



# Niagara Anglican

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



## WALKING IN THE LIGHT

Jamie Barnes gives voice to the wilderness experience



**CHRISTYN PERKONS**  
PROGRAM CONSULTANT, DIOCESAN RESOURCE CENTRE

A man on a journey; that's the essence of Jamie Barnes! Pondering how God is calling him to live his life; questioning whether he's living a life that holds

faith with the mission God has given him; deliberating about how he is walking the talk—these questions permeate Jamie's life, and the questions and responses find voice in his music. What a journey that voice has taken!

Although Jamie sang in high school with a concert choir, a jazz ensemble and a four part a cappella group; he didn't pick up a guitar until in his early twenties. Immediately captivated, he found himself playing from dawn to dusk; literally picking up the guitar from beside his bed when he

woke up, carrying it around throughout the day, and closing his day with some nighttime noodling. He quickly progressed from neophyte to skilled guitarist; from mastering the mechanics to the artistry of making his guitar sing. During this time he began playing with the band that provided music at the Niagara Youth Conference, and in 2002, Jamie became the music director for NYC. Each Niagara Youth Conference focuses on a theme which frames how youth participants and staff grapple with the spiritual ques-

tions that pervade Jamie's life: who has God created me to be and how does God want me to live my life?

As the music director and band leader, Jamie was tasked with choosing music that resonated with participants, created moments of spiritual engagement, offered a language which expressed their spiritual experiences, and inspired them to say "yes" to God in moments of joy and in times of darkness.

» CONTINUED ON PAGE 2

### Letting go at Lent

**RICK JONES**  
ARCHDEACON, RECTOR, ST. PAUL'S WESTDALE

George Carlin, the irreverent but always funny comic had a way of exposing human strangeness. One of his more clever routines was the one about 'Stuff'. Who could not identify with his neurotic portrayal of dealing with his stuff; or of packing for a trip and the joys of taking your 'stuff' with you? On the more famous hiking trails around the world, enterprising locals have set up depots about two days in for people to box up and ship home all the excess hiking gear they no longer wish to carry.

» CONTINUED ON PAGE 2

### Not having much money

**CAROL SUMMERS**  
ST. JOHN'S, YORK

So how do we survive as a parish when the money we used to have is no longer coming in?

Our church was once full each week and the centre of the community. That was when boats travelled down the Grand River, this was a thriving community and the only resident missionary in the county lived here. This was the place to be then.

» CONTINUED ON PAGE 4

### A better tomorrow

**SUE-ANN WARD**  
VICAR OF CHRIST'S CHURCH CATHEDRAL  
EXECUTIVE DIRECTOR OF HARRRP

"Every day do something that will inch you closer to a better tomorrow" (Doug Firebaugh).

Christ's Church Cathedral's outreach organization, HARRRP (Jamesville, McQuesten, Corktown, St. Peter's), is working towards a better tomorrow by providing community centres in specific Hamilton neighbourhoods so that residents can grow in healthy ways and realize their potential. All programs and services are provided to participants free of charge.

» CONTINUED ON PAGE 6

## Butterflies, funerals and reconciliation

**LYNNE MARCHANT**  
ARCHDEACON, RECTOR, ST. JOHN'S STAMFORD

The butterfly effect is a metaphor that encapsulates the concept of sensitive dependence on initial conditions in chaos theory; namely, a small change at one place in a complex system can have large effects elsewhere.

We might say that when Jennifer Blakeley of Alphabet Photography had the inspiration to approach Robert Cooper, Director of Chorus Niagara

about singing the Hallelujah chorus in a food court, that this chaos theory was set into play. The one had an idea and the other had the courage to say yes, and give it a try. Then the hard work began of convincing the Chorus it could be done, memorizing lines, rehearsals, getting everyone to the food court in Welland, the singing, the filming, editing and posting—and now close to 31 million people who have viewed the YouTube video—including our Primate—have been inspired by the wonder of it all. The butterfly

effect of Jennifer's idea set in place a virtual (pun intended) tsunami of good feeling around the world.

We often don't know the rest of the story as we go through life fluttering our butterfly wings. I recently met someone who told me of such an effect that I had unknowingly set in motion in December, the week of Christmas. The story begins at a funeral. I met with a lovely family and listened to stories about their Dad. I often say that I meet some lovely people who are already dead. This was a lovely man

for sure, and they had loved him well. When the day of the funeral service arrived the weather was wild, with a bitter cold temperature and snow blowing in every direction. Nonetheless, the chapel was full and most of those people followed the procession to the grave-side service where we all huddled together against the wind and cold to say our final prayers and last goodbyes. It was probably the shortest committal service on record!

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## PEOPLE IN THE NEWS

■ Canon David Blackwood passed away on Saturday, January 29. Canon Blackwood served faithfully in many capacities in the diocese: Rector of St. Luke's, Hamilton and Chaplain at the Mission to Seafarers; Director of Canterbury Hills, Ancaster; Rector of St. Paul's, Mount Forest and Good Shepherd, Riverstown; Assistant Curate at Holy Trinity, Welland. A Requiem Mass was celebrated at St. Barnabas, St. Catharines, on Saturday, February 19. Our thoughts are with his wife, Lorraine, and the Blackwood family.

■ Ordination to the Priesthood: March 6, 2011—Christ's Church Cathedral. Ordinand are: Reverend Joan Dunn, Reverend Jonathan Massimi and Reverend Michelle Stanford.

■ The Reverend David Toth has

submitted his resignation from St. Jude's, Oakville, and has accepted the appointment as Rector of Holy Trinity, Hamilton, beginning March 1.

■ The Reverend Janet Cashin will retire from Holy Trinity, Niagara Falls, effective February 28. Canon Jim Powell has been appointed interim pastor at Holy Trinity, Niagara Falls, effective March 27.

■ The Reverend Kevin Block has resigned as rector of Christ Church, Niagara Falls, and has accepted the position to be Rector of St. John's Church, Jordan, effective March 1. The Reverend John Ripley has been appointed Interim Pastor of Christ Church, Niagara Falls, effective April 1. Working with Rev. Ripley will be Canon Elaine Hooker who will focus on pastoral care.

■ The Reverend Jack Pearce issued a bishop's permission as honorary assistant at St. James, Dundas, effective February 1, 2011.

