not expired!):**

Baby formula, beans and lentils, canned fruits and vegetables, canned fish and meat, cans of soup or hearty stew, dried pasta and tomato sauce, peanut butter, rice, Tetra Pak, canned or powdered milk

**For more information contact:**

Canon Wendy Roy  
St. Matthew's House  
414 Barton Street East  
Hamilton ON L8L 2Y3  
905-523-5546

## The Niagara Anglican

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

Editor: Christopher Grabiec

Phone: 905-628-6010 (ext 101)

Advertising: Colin Jacobs

Phone: 905-526-0154

Publishers Advisory Board

Pam Claridge  
Phone: 519-941-6804

Geoffrey Purdell-Lewis  
Phone: 905-628-4176

Charles Stirling  
Phone: 905-383-1088

Carol Summers  
Phone: 905-772-5641

Staff

Design/layout: Kayn Leduc  
Proofreading: Bryan Stopps

Submissions

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

Subscriptions

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

## The Diocese of Niagara

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

Bishop of Niagara: Michael A. Bird

Phone: 905-527-1316

Administrative Assistant: Alison D'Atri

Phone: 905-527-1316 (ext 310)

Executive Officer: Michael Patterson

Phone: 905-527-1316

Program Department

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

Contact the Diocese

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

# HARRRP resurrects Hamilton neighbourhoods

**SUE-ANN WARD**  
EXECUTIVE DIRECTOR, HARRRP

HARRRP has been undergoing change and growth over the past months. I will provide a bit of HARRRP history before I tell you about our exciting new adventures. HARRRP is a registered charity, founded in 2006, that grew out of Christ's Church Cathedral. The purpose of HARRRP is to undertake Cathedral outreach activities. It has a volunteer board of directors that establishes the mission, vision, values, and strategic plan for the organization. The current board members are Geoff Read (President), Dean Peter Wall (Vice-President), Joanne Thompson (Treasurer), Susan Andrews (Secretary), Bishop Michael Bird, Barbara Jepson, Steve Varey, Paul Clifford, Jerry Crapsi, Larry Di Ianni, and Sal Bagazzoli. I have the privilege of being the Executive Director. HARRRP has a wonderful team of paid and volunteer staff who function as Community Centre Supervisors, Youth Workers, and Breakfast Club Coordinators. Currently, there are 12 paid employees. Over the past year, 264 volunteers gave their time and talents to HARRRP projects.

HARRRP Community Centres exist to nurture and inspire the human spirit in each person and to bring neighbours together as diverse and thriving communities. They are community hubs where friends meet in structured and casual ways to engage in educational, artistic, recreational, cultural, and commun-

ity building opportunities and activities. Patrons have the opportunity to master skills, attitudes, knowledge, and community contacts that foster health and well-being. Staff members support and assist residents in identifying needs and interests, setting goals, planning projects, securing resources, creating and managing budgets, monitoring progress, making ongoing modifications, and celebrating milestones.

HARRRP Community Centres strengthen residents' connections to economic opportunity, positive social networks, recreational activities, and effective services and supports. We maximize existing resources by developing and strengthening partnerships with residents, community-based organizations, local government, businesses, social service agencies, and funders. HARRRP emphasizes the sharing of assets and resources for the betterment of all. Attitudes of generosity, cooperation, volunteerism, and philanthropy are essential to eradicating poverty and building vibrant communities.

The programs, services, and opportunities offered by HARRRP are funded through grants and personal and corporate donations. HARRRP does not receive funding from Christ's Church Cathedral or the Diocese of Niagara. My salary is paid by HARRRP and is funded through a United Way grant. HARRRP is heavily dependent on in-kind donations of materials and services.

HARRRP established the Jamesville Community Centre in St. Mary

School in June of 2006. It is open twelve hours a day, six days a week, and serves approximately 1800 people of all ages each week. The McQuesten Community Centre in St. Helen School opened its doors in April of 2007. HARRRP also runs breakfast clubs and youth programs in schools and City of Hamilton recreation centres. This past summer, HARRRP ran a YOUTH Create program at the Bennetto Recreation Centre. As part of that program, we held a Junior Hamilton Idol competition. The prize for winning the title of Junior Hamilton was to sing the Canadian Anthem at the November 6 Ti-Cat game. We took a group to the game to cheer Brandon Pacheco on. Brandon was awesome!

There are two exciting new HARRRP happenings this Advent season. Firstly, the Bishop of Niagara has given HARRRP use of the St. Peter's Church building at Main and St. Clair. Secondly, a very generous property owner has given HARRRP use of a building at James and Young. On November 1, 2010, HARRRP took possession of these two properties. These new accommodations are a great blessing at this time because in September, HARRRP was notified that the space in St. Helen School, used for the McQuesten Community Centre, would no longer be available.