■ The Reverend Dr. Wayne Fraser concluded his ministry at St. Thomas, St. Catharines, on February 6, and has been appointed to the ministry at St. John's, Ridgemount, working part time with the Lutheran pastor, the Reverend Kevin Baglole.

■ The Reverend Owen Ash issued a bishop's permission as honorary assistant at St. Paul's Church, Hamilton, effective January 15.

■ The Reverend Stephanie Pellow, rector of St. Alban's, Grand Valley, and has taken on the ministry at St. Paul's, Shelburne, as well. This arrangement began in January.

## Go figure!



**JIM NEWMAN**  
STEWARDSHIP CONSULTANT

In Niagara the average Anglican household gives about \$950.00 per year to its parish. That's about the same as the national average for Anglican households, but apparently less than similar donors in Prince Edward Island and Newfoundland. Niagara is one of the richest areas in Canada, yet 14% of its inhabitants live below the poverty line.

According to Statistics Canada the average gross household income in Niagara is more than \$50,000. Some in the church say that figure is too high, but others tell me it's far too low. Let's use it as an average for this illustration. It's estimated that there are about 18,000 Anglican households in Niagara. 18,000 times \$50,000 = \$900,000,000. That's nine hundred million dollars of gross income earned annually by Anglicans in Niagara. If you think that's high go ahead and cut it by 20 or 30% and it's still a lot of money.

At the same time there is concern about the amount of the parish apportionment (DMM) remitted to the Diocese. DMM is often mistakenly quoted as 32%, but after normal deductions it's actually about 17% net. That means about \$160 of the average household's donation of \$950 goes to support ministry at the diocesan and national church levels - slightly more than \$3 per week. About 22% of that (or about 68 cents per week) goes to the work of the national church. To put it in terms of earnings, about 30 cents per hundred dollars of gross earned income goes to DMM. How realistic is that? Is it any wonder that clergy in Canada's north are paid little if at all?

A temporary solution might be found in lowering the DMM rate but

that will tend to compound the problem in the longer term. The best way forward is through generous giving which effectively lowers the rate. Assuming expenditures remained constant, calculations show that if the current average gift of 1.9% of household income were increased to 3.5%, the DMM rate could be lowered to 10%.

So are Anglicans in Niagara giving from a generous culture of stewardship? The numbers say "Not yet!"

### What we can do

All of us need to take a hard look at what we're doing and what more we can do, locally and in the wider church. Kennon Callahan, a Presbyterian pastor, noted church consultant and speaker says: "The churches that do the best in church finances have a rich, full, abiding passion for mission. They are motivated by a theology of service, not a theology of survival."

Are we caught up in a sentiment of scarcity? I hear that theme in my travels to parishes. Yet a parishioner talking about her stewardship said, "I love everything about giving to the church. I love writing out the cheque, I love putting the cheque in the envelope, and I love putting the envelope on the collection plate. God gives me so much, and all God expects me to give back is 10%". She's talking about generous stewardship, evangelizing, and showing leadership all at the same time. She is giving out of a spirituality of abundance, not scarcity.

A clergyperson explained it this way: Ask yourself, is your gift back to God really a thanksgiving or more like tip? Do you give to God off the top, or do you give from what's left over? For many years I was a tipper, but for the last 10 years or so I have been a tither. My wife is a tither too. We give 10% of our gross income to our church and other charities. We calculate the parish portion and use Pre-Authorized Giving so it comes right off the top. We never see it—it goes straight to the

parish. We've discovered that when we do this, we always have enough and more.

Remember the Sermon on the Mount tells us that true blessing and happiness can come only from God. We're bombarded by media which promises health and happiness if we buy this type of automobile or that type of exercise equipment and so on. But God is with us, now, in all of our struggles. God is with us now giving us hope, and pointing all of us toward the Kingdom of Heaven. We can have faith and trust in God.

Talk more about money in the church. Biblical scholars tell us that after "the Kingdom", Jesus talked about money more than anything else. He knew that there was a direct connection between our stewardship of money and our spiritual growth. I have discovered that generosity is the key to my own spirituality. One might think it would be the other way around but it wasn't for me. The more generous I am, the more I understand about faith, grace, and commitment. It is our generosity to others that brings satisfaction. Our gifts reflect our commitment that God and the Church, not money, are at the heart of our lives.

Remember the church in your will. That's a planned gift or deferred gift from your accumulated assets and it doesn't cost you anything. Apparently more Anglicans endow the Salvation Army in their wills than their own church, and that more Anglicans give to World Vision than the Primate's World Relief and Development Fund. Why? Because those charities ask, (and in fact all charities ask), and they ask in a variety of ways! Anglicans are less likely to ask directly, but that is changing too.

Be generous to your parish every week! We are designed by God, in the likeness of God, and therefore giving is in our DNA. We can suppress it of course, but we are all natural givers—it's a part of who we are. We can't out-give God, but we can be generous.

## Walking the light

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While the Band creatively used secular music and Christian songs to support the conference worship and ground each day's spiritual reflection, he often found himself struggling to find the 'right' piece. Jamie had begun to experiment with writing his own songs but found that Youth Ministry's need for appropriate, engaging music gave purpose to that emergent gift. "Holy Ground", his first worship song quickly became a favourite everywhere the Band played, and Jamie was encouraged to write more material that reflected his reality of being in community on a spiritual journey, grappling with living a life of peace and staying connected to God.

Jamie wrote more and more songs, and each piece became a hit in Niagara; at NYC, Youth Synod, the Gatherings, and at parish gigs. Realizing one day that he had crafted a body of songs that belonged together, all coming from a place of searching and discovery, Jamie felt called to give these songs a life beyond Niagara. Gathering the NYC Band members; Phil Jones (guitar), Brandon Prodger (bass) & Jordan Russell (drums and percussion) with Joel Parisien (keys) and Robyn Pahl (vocal harmonies), Jamie recorded and co-produced "Wilderness" at B Town Sound with producer Justin Koop. The richness of the sound was enhanced by the talents of guest musicians Darren Lachance, Rob Somerville, Andrew Marshall and Jay Blackwood. The ten songs on the album (reflecting rock, country, R&B, and bluegrass influences) explore the meandering wilderness journeys we take. Listeners will recognize their own experiences as Jamie explores themes of redemption, unconditional love, faith in action, call and transformation.

Reclaiming the language of blessing and grace in the contemporary context inspires and gently challenges listeners, gifting them with glimpses of hope, joy and affirmation. Jamie says of the album's closing song, "In Your Arms", "it captures the experience of being humbled as I encounter God in whatever kind of wilderness I'm experiencing; of the clarity and peace of those moments when I feel embraced by and connected to the loving presence of God..."

Jamie has high hopes for the album; that the songs will capture people's imagination and become part of their daily listening; that they will be a backdrop for people's meditative moments; and that they will give listeners hope and inspiration. There's also the anticipation that these songs will become part of worship repertoire in Niagara and beyond. Jamie will be publishing the lyrics and music so that others can use and even adapt his work for their own context. Finally, Jamie dreams that his songs will encourage other musicians and songwriters to create songs that reflect the spiritual journeys of the community in which they find themselves.

In "Hand Upon My Heart", Jamie sings "I feared I had a wasted life; that I'd done nothing good. So you placed your hand upon my heart so that one day I could; so that today I would". This life is not wasted; listeners will feel the hand of God with his heart, and Jamie has indeed done something good!

*Wilderness* is available in CD and as a digital download at [www.jamiebarnesmusic.com](http://www.jamiebarnesmusic.com) and readers are welcome to join Jamie and friends at a celebration of the album on Saturday, May 28, 2011 at the West Side Theatre in Hamilton. Tickets will be available through the above website.

## Letting go at Lent

» CONTINUED FROM PAGE 1

We seem to have a neurotic need to keep too much of our stuff with us at all times. Carlin implies that our need is for security, we can't really relax without certain things near us.

When I last moved my office from one church to another I counted 35 boxes of books in the back of the pickup truck. I suspect I am not alone in this; there is a reason that books are not covered in the moving allowance for clergy. Why do we hold onto so many? A friend recently had a fire in the church office and his library was destroyed. The insurance settled for a mere \$15,000 for his books alone. I could speculate about why so many of us clergy have the need to keep books, but my point is to talk about letting go of our security blankets, symbolized by our stuff.

Once read this advice, "When you buy something this Lent, give something else away." The fact is that how we relate to our material possessions is a spiritual issue. No one would argue that the characters portrayed on shows like *Hoarders* need serious help. What

about you and me? Compared to many other cultures, we in North America and Europe might appear to be possessed by our possessions! As Christians we are called to follow the one who travelled lightly, and suggested his followers do the same.

I have been around long enough to have seen my parents go from stage to stage in life, and at every stage of aging they needed to let go of more stuff. From the big house to the smaller one, from there to the apartment, then the nursing home. At each stage things had to go. When my mother died in a nursing home I carried out two boxes, in them were a few letters, a Bible, some pictures of her family, a few cassettes of music and a plant. What was important about her life was never her stuff, but who she was, how she treated others, what she cared about, the memories she grafted in her family and friends.

How we relate to our material possessions is a spiritual issue. Is our security, or worse our identity, grounded in things or in the Creator of everything? Does anyone want some used books this Lent?

# Butterflies, funerals and reconciliation

» CONTINUED FROM PAGE 1

Next we share some fellowship, and then we all head home and go about picking up our lives where they left off.

We were all busy preparing for Christmas celebrations, and in my case for Christmas services. On Christmas Eve as the crowd was leaving from our second service a lady introduced herself as someone who had been at this recent funeral service. She was a long time neighbour of the deceased and she lamented how hard it was to see a house in darkness that was so often filled with love and light. It was nice to know that someone whom I had met earlier in the week had ended up in a pew at the church I serve on Christmas Eve. I didn't know anymore of her story, or why she had come, but the part I know was enough to give me a lift. If I had a dollar for every person whom I met at a funeral or wedding who say, "if I lived in town I would love to come to your church," I could solve the financial problems of the church—and yet here was a real life result! That was a great Christmas gift. Merry Christmas!

The first week of the New Year I received a call asking me to perform a funeral service for the wife of the man

who had died just before Christmas. They had been married over 67 years and it is not uncommon that a couple who have been together so long will die within a short time of each other. Less than a month later we were all together again. Once again I was meeting with the family and hearing stories of their wonderful mother. Once again the chapel was packed even though this woman was in her late eighties. Listening to her family speak of her it was clear that this woman who had lived a simple life had mastered the art of giving and receiving unconditional love. The story of her life and the love she shared had such an impact on me that I spoke of her in my sermon the next Sunday.

As often happens after the committal service there was time for fellowship and refreshments—and this was when I had a visit with the aforementioned neighbour. She took the time to seek me out and explain that on Christmas Eve she received a call from her son from whom she had been estranged for a couple of years. He had his children until bedtime and he really needed to be in a church on Christmas Eve. They came to St. John's (Stamford) and took their places amongst the Christmas Eve crowd. They had an Anglican background but over the years had become

Pentecostal. She went on to explain that they had really enjoyed the 'traditional' service and had walked away feeling deeply moved and saying to each other that they had felt part of something really sacred. When they got back to her house she invited her son and grandchildren in for Christmas cookies and refreshments. They accepted. A reconciliation had taken place. A Christmas blessing and the best gift anyone could ever receive!

My small part in this story was no more than butterfly wings making a gentle move of air. God was at work in the lives of these people and opened the door for an estranged family to find their way home to each other's hearts on Christmas Eve. (The service was actually a contemporary service which followed the shape of an Anglican liturgy. The 'tradition' was found in that we sing Christmas carols and celebrate the Eucharist.) Either way, God was at work in and through me; in and through them. We soon begin our journey through Lent which is a season when we Reflect, Repent, Return to God. You never know—if you gently move your butterfly wings there may be more stories of reconciliation. We may never know the rest of the story but we do know that with God, all things are possible.

# Lent and Easter Prologue to eternity?



**HOLLIS HISCOCK**  
INTERIM PASTOR, ST. JOHN'S CHURCH  
ROCKWOOD

The sun mischievously scampered behind a humongous, densely formed cloud, momentarily blocking its light and warmth from the humans flitting to and fro on the earth, approximately 149.6 kilometres below.

OK, scientifically, that sentence is incorrect. I know the cloud would drift in front of the sun, not the reverse. But for an article entitled "Lent and Easter... prologue to eternity?" It's an attention-grabber opening.

So let's begin the article afresh. The sun mischievously scampered behind a humongous, densely formed cloud, momentarily blocking its light and warmth from the humans flitting to and fro on the earth, approximately 149.6 kilometres below.