At the end of October, St. Peter's Church building, at 705 Main Street East, was vacated by the parishioners who had, some time ago, withdrawn from the Diocese of Niagara. The St. Peter's Daycare continues to

operate at that site. HARRRP volunteers and staff have been busily cleaning, painting, and setting up the operations of the St. Peter's Community Centre. The layout of the building is very suitable for this purpose. It is perfect for theatre, concerts, movie nights, drumming circles, art classes, youth programs, seniors' activities, dance and fitness classes, games nights, sewing and knitting circles, crafts, language classes, homework clubs, social gatherings, community meetings... and much much more. It is a well-maintained beautiful building and it is our intent to preserve much of the worship space in its current form.

The property at 187 James Street South is being called HARRRP House. It is located on a section of James Street South that has a great amount of foot and vehicular traffic.

HARRRP and its program delivery partners are working with neighbourhood residents and business owners to learn about the needs and interests that will inform the composition of programming at this site.

The Jamesville Community Centre continues to thrive at 209 MacNab Street North. The renovations that HARRRP has made to the building over the past four and a half years have made the space inviting and accessible. The people make it a warm, inclusive, and fun place to be. We hope that, if you are not already doing so, you will participate in the life of these vibrant community gathering places. Please help HARRRP resurrect Hamilton neighbourhoods.



**ROYAL LEPAGE**  
Niagara Real Estate Centre  
Brokerage, Independently Owned & Operated  
Serving the Niagara Region and Beyond!

**Anglicans Helping Anglicans**

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

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

**MasterPaints**

Free Computer Colour Matching  
Complete line of painting supplies  
Free Consultations

Residential, Industrial,  
Commercial & Maintenance  
Coatings


33 Princess Street  
(At Birch Ave.)

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

Come and visit our showroom **SICO**


**2011 Keele River adventure**

July 9th to July 21st  
13 days - \$4950



The Venerable Peter Scott, St Mark's Anglican Church, Orangeville & Toronto Sun photographer, Mike Peake will guide a canoe expedition on the Keele River in the Northwest Territories. The Keele runs through pristine, mountainous wilderness with clear turquoise water, no portages & miles of fine paddling. If you ever dreamed of an unforgettable journey, this expedition is perfect to satisfy your thirst for that new, exciting adventure. Join these two seasoned guides with their wealth of experience from many shared northern river trips over thirty years.

let the adventure begin...



[www.canoenorthadventures.com](http://www.canoenorthadventures.com) 519-941-6645

# A new epiphany?



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

It was the Gala, midway through the Cathedral's 175th Anniversary celebrations. A jazz band from Mohawk College was in full swing; dancers, boys in their early teens, were executing athletic contortions, taking turns, seemingly in competition with each other, rubbery legs flinging about, defying gravity; one would finish, to thundering applause; another take his place; the Dean's son, Patrick, mike at the ready, belting out songs—a change in roles for a young man who sings in the Cathedral choir, often as cantor. The audience, participants, more like it, had left their round tables, their drinks and their shoes (some of them) to join the action; Roddie Gould-Perks, in her floaty dress, flung to the floor in her high heels (she has her own explanation); Bishop Michael cruising from table to table; office staff and seniors, no wallflowers here, taking note for tomorrows talk-fests.

The tide of rhythm and motion had carried me toward the entrance—the great doors leading in from Bishops-gate. And there stood three suits, in a row. They appeared to be at a loss. Had they come to the wrong address? They looked like politicians. They were politicians. Eisenberg, Marsden, and Christofferson.

They were expected, of course, and before the evening was out they had been welcomed and introduced and made speeches. Whether the event was some kind of epiphany for them is hard to say. One of them, Mr. Christofferson, an Anglican, had been sighted from time to time at important events

in the Cathedral. At the very least, the Gala must have opened the eyes of The Three Politicians in some measure, whether they arrived by camel or by car, led by an email or a star. They had witnessed a joyous event that was destined to spread throughout the land of James Street North, in the realm of Hamilton.

Myth or mystery, Epiphany—from the Greek for 'manifestation'—tends to get short shrift in our lives, following hard on Christmas and working up to the penance of Lent. But there are exceptions. A few composers have filled the gap. Hector Berlioz gave us a cantata, The Childhood of Christ, with the melting passage, The Shepherd's Farewell to the Holy Family, for choir and orchestra, the verses preceded and divided by a motif for two oboes. Berlioz is said to have pretended that he found it in the Bibliotheque Nationale, to confuse the critics' complaint that he couldn't write a good tune.

Then there is Gian Carlo Menotti's charming opera, Amahl and the Night Visitors—the poor crippled boy joining the Magi on their journey to Bethlehem—so rarely heard these days, apparently lost in the mire of rights and legalities.