That 'heavenly' picture conjures up a metaphor comparing the relationship between God and humans. In life, circumstances and thought processes can cloud and shroud the visibility between God and God's creation. We feel cut off from God's warmth to comfort and light to guide us.

Perhaps our greatest traumatic experiences, when we think God has abandoned us totally, occur during grieving times related to death, when we are confronted with questions and uncertainties about eternal matters.

Today, the season of Lent may be just the opportunity for us to revisit our understanding of God as it relates to 'eternal life' or 'life after death'. The Temptations of Lent, the Suffering of Holy Week, the Death on Good Friday and the Resurrection of Easter may be just the backdrop we need to examine and explore how we relate to the Eternal God in life beyond our life on earth.

To assist you in this Lenten project, I provide several true life encounters, where people caught a glimpse of eternity as they struggled with death, grief and its aftermath. Their words and experiences may motivate us to search for a deeper understanding of our humanity and our bond with God's divine nature.

A young mother, grieving the tragic death of her police officer husband who died in the line of duty, spoke at his memorial service to 14,000 people crowded into a Toronto convention centre, and to millions more who watched via television and the social media. She said that whenever she looks at her two year old son she will remember her husband because she sees his special features in their son. I am not certain what she meant, but it would

appear that she was looking beyond physical similarities to the totality of the human being. Could it be that our eternal nature can be perceived in the characteristics embodied in the life of our offspring?

The grandfather had died prematurely. Friends gathered in the living room to comfort and console the grandmother, and work through their own grief in a communal setting. Everybody searched for words to express their inner thoughts, as well as to offer hope and encouragement to those in the depths of grief. One well meaning woman offered this advice, 'at least, you still have your grandson to live for'.

Decades later, her phrase rings through my mind. I wonder if she was conveying a truth far beyond her own understanding, and far beyond the grasp of those traumatized by uncontrollable sadness. Could it be that eternity can be transferred to a child, and whenever the grandmother looked upon her grandson she could vicariously experience her loving relationship with her husband?

A fierce winter storm off the coast of Newfoundland forced an oil rig to topple and sink. Hundreds lost their lives that terrible February night. Months later, I asked a group of elementary students to write a prayer about the incident. Most included prayers for the family, and some asked God to receive the souls of those who drowned. One little girl prayed for the unborn children who would never see their fathers because their parent died before the child was born. She was mirroring had what happened in her own family.

A year or so earlier her father had died in a car accident, several months before her brother was born. Could it be that eternity for this young child sprang from two unrelated disasters being brought in her consciousness, and expressed in an adult-childlike prayer?

My mother died when I was five years old. My memory of the details surrounding her illness and death are sketchy. My brother, older by two years, was apparently much more mature. Several days after her death, he and my father had a serious father-son talk, where they both concluded that she was now better off, free from the pains that had devastated her body for years. Could it be that during their teary talk, they brought eternity and the 'here and now' to a crossroads, where heaven and earth appear to merge into one?

I deliberately ended each story with a "could it be that..." question, in the hope that as you, dear reader, contemplate and seek answers to these enquiries, you may find new meaning for yourself, and decide to drop the question mark from the title, and conclude indeed that Lent and Easter are a prologue to eternity.

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## PARISH NEWS



# Maintaining traditions | Embracing changes

**RUTH FAULKS  
RUTH ROBERTS**

CHURCH OF THE ASCENSION, HAMILTON

Last May as part of our Church of the Ascension's 160th anniversary celebrations some changes were made in our Chapel of the Holy Spirit. The traditional space designated by pews facing the altar was rearranged. Several pews were

removed (used in other parts of the building) with those remaining set around the perimeter. A long table that had been given to the parish by former members now became the altar, positioned below the main altar on the floor below; part of the circle or perimeter of the room with the people sitting around the sides. This allowed the regular, traditional Wednesday services to still be con-

ducted but in a new setting, much the way services were conducted in monasteries and homes centuries ago. For this service the Book of Common Prayer is used, continuing a tradition in our parish.

On Sundays the reconfigured space is now much more conducive to the gathering of the parishioners for coffee and fellowship following the service. The centre table

now turned vertically, becomes the serving table from which the coffee and refreshments are served; another aspect of Community. There is now more room to circulate and visit. The importance of hospitality is therefore continued. The beautiful Chapel windows, which previously were seen by only those few who attended on Wednesday services are now enjoyed by many. The

easy access from the main church has allowed more people to join us after Sunday morning worship as we meet together to learn more about our church family members and welcome others into our midst.

Two aspects of our faith; the Worship of our Lord and the Fellowship of the People have continued but are now refreshed in a space that enhances both.



■ **The Reverend Canon P Doran, the new Interim Rector of The Church of The Nativity on King Street East in Hamilton, pours tea for his wife Deborah at the monthly Outreach Community Luncheon which is a terrific work that this parish is doing for the community at large. "Last month the volunteers all had to go vegetarian, as the main course was all gone by twelve o'clock", said the new interim. The parish has served this community as St. Mary's from the time it was Bartonville until it was gathered into East Hamilton. Recently the parish was invigorated by amalgamation with Grace at the Delta to become The Church of The Nativity.**

## Not having much money

» CONTINUED FROM PAGE 1

Over the years this community has shrunk to a hamlet and this is now a small parish. What do you think of when you hear "small parish"? 50? 40? 30? Well we have 15 people when everyone comes on a Sunday. Our yearly income is around \$24,000. Our congregation consists of single income families and pensioners. We have no millionaires in the group and the investments we have bring in a small amount of funds.

Sounds rather bleak doesn't it? We should close our doors tomorrow. How can we possibly continue?

Well, it's been like this for as long as I have been involved, almost 26 years. It has not been a static time, there has been a flow of people through the doors, the problem is, of course, there has been ebb too. Most of the people who were running things when we became members of this congregation have passed on. New people have arrived and children grew up and moved away, including mine.

So, what is Church like for us? Challenging would be an appropriate description. At present we have no organist. When he left we did not know how we were going to manage. He donated his music and we don't have the funds to pay someone to play for us so we began singing without any accompaniment. It was

awful. We sounded woefully thin and scared to sing. However, a miracle has happened. We cannot hide behind the sound of the organ anymore and so we sing out, are starting to sing in harmony and I think we sound better now than we ever did. It has come as a pleasant surprise. We don't sound like the Mormon Tabernacle Choir, far from it, but we are getting pleasure out of singing the hymns, laughing at our little mistakes and paying far more attention to the words and music.

We don't have the people or facilities for many programs so the ones we do are geared to us. We support four projects at present, a water project, the local food bank, St. Matthew's House and PWRDF. We have jars for each and we all contribute as and when we can. Not glamorous or high profile but steady, providing for those who have so much less than we do.

One of our members donates his time to cutting the grass in the cemetery and around the church. He didn't attend church much (his wife has always been a faithful member) but one day he thought he might be able to take on this job because paying someone to care for the grounds was such a drain on our resources. To everyone's surprise, including his, he absolutely loves doing it. He chats to the passing neighbours and takes pleasure in making everything look neat and well-tended. He attends

church weekly now and is a great blessing to all of us.

We hold events a few times a year to raise extra funds and to reach out into our community. We receive generous support from the larger other 'point' in our parish and from those people who have moved away but do come back for special occasions. Those who come to help or come to buy are greatly appreciated. It would be hard to do some things without those extra hands.

We have a strong ecumenical bond with the other two churches in our small community. We worship together three times a year, and the offerings taken at one of those services provides the funds needed for the summer vacation bible school we run jointly each July.

This is an historic parish and many people in the community think of it as belonging to them, especially the cemetery. We receive a lot of requests from people who ask us to search our records for information about their ancestors and visitors who come to wander around the church and cemetery.

We are here worshipping, praying, being part of the community and providing support for those who need us. We think what we do is of value to others and ourselves, and we do it all with very little money. It's surprising what you can do when you have to and the results can astound you.

# Big plans, small deeds



**PAUL GROSS**  
CHAIRMAN, ACCESSIBILITY PROJECT  
ST JOHN THE DIVINE CAYUGA

What is our world coming to? Well at St. John the Divine in Cayuga it is full of promise, outreach and opening our church to thousands more visits per year.

Our mandate is to serve our parish and the greater community with Christian values, humanity and kindness through outreach. Our objective is to enhance the spiritual, physical and social lives of our parishioners and citizens of the community at large, regardless of their circumstance, by fostering coherent programs and policies to support their needs. Through this project our objective is to invest in our facility to support community based programs within the Haldimand area. Through improved accessibility and the removal of all barriers we will enable citizens with disabilities to participate in and contribute to our community.

In order to do this we are investing over \$500,000 to make our church 100% accessible. Our addition will have a lift, two handicap washrooms, an office, meeting room, new concrete floor in the basement, driveway, parking

area and sidewalks and every foot of it will be barrier free, and inviting.

We started with absolutely no design, no experience, or much knowledge of the needs of the end users. We did however have four guys and our Reverend Katherine who were full of ambition, faith, and trust in God. Throughout the project we have had big questions and big dollar worries. Yet at every juncture in those concerns, we have had help through some chance meeting or discussion. We have had someone we had not previously known say "Oh yes, I know how to answer that," or "I will read that for you and tell you how to improve it."

We started our fundraising shortly before Christmas. We had a few announcements in Church, a special Vestry, and then sent out commitment cards. We asked people to prayerfully think about what they could commit to for 2011. In four weeks we have raised over \$120,000 in donations and those commitments are being met every Sunday. We say "WOW" to that because we have 63 families on our church list. Some have donated tens of thousands of dollars; some have given their assets earmarked for their estate gift to the church after their death. It turned out to be finan-

cially smarter to donate that money now and they said "Hey I can enjoy it, too". Others have given \$100, or \$10 a month until the mortgage, if needed, is paid. Well, guess what—it is all of those gifts, big and small, that are making this project a success. The big immediate gifts gave us the ability to say to people, "We are for real". The intermediate gifts over the time of one year said, "We are committed". The donations given for years, no matter what the size, have afforded us a financial backstop for borrowing if need be.

So there it is, a half million dollar project being done by now five guys, a gal now too and our minister, who are 150% supported by their parish, who took the plunge on faith alone and are well on the way to putting a huge project together for a spring 2012 shovel-in-the-ground event.

If you are a past member of our parish or someone who would like to support our project, please think prayerfully of what you can afford and mail it to us. We would thankfully to receive it.

God has provided, He will continue to provide if it is His desire and He has certainly revealed to us what faith and prayer can do.

# Beyond the sermon

## Encouraging people to determine their own 'so what?'

**MICHELLE STANFORD**  
YOUTH MINISTRY COORDINATOR

One of my favourite summer camp songs starts with "It only takes a spark to get a fire going, and soon all those around can warm up in its glowing". I hope you know the rest. We now have a little kind of fire happening at St. Jude's and it is indeed warming. It's a new innovative form of small group learning Sundays after service called Living the Word.

Throughout last year, people told us they were looking to deepen their understanding of faith as it relates to the realities of day-to-day living. They were telling us they wondered how the pieces all fit together... the homily, the readings, and the weekly reflection by the Rector? And what about the baptismal covenant? Oh, yeah, then there is my work, relationships, parenting, life changes, and stress? People were also telling us they were interested in others' experiences of faith. They really wanted to talk and listen to each other.

It was interesting that in the context of our discussions that the preaching at St. Jude's was cited as good, very good in fact, rich in content including diversity of historical, theological and practical teachings. But people wanted to go beyond this weekly 'lesson'.

So last Fall we designed a lay led discussion forum after services for participants discuss the homily, lectionary and Rector's Reflection. We call this initiative Living the Word. A team of six parishioners was invited to train as facilitators.

Living the Word launched for our 9:30 am contemporary family service in January. The only preparation is to be listening to the ser-

vice—now people are even taking notes! The sessions are 40 minute, beginning with a re-reading of the Gospel and closing with five minutes of silent contemplation.

The group considers the relevance, challenges and possibilities in our lives which arise from the teachings. Facilitators come from diverse places along the faith continuum and their approaches are all unique—and all highly effective. There is laughter, questions, ah-has and sometimes even tears. Participants comments suggests that we've hit on something cool:

"Our Living the Word sessions have helped me focus on the Gospel readings... I am enjoying learning with a group of friends, new and old, as we relate Jesus' teachings to our lives in new ways."