Enduring above all, perhaps, is Healey Willan's a capella choral 'Apostrophe to the Heavenly Host', with overlapping layers of the word 'Alleluia'—not, of course, restricted to Epiphany, but guaranteed to change one's life on first hearing it.

'Time, like an ever-rolling stream, Bears all our years away', and the word epiphany today has a frequently secular function. But ask any thoughtful person how he or she may have experienced an 'epiphany', and you will get some surprising and wondrous tales. As for myself, my chosen meaning, with or without music or a story, is a 'new beginning'. Thanks be to God.



■ FROM LEFT: Peter Babcock, Fred Habermehl, Ann Lindsay, Betty Magnacca, Donald Combe, Bruce Westlake

## Preserving our history

**DONALD COMBE**  
ST. MARK'S, NIAGARA ON THE LAKE

Preserving the history of the Anglican Church in the Niagara Diocese is important, but it is possible only if each parish is careful to preserve the documents and artifacts that it holds.

The Archives Committee of St. Mark's Church in Niagara-on-the-Lake has recognized that it represents the oldest parish in the Diocese and one of the oldest in Canada. We have responsibility for the parish records that date from the arrival of the first Minister in 1792. His library of 1500 volumes, some of which were two hundred years old when he brought it to Canada, is in our care. The records for a cemetery that was a burial site as early as 1782 have also become our responsibility. Many of the original records form

part of the Diocesan Archives at McMaster University.

The Committee has taken on the challenge not only of preserving the documents and artifacts of the parish, they have attempted to make known both the history and the message of the church. With guided tours through the historic church and cemetery and presentations concerning historical events to small groups, they have kept the parishioners and visitors informed of our impressive history. Through articles in the *Niagara Advance*, they have also communicated some sense of local history to the community in general.

A history of the parish from 1790 to 2000 was published under the title *St. Mark's: Persons of Hopeful Piety*. The story of several early parishioners was set forth in *Searching for Dorothy*, and a series of 150 short historical tales about the people of St. Mark's

written originally for the newspaper have been collected under the title *St. Mark's Storied Past*.

The most recent publication by the Committee is a series of dialogues, titled *St. Mark's Chancel Readings*, all of which have been used either in church services or in other parish gatherings. The first group of readings present the Gospel message in dramatic dialogue form. Other parishes may be interested in using these stories that present several of the Parables and other stories. The second group of readings provide several events in the history of the parish that have significant interest for other churches in the Diocese of Niagara.

The work of the Archivists continues to be challenging and rewarding. We would be pleased to share what we have learned with other parish historians.

## PEOPLE IN THE NEWS

■ The Reverend Richard Moore has submitted his resignation as Rector of All Saints Church, Hagersville, effective December 31, and will continue to minister part time at Jarvis and Cheap-side beginning in the new year.

■ Canon Paddy Doran has been appointed interim pastor at Church of the Nativity, Hamilton, beginning January 6, 2011.

■ Congratulations to George Scott, lay reader at St. Columba's, St. Catharines, who retired from this office after serving 50 faithful years in the parish. We wish you well George and hope your faith community continues to play an important part in your life.

■ Bishop Ralph Spence has been appointed interim pastor at All Saints, Hagersville, beginning January 1, 2011.

■ Our thoughts and prayers to Dean Nissa Basbaum and Canon Robin Graves, and family, on the death of Nissa's sister, Chava Segalowitz, on November 26.

■ Congratulations to Bishop Ralph and Carol Spence—they became grandparents twice in November! First granddaughter, Eleanor Clara, arrived to proud parents Sarah Spence and Chris Garside on November 10 and second granddaughter, Ashley Iris, arrived to proud parents Chris and Hilary Spence, on November 21! Our best wishes to the Spence Clan on this very happy occasion.

■ Sheila Buddell and Laurie Adamson have been appointed as Volunteer Management and Screening in Faith

Parish Support Coordinators for the parishes. This responsibility began November 15 and they will job share this position.

■ The Venerable Peter Moore appointed Honorary Assistant at St. George's, Guelph, effective November 21.

■ The Reverend Jody Medicoff appointed Honorary Assistant at Christ's Church Cathedral, Hamilton, effective November 21.

■ Canon Gerald Shantz appointed Honorary Assistant at St. John's Church, Port Dahousie, effective November 1.

■ The Reverend Ted Crabtree appointed Honorary Assistant at St. John's Church, Port Dahousie, effective November 1.

*efs* elora festival and singers 2010/2011 SEASON

James O'Donnell  
Organist from Westminster Abbey, UK

Sunday Feb. 20, 2011 3:00 pm  
St. John's Church, Elora  
Tickets: \$35.00

Box Office  
33 Henderson St. Elora  
519 846-0331  
1 888 747-7550

[www.elorafestival.com](http://www.elorafestival.com)