"Living the Word is great because discussing... with others in the group helps me clarify and articulate my thoughts and beliefs as I seek to live out of our Baptismal covenant."

"Living the Word enables me to arrive at a personally relevant understanding of faith, that can be applied to my everyday life. I get more than an hour's worth out of it!"

The energy is catching on. We will launch Living the Word for other services later this year once lay facilitators are trained. Last week we even had two visitors participate with full engagement!

What we've learned is also a famous line in the movie *Field of Dreams*. Standing in the field of corn Ray Kinsella (played by Kevin Costner) hears a voice: "If you build it, he will come." At St. Jude's we too heard a voice, and we are glad we were listening.

If your congregation would like to talk with our team, please contact Reverend Michelle Stanford, Coordinator of Pastoral Vitality.

# A celebration of new ministry

## St. Simon's loses a daughter, St. Michael's gains a sister

**SUE CRAWFORD**  
ST. MICHAEL'S HAMILTON

On Wednesday January 26th, St. Michael's celebrated the new ministry of the Reverend Sheila Van Zandwyk with her induction by Bishop Michael Bird. The service was spectacular. The red altar hangings for St. Timothy and Titus added to the brilliance of the evening. This was Bishop Michael's first visit to St. Michael's since becoming Bishop. In attendance were many clergy from the mountain ministries and from Sheila's former parish, St. Simon's in Oakville. Sheila's parents Marten and Irene were there as was her brother Marty, Cousin Michael, his wife Emmy and her very

good friends Paul Waite, Edith Elliott and Beryl Holtam.

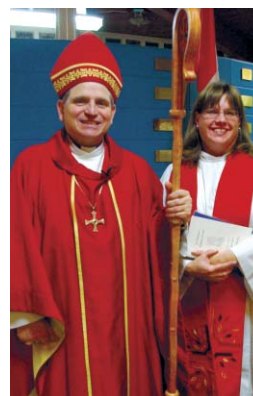
A tribute to Sheila's popularity was the arrival of a bus load of St. Simon's parishioners. They helped fill the church along with St. Michael's parishioners. The evening would not have been complete without Sheila's mother and brother and several other family members.

What made the whole evening so meaningful was the inclusion of parish members and friends of Sheila in the actual service. The Reverend Canon Dr. Alan Hayes, who has known Sheila since her Wycliffe College days gave the homily. He is also an honorary assistant at St. Simon's so he has known her for a long time. His comments were the first of many from the people of St. Simon's confirming not only to the Parochial Committee members, but the entire parish that Sheila was indeed a God given gift to us and the perfect choice. Canon

Hayes equated walking up the aisle with Sheila to a 'father' giving away his 'daughter' at her wedding. During the reception following, parishioner after parishioner from St. Simon's commented how fortunate we were to have her as our new rector. They were going to miss her dearly.

It was an honour to be part of the Parochial Committee who presented Sheila to Bishop Michael. More than twenty Lay members of the parish had an important part in the service presenting Sheila with the various symbols of the church. It was certainly a Celebration of New Ministry.

As with all St. Michael's celebrations, receptions are planned. This one was superb. From the moment we learned that the date was set, a committee was organized to plan the evening. Rector's Warden, Gina Newhall knew just whom to enlist for help: decorator extraordinaire, Janine Charters and



food "epicureans" Dorothy McBride and Barb Olsen. Sheila was in charge of organizing the service and attendees. She had no idea what was planned following the service other than there would be a

reception. The Hall was magnificent. Spring flowers (in winter!) decorated the tables and the window sills held baskets of tulips, miniature daffodils and violets. Tulips (Sheila's favourite flower) were in abundance. The After School Program and Sunday School, lead by Janine Charters, created an incredible banner for the parish hall with multicoloured paper tulips and a sky blue background. In the middle of the banner was a rainbow coloured sign congratulating Sheila. The reception was well attended and the tasty food, although plentiful, was soon gone. It was a wonderful opportunity to meet parishioners from a distant part of our Diocese.

More than ever, we are convinced that our new 'sister' in Christ, the Reverend Sheila Van Zandwyk, will lead us on a journey to many new and innovative projects in our parish. Thank you, St. Simon's, for nurturing Sheila and for 'giving' her away to us.

# A better tomorrow

» CONTINUED FROM PAGE 1

While HARRRP serves people of all ages, it places a particular emphasis on children and youth because they are vulnerable members of our society, and because it is easier, more humane, and ultimately less costly to prevent people from being hurt and getting into trouble than it is to patch people back together once they have done themselves or others harm.

The old adage, "An ounce of prevention is worth a pound of cure," is a profound truth. It is easier to prevent addiction than it is to treat it. The chemical changes that happen in our bodies when they are exposed to certain addictive substances means that people's physiologies and lives are changed forever. When I look at the sad folks on the streets of Hamilton who spend every moment of every day desperately seeking their next hit, it is hard to fathom that they were once sweet children playing baseball or skipping and hoping to grow up to fall in love and be successful.

At HARRRP, we know that it is unconscionable to stand by and let healthy children full of potential become more of the walking wounded who look ill and older than their years, who are unemployable, and who would sell their bodies or rob family, friends, or neighbours to feed the addictive monster that controls their lives. Think of the enormous potential that we are losing and the staggering liability that we are amassing as more and more people are laid waste by the drink,

drugs, and desperation on our streets. Who among those broken souls might have discovered a cure for cancer, or a source of green energy, or how to bring about peace in our time if things had been different? Yet, instead of earning a Bachelor of Arts, many of our youth are learning the arts of B and E, trafficking, and tricking. Why are we closing schools and opening prisons? What kind of education do we want our young people to receive?

Drugs lead to crime, and crime to incarceration. Time involved with our criminal justice system introduces young people to new unhealthy habits, criminal activity, personal identities, and associates that make it likely that once released they will reoffend, causing more harm to themselves and others. It is easier, more humane, and less costly to help young people to lead healthy lives enriched by opportunities and possibilities, than it is to help them to recover their self esteem and overcome the barriers that incarceration and the stigma attached to having been convicted of a crime erect.

A study conducted in Alberta points to some ways of changing this situation. The following bits of prose are excerpts from the document, "Building Safe Communities and Reducing Crime", Alberta Crime Reduction and Safe Communities Task Force, Summary of What Was Heard, June 2007:

**What are the key issues affecting safety in communities?**

Identify a particular incident or issue

affecting crime and chances are very good that addictions are involved. As noted earlier, many people said that abuse of alcohol and drugs was at the root of the vast majority of crime in our communities. People get into fights because of alcohol and drugs. They steal because of alcohol and drugs. They abuse their family members because of alcohol and drugs.

**What things are working well?**

In many communities, they've worked together to build recreation and sports facilities for families along with skateboard parks for youth.

**What isn't working?**

Not enough emphasis on prevention. The Task Force heard that prevention activities take a back seat when people in communities are scrambling to provide the services people need on an urgent basis. We also heard that because many prevention activities tend to be longer term and it takes more time to see measurable results, the emphasis is too often on quick fix, short-term actions.

"Preventive things are never sexy but they need to be done. They'll have the most impact over time. They're hard to justify and hard to get support for, but the in the long run, this is what will make communities safer" (Wainwright participant).

**What more needs to be done?**

Expand opportunities for youth to get involved in their communities, and not just through sports; increase

programs and facilities in communities so young people can be more engaged and involved; and engage youth in finding the best solutions in their own communities.


"And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white" (Matthew 17:2). My HarperCollins Study Bible defines transfigured as "transformed to reveal his future glory." HARRRP is attempting to transfigure neighbourhoods in Hamilton by working with residents and partner agencies to offer programs and services that will assist people, especially our youth, to reveal their "future glory," their full potential, the essence of who God created them to be. It is a long process, but it is worth it if we save but one soul from the empty existence of addiction and incarceration. Last year, we directly served 10,492 people and touched the lives of many others. Mike Chum is one of them.

Break dancing and b-boying was always just a fun hobby for Michael Chum, an 18 year old local boy from downtown Hamilton. It wasn't until kids in the area began to discover his talent and started to desire lessons that he began to see that this talent could be used to help others. In search of a place to practice with his friends, Mike found the Jamesville Community Centre. Once a week, a small group of teens would gather in the gym with nothing but a CD player and ambition. This ambition grew, and so did the number of boys attending the drop-in "b-boy class". Before Mike knew it, he had more

than 20 kids circling him, begging him to pass on his natural talent and skill. It wasn't long before this drop-in program became highly desired, and outside sources began to take notice. Mike and his crew have been asked to perform for various events such as HARRRP social and fundraising activities, Hamilton's Junior Idol, the Proud Hamilton kick-off event, and several area youth programs. It was through Mike's dedication, passion and hard-work that he landed a job at the Jamesville Community Centre, working with youth to help follow and explore their individual passions, just like he had done months earlier. Mike credits the Jamesville Community Centre as a place that has helped him, as well as many others, grow as an individual. Mike asserts that it is through Jamesville that he sees how passion and a supportive community can help people to become the best versions of themselves.

This is one story of many that happen in our HARRRP community centres every day. Resources are needed to keep these opportunities alive and progressing. If you would like to participate in transforming lives in our struggling Hamilton communities and living the vision in our diocese, please make a donation to HARRRP.

Donations can be made by going to [www.harrp.ca](http://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.



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## The Niagara Anglican

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## The Diocese of Niagara

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

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# Let us eliminate poverty in Canada

**GRAHAME STAP**  
RECTOR, ST SIMON TEMAGAMI

In a secular dictionary 'lent' is explained as the past tense of 'lend'. To me it has always seemed that we should do something during Lent rather than giving something up and this year with our emphasis on social justice there is an ideal opportunity for us to do something positive by 'lend'ing our time and energy to something we can actually archive.

There is, before the House of Commons, a private members bill, Bill C-545. It is a bill to eliminate poverty in Canada. Unfortunately private members bills rarely pass and the only way Bill C-545 will pass is if enough Canadians get off our collective apathetic butts and lift the phone to call our M.P. to say we support this Bill and want it passed.

There is, however, an even easier way: we can send an email to Tony

Martin, MP for Sault Ste Marie. His email address is MartiTo8@parl.gc.ca Tony is the sponsor of Bill C-545 and we can add our names to his petition, which reads as follows:

### Petition To The House of Commons on an Act to Eliminate Poverty in Canada (Bill C-545)

We, the undersigned residents of Canada, draw attention to the House of the following:

*Poverty affects over ten percent of Canadians, and disproportionately affects aboriginal peoples, recent immigrants, people with disabilities, youth and children;*

*Poverty leads to poor health, such that individuals living in poverty suffer more health problems and have lower life expectancy than those who are not living in poverty;*

*Poverty and social exclusion constitute obstacles to protecting and respecting human rights, including*

*those guaranteed in the International Covenant on Economic, Social and Cultural Rights and the Canadian Human Rights Act;*

*The effects of poverty and social exclusion impede the economic and social development of society as a whole and threaten its cohesion and progress;*

*Canada ranks far behind most other developed countries in the extent of poverty among working age adults and among children;*

*Implementation of poverty reduction plans in several Canadian provinces and other countries has shown poverty can be reduced;*

*A majority of provincial and territorial governments have adopted poverty reduction strategies, but are limited in the extent they are able to reduce poverty in their jurisdiction without support of the federal government;*

*Bill C-545 would require the federal government to develop and*

*implement a strategy for poverty elimination in consultation with the provincial, territorial, municipal and Aboriginal governments and with civil society organizations;*

*We call on Parliament to ensure swift passage of Bill C-545, an Act to Eliminate Poverty in Canada.*

We cannot do as Jesus did. We cannot take two fish and five barley loaves and feed five thousand but we can do the next best thing. We can tell our government we will no longer accept poverty in a country that is ranked among the wealthiest in the world. We can, this Lent, be proactive and help those who cannot help themselves. Please take those fingers that so readily send jokes to others and send the message to our government I think Jesus would send 'Poverty in Canada must end!'

This time I hope that it is not just my opinion but also the opinion of us all.

## Spirit Quest 2011

**CLAIR MACAULAY-NEWCOMBE**

Spirit Quest usually takes place in late January. I generally start looking forward to the next one around February. Spirit Quest means so many things for me, but suffice it to say that it's an essential part of my winter. I never miss it.

A weekend at the lovely snowy Crieff Hills retreat center is just what I need in the middle of my school year. It's the place to recharge your battery while relaxing by the fire with old and new friends. The air doesn't seem so cold when you slow down

and take in the beauty of the world around us.

I had the experience this year of walking an outdoor labyrinth that was completely covered in snow. The several sets of tracks already made offered many options. During my walk, I got lost, found myself walking towards someone who had been behind me, and eventually wandered my way into the middle. In the process, I found a new way to meditate. I wasn't expecting it but it was a meaningful experience which I will not soon forget.

Sometimes in a full group of about fifteen, and sometimes split

into smaller ones, we reflect on a wide variety of subjects. This year, the topic was community. We were invited to ask ourselves questions such as, "What is community to you?" and "What sorts of communities are you a part of?" What I find powerful about Spirit Quest is that it can provoke thoughts you might not otherwise have considered. For instance, what does it add to the community when we make our meals together? Questions and expressions come out in discussion, in private thought, in crafts, and in WordSong.

You might be wondering what WordSong is. The idea comes from the diocesan liturgy conference, Imagine Music and Word, and is an open mic experience framed in a God connection. On our last evening together, we are invited to share something in a worship setting. It could be a poem meaningful to you or perhaps an original poem; people offer songs or play instruments. Pictures, words and music are all part of WordSong.

For me, Spirit Quest is more than just a break or a rest. It's a time I share with a loving faith community to re-center myself.



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

# Canterbury Hills Camp 2011 Update



**NATE SEROSKI**  
CAMP COORDINATOR

As I sit down to write this, the camp site at Canterbury Hills is covered with a thick blanket of snow. However this does not stop the staff of twenty-nine (and growing) from thinking of those warm summer days walking down the path with campers, playing soccer, and making bracelets under the apple tree. Thanks to the gracious support from community groups and individual sustaining sponsors, Canterbury Hills Camp will remain the home away from home to hundreds of campers, staff, and volunteers for summer 2011 and future summers to come. For those who have not yet become sponsors, or are still thinking of sponsoring,

your support is still vitally needed. You can become a sponsor by visiting the Canterbury Hills website.

Looking towards summer 2011, I am very excited for the new adventures to be created by campers and staff alike. Camper registrations are currently being accepted, so be quick to get your favourite session. The memories created at camp will be with your child(ren) for their lifetime. Whether it is creating new friendships, learning important life skills, experiencing nature, or achieving personal growth, the value of camp is precious. Please visit our website ([www.canterburyhills.ca/chc.camp.htm](http://www.canterburyhills.ca/chc.camp.htm)) to download the 2011 registration forms to experience the magic personally.

Another adventure to be anticipated

this summer is the restructuring of the Leader-in-Training 1 program. In the newly designed program LIT 1's will gain an in-depth understanding of leadership, hard skills, and firsthand experience in many aspects of camp. If you or somebody you know is interested in a staff position, please visit our website for more details. Applications for LIT 1 and Day Camp Leaders are required to be submitted by March 3rd for the 2011 Staff Hiring Day on March 5th.

Thank you for all of the support from community groups and individual sponsors. Without your support Canterbury Hills would not be the magical place it is. We are looking forward to another spectacular summer. I hope that your family will be a part of it!

## Awful hymns | Then and now



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

It was John Fraser who called it to our attention, some years ago. The Master of Massey College in the University of Toronto had begun a crusade. He called it Terrible Hymns, and he was not going to stand for it any longer.

His first step was to announce it in a scholarly way at the Elora Festival, if memory serves me, and there began what must surely be the largest and most original, not to mention entertaining, collection of hymns ancient and modern (no capitals) in the world, and remains so to this day.

It all came back to me when I was browsing through some old hymnals and came across this bit in a 1901 tattered black one with a section called For the Young: "Do no sinful action, Speak no angry word... There is a wicked spirit Watching round you still... And he tries to tempt you To all harm and ill."

A few pages on, there is this: "Within the churchyard, side by side, are many long, low graves... Full many a little Christian child, woman and man, lies there..."

My father, Austin Campbell, used to recall that as a choirboy in Winnipeg, in the gloom of the Presbyterian church, they sang: "Bathed in the blood, Bathed in the blood, Bathed in the blood of JEE-sus..." How uplifting. And who could forget, at our mother's knee at bedtime, reciting the words (probably taken from hymns): "Now I lay me down to sleep, I pray the Lord my soul to keep, If I should die before I wake, I pray the Lord my soul to take." And, "Jesus, tender shepherd hear me, Bless thy little lamb tonight, Be thou with me through the darkness, Keep me safe 'til morning light."

Sin and evil, harm and ill, death and darkness—we were taught them all. I would be afraid of the dark to this day had it not been for the poems and stories of Canadian writers like Charles G. D. Roberts, who wrote that darkness was protection; the Indians (not the Bible), told us so.

It's quite evident that many hundreds of hymns have been dumped over the decades, though quite a few have hung on. I have a 1916 hymnal that includes the time-old Faith of our Fathers, surviving all to this day—the 1971 Red Book, including the line: "...living in spite of dungeon, fire, and sword..."—the line, that is, not our fathers.

Charles Stirling claims that in his seventy-five years there are many "unfavourites" and that in the three main hymnals there many that he has never

heard or used. "Many more for various reasons don't seem to make it today", he says. Among his unfavourites: From the 1938 book, No 19: "At even when the sun was set, the sick O Lord around thee lay..." Really, says Charles. He adds further that No 299 "O brother man..." seems to overlook women in today's context. And from the new blue book, No. 19 The Duteous Day Now Closes... old language, a problem.

Ann Macdonald reminds us that many old hymns must be considered in the context of their day—and rightly so. And she adds that choosing hymns for a service, especially for a young, or even an experienced but interim clergy, can be difficult, to say the least. "We don't do things that way..." or "We have always done it (or never done it) this way (or that way), is what they hear, all too often."

Have we come a long way? I wonder. There is an ad in the current Anglican Journal: "Does your church need organ hymn accompaniments? We can help. We are making available high quality recordings of the hymns from the Common Praise Hymnal 1998 on a church organ..."

Are we soon to expect a robot presider, freeing up the congregation to provide the preacher—or maybe that too, extra. Heaven help us, if heaven is here, and not up in the sky, as those awful hymns say it is.

## Niagara Cursillo

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Assistant organist, St. Paul's, Bloor St.  
Student, University of Toronto music faculty

St. John's Anglican Church, Ancaster  
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[www.ancasteranglican.org](http://www.ancasteranglican.org) 905-648-2353



